

# Pulse of the Advanced Thought



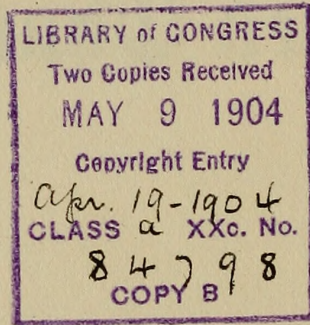
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BY  
R. ANNA GERMAN

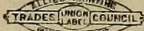


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A printed copy of "Instructions: How to Accomplish the Christian Mental Healing Work," will be presented to any person clipping out this coupon and sending it with One Dollar (\$1.00) to the following address:

R. ANNA GERMAN, C. M. D.,

Los Angeles, California,

Headquarters of the Christian Truth-Seekers' Association.



# Index.

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CHAPTER.	PAGE.
PREFACE.	
I. SPARKS OF TRUTH, . . . . .	I
II. GOD AND MAN, . . . . .	19
III. NOTHING LOST IN SPIRITUAL EVOLUTION, . . . . .	43
IV. SEX AFFINITY, . . . . .	57
V. CHRISTIAN MENTAL HEALING AS IT IS, . . . . .	74
VI. A DARK PHENOMENA, . . . . .	101
VII. PERSONAL MAGNETISM, MESMER- ISM, . . . . .	127
VIII. REFORM, NOT FORMALISM, . . . . .	137
IX. INQUIRIES ANSWERED, . . . . .	161
CONCLUSION, . . . . .	177







## Preface.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.—Prov. 4:7.

In clarion voice there comes an appeal to reason, designating the only true way; to escape the pits of darkness, with their social and moral corruption. It bids us awaken, put on the armor of light, heed the distant call and like the wise men of old, rise up in one grand brotherhood and together go forth willing to follow the guiding-star of hope as did they, to where true wisdom can be found, safely supported in the arms of everlasting love.

Search! for the hour has struck! the epoch for earnest investigation has arrived. It is error to dwell in ignorance of our GOD-appointed inheritance, no matter how deeply imbued or time honored the



superstitious theories of the past. We must renounce them and push onward if we would follow in the straight path of eternal freedom. To be sure it requires the real spirit of Christianity to voice truth under all circumstances, yet, he who would fail to utter the earnest convictions of his higher conscience is a hypocrite, a coward, and not worthy to bear aloof the banner of true moral and social reform.

From early youth the author has been a diligent searcher after the truth, for the hope that lies within us, as well as an unprejudiced investigator of the phenomena surrounding occult and the seeming mysteries of the different sciences. While fully aware that the explanation of Advanced ideas through the meager channel of a book is no easy task, though no fact is now more fully recognized, than that a clear, intelligent and comprehensive knowledge of any subject can be best communicated by those who have a practical acquaintance with and have made it an object of special study. Hence, I venture to lift



a voice—though feeble, perhaps—in the interest of progress, making no concessions to opponents; but present these pages to earnest seekers for light. Trusting to receive the approval of fair-minded persons now and in all time to come.

While the future success of this little volume I leave with Him, who “Doeth according to His will in the Army of Heaven, and among the inhabitants of the earth, and none can stay His hand or say unto Him, What doeth thou?”

For many years the author has also devoted much time and study to the practice of “Christian Mental Healing,” and considers it superior to all other means for treating disease and sin. When fully understood, you will find it is both natural and practical, however, it should be taught and understood from a free, non-sectarian, non-superstitious standpoint, and when taught in this light it is beautiful, intellectual, and interesting in the extreme. And if mankind could speedily be brought to see the many great advantages of this grand study, they would not suffer on and



on from one generation to another in ignorance of their rightful inheritance, health and happiness. Indeed, only this understanding can bring about the fulfillment of the great prophecies. It alone refines and strengthens individuality and will keep uppermost the better side of our nature; then in the spirit of true charity, we can read human character better. In fact, it is the only remedy known for all discord and suffering.

I have in my possession scores of grateful acknowledgments from persons in every walk of life, who have been permanently healed of all manner of diseases by this grand method, and will say to any one wishing further information on this subject, we will gladly supply you with literature and testimonials if you will send your name and number to the following address:

R. ANNA GERMAN, C. M. D.,

Headquarters of the Christian Truth-Seekers'  
Association, Los Angeles, Cal.

*P. S.—The author will take students at very normal prices in class or by correspondence course, and guarantees to teach them the correct principles of how to accomplish the "Christian Mental Healing" work, and therefore how to obtain health and prosperity for themselves and those who may come to them for help.*



# Sparks of Truth

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## CHAPTER I.

Ye shall know the truth, and the truth shall make you free.—John 8:32.

Out of darkness into light,  
Heed, my friends, beware!  
March straight onward to the right,  
Do not blind ignorance share.

Out of darkness into light,  
Forward! Have no fear,  
Christ! our beacon, now in sight,  
Has promised to stand near.

Out of darkness into light,  
Onward! We shall win,  
While creeds and doctrines stop to fight  
O'er the cause that leads to sin.

If the Bible is an inspired work it certainly requires inspiration to read it understandingly; but the clamor among various



*Pulse of the Advanced Thought.*

religious sects, claiming superior spiritual knowledge, appear to the close observer much like a manifestation of what St. Paul designated as "Spiritual wickedness in high places," since the inspired Book declares that spirit maketh of us a new creature, "Wherein old things pass away and behold all things have become new." It is by example we best teach, thus practicing what we preach. Yea, when we have learned to regard our neighbor as ourselves when we have destroyed deceit with honesty, when we have removed the "Heavy burdens" and allowed the millions of depressed mortals to go free; when GOD'S white slaves have been liberated from the grasp of the political Pharaohs,—as well as from the bondage of self and sensualism,—who still hold the children of Israel captive, then, and not until then, can we boast of an advanced spiritual understanding. As Paul declared concerning his birthright, so should all mankind be liberated, and if our clerical in-



### *Sparks of Truth.*

structors would redeem the charge and so fulfil their mission, they must broaden their efforts for blessing humanity. Progress should not be hindered by the ministers of Christ's gospel; rather, they should take up the work at all points, and with every honest laborer go forth armed with the Christian advanced thought determined to succeed.

If we are earnest reformers we will strive to secure a higher platform of legislation—as well as religion—for the world; for only by so doing can we ever hope to establish that “Peace on earth and good-will towards man,” of which we hear so much and see so little. To preach right and live wrong certainly perpetuates dishonesty.

Better legislation must invariably go hand in hand with moral advanced thought if truth and justice are leading.

“To say well is good, but to do well is better; Do well is the spirit and say well the letter.”

We talk much of our love for GOD, but



*Pulse of the Advanced Thought.*

we are told, "If ye love not your brother whom you have seen, how can you love God whom you have not seen;" and while man should not seek to "Live by bread alone," it is useless to preach to him of being fed with the loaves of heaven when he is hungering, and thirsting; or of being clothed with the robe of righteousness when he is cold and naked. "The earth is the Lord's and the fullness thereof," and, as a child and heir, man feels, and justly so, that he should be an equal partaker in the abundance of GOD'S good gifts. The crusts of charity are bitter; besides, "The laborer is worthy of his hire," said Jesus. As a result of industry the earth brings forth plenty for man's use, so the wage-earners should be better paid, and allowed shorter hours in which to perform their daily labor, in order that they may have more time wherein to devote to intellectual study. All mankind should be equal—and eventually will be, through education, not



## *Sparks of Truth.*

party strife. But until these advanced ideas meet with universal acceptance, dissatisfaction, wage slavery and crime will abound; and all the stately theories and eloquent sermons that may be conceived by the cunning intellect of mortals will not appease human suffering, check strife, or succeed in adjusting the balance of equal rights. History will continue to be repeated, though perhaps in slightly changed forms, thus forever patching up the old garment only to take from it the more, and error will rule until "Wisdom is justified of her children."

True, we still have life and love in a certain measure to be grateful for, yet it requires the strength, the courage of a hero to live consistent under the present unequal system of legislation. There is not the least doubt that if the plutocrats of the present day could devise a convenient scheme for harnessing the remaining elements--solar light and heat, along with GOD'S pure atmosphere--and could profit finan-



*Pulse of the Advanced Thought.*

cially by dealing it out to the poor, they would seize the opportunity with as much impunity as they have the land and waterways,—and in fact all that lives and moves therein; nor would their guilty consciences accuse them, notwithstanding thousands might perish from the effects of this greed for gold and the unjust power of possession.

Filth and poverty, like ignorance in most instances, are crimes against the great Giver, who has made it possible for all to have enough and to spare. A ragged coat or an empty dinner-pail is not a meritorious object of pity, since the ballot-box is yours, wage-earners, and you should make it the instrument of justice, tempered with mercy for yourselves and your fellow mortals.

Much the same as religious mysticism has ever regarded the Divine Being as a great and powerful three-headed monstrosity, to whose mandate they must bow in holy submission, be that right or wrong, so does



## *Sparks of Truth.*

the uninstructed individual look upon the head of our nation as some unapproachable ruling power, whose authority is supreme and whose opinions you should tremble to question, forgetting or else dimly perceiving that the people and not the person comprise the government.

The highest and grandest benevolence lies in assisting man to help himself, but this will be accomplished only in proportion as he is awarded the full fruits of his labor.

The average man is not naturally bad, he would do better if he knew how. Thus with his first lessons he should learn that it is the system that is at fault, and not the individual, and remember, a mistake fully recognized is more than half eradicated.

Were half the power that fills the world with  
terror,  
Were half the wealth bestowed on camps and  
courts  
Given to redeem the human mind from error.  
There were no need of arsenals and forts.

—Longfellow.



*Pulse of the Advanced Thought.*

Still organizations multiply and new plans are constantly being formulated for cloaking and hindering persistent truth.

It is evident that the Nazarene believed in and practiced social equalization in its broadest sense, not only from a religious, but from a financial standpoint as well. Of His followers He declared, that they would share all things in common with each other, knowing as He did that this would go further than mere theory towards checking crime of every nature and thus placing humanity on a higher, more receptive spiritual basis. Furthermore, He recognized that it was useless to grasp but one horn of the dilemma. "This," said He, "ought ye to have done and not to leave the other undone." He was not only the wisest, but the most practical demonstrator that has ever stepped foot on this planet. To the man with much of this world's goods, He said: "If thou wilt be perfect, go and sell



## *Sparks of Truth.*

that thou hast, and give to the poor, and

\* \* \* \* \*

come and follow me." Again He said:

"How hardly shall they that have riches enter into the kingdom of God." The latter statement, however, was intended as a warning to all, since though it is sad to acknowledge, most people strive to become wealthy "Task-masters," and in proportion as they succeed, they in return usually apply the lash to their more unfortunate brethern.

Man's chief aim in this life seems to be one mighty effort to rule, and that too often with the hand of steel; nor would the tyrant have things different if he could, even though he is forced to be content with no other subjects than the inmates of his own humble household—a helpless child perhaps, or a defenseless woman. He forgets while upholding this state of affairs that he is keeping himself, as well as others, in needless bondage to "Unreal masters." The greatest mistake



*Pulse of the Advanced Thought.*

in existence to-day is the enforced necessity through capitalism, for mankind being directly dependent upon each other, for individual maintenance. As the result of labor the earth brings forth an abundance for man's support; therefore, he should be subject to no lesser power than that of the Creator, while conforming his life-work to the system that will best promote the "Declaration of Independence."

Mortals are extremists, but let us not forget that excess is sin no matter what form it assumes. If mankind would only realize this great fact and cease striving to imitate their extravagant neighbors and practice moderation in all respects, a better condition of things could speedily be brought about. By removing the temptation to sin and no longer placing a premium on crime, we would force capital to a level with honesty.

When advancing along the line of universal progress we should endeavor to keep



## *Sparks of Truth.*

within the bounds of the "Blessed Medium," a condition I believe prophetic of the straight and narrow way spoken of in the Scriptures. "Where the spirit of the Lord is there is Liberty," sayeth that Book of Books, and we have no better authority. If we are followers of truth we shall be free, and if we would only stop to heed the gentle warning voice *in* conscience we never could go wrong. We ought to live right for righteousness sake, and not through fear or superstition. To talk right and do wrong is to injure one's self the most; therefore, if all who claim the power of advanced understanding will cease talking love, and practice it more, they will do much towards ushering in that happy day they all claim to be striving for, that day when every man shall be at peace with his neighbor. At present it is pitiable to note the envy, malice, and petty jealousy existing in the place where harmony, brotherly love and "Sweet charity" should much more be found.



*Pulse of the Advanced Thought.*

Many a bright life has been darkened  
By envious unchristian comment,  
To whom kind, cheery words had been spoken  
Would have cost less effort, no lament.  
'Tis justice at times to remember  
The homely old adage they say,  
We are all born, but not yet buried,  
Or laid beneath earth's cold clay.

It might have been well, at the moment,  
To put self in the accused one's place,  
And see how much wiser we'd have acted  
Had it been us, not they, in this case.  
All are apt, though clothed with soft linen,  
To have a small thorn in the side,  
And if we should stop to examine,  
There would be less reason for pride.

When prone to condemn, pause an instant,  
And these words of wisdom recall:  
Where one person may step over lightly  
There another might stumble and fall.  
Then preen your narrow opinions, soar  
Out from the dark ages—the past,  
Study the Christian Advanced Thought, and,  
Make life what you will at the last.

Let us be charitable in our criticisms;  
words without charity are idle; and if we  
are of the right metal ourselves, a kind act  
or word to the discouraged can do us no  
harm and may be the means of helping  
some one else over the rough places along  
life's journey. It is they who have trials  
that deserve credit, if so be they are striving



## *Sparks of Truth.*

to overcome;—not those who have been protected from society's cold frown, know what it is to face the mistakes of this wide world alone.

What doth it matter how the earth was formed or a rock composed? Our Master likened these objects unto solid foundation; or, what difference does it make—as some aver—where Jesus spent His early manhood, whether in China or in Judea; we know that He was ever about His Father's business, doing good for suffering humanity's sake, whom He recognized were all the children of GOD. We forget that we may become "The chief enemies of our own household," and help to retard the very conditions we wish to establish. Yea, thy counsel has thrice blest humanity. Shakespeare! Inspired poet—sublime.

"To thine ownself be true;  
And it must follow, as the night the day,  
Thou canst not then be false to any  
man."



*Pulse of the Advanced Thought.*

Nature's laws and their causations are Divinely created, and the principle of perfect harmony disobeyed in the slightest instance will immediately bring forth discord.

There is nothing mysterious after we learn its origin, and there is certainly no mystery in truth, as every real has its counterfeit, so that which seems a fact to-day may be proven a falsehood to-morrow. Our world is our educated sense of it; then let us fashion it aright.

"A man is his own star.  
Our acts our angels are  
For good or ill."

We are all architects marking out the plan for ourselves and the generations to come; therefore, we should think before we speak, and look well before advancing, since our words and deeds are undoubtedly perpetuated, either becoming a guiding spark in the ascending pathway of some glad individual or else a "Millstone" of misery swung about the neck of an already over-depressed



## *Sparks of Truth.*

human being, dragging him down into slavery and ignominy. In common-sense truths there is an abundant knowledge that every one will find sufficient to guide his course through life. His sure success depends upon a superior spiritual understanding of what constitutes right living, how to separate the false from the true, yet, there is no accomplishment in reality so arduous that it is not possible to any one of ordinary capacity, who is willing to go to work in earnest—the right way. Close application, with concentration of thought and energy, is the secret to all success in life. Then it is not necessary to ask, is that person in earnest, for, “Where your treasure is there will your heart be also.” Truth is no respecter of persons, but “Fools dwell where wise men dare not venture.” Thus, in conclusion, I would urge parents to be able spiritual instructors of the “Sacred Word.” They should begin early to teach the little ones along the line of advanced thought-



*Pulse of the Advanced Thought.*

taking while their youthful minds are tractable. "The words that I speak on to you they are truth and they are life," said Jesus. Too much attention cannot be paid to the training of our children, on whose superior knowledge the success of the future must depend, while to neglect to properly instruct them is the cause of perpetuating old erroneous ideas, superstition born of earth and surrounded with dogma and mysticism.

"Train up a child in the way he should go; and when he is old, he will not depart from it." Parents! heed this true Scriptural warning and instruct your child for liberty, love and truth—a course too high for creeds. Children are especially receptive of the right; from their trusting, loving natures their elders might often receive grand object lessons; therefore, every person, male or female, who has reached the age of reasoning, should give a portion of their time to the study of these blessed truths of the science of creation, for accord-



## *Sparks of Truth.*

ing to man's conception of the Divine plan will be pattern his material work. Then, do not stand still and allow the image of ignorance to become the model for your instructions, the law of eternal justice never excuses our work poorly done or forgotten, whether or not that work be material or spiritual.

Creeds, doctrines, and divers theories have endeavored for ages to formulate a plan that would check crime, and yet we behold within the dawn of the enlightened Twentieth century, quite as many barbarous methods constantly being brought to the front, for the purpose of assisting in war depredations and cruelty as of old, and, as formerly, the reasons are identical—gold, with the unjust desire to rule.

Yea, we stand aghast with devout patriotism horrified at the sound of the assassin's bullet as it pierces the heart of our beloved, wondering if we shall ever be enabled to stamp this manner of criminal from



*Pulse of the Advanced Thought.*

off the face of our fair land, and yet we seldom stop to reason that we may expect better conditions only as we cease to sanction systems that are constantly preparing to participate in the wholesale murder of our fellowman, sacrificing the youth of manhood upon the altar of greed.

When may we hope to realize the import of the two greatest commandments, "Thou shalt not kill," and "Love thy neighbor as thyself?" When the veil of ignorance shall be thrust aside, and Divine principle, not man; GOD, not gold, shall be recognized as the ruler of the universe.



# God and Man

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## CHAPTER II.

In the beginning was the Word, and the Word was with God, and the Word was God.—John 1:1.

It is generally admitted, and wisely so, that a nation's intellectual capacity may be judged from their conceptions of Deity there prevalent, for according to man's idea of the eternal plan of wisdom, does he rule in the affairs of nations; this is as certain as any of the variable truths in natural science. This is the necessity for correct apprehension, that the foundation of knowledge be laid by right instruction, and the principle so taught as to be brought into practical tests of real life, is, also, necessary. Therefore, the teacher's first duty should be to know whom he recognizes and worships as GOD, whether a person, or a



*Pulse of the Advanced Thought.*

Principle. While all civilized nations are supposed to have caught at least a glimpse of the real Spirit, there are thousands to-day throughout this enlightened land whose idea of GOD and creation is only slightly above the average heathen; they are those persons who are thoroughly absorbed in their own selfish, worldly pursuits, and are not willing to come into the light,—“Lest they should be converted and healed,”—or else they are those who are still dependent on dead forms and useless ceremony, who allow some one else to do their thinking for them, while they worship they know not what.

One of our modern agnostics has been credited with having made the assertion that, “An honest God is the noblest work of man.” This utterance to many persons, no doubt, bore the stamp of blasphemy, yet when examined under the light wherein it was intended, you will find that it contains a moral, for when thinking of GOD man



## *God and Man.*

too often beholds within the chambers of imagery, the likeness of his own imperfect personality, and the apparent reluctance among mortals to study this all important subject, and so rid themselves of this erroneous mistake, is still shockingly prevalent.

It is not only the belief of many deities that is the fault, but the wrong conceptions of the natures of Deity.

The following will illustrate the average man's idea of GOD, notwithstanding the Scriptures teach him just the reverse:

While traveling in Old Mexico I visited one of the ancient Catholic cathedrals. Our party, like other tourists, was led by a native guide, whose duty was to furnish us with all necessary information regarding the different objects of interest. As we passed through the interior of this massive structure, my attention was attracted to a large bronze statue standing near the altar. Of course



*Pulse of the Advanced Thought.*

I felt a natural curiosity to know who this wonderful piece of art was intended to represent; I guessed it to be that of some valiant Mexican, otherwise, I thought his huge burly effigy would not have been permitted to occupy this sacred position; but imagine my astonishment when told in tones of solemn accent, that it represented no less a personage than that of Jesus, the Christ. Truly, I had never thought of Him in this guise, standing there decked out in Mexican finery, a broad sombrero shading His low brow. It far more represented a likeness to heathen idolatry rather than the purity of a gentle Savior, or so it seemed to me, as I strolled back to my lodging-place that sultry afternoon. The above incident brought to memory a similar experience of previous date. While in San Francisco, California, where I visited some years ago, it was one of the many customs of amusement there—especially dur-



## *God and Man.*

ing the Chinese New Year—to visit the Chinese chapel, or Joss-House, as it is more commonly called, and I was, to say the least, very much disgusted with the “Heathen Chinese” mode of worship, bowing down as they do before an immense wooden idol, they call their “Joss”—meaning GOD. However I could argue, there is some excuse for these poor, unfortunate people; it is not so surprising that their highest conceptions of intelligent being are reposed in the likeness of a hideous looking image, one of their own race and kind. Thus the thought reoccurred to me after my visit to the old Mexican cathedral. What is the GOD of most men but an enlarged image of themselves? Yes, I was compelled to acknowledge that they of the civilized nations often maintain quite as erroneous ideas concerning GOD and man as do their benighted brethren. While this illustration may seem overdrawn, let us be honest in asking ourselves, is there



*Pulse of the Advanced Thought.*

very much difference after all? If so, then let us turn from our idol worship, examine our hearts, and know whom "we acknowledge and worship as GOD."

Jesus declared over nineteen hundred years ago that "The hour cometh and now is when the true worshiper shall worship the Father in spirit and in truth."

Divine wisdom is the source of all blessedness, the only power that should govern man. All creation expresses this intelligence from a green leaf to a planet. In proportion as they manifest goodness, purity and spiritual understanding, do they exist in the likeness of intelligent being and are made after His kind.

One of our ancient philosophers describes GOD as "Pure Self-Consciousness, the Unmoved Mover," the "Absolute Thought," which is one with its object, and He is, therefore, the first cause of all existence. This utterance was as a voice crying out of darkness, lighting up the way for eternal



## *God and Man.*

truth, but they of that century, like the majority of the present, heeded not this call lest they should be brought into the light of advanced understanding, and should be healed of their blindness.

St. John also beautifully defines the natures of Deity as Spirit, Truth, Light, Love and the Word. From this wise teaching, then, it is evident that the great governing principle is not a corporal being, as most theories would lead us to believe, and the sooner man gets rid of these erroneous ideas the more rapid will be his "growth in grace." The divine and eternal facts must supersede all temporal and false human notions regarding soul and body, GOD and man, before we shall be able to enjoy the fruition of peace and harmony upon earth, and the true brotherhood of mankind be recognized.

In him was life; and the life was the light of men.—John 1:4.



*Pulse of the Advanced Thought.*

It is recorded in the first chapter and last verse of Genesis that "God saw every thing that he had made, and behold, it was very good," and here I ask how could it be otherwise, unless distorted by foolish criticism or else through a mistaken sense of things?

That everything was created from the one Divine life-giving source, we need have no doubt, yet it does not necessitate that this great governing principle, or "First Cause," was, is, or ever will be obliged to take special cognizance of each object individually, as they appear in perfect order, moving in obedience to a given law the same as figures blend with the principle of mathematics, and notes with music, still one requires the other in order to express truth intelligently. GOD being the Word, all creation must have been spoken into existence by His Divine will, and this corroborates the Scriptural declaration that "He made all things, and without



## *God and Man.*

Him there was not anything made that was made." Thus by the word of His command sprang into order a full representation of all creation, mankind being the chief representative whose material form or mortal body in its unsophisticated natural state is the sensitive instrument, whereby intelligence is imparted to humanity. Not that intelligence requires any material means in order to exist, but mortals do; and in its pure, edonic state, before it has been touched by ignorance, caused by partaking of the forbidden fruit of the Lie, *evil*, materiality, is beyond all cavil in line with wisdom's appointing, notwithstanding many theorists hold views directly to the contrary; at the same time they are not able to prove their theory absolute by getting away from surrounding environments, and like other mortals can only hope to improve their present or future conditions through pure desires and a willingness to advance gradually into a higher, more glorified under-



*Pulse of the Advanced Thought.*

standing of the truth of being.

Could you take cognizance of aught under the sun, much less the workings of this great life-giving principle, if the intellectual faculties called the brain were removed from the body? To be sure, this would make no difference to Divine intelligence, who, like the principles of mathematics and music, would exist just the same without these material instruments; as the blackboard for instance, and the figures. But what would poor mortals know about all this? It is they who require these material accompaniments. Again, note the ingenious mechanism of the body. Could a false sense have been its inventor? If so there must be more than one Creator; a power aside from the great life-giving principle, who is all power. By thus speaking, we do not hope to spiritualize matter, for that would be impossible, and yet it is evident that the body does improve under spiritual thought taking. Though



## *God and Man.*

not unlike the sensitive film that a photographer places within his camera; he must be careful in what grade of light, and before what manner of object he makes the exposure. Indeed, it is something you cannot trifle with, or, like the careless artist, you will be disappointed by receiving for your labor an imperfect likeness, one that is liable to become a distorted image and express all the worst forms of error and discord; on the other hand, if wisely directed, it will obey naturally and beautifully, thus proving the necessity for kind and gentle treatment.

Because we claim GOD the Divine energy and Creator of all things, both in heaven and on earth, a statement we have scriptural authority for as well as common sense reason, it does not follow that we believe Him the author of a lie; just the reverse: He is conclusively all wisdom and intelligence, and did not nor could not create "His opposite, ignorance, a lie." Yet,



*Pulse of the Advanced Thought.*

I cannot perceive the relation or necessary connection existing between the false human sense, ignorance, and the material body, innocence, as one of our great moral intellectualists affirms. While it is true that all material objects are subject to change, a fact that proves their inferiority compared with that of eternal perfection in whom, as the Apostle James declares, "There is no variableness, neither shadow of turning," yet it is impossible to destroy one iota of matter, and it is certain that there never was a time when it did not exist in some form or other. Matter is as indestructible on this plane of existence as the principle that governs, and the only thing that can be or needs to be destroyed is our false notions, with their mistaken ideas concerning body and soul, GOD and man. Mortal blindness, often misnamed human intellect, is a wrong sense of things, and all that will ever destroy its claim to intelligence is a correct apprehension of the facts



## *God and Man.*

of Creation. GOD'S work requires no alteration, but we need a better understanding of the Divine principle. The law of wisdom does not forgive our ignorance; indeed, ignorance manifested is the actual cause of all sin, discord and suffering, and there is, in fact, no other devil or evil one; it is the only foe we have to defeat.

Hatred and malice are always the results of ignorance, and so is a mistake, even though it be an innocent one; a live coal will burn the finger of a child as readily as that of an adult, and only universal understanding can effectually destroy sin.

Mortals express error accordingly as they are influenced or controlled by an inferior sense of things, and for this reason we should hold separate the belief that the false sense and the body are one, if we would keep its members from being wrongfully influenced. If the same hand that administers with compassion, under the guidance of love, will also when directed by ignorance, hypocrisy



*Pulse of the Advanced Thought.*

and malice stoop to steal, commit suicide and murder, is it not a proof that our members are merely obedient servants of the senses and so need to be guided by the mind of truth? Then let us ever remember this, and so keep the thought thoroughly separate from the belief that the "Carnal mind" and body are one. Let us endeavor to hold uppermost the spiritually intellectual, GOD-side of our nature, for only by so doing can we protect the body and insure health and harmony for all concerned. I can readily see how it is that matter is no part of "God-good," but I cannot see how the body, for this or any other reason is necessarily a part of evil or error. The sensitive film in the artist's camera is no part of that instrument and is not responsible for the image that is placed before it.

True, our Great Exemplar's commands were, "Take no thought for the body," but is it not evident that he was addressing they



## *God and Man.*

of the extremely worldly-minded, they who were regarding the body as the main; in fact, about the only object in creation worthy of consideration? A course which if followed up is decidedly the wrong one to pursue, knowing as we do know, that the physical is of the earth, therefore should be regarded as a second consideration. But is it not foolish to go to the extreme with loud cries and silly scorn for the nothingness of matter? Especially while so plainly exhibiting the form of flesh, and at the same time not be able to prove these conclusions correct—that is, from any logical standpoint. Again, what advantage is such a theory, when on the other hand it does not contradict scriptural truths or the inspiration of scientific revelation to hold the body as the innocent instrument of human necessity, while to take the former stand is to stir up contention over a question so visible to common reason that it has a tendency to maintain a more subtle impression of mys-



*Pulse of the Advanced Thought.*

ticism and more fully establish the Adam-earth idea—the belief of intelligence in the non-intelligent, rather than sowing the seed of love and truth within the heart?

All of the senses are spiritual in fact; they express the tones of individuality, imparting either sweet melody or confusion proportionately as the thoughts that pass over them are discordant or attuned. As with mathematics, so the body is the surface upon which the senses like figures are necessary to convey intelligence to mankind, and here we may begin to comprehend how it is that man is linked with the Divine principle and obtains his intellectual faculties; it is the outcome of an actual necessity, to humanity, with Omnipotence the real source of supply, and who is ever equal to the demand. Wisdom always has and always will provide the life-giving necessities for her children.

As one moralist declares, after a long preamble over the nothingness of matter, “Di-



## *God and Man.*

vine love always has met and always will meet every human need."

Love sends forth rain and sunshine on the evil as well as on the good, not that good recognizes evil, for as the Bible tells us, "God is of too pure eyes to behold iniquity." As in the sense of the tares and the good seed, which shall grow together until the harvest, when the former shall be burned, that is, destroyed with "Love's consuming fire," righteous understanding; the knowledge that must lead us into all truth—"All into truth"—whereby we shall have put off the old concept with its forms and deeds, and have taken on the new or Advanced Thought, when there will nothing remain that requires to be punished or destroyed.

Matter is not necessarily evil, it is the ignorant conception of the truth of being that is at fault, and not materiality. The erring human senses do not act through matter, they can only act upon it to influ-



*Pulse of the Advanced Thought.*

ence temporarily in some mistaken manner, for a time. Nor is brain the organ of infinite intelligence; it is the surface upon which rests nature's sounding-board, as it were, the inert instrument whereby—not in or through—mortals may gain a correct understanding of all things; one of the actual necessities to mortal existence, and when acted upon by truth will impart to the advanced thinker only ideas sublime.

God is not in the instrument. The changeable cannot contain the unchanging, yet the latter can and will govern the former whenever mortals are willing.

The non-self-acting instrument possesses not the power for effort within itself and must be set to work by right thought motive, and neither be condemned to nothing, or lauded to something; it is non-intelligent; sensationless, as all machinery is, and therefore should be handled with compassion, improved with right ideas and directed with care; neither scorned nor adored.



## *God and Man.*

How can we cure the body, if the *carnal mind* and mortal body are one, and this mind created the body, which is the "Lower substratum" of the false human sense? as one advanced moralist declares it to be. She infers that it is the offspring of that mind, which is enmity against truth, "Is not subject to the law of God, neither, indeed, can be," the mind that needs to be destroyed; then, she insists that this carnal mind is the higher stratum of matter, the creator of the mortal body. Now, if this theory be correct, then it would seem that there would be as great necessity for getting rid of the body, as its so called parent, "Mortal mind." Then why treat the body to harmonize it, this lower basil organ? Because we find it better attuned, less offensive and more obedient, when the carnal influence is removed and truth holds sway; but could the child be thus benefited by the loss of a parent?

To continually plead the nothingness of



*Pulse of the Advanced Thought.*

the body, matter, is to establish in consciousness a withering sense of discouragement, much like that by *constantly* buffeting a child with the unkind assertion: You are no account and nothing good can ever come of you; you are worthless and need to be punished.

Another proof that the carnal mind and the mortal body are not inseparable, is that the body instead of disappearing, improves in proportion as we rise above the carnal sense of things and set the body free.

Jesus removed the desire to sin, and healed the body, but in doing so he destroyed the carnal sense and not the body; for the latter he improved its condition.

When you insist that the carnal mind is false, is no-thing; but that the body and all things material are the offspring of this nothingness, then you are obliged to ask us to accept an unexplainable, impossible theory on faith.

The tone of a single note is not discord-



## *God and Man.*

ant, it is only when struck in opposition that inharmony is perceptible, but this does not effect the principle of music; and so it is with the body left alone; it expresses no error; it is only when controlled by the false concept, instead of the right mind, that it shows forth error and disease. Anger, malice, jealousy, hatred, hypocrisy, lust and revenge, are the expressions of ignorance and constitute the carnal mind, discord and pain included. Then let inertia alone plead the nothingness of ignorance, the limiting and illegitimate influence of the carnal mind, and govern your body with advanced truth-thought.

What is truth? An eternal fact that can be practically demonstrated according to a fixed principle. What is this principle you speak of so often? It is the substantial substance of some-thing with its "Infinite ideas," the intelligent force that holds the universe in order.

If GOD is love, and affinity the attraction or force that draws and binds everything to



*Pulse of the Advanced Thought.*

and about the Infinite, then it would seem that the theory, that everything was ordered or spoken into existence by the great love principle of Omnipotence must be correct after all. Can it be then, that love is the principle of the nothingness—the non-believer would sometimes chide us about—out of which GOD created the world? It may be correct, 'That a little philosophy inclineth a man's mind to atheism, but depth in philosophy, surely brings the heart about to Christianity.'

Then scorn not, mistake not, the greatest and grandest word in the human vocabulary, "Christian," which means Christ, the annointed, the all-protecting life principle or GOD with us.

Even the scientist must gather his leading proofs from the explanations of Divine nature. The controlling by-laws of every civilized government is largely based upon man's conception of the Divine plan, notwithstanding it is claimed that religion



## *God and Man.*

plays no part in science or political affairs. Natural scientists delve into materiality and divide the atoms while searching for the origin of life and truth, but when they find that the very sands of the seashore can be divided again and they have searched to the end of materiality and have reached the jumping-off place with but little success, they, too, at last, must tack onto the Divine chariot in their ascent above the earth, heavenward.

The time is not far distant when there will remain but two factions on earth; on one side will be the indifferent materialists, and on the other side will be the Mental, Spiritual Evolutionists; there will be shades of differences for some time, of course, while working towards that grand object of one accord, but it will eventually be reached by all.

Here let me explain the difference between the "Mental Scientists" as I



*Pulse of the Advanced Thought.*

understand, and the "Christian Mental Healers." The former regard the *human mind* as the leading agent, and the GOD idea within you, as it were; a thought, however, not far removed from the old orthodox belief of "Soul in body," and "Life in matter;" while the latter, the Christian practitioners, cannot perceive how the lesser can possibly contain the greater, and on the contrary understand that while the mind is indeed the man, all good is of Divine origin and is expressed, not absorbed, by him ("Mind").

The antipodes of good acts and good thoughts are naught because they can be destroyed with error's opposite,—"Truth," by man, "With the weapons of God, whose weapons are not carnal, but mighty to the pulling down of (ignorant) strongholds."



# Nothing Lost in Spiritual Evolution.

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## CHAPTER III.

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.—Jesus.

All that is will exist forever, Soul, Being, who live and move in truth cannot be lost; as well might we argue that the sun could lose its rays or the rays their warmth. Soul, Being, is not a thing of the dust and cannot be destroyed; therefore, each individuality must live on patiently, working from one stage of experience to the other until raised to a full realization of that "Mind which was also in Christ," but only as we cease to perpetuate false ideas concerning soul and body, GOD and creation, can we



*Pulse of the Advanced Thought.*

hope to reach this advanced state bearing towards true consciousness.

Nothing good pertaining to our personal being will ever perish; our joys, our friendships and love will never cease to be; will never be yielded up to chaos and oblivion, but shall go on to make up the full growth of a new life. Even in this small, though marvelously beautiful universe of nature, rich as it is with mighty meanings, we are bid to advance, in highest hope, even, through all the changes of our mortal allotments. For these changes and advancements are natural and advantageous to spiritual character-building, and should be attained without suffering. Like the sun, which apparently sinks to rest only to rise with the dawn of a new day, so gradually man advances to the intellectual, through the understanding of his spiritual, not material, nature. Spirituality is the Divine method of refining.



## *Nothing Lost in Spiritual Evolution.*

Though the grass may seem to perish and the flowers to decay, they blossom again, their individuality live on, will go on, unfolding forevermore. Generations may go and ages pass; flowers may fade and mortals change, but the glorious truths of wisdom will never cease to be. All that is grand, good, noble and beautiful is secure from the molding touch of time and shall survive the dust. These changes are natural, right and just; but if there is nothing to be gained from them, as some theorists claim, then man, of all creation, is the most to be pitied; since he is the highest representative of the natures of wisdom, he is necessarily more awake to these unavoidable changes. Under such contradicting conclusions, even the passing on of the innocent babe would seem the most deplorable condition imaginable.

Where is the infant, what has become of innocence, if it has gained nothing by the change, and yet has not been allowed the



*Pulse of the Advanced Thought.*

opportunity to work its problem here; but this is not so, the pure soul needs not this trying lesson of human experience. The babe had simply reached a higher condition of thought than the average individual on the former plane of existence, and so came to pay the one small debt due this school of human experience; then went on its way, working out the grand possibilities of life Divine, into higher and holier realms.

"It just came to show how sweet a flower,  
In Paradise could bloom."

And "Forbid them not: for of such is the kingdom of God," said Jesus.

So man cannot be lost, turn back, long avoid his duty, omit one step, come to a standstill or retrograde in the least; therefore, every advanced step and needful change must bring its reward, and if this is not true then scientific evolution is a hoax, and truth and justice are merely the result of accident.



## *Nothing Lost in Spiritual Evolution.*

If life does rest in action it can, in the same sense, also vary in its stillness, even in the sense that life has caused all nature to vary according to the variety of necessities to be accomplished. Nature courts these changes, and it is impossible to say which one of the four seasons express the most grandeur.

The repose we would seek in life should not be merely to rest in the achievements of the past; rather, it should be the peace that belongs to the understanding of the eternal principle which bear aloft the promises of future attainments through constant effort. Our true haven is found in that life only which keeps us forever advancing.

No individual has ever been so low in the scale of existence, that he did not, in a certain measure, express the Divine natures, but the talents wisdom has given, he must invest, for he will not be satisfied until "Clothed with the seamless robe" of spiritual



*Pulse of the Advanced Thought.*

understanding he awakens in truth's full likeness. Because some unfortunate individuals appear to be lower than the four-footed beasts of the forest, this is no proof of retrogression. Why does the half-blown blossom wither on the stem and seem to shrink into deformity? Because both flower and individual have raised to their zenith here, and like a flickering flame are less brilliant for want of purer sustenance, and while they have prolonged their suffering they still have opportunity to advance elsewhere. No doubt such persons as those just mentioned were weak and negligent on a former plane of thought and sought not for that knowledge which lifts above the earth, yet it is not and will not be necessary or wise for them to return, and go through similar experiences because they have not reached the full stature of manhood here; again, retrogressive course would upset the Divine plan of eternal evolution and then progress would be impossible.



## *Nothing Lost in Spiritual Evolution.*

"All are children of the Father,  
Sparks from that central Sun,  
Not a soul, though feeble in goodness,  
Can be lost to the Infinite One."

Beside, is not the Creator of all things as capable of furnishing as many planes of existence as there are expressions of thought? And that too, without enforcing a retrograde step, back to conditions "Out grown," back to this small, inferior planet, as the theory of reincarnation would imply.

All law and order are scientifically spiritual, and GOD is no "Re-Creator." While the exact course of Divine evolution, materially viewed, is of small importance, we may be reasonably sure that it is as it ever must be, progressive. You cannot get away from the realm of the actual; you must fill your niche in eternity, otherwise, the very principle of the universe would be incomplete and truth would lose its Omnipotence. "Ye cannot measure the height, depth or breadth of love, for God is love," and the unpardon-



*Pulse of the Advanced Thought.*

able sin is ignorance, directed against His unfolding law of perfect government.

It is not necessary to believe that man has had to come up through all the stages of mineral, vegetable and animal life in order to believe in spiritual evolution.

If there is a hereafter there must have been a heretofore of which you do not understand and cannot recollect, but of which you may note the constant progress as expressed in all creation. If the faith of eternal life seems far-reaching, is it less strange that we should exist at all?

The present plane is only a small part of the eternal whole of nature's universe; this is why the law of perfect government is not fully manifested in the present school of experience. If perfection were established here, there would be no necessity for further effort, and evolution would cease; but it does not end here. Then let us make good use of what we have, in order that we may gain



*Nothing Lost in Spiritual Evolution.*

more. By shirking his duty man can only retard his progress for a time and lose many bright opportunities for advancing in the direction of his heaven.

The completion of wisdom is not to be fully attained here, and this is why there seems to be a power aside from truth, of limitation and retrogression. While all space is filled with life and vacuum is unknown, yet this is not the end, the whole or the "fullness thereof." Life is inexhaustible and must be expressed throughout eternity.

Many intellectual scholars insist that if evolution is correct, then involution is also possible, but they can only argue thus from a very material standpoint, in the sense, perhaps, that it is a poor rule that will not work both ways; but remember they are referring to a man-made rule and spiritual evolution is the Divine rule, that never had a beginning and will never have an ending. We may as well argue that if there is harmony



*Pulse of the Advanced Thought.*

there is discord also when we can all realize that discord is simply the ignorant manifestation of or the absence of harmony.

There can be nothing lost and there is no death, in fact, even now, according to the spiritual interpretation of the Scriptures, the sting of death is all the death there really is, and it is certain there is no oblivion for man's individuality. He does live on. From this standpoint, however, the wrong-doer can gain little satisfaction, since there is no punishment half so severe as the self-accusation of a guilty conscience. He who sins usually suffers more than his victim, because he fills his world with false ideas and then punishes himself accordingly, by prolonging this state of malicious ignorance.

Divine wisdom, which created all things, and whose vastness is expressed in variety, must not be trifled with by trusting in human beliefs. Our principal mission here is to save



## *Nothing Lost in Spiritual Evolution.*

self from ignorance, by working to a higher spiritual understanding of life divine. It is a careless waste of time, valuable moments thrown away giving heed to whatever system of doctrine you may, after you recognize that it is not practical in judgment or sound in reason, and to ascertain this fact is not only your privilege, but is your sacred duty.

Our special purpose here in the present grade of experience is to unfold our latent capabilities for correctly understanding the truth of being, the infinite order of man and things, and so constantly emerge out of the darkness of human misconceptions and nearer to the great life-giving heart of love, but only in proportion as we realize the necessity for this spiritual thought-taking will we speedily advance into life supernal, either here or hereafter. And it is certain that we never will attain the highest realization of which we are capable—even in this



### *Pulse of the Advanced Thought.*

world—while believing it necessary for our advancement to waste time in blind formalism. No matter how trifling forms appear, they detract the thought, to a greater or less degree, from reasoning out this all-important life problem for ourselves and thus constantly hinder our spiritual growth. So let us be careful how we retard our progress: “As the tree falls so it shall lie,” saith the Scripture, and so shall it be with us until suffering forces us on and upward.

Limitation and imitation only, require an object from which to create another. All beauty, art and poetry were never born, but have and will exist forever, because there is no death for love; spirit, truth and intelligence or their representatives; they move on and on through endless eternity with everlasting life—their source of supply. All may change, but there can be nothing lost in Spiritual Evolution.



## *Nothing Lost in Spiritual Evolution.*

We will err and suffer on the next plane of consciousness as on this until willing to yield up incorrect ideas concerning being and accept the light of advanced understanding.

“The people who sat in darkness saw a great light!”

Silently I wandered in,  
A maze of doubt, despair,  
Weary of mirth and vanity frail,  
I knelt at the altar of prayer;  
What art doing here, Oh, child of earth!  
Arise! haste! cast thy fear,  
Lest discontent and changing mood  
Doth cause thyself a care.

But, no, I struggled onward,  
Heeded not the gentle call,  
When presently clouds of darkness  
Settled o'er sky, and land and all.  
Then my sense, my soul, grew saddened,  
Natural things had passed from view;  
I was drifting, slowly drifting,  
Into the light of truth I knew.

On this bright shore I labor,  
Contented now to wait,  
I have learned there is no death process  
That could land at Paradise gate.  
We must work on and up the mountain,  
The way true wisdom rate  
If in life we would be happy  
And avoid dark ignorance, fate.



*Pulse of the Advanced Thought.*

On high are many mansions,  
They are grades of school, I know,  
If we shirk the allotted lesson,  
We'll pay interest on that we owe.  
Then be earnest, there's bright sunshine  
Scattered o'er Life's golden stream,  
If there's sorrow, it is error;  
Drawn from a mortal's theme.



## Sex Affinity.

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### CHAPTER IV.

Love is the fulfilling of the law.—Jesus.

Love is the germ of man's true existence through its sacred influence, nature, GOD'S male and female instruments, whereby the forces of His perfect government have defined all creation, that meet and mingle in their proper sphere, from the smallest atom to the largest planet; and when not interfered with by thrusting in man-made laws, they cannot fail to reach their true affinity in due season. Like magnets they are attracted to, and require each other's support.

It was affinity that launched the earth in its orbit.

Like motives and similar tastes are requi-



*Pulse of the Advanced Thought.*

site for the success and happiness of the marriage state. And I cannot agree with the advocates of extreme dissimilarity being advantageous to the sexes. It is certainly a mistake, since opposites in anything seldom harmonize, and should be carefully avoided. True sex affinity must ever recognize its own. The intuitions of the sincere heart usually form opinions instantaneously, and these impressions are seldom wrong. Of course, there may occasionally seem an exception to the general rule, and love at first sight may sound imprudent, yet they who are its fortunate possessors are always the most congenial, and therefore, the most successfully mated.

It seems as if they have simply renewed the tie of a former existence, and we need never be anxious for an ideal marriage, even though the vow be taken under the most humble circumstances; but this does not necessitate hasty marriage—



### *Sex Affinity.*

for love, if it be pure, will survive spotlessly the most dismal adversities, notwithstanding many declare that "Few have married for love without repenting it." I cannot coincide with them; I do not think such persons competent judges; they must have mistaken the real sentiment of true love.

Pure affection is of the soul; it is not mere respect, social endurance, or the "demon of lust." Love lasts throughout all eternity and will conform to any circumstance in life, no matter how difficult that may be. It will "scale the mountain-peak, defy the prison-cell, and distance holds no obstacles." However, be not over hasty to take upon yourself the responsibilities of wedlock—a step that means so much to the success and life of others as well as to your own future contentment, prosperity and happiness.

Mistake not passion for affinity, let pure motive, honest desire, and reason guide you; then there will be little cause for serious



### *Pulse of the Advanced Thought.*

regret when looking back over your past life. In short, understand thyself and true affinity will lead the way. It is said that love and reason divide the life interests of man. Then let love, if it be love, be not over exacting, and above all else, not unreasonable. The awakening of distrust and jealousy most assuredly doom the affections, like in comparison with the letter to true Christianity, it "*killeth*," while the real spirit of love gives life and gladness always. Pure affinity adds hope to aspiration; it governs the lower nature and will secure honesty and loyalty in the home.

Perhaps the most common matrimonial error, and the one most to be regretted, is the mistake of selecting a life-partner for the sole purpose of advancing financial interests along with social position, and then expect to prosper after having presumed to upset the whole domain in the regulations of human nature. Again, the unwise notion



### *Sex Affinity.*

of seeking to secure the hand of one whom you have every reason to believe does not share your sentiments, but whose affections you hope to win after marriage, often proves a risky undertaking, for nine times out of ten it is a sad failure for both parties. As Lancelot said to the unfortunate maid of Astolat, "I love not to be constrained to love, for love must arise of the heart and not by constraint." It is difficult to say which of the contracting parties in such cases have been made to suffer the most, but wretched they usually are beyond all doubt; though it may not be publicly known it is often privately lamented. Therefore, like in all things else, there should be equality in the affections, if you would avoid unhappy solicitations for each other in the years to come. Under these circumstances it would have been much better to have loved and lost. Far better is the spare intellectual repast with quiet and virtue than jarring and confusion over worldly gain.



*Pulse of the Advanced Thought.*

The approach of misplaced confidence is not the work of "The one altogether lovely." Cold indifference and selfishness withers hope and will scatter affinity to the wind, for love is sensitive and easily pained when bestowed with no response. Carelessness for each other's comfort and happiness is,

"The little rift within the lute,  
That by and by will make the music mute,  
And ever widening slowly silence all."

But when equal affinity exists both can forgive and forget all grievances within the bounds of reason, no matter what the trouble may chance to have been. "Beholding only the beautiful, the good and the true in character." The nature of love is protection to save, never to injure the object of affection, even though no appreciation is shown in return. Every effort at kindness, even good intentions, are often misconstrued and are painful to those who do not share in the sentiments of sex affinity.



### *Sex Affinity.*

So must it ever be in matters of inharmonious domestic relations and absolute advice will prove a decided mistake. Under such circumstances even the religious counsellor cannot conscientiously dictate terms. In deed, this is the time when perfect neutrality betokens the greatest blessing to both parties, from friend to church.

“A soft answer turneth away wrath,” sayeth the Scripture, “But grievous words stir up anger.” It is the little, the numerous unconscious acts of kindness that prove the depth of sincere affection. Divine love which should be our only example forgets not to bestow fragrance upon the smallest violet that peeps its tiny head above the common earth.

You cannot undo a mistake or a wrong, by angry argument or cruel comment; you must possess enough sincerity to overlook the supposed grievance, if you would retain harmony in the household.



*Pulse of the Advanced Thought.*

Speak gently, 'tis but a little thing to do,  
Speak softly, 'twill bring blessings unsought to  
you,

and remember, stolid indifference for each other's opinion is the most fatal condition in the marriage state to overcome, and should never be allowed to reach that point. They who are offended are yet concerned and may reconsider, while the absolutely indifferent person has ceased to contemplate the wrong or the pleasure.

Unadulterated affinity is the music of married life, and sends forth none of the discords of inharmony; without it there can be little assurance of stability in the matrimonial alliance, and a separation is sure to be the result. Only 'What God hath joined together *can* no man put asunder.'

Love and finance rule the world and the storehouse of nature hath endless resources, nevertheless domestic economy is necessary to insure matrimonial prosperity and should ever be reasonably observed by each. Undue



### *Sex Affinity.*

extravagance should never be participated in by husband or wife; they ought to share alike the joint earnings of their united co-partnership contract, wherein their interests must ever be identical, but this fact is too often overlooked and negligence and jealousy are apparent in every direction, while they search in vain for the reason that is causing so much domestic trouble, misery and discontent.

Willful destructiveness is an indication of degeneracy as surely as jealousy is an admission of inferiority.

Much has been said and written regarding the regulations of the divorce law. Under prevailing legislation the divorce law is a blessing to the civilized nations of the world. What good to either individual or society could possibly be gained by compelling the continuation of a union that is no more congenial than would be the result obtained by throwing together alkali and



*Pulse of the Advanced Thought.*

acids? In the latter case we would expect nothing short of one constant fermentation and for two such opposite natures to dwell contentedly is out of the question. Yet they may not be any more to blame for the upheaval than are the unthinkable chemicals.

It is much to be regretted when a thoughtful, perhaps gifted nature, is compelled to appeal to acquaintances and those outside the home circle for the sympathy and encouragement they deserve. Parents, wives, and husbands, this is the open door to much waywardness, discouragement and separation, then take heed lest you estrange the noble genius you may be entertaining unawares.

While legislation has yielded many important questions to the rights of woman during the latter half of the Nineteenth century, and the wives of to-day have enumerable advantages over those of the past generation, still there remain vast opportunities



### *Sex Affinity.*

for improvement along this line. Nothing takes the self-respect so completely out of the mind of an intelligent person as absolute financial dependency, and I am fully convinced after long observation that two-thirds of the discord now existing among married people would be removed if a fair amount of the monthly income were placed unreservedly at the disposal of the wife, not as a beggar's mite, but as an equal allowance in just return for honest service. The conscientious woman grows weary under financial oppression and eventually rebels the same as man, especially when penurious circumstances forces upon her the deceit she must so often resort to in order to obtain that which is justly her right to possess. Furthermore, she is often tried beyond all endurance when obliged to stand by and witness shameful extravagance in ways she absolutely does not approve. As Susan B. Anthony so practically advises, "If I were a husband I never would



*Pulse of the Advanced Thought.*

admit that my marriage was a failure until I had tried the profit-sharing plan with my wife." Nature intended that man should provide, and it is woman's disposition to despise a stingy, unprincipled man; so woman, physically only, is not man's equal, and she catches it on every side and will, as long as humanity believes that "might makes right." Not unlike the slave wives of India, she must continue to flatter her lord and master. No wonder she so often resorts to the feminine faculty of intuition, for the cunning deception which is her only weapon for combating animal strength.

True beyond all doubt, this is largely the male plane, even nature has liberated and more compassionately favored the man in numerous respects, but this is the more reason why he should be kind and generous to woman.

Generation is also requisite to increase conjugal felicity. Legitimate offsprings are



### *Sex Affinity.*

indeed the indissolubly welded links in the golden ties of human affections. Children do much toward increasing the bliss of married life. Without them a home is incomplete; but while parents should be gentle, kind and patient, they should be firm, and above all else truthful with the little ones. The old way was never to "Spare the rod," while at present it would seem that parents have gone to the other extreme, and the child is now often spoiled and the wrong side of his nature left to rule over him at will.

Physical punishment is usually unnecessary if you have done your duty and taught the child his rightful lessons—obedience, truthfulness, honesty and respect, his just inheritance from your estate. Also in rearing a family, care should be taken that every consideration worthy of mention, be not lavished upon the offspring, to the sacrifice of all comfort and compassion for



*Pulse of the Advanced Thought.*

the mate, for almost unconsciously we are apt to become selfish and neglectful of our companion and allow ourselves to drift in fancy, that we are living our lives over again in our children. Then some day we will awaken to the cold fact that our idols have taken on new bands of more congenial ties, and then it is that we begin to realize for the first time, that we have unwittingly sacrificed the devotion of the one we should have cherished and protected; but when this time arrives it is often too late to rectify one of the most common mistakes of this period. Oh, ye idolizing parents, remember this, that youth cannot sympathize with age!

Let moderation in all circumstances, govern the matrimonial obligations in wedlock. To indulge in vulgar excess is to tamper with the seeds of death, while on the other hand, total abstinence causes the blossom to wither and mortals to reek with suppressed desire. The



### *Sex Affinity.*

human affections must have an ideal for hope to rest upon, although with some individuals anticipation is often sweeter than actual attainment; nevertheless, communion with the higher order of creation strengthens the character of the sexes and enriches the nature. These statements might appear contradictory were it not that even nature seems fickle sometimes as she coquets with the destroying elements; but the sunshine contradicts the storm, and sorrow and heart-ache, mellow and mould us into a higher order of being. True companionship should be our highest motive for sex union; therefore always endeavor to select your life-partner from among those of your own intellectual station, never from beneath, recollecting that this is the quality that especially wears well; this is the faculty most worthy of perpetuation. Far more blessed is the unlawful love-child than is the would-be legitimate; where submission to hatred and compulsion is the source of propagation.



*Pulse of the Advanced Thought.*

If we would advance mortal existence and uplift the human race we must not lead an inconsistent life. Indeed, we cannot do so and then hope to improve our progeny. Our motives and aims must be kept spiritually pure if we would assist to obliterate crime and give elevated ideals to exalted aspirations; and no better or surer way can be thought out whereby to attain this higher estate than to practice domestic and social equality, along with political and moral freedom in the home as well as abroad; thus we may assist to liberate mankind, that they may follow unrestricted the dictations of their higher conscience. Marriage will then be of the heart and not from forced circumstances, virtue and love will be the "Ministering angels" at every bridal altar; then evil motives will hold no sway, and divorces will be unknown and *man-made* laws will not attempt to unfashion the works of "Divine wisdom."



## *Sex Affinity.*

Equal sex affinity is the guiding spark in the life of every married couple, imparting health and strength for each emergency as they journey along this pathway together, love leads onward and upward into endless bliss where harmony dwells complete.

L' amour est la chaîne d'or qui nous lie  
à l' Infini.

"Who travels alone with eye on the heights,  
Tho' he laughs in the daytime, oft weeps through  
the nights;

For courage goes down with the set of the sun,  
When the toil of the journey is all borne by one.  
He speeds but to grief, tho' full gaily he ride,  
Who travels alone without love at his side.

Who travels alone without lover or friend,  
But hurries from nothing to naught at the end;  
Tho' great be his winnings, and high be his goal,  
He is bankrupt in wisdom, and beggared in soul.  
Life's one gift of value to him is denied.  
Who travels alone without love at his side."



# Christian Mental Healing As It Is.

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## CHAPTER V.

"Go ye unto all the world and preach the Gospel and heal the sick."

The method of treatment known as Christian Mental Healing is to-day the most powerful remedial agent in existence, and there is no doubt but what it is the key to that principle which the Master Physician employed in his marvelous cures among sick and sinful humanity. It is one of those grand gifts of the Great Creator, and when understood you will find it to be both natural and practical, and all who will may learn to accommodate themselves with this ever present healing power—children as well as adults—and the former are often



### *Christian Mental Healing As It Is.*

much quicker to grasp the new old idea than the latter, "I thank thee, Oh, Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent and hath revealed them unto babes, for so it seemed good in thy sight."—Jesus.

To fully understand the principle of "Christian Mental Healing," certainly requires the perfect reliance, the confidence of the child thought, although any one who will strive to live in touch with nature's law, and does not attempt to break the Divine commandments, with his own wrong notions, cannot fail to keep well himself and heal those who are ailing. Perhaps, you will say; this I have invariably tried to do and still I am a constant sufferer. Then allow me to insist, that you are worrying too much over your physical condition and should "Take less thought for the body." You, perhaps are arguing, just the opposite to what you should in order to keep



*Pulse of the Advanced Thought.*

well. You are constantly making wrong suggestions and holding them in consciousness, while you put them into practice.

Do not affirm what you do not wish to bring to pass.

Endeavor to keep in mind that only joy and health are man's legitimate state, since it is evident that suffering is a part of the "Wages of sin," a statement in accord with just law, as there is no lodging-place for error in truth.

We should endeavor to keep in mind pure ideas regarding health laws, and in proportion as we succeed in this line, will we gradually become attuned and the trouble will disappear, leaving us much better for this mental experiment. If you have had unfortunate experiences or failure in business, dismiss these unpleasant thoughts from your mind, resolve that you will not be haunted by dark forebodings



## *Christian Mental Healing As It Is.*

of whatever is disagreeable or irritates you,—forget it; thrust them out of your memory.

If you wish to give a treatment, retire into the quietness of your own sanctuary, where you can gain an audience with your calm innermost thoughts; then try to realize that man's true state is health, harmony, and that life and love are the powers of truth that govern. There can be no sickness; "In fact," no failure,—otherwise they could not be destroyed—and remember, that all discord is the result of ignorance and fear. A calm recognition of these eternal facts will regulate all the functions of the body far more effectually than drugs. To disarm fear entirely is to have dominion over every mortal condition, be that physical or mental.

Nevertheless, if you have already drifted to where you fancy that you are unable to help yourself, then call in an honest practitioner, one in whom you have confidence, and allow him or her, as the case may be, to



*Pulse of the Advanced Thought.*

realize this perfect state of health for you—a conclusion you have not been able to reach for yourself—while you in return render all the aid possible in the way of entertaining just as much composure as you can command during your course of treatment; in other words, learn how to concentrate the thought in harmony. The success lies in your knowing, as you should know, that the nature of Divine love is not willing that any one should suffer and that there is no disease in this perfect law of government. When this fact becomes clear to you, then you will begin to perceive the true principle of the healing power, the Divine process that will make you whole.

The antidote for decrepitude and ugliness, like the receipt for health and happiness, lies in keeping in mind the good, the beautiful, and the true. Do not abuse the lenses of the soul, the mirrors of character. If the eyes are beautiful, the carriage grace-



### *Christian Mental Healing As It Is.*

ful, and the intellect bright, appreciation will often overlook the plainness of features and figure.

Do not allow yourself to grow old. Pure oxygen, sunshine and smiles, defy the furrows of time. If you are becoming decrepit and morose you should make a critical examination of self each day and religiously endeavor to correct these disagreeable complaints, and if you are persistent, you will overcome. I know a beautiful character who discovered at the age of fifty-five years that she was beginning to stoop and totter as she walked. She determined to correct this unsightly appearance of old age, and with her new found aid, "Christian Advanced Thought," she was enabled to step forth in a very short time with all the elasticity and grace of a Gibson girl. She has proved to her satisfaction that it is unwise as well as unnecessary to acquiesce to the first signs of approaching disease.



*Pulse of the Advanced Thought.*

Long years of ripe experience should fashion us more gracefully, just as time has artistically carved the towering cliff and strengthened the majestic oak. To the most beautiful natures age has given an added charm. The beautiful are the hieroglyphics of Divinity.

Then I said: "I covet truth;  
Beauty is unripe childhood's cheat;  
I leave it behind with the games of youth;"  
As I spoke, beneath my feet  
The ground-pine curled its pretty wreath,  
Running over the club-moss burrs;  
I inhaled the violet's breath;  
Around me stood the oaks and firs;  
Pine-cones and acorns lay on the ground;  
Over me soared the eternal sky,  
Full of light and of Deity;  
Again I saw, again I heard,  
The rolling river, the morning bird;—  
Beauty through my senses stole;  
I yielded myself to the perfect whole.  
—Emerson.

If you find that you have a trait of character or acquired a habit that is disagreeable and repulsive to those about you, endeavor to eradicate it from your life and you will be much happier by so doing. Begin



### *Christian Mental Healing As It Is.*

this self-reformation by being less severe in your criticisms of others, calm the troubled waves of "Sense testimony" and conform yourself to circumstances, while endeavoring to recognize and obtain the good in everything; then gradually you will become more charitable and less selfish, and you will begin to realize that the trouble lies principally with self and that it is you who will be obliged to rectify these mistakes before you can hope for permanent relief. Try to detect your own faults rather than those of your neighbor.

For the best results you should never urge a person to accept mental treatment against his will, no matter how near and dear such person may be to you. This precious jewel should ever be regarded as too valuable to be thrown promiscuously about. "Cast not your pearls before swine," said Jesus, "Lest they turn and rend you." Besides, over-persuasion often proves a "Stumbling-block" and the means of them missing their only opportunity for a proof of this beautiful



*Pulse of the Advanced Thought.*

truth on the present plane of existence. Furthermore, a desire for the treatments are very helpful, faith being a large factor in the case; that is, the faith that comes of understanding and not blind faith merely, wherein there is a grand difference. Indeed, this is one of the secrets for ninety per cent of the incurables, responding so readily to Christian Mental treatment. They have usually exhausted every other known remedy, and at last when they do turn, it is with open arms to any means that offers a ray of hope, thus making the way possible for truth to enter into their hearts; then, they find that after all else has failed, Divine love "Is a very present help in time of trouble." To a great extent faith is requisite in all manner of treating disease, even that which is wholly material, since it is inconsistent to suppose that a rational person will trust to some method wherein he has not the slightest faith or confidence,



### *Christian Mental Healing As It Is.*

which amounts to the same thing. The fact that you will permit of the treatment, is faith sufficient to heal you; but as a rule we should not expect very satisfactory results if we resort to over-persuasion or compulsion. We have no authority like a charlatan, to trample upon the honest right to man's idea of self-preservation. While this course does not always meet with approval, experience is often found to be the wiser teacher.

Bear in mind that the process for giving Mental treatment is about the same, no matter by what name it is called. The healing work is accomplished either through silent or audible declarations, which answer the same purpose, since they bring about identical results. The metaphysician's effort must ever be to arouse his patient to a higher channel of thought. The Mental treatment, whether imparted silently or audibly, present or absent, when given under possible cir-



*Pulse of the Advanced Thought.*

cumstances, will usually prove satisfactory in every case; however the composed or passive state of mind, without argument or suggestion is the best, since both are merely employed to assist in impressing a clear realization of health on the minds of yourself and patient. Health is always present waiting to be recognized; in fact all healing is effected by the same mental process, declaring for the supremacy of truth and harmony over discord. For best results, Christian morality should always be observed by both healer and patient. Christianity furnishes a firm support for the weak and afflicted to lean upon in time of suffering. No special formula should be employed as it has a tendency, no matter how angelic the compilation, to become a religious incantation that is liable to be mechanically repeated and fanatically adored, rather than the impartation and clear realization of the healing principle. All Mental



## *Christian Mental Healing As It Is.*

methods are effected by a similar process; the principle difference, when there is any, lies usually in the fact that all, except the Christian Mental practitioners, do not fully recognize the governing influence, power or force, as Divine, and are therefore not giving credit where credit is due; but are constantly striking the rock in their own name. This means of procedure must of course prevent them from entering into the promised land of actual understanding. These mistaken practitioners imagine that they are in possession of a secret power, one they may summon with their own human will, and by this means they usually surround their patients with mysticism, and keep a person in ignorance of what is justly his right to know, namely: that the understanding of GOD as spirit, life and love, is the knowledge of the health-giving principle, that makes whole.



*Pulse of the Advanced Thought.*

These are the natures, just mentioned, that send forth naught save health, the only state that is natural to man; therefore, every honest practitioner will endeavor to impress upon the mind of his patient and student, the spiritual understanding of the "Sacred word."

"The words that I speak unto you, they are truth and they are Life," said the greatest Metaphysician the world has ever known.

The honest practitioner has no need, nor does he attempt to put his patients into a deep sleep, or wish to unnecessarily control the mind of his patient in order to impress upon them suggestions of health, as some misinformed persons believe. Instead, he will endeavor to give them an idea of how to control their own body through "Divine mind." Also recollect, that a true Mental Christian practitioner cannot both heal and make sick, or produce and prevent, as many suppose, and should



## *Christian Mental Healing As It Is.*

any one attempt this mistaken course his healing ability will diminish and eventually be lost through wrong desire, ignorance or false motives. As well might you say that "A fountain could send forth both sweet and bitter waters." So will a constant wrangling over the right and the wrong way, the me and the my, the you and the I, cause our healing ability to become clouded and take chances of again forcing the sign of true Christianity into the untrodden paths of disuse;—since true Christianity and the healing principle are inseparable and must ever go hand in hand. One does not really exist without the other, but some of these blind physicians who are not wholly dishonest, will acknowledge to you that they do not fully understand what this influence is, which they are presuming to handle; but of one thing you may be reasonably sure, they are certainly "Blind leaders," of the blind, and like *materia medica*, they cure



*Pulse of the Advanced Thought.*

temporarily, but never heal; therefore, "By their fruits ye shall know them."

Those who make light of "Christian Mental Healing," who ignore or neglect an ailment and then say that they have tested Christian healing and have found it lacking in its efficacy, are like the child who would scribble all over a blackboard and then say that the principle of mathematics is incorrect, because he has been making figures all day long and has not obtained the solution to his problem. Like in mathematics, there is a certain knowledge to be gained and applied before you can accomplish the permanent healing work of truth.

This century has been properly designated as the "Age of Medicine Worship," and yet it is generally admitted that the so called science has no fixed principle upon which to found this broad assertion, since the drug that cures one often injures, or else will not affect another person suffering from identi-



## *Christian Mental Healing As It Is.*

cal causes and with the very same symptoms. The old-school physician would say this mistaken result often occurs from the difference in the condition of the system, but why not the difficulty arise from the difference in temperament or the mental state of the patient?

Know ye not, Oh, Mortals! if the sway of this old Medicine Monarch is not checked, he is destined to become a greater task-master than they who kept the children of Israel in bondage to materiality six thousand years ago? The trouble with nine-tenths of suffering humanity to-day is the habit of drugging. Then is it not a much better, as well as very much safer means of procedure, to know that real life causation is harmonious and eternal, and sends forth only perfect conditions of health? If we sometimes seem discordant, it is because through our lack of understanding we have touched the wrong chord. Our members are parts



*Pulse of the Advanced Thought.*

of the sensitive instrument, which we may employ with advantage but cannot abuse, if we would hope to have them remain attuned.

Perhaps, the condition most to be deplored, is the one wherein the chronic invalid believes himself sinking away in accord with the will of Divine justice. Surely he of all mortals is to be pitied. "God is Love," and love is not willing that one of her children should grow weak and perish. Indeed, man was told to have dominion over all things and conditions and shall he not then be able to control his own body?

Truthfully speaking, material remedies have neither power to harm or to help, but their constant use has a tendency to destroy your trust in the Christian method and dull your mental ability to heal. Then why not give up this old threadbare idea, and investigate the true Spiritual healing that Jesus taught, which is governed by the law of perfect principle and can again be satisfac-



## *Christian Mental Healing As It Is.*

torily demonstrated; if we are disciples of Christ's teachings and professed followers in His footsteps we ought to be able to perform, at least a part, of the mighty works He so easily accomplished.

Jesus bade His disciples to heal first, last, and in all ways; it was the "Sum total" of His every command. He said, "These signs shall follow them that believe; they shall lay hands on the sick and they shall recover." Then let us give the sign as did he, and prove true the word He labored so earnestly to establish, as well as our own standing in Christianity. What proof have we, that the healing work was ever accomplished unless it can be repeated. James said, "Show me thy faith without thy works, and I will show thee my faith by my works;" and again, "Faith without works is dead." Christ Jesus was our great Exemplar; He preached to the poor and healed the sick, and He bade His followers go unto



*Pulse of the Advanced Thought.*

all the world and do likewise, in whatever city or house they were hospitably received. Our special object, like His, should be to teach mortals how to live right, in order to keep well, then they will have no need for a physician. The true "Christ Mental Method" heals every phase of disease and weakness known to mankind. Courage is the result of "Christian Mental Healing," and every person should understand it for the strength of character it imparts. It is the power that overcomes every obstacle in life,—whether financial, domestic, physical or mental.

If you admit, with the average Christian, that Jesus was the great Expounder and Demonstrator of all truth and healing, and that we should follow His example and keep His commandments in order to be saved, then why omit His last and greatest command ? "Heal the sick!" "If you love Me," He said, "Keep my commandments." If His



### *Christian Mental Healing As It Is.*

works were miraculous, then His teachings were unnatural, hence untrue; but we find as in many other instances that both the works and the teachings of Christianity are miraculous only to the unadvanced thinker.

You cannot be permanently healed through the efforts of some one else. You may be cured for a time; but in order to reach the full import that absolute freedom implies, you must eventually become your own physician. Neither can you heal successfully if in doubt of the principle. You must understand for yourself. Even the "Master Physicians," did not claim to heal for all time to come unless the disciple would follow in the footsteps of truth. "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." To the impotent man he said, "Go thy way and sin no more, lest a worse thing come upon you." "Ye shall know the truth, and the truth shall make you free."



*Pulse of the Advanced Thought.*

History tells us that the Christian Healing work was accomplished by Christ's followers for several centuries after the crucifixion. Now, if we are to accept this statement as true, we will naturally ask, what caused the discontinuation of this part of the Christian work? Has the "Arm of the Lord been shortened?" And GOD, who is we are told, "The same yesterday, to-day and forever," has He ceased to longer care for His children? Or is it not more reasonable to conclude that this lack of power, overshadowed Christian faculty or partly lost element of the healing commandment, was due to the outgrowth and adoption of material remedies, the substitution of sects with symbol worship and useless ceremonies, which gradually took the place of the Divine healing work and will repeat the ancient mistake if this same, though higher, perhaps, subtle enemy to spiritual progress is not recognized and care-



### *Christian Mental Healing As It Is.*

fully guarded against? Yet while intelligence exists, the principle of "Divine healing" could no more be permanently lost than could the principles underlying music, mathematics, art or natural science.

That the "Christian Mental Method" does heal is fast becoming a recognized fact in the land, and this is why its adherents are being so persecuted by the popular medical schools. If we did not heal they would let us alone, knowing that we would soon cease to practice; but we do heal, and that, too, when everything else has failed; and of this fact, dear sufferer, you may be convinced, if you will only come and investigate our method; do not despair, cheer up! though every material means has failed to give you relief, there is still hope and health in store for you.

When the power of Christ Mental Healing is universally understood, this knowledge will bring about the condition illus-



*Pulse of the Advanced Thought.*

trated in Olive Newsom's beautiful essay on the *Chemistry of Life*: "Misery and darkness will pass away and poisonous remedies shall no longer be given to the sick. The laughing babe will be a joy to its parents from this time on; when ailing it shall be fed with the principle of Life, and not with the seeds of death, for health will be its guardian angel. The wife, also, shall walk along the pathway of life and she shall be beautiful, happy, contented, for no disease will lurk within the temple—the body—and her husband shall walk by her side in manhood's vigor, with step firm, nerve steady, eyes clear, and mind self-poised. No alcohol will then fire the blood or sear and burn the delicate tissues of the body. No quinine, calomel, belladonna, opium, aconite, chloral or other nauseous poisons shall debilitate the system, destroy the wonderful mechanism of the auditorial nerve or mar the beautiful windows of the soul—the eyes. Then



### *Christian Mental Healing As It Is.*

quarrels, bickering and senseless strife will cease, and in their place calm reason shall sit enthroned with perfect health." So it is, a true Spiritual understanding of the Sacred Word that gives youth, instead of infirmity, it brings joy instead of misery, imparting health, not sickness.

The great importance of Spiritual understanding, as taught in "Christian Advanced Thought" is, it refines the nature, lends strength and self-reliance to character. It will calm fear and destroy excessive habits; it "Heals every disease that flesh is heir to;" it brings the sunshine of gladness into the darkened home. It will improve the memory, the mental ability, and insure success in every line of occupation. Business people cannot afford to be without this knowledge, which alone will establish the true brotherhood of man. It is an education in itself, and will place any one who possesses even a partial



*Pulse of the Advanced Thought.*

understanding, head and shoulders above the ordinary walks of life; then you will realize that knowledge is health indeed.

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“PULSE OF THE ADVANCED  
THOUGHT.”

*To the Author:*

I wish to acknowledge my sincere gratitude for the marvelous healing I have obtained, and also the glorious light I have received through your instructions. I trust that my experience may be the means of assisting to lift some poor sufferer out of misery into health and rejoicing.

For over sixteen years I was a constant sufferer from sciatic rheumatism and chronic dyspepsia. The last six years of my illness I was taken from one specialist to another throughout the United States, but apparently grew worse the while. I had spent a small fortune in my search for health, and



*Christian Mental Healing As It Is.*

after all else had failed was ordered by my physician to the State of California. Not with the assurance that I could be healed, but with the belief that my life might be prolonged by the change of climate on the Pacific Coast. In this, like all previous efforts, I was doomed to disappointment. Instead of improving, I grew rapidly worse, and at last was advised to make preparations for the end, as my days were now numbered. I had well nigh lost all power of digestion and was being kept alive on small quantities of imported graham crackers soaked in scalded milk. A small quantity of this was administered to me every three hours. While this diet was sufficient to sustain the system, it is regarded as very constipating, and as I had passed the stage of taking medicine, my physician did not dare to administer cathartics, even a drink of cold water would throw me into violent retching, at which time I suffered intense



*Pulse of the Advanced Thought.*

pain. In appearance, I very much resembled a person who was sinking to the last stage of chronic consumption. This was my condition, when, as a very last resort, I turned to the Christian Mental Healers, who thoroughly restored my health in the marvelously short period of eighteen days, and from which time I rapidly increased in flesh and strength. Nor, have I had one symptom of a return of the disease, and it has now been several years since my recovery. Thus, through "Christian Mental Healing," I feel that I am enabled to give praise for my remarkable recovery, and sincerely recommend it to all who are suffering with any form of physical or mental affliction.

O. O. NEWCOM,  
Oakland, California.



# A Dark Phenomena.

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## CHAPTER VI.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.—I. John, 4:1.

When we awaken to the truth of existence, when superstition has given place to understanding, then we will no longer grope about in darkness lending ear to such ignorance as surrounds the falsity of Modern Spiritualism.

Take away the tricks of the magician, silence the voice of the mind-reader, and remove the judge of character, at the same time not permitting the influence of human will power to have exercise over you. Now request the wily medium to produce her demonstrations in the broad, open light of the day, and you will then be convinced of



*Pulse of the Advanced Thought.*

just how little truth there really is in the doctrine of "Modern Spiritualism," and you will never again allow yourself to be made the dupe of this bald imposition, notwithstanding many bright intellectualists declare to the contrary; and one in particular writes in the following strain:

"In these days when science is giving spirit phenomena its serious attention, it savors of ignorance and obstinacy for an individual to declare all such manifestations are the result of trickery and fraud.

"To my belief, after much investigation, I am satisfied that communication with disembodied spirits is possible, and is an established fact, as established as wireless telegraphy, but much less satisfactory, and rarely resulting in positive good to the recipient. But of scores of experiments, two only remain with me as convincing evidences (to me) of actual spiritual telephonic connection between the hidden world and this. Scores



### *A Dark Phenomena.*

of other puzzling and curious occurrences have been open to the explanation of mind-reading or suggestion, but these two experiences remain with me, convincing and comforting; for what can be more comforting to the human mind than the belief that dear ones who have passed into the silence may at times come near with words of counsel or warning?"

Then she adds:

"Nevertheless, I am confident it is not in harmony with God's plan to call back these emancipated spirits; it delays their progress and interferes with our own character-building. While we dwell in the body we are intended to live upon the earth; when we pass out of the body we are intended for other realms and other occupations."

Again she self-contradictingly adds:

"So the human being who constantly appeals to some departed intelligence for counsel and guidance is wronging that spirit and



*Pulse of the Advanced Thought.*

chafing his own nature if he receives a response. I have seen character weakened and individuality and self-reliance destroyed by continual searching after spirit communication. It is an unwise and unsafe use of time."

To the latter statement I fully agree with her; but in regard to her belief, like all others who believe in "Modern Spiritualism," I fail to perceive where she has given the slightest proof of this "Dark phenomena" save her own willingness to believe what she desires to be true. At the same time I do not doubt the sincerity of many earnest spiritualists, those believers who are not in the circle of actual practice; those who are obliged to devote their time to other vocations and only their spare moments to the "Dark seances." Such as they, believe what they hear and are confident that their senses have not deceived them, while they are dependent on the wisdom of the cunning manipulator for the interpretation of spirit com-



### *A Dark Phenomena.*

munication. These persons are often not content with the blind faith of rigid *dogma* and are reaching out for something more satisfying, and if they would only withdraw long enough to give spiritualism an unprejudiced investigation, they would simply reach the conclusion as did the author, *i. e.*, that there is practically nothing upon which to found this wonderful doctrine, save the works of delusion and their own superstitious imagination. But why turn to such darkness in your longing for light, since you virtually say, that you have had quite enough to do with blind guides? Ah, no doubt, they have succeeded in giving you some splendid tests; they have told you many wonderful things, that you say they otherwise could not have possibly known. Moreover, they have produced many strange manifestations right in your presence, and your eyes could not have been deceived. Remember, dear friend, while you are peace-



*Pulse of the Advanced Thought.*

fully slumbering or your mind is busily occupied with other cares of life, the ingenious mediators between the departed and the present are industriously practicing their craft to the unwary in all directions. Nor is it necessary that there always be a medium present in order that we feel strange influences and even see strange sights, which are to many unexperienced persons convincing, self-evident facts; and yet the truth remains that these uncommon appearances are only the mirages of our own falsely instructed ideas respecting the fraudulent methods of bringing about these weird apparitions. It is possible that the vivid intuitions of a sensitive inspirational nature, might be able at times to draw upon the mind forces to such an extent as to produce, in imagination, the touch of the "Vanished hand," hear the familiar voice, to even describe the object or form held persistently in thought, but oftener these visions are the re-



### *A Dark Phenomena.*

sult of fraud, and aggravated symptoms of nervous indigestion, caused by prolonged anxiety, longing for the impossible. Hence I would advise such persons to go to the "Christian Mental Healers" and be treated for this ailment.

Remember, the human senses can be deceived; Art, Astronomy, and Natural Science reverse the evidence of the senses, especially the sense of seeing. While the following little confidence game will show how thoughtless is the average person. What unsuspecting citizen who has been taken in by the meek-looking individual, who comes to the door and addresses you in the following words (could be convinced that he had turned the trick against himself): "If it be ze love affair, cut ze cards wiz ze left hand; if ze business trouble, cut zem wiz ze right hand. I can tell you many tings good for you to know." Now, after you have cut the cards, and have an-



*Pulse of the Advanced Thought.*

swered unthinkingly a few leading questions, then if the fortune-teller is half sharp, she will be able to tell you the rest. You are surprised with what she has told you so correctly. How could she possibly have known so much? She must have been supernaturally endowed. You pay her of course and are not to say displeased, and ever after believe there is some truth in fortune-telling, unaware that you had given her the key to your innermost secret. Just so thousands of honest people are caught in like manner every year with similar deceptive schemes.

Indeed, there is not an ism known to mankind but what is less harmful to society than is the doctrine of Modern Spiritualism. In it there are too many opportunities for fraudulent measures; and in the hour of bereavement so many weak individuals resort thereto with the hope of being comforted; but instead are often carried away, becoming willing dupes to its many forms of err-



### *A Dark Phenomena.*

ing mysticism, or else are left wandering about lost in doubt and fear as to what really constitutes the truth of Being. You never see depicted on the countenances of those who are laboring in the way of love's appointing, the marks of terror or intense fear. "Perfect love," says John, "casteth out fear," and this true scriptural fact alone, should be to us sufficient proof of whether or not we are affiliating with the thought that recognizes the sign of Immanuel: "By their works ye shall know them."

I feel that I am safe in stating, without the slightest fear of successful contradiction, that any well informed hypnotist, whether he knows aught of the spiritualists' method of manipulation, can produce all, and more of the weird manifestations than they claim to perform, and that too, without the aid of the so called departed spirit, especially if he is a good judge of character and fairly proficient in the art of mind-reading, a faculty



*Pulse of the Advanced Thought.*

by the way, which is possessed to a greater or less degree by every individual of ordinary intelligence and may be improved at will. To some persons, however, more than others, it comes natural, like the gift of music and mathematics; therefore, it is not supernatural, or a manifestation derived from the controlling influence of a departed spirit, as many suppose.

Here permit me to relate an incident that transpired some years ago during the investigating period of the author, and may throw some light upon the subject now under consideration:

One evening in a certain eastern city, where I was residing at the time, it was announced that a very noted medium would deliver a lecture on the "Truths of Spiritualism," and immediately after the said lecture she would enter into the trance state and give free tests to all present. It is needless to add, that your humble ser-



### *A Dark Phenomena.*

vant occupied a seat in the front row. Owing to the large audience present the tests would necessarily have to be briefly given, however, I was among the first to receive a message from the land of myth. And right here, I must confess, that it came nearer being a real test than any I had ever before received, notwithstanding I had already paid out many a dollar along this line, but not one that I have ever regretted, for without knowing the truth or the falsity of a theory you cannot honestly approve or condemn it; and there is no other possible means known—so satisfying as a personal investigation. Returning to our subject, I will say, that when my turn came the medium announced, pointing her index finger straight toward me, that a departed spirit stood by my side and wished an interview with me,—through the medium of course. Well, as time was limited I was obliged to think fast, and what to say I



*Pulse of the Advanced Thought.*

scarcely knew; but at length I began by asking the following questions: "Can you tell me what was the cause of your death?" "Yes," came the answer in quick response; and the medium, suiting the occasion to a fineness, threw herself into an attitude that would have rivaled the feats of a gymnast. These actions, she explained, was to indicate that the deceased came to his death from the effects of a severe accident of some kind, but strange to say, I could not then remember of ever having been personally acquainted with any one who had died of accident. Yet I was not at this time fully convinced of the falsity of Spiritualism and did not intend to lose this rare opportunity for promoting my convictions; therefore, I was equal to the occasion, and much quicker than it takes to write it, my thoughts rushed back over my past life and presently lit upon the memory of a sad incident that once occurred in the village where I spent most of my



### *A Dark Phenomena.*

childhood days. It was a circumstance that had, I remembered, impressed me quite deeply at the time—an accident, that happened to an old man who obtained his livelihood by hauling wood to the town folks. One day while driving down a steep incline, in the suburbs of the village, the brake on his wagon, upon which he was leaning heavily, gave way, and the sudden jerk caused him to fall forward from the load of wood to the ground, when two of the wagon wheels passed over his body, causing severe internal injuries, from which he expired in a few hours. But so many years had elapsed since this incident that I had forgotten, or perhaps never did know the unfortunate man's name, and had at this particular moment associated it with that of another person whom I afterwards ascertained was still alive and well; but over-anxious as I was for a communication from the other world, I did not at the time perceive my mistake, and in



*Pulse of the Advanced Thought.*

the next breath hurriedly asked if the spirit would kindly tell me his name and describe his personal appearance, while here on earth. All of these questions, mind you, the wonderful medium standing before us had promised to answer, and she kept her word. Only the description and name she gave was that of the living man, whose name I had in my hurry and momentary excitement unconsciously associated with that of the departed.

Now, I ask, did this spirit wish to play a joke on me and so give me a wrong name and description of himself, or did the medium, in her anxiety to get through with me and pass along to the next person, read the narrative just as I had it mistakenly mixed up in memory? I am confident of the latter, assured as I had become with similar results in a score of just such experiences with many of their leading lights during my investigation, and which I could relate, only I believe the above will suffice.



## *A Dark Phenomena.*

Note the so called messages interpreted for our benefit, purporting to have come from the spirit land; even those from the departed statesmen would evince anything but an advanced state of existence. These communications received by the medium, would as a rule do discredit to a child of two years, for at this age the child can usually tell its own name.

More than two-thirds of the tests given at the public seances will apply to every individual in the audience, and I declare with an honest conviction, after years of investigation, that there is nothing more impossible than spirit communications. Nevertheless, I have occasionally met mediums whom I believe to be quite sincere; they were persons who had started out with strong faith and had listened for strange noises and distant voices, and argued for their pet cause so long that they had brought themselves to rely upon a belief in the impossible. Though



*Pulse of the Advanced Thought.*

how a fairly intellectual person can long entertain this inconsistent fallacy is to me a much greater mystery. For Spiritualism to be correct would necessitate, upsetting the Divine plan in all the working of eternal progress.

Even were we to grant for the sake of argument that there is a spark of truth,—but there is not,—upon which to found this visionary theory, there could be little, at the very most, to establish save an added belief of a life hereafter, an existence beyond the grave, a proposition that is doubted by but few persons in the present age.

It seems to me that it would be quite as rational to believe that we could communicate with and retain the recollections of those on the former plane of existence before mortal birth, as to believe that we can converse and associate with those who have gone on before, to the future plane of existence. Both beliefs are certainly indications of hallucina-



*A Dark Phenomena.*

tions. We do not remember the past, the period before birth, and we will not recollect in the future, prior to the period called death; we will not recognize John and Mary and know them as we knew them here—in this thought they have now outgrown. To be able to do so would be inconsistent with the Divine plan, and to wish to is merely the result of human selfishness, and “*cuts no figure*” in *truth*. We shall be classified however, as we belong: We will not be strangers to the kindred thought; we will not sink below our level; and as now, so in the future, we will ever be provided for in “Divine principle.” Even here we meet those to whom we are enemies at first sight, who repel us, while to others we are drawn, it seems as it were that we have met old friends and had known these latter individuals always, but we do not remember them personally, and will not recollect them over there.



*Pulse of the Advanced Thought.*

Behold! silvery locks turn to gold, and dear old wrinkled brows radiant with youth; would you be able to recognize the face thus changed of your most beloved one? On the other hand, to grow old and more decrepit on that beautiful shore would be contrary to every known theory entertained by mortals; while to remain forever a babe or aged and ugly, would be to say the least, anything but a joy forever. So it is not, cannot be true; there is no spirit land, no literal hell, no heaven. "Behold! the Kingdom of God is within you." Within an intelligent consciousness, not in a material location can perfect harmony be found; then let us endeavor to keep pace with the highest attainments possible that we may improve our standing, not only in the present condition, but in the future as well. This is our moral duty, this is our principal work, here and now, but to suppose that the departed can return to associate with or exist for an in-



### *A Dark Phenomena.*

stant in their former condition, is to presume that we possess the power to reverse the order of wisdom. This alone should prove the inconsistency of such a course. An effort if attempted must insure failure at the outset. The next stage of consciousness may be similar to the present, but it must be different to the one outgrown. What we shall be like does not yet appear, but we know that we shall be classified as we belong.

Another erroneous theory for worldly wisdom to stumble over is the belief in reincarnation.

To return here under the ordinary conditions and be subject to old temptations; would be nothing gained by man, and little advantage aside from practice for his Creator; whose work was finished long ago, and pronounced good. This, a retrograde step, would keep man ever looking backward and forever hinder his spiritual advancement in life. Like modern spir-



*Pulse of the Advanced Thought.*

itualism, this impossible theory would compel Divine wisdom to be constantly doing the work over and over, thus forever hindering the eternal facts of *perfect* evolution. Think for a moment of a person coming back to this plane of existence to prepare for certain vocations left unlearned, in a world wherein a score of years are sufficient to change the conditions so materially that scarcely a trace of the former beliefs and practices can be found which were regarded as of vital importance to man's well-being the generation before. Indeed, it is true that a few short years here or elsewhere is not sufficient for a full understanding of the eternal facts of existence (to me), an added proof that we do not return here to complete the Divine knowledge. "In my Father's House are many mansions," said Jesus.

In every age and to every race has arisen inspired prophets who have voiced, to some extent, the sentiments of true Christianity,



### *A Dark Phenomena.*

science and the brotherhood of man; but invariably have they stumbled over their superstitious beliefs in the necessity for symbol worship and their crude misconceptions of Deity. This is one grand reason why we find under the teachings of absolute Christianity a higher, a more universal culture and civilization. It is because of our less personified humanized conceptions of GOD.

Thus, in every age we joyfully behold the lessening of dead rites, superstition, and useless ceremony, and in their place comes unity, reason, truth and purity.

We sometimes hear an enthusiast rave over the superior spiritual attainments of the East India Buddhist priests, but it would seem that if their virtue and understanding were so far in advance of the Christian world that the masses of their people would cease, at least to some extent, after all these years of unsurpassed wisdom claimed for their masters, to rot with filth and disease;



*Pulse of the Advanced Thought.*

and that they would put away some of their abominable religious customs of persecution and extreme cruelty. Like all other isms their theory is more beautiful to talk from than to live, and so with the rest of humanity they are obliged to come to advanced Christianity for high-caste universal civilization, reason and revelation, and it is unreasonable for us to close our eyes to these indisputable facts.

There is no mysterious power, bogy man, spectre or devil, save that which we conjure up from the depths of our own superstitious imagination. If this is not the case, then there must exist a power equal with and aside from GOD, who is "All powerful." It is absurd, in this enlightened age, to accept such ignorant mysticism as truth, though it may seem to appear clothed with angelic vesture.

A more recent explanation of the phenomena surrounding Spiritualism, is that



### *A Dark Phenomena.*

which is claimed by mental telepathy. From the image of thought, imprinted on the inner or subconscious as well as the conscious mind, it is held by non-spiritualists to be such that the mental impressionists can often perceive these mental pictures, even though the circumstance may have long since been forgotten by the person who has retained them. Think of this as you may, it does not alter the fact that the knowledge obtained therefrom is the result of mind-reading, just the same, and not from the control of departed spirits. Here you may readily see that it is not absolutely necessary for a thought to be uppermost in the mind in order that the practitioner read it correctly; since the obliteration of anything, mental or material, is an impossibility. It is possible, yes probable, that thoughts audibly spoken or even silently spoken are retained and may be sent out where they move on and on through vibration, until they reach a re-



*Pulse of the Advanced Thought.*

ceptive chord in a responsive nature where the thought is taken up and repeated. In the same way facts concerning events of note may sometimes be obtained, even though they have not yet actually transpired. The idea is first born in thought before it takes on form and action. Many of these impressions come to us through the power of intuition, an inspirational faculty we all possess to a certain degree. Much can be accounted for along this line through the vivid impressions left here on earth with us by those who have passed on before; lasting impressions similar to those of an unusual incident in the memory of childhood days. The power of intuition and concentration are so marked in some individuals that you could almost believe that they were supernaturally endowed, when it is a gift, the same as an unusual talent in any special line of genius.



### *A Dark Phenomena.*

Many persons, the detective and the professional gambler, and those in various other vocations as well as the clairvoyant, the "Commercial Medium" and mesmerist, could give valuable testimony on this subject.

You would not question one who was gifted with a superior knowledge of the principle governing music, mathematics, art, et cetera, and believe them to be supernaturally controlled. Then why should you insist that other uncommon circumstances must be the result of this dark phenomena?







## Personal Magnetism, Mesmerism.

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### CHAPTER VII.

Mesmerism is another source from whence arise many forms of error and superstition. The notion that there exists a magnetic fluid or force possessed by some individuals, that may be employed at will and as an influence for good or evil, is certainly erroneous.

As a fact, it has never been established that such a force exists, save the forces of our own false imagination. Mortal man is naturally fond of anything that savors of mystery. It is true some individuals seem to possess more naturally attractive qualities than others; this is called personal magnetism, and when they are attracted to those of like temperament they are often able to



*Pulse of the Advanced Thought.*

exercise considerable influence over each other, especially if one happens to be a good judge of character and knows where and when to take advantage of the weak points in human nature; then he may make it appear to the uninstructed to have acquired a wonderful power derived from some unexplainable source. (Besides, the whole world loves to be flattered.) Then if you believe in and fear this power, not knowing from whence it came, you make yourself an easy subject.

Animal magnetism, hypnotism and mesmerism, wherein there is practically no difference, save that one person employs manipulation for concentrating the thought, while another may resort to mental suggestion, hand passes and even metallic instruments of various designs for this same purpose, yet the result obtained by each, no matter how mysterious it may appear to the observer, can all be accounted for through



### *Personal Magnetism, Mesmerism.*

the exercise of "Mind over matter." They merely demonstrate the excessive control that the human mind holds over the body, hence the necessity for thought being properly instructed.

If you understood your way in truth, such attempted influence could have no power over you. Even an honest mesmerist will tell you that he cannot possibly influence you contrary to your will. You must become passive or he cannot have the slightest control over you. Then if you know what he is about, and make the proper resistance you stand "Master of the situation;" therefore, if you are influenced it is plain to be seen that you are obliged to yield yourself to his will, and the fact that you were influenced when not aware does not change the situation; you simply became an innocent, though willing subject. You must invariably lend yourself either willingly or ignorantly to his will; then, after all, it is a question whether



*Pulse of the Advanced Thought.*

or no you do not bring about the desired effect yourself. "Know ye not, that to whom ye yield yourselves, servants to obey, his servants ye are to whom ye obey?"

St. Bernard has wisely stated that "Nothing can work me damage except myself; the harm that I sustain I carry about with me and never am a real sufferer but by my own fault."

I once knew an aged professor who took annual tours throughout the country, giving entertainments and lecturing on the principles of hypnotism, mesmerism, et cetera; he also gave class instructions whenever the opportunity afforded, and on one of these occasions he was just about to proceed with the first lesson of a small class when some person knocked on the outer door. Of course he was obliged to answer the call, which proved of a business nature, and therefore detained him some moments longer than he had anticipated. When he left the students



*Personal Magnetism, Mesmerism.*

they were all comfortably seated with their backs toward the door; he was not aware of what had taken place during his absence and was amazed on his return to find each person in a deep, hypnotic sleep, from which he was obliged to awaken them, for as he afterwards stated, he had no desire or intention to put them to sleep at this time, since he had only just begun his explanation on the subject when he was called to the door. After this experience he invariably declared that in all his years of practice he had never hypnotized a single person; instead, they had brought about the desired effect themselves. Let this be as it may, in such instances there lies useful object lessons; it proves that we govern our own bodies, and with proper understanding we may govern them aright.

Yes, I think I hear you say, that is all very well, yet there is certainly mystery existing somewhere. What about animals?



*Pulse of the Advanced Thought.*

Even the old house-cat and the common water-snake, both have been known to charm a bird until it would hop into the creature's mouth. Granted; but did not the animal first have to secure the undivided attention of the bird before he could obtain influence over it? Then who can say that the bird, while making little or no resistance, did not become a willing victim, not realizing of course that its life was to pay the penalty of ignorance? Just so, it is said with regard to music, there is charm, and musical instruments are often used in capturing the boa-constrictor and other wild animals. The plaintive strains of the weird tones have touched a responsive chord in their sympathetic natures, causing them to forget all else and so follow blindly wherever it leads. True to nature, fowls, reptiles and animals of every kind, not unlike the human being in this respect, are extremely sensitive and often very curious. Now you would not



## *Personal Magnetism, Mesmerism.*

acknowledge there is error in the sweet tones of music; then, as with the animal, the fault must lie in the mistake of forgetting self and being lead by the enemy behind the instrument.

In fact, there is no power in either *manipulator* or instrument; there is nothing supernatural in any of these peculiar phenomena; all can be rationally accounted for; there is no power in them, save the power we ourselves in our ignorance of what the influence is, concede, and that is usually through the loss of self-possession; therefore, we should learn to judge between the false and the true, then no delusion can have control over us to affect us in the least.

The only power that really exists is a "Divinely natural" one and in it there is no mysticism. When we begin to understand this great fact the terror and spectral will soon disappear, leaving us very much wiser for our investigation. If in doubt or



*Pulse of the Advanced Thought.*

fear concerning a thing do not run from it, come back, pick it up, handle it, as did Moses in the wilderness, handle the serpent. You, also, will find that it will become a staff to lean upon instead of something to fear.

To superstitiously dwell upon the probabilities of the delusive forces of animal magnetism, is to set up a fear in consciousness more difficult to eradicate than is sin or disease. To fear animal magnetism is to establish an aggressive form of hallucination. And personal magnetism is a mild type of animal magnetism, a mixture of character-reading, flattery, passion, intuition, and will-power; but neither one of these faculties should be ignored or feared; each should be understood and controlled with right thought and reason.



*Personal Magnetism, Mesmerism.*

R. ANNA GERMAN, C. M. D.:

*Dear Friend of Humanity:—*

I wish to acknowledge the great benefits received, both mentally and physically, from the inspiring words of your lecture and explanations on the unreal forces of mysticism. You have made so clear the nothingness of the many forms of delusion to which I was a confirmed victim that I am sure were you never to accomplish anything further you would certainly have done a good work, and I wish you every success in your reformatory mission among mortals. You can never fully know the mental suffering I was undergoing when I was led to you for help.

For over two years it had seemed to me as though some unexplainable power had taken possession of my entire being, and no matter what I was doing, or where I went, it was impossible for me to get away from this awful depressing influence. Words



*Pulse of the Advanced Thought.*

are inadequate to express this terrible sensation; but of this I am confident, that had I not obtained help just as I did I would not be here to make this grateful acknowledgment for truth.

I was losing my appetite and my whole body was becoming emaciated; I could no longer work at my trade and was afraid to walk a block from my residence, lest I should drop dead in my tracks. I was bewildered and fast losing my senses; but thanks to this light of advanced understanding it has rent the veil of darkness. My suffering is only a dream of the past and I am now healthy, happy and free through the influence of "Christian Mental Healing."

CHARLES LAMB,  
Ogden, Utah.



## Reform, Not Formalism.

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### CHAPTER VIII.

For the words that I speak unto you they are truth, and they are life.—Jesus.

To that grand untiring army of men and women reformers, both ancient and modern, who have unhesitatingly labored along the line of human advancement, to them I shall ever extend my heartfelt gratitude. For the many grand lessons they have taught, and the good they have accomplished, I wish to give credit, confident as I am that theirs was an unselfish desire to uplift mankind; and in most instances I believe they have nobly fulfilled their several missions, as far as lay in their power, moved as they were by right motives and holy aspirations. Yet, I cannot fully coincide with all their views, convinced as I feel of the privilege and duty of



*Pulse of the Advanced Thought.*

each individual in obedience to reason's demand, as well as in common justice to himself, to do his own work according to his highest sense; and this can only be accomplished by following in the light of truth, as far as we comprehend it, "Trying all things and holding fast to that which is good." While being ever ready with an honest answer for the hope that is within us. No human being can do our spiritual work for us, and to follow the fixed rules of any particular individual or sect retards self-government, hinders individuality and upsets free progress. "Work out your own salvation," this is the wisest course to pursue; but do not become indifferent because you have no personality to lean upon. You have taken the reins of government in hand and cannot turn back; therefore, you should strive to govern your destiny with truth, and if in earnest you will succeed, for we are told, "It is God who worketh in you both



## *Reform, Not Formalism.*

to will and to do of His good pleasure." We should not hesitate to direct the way as far as we understand it, to the weary pilgrim or the "Stranger that is within our gates," remembering, as the Master said, that, "The harvest is plenteous, but the laborers are few;" yet we have no moral right to demand obedience to human codes. It stands with common-sense reason that the full solution of this "Stupendous life problem" never has been and never can be monopolized, solved completely on this "Plane of thought" or hedged about with forms and *human by-laws*, without hindering man's spiritual growth.

The compilation of any person, sect or organization is not adequate to explain the Infinity of Divine Wisdom.

"Seek not to pour the world into thy little mould,  
Each as its nature is, its being must unfold;  
Thou art but as a string in life's vast sounding-board,  
And other strings as sweet may not with thine accord."



*Pulse of the Advanced Thought.*

The approach of truth is the dawn of the New Light, an illumining presence that comes to one and all, like a million golden rays from a brilliant midday sun, brightening up the reason, giving animation, hope and intelligence to each of GOD'S children, in proportion as they are found willing and receptive.

All right thoughts derive their source from the power of Divine inspiration, no matter from whence they are gained, or by whom they are voiced; but forms of every description hinder advancement, and creeds and rituals keep you in bondage. We have no proof that Jesus ever acknowledged or established any special form of doctrine. His highest creed was strict adherence to Divine law; He turned neither to the right nor to the left, but worked straight ahead, making no concessions to His opponents, though granting equal rights alike to all mankind. When told that others were healing in His



### *Reform, Not Formalism.*

name and had been forbidden, He said: "Forbid them not, for he that is for us is not against us." He recognized that Divinely natural law required no protection from man-made laws in order to demonstrate its principle. Jesus ever labored in the way of truth's appointing; He said: "My Father worketh hitherto, and I work." In the synagogue, on the sea-shore, in the wilderness, on the mountain-top, and along the lowly by-ways, on the corners of the street, or wherever He could secure the attention of the greatest number, and do the most good, there He was to be found teaching, explaining the word of truth for the benefit of suffering humanity. Jesus taught by comparison, and proved His theory correct by demonstration, and He said to His followers, "Go ye and do likewise, for these signs shall follow them that believe."

Even the rigid by-laws of many of the different organizations are a hindrance to man's



*Pulse of the Advanced Thought.*

best interests, since they have a tendency to narrow him in bondage, rather than to liberate and uplift, as they pretend is their chief aim. Forms of all descriptions are makeshifts to entertain mortals and detract their attention from thinking and reasoning out this all-important problem for themselves: like churchanity, secret societies, politics and patent medicines, each one is represented to its followers as a panacea for all ills, instead of a decoy as they often are, to further the interests of some special form of humanly doctrine. Away with the old threadbare adage that there must be a head, a ruler, in order to obtain order, which is necessary only in matters of monarchical government, where submission to tyranny, instead of obedience to our better nature and higher convictions are required. Against truth, virtue and righteousness, there is no law; therefore, instead of building magnificent temples to uphold and perpetuate ig-



## *Reform, Not Formalism.*

norance, we should establish and maintain in the honor of liberty, more free training-schools for the purpose of better social and moral education, then we will have fewer institutions for punishing vice and crime—to support. It is universal reform, not formalism, that we need.

2. Remember, your mission is half accomplished if you can set man to reasoning out these all-important questions for himself.

A better state of government must invariably keep pace with moral advanced thought, if truth and justice are leading. We cannot have a corrupt religion and a pure government, or vice versa; but it is not necessary to spend valuable time in running after forms and ceremonies in order to be a good citizen or a Christ Christian. Forms always have been and still are the clog in the great revolving wheel of human success and spiritual progress; then shall we forever “Bow down our head as a bulrush,



*Pulse of the Advanced Thought.*

and wear sackcloth and ashes?" It requires no such inconsistency to live uprightly and to comprehend the workings of Divinely natural law; indeed, obedience to false doctrine has darkened the ages, and is the cause of history constantly being repeated in crime and bloodshed. I say this not only from a religious but from a political standpoint as well, for while adhering to forms and useless ceremonies a man not only wastes valuable time, but it hinders him from taking the necessary step for himself. He is too liable to be consoled with the erroneous idea that he has done his duty in complying with certain dead rites, when in fact, GOD recognizes no form as able to save, and every one must understand this great life-giving principle for himself.

Who doth the lily ask, whether or not it shall be beautiful, where it shall gather its substance or scatter its fragrance? "And are ye not of more value than many lilies?"



### *Reform, Not Formalism.*

Think you that Christian would have reached the Celestial City if he had been riding a hobby-horse? What has ritualistic forms done for progress? But look what progress will do for ritualism! No matter how much we teach or write on this subject, there is no sin save that which is caused from ignorance and mistaken ideas, brought about by complying with some unnecessary form, which cause us to neglect our duty.

The practical lesson in materiality should be regarded much the same as the sign-post, used as a way-mark, to point out the true course through life; but we must not gather about it, and bow down and worship the material sign-board. However, it is inconsistent deception to say that we do not believe in sectarianism, and that we have no creed, when constantly endeavoring to build a hedge about eternal truth with some poor-



*Pulse of the Advanced Thought.*

ly devised man-made system of by-laws.

You cannot take the principle of life, truth and love, tie them up in various sized parcels, and label them anything, without retarding spiritual growth and man's GOD-given right to reason and self-government.

In the great religious missions of many of the large cities, where thousands of dollars are gathered annually in pennies and dimes from the appeasing wealthy classes for the purpose of teaching the Gospel to the poor, it is told on reliable authority that hundreds of individuals, both men and women, go night after night from one of these institutions to the other making a business of being saved, and thereby eking out a pitiable livelihood, while the attendants of these "Soul saving" institutions are reaping a financial harvest on the percentage of each soul saved.



## *Reform, Not Formalism.*

At the same time the above circumstances are not different to the prevailing customs and practices of the more aristocratic gatherings in "Lofty edifices," where the well-dressed business man attends for the sole purpose of securing trade, and the politician with the hope of gaining votes for the coming election. Behold! This abuse of the generous multiplication of the loaves and fishes, yet no individual is wholly to blame for this state of affairs, under present legislation; it is impossible to do otherwise and exist.

Under the prevailing legislation of the civilized nations of the world it is an utter impossibility to lead a genuine Christian life, and if the Great-Hearted Multiplier of material commodities were here on earth to-day, He would, beyond all doubt approve a change in present conditions, although these changes might even reverse some of His own commands. With the premium removed



*Pulse of the Advanced Thought.*

from dishonest legislation there would be little inclination left to defraud, steal, commit crime or otherwise fall into temptation. Then the work of saving souls from sin would be unnecessary—a useless effort of the selfish past.

To be sure there is usually a spark of truth in every theory, and while the testimony and experience of an individual may be suggestive of better ideas, they by no means prove the absolute certainty of a doctrine; and all the beauty sang of a Swedenborgian theory will not make the human Divine or an “Anthropomorphic God” worthy of adoration. Even religious sentiment must be kept consistent with fixed facts and reason, if you would not lose your true spiritual bearing. Thus when a theory savors of unexplainable mystery, then draw closely the line of demarcation between the possible and the impossible, and if it will not stand the light of reason withdraw and be-



### *Reform, Not Formalism.*

ware. An excellent way to investigate sectarian belief is to begin by dissecting its vitals,—its foundation,—and if in the beginning you are asked to accept the impossible, to believe a system that must upset the whole or a part of the eternal order of man and things, then give it up, for it has not enough truth in it to repay you for the waste of time spent in the investigation. In other words, see that you are not led away by self-mesmerism or otherwise into accepting the impossible, even on faith. There is a way just as demonstrably correct as the science underlying the principle of music and mathematics, but in ignorance it has no part; hence your inexcusable duty to your Intelligent Creator here, dear reader, is to seek the undivided garment of Advanced understanding and so be at peace with self and your Creator while you work out the facts of eternity. No one can do your spiritual



*Pulse of the Advanced Thought.*

work for you any more than he can successfully accomplish your material duties.

It is true that we depend largely upon theory, but the right way is the most uncomplicated one, and therefore, the best way, as far as we are concerned. But the moment you subscribe to any form of human doctrine you virtually yield up your personal right to self-government, and, to a great extent, relinquish your hold upon your higher individuality.

To live right brings happiness to our door, but to do so does not necessitate becoming a fanatic. Indeed, forms of every description make arduous work out of Christianity, since they are all more or less based upon speculation and superstition. Then let us endeavor to find the "Happy medium." We should not hesitate to act when duty requires. They who care not who administers good and pure government are also enemies to progress and will eventually



## *Reform, Not Formalism.*

find a well-grounded fear for careless indifference. It is delightfully apparent that if we "Learn our way in truth" and honesty, we will have little to regret and nothing to fear. Then who shall presume to dictate terms and say by what means we shall investigate the science of Being, thus retarding our spiritual progress by building up timidity and fear. Who did hinder you that you do not understand? will be the important question.

To understand the spiritual interpretation of the Word is to possess the key to heaven—"Eternal Harmony." This understanding is the "Pearl of great price;" it is the "Bread that cometh down from heaven, whereof ye shall eat and never hunger;" it is the seed that was to be sown by the wayside, the "New Tongue," the "New Heaven and the New Earth," wherein old conditions have passed away and "Behold! all things are become new." Whereas, ignorance is the sin of unforgiveness, and is all



*Pulse of the Advanced Thought.*

that will ever need to be lost sight of, it is the cause of all sin, suffering and sorrow. Ignorance loses precious time for us in rioting and remorse; it is the one evil that we ever need to fear; but the carnal reward must be removed before we can rapidly advance, and psalms and sermons will not prove sufficient in the future, any more than they have in the past, nor will they hold mankind longer in bondage contented with the wages of ignorance.

“Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.”—Christ. All religionists will agree that the Scriptures are an inspired work. Then, if this be correct, it must necessarily require inspiration to understand them aright. “Would you ask figs from thistles, or grapes from thorns?” As well might you to do so as to expect to imbibe the spiritual through the literal sense of things. “The letter killeth, but the spirit maketh alive,” said Paul; and I might say



### *Reform, Not Formalism.*

this is why we cannot formulate a literal limited plan, for acquiring this spiritual knowledge, and this also, is probably the reason why the Great Teacher invariably spoke in parables, and established no special form of doctrine. Even He could not always bring the minds of the multitude to readily comprehend the dawn of this New Light; it comes gradually and "Not with observation, "Ye have eyes and see not, ears and hear not," He said; and our course was to be, "Precept upon precept, here a little and there a little," as we work up to the high goal of this glorious understanding. Furthermore, He declared, "That the hour cometh, and now is when the true worshiper shall worship the Father in spirit and in truth," not in forms or in fear. Perfect *Understanding* casts out fear; and I can not agree with some advanced thinkers that a little of the Light is worse than to possess none. It was a little leaven that should leaven the whole lump, so potent is truth.



*Pulse of the Advanced Thought.*

The seed by the wayside was to fall in some places thirty fold, sixty and an hundred fold. Permit me to say, as yet, the hundred fold are few.

Perhaps the most difficult points for a beginner to grasp, in the study of Advanced Spiritual teaching, or for the teacher to impart to the student, is the nothingness of discord,—the falsehood, which, when understood, you will recognize to be the result of ignorance, a mistake that you will never again fear nor respect. The above thought, and man's true relation to his Maker, seem to be the two great sticking points to comprehend. Recollect that intelligence, like a reflector, expresses the Divine Light of life, love and truth; but keep the line of demarcation well drawn, for the Light is not, cannot be in the reflector, but vice versa, as "In God we live, move and have our being." Again, the rays are not in the reflector, they are of the reflector, and so it is this reflected light may glance, as it were,



## *Reform, Not Formalism.*

and illuminate—though less brilliantly—the darkened chambers of thought. Then the receptive human senses catch clear glimpses of the true Light, and are thus led on into higher and brighter views until darkness entirely disappears, and in its place shines the spiritual effulgence of intellectual Light. “And God said ‘Let there be light, and there was light,’ and God saw the light, that it was good; and God divided the light from the darkness,”—ignorance from intelligence.

In “Nature’s mirror” behold ! there beams the spark of Divine Light which casts its reflected rays out upon the receptive mentality of man, in the sense that in life we live, move and have our existence—Individuality—but not in the opposite or pantheistic sense. This is the Idea that must be made clear to your mind, first and last; while the dignity, possibility and power of individuality are the constant declarations to be affirmed in consciousness, thus becom-



*Pulse of the Advanced Thought.*

ing a law unto ourselves. Living right for righteousness sake, and not merely through fear or compulsion, should be our aim in life.

There is nothing that will ever be lost or needs to perish but ignorance, and that perfect state of society so long sought for, will be reached only in proportion as we live in a thought too broad for creeds.

Rituals of every name and nature have a tendency to monarchize and divide the life interests of mankind, and then it becomes an impossibility to establish the oneness of Brotherhood and to reach that high goal foretold by Prophets and the Nazarene.

**"That faith is best and truest  
Which is world-wide in its span;  
That church and creed the highest,  
Which brings most good to man."**

I believe when the time comes and it is found necessary to cease following in a certain direction in order to improve our circumstances and obtain better conditions for



## *Reform, Not Formalism.*

mankind, both socially and morally, we should stop! "Face about!" and not make excuses and plead, "Suffer it to be so now." Remember the dispensation of forms and ceremonies was suffered, fulfilled and cleansed from consciousness and allowed to float peacefully away on the purifying waters of the Jordan, over nineteen centuries ago; and thus, while it is right to give credit for the good that has been accomplished in the past, it is wrong, dishonest and unjust to continue to uphold and support systems that are not absolutely prolific of man's highest interests in the future. Especially after we begin to see the inconsistency of the former trend of circumstances. No matter how beautiful the theory or whom we may chance to disappoint, we should accept the good only, and denounce the error, under whatever covering it may be presented, for only by so doing can we deal justice to ourselves and our fellowman, even though he may not be will-



*Pulse of the Advanced Thought.*

ing or able to perceive our good motive at the time. We must expect to be often severely criticised and misjudged for doing right; but, "Shall we not be about our Father's business," and recognize first, as at last, that we will be forced to see where we cannot be Christ Christians under unjust systems of formalism and usurious gatherings? It is right to proselyte to convert into advanced ideas. To draw away from old, erroneous customs and practice.

Where would we be today if it were not for the many advanced ideas in vogue? Would we not still be riding behind the weary ox and straining our eyes out under the sickly flame of the tallow dip, while bowing in submission to the whipping-post as in the days of yore? Suppose our forefathers had refused to accept the new inventions and to have been converted over to newer and better views. Think you that it would have been as well for humanity in the present age? Because a system is ancient, and you may



## *Reform, Not Formalism.*

have that deep feeling of devotion for it, this signifies little in the correctness of a theory. Many of the pagan idolaters, are the most sincerely convicted worshipers at their shrine known on earth, to-day. So in religion, as with much else in this life, discontent is often salutary. Discontent is as surely the father of advancement as "Necessity ever was the mother of invention." Discontent brings false conditions to the surface where they can be recognized and destroyed.

The day is coming and is not far distant when every man will say no more to his neighbor, here is truth and there is truth, but every one, from the last unto the greatest, will know and understand for himself. Yea, the day of ritualism is rapidly drawing to a close, the Diana of ignorance has been shattered and useless formalism is lessening as the years roll by; the broad-minded will no longer accept limitation or imitation.



*Pulse of the Advanced Thought.*

True, a few may continue to say, the time is not ripe, and "Suffer it to be so now;" yet they, also, will eventually rise above this yoke of human oppression and declare themselves at an end with longer living in contention and organizing into warfare with their fellow-man. But while truth must eventually triumph, the first and greatest victory to be achieved by mortal is to know and rule oneself. Perfect self-control is a jewel that even monarchs might envy, and he who possesses this faculty wields a mighty scepter for justice, liberty and truth; so it is individual as well as universal reform, not formalism, that we want. We should cease to confound religious ceremony with true Christianity.



# Inquiries Answered.

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## CHAPTER IX.

To be spiritually minded is life and peace.—  
Romans, 8:6.

What is GOD?—The Great Enveloping Infinite Principle of Intelligence, the “Force that holds eternity in order.” I can give no better definition than that in scriptural language: Spirit, Life, Love, Light, the Word, Truth.

Who or what is man?—Man is what the Bible declares him to be, the image and likeness of his Creator. He is the offspring or ray from intelligence.

Is the human body man?—No; it is simply the sensitive instrument of the senses whereby mortals are enabled to perceive feebly a glimpse of the true individuality of man.

Are the Carnal Mind and body one?—



*Pulse of the Advanced Thought.*

No; mortal body is the innocent instrument, ever harmonious when governed by intelligence, instead of the mistaken "Erring sense," or the wrong conception of persons and things.

What is the "*erring sense*?—It is nothing more or less than the expression of ignorance—sin. A lie; nothing in fact, after you learn its origin. ,

Do you adhere to any special school of mental healing?—No; since wishing to be like the Great Healer, I believe in trying all things and holding fast to that which is good. I am in fact a non-sectarian, Mental Eclectic—a Christian Truth-Seeker.

Are the forces of will-power employed in "Christian Mental Healing?"—If you have reference to blind, stubborn will-power. No. If you mean striving for righteousness, in the sense of "Thy will, not my will." Yes. In "Christian Mental Healing" you must recognize the power of Divine will, and in order to do this you must know how to



## *Inquiries Answered.*

summon the true nature to your assistance. Human will-power is not the method of "Christian Mental Healing."

Should the "Christian Mental Practitioners" be paid for their services?—Jesus never charged. According to the financial system of to-day you might claim that He did not charge, yet history tells us that He and His disciples were supplied with all they had need for, which is, by the way, the most that money can procure at any time or in any place. See Tenth Chapter of Matthew, and read the last chapter of Acts; for what declared Paul, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Besides, is it not recorded that when Jesus sent His seventy disciples out to heal and preach, that He gave them particular instructions to shake the very dust from their feet, to immediately depart from any house or city wherein they were not hospitably received? Then we have no right to accept the labor



*Pulse of the Advanced Thought.*

and monopolize the time and attention of another person without a reasonable remuneration for their service. Furthermore, we appreciate and take more interest in that wherein we are obliged to make some material sacrifice.

Can a person heal who is sinful or physically ailing himself?—That depends altogether upon the circumstances under which the work is attempted. “None are without sin.” I have known a number of healers who were not only successful, with the case in hand, but while giving the treatments to others they had actually brought about a cure in themselves. It is right—when called upon—to do our best under all circumstances.

Is it true that all “Mental Healing” is accomplished through hypnotic or mesmeric influence?—No, indeed; not unless you allege that all good is from that source instead of truth, which is all present good. As well might you say that a mother’s soothing in-



### *Inquiries Answered.*

fluence over her child who is ailing or has fallen down and is suffering from the injury is mesmerism, if so be she has succeeded in bringing about a state of harmony and passivity by reasoning and convincing the child out of its fear.

What are the necessary steps to be taken in order to do the healing work?—Study understandingly the spiritual import of the Sacred Word, which you will find is the key to the principle of Divine harmony, and adhere to the truth that makes free from sin and disease.

We must seek for spirituality much the same as the natural musician or the artist forgets all else and searches for the inspirational effects of beauty and harmony.

If you correctly comprehend how to symbolize the Scriptures and can interpret them into their original spiritual meaning, where you gain the infinite lesson from the many objects in truth's creation, then you possess the key to actual spiritual revelation.



*Pulse of the Advanced Thought.*

Truth must ever be symbolized by a sphere—the circle—the great revolving wheel of eternity; and just as we look for light from the far-off East, so will its effulgence glow full orb'd only as it reaches out to the golden shores of the West—out to the broad, placid Pacific, encircling the earth with the unbroken bands of Wisdom and “Universal Brotherhood.”

Do you believe in Modern Spiritualism?—No; I could have no more faith in the ignorance of the departed individual than I have in the mistakes of those in the present state of existence.

What think you of Heaven, is it a sacred locality provided for a select number?—No. That would be impossible, since it would be contrary to the nature of Deity; such a course would upset the law of love and make “God a respecter of persons.” Heaven implies a perfect state of consciousness—Peace. “The Kingdom of God is within you,” said Jesus.



### *Inquiries Answered.*

Do you believe in the Divinity of the man Jesus?—Truth-Seekers build not on personality, “either mortal or immortal.” Jesus was a teacher, a Master of Spiritual Truths, “The way shower,” an exemplary character. As the New Testament has it, “He was endowed with spirit without measure,” but he himself declared, “If I speak of myself I speak a lie,” “The words that I speak unto you, they are truth, and they are life.”

There is far more danger in retarding our Spiritual growth by leaning on personality and personal adoration than by not giving credit sufficient.

Do you accept the Bible?—Yes, in its Spiritual sense, from Genesis to Revelation; and while not doubting it to be a correct history of man and things, I lay very little stress on the literal significance of the Bible. However, as a “disciple of truth,” I accept the spiritual import of the Scriptures as the guide through which we all may attain the understanding of everlasting life.



*Pulse of the Advanced Thought.*

Do you think the Bible is an inspired work?—Yes; I recognize it to be a literal history of a spiritual truth; in other words, a compilation of literal symbols of a spiritual fact, and believe that inasmuch as it is an inspired work, it requires inspiration to read it understandingly. Jesus said to the educated Pharisees of His day, “Ye do err, not understanding the Scriptures.” If living in fear of a “wrathful God,” a “personal devil,” or a “literal hell,” we can never hope to reach the blessedness that true freedom implies. “God is Love,” and “Perfect Love casteth out fear,” said John, and it is true.

Do you believe in prayer?—Yes, but Truth-Seekers use the Lord’s Prayer only, and neither change it nor invent long prayers. We believe not in the necessity for religious incantations with their useless repetitions, to an Anthropopathical God, but know that we must so conform our life in truth that it will be one long, joyful prayer;



### *Inquiries Answered.*

as St. Paul has it, "I declare that I pray always."

Will you give the definition of the Holy Ghost?—The Holy Ghost means Divine Intelligence—the dawn of Spiritual Knowledge.

What is meant by the sin against the Holy Ghost, or the unpardonable sin, as it is called?—The sin against the Holy Ghost, or the "unpardonable sin," has reference to the human lack of spiritual understanding, a deficiency in the knowledge that will lead us all into truth. To prove this Jesus said, "And the Holy Ghost, the comforter, shall come, who will teach you all things." On the pentacostal day it was represented as the "Fiery Tongue," symbolizing the spiritual purification of knowledge, as, in the Scripture, He will baptize you with the Holy Ghost and with fire.

What constitutes the Advanced Thought?—"Christian Advanced Thought" explains practically the science of man's true individ-



*Pulse of the Advanced Thought.*

uality. It also furnishes the spiritual import of his positive existence.

Do you believe in baptism?—Jesus was baptized. No; the real meaning of baptism is to cleanse the conscience through spiritual understanding. True, Jesus suffered Himself to make concessions to this material symbol in order to fulfil the old dispensation that he might, "Without hindrance, enter upon the New." He taught entirely by illustration and spoke principally in parables—the New Tongue (Advanced Thought).

Are not doctrinal beliefs popular creeds, and sectarianism necessary to man's highest spiritual attainment?—No, not if we are to judge them by their fruits—the only permissible judgment. Like charity, their cloak often "Covers a multitude of sins," while hindering the march of true spiritual growth.

Philosophic research, history, science, and their kindred studies, broaden the intellect. So is the spoken word, helpful to man's



### *Inquiries Answered.*

moral uplifting, and as the great Metaphysician commanded, we shall go in to all the world and preach and teach the word of truth, but we cannot name this saving principle from a human sense standpoint. We will find as did Jacob of old, that both the messenger and the message of truth are nameless, and cannot be reached through human code or title.

What is meant by the Scriptural command, "Have ye the mind, which was also in Christ?"—It means spiritual attainment, refinement, abstaining from fleshly excesses. "Get knowledge, get wisdom, but with all thy getting get understanding."—Isaiah.

"Culture implies all which gives a mind possession of its powers," says Emerson. But the excellence of intellectual living does not exist merely in the perfection of speech, "But in a constant preference for higher thoughts over lower thoughts."

"Here is the true secret of that fascination which belongs to intellectual pursuits, that



*Pulse of the Advanced Thought.*

they reveal to us a little more, and yet a little more, of the eternal order of the universe, establishing us so firmly in what is known that we acquire an unshakable confidence in the laws which govern all things." All I see and know of truth, teaches me to trust the great eternal principle for that which I cannot yet see and do not know.

What think you of death? Do you think it is possible for man to ever escape the experience called death?—Yes; that is, the sense of death; although his exit will not be one of translation of the Body. Nor do I wish to infer that he will remain here forever. The time will come when the change shall be made without suffering. Jesus overcame death, but His mortal body was laid in a sepulchre; and when at length He overcame every mortal condition, even His material body disappeared to this sense, apparently from this plane of existence. Rather then, should we seek the right understanding, that by so doing we may overcome



### *Inquiries Answered.*

the power of death's sting and the horror of the grave.

Wherein do you differ from the average student of Christian Metaphysics?—I cannot say that I do in many respects. Perhaps, the fact that I do not believe in adhering to forms of any description or to any human compilation of by-laws; yet, I do believe that any one may suggest a noble idea or even give a just command; I also contend that all right thought is Divine Revelation and comes through inspiration, no matter by whom it is voiced; and that *materiality*, while *subject to change*, proving its inferiority, and very secondary compared with spirit, nevertheless comes in response to a certain necessary human demand for it. Not one iota of matter can be destroyed. This is a material plane and as far as the present conditions are concerned, matter is as indestructible as the principle that governs all causation. Neither do I hold that the body is the offspring of a false concept or that



*Pulse of the Advanced Thought.*

it is the expression of error, only in proportion as it is controlled by ignorance. Instead, it is the sensitive instrument of the senses and will express only right thought, when led by truth and love; neither do I believe that we will ever reach the full stature of perfection in the present grade of experience; yet I do believe that our special work here is to improve our every opportunity for "Divine Wisdom" that we may be prepared through the Advanced Thought for whatever state of consciousness we may next be found. I also believe in mankind exercising their right to self-government and free thought and maintaining this honest independence, unless they are reasonably convinced otherwise through actual demonstration from both a material and mental scientific standpoint.

Perhaps I may also differ from some religionists, when I conscientiously insist that I do not believe it necessary or right, or in keeping with truth, to build magnificent tem-



## *Inquiries Answered.*

ples and therein to perpetuate forms of any description which have no part in the salvation of man. I believe in building schools for moral and spiritually intellectual educational purposes, not churches for symbol worship. We should be practical teachers and healers, not mere religionists. The Truth-Seeker stands for every progressive movement, be that from a social, moral, material or mental point of view.

Are not the Truth-Seekers a religious sect?—As practical Christians, the Truth-Seekers neither fear nor entertain mysticism in any form. Our foundation is built on demonstrable Christian principles, and require no man-made by-laws for its acceptance or protection. Furthermore, we believe in building schools instead of churches, for moral and spiritual training; “We teach how to live”—not how to die—confident that as we live, so shall we be—physically, mentally, and morally attuned, both here and hereafter.



*Pulse of the Advanced Thought.*

We support teachers, lecturers and "Christian Mental Healers" (Divine counselors). "He that is thirsty let him come and freely drink at the fountain of spiritual knowledge."

The Truth-Seekers' motto is, "Let there be no whispering among the brethren," and "Voice no error." "*Noli malum cogitare.*" We do battle with but one foe—*ignorance*. Although the Cross has long been the sacred emblem of history, the Truth-Seeker will remember no longer the Crucifixion and lives only in the Resurrection; and with the steadily burning flame of "Christian Advanced Thought," let us seek to illumine the darkened haunts of human character and with the fiery tongue of truth we will abolish ignorance and bear onward the true message of absolute freedom to all mankind.



## Conclusion.

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The author of this little volume has not attempted an extensive explanation of or protracted argument upon this stupendous question, believing as she does that "A hint to the wise is sufficient." Beside, most books written on this subject are usually crammed with useless theory, and therefore, are often misleading in their statements; hence my object for stating briefly, while not thrusting deeply within this inexhaustible realm. The unpractical I wish to avoid, hoping thereby to be somewhat instrumental in assisting to check falsehood, ignorance and mysticism.

Nor do I claim the conception of any new ideas in particular, save perhaps the indisputable fact that our highest spiritual attainment here is impossible under sectarian rites and ceremonies, where even a vestige



*Pulse of the Advanced Thought.*

of dogmatic forms remain; also that the mortal body in its edonic state before it has partaken of the lie of ignorance, is beyond all cavil the innocent instrument of the senses, and as such is in line with truth's appointing and not the offspring of the false concept, the "Carnal Mind."

My principal desire, however, is simply to give you the benefit of my many years of actual experience and unprejudiced research, trusting that you may read and think for yourself, as you hasten along the "rugged pathway" of this busy life.

My intention in writing this book has been an effort at a fair, reasonable and honest commentary, timely given, as I hope, touching both ancient and modern Advanced theories; and although they have been voiced more or less in every age since enlightenment first dawned upon the mind of mortals, they never can grow uninteresting to the Advanced Thinker. Furthermore, I believe that the much needed



### *Conclusion.*

reformation is half accomplished if once you can get mankind started to thinking out this all important question for himself.

We may uncover the principle of Being, give an inkling of the true idea to work from, though were it possible to do so, we should not attempt to impart all; something must be left for self to reflect upon in order that we retain our positive individuality. You must work out this great life problem for yourself if you would make the understanding yours, and so take a step higher in the scale of existence.

I am not unmindful that even in this enlightened age the feminine voice is not universally appreciated when heard within the realm of science, politics or religion; nevertheless, if you will disarm whatever lingering, antiquated prejudices you may still have and hold closely the golden thread of thought connection, you cannot fail to discern the living, palpitating pulse of the "Christian Advanced Thought," and that,



*Pulse of the Advanced Thought.*

too, without reading between the lines.  
“Let our every effort be such as will help the  
life of the future.”

If instead of gold or even fame we could  
impart the gift of an uplifting thought into  
the heart of our fellow-man, that would be  
serving GOD as best we can and giving as  
heaven doth bestow.

I list, and lo ! the message came;  
Thy work was well begun;  
The stream has changed its mighty course,  
The world to overcome.

The light hath broke that darkened spell,  
My bark moves on at will;  
Beneath Thou, guiding hand of love,  
For truth doth now propel.