

FREEDOM TALKS

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“All Health”; “The Secrets of Abundance”
“Grapho-Psychology”; “Truth Talks”.



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“**A**ND these signs shall follow
them that believe; in thy
name they shall cast out
devils; they shall speak with new
tongues; they shall take up serpents;
and if they drink any deadly thing it
shall not hurt them; they shall
lay hands on the sick and
they shall recover.”



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MENTO-PSYCHOLOGY BELIEVES

In the first great Trinity—CREATION—EMANA-TION—EVOLUTION.

In the Infinite and the finite world—the macrocosm and the microcosm; the GOD-man and the man-GOD, two complete in the ONE.

In perfect health—perpetual opulence—and Divine realization for all mankind.

That peace, power, and plenty are the constant possessions of those who know how to make union with them.

In the creative power of the finite mind; which helps us to be whatever we will to be.

Everything comes to us from the Infinite, and nothing finite can interpose between the supply, and the soul which has made a conscious relation with the universal abundance.

The ALL WILL wants us to have everything that we want and will help us to secure it; no one says “no” to us but ourselves; no one limits us but ourselves; no sound comes back to us but the one we send out; we are the highest expression of life on this plane, and lords indeed of all of this lower kingdom.

We believe in the ONE LIFE in all and through all; its understanding inspires all human intelligence; its infinity is the animating principle of all being; it is ALL HEALTH, WEALTH, and LOVE; it is powerful, glorious, all-sufficient, and has in it neither sin, sickness, poverty, nor death.

MENTO-PSYCHOLOGY

Is a science, a philosophy, and a religion. When rightly interpreted it means simply the science of life; the correct relation of body, mind, soul, and spirit, to the seen and the unseen planes of being, and to the universal laws.

We are all familiar with the everyday expressions of life, but there are few who really possess the secret of controlling them, and choosing for themselves at all times the master position.

Mento-Psychology teaches everyone the method of conscious union with the universal cosmic abundance through the natural channels of their own being.

The Mento side of the philosophy has to do with the external world, its laws, and our relation to them both through the intellectual channels of our human brain and mind; with it we learn the interdependent relation of the part with the whole.

Psychology has to do with the functions of the higher intuitive faculties, such as faith, hope, intuition, comprehension, perception, illumination, revelation, the power of divine ideation and conscious imaging.

These various faculties are our instruments of action between the concealed, and the revealed life; and a perfect union with them all makes us powerful creative entities, and gives us an expression of peace, power, and plenty which no one can limit but ourselves.

To the Mento-Psychologists "nothing happens," but everything is by natural law. They no longer "fear," for they have learned that there is nothing in all the world of which they need to be afraid; they are always happy, for they have made contact with the universal joy; they are free, for, to them, there is neither condemnation nor resistance; they are never sick, poor, nor un-

successful, for they know that all around them there is a Divine opulence of wealth, health, and love, and that lack in any form is only the signal of a soul astray from universal union; the supply and possession only depend upon their own consciousness.

Those who come into this soul wisdom walk on undisturbed through all the changing conditions of life; they are led by the Spirit; their life is lifted above the plane of competition, and placed in its own normal atmosphere in the line of Divine transference. The impulses of the ordinary world deserts them; they are born again on the planes of the higher consciousness, and possess an extended vision which encompasses the whole of the universe.

Mento-Psychology teaches the physician of the future to be a well graduated metaphysician, and the metaphysician of the future will never stop until he is a fully qualified physician as far as his knowledge of science and physical laws are concerned.

Mento-Psychology takes up in all of its teachings enough of the physical laws and their relation to the metaphysical, to instruct the student carefully in those things which he should know in order to have a scientific sequence of ideas, and rescue his statements from the field of opinions, and make his apparent faith become really facts, which can be demonstrated to those who have passed to the higher concepts of physical and metaphysical relationship.

In this way all may follow intelligently the whole course of instructions, from the physiology, to the psychology of human functioning, and keep with us always the key to every step of our way.

Faith and facts are ONE; body and spirit are ONE; they are only on different planes of expression, "As above so below," and there is nothing in, or on, or under or above the earth that is not our companion in our GOD-ward journey.

There is no part of life, no position of the body, mind, soul or spirit, seen or unseen, which cannot be traced into close relationship with the All Life through Mento-Psychology. With this philosophy we secure a correct interpretation of all the changing substances of life, and **HEALTH, WEALTH, HAPPINESS, SUCCESS,** everything the human mind can desire, becomes a part of our own being, "and we know that the truth of God has come and given us an understanding."

THE FORE-WORD.

“TRUTH crushed to earth, will rise again,
The eternal years of God belong to it.”

Religions, beliefs, philosophies, and sciences have come up throughout all time; ever and always men have reasoned themselves back some way into union with the first great cause; their reasonings and faiths have lived and died with them, only to be replaced again and again through new creations by a new race of minds.

The NEW is always a bursting out of some old thought flame that reaches from a half-forgotten past; the beliefs and faiths of earlier races were but the faint prophecy of what modern thought and science have revealed as facts.

The conscious work built by the human brain must ever find the same goal. One by one the beliefs and religions, the sciences and philosophies of today, will give way to the unfolding of a different expression of thought; but no matter how soon each distinct teaching sinks from sight, no matter what has gone in the past, what is now, or what will be, each bears its own relation to the period and people of its time; each has its own potent power in shaping and influencing the expressions of the people of its own day.

The future always has its origin in the past; our today is the companion of our tomorrow. “Nothing happens,” but everything is by natural law, and has its part in shaping lives and moulding thought.

Mento-Psychology is a product of the twentieth century thought, and need; it had its birth in human experiences, and human unfoldment; it is GOD'S answer to the NOW.

Mankind has ceased to be troubled about the future or the past, believing that both are found in the eternal now; that time always has been, and always will be the ever PRESENT, and all that any one has to do, is to be conscious of infinite union today, which is forever.

Mento-Psychology calls for no renunciation; it conquers life, not through denial or negation, but by union; it allows perfect freedom of mind and thought and method; no one is obliged to submit his reason to unintelligible mysteries, nor accept blindly what contradicts his common sense.

Science retains its own normal place, so do matter and material functions; Faith and revelation is understood and enjoyed; physical and metaphysical laws are merged into one and taken at a correct valuation; peace, power, pleasure, happiness, joy, beauty, love, home ties, wealth, health, and comradeship with GOD (good) all become the normal possession and expression of the life which fills itself with the truth of this divine inspiration.

Mento-Psychology is TRUTH to those who KNOW, and to those who do not know, it must forever remain an opinion until, in the day of their own unfoldment, they too will behold the secret of its meaning.

It takes its place today in the supply that must always be found for human need; it is meat and drink to souls astray from consciousness of Infinite union.

It was born on the table-land of illumination and worked out into tangible form on the plane of human reasoning.

The calm clearness of Mento-Psychology, its union of profound spiritual insight, with perfect simplicity of intellectual research, and its natural sincere expressions, almost, at first, disguises its wonderful illumination. It

is only when we see how deep, and full, and complete, it is in all of its conclusions; how it satisfies and never tires, that we begin to recognize from what a deep place in the universal consciousness it must have come.

Mento-Psychology may be read century after century, and it will bring to each new seeker after TRUTH the same comfort that those find in it here and now. No matter who shall follow its teachings and interpret its meanings, they will find in it "the light upon the pathway of the just, that shineth more and more unto the perfect day."

It is the consciousness of GOD in the human soul; higher than this no truth can go, for it is the fullness and richness of *Him* who fills all.

THE RESURRECTION OF THE BODY.

“And Why should It seem a Thing Incredible to You,
that God should raise the Dead?”

These were the words of PAUL when he was before King AGRIPPA and permitted to speak for himself; like PAUL the line of analysis on which we shall base our higher teaching must be, that the power of healing by union with the consciousness of the ALL HEALTH, is indeed not a thing incredible.

There are many passages of wonder and mystery in the Bible, but as we turn its pages and read and interpret its meaning, they are all more or less obscured by the greater wonder and mystery of the one human history of the CHRIST LIFE and the healing accomplished for the needy who followed after him.

Jesus was the world's greatest Physician. He healed the sick, made the blind to see, cleansed the lepers, and handed on an eternal legacy of joy, power and truth, to his disciples, and to those who follow in his footsteps.

Healing was not a part of his life, it was the ALL. He said, “I go about my FATHER'S business,” and again, “I do always the things which pleaseth the FATHER.” And those things which he was doing seemed to be only teaching his followers and disciples, the blessed work of curing the diseased and afflicted.

He taught everywhere the truth of the power of healing through FAITH. He said to the man sick with the palsy: “Believest thou that I can do this thing?” and the man said, “Yea, LORD, I believe,” and was healed. To the woman who touched his garment's hem, he said,

"Thy faith hath made thee whole," and over and over again he taught that "ALL that my FATHER hath is mine," and in following him we learn to believe with all the strength of our soul that "Every good and perfect gift is from above, and cometh down from the FATHER of lights, in whom there is no variableness, neither shadow of turning."

Those who have followed his teachings and interpreted his healing come at last to believe in this great metaphysical cosmic power which is yet only in its infancy, but toward which those who know are looking with eager and expectant eyes.

The great day of universal deliverance is near at hand, we feel it and know it; and yet in many places we find ourselves halting, standing apparently still, almost awed into silence, before the crowd, endeavoring, and often vainly, to picture this thing of our own knowledge, in a way that all mankind may know, comprehend, and accept.

This great truth of the power of the resurrection of our bodies here and now; how shall we project it in words so powerful that it may be endowed with everlasting life, and yet make it so simple that the least of earth's children may understand it, and make it a living fact in their lives?

Wherever we go, we are confronted with this great argument between FAITH and REASON; on the one hand FAITH says: "Believe, and ye shall be saved," and on the other hand Reason says: "Show me the facts." Our inner being senses an apparently impossible truth, and hastens to telegraph it to our every-day common-sense faculties, and thus reduce it to a good sense calculation, and make it something that we can hold on to and use for our advancement; but often it is turned back again into our inner conscience without having been given a place for external expression; it could not bear the light of cold, common interpretation, and had to be

sent back into that world of dreams where most of our finally great things had their origin.

The mind of man is slow to accept new facts, when they first present themselves in the guise of Faith, and it is often only after a long and painful preparation that we at last lay down our doubts and objections, and look with wide-open eyes into the face of a new truth.

We find just this condition existing whenever we turn to this inexhaustible subject of sickness and the raising of a diseased body into a perfect expression of health. Many of us have seen the truth of the possibility of the resurrection of our bodies, here and now; seen it in the silences of our own minds and souls; many of us who have consecrated our lives to healing the sick, see it accomplished over and over again, day after day, before our human eyes; we see the dead bodies of half-dead souls rebuilt, and re-born into a new existence, and a new expression of health, and we stand daily in the presence of those we have healed, or helped to find healing, and they, like the man of history, are ready to say: "Whether he be a sinner or no, I know not; but one thing I know, that once I was blind, now I see." "Whether we can raise the dead or no, I know not, but one thing I know, once I was sick, now I am healed."

We know the truth of the power of rebuilding the half dead body, and we work it out in our own life and the lives of others, and then go on in hopeless endeavor to get this truth of resurrection through healing, accepted by many with whom we are daily brought in contact; we often fail utterly in our attempt to place it before those who are in the greatest need of it.

It is no small thing to attempt to establish the probability of a truth, such as **INSPIRATIONAL HEALING**, and prove that it is not a thing incredible that **GOD** "should raise the dead" within us at our own bidding, and that through the commandment of our own consciousness we may call forth the dead Lazarus from

out his sleep of death, and "Loose him of his grave clothes and let him go."

We must work long and earnestly, and never falter in our well doing, if we hope to make good to ourselves or others the fact that "As the Father raiseth up the dead and quickeneth them, so hath he given the son the power to quicken whom he will."

When we look deeply into the human expression of life here and now, we cannot fail to see that it is not more mysterious that we should heal ourselves and others from our infirmities, than it is that we should build ourselves into them. When thinking passes into a fixed power in any life, as it is fully recognized that it can, and even unconsciously, almost destroy us, then what is more natural that when it is joined with the higher power and used consciously for a fixed purpose, it should become wholly constructive, and rescue us from any previous expression of thought building.

We believe that the end and aim of all life is perfect health, perpetual opulence, and divine realization for all mankind, and that there are two ways by which every one goes in his search after those things; one is along the rose-colored hills of hope, illumined by our faith and our soul vision, and made perfect by an all-abiding conviction "that if we will but believe we shall see the glory of GOD," and the other is the dark roadway of gloom and doubt and despair, and hopeless longings which lead through miasmatic laden thought swamps of human disease, and human effort; One is the line of least, and one the line of most resistance.

If there is no direct evidence one way or the other, of these two ways, the human power of testimony alone would define them and be enough to set a sign board for the traveler; go where we will, we have only to look into the faces of our kind, we have only to listen a while, and by the words of their own mouths we learn which way they are traveling; and it is here that the great

question presents itself to the human mind; how shall we show them the truth, as we see it, and make it a thing not incredible to them that GOD should raise the dead, and help them to come out into the full glory of the resurrection? They are wrapped round about with their grave clothes, and the napkin of old thought binds their faces.

Sometimes we cannot help them, we can only look and pass on; they have chosen their own path, and we must let them follow it. "There is a sin unto death, and I would not say that ye should pray for these," we are told; so until they are ready to turn and ask the way we can only leave them to their own choosing, even while we know that every turn on the road they are walking will plunge them into deeper and deeper gloom.

There is a royal road to health and healing, and as equally a royal road to disease and pain; we stand between them, and upon the knowledge of our own creative power, and our union with the ALL HEALTH depends the choosing.

Someone will say, this is not true; they will show us the holes in their hands, and the wounds in their side, and will say: "Did I choose my cross? would I not gladly be strong if I could, do you think I would be sick or unhappy a day if I could help it?" No; of course they would not, but there is the rub, they cannot help it in the condition in which they are expressing.

After we have set the pattern and the threads; the work goes through to the end of that weaving, with the same figures; but if we know the truth of the resurrection, we do not again fill up our loom of life with the old pattern; there is no law but the one of our own making, which makes us go on day after day, year after year, working out the same old figures; in the same old colors; one can choose the hour in which to begin a new pattern. We cannot escape our old conditions until we have learned from the ALL GOOD, the great power of our

own refined thought building, and set up a new pattern which if worked out, will be bound to put us into new conditions, new connections.

There are many lives which say they want to do things differently, and in an indefinite way, do believe in the raising of their dead bodies; but through the mistaken methods of their Old Thought World they have set up certain conditions within their own body that hinder all attempts in the direction of new conditions. The impulses necessary to create or persist in establishing new lines of action are weak; and it takes a careful and persistent training on our part and their own, before we can hope to teach them how to rescue themselves from disease, and restore again the fallen temple of their body.

Often too, even though they really do want to find health, they want more, not to be molested in their old thought attitude, and we often find them hugging to their hearts the haunting thought form of some old terror, or some great sorrow. They are conscious in an indefinite way, that those things separate them from wholeness; but they hope in time to overcome this lack, by the image of union they carry in other directions; they have forgotten that, "with what measure ye mete it is meted unto you."

Their faith has spoken a truth to them today, and their reason and doubt has destroyed it tomorrow; while they hoped in a certain dilatory fashion for the absolute, the eternal, they with every breath have sown the transitory and the fleeting. Day by day, and night, unconsciously, perhaps, their heart half lives by the truth their lips deny, and they belong to those who find it "incredible that GOD should raise the dead," for they often do not understand the frailty of their methods.

When we come to those lives, we have only to, calmly, quietly, and persistently show them the paths they are following; and tell them the truth about their position; we must break down their old thought habits with

a carefully directed blow of words, and pass them over to a new line of thinking into the gentle easy paths of divine transference of health, through inspirational union with the ALL LIFE around them.

Whenever we look down deep into our life, and begin to question which path we are following, we need to begin back, way back at the very beginning of the road on which we find ourselves traveling. We are all born into one or the other of these pathways; and whether we remain there, or leave it, whether we go back to the path of health, if we have lost it, or whether we go on in the path of disease, depends on just how fully we sense this truth, first by faith, and then by our reason; the second step depends upon the power of our own personal application. Application made first by faith, and later passing into knowledge in our life through the truth of personal experience.

We believe that whatever our development was in the dim and distant past is evidenced by our point of beginning here in our child life; in the place, the country, the race, and the family in which we are born, and marks our position with regard to health or sickness. Some lives are born into a direct line of transference for ALL HEALTH, the line of least resistance, and the balance is kept for them by nature, and unless they outrage some natural law, it always will be kept for them; for by their own line of previous building they put themselves into perfect equilibrium with the cosmic forces; others are born into a line of transference for disease, they open their eyes in a condition of healing, and if they ever hope for freedom from it, they must awaken within themselves that latent energy which is somehow related to the universal health, they must wake up their faith, until it really does not seem a thing "incredible to them that GOD should raise the dead."

We all start in, on our journey of life, in one or the other of these pathways. If we begin with an inheri-

tance of ill health it is all the more necessary that we learn the truth, and the whole truth about our position, and know that it is entirely within our own will whether we will continue in it, or whether we will set it aside, and cut out a new pathway for ourselves, and stick to it until it leads us into the one of least resistance and physical harmony.

× Inherited diseases are simply dead men's legacies, which we can accept or decline, just according to the amount of our own awakened consciousness.

When we have really sensed the truth of the universal ALL HEALTH, and we do not want a diseased body we can begin our resurrection day at once, through the power of our mind. We decide what we want, and that we have the strength to secure it, and begin then and there to pass the simple act of thinking into a fixed power in our life; we refuse to be made a host for a crowd of negative thoughts which we do not enjoy. When we by faith, or reason, sense the image of our possible union with the universal opulence of health, we can with our own will hold the image in our field of consciousness until we force the cells of our physical body to receive the picture, and begin building from it.

Our thoughts are our creators, and they create just what we will they should create; when they have finished their work it is not their fault if we do not like our own production; they would have gladly built for perfection, had we known enough to direct them, and they show us their willingness in the very hour we come into this knowledge, and begin an intelligent direction of our life. When our cells find this new pattern always before them, they cannot build anything else, for our field of consciousness recognizes nothing less than perfection, and no matter how imperfect our work may have been in the past, our NOW becomes a beautiful constructive building, and we pass from the part to the whole; from the letter to the spirit; and our body

becomes the expression of our thought world. This is the whole science by which we control our bodies, and by which we build from sickness to ALL HEALTH; it is an unwritten law, from which there is no appeal, that an interior correlation of thought-force, will, and does in time, manifest corresponding external conditions.

We would never have become sick or diseased, and been born into a condition of healing, unless sometime, somewhere, we had recognized disease in ourselves and others, and worked it out into objective expression for ourselves here and now; we first recognize it in the absolute, and then differentiate it into local expression within our own bodies.

We can only hope to become free from this old thought form of building, by going back to the fountain head, and making union again with the ABSOLUTE ALL HEALTH, and working it out through our whole being, by the power of conscious imaging, into physical expression for ourselves now and forever.

Our mind is the great instrument with which we bring everything into our being; we first recognize our power to choose what kind of thought images we wish to entertain, and our will power holds our mind servant to our higher picture, and helps to keep the vital centers alive and active. There never can be any room for disease or sickness when we refuse to admit into our bodies, thoughts that are not the expression of health. Our will can be taught to stand as sentinel and force our mind to people our currents within us, with only such thoughts as make for wholeness and perfection of mind, soul, and body.

We cannot become sick or old, if every cell of our body is being fed with thoughts of health. Health thought currents are a certain prevention and cure of every form of disease. When we remember that we are living hourly in an inexhaustible ocean of cosmic health or ALL HEALTH, and that the very atmosphere

which we breathe is filled with pure, vital life abundant, in the very instant that our minds make a conscious contact for absorption, it can be seen how the raising up of our dead becomes not a thing incredible, but a positive, wonderful, possible truth, which anyone may lay hold of and demonstrate for himself.

The most important step in this resurrection of the body is to know that when we are filled with LIFE, we have no place within us for disease; disease is death, and LIFE and DEATH have absolutely no relation to each other; disease is a function of the physical body, brought about by the control of the objective mind, and HEALTH is a function of the higher atomic vibrations, presided over by the divine man or the intelligence of the subjective mind; the one who is filled with life, by conscious union through his physical life center with the ALL HEALTH, has polarized himself in the cosmic energy, and cannot know disease or death, until he wills it.

We separate ourselves every day from the HEALTH center by persistently putting ourselves under the control of the conflicting thought currents of the external mind, instead of the direction of the sub-conscious mind. When we live in the control of the objective mind, we become diverse and unsettled, and open to ten thousand drifting thought currents, and after a while we lose the power to direct, and just pass along with everything, like a helpless leaf, drifting and whirling down the stream of life.

There is no escaping the effects of this diverse building, as the hospitals, sanatoriums and asylums plainly show. We come at last to understand the full significance of it, and then we can go on with it if we choose; but we know that if we do, we are doing it at our own risk; "Every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou

shalt be condemned." Whenever we find those who are sick, diseased, and in the process of healing, we know that they have sown for the revealing of the judgment; and they are sitting by the walls which they built for themselves, and beneath the bondage of the kings and rulers whom they endowed with power to conquer them. They will never set themselves free, until the rulers are overthrown by some new thought king, and this king is found in the union of our faith and works and a steadfastness of rebuilding.

It is not to be wondered at that we sometimes here and now find ourselves in bondage to some inherited or acquired condition of disease; for in the ages past we have not learned our lessons perfectly, but it is something to be studied over seriously, when a life goes on in pain and in disease after its eyes have been opened to the truth of the power of its own self resurrection.

It is true that we cannot expect to see equal demonstrations of healing in every life, for healing comes as the result of individual application and living; some may sense the possibility of union, and immediately lay hold of it, and express it; but it is also true that, what is possible for one is possible for all, within the degree of their own power of comprehension, and when once the soul has opened its eyes to the truth, the truth sets it free, and if it continues in its round of pain and wretchedness, it is because it has not yet come to that cycle in its development, when it is ready to make the effort necessary for its redemption; sometimes the spirit is willing, but the flesh is weak; and the power of inhibiting disease thoughts must be built into the conscious brain through months of training before the body can begin its manifestation.

No matter where anyone stands in their development, there is this blessed hope to comfort them; all life is on its journey Godward, and as we pass on in our cycles of development, this condition of healing must end some-

where for us all, and we will some day stand free in the expression of perfect health, and will have been born again into the infinity of healing.

The blessed hope that absorbs us, is to make that hour strike for us here and now; there is no time after all but the eternal NOW, no place but right here, and nothing to do but to begin, and all we have to do in order to begin our approach to union is just to lock this truth of the ALL HEALTH within our souls, then taking our picture of ABSOLUTE wholeness into our field of consciousness, walk on in our daily life, expecting our desire to be filled, and never laying down our thought building, until it does begin to manifest for us. Beginning today and forever, to live under the law of construction to which we have taught our new body to respond.

We are told that a thousand years is but as one day, and we may pass from death into life just in that instant that we make a conscious union with the ALL LIFE, and then all that is left is to help our bodies rebuild through the law of structural change, until they are a perfect expression of the health our hearts have known and accepted. Healing begins at any point on the cycle that the soul awakens to its kinship with the Father, and knows that "All that my Father hath is mine," and it passes into perfect health just as soon as it has proved itself a good steward for its FATHER'S fulness.

Healing is not begun, nor health secured by "FEAR" nor vague "perhaps" nor "I do hope I may get well some day;" this will never raise us from the dead, nor quicken us; but it demands the absolute, the ETERNAL; "I am one with the infinite abundance of Health."

Healing and health come from within, not from without, it is a condition that can only be brought about by ourselves; often by the aid of others who awaken us to our true position, but always in the last analysis it is our own consciousness fanning the vital spark within us.

"Thy faith hath made thee whole," and this wholeness comes when we join faith and works within our being, until it becomes a powerful illumination, and carry it with us until we must, by natural law, pass into realization.

Perfect faith in the abundance of supply, and the INFINITE ALL HEALTH, a perfect power of imaging the "Divine ideation," an unfaltering strength within our own body, this makes us one with the INFINITE.

If day after day we train our minds to fill our vital centers with thoughts of the life abundant, and then harmonize our daily physical expressions into a beautiful creative force vibration, we will soon become the perfect expression of health that we are seeking and the grave clothes of our dead endeavors will fall from us like a worn-out cloak, and the spoken word of HEALTH will robe itself in living manifestations not only for ourselves, but toward all to whom we direct it. We cannot only heal ourselves, but we can in truth give absent treatments, and our will will be accomplished; we will be so filled with the truth of the ALL HEALTH that although we looked with wide open eyes into a gaping wound, we will only see GOD and his wholeness, and that will heal it. We will be deaf, and dumb, and blind to the absence of wholeness, and live, and move, and have being only, in that great thought world of peace and health and perfect realization.

We must look for this center of health within our own being, and find it; at first, we will say it is not there; when we search we find only discord; we must look deeper, and still deeper. There is a naturally obscure fount of health, and healing, within every living being, but it may be hidden over and utterly obscured from their vision and knowledge; if we look for it, knowing of a certainty that it is there, we will find it, and once hav-

ing found it, we will easily recognize its relation to the Universal life around us.

Then, holding fast to our new position of understanding, we can rejoice in all that we have learned in the past, even though the pathway has been hard and perilous; and taking this wisdom with us into a glorious future of diviner possibilities we can go on with a glad heart, and in our new power, "fling our past behind us like a robe, worn threadbare at the seams and out of date."

This, then, is the message that we should carry out into the world of diseased and dying humanity, "The righteous are in the hands of their GOD, and their life is full of immortality."

We are living hourly on the threshold of the resurrection morning, and whether we believe it or not, whether we know it or not, the "Spirit beareth witness with our spirit that we are the children of GOD, and if children then his heirs, heirs of GOD, and joint heirs with CHRIST," and in the hour that the soul knows this, it becomes free from the law of loss, and pain, and disease, and is born again on the planes of a consciousness so high that in the power of its divine imaging, it builds again a body of health and beauty, and the new thought creature thus becomes so radiant with the Universal GOD energy that it has entire possession of the Heaven of ALL GOOD within itself; and it passes with one great, conscious leap over the chasm of disease and pain, and stands free in its own inspired dream, LORD indeed of all this lower kingdom.

With the power of our own divine imaging we build again a body of health, beauty, and wholeness, and the new expression of the new building, thus becomes so vibrant, that we radiate the universal GOD energy, so full, so free, that from far and near, the sick and needy lives of the multitudes will come and gather around us, and by the very touch of our LOVE upon

their lives the law will be fulfilled within their own being; and they will stand face to face with the immortal truth which their soul knows, and to which their lips bear witness, and it will indeed no longer be "a thing incredible to them that GOD should raise the dead."

The mortal body is a thing of earth
And lives and suffers earth's calamities.
Through union it becomes a portion of the Cause
As indestructible as space itself,
And lives and glories in Omnipotence.

Oh, rise to this consciousness, and be as one
Who walks a pathway fashioned from the stars
And sheds his light about him as he goes.

SELFNESS; OR THE UNIVERSAL SELFISHNESS.

There is a great complaint about selfish people; nearly every family has some member whom the rest call selfish; they live for themselves and their own interests, and are a great source of worry to those of the family who have developed into a condition of mind which they call unselfishness.

It is hard to tell just where this idea of selfishness originated; Mento-Psychology does not accept the principle of selfishness any more than as a natural part of a natural whole; just as negativeness is only the other end of the pole from positiveness, and belongs to being, so selfishness as we know it is only the manifestation of one point of contact, and is just as normal and has just as much a right to exist as any other expression of life or action.

It is part of our philosophy that it is everyone's business to do whatever they want to do without regard to any one else's opinion, and this being true, don't you see that the first step toward this universal freedom means that they will be interested in themselves and their own affairs to the exclusion of everything else, for the time being. It is also possible that there are many lives that never learn the true selfness, or the higher selfishness, while they are where we can keep track of their development, and this has given rise to the thought that they never learn it. This is not true, for no matter how long it takes any one to transmute their lower, into the higher expression, they eventually do come to the point where the transmutation takes place, and what appeared to us as a fault becomes only a great strength toward divine union.

Every one is engaged in just one work in this world, no matter how varied their expressions may be, and that is in subliming all matter into spirit; that is all any of us are living for in the last analysis; and it behooves us to have a divine interest in our own self, and our own environment; for only as we lift up the "I," and hold it a positive point of attraction for what we want, do we come into that line of direct development which makes for the "Life" beautiful.

There is no use wasting any sympathy on any one who tells you a tale of woe about how they have been sacrificed or injured by another; no one is to blame but themselves. The chances are good that there were many places where they could have protected themselves, if some abnormal idea about their "duty" or their position had not held them close to the one who used them.

If in someone's selfishness you get sacrificed, that isn't their fault. It is yours that you put yourself into a position where such things could happen to you; if you stop a moment and think about it, you will find that it would be a very peculiar law which would give to some one everything they wanted and hold you crucified against the cross of their life, denying to you the things you desire.

There is no Law in the universe that makes for such a condition, except the law of your own thinking, and your false conception about your relation to things and your position toward others.

A friend said, "It is simply terrible to watch the way Miss A. tyrannizes over her people; her selfishness is appalling; she sacrifices everyone for her own selfish purposes; not one of the family have the least bit of influence over her; she does just as she pleases, to the discomfort of the whole family; I do not see how they endure her."

There are a great many Miss A.'s in the world, if one wants to look at it in that way, but really there is not the

least bit of use in blaming them; there is no blame to be attached to either side, but there is great need of educating them to a correct understanding of their true position toward each other. The first ones to be taken up are those of the family who allow themselves to be sacrificed; they are pitiable in their negativeness; Miss A. wins our admiration, for here is one mind pitted against the whole household and it is dominating the whole crowd into its desires; what better evidence than this can we have of the power of the mind or individuality which has learned how to lift up the "I" within it. When one will can make its desires become the paramount will of six or seven other wills, and do it when it is not even working consciously, just think what that mind, or any mind, can accomplish when it is placed in the ALL GOOD and is working for a conscious development and taking others with it on its forward journey.

If those who think they are tyrannized over were only one-half as creative positive as Miss A. they would not allow any usurpation of their own rights, not even for a minute, and when Miss A. reached out to secure her desires by the discomfort of another, she would come up against the stone wall of their own life, and she would have to find a line of least resistance in some other direction, or modify her desires to fit the life she was living; she would be obliged to accept their new position or remove herself to another crowd, where what she wanted would come to her without disturbing others.

The positive minds are the selfish minds on the physical plane; they set the pace for those around them, and they absolutely compel others to follow. Unless we know where we stand in our own life, there is no hope that we can escape being used by them. When we are not anchored in our own being, this "using" is all right, for by the constant comparison of ourself with those who dominate us, our soul at last opens its eyes in the recognition of its own selfness.

Everyone is working consciously toward the highest expression of self; it does not make the least difference what we think about the manner of their expression. Their way may often seem a low vibration to us, but nevertheless it is a good way for them, and the best way they know just at that time, or they would express more, and it is of no consequence whether it suits us or not.

Everything which touches our life becomes legitimate material, which each of us may use in the lifting up of the "I" within us, and the extent of our using it depends upon our development, or the development of those around us. If we are inclined to misappropriate anything, to rob others, the Law takes its time to fix the true adjustment. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." When we allow others to use us past this point of universal tolerance, we set in motion a powerful psychological law of disintegration which manifests for us objectively in loss of our power of attraction and accumulation. It is impossible for us to tell what is needed for the development of another's soul; we only know our own need, and until we approach a plane of consciousness we do not even know this, so it is our business to keep our hands off from another's life and keep everyone free from our own life while we are living constantly in the thought that we are working toward our highest development.

This personal life leads from experience to experience, and these many experiences become so entangled with others' experiences that humanity is so closely bound together as to almost know that "no man liveth to himself and no man dieth to himself," but in spite of this fact there is no Law save the one of our own making which allows these experiences to so enwrap us with another's life that it has power to mar our whole existence.

We have only to learn the truth of the universal selfish-

ness and get our own lives under control so that, while we stand a part of the great whole, we yet manifest the selfness of our own being, and when we have developed our own selfness we will see that through all the seemingly intricate conditions of life each soul is looking toward higher levels. The pendulum never swings so far in either direction that it cannot come back. "The highest expression of light is darkness, and the lowest expression of light is darkness." There is a level of pure light within every life, and no one can know that level save the life itself.

Whatever anyone needs for its greatest development it seeks and finds, and we are answerable only to ourselves for the method of seeking. Some seek and find it through personal selfishness, others through renunciation, duty, negativeness, loss, pain, and the heart break of life; some by satiety of all human sensation; some by resistance and some by non-resistance. These are all flowers of the same branch, whose root is TRUTH.

With some people life is hard; no matter how you explain it for them, there is always something which is "wrong"; they scold, fret, find fault, criticize and resist all day long, week in and year out; unless you have the peace of ages in your soul they would disturb you if you had to come in daily contact with them; and unless you fill your own vision with the beauty and joy of living, they will give you a perverted view of life.

Have you been forced to hear people pour out a tale so full of venom and mal-position to life, that when you finally escaped them you felt that the very atmosphere around you was poisoned, and you were forced to clean out all the dead and decayed thought bodies which they threw into your aura, and fill up again with the pure "Life Abundant" of your own thought world? Haven't you often tried to tell someone that life was beautiful, that everyone was good and great; that they were just all that they knew how to be, and if they knew more

they would express more, that everything was just as it should be and conditions were only the servants of our awakening perception? and at last had to leave them "wedded to their idols," while they classed you with those who were "all wrong and against them"?

Sometimes we do feel as if we almost wanted to "make" them be still and know that "all life's ways are ways of pleasantness and all her paths are peace," but there is nothing to do only let them alone, while you live the TRUTH you have developed, just waiting their own unfoldment into the plane they do not even sense as yet.

Example does a great deal for a growing soul; you can "show" people a great many things you cannot tell them; they learn by witnessing your own emancipation that it is more beautiful to live a non-resistant life than it is to live with every fibre of your being strained in an attempt to control and oppose.

If we are small, mean, sour and fault finding, the world will take us at our own valuation and give us our lesson along the lines with which we connect with it, and if we tarry too long it at last leaves us to ourselves to eat out our hearts in the bitterness of our spirit. If we are sweet and calm and full of the higher selfness, the whole earth becomes to us a happy dwelling place, and its inhabitants will come and cluster around us no matter where we may wander, and bring us the fruits of our life's greatness.

So in the final analysis do not worry about any one being selfish, nor take undue credit to yourself for being unselfish; both are forms of spiritual development, and both are good. Selfishness is the expression of every soul at a certain point of unfoldment; it may be the path that leads to Heaven, and if it is the road that leads to Hell in your opinion, it does not matter to the one who is following it. Its own consciousness is trying to get into expression, and you could not save it from itself unless

it wanted you to save it; it is following the lead of a higher Law than your human intelligence, and far above your vision the hand of an unerring GOOD is beckoning it.

Everyone is personally selfish until in their development they pass into selfness; it only varies in degrees in each of us; we can afford to let everyone do as they please as far as their pleasure does not mar our own life; when it does, we are not then concerned in anything but our own position, all that belongs to us to do is to tell them the truth of the higher selfness and their universal relation to every life. After we have told them the truth as we see it, told it in every way and by every word we know, our work is ended, we can let them alone., and when we have learned this lesson ourselves, it does not take us long to determine our true position toward everything around us.

When everyone can do as they please, they pass on from experience to experience, living up their desire until in that supreme hour of unfoldment they come face to face with their higher illumination, and they please only to do such things as build for their own greatest good and the good of everyone with whom they contact.

While those around us are coming into this development, all we, who know this truth, need to do is to keep our own poise in the infinite selfness, where there is no longer a human mastery possible for us, because we have become one with all stages of manifestation and learned that complete mastery of ourselves and others which can only be known in the universal selfishness, and which is loving service to every life that touches our own. Not given because we are compelled to give it, but given because we love to give to every one of the divine abundance which blesses us, and because in the giving, we help others to come out from the physical selfishness of their first development, into the grander unfoldment of human selfness.

THE POWER OF THE SPOKEN WORD.

“For there are three things which bear record in Heaven: the FATHER, the WORD, and the HOLY GHOST.”

“And in the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD.”

“In Him was LIFE, and the LIFE is the light of men.”

“And the light shineth in the darkness, and the darkness comprehendeth it not.”

It is upon many of the obscure passages of the Bible that the seeking intellectuality of man has built a thought structure, and illumined it with his mind, and on these illuminations he and others have built the foundation of their life. Some of these interpretations may seem crude as we pass on and on to higher stages of unfoldment, but when we were in their plane of expression, they became GOOD to us, and helped us to climb step by step toward higher things.

So with this great truth of the SPOKEN WORD; I have heard many different interpretations as to its meaning, but as we go on in our awakening thought, we cast them one by one away, and ask for something more real, vital, and tangible on which to hang our faith and works.

Everything in life has an exoteric and an esoteric meaning, one that is used by the multitude, and another that is used by the few, and as fast as the interior truths become manifested exteriorly, those who are giving them pass into some new field of illumination which they

must prove, and which after a while, must become perfected by their own experiments and experiences, so that they are able to pass them on to the masses as TRUTH. There is no such thing as standing still for those who have once started on this search for the mysteries of the infinite mind; they find an unlimited ocean of hidden expression always before them, and "Veil after veil may lift, there is still veil upon veil behind."

There are many things which we cannot understand with our mortal vision, or with what some call our mortal mind. The light of our soul's perception shines in the darkness of our human life, but the human mind comprehendeth it not, until its inner vision has been opened by the power of deep-moving experiences.

If we look to find the real meaning in one part of anything, we fail. "For the letter killeth, but the spirit reneweth day by day." And while it is true that nearly all the expressions of our life are only parts which combine to make up the great whole, yet it is also true that each of these apparently incomprehensible parts bears its own potent message, without which we cannot pass on to a correct interpretation and position toward the larger understanding.

There is a certain and fixed law at work under each little part of any place, where we stand in our own development; within each thing which we are using there rests the germ of a yet higher truth. No matter what our fixed points of expression may be, when we stop and turn deeper and deeper into the mysteries of the things we are using, the physical or the metaphysical instruments of our body, we find new truths, new discoveries, new powers, and new mysteries, and we find more and more the quickening of an answer in our own soul.

In this talk I want to show you, in a simple earnest way, one great vital truth which is built upon an expression of our everyday life, and one which we can use in investigation. I have proved it to be a wonderful, psy-

chological entity, which we may use for the destruction or regeneration of our health, our work, and I believe even our own life.

It is taught everywhere in the Bible from cover to cover; it is used everywhere by healers and teachers, and yet it is unknown in the interpretation which New Thought puts upon it.

When we learn it, we are at once surprised, because it is so simple, and its power so apparent, that we marvel that "The light has shone so long in the darkness of our being, and we comprehended it not." This public secret is simply the power of the SPOKEN WORD.

Hidden in this natural thing, the speaking voice, there is a great unknown, unused force, which the least of us may learn and employ to the glory of ourself and others; it is a powerful mysterious thing which lends itself at once to our control, when we have mastered the secret of controlling and directing it.

When we study life in all its various differentiations, we cannot fail to see, again and again, the strange mysterious power of the human voice, its tones, its rhythm, its cadence, its susceptibility of modification, attraction, repulsion, pleading, supplication, command, entreaty, joy, despair, and all that unknown, unmasterful something which we have all felt. The voice that wins, and thrills, and mocks. What is quite so wonderful as the human use of words? We have all lived through that great tremulous pause, in which we oftentimes have waited for the next words of some powerful speaker, we know how the eager, vibrant crowd will sit with bated breath, spellbound, while some grand orator with his soul alive with the fire of the infinite, and the joy of things supernal, will lead them from glory to glory, with the visions of his word painting, and at last with one tremendous pantomime of voice and word, he plunges them to the mountain tops of imagination, and leaves them, while the very walls re-echo to their cheering.

And again we know how there are those who come before us, and with a thousand changes of their SPOKEN WORD, with pathos, and pleading, and wooing cadence, they play upon the harp strings of our heart, and we laugh or weep, are sad or joyful, according to what they will we shall be, and their will is in their words and voice.

There is no mistaking the unanswerable magic of the singing voice. There are many instruments of matchless tone, but they pale into insignificance when we stand beside them the magnificent instrument of the human form, with the fine adjustment of its human chords, and within this form the caged soul, that beats the bars of matter, through which it sees by faith the boundless days of perfect promise, and for the time at least, beats it in vain. When "The light shineth in the darkness, and the darkness comprehendeth it," and longs with a mad desire to flood the whole being with the light divine, but "while the muddy vesture of decay doth so closely fold it in" it seems impossible to do it. We can hear through each bar of its singing word the spirit's plea for flight, and the bodies reply of possession. Can you not recognize it? How many of you can catch the wail of these souls in exile? Don't you know it, wherever you hear it?

There is a land somewhere in which the glorious nightingale is born, and those who live there traffic in those half human creatures; they put out their eyes, so that in their world of eternal darkness they may sing the sweeter. So in this world, it often seems to me that those souls are born under the law of restraint, which becomes to them the darkness of their little brothers, and like them, their song is sweeter because it sweeps over heart strings that are sad.

Life is one continuous substance, and when we know this we come to study this power of the SPOKEN WORD, with a clearer understanding. We know that we are living in the ALL LIFE ETHER, and that it

is only INFINITE energy in its own normal rate of vibration, and that the SPOKEN WORD is only an instrument with which we control and use this INFINITE energy.

ALL LIFE is vibration, everything that is now, ever has been, or ever will be, is universal substance in some rate of vibration. When we look at the SPOKEN WORD as an instrument with which we separate this divine substance, we can see how, if we secure an intelligent understanding of its use, we open doors for unlimited possibilities. We may say the same word, at the same or comparatively same rate of vibration and receive the same results. Have you not heard some one say, "Just leave him to me, I know how to make him mad, or I can get even with him, or I know how to tell him something that will stir him?" All these expressions of our daily life have their root in the law of vibrations. It is never the things itself that has the power, or that does anything, it is due to the formation of the words, and their peculiar vibratory rate. We have heard the most profound truths given at a rate of expression that stirred our very soul, and again have laughed in real merriment, when the same words were taken off in mimicry or imitation at another vibratory rate.

This then is the first truth, that all life is vibration, and the WORD is one of the natural GOD given laws of power over vibration and that the use of it, in the use of the SPOKEN WORD, lies in the power to make or unmake our whole life. "That in the beginning the WORD was with GOD and the WORD was GOD, and as it was in the beginning, is now and ever shall be, the WORD is life, and the life is the light of men." It is the GOD within us, and its harmonious application, makes us the part that bears record in Heaven, with the FATHER and the HOLY GHOST.

When we have firmly established ourselves in this

knowledge, we come back to a tangible point on which we can build our philosophical conclusions. It is plain that we are always, hourly, working with a great unseen psychological law, on the physical plane, and as we learn the truth of its relation we pass it into that great unseen metaphysical, universal world of laws, in which every manifested thing first has its birth, and which we may use for vital important purposes here and now.

The SPOKEN WORD becomes to us the connecting link with everything on this plane; it is the instrument for use in the physical life, and as Olive Schreiner says of sex, we can say of the SPOKEN WORD, "it is the instrument of use in the first Heaven or the physical world life, in the second Heaven it is hardly noticed; and in the third Heaven it is not used at all."

It is plain to those who study its law, that on the physical plane where sense, and sight, and sound have their power, the SPOKEN WORD reigns supreme among certain grades of unfoldment; and in others on the subjective plane, mental telepathy or thought transference takes its place; in the still higher unfoldment, soul speaks to soul in a language which only those who live there can understand. "We may be side by side, or sundered wide, as pole to pole, and still, defying time and tide, heart speaks to heart, and soul to soul." This is true, and in this fact lies the other side of this subject; in this knowledge there has come the failure to understand the true position and use of the SPOKEN WORD, and the consequential loss of its power on its own plane. These other means of communication have their place, but here on the physical plane while we are working with objective things, building with objective tools, the SPOKEN WORD becomes our great creative power, and we may use it, in building the temple of the living GOD.

It is written, "All power is given thee in Heaven, and on earth," and all we need to know is to claim our birth-

right and use it, we need to know how to stop at any point on this pole of being, either physical, mental, or intuitional, and turn round and function normally, and never neglect the laws of the place of expression on which we are making contact.

Through all the lessons of the CHRIST LIFE, we can learn of the power of the SPOKEN WORD, in all his healing it was uppermost, to my mind there is only one record of the silence in his whole life, and that was the Gethsemane, where he went alone and bade his disciples wait for him. It is written in many places that, "He rebuked the spirits," also "He rebuketh the waves," he spoke with a loud voice "Lazarus come forth," he said, "Go bathe in the pool of Siloam," he said, "Maiden arise," and again to the deaf he said, "Be ye opened;" for others he said, "Thy sins are forgiven thee," and "Thy faith has made thee whole." And in no uncertain tones did he speak the words, "Woman thou art healed of thy infirmity." When he appeared to his disciples we are told that he breathed upon them and said, "Receive ye the HOLY GHOST." And when we read the thrilling lore of how he walked upon the sea, we are moved again and again by the power and pathos of his spoken messages. Jesus knew that "As above so below," and that all laws of expression were one thing, and the laws of concealment were the same, only on another plane; he used all laws, and made a perfect expression; he stood in the normal relationship with his FATHER, and he stopped at any point of contact with any expression of life and functioned normally through normal methods.

It is a new training for the most of us when we begin to learn this power and use of the SPOKEN WORD, many of us have been so long in silence, and so ignorant of the great force which we have latent within us.

The power of expression in some is weak, and in others almost atrophied from inaction or disease, and we are

just now coming into the knowledge of the truth of helping others with the magic of our voice; we have only begun our lessons in image building, the greatest psychological problem of the age. As we go on in our search in healing, and in the truth of the renewing of our bodies, through the renewing of our mind, our thought images are becoming more and more beautiful; and we are finding that our power of transferring this new image to our brother, lies to a great extent in the SPOKEN WORD. We need to turn deeper and deeper into the full possibilities within us. We may all become conscious creators, and our SPOKEN WORD can be made to clothe itself in form and come and abide with us, or with all others toward whom we direct it.

As soon as we learn this power of the SPOKEN WORD, we come into a new position toward each other; for we have then in our possession a beautiful eternal treasure, which can no longer be dimmed by time, or destroyed for us by another. When we recognize our own power and workmanship with it, we begin our temple building both for ourselves and all the world; our temple has its foundation in human lives and it indeed becomes a "Temple not made by hands, eternal in the Heavens."

Wherever we go with this possession, we carry all of our material with us and no one limits our building but ourselves. When we begin this new training with the SPOKEN WORD, we often do not get the immediate results which we are seeking, we cannot undo all our old habits in a moment, there are many who feel intensely, but try as they will, not a sound escapes their lips, when in their hearts they know that just one strong word would save hours of heart ache for themselves and others. We all have seen lives wrecked, just because someone at some vital vibrant moment failed to say, with all the power of a conscious creation, "I want YOU."

A moment was lost, and darkness reigned, where they might have said, "Let there be light."

"A heart's but a heart, and a rose is but a rose,
And 'twill fade with the morning's touch,
And hearts will ache, and hearts may break,
So little and yet so much."

And often it could all have been stopped or cured by the power of some rightly SPOKEN WORD.

Just one little loosened screw in the bottom of a mighty vessel, yet enough to number it with the ships that never returned. Just one little vital moment in our own building, and "the fields are barren now that once were green," and our hearts sigh, and our lips say: "We never can be what we might have been."

Everything has its own appointed time and place, and the hour strikes for its appearance, and it strikes by cycles; sometimes these cycles are only seconds between the meeting and the parting word; and sometimes if we miss the appointed time by the fraction of a second, we wait again for it through uncounted ages.

The SPOKEN WORD has always and ever its appointed moment and place. It is the vital God energy of LOVE, and HEALTH, and WEALTH, and it brings together these things on the physical plane, and moulds them into the union of happiness, harmony, and wholeness.

Love is love forever more, but it has only its complete consummation on this plane, when it stands face to face with its own, in the INFINITE, answering the call of deep to deep, and life to life, and then speaks it in the beautiful language which love alone knows.

When love has built its human image, and then through the power of transmutation, the two lives look away from the human to the Divinely human, they stand fast, life in life, and make union with the ALL

GOOD. Then they can say with all the new power of their complete understanding:

“Consecrate us now to thy service, Lord,
By the power of Love Divine,
For our souls look up with a steadfast faith,
And our love is joined in thine.”

The power of the SPOKEN WORD in union with wealth is equally as beautiful and great, for through it, we build for ourselves images of perfect fearlessness; we build our bridge of words until it connects us with the universal abundance. “If God so clotheth the grass which today is, and tomorrow is cast into the oven; will he not more clothe you? oh, ye of little faith.” This was the Master’s image which he built with his power of speaking, and again, “The Lord is my shepherd: I shall not want, he makes me lie down in green pastures” and again, “I live in the vast forever, God is within me and around me, all things are forever mine; I eat of the Heavenly manna, I drink of the Heavenly wine.” With this unknown power of image building we fortify our souls into steadfastness. We have always the word picture of his loving care to comfort us. We bring them from the silences of our soul and pour them out in union with our friends and our environment.

We look at the Infinite possibilities of the power of the SPOKEN WORD, but we have not yet sensed its full significance until we come to see its expression in the world of disease and health. Here it reigns supreme, and through it we may indeed become Lord of all of the lower kingdom.

Everywhere among the great crowds humanity is striving for freedom from its own mistakes, and we may come into their midst with this word building, and through it set them free from the causes which are daily selling them into captivity and distress. Into this sea

of misplaced lives we can walk with all the assurance born in long hours of conscious living, and build word pictures, images of wholeness, until through the beauty of the pictures we hang on the walls of their field of consciousness, we awaken the spark of conscious imaging within them, and lead them out from their silence into union with the visible world, and their songs of praise become for them, the first power of the SPOKEN WORD. We take our pictures with us everywhere, we say: "You may be free," "You are well," "You are strong," "You may do as you wish," "You shall be one with your hearts desire."

There is not really an hour of our daily life that we are not under the power of the SPOKEN WORD, either that of our own or sent to us by another. At times we are willing to allow others to build for us, and we build for others; in healing, the power of the SPOKEN WORD is used by both, and when used consciously, may be made to become a power greater than the world knows.

All the great organizers, teachers, leaders, preachers, everywhere, are working with this unwritten law; the greater their work, the greater their skill of conscious or unconscious union with all natural laws. Humanity is a peculiar thing, it gives to every architect that is working with it just what they have the power to create from it, for themselves. The healer who goes out into the great world full of depolarized lives, without this conscious knowledge of the power of the SPOKEN WORD, has an unanswerable handicap in the work before him.

We are obliged to take the unformed substance, or the malformed substance of the negative diseased minds whenever they present themselves, and with a carefully directed blow of words destroy the weak half images and build them a better one; often we must be as wise as a serpent, and as harmless as a dove when we destroy,

and we are obliged to pass each one on in their own normal line of transference, or we defeat our own purpose by our abruptness.

When the life that is broken and disappointed with failure comes before us, we can make it strong, and new, and powerful, by the SPOKEN WORD of its own immortal birthright; we drive away its darkness by the painting, we can show it the sun of HOPE just over the hill tops; we can pour balm on the troubled waters of its life, by the softened glory of our words, or by the vital pulsing sympathy of our song. With words of strength be build them back into union with happiness, we can think for them, and speak for them, and brush away the cobwebs of their life, by our strong reliant hope and faith.

No one ever lived who could utter all the grinding toil, the restless anxieties, cares, disappointments, social endeavors, and tragedies, of our daily life; nor tell of the romance, joy, pathos, and realization of our human souls; but each one from every corner of this earth, can speak the word of power, and build new images for every trembling life that touches their own; we can at least tell them of a light that is to shine, a release that is to come; we can point them to the first faint rays of the sun of HOPE as it comes up behind the dark hills of their miasmatic laden thought swamps.

There are many things that might be said; that ought to be said, about this unused, half unknown, mysterious power of the SPOKEN WORD; but it is true that no matter how much we try to catch the whole gleam of the light that shineth in the darkness, we cannot comprehend it all at once, and we must stop somewhere with something left unsaid, some whispering of angel wings of fancy above our head, that hints to us of higher and higher realms of power; but there is at least one vital lesson which is made plain to us; there are only three things which bear record in Heaven: the FATHER,

the **WORD**, and the **HOLY GHOST**; and the **FATHER** is the absolute abundance which is given to all as a reward to those who seek after him; this is the blessed birthright to kinship with the **FATHER**, the truth "that deep nor high nor principalities, nor any other creature" can separate us from the **WORD**, which is **GOD**, in the hearts of men, made manifest by loving fellowship; and this union, spoken on the physical plane by word of mouth, on the mental plane by transference of thought, and shadowed forth on the higher plane, by the grand inspiration of our daily life.

With these three things to bear record in our being, we become one with the great universal laws, and we live, and move, and have our being, in that great universal cosmic energy, where a wave sent out on the lowest round of expression, never ends until it blends, and becomes one with the boundless ocean of **INFINITE LIFE**.

The physical expression is the first, and perhaps the lowest plane of power, but it is just as important in the scheme of unfoldment as the perfected intuitional one; there are no errors in the great eternal plan, and our voice was given us with our body, in order that the law of life might be fulfilled.

So let us learn this one great lesson of our latent possibilities; in our work, in our play, in our joy, or in the more serious moments of feeling, learn to keep this power of the **SPOKEN WORD** before us.

Just the quiet tones of greeting, given in an unexpected place or way, often has helped some one to live on, when life has only woe, a gentle word of sympathy sent forth at some vital moment has kept hearts from the midnight of despair; and helped others to dare to look upward.

Whenever and wherever we see a life that is faltering in its own power of imaging, let us with our own word of power help them to build again for union with the infinity of purpose.

Life is too precious to allow it to go on with hope dead in its breast, and we have the blessed commandment, "Bear ye one another's burdens," and the **SPOKEN WORD** becomes our line of transference from our life to all others and from both to the **INFINITE**.

"Stand upright, speak thy thoughts,
Make thy lips declare the truth thy heart hath known.
Why should thy soul stand dumb amid the great world
throng?"

Be brave; proclaim it everywhere
They only **LIVE** who Dare.

THE TRUE IDEA OF LIFE.

“He that heareth and doeth is like a man who built a house and dug deep, and laid the foundation upon a rock, and when the flood came, the stream beat violently upon that house, and could not shake it for it was founded upon a rock.”

“He that heareth and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, and immediately it fell and the ruin of the house was great.”

The great question of life building is always before us, and over and over again we are confronted by the evidences of these two different houses of men; one, built upon the rock of universal ONENESS, of the absolute and the eternal, and the other upon hopes of the personal, the transitory and fleeting; and their expressions bear witness to the different polarization of their life.

There are two expressions which everywhere confront us in the daily walks of life, and these are recognized as positive and negative. The whole world recognizes the positive individuals, and it just as quickly passes up the negative ones.

Everywhere the negative individual comes in for a rap. He is made the subject of innumerable sermons, everything that is weak and injurious is classed as negative; everything that is strong, fruitful and productive of results is called positive. The truth about these two expressions is, that they, each, are simply one expression of a whole; they are the ends of the stick, and there is a world of expression between them.

Understanding the different polarization of life is not so much a question of scholarship as it is one of experience and observation. The underlying question

is how shall these things be explained, and how shall we reach some point of understanding where both positive and negative may be placed where they belong in our life, while we work on in conscious harmony and rhythm.

We have on one hand the part of us which calls for a fixed, permanent, scientific, rational line of action; we must allow room for continual, intellectual and psychological advance, while at the same time we satisfy the inspirational, religious, receptive side of our being.

There are many minds that are fixed in the attitude of continual investigation: they build their houses on the earthy foundation of facts; they look out and not in; they study the external world with its far reaching laws; this engrosses them entirely; they are positive, they set their line and work toward it; they create conditions which suit them, and others must follow in their footsteps or leave them.

In close union with these are the receptive lives which also have their houses built upon the earth, but they are fashioned from faith; and they do not attempt to examine facts, they are swept away by motives, false emotions, faith becomes their all in all, and the storms of materiality wreck their dwellings, and great is the ruin thereof.

It is plain to those who study life's relations that positive and negative, creative and receptive, belong to the whole; and only as they are united within a life, a people or a nation, can it hope for a successful continuation or expression.

Science and religion are one, body and spirit are one. They are TRUTH at the extreme ends of the pole of being. Philosophy is the power by which we bring them together and show their interdependent relations.

The philosophy which in the last analysis fails to unite the two in one grand whole has its basis in misunderstanding, and is proof that our line of reasoning is incomplete.

libraries; they ask advice which they never mean to follow; they fill hours with planning, and then pass on without executing. They only finish one mental concept and they are off in a mad frenzy after another; they receive but they never create, nor get anything into a fixed point of expression in their life. They are unhappy and do not know why; they are full of a divine unrest which they never fathom, and their faces tell the whole story of their repression and longing.

It belongs to the work of the teacher to see the sign of the life expression in everyone who comes into their life, and to direct it accordingly. It is within their province to take these drifting lives and speak the words of power for them and put them on a foundation where they may build their houses safe from the flood-tides of human error. There is within every life this silent vital principle of creation and reception if we will only look with eyes which can recognize it.

Let us study the receptive people a little farther. Here is where we find the genuine unadulterated expression of loss of poise, and lack of union between creation and reception, and back of this lack of expression, the truly receptive negative life does not even do itself justice in expressing its own polarization. It is halting, full of fear, and open to every drifting word of criticism. It is often unhappy though silent. They sometimes, at first glance, seem to be lacking in anything which would prove fertile soil on which anyone could sow new seed; they are constantly afraid of other people's opinions and the will of the majority becomes their will! they have not been told of the great vital pulsing selfness within them and with which they may make union and which

The TRUTH seeker, when he looks down into his soul, demands that he shall know the whole system of his expressions, not a part. We are learning more and more to detach ourselves from any fixed point of thought, and keep ourselves or minds free from opinions.

The heart that is fixed in its fidelities, and the mind that is filled with its questionings is not easily harmonized; not alone when it is found in two different individuals, but also when it is within one being; but in this union and harmony lies the true idea of life. It cannot be accomplished by minimizing each into harmlessness. This is weakness of willing and cannot satisfy the strongly intellectual religious life.

Now for the sake of clearness let us study the two great expressions of life and show their one vital point of contact.

Take first the positive being. They are those who have felt their own power of creation, they are filled with the glory of accomplishment; their intuition paints for them peaks of great splendor and they know no weariness, no impatience, everything is held in a calm secure grasp; they are master of their own conditions, they never know want or lack, they work on year after year crowned with the gifts of their own achievement, and then, all at once without any reason, there comes over them a weariness, a dislike for their own creations; they begin to lack in expression, they retire at last; and then they wait, half wishing for the old, halting in their creation, shrinking from a new endeavor, infinitely dissatisfied with everything they do, and passing their days and months drifting between conflicting thoughts and weak accomplishments. Strive as they will, they cannot force themselves to work in the old enthusiastic manner, and life becomes a burden and each new to-morrow a dread.

They are nearly always full of the accumulated knowledge of the years, and their unrest of soul varies only in degree, by comparison to their fullness. They have passed from experience to experience, and have repressed all of themselves, and their poor little life shrieks within them for just one hour of the breath of perfect liberty and freedom.

There is only one hope for happiness for these two expressions which we are studying, and that is to help them to learn the truth about the other parts of themselves which they are allowing to atrophy from disuse. It is an unwritten law that two things cannot occupy the same place at the same time, and one cannot be all creative and all receptive simultaneously. The first step to take is to know that in true expression we pass at will from receptive to creative and back again. While it is true that the creative side is strong and positive and highly developed in those who are born into the positive side of expression, it is just as true that their receptive side may be equally as strong if they will recognize it and join with it. It is also true that there is never a life so negative and receptive but deep down within its own self lies the creative principle, if they can be taught to sink the string of thought into the centre of their own being.

Now in order to find a way by which we may make the union within ourselves of these two great forces, let us study them on the physical or natural plane first.

On the physical plane the male stands for the creative, and the female for the receptive. As long as each passes along their own separate line, there is not perfect expression, there is a sense of dissatisfaction evidenced in some way or another. In some it is a purely physical expression, in others just a lack of mental companionship, others in harmonies of emotions, and others long for love and sympathy and these are hopeless and unhappy because they miss the union of soul with soul.

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Then again take the other side of expression and study the receptive lives. There are many who go on for

years unhappy, dissatisfied, longing, apparently useless, and simply drifting; they cannot define their own conflicting emotions; they want something, they know not what; they run from teacher to teacher; they haunt the libraries; they ask advice which they never mean to follow; they fill hours with planning, and then pass on without executing. They only finish one mental concept and they are off in a mad frenzy after another; they receive but they never create, nor get anything into a fixed point of expression in their life. They are unhappy and do not know why; they are full of a divine unrest which they never fathom, and their faces tell the whole story of their repression and longing.

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The power that controls and brings together on the physical plane these two great factors of human expression, is the infatuation of the sex attraction; and in the union of creative and receptive power a life is generated.

The power that brings together and moulds into expression the creation and reception of a life on the higher planes of being and within ourselves, is the will power.

When we know this and the truth that we have these two great forces within us, we have a key by which we can unlock many mysterious doorways. When we find that life is not satisfactory, we need to look deeply into our own being and find just where we are living and expressing. We will easily find that we have gone on in one expression until it is by natural law, time for us to lift up some other manifestation, and pass from the revealed to the concealed life, from the creative to the receptive and vice versa. It is the law of life that the concealed must become the revealed, and the revealed concealed. It belongs to the normal cycle of the human development.

When we know the truth about this union of creation and reception within ourselves, we have found the hour in which the "bridegroom cometh"; we can marry the man or the woman within us and pass on in happiness and harmony. Then our will power stands as the great controller, as sentinel, and refuses to let us waste time in senseless creations which we never press into expression. It can be taught to hold us to our promises; it forbids us to turn away from our creations, and allow them to lie unexpressed; our will speaks to us in no uncertain tones, and gradually by the knowledge of our need and the dissatisfaction of our own soul, we force ourselves to listen to its voice. We are not happy when we create and destroy and create again, just finishing and then throwing away, never joining our work with the power that makes it endure; neither are we happy when we are

always receiving and never giving voice to the fulness of our soul.

The inventor is always mad with the fever of creation, but many die perfect failures because they have not learned to vitalize into material expression the wonderful children of their brain. They are all still-born, and the life that might be father to immortal recognition, dies alone and in poverty.

The first thing is to know ourselves; to stand face to face with our own lives and ask ourselves the question, where are we? Do we stand in the center of creation and reception and function both ways at will, or are we perversions of either? We must tell the truth, as we see it and not try to deceive ourselves. If we look down into our own lives and feel there a great want, a fierce unrest and a need which seems not to have a supply, then we can know the truth about ourselves, we have not made union within our own lives, we are functioning from one point of contact in which unrest has its root. If we are too strongly creative and our own creations tire us, and fill us with disgust, then we have the signal to quit creation and begin reception. Get in to the receptive condition awhile and in addition to this, stop creating anything which you do not compel your life to take up and push to a full expression. Refuse to begin anything until you are ready and willing to finish it before taking up another. Compel yourself to love your productions or stop creating them.

If, when you look into your own life you find that you are living in a maelstrom of continual activity, that you are always receiving and never giving, that you are allowing the whole world to pour into your life, without your having an opinion of your own or a true expression of yourself; if you go on day after day almost bursting with a desire to give out and finding no way to make your wants known, because you lack arrangement and power to compel yourself to express, then face about

and make such a condition for yourself as will force you to come out from your shell, and live and have being in a world where each one may be whatever he wills to be. Be sure that you need not stand back keeping everything to yourself and obeying the will of others, while your own soul is bursting with its desire to be heard. No one says no to you but yourself, and you are defeating your own purpose when you lag in filling your own place in the law of creation. Everyone must some time come to this point of union, why not now?

Now to summarize just a moment the real facts about ourselves. When we look at our imperfect manifestations and seek a reason for our discontent, it can be found in the fact that we have not united the ideal and real in our life, the facts and faith, the science and religion, but we compel one part of us to go on forever starved and alone, without the companionship of the other half of our being.

We come after a close analysis to the conclusion that the one grand master position for any life, is to so make union in itself that by creation and reception, we become creative-positive rather than only positive or negative, and that the true position which makes for peace and power and plenty and realization, can best be found by having a will so trained that it stands as sentinel between these two great forces within us and holds our life servant to the bidding of them both.

When we are rightly poised in a creative positive position on both planes of expression, then we feel our true relation with the "Infinite" "and a thousand unseen hands reach down to lift us into peace-crowned heights." The universe with its million fingers plays upon our life and its inspiration brings us the fruit of our new expression.

New Thought and its teachers stand for union of these two forces. They see them trying to manifest in every human life; they are awake to the expressions of

the race; they have eyes to see and ears to hear the secret need of every life that touches their own; they are able to understand the cry of the receptive heart whose life is breaking with its weight of unexpressed and repressed hopes; they see the fulness which only waits the dews and rains of a correct position to aid it to burst into a most perfect bloom.

They see also the truth of the creative life and understand the wild unrest that spurs it on and on. "That all creative spirit of the law, so full of power it must create forever, destroying that it may create again," and thus going over and over again its old way, persisting and perfecting in endeavor, all sense of finished expression lost in the wild ecstasy of creating with despair raging in its soul between the hours of its work and its waiting.

Both of these expressions stand just at the meeting of the ways, and they only wait for the master touch of a knowledge which shall help them to find their true position and relation to each other.

There are many artists, sculptors and painters, dramatists, lecturers, writers among this crowd; we have all met them, the infinitely dissatisfied lives; some are strong in creation, others in reception; but they go on for years receiving or creating, but never securing perfect expression in themselves until at last the God push behind them forces them to the last extremity and they go abroad to study from the works of the old masters under the direction of strong, powerful teachers. Why? What do they gain? Simply this; they need just the touch of a more complete positive life, a comprehension of union, the power of a greater genius than their own, and lo, out of the chrysalis of their own developing ideality, the child of "wholeness" is born, and the world now, and for hundreds of generations yet to come, will read the story of their union, shadowed forth in some sculptured marble, or thought into some majestic work of paint and oil.

So let me say again, find yourself. Come out from the gloom of the half expression into the full glory of the bridal morning, and lifting your life to the level of these infinite possibilities, join hands with all the forces of your being, and pass by this into that outreaching bigness that ignores all imperfect expressions, aims or deeds; but looks to the heights of the creative positive power, where the least of us may dwell and where we may build a house upon the solid rock of an expression so whole, that though all the storms of life's tumultuous experiences may beat upon it, will yet stand steadfast.

"I hold it the duty of one who is gifted
And greatly dowered in all men's sight;
To know no rest till his life is lifted
Fully up to his great gifts' heights.

"Great gifts should be worn like a crown befitting;
And not like gems in a beggar's hands.
And the toil must be constant and unremitting
Which lifts up the king to the crown's demands."

THE POWER OF THE "I AM."

HIS DEATH.

There was a tailor whose life seemed suddenly to be a nest of fears because he had no work. Each day he left his wife and children and went in search of work. He was bent, as tailors are bent, from sitting years upon a tailor's bench, but he walked quickly to keep up with his companion Hope.

After many days he found, one morning, a new comrade waiting for him as he went out his door. His wife saw, too, that Hope had left and that Uncertainty was there. For weeks she saw the two go out together. Uncertainty was silent, yet sometimes he flashed a smile upon his bent companion, and then he looked like Hope.

Again, one day, the tailor's wife saw still another figure waiting to go with her husband on his daily search — a brother of Uncertainty — Despair. And she cried out and begged the tailor to stay home — to wait a while until the fearful one had gone.

But the tailor passed out into the rain and walked all day as wearily as man can walk when he has searched so many months for work. And all day long Despair clutched at his sleeve, and when the darkness came down he pushed him toward a place where drugs are sold.

That night the tailor died. His wife saw Death come in and knew Despair had brought him. The children, too, all terror-struck, began to see the visions of their mother, and they cried.

The next day thousands of the city dwellers read these words: "Yielding to despair, after a year's struggle against poverty, during which he and his family were frequently without food for days, Abraham Siegel, a tailor, ended his life in his bare room at No. 92 Henry Street. Two dollars would have saved him and would have encouraged him to further effort to find food for his suffering wife and children. He had collected three dollars to obtain a peddler's license, but the price asked was five dollars."

We could have helped him, but if we had there might have been another such as he. You, too, are in the system which lets its work be so disorganized that men who wish to work can search in vain and then give up their life. We dare not call the system Christian, nor do we dare to call it necessary. Life costs too much to let mere want of work crush it to the depths of despair — and then to death.

CHARLOTTE TELLER.

“But why dost thou judge thy brother; or why dost thou set at nought thy brother; for we shall all stand before the judgment seat of CHRIST.

Let us not therefore judge one another, but judge this rather, that no man put a stumbling block or occasion to fall in his brother's way: I know and am persuaded by the LORD JESUS that there is nothing unclean in itself, but to him that esteemeth anything unclean, to him it is unclean; Have thou faith in thyself before God; Happy is he who condemneth not himself in the things which he alloweth.

And I myself am persuaded of ye my brethren that ye also have goodness; filled with all knowledge, and able to admonish one another.”

On these verses hang the absolute truth and gospel of individuality. The strength and power, and wholeness of each life, and the absolute reign and sovereignty of the “I.”

Individuality is the corner stone on which all humanity hangs its hope; it is the means by which we come to turn our faces toward the light and climb from social, moral, and everlasting darkness, up toward the larger life.

The higher awakened individuality gives us a life poise, which has in it the highest type of equity; and through this we recognize another's rights to be as Divinely appointed as our own.

We are asked over and over again, “What is your position toward poverty, crime, greed, selfishness and immorality? Where would you begin if you cut out reform?” You say, “Do all your reformatory stunts on yourself and let your own life prove your philosophy,” and yet, you talk and lecture. What are you doing, but trying to reform people? How do you reconcile your words and your actions?”

And again we are asked, “Would you have us turn away from all of these great social, economic, and reli-

gious questions, and shutting our eyes to all human need, go on in our own little corner, as if there was no one to consider but ourselves?

Now first, as to whether Mento-Psychology attempts reform? IT DOES NOT. It stands for construction; not destruction, nor reconstruction; it leaves the OLD alone; it is concerned alone with the NEW, the complete, rather than the part. Nevertheless it is true that as soon as anyone lifts his voice and says to the listening multitude, "Here; I have something to say," they immediately take their place in the class called reformers; it is a big class, in which each one must make his own distinction.

Mento-Psychology has nothing at all to do with problems, save to prevent them, but it is concerned wholly with individuals; it is not concerned with the stumbling block; but it is absorbed in seeing that no man place occasion to fall in his brother's way." It cures through prevention.

It has to do with individual position, believing that problems and conditions are the exact expression of individual creation; and that as long as individual position remains the same, expression will be bound to follow. It sees clearly that taking care of results, is the same in the social world, as the treatment of symptoms in the medical world, and that both continue until the cause is found, and changed to normal. It does not advocate reform in the differentiated, but change from the center. This change can only be brought about by changing the premises from which each individual works, and from which he draws his conclusions. And this is accomplished by individual enlightenment.

The world is a stage, and the stage of life will remain the same for generations and generations yet unborn. The actors are always changing or passing on. A new play may be introduced, and new actors assume the parts, but until the world is destroyed, the stage settings will remain the same.

The north and west end of Boston, the east end of New York, and poverty stricken work folk of London will continue to exist in various degrees of expression when the last man of this generation lies dead, simply because the expressions cannot cease while the causes which project them are alive and active.

There is in every age a crowd of teachers who are working unceasingly to lift the masses into a different manifestation of life. They live, do their little life work, and pass on, and the oncoming generation find their task not completed, and they take it up and attempt new departures, and bring them to a certain point of development and they, too, go on, and the next generation opens its eyes to discover that the task is still waiting to be finished, and that the "poor ye have always with you."

In every age, too, there are those whose eyes are open to the truth of the law, of individual development; these can see the end from the beginning, and can reason from causes to effects. They know that what we call crime, poverty, sickness, wrong, is only the expression of a lower form of development and of material life, and that every manifestation can be but the lawful effect of the condition which enabled it to exist. They know these expressions are on the lower darker steps of the ladder of human progress through which every soul must pass on its journey toward Good.

We all pass on that ladder but crime and poverty need not be with everyone ultimated in physical deeds, to be tangibly perceived; yet, the power to commit these crimes, is possessed on these lower planes by all; and the difference in the power of conscious willing is one of the things which controls all the conditions and makes a difference in individual expression. The criminal is not to blame that he cannot help committing crime; there are certain conditions which have obtained in his life. He says, "I cannot help it;" we say, "He will not help

it," but the fact remains that he cannot will, to will, to help it because, for every condition existing in his life, there have been causes of sufficient power to produce them; and these causes have begun back beyond the present expression of his life.

We are daily widening our concept of causes and effects. In the light of the scientific deductions of today the expert phrenologist, aided by anatomy and physiology, can go through the wards of the state's prisons and tell to a certainty what the criminal deeds of each prisoner are. He can tell, too, if he is innocent of the crime of which he has been convicted; he tells it by the temperament of the prisoner; the formation of his brain, its development, and he brings to aid his investigation the other sciences of photophysics, graphology, color examinations, and vibration.

Before anyone of us are born, we have many latent powers of our life's possibilities already created; a man will follow his natural instincts in defiance of everything else so long as he is unconscious or self-consciousness. It is only when he can be taught to be conscious that he becomes really creative and sets himself free from the law, and wills to move to the higher level of his life.

Man runs naturally to the deeds of the human life, as the stream on its course; both may meet obstructions, and be turned away for a little while, but both are governed by unalterable laws, and tend onward toward their destination.

This nature, working with a life, is what we have, and express on the self conscious stage of development. We all have this natural life, but whether we have LIFE MORE ABUNDANT and a GOD LIKE EXPRESSION depends upon just how carefully we study our own being and how earnestly and soon we desire to lift our personal life to the level of the Universal. The river running naturally across the miles, and carrying a diverse number of streams may be fulfilling the law of

nature, but under the control of a conscious directing power, its force is gathered into one tremendous fall, which fills a reservoir, or runs powerful machinery.

Resistance or denial never has, never can change a desire for evil into a desire for what is good; desires are natural on their own plane of existence and are a part of the unfolding plan for the life that needs them.

It would be folly to deny, that, to the limited vision, the manifestation of human life as it appears today, is wrong, but to the wider vision, the deepest convictions of consciousness, we must know that every manifestation of human life in matter, from the highest to the lowliest, from the bright and beautiful to the dark and damned, is infinitely significant of good.

Man is just what he is, and will be just whatever he wants to be in spite of all human preachings and effort at restraint, and only that mighty unseen power of the latent conscious mind, within each life, has power to eventually save it.

Restraint is necessary and lawful in its place; it is true that it belongs on the same plane with crime, but it is not true that it ever cures crime. A life that needs the bridle of restraint will not be able to accept this teaching; they may need restraint a little longer; the law of its nature demands it; he must have it as a resistance to evil and it is right to his condition; he is all right in his present thought position but he is simply young, or youthful in his development.

All human life is but a rising upward of the soul, and if in every step of our Godward journey there is an existing cause and agency, we must come at last into that light of Divine interpretation where, if we can see the higher illumination of our life doing the holy work, we must see also the lawful cause of degradation that demands the other expression. Prison-houses, jails, churches, hospitals, asylums, have their uses and purposes and are the lawful products of the spirit of man,

in a certain condition of development, and in the expression of the self-conscious plane they are necessary and right.

So we can see clearly that all reforms are only a matter of position towards the changing conditions of human life, and the true reformer works because he cannot help but work for the flower of his life has burst into bloom; he has been born again on the planes of the higher consciousness, and possesses an extended vision which sees life in its completeness.

“How do we know that we have passed from death unto life? Because we love the brethren, for he that hateth his brother is dead.” The one who is so filled with love that he cannot find room within himself for any other emotion towards mankind has passed into that big field of life where the “harvest is great but the laborers are few.” The one who goes out to help his fellow man, not up, or down, but simply onward; who stands beside him with no thought of superiority, no sense of gratified ambitions, no greed, no gain, but who simply walks out into the great seething mass of mixed conditions, because he cannot help it, for the law of his life led him there; who takes each life as it touches his own, and points it to a new and better expression; who strengthens hope, lifts up the fallen, scatters joy broadcast; he becomes indeed not a reformer, but a liberator to the imprisoned sons of God.

The people in the world today who deal with reforms, and resistance of crimes; who legislate and preach and pray, are the workers on the self-conscious plane, and are anxious about a normal expression; they are bound in a world of incidents and the futility of their work bears witness to their position.

We are forever, each day, at the judgment bar of the INFINITE life, and whatever falls beneath its measure, is placed where it belongs and made manifest by those who can express it; there is a fixed law that controls the

moving grains of sand and the falling comet; the same law controls the higher spiritual that controls the material features of the Universe.

So far as the general public is concerned it has not even a suspicion of this differentiation of development; it is bound by the ideas of the expression of the whole, and is interested with the problem of collective human expression, and the things on the external rather than those within the individual life. We cannot hope to make our position clear to the crowd, but we do know what we can accomplish by individual awakening. Difference of development and opinion, and methods, ought not to create prejudices on either side, for it is plain that there is truth in each expression; and prejudice *does not* obtain with those who have reached the higher planes of conception where they see not only the beginning, but the end, also.

Humanity places itself in this world of human expression, and whatever we have or have not, is but an absolute picture of just what we believed we might have, and just what we built for ourselves; no one gives to us but ourselves, no one takes away from us but ourselves, and the Universal abundance is for all, the Law is no respecter of persons, and if we are filled with lack or crime, while all around us there is an overflowing plenty, we have only to turn into our own life and seek the solution to this expression, and we will find it.

The self-conscious negative receptive unpoised creatures are living in the same world under the same laws, which obtain for the positive creative conscious successful people; and the things which they call health, happiness and prosperity, that the one half has, and which the others have not, exists in great abundance even while it appears to be "cornered." Any one may break into this great Universal Supply Company, at any moment and at any time that they have "tuned up the strong fine instrument of their being to chord with their high hope";

they must know first, that they can never secure abundance, while they build old poverty stricken thoughts in their whole being; the thing we want, and our point of attraction, must become equal, or we go on forever separated from it. We may take all the negative creatures of this world, today, right now, and lift them away from their conditions by external force; we may build a new Utopia and place them in it under the most bewildering or even simple conditions of peace and power and plenty, and what do you believe will be the result; simply this, we will keep as a tribute of our grand philanthropy a few souls which interiorly were ready for the next step onward and the great crowd of the other development will in a short time revert back to their own normal point of expression. "Ephraim is wedded to his idols," and growth comes from within, and not from without. But you say that is so, only as it concerns this generation; the next one, started from that point will be an expression of a higher energy and in a few generations there would be a grand colony of great souls. True, but what of the other colony which would at the same time come out from the same crowd; you will find that for every one ego, born in this new land, who would make union interiorly, there would be without doubt hundreds who would revert back to the original type, taking with them only slight traces of modifying influences on their life, and it would take another generation to take them on, to that point in personal expression, which would equal the point where they were born.

Only in those lives where the internal perception had been awakened, and where the union with the higher impulses had been made, would there be the slightest desire to carry on the work which had been begun for them. Life in all its manifestations is always a sifting, and it will continue to be a sifting so long as expression continues on this plane. We pass on only as we become fit.

All so called reforms are good on their own plane, and all reformers are right from the position which they work; but when they see only one way they become the prejudiced reformer, and do not see that when they lift their life above the enthusiasm of the racial concept, and away from the sentimental plane of the Evil and Good standard, into the vibration of brotherhood of man, then only can they look out over a wider field where they can see this, and see the God in man developing the man God. Then they are no longer reformers on the personal side of expression, but become workers in that great house of human construction, whose builder and maker is God.

When we can teach a developing life to feel and know that it is the reservoir of infinite possibilities, and that it is the "master yet of his own fate," then we have given it the first and best step toward a correct position. This is life building; not reform; this is construction, not reconstruction; it is just a putting off of the old man, and a putting on of the new man, and when we have a world full of teachers everywhere, who have consecrated their life to this work of uplifting, and who never speak, without sending out a sound of hope and love and joy and belief in our own power of creation and our right to health, happiness and plenty, there will soon cease to be such examples as the one I read about, just now; and the Tailor whose life seemed suddenly to be a nest of fears because he had no work, and who joined his fears with uncertainty and despair and finally death. These souls will then suddenly find some one beside them who will point them to their own "I AM THAT I AM," and hope and joy, and peace and power to secure, and sense to hold, will displace the demons of the field of consciousness, which are slowly becoming their judge and executioner, and they will pass on into the fullness of a new image, and number one more in the great world

crowd who believe in their own power as they believe in God himself.

Now, to summarize quickly, just what should be our position toward this great question of what the world pleases to call millionaires, paupers, power, and lack, the over producer and the non producer; the sweat shop and the sweated; the over fed and the gluttoned aristocrats of folly, the criminal, the wretched, and also the indifferently, happy crowd? Just this, let them alone collectively, for they are only the expression of the force which made them what they are; but taking each one, and as many as touch your life, tell them the truth about their relation to Universal Abundance and Human rights as you see it, and whenever you find an answering response in a life, help it to reach its highest point of conception and expression. For the thousands you cannot reach, do not make laws and try to torture and hang or force them into what you conceive to be TRUTH. It is not always possible to determine for another just what is needed for the correct development of a life; when we have spoken the TRUTH as we see it, and in every way and in every hour and by every word which we know, we can let them alone; our work is ended; "God is in his Heaven and all is well with the world."

The teachers, leaders and healers and ministers all have this one Divine mission to perform; they need only "to go about their Father's business, and do always these things which pleaseth the Father"; and he said the "Poor ye have always with ye," and again, "as ye did it unto the least of these, ye did it unto me."

We have only to sow the seeds of consciousness, and the truth of the uplifting of the I AM within every human life, until it faces around and makes some sort of union with the INFINITE LIFE, so that from the shores of the Absolute wisdom great waves of Truth may beat in upon it; we have done our life-work. We sow the seed; it does not matter where it falls. You know the

story of the sower, how some of the seed fell by the way-side, some fell on the rocks to die, but others fell deep into fertile soil and brought forth a harvest.

So I say again, not reform but LIFE BUILDING is our watchword. We are all in different stages of unfoldment, some the green fruit, some the buds, some the blossoms and others the ripened fruit, and our position is the expression of our growth.

Let those of us who feel that they "KNOW," and who have the torch of intense throbbing human love alight within their breast, go out into the dank miasma laden thought swamps of the self-conscious world, and carry with them a new song of hope, peace, plenty, power and Divine realization; let them take with them the message of the greatness of the "I." The voice said to Moses "say only 'I AM THAT I AM.'" Let those who teach, say it again and again, say it to all who listen, say it in love and power and sweetness until it falls like a benediction upon a faltering life, and it turns toward the hope of a new endeavor, and says, "LORD, I BELIEVE. HELP THOU MY UNBELIEF."

When we teach the downcast hearts to know and feel its divine relationship, that their expression may become perfect, beautiful and whole, we give them a courage so majestic, that in the midst of their greatest failures they walk on, serene and calm with a grand strength which in time conquers all things.

As we go on in this higher leading, inspiring and building, great crowds of lives will be sifted out from each generation, until at last, "persisting, and perfecting in endeavor, we yet may bring forth ANGELS after men."

LIFE'S MASTER POSITION.

All the expressions of our life are simply examples of our position toward the universal Life, brought about by the character of our thought and feeling.

We are working hourly in a world full of conscious energy which gives back to us the things we demand from it, and stamps them with the form of our own thought building.

As we look at ourselves and others, we can read in letters too plain to be mistaken, the story of where we are in our relation with this great GOD energy; whether we are working in the personal, the differentiated, or in union with the universal rhythm.

There are two grand positions of life; these are the constructive, and the destructive, every other expression is simply a modification of these first principles. The constructive is concerned alone with the new, the beautiful, the universal, or the whole; and it makes for health, wealth, and love, at every step of our onward journeying.

The other, the destructive, deals with the external world and its laws, and has to do alone with the localized and differentiated aspects of living.

Above these two, there stands the invisible ONE and this is the place where the destructive is understood, and controlled, and passes by natural law into oneness with the constructive, not a thing separated from it, but a part which helps it to express this first great principle as WHOLENESS, or the recognition of the ABSOLUTE.

The first two divisions have many varied expressions, and in this lesson we will take up for review, just a few of the destructive, or false positions, and draw our conclusions from them.

First in line of destruction, stands the great false position of limitation, or separateness. Some of us have gone on unconsciously for years in this position; we find many who do not know where they are working, but are able to find themselves in the moment we open their eyes to the truth of positions.

We all have this habit more or less in evidence; this fatal mistake of separating ourselves in thought from the thing we desire. One dear friend asks: "Tell me how to treat myself to become the thing I desire?" The answer is not so hard nor is the application so hard, when we once really know what we are doing.

The first step toward conscious union is to simply force yourself to become the thing you desire. Just first, and last, and all the time, quit making yourself and the thing you want, two separate and distinct objects in your mental world; begin at once to be ONE; possess it in your mind, first, and really FEEL that you do; sense that it is impossible for it to escape you.

As soon as we really want anything, we establish our first relation with it; and the thing then becomes our own, and the only question left open for discussion is: When will we secure it? The time of securing depends alone upon just how surely we know it belongs to us, and just how strong we make our power of application to the thought, and it becomes ours in the moment we desire it with strength enough to cause it to persist.

Once we have connected with anything, with a great desire, it cannot escape us in the long run, unless we grow tired and lay it down, allowing it to pass us by changing our position toward it.

The first treatment for every one to give themselves is to take away from their mind the idea that they cannot have anything, and everything that they want. No one gives to us but ourselves, no one takes away from us but ourselves, when we understand the Law of Life, we will learn this.

The ALL WILL wants us to have everything that we want, and all we have to do is to reach out in our conscious desire, and attract everything we want into our field of consciousness and through the power of our conscious imaging, hold it close in our thought world, until through the persistency of our creating, we become conscious of our union with it; then we will no longer recognize a condition, as possible that could separate it from us.

Can you not recall many an instance, when you desired something, and at first thought about possessing it, it was so impossible as to seem only like a fairy tale; and then as you kept on considering it, there gradually grew into your mind a sense that it might be possible for you, until at last you had the faith to believe that it could be yours; this is the law of subjective union, and is the whole secret by which an interior correlation of force can be made to express corresponding external correlations.

Just as soon as we have really made a conscious union interiorly, with anything, we can reasonably expect to see things begin to manifest for us externally, and in just the proportion that we have vitalized them interiorly.

One day a friend and myself were looking at some handsome leather bound chairs, in a show window, and she said: "Oh, these lovely chairs; I have always wanted to have such beautiful things; but I suppose I will never get them, they don't seem to come my way; I guess I was born to go without them."

Do you see where she, by her own mental attitude, placed herself in the law of destructive forces, and built away from the kingdom of ALL GOOD within her; she did it by just the little natural law which she established for herself, and which opened a line of transference away from her, instead of toward her; the line which carried them away was stronger than the force of the desire which should bring them to her. While we do in a certain indefinite way hope for the ABSOLUTE, we at

the same time sow vital seeds for the blossoms of the transitory and the fleeting.

She "Believes" she would like to have them, but she "Knows" they were not intended to come her way." She will never get them as long as she holds the same old thought position.

The way to get leather bound chairs, or anything else we want, is not through denial, negation, nor renunciation, but through UNION. By just reaching out into the INFINITE supply of things, and possessing them mentally, and then thinking them into our line of attraction, and then holding them by our positive position. When the thing we want, and our power of attraction is equal on all planes, there is no power in heaven or on earth to separate us from it, for we have become one with the great UNIVERSAL LAW of SELF and LIFE, and it will be impossible for anything we desire to keep away from us.

There are many who are trying to get health and healing, and are at the same time forever divorcing themselves from the real lines which will bring them into relation with it. They hope and aspire and resolve and pray, but they never seem to sense the full significance of just "BEING."

"Does a man hope for that which he already hath?" No; as soon as we recognize that we are hoping for anything, it is a sure sign that we have not as yet fully made union with it interiorly.

"They that dwell in the secret place of the most high ABIDE in the shadow of the ALL MIGHTY;" listen, they ABIDE, they are not going in and out, up and down, but are fixed in an all convincing faith that is no longer open to doubts or fears or vague imaginings.

We must first know what we want; then make our consecration and then taking our wants firmly into our soul, walk out into the INFINITE ABUNDANCE,

expecting to receive it, and never again finding a sense of separation from it.

With our mind alive to the truth of our conscious union with the ALL supply we cannot remain empty or destitute, for there is no condition of LACK that can continue for long, when the fulness and richness of the omnipresent life enfolds us.

When we make ourselves a normal scientific link between our finite lack, and the universal supply, plenty of whatever we want will come from out the infinite over our line of transference.

This new position of union can only be made at first by faith, which later passes into knowledge through repeated experience; when we keep in the line of consciousness persistently, we find that slowly perhaps, but surely, the external things begin to manifest for us, keeping pace with our ever widening illumination.

They cannot refuse to do so; believe this; for every idea, attribute, or object, exists primarily as force in the universal mind, and is capable of being attracted into our own magnetic circle, through the power of our developed thoughts.

There is one more false position which we will consider, and one which leads mankind into endless bondage. It is our relation to the old thought image of heredity. It is so strongly felt in disease that it is a part of every physician's and healer's work to uproot it, and put in a new image.

Patients and even friends are forever telling over this old story: "My father, or grandfather or great grandfather, had such and such," and again: "I am just like my mother, she had, or did so and so;" somewhere in the relationships of almost every family, there is one or more distorted thought images, which the rest of the family have kept for heirlooms, and seem to feel that there is no escaping them, no matter how unlovely or undesirable they may be; they keep up relationship with these things,

and never know that they are negative conditions that would have died out long ago if they had only let them.

Another friend said: "I would dearly love to have a son, but I would never dare be a mother, and risk securing my desire, for although my husband is a perfectly ideal man, his grandfather and father and all of his brothers are drunkards; it would break my heart to have such a son, and of course he could not hope to escape such an inheritance."

Don't you see the haunting terror, and the thought form she had invited to take possession of her field of consciousness? and from which she would be bound to copy whatever she created for herself. Stronger even than the old though terror of the physical cells of the child's inheritance, there stands this new born power in her own life, which could not help vitalizing the old legacy of drunkenness which the family somewhere recognized and worked out for themselves in the present generation, and was at the same time unconsciously holding over even the unborn.

When we stop and look deeply into this question of our daily thought building, we are amazed, day after day, at the manner in which we build ourselves into bondage. Our thoughts are our creators and they create just what we direct them to create, and when they have finished it is not their fault if we do not like our own production; they would gladly have built for freedom and wholeness, if we only develop ourselves to where we could consciously control and direct them.

Inherited disease and conditions can never manifest for us, unless we WILL, either consciously or unconsciously, that they shall do so. It is entirely within our own control, whether we will accept those dead legacies or refuse them.

Back of our grandfather, great grandfather, and even our own father and mother, stands our own will, and union with the ALL WILL, in which there is neither

sin, sickness, or death, and a conscious knowledge of our own power of creation sets us free from those dead legacies.

A woman could conceive by the veriest drunkard on earth, and if she willed it, bring forth a CHRIST, for stronger than woe is will, and stronger than the personal, is the UNIVERSAL.

With the personal life held fast in the consciousness of INFINITE UNION and our mortal mind filled with the knowledge of our own personal power of creation, we stand free—we have been redeemed from the laws of the common earth plane, and have found the kingdom of heaven within our own being.

Jesus said: "In the world ye have tribulations, but be of good cheer, I have overcome the world," and no matter what we find manifesting within or around us today in the physical laws of transmission, it may end for us in that tomorrow in which we know this higher law of transmutation: KNOW the TRUTH and the TRUTH will set you free.

We may go on for years indifferently, taking the malpositions of the human life plane, but after all has been said and done, the only thing we need to be really concerned with is to learn the law which gives us freedom from them; we are not actually concerned in our faults, but need to learn how to put off the old man, and put on the new, and then live in the new life, until the old by natural law takes care of itself.

It is not enough to know that we really do think ourselves into inharmonious conditions, and build thought bridges which keep us forever connected with the old thought land; this will avail us nothing unless we learn how, after we have decided to leave the old conditions and find a new thought world, to burn our bridges behind us and refuse to go back or even remember it.

When we like Columbus of old, sight the new land, and sense that we have won our possession of it, the next

question that naturally presents itself is this: How shall we separate ourselves from the old thought world, and burn our bridges? The words are easy; their application is often obscure.

The plan is so simple, that the least of earth's children may know it, and make it a tangible vital thing in their every day life. Its application is not so hard, after it is once fully incorporated into the very center of our being; there is at first, the struggle for mastery of our thought world, and often when we first think that we know and have determined to live it, our thoughts wing their way backward, and for a time at least, connect us in spite of ourselves, with our old conditions and inharmonies.

There is ever before us the great truth, which we have all recognized: "Let him that standeth take heed lest he fall."

There are only two things to do, when we are ready to make the real, and the ideal ONE in our life. First, make our conscious consecration through the power of our awakened thought, then, holding fast to the one all absorbing, unchanging, limitless, image of the DIVINE ABUNDANCE, pour it down through every impulse of our life, until it becomes an abiding purpose, no longer to be shaken by storms from our old world life.

We must go back again, and again to the ABUNDANCE of SUPPLY; we must say over and over again: "All that my Father hath is mine"; we must abide in this consciousness of DIVINE OPULENCE.

When we can do this, we begin then to take the grand master position of life, and the changing conditions of substance with which we are daily brought in contact must borrow their color and expression from our own courage; and our life bears witness to the dauntless spirit of our resolution.

When we stand fast in this one great position, we no longer endow negative things with power over us; we feel that we are the highest expression of life here and now;

that the things of the external world are negative forces, which have no control over us; it is for us to command, they must obey; this is the LAW and there is no appeal from it.

Whenever things around us do not suit us, we change our position toward them, and continue changing it, until in some almost unexpected hour we come to the master position, and we are free forever from their law.

How do we change our position? By just simply changing our mind about things. Remember it is never the thing itself that disturbs us, it is the thoughts we hold toward it; when we can force ourselves to see it from another view point, we find a great change of feeling gradually come over us, and our expression takes on the picture of our new thought attitude.

Disease and unhappiness are both negative conditions, which in themselves cannot persist; they must expire with their own weakness, did we not endow them with power to continue.

FEAR, is the greatest signal, that we have endowed something with power over us; the things we really fear always come upon us, because in the moment we fear it, we get up a relation with it, and by the great cosmic law of attraction, drag it into our current, and it cannot refuse to manifest for us. Someone has said: "FEAR is the only live devil." This must be true, for fear is the great great grandfather, and father, and mother, of every position which makes for disease, sickness, sorrow, loss, or poverty, or LACK of any kind.

There is nothing in all the world of which we need to be afraid; this truth is the first thought we take with us into our master position; perfect health, perpetual opulence, and divine realization, is the natural law of life, and man's normal condition, and all the negative things, are only signals of a life astray from conscious union with the encircling GOOD.

Jesus said: "Father the world hath not known thee,

but I have known thee, and I have declared thy name, and will declare it; that the love with which thou hast loved me, may be in them."

When we have once sensed this union with the ONE life, we no longer fear, we no longer hesitate, we no longer endow anything with power over us; we have come into the sense of possession that is eternal, and know that "what we have we never lose though stars may fade out, and heavens fall; no circumstance can make it less, or take it from us all in all." In this master position of life, we find, and keep, and BECOME ONE with our heart's desire through the law of universal union. Then we turn away from all the external, conflicting positions of our earth life, or looking at them with eyes which see the truth, take them as a natural result of natural laws set in motion by ourselves and others, and we see the higher law while we walk on serene and calm, knowing that: "As many as are led by the spirit of GOD, they are the sons of GOD (GOOD), and are joint heirs with CHRIST in all the abundance of the FATHER."

In this new thought attitude, we get the great GOD position, and the things of the earth life begin to blend joyously with us, and we "Know that the love of GOD hath come and given us an understanding." This is conquest over sickness, disease, unhappiness, poverty, lack, and separateness; we have conquered HERE and NOW, today, tomorrow, and forever, and our life is great with the fulness of our new found position, and we feel the joy of union, and our hearts sing over and over, the blessed words which Jesus spoke to the thief on the cross: "This day thou shalt be with me in PARADISE."

PLANES OF EXPRESSION.

Man, according to the old Hindu philosophy, is a seven-fold being; he has seven aspects, and may be studied from seven different planes of expression: Such as lower and higher mind, physical body, astral body, desire body, prana, soul and spirit; they work from these seven principals, they give the four lower ones to the human nature, and regard this combination as brutal until it makes union with the triad of mind, soul, and spirit, and in this way fulfills the object of being.

Again, a later stage of philosophers have recognized the three principals, body, mind, and soul, and talk of a three fold development, or trinity. And yet another class separate all of man's expressions into four, and these four separated and explained, appear to us, at least, to make the happy working ground between the fine division of the east and the more crude division of the western world.

With it we can at least understand man in all his expressions and draw conclusions which give us important precepts on which to base the knowledge of our present unfoldment.

This classification is called body, mind, soul, and spirit, and for the sake of clearness, we will study each one for a moment.

The body is the human vehicle of expression on this plane, and is composed of millions of minute cells, called together, and held together in constant arrangement and rearrangement, by molecular attraction and repulsion. It is governed by sense and sensation through its finely arranged nervous system, and nourished by the circulatory arrangement of its blood vessels and blood; it is governed wholly by cell consciousness, and this intelli-

gence on the physical plane is called instinct; this instinct varies from the purely animal instinct of the animal plane, in the fact that man is the highest expression of localized atoms on this planet, and has called together into form, atoms of a highly specialized consciousness; his whole body is made up of cells which are tuned to move at the highest rate of vibration known to this plane. Owing to the highly specialized character of his cell body, this cell sense or instinct approaches a refined type of expression, that is far in advance of the purely animal plane, so that no matter how much the purely physical individual may express animality, he has within his own physical body, the power to become a very high expression even of the physical plane.

The mind plane or mental expression is removed some distance from the purely physical expression, and in this plane we have the beginning of the power of reason, and the first organized expression of the will.

On the mental plane man is ruled by desire and reason, and he couples his physical instincts with his desires, and works them out through the power of deductions and environments. While one is purely mental, he expresses no sign of any higher plane than the one on which he is living, just as do the purely physical beings.

The soul plane is expressed by inspiration; when we find a life on the soul plane we look to find all these fine expressions of high mental activity, flights of fancy, and emotion; here imagination has full sway; and here we live in a world of dreams and visions, and our mental and physical expression becomes characterized with the power of that plane.

Then we come at last to the spirit plane, the world of LIGHT; this is where the physical passes into a perfect expression of sense and touch; where the mental opens its eyes to the truth of faith and facts, and where the soul stands free in its own inspired dream and sees the fruition of all its hopes; this plane permeates all the other

planes of expression, and is shown, or not shown, according to just how much union the individual has made with himself. This is the plane of intuition.

Man, as we know him, is mainly manifesting on one or two of these planes of expression; or if he has them all, he is over developed in one, and under developed in others; and has no thought that his consciousness may equalize them for himself, and put them all into normal expression, and through this help him to become harmonious and whole.

A plane is only a state, a condition, and we may begin at once to think of man as able to live in and express each of these conditions at will; to be able to function on all planes of his being at once, when he has fully sensed his own power, and has come into understanding of himself.

The truly conscious being is aware of all these planes of expression no matter what name he may give them, he functions on all of them or each of them at will, and by union of them all, he becomes master of himself, and his environments.

A complete understanding of ourselves and our planes of expression will give us a power of attraction, and accomplishment, and a way to approach the ABSOLUTE. It is far more easy to determine our relation to ourselves and others, when we study our expressions by those clearly defined lines, than if we take ourselves without analysis, a mere confused bundle of qualities and states.

The great human question of the age is: What is man? What is this temple called the body? How shall we become familiar with its laws so that we may use all its subtle arrangements and pass by this knowledge into that perfect perception, where what seems to us to be almost miraculous, may become simply fulfilling of the natural laws of being.

Spencer says: "Of matter and mind we can know nothing," but he goes on in his philosophy to prove that

the laws which govern both are the same. Hickok says: "The human mind in all its attempts at science can deal with nothing but what it finds within itself, either mediately through experience, perception and reflection, or immediately through some faculty of knowledge which transcends human experience."

It is on this statement that we gain a hope of studying life's relations; for by the knowledge of how to make union on all planes, we come step by step, into that conscious knowledge that transcends ordinary experience.

The facts in psychology show that not only is the body, mind, soul, and spirit, one, but also that the terms, external and internal, objective and subjective, are complimentary factors, in the union of which alone is knowledge found. We have spent years working out this problem from the physical side of expression, and equally as many have given their whole life to the working out the solution from the subjective side alone. There are those who say it takes a sound mind to express a sound body, and others say it takes a sound body to express a sound mind; there are still another number who say it does not matter either way, and that error on one plane has nothing to do with the other, and give statistics of sound minds in weakened bodies and vice versa. But it has taken a generation of thinking to at last evolve the truth, that soundness does not concern one plane, but all planes, and that error anywhere in the relation of body, mind, soul, and spirit, gives corresponding expressions on all planes.

If we confine our studies to the body alone, to the external, nothing but the external and the physical can be logically deduced from it. From the study of cells and tissues nothing penetrable, nothing subjective, nothing relative to anything else can be found.

I have paused again and again in my dissection of the physical body, and looked long and intelligently for some hint which would give me a clue to the interdependent

relations of the body, mind, soul, and spirit, from the physical side of life; something which would connect in tangible way the subjective senses, with the inanimate cells before me, but in vain. I have taken tissue after tissue in careful staining, and with the microscope searched patiently the minute anatomy of physical arrangement; I have dissected every supposed psychical center of the brain and body, and stood face to face at last with the truth, that matter on the plane of matter has only physical expression, and that if we hope to find a key to union with other planes, we must look for this key through the meditation of some knowledge that far transcends physical power of touch, sight, or sense of the body alone.

When we begin our search on the subjective or interior plane alone the search is hopeless; talk as we will, the mental scientists, the faith healers, the Christian Scientists, the metaphysicians of all kinds, if they tell the truth, come at last to the cold statement that the search is endless; that no passage has yet been found from the imagination to the body, which can be scientifically demonstrated to the complete satisfaction of the physical world.

So here we hang, confronted by fact on one hand, and faith on the other, and an apparently impassible chasm between the two positive expressions of life.

The inadequacy of the two systems is therefore the inevitable result of the one sided views the world holds today; and those who have followed either one to the exclusion of the other, have worked away from the center, and the path which led them to the truth.

We will never find the transitional power from external to internal, if we are concerned alone with one plane; and we will pass on year after year in ignorance of that union, which alone can give us a mastery over the unseen forces within us.

On the living vital plane called life, while the body is held even though slightly by consciousness, every cell

in the body has sense, and is alive, and keenly so, to every vibration which crosses it.

The cells of the physical body shriek with pain even when separated from the consciousness by an anæsthetic; and apparently insensible to suffering. If this pain is continued too long, it destroys the adhesive power of the atoms, and separation takes place, or repulsion triumphs. We know this to be true, and it is witnessed again and again in the practice of medicine, and is known as surgical shock; the haste with which the skilled surgeon combats this well known expression, bears witness to the truth of our statement, even if they often overlook the cause from the psychological standpoint.

Patients will take the anæsthetic with no apparent bad effect, and there will be no marked depression of any kind of the vital centers for a time, but all at once in spite of enforced stimulation, and efforts at resuscitation, and perhaps hours after the anæsthetic has been discontinued, they will pass from unconsciousness into coma, and from this to death; then we say in medical terminology that they failed to react from the ether or chloroform, or the operation, but we mean metaphysically that the adhesive power of the physical cells was violated by the fierce vibrations of the wounded tissue, and through pain lost their polarity, and separation took place.

It is true that anything which separates the consciousness from the physical body gives it the appearance of death; anæsthesia puts to sleep the cerebro spinal system of nerves, and the physical brain, but it has not yet been proved or disproved that the sense of the subjective brain, the solar plexus has been interfered with, and it is through this that the body is balanced again and again while unconscious, and the physical cells held together until even this too becomes depolarized with the prolonged power of pain; this appearance of insensibility of the physical body has given rise to the statement that

there is no sensation in matter; this is not true; as long as the body is held by the consciousness, even to the slightest degree, it is still sensible to pain, even though it may have lost the power of physical expression as we recognize it; this does not prove that it has really lost it, but simply that it has lost the power of expressing it in its usual way.

Just as soon as the physical brain is released from its stupefaction it again unites with the subjective cell consciousness, and takes up the cry of pain, and shrieks with torture; there was no medium for expression on either the subjective or objective plane when disassociated, but when union occurs it gives the expression which we recognize and understand.

There are those who have been separated from their body by a long spell of anæsthesia, in which their physical body seemed to be entirely insensible to the fierce cut of the surgeon's knife, and was apparently unconscious of pain, but when the consciousness again took up the physical vibrations, they lived through hours of exquisite torture, and only held the molecules of their body together, and prevented death by the power of their higher consciousness, which they had learned how to use on all planes, and they are here to testify by the wisdom born in those hours of suffering, that union on all planes and the knowledge of the inseparability of all planes, and of the laws governing these planes of being, passing from external to internal, and back and forth at will, is the first step for those who wish to know how to rebuild their own physical body and rescue themselves from disease and death.

When we look at the world full of deformed and helpless children, when we read how the states are taxing their already overtaxed people for more money to add to the appropriation for increased facilities with which to take care of the feeble-minded, blind, deformed and dependent children, we cannot help wondering how long

it will be that people who are alive to the world's needs will keep silent and not speak the truth as they see it and know it; and come out from their mental lethargy and take their positive creative place in this world of half expression, speaking the words of truth to every life which touches their own.

There are lives which are unfolding everywhere, and many of them must borrow their beliefs from some positive creative mind, and when we, far and near, tell of this secret of expression of planes of being, we will no longer work in the dark, but we will know that as we help parents to know, that "As we sow, so shall we reap;" that if we sow inharmonies on one plane, we will reap it on others. If we sow for mental and not for soul, for physical and not for spirit, the seed we sow will spring up for us, and we will reap our harvest. If we can look with eyes of truth into our own life, and read there the secret of our own expression, and then with the thought only of perfection and correction of our self, we will not need much time in which to determine just where we are, living, "By their works ye shall know them," and if we measure our life by the law of wholeness, we will soon see just what part of ourselves we are expressing.

When fathers and mothers can be taught this law of perfect balance in all of life's expressions, the fool, the imbecile, the insane, the epileptic, the drunkard, the criminal will cease to exist, just simply because the causes and conditions which before helped him to exist, have been lost in the higher images from which mankind creates.

When we lift ourselves into the perfect relations with our own, "I AM," we will manifest in part or whole all that is greatest on all these planes, and when two people meet, and desire to reproduce their kind, they can by the scientific knowledge of the subtle laws of their own beings, make such a condition of union, that it will be possible for them to create a physical form of such perfectly refined, attenuated cells, in such perfect vibration,

that it may become the temple of a living God. It is said by the old masters that there are now hundreds of great souls (Mahatmas), waiting to reincarnate on this plane, and they are delayed from physical expression because there has not been developed that perfect understanding of union which can build for them a body which will be a sufficiently balanced and equalized instrument for use on this plane; so they wait, and through inspiration of the teachers here, they are gradually leading the developed parents along this line of understanding where it will be possible in some great moment of inspired power, to create in the image of wholeness, and their own birth hour is then assured.

Be this as it may, we do not care whether this is true or not, or whether we can prove it or not, the fact still remains that if we hope to escape the expressions which fill our land everywhere today, we must look for some solution deeper than the present interpretation of the law of reproduction; and when all is said that can be said, the fact still remains that the old is infinitely unsatisfactory, and in a new understanding of ourselves we go on harmoniously each day, crowding our life toward the expression of Godhood.

If you will bear this division of planes in mind, you can very soon come to the place where you can at sight almost, know everyone's position, just as easily as you can your own.

There is no mistaking the purely physical man; we recognize him by the absence of any other expressions; he is physical in everything; he has good normal instincts, and creative habits, and creature comforts, he must have good food, plenty of it, and just on time; he wants physical attainment, luxuries, too, if possible; his soul is asleep, and there is no sign of inspiration in his life, order and law are not necessary to his existence; he does not care for anything he cannot see with his physical eye; he is in a human body, on a human plane, and his higher

order of instincts lifts him a little way from the animal; he may vary in degree, but we cannot fail to recognize the type, because it is distinct, and lacks correspondence with other planes.

Then there is the exceedingly mental individual; he has come through the physical, and crude human desires are not satisfactory to him; he wants culture and refinement, and order and adjustment; he lives in the exact science of adjustment; only as far as his reason will carry him will he go; he wants facts, not faith, and no hint of soul awakening, or inspiration tell him that facts on his plane, become faith just a little farther on; his person, his environments, his work, his expression, everything, is made in the image and likeness of the God he worships; he is the type of the last analysis of adjustment on the planes with which he has open correspondence; he may charm us with his intelligence, but he never stirs us to a warmer heart beat.

Then there is another. Who does not at once recognize the psychic, or soul plane people; there are degrees here too; but this is the plane of disease and disorder; on the very high plane they pass into the intuitional, and they are really leaving behind the stigmata of their plane, but on the lower or middle planes they are unmistakable; here we find many times, in fact nearly always, brains, beauty, inspiration, all the psychological faculties over-developed, without scientific adjustment sufficient to tell them how to earn a living; they have lack everywhere, while they break themselves to pieces on their own emotions; they are open to everything, and their disorganized expressions bear witness to their unpoised lives. We need only take one look at the personality to know the rest; they all have one or more of the general characteristics. Their careless disorder; the disheveled hair, the maladjustment of their apparel, their eyes with the light in them that is neither on land or sea; often set in a body that is half or wholly ravaged by dis-

ease; the utter sinking of the personality; the incongruity of color; the perversion of vision, where one sees only a gray sky, they find a blue sea; the real is lost in the unreal, and union and usefulness often goes with it.

Then there is one more expression—the perverted child of the spirit; they are more rare, but we all have met them; they have come through the physical, the mental, and psychical, and have never seen the truth, that the whole of their life work was to sublime all these planes into union, and take them with them on their Godward journey. They are found in bodies so attenuated that they fail in every normal faculty. They have really lost their personality, they are neither male nor female, but simply, beings. On the mental plane they reasoned themselves away from physical union, and dreamed themselves into illusion on the psychic, and when they passed on into the spiritual awakening, all correspondence with the other planes was lost; we find them dreaming their lives away; filled with ideas which are never vitalized into being; they live surrounded with the fairy children of their brain, and life for them is always a becoming, never a being, for they have lost the connecting link between creation and expression, and they pass on in a sort of a lifeless life.

Now, when we review these perversions of the real “I AM,” is it not plain to all where the race is working today? You may say these are all abnormal expressions, but if you look at the world full of men and women who pass and repass you on your daily round of life, you will not be long in finding that, while it is true they are abnormal, it is also true that they are perfect types of our present civilization.

The great lesson which we seek to promulgate, is to teach everyone the truth about themselves and their own inherent powers and possibilities. We want to show everyone, *all* of themselves and train them to take every part of their being along with them each hour of their

Godward journey; do not sacrifice one thing to gain another, but keep whatever you have from plane to plane, and transmute it into a new form, a higher energy all in ONE. This is the pathway to the level of pure light within each soul in which there is no shadow.

The glorious physical, and the knowledge of its subtle laws of instinct, and expression; the brilliant mind, with its unanswerable facts, its fine adjustment, and scientific law of order and arrangement; the dream vision of the psychic with the poets' soul and inspiration; the tender, gentle heart of emotion, and life that "knows" when others know nothing, and at last these, blended, transmuted, permeated by that great intuition of the spirit until through it all we become grand, whole, developed creatures, walking in glad comradeship with GOD.

Thus we do destroy the GREAT DRAGON, and crush the head of the serpent, not by resistance, renunciation, nor denial, but through union. In the light of this higher understanding we find that matter as we see it here, is only spirit in another rate of vibration, and taking the physical body off the plane of separation, where our ignorance has placed it, we join it with the facts and desires of the mental plane, and through the soul plane shed down into it, an inspiration to guide it, and pass with all these into that universal illumination which is perfect union; and disease and death have been swallowed up in victory.

This is the resurrection morning, and we can say with a calmness born of our perfected understanding, "I AM THE RESURRECTION AND THE LIFE." "DESTROY THIS TEMPLE, I WILL REBUILD IT IN THREE DAYS," and again, "I TELL THEE OF A TRUTH, THERE ARE SOME AMONGST YE WHICH SHALL NOT TASTE OF DEATH TILL THEY SEE THE KINGDOM OF GOD."

THE BROTHER OF THE PRODIGAL SON.

“And he said unto him: Son, thou art ever with me, and all that I have is thine.”

“It is mete that we should make merry and be glad, for this thy brother was dead, and is alive again—and was lost, and is found.”

There are always two expressions of life before us wherever we turn; the one, that seems to be always walking in the straight and narrow way, and walking there from choice, not because they are forced or coerced by any external power, but just simply because they have apparently chosen the better part, and are led by the spirit of GOOD, willing to grow each day closer and closer into the INFINITE LIFE.

These lives are like the good son in the story, and often when they look at the lives which spend their all in riotous living, they feel constrained to say: “Lo these many years have I served thee—neither have I transgressed at any time thy commandments, and yet—thou never gavest me a kid that I might make merry with my friends.”

Out of the spirit of almost natural rebellion there has gradually crept into the daily expression of many in the world life, the law of condemnation, and the “holier than thou” atmosphere, and the “Oh LORD, I thank thee I am not like other men,” expression which has chilled the blood and crushed the life of many a developing child of GOD.

The present generation is witnessing over and over again, the handling of these two standards in a way humanity has never before seen.

Go where we will, the question is openly being debated now as it was in the days of biblical history; these two positions are ever before us; the higher thought folks have taken both sides, and look calmly at the rights of both, and after a long and persistent seeking for the truth, have come to stand between these extremes, and like the Good Father of the parable, speak the words of love and patient forbearance.

They say to those angry with the apparent injustice of the law: "Lo, thou art with me always, and all that I have is thine"; and pointing to the prodigal lives before them speak in the voice of a benediction: "Be glad, this is thy brother that was dead, and is alive again and was lost and is found."

Sometimes when we hear the great clashing of the social world, when we stand face to face with the greed, and love of gain on one hand, and the ignorance and lack on the other, we almost stand dumb, hardly seeing how the brothers can be kept from deadly combat.

There are many sides to this great question of giving and receiving, and the deep mysteries of it moves our minds to wonder.

Whenever we read the words of the faithful son, we are not surprised at his rebellion; his words meet an answering thrill in many a soul; he had worked and helped to build up his father's great estate; he had toiled, and served, and lived uprightly; and now after all this loyalty, the father made merry, and killed the fatted calf for one who had never at any time helped him, but who had spent his fortune in riotous living, and when all had been lost, came home to receive greater honors than did he who had remained and fulfilled the law. It was not strange that this elder brother should rise up in fierce rebellion, and refuse to help in the festivities.

So with many of us today when we view life in the PART, we must feel that a life of virtue, resistance of evil, and conquest of selfish desires, ought to count for

something in the final analysis, for if it does not, why is it held before all the world as the better part? If those who come at the eleventh hour receive the same wages as those of the first; then for what did the day's toil in the hot sun count? We can look at these things again and again, and in fancy feel the same emotions that filled the heart of the elder brother when he beheld the feasting and dancing in his father's house.

When we look at all the state institutions, sanatoriums, jails, houses of correction, hospitals, churches, societies, charity organizations, which the elder brothers (law abiding) have erected and are daily sustaining for the prodigals, who have spent their all in riotous living, spent it not only on the material plane, but exhausted every vital center of supply within their own being; transgressed every natural law of health and holiness, we do not wonder that there are many who feel inclined again and again, to repeat Cain's unholy question: "Am I my brother's keeper?"

The world is full of Good Samaritans who can say with the absolute ring of truth in their voice: "Lo, these many years have I served thee, neither transgressed I any law," and yet they are called upon year after year by the laws of the world, and deeper than that, the law of brotherhood, to aid in sustaining and making merry these homes for the profligate and prodigals; many of whom are not even penitent or ready to return to their father's house, but who rejoice in and are proud of their power of riotous living.

The elder brothers everywhere are forced by the great apparent need, not only to listen to their sounds of merriment, and see the feasting on the fatted calf which they supply to them; and their cry of rebellion and wounded pride could have no better expression than the one given forth by the son in the parable.

Year after year those two expressions go on; sometimes the heart of charity almost grows weak, and it is not to

be condemned that now and then it sits down in hopeless silence, or open rebellion when the Father says: "Bring forth thy best robe and put it on him, and put a ring on his finger, and shoes on his feet."

Year after year we face this open question: Why should one half of the world that has always kept the commandments be required to bear the burdens of the other careless, ignorant, prodigal, half?

There is no real scientific reason given in history; it is only a sure and certain fact that they do it, there are many humanitarian reasons given. Jesus said: "The poor ye have always with you," and, "whoever giveth a cup of cold water in my name."

When we stand and look at the two expressions of the common good, we leave them after awhile, and turn closer to the real heart of the question and see the beauty of the father's position who stood with all the strength of his greatness between the two sons. We feel the great love which he gave both children, and we know the grand pathos of his words, when he said: "Son thou art ever with me, and all that I have is thine," and turning to the prodigal: "This is thy brother, he was dead and is alive again."

"ALL THAT I HAVE IS THINE"—"THIS IS THY BROTHER." We stand in silence before the grandeur of these words; for higher than the human echo lives the great abiding love and protection of that FATHER LOVE. When we hear these words we are forced in spite of ourselves to look away beyond the human love, and see the higher call of the Heavenly Father, of whom Jesus was always speaking; who broods in tenderness over all his children. The human father could forgive and pour peace upon the lives of both his children, and "what father if his son asked for bread, will give him a stone." When we think of this we must come back to the infinite mercy of the ALL FATHER who has promised that, "as far as the east is from the

west, I will remove your transgressions from you." And "though your sins be as scarlet I will make them like snow." Always there waits for us that great silent, ever willing ALL GOOD from which we separate ourselves by our own actions, but which is always awaiting our returning; our awakening to its great love.

The prodigal lives are always returning; every hour some heart lifts up its voice, and says: "I have sinned against Heaven and thee," and determines to go back to its Father's house even as a hireling.

After the battle we call the roll; after the season comes the harvest; after the years of turmoil and strife we stand on the eve of a new year and review our old dead days; we stand some day in our own pathway of life and take stock of our development, of our loss, and our gain.

Sometimes after life has led us till it tires of its own throes, and torments, and desires, we find our estate wasted in riotous living, and disease and pain are our companions; then we know that we have sinned against the highest, and we long for the lost crumbs of our Father's table. We look at the havoc of our old thought world, and we come to a wonderful silent pause within, and stand dumb; bewildered at the vision of our building.

We seem lost; afloat on the limitless ocean of life; with our oars gone and no land in sight; before us reaches out the Infinite nothingness of space; where we float there is only empty husks and famine, and behind us are the dear dead days of our lost living. We would go back, perhaps, but the ways are winding; and no one ever yet has succeeded in finding the path to the garden of his lost youth. So in the utter ruin of our life and hope, we turn back like the prodigal, and when the illumination of the Higher Thought awakens our consciousness, we say with all the strength of a new born desire, "I will arise and go to my Father."

Stronger than all human law, a great unseen, unknown

power is always leading us onward toward union with our higher self, and at last we come back, and the Father gives us the fatted calf, and our whole being rejoices with light and thanksgiving.

There are always the elder brothers to take care of the prodigals in every walk of life; they help keep their Father's abundance, and no matter how much their hearts may beat in the rebellion of misunderstanding, they sometime learn that they have really nothing to do with the external expression; Jesus said: "What is that to thee, follow thou me," and those who keep the commandments, and help in the merry making for the prodigal's development, have gone about their Father's business, and like Jesus, "do always the things that pleaseth the Father."

We are all more or less conscious that the "Poor ye have always with you;" that go where we will, we find some sort of lack; LIFE is always a sifting; we only pass on as we become fit; and as fast as the developed lives pass up, their place is taken by the other crowd of prodigals. Jesus knew that life was a series of unfoldments, and that each one passed on in their own way towards their fulfillment, and that to "those who had should be given, and to those who had not should be taken away even that which they had," until in the great famine they should turn back to the fountain head of life, their Father's house, in order to be filled.

The elder sons of GOOD stand ever steadfast in their giving; those who never falter in their helping and in the distribution of abundance, and love, and care, to the returning prodigals; and those who stand with rebellion in their heart, even while they keep the commandments, are brooded over by this great love of the ALL FATHER until they, too, learn to know that, "As ye did it unto the least of these, ye did it unto me."

The ALL LIFE stands above us, ever ready to take us into its fulness and drive away our cares by its comforting power. To the life sick with disease, it offers

health, and strength, in that hour that we make conscious union with it and put ourselves into its care. It commands every cell of our being that is not wholly dead in sin to "Bring forth the best cloak, and put a ring upon our fingers, and shoes on our feet;" there is nothing too good for us as soon as the ALL LIFE even sees us afar off.

We could never become sick or diseased if we did not leave our Father's house, and spend our inheritance in some sort of prodigal living, but, when we know this, there is always the blessed chance given us to return; many of us seem to be the hirelings in the house, for the abundance and recognition comes slowly; we wait for years to hear our Father say: "This is thy brother that was dead, and now is alive," but he says it just as soon as we really come into his field of vision, and "He sees us afar off and has compassion on us."

The ALL WILL wants us to have everything that we want, and will help us to secure it, just as soon as we show that we are good stewards for our Father's fullness.

When we have built ourselves back into union with the great law, then we in turn become one of the elder brothers, and help keep the estate, and pass its fullness on to those who need it.

It is all a question of development, and after awhile, even with our hearts full of rebellion, we hear our Father's voice saying: "This is thy brother," and we go out into the highways and byways to welcome the prodigals, and we learn that "there is now no condemnation in those who love the LORD."

We lift up the fallen, heal the sick, strengthen the faltering, while we walk on with our own life locked fast in an all abiding faith of our kinship with the ABSOLUTE, and within our hearts is written in burning letters of gold the blessed promise: "Son THOU art ever with me, and all that I have is thine."

Our souls are thus filled with the joy of service, and we know: "That it is mete that we should make merry and be glad, for every one whom we help is indeed a brother who was lost and is found."

Then let us learn this lesson from the story of the brother of the prodigal; we are each and all in one or the other of these classes; either the good son, or the prodigal; and we are there, or not there, by natural laws over which no one has any control but ourselves.

If we are indeed serving the Father those many years, and neither breaking the commandments, it is mete that we lay aside all our rebellion, and go out to help the feasting and merry making over every prodigal that returns, thanking ourselves that our day of deliverance has long since come to us, and in our higher knowledge, we grow closer and closer into the INFINITE TRUTH, and power of giving and receiving.

If we are full of rebellion, and resent the merry making in our Father's house, where those who have never sown, seem to be the only ones who gather, then we must sense our own point of development and weed from our soul the root of condemnation, and resistance; we must open our hearts wider and wider to the great GOD message: "This is thy brother, who was dead, and is alive again." And with our Father's benediction in our life, we will grow into union in the ONE LIFE, until whatever IS is right, not only for ourselves but for all the world.

And last, if we are the prodigals, then we have only one thing to do; one thing that no one can do for us, but ourselves; and something which no one can take from us, once it is gained; we must sate our souls with the pleasures of separateness, and when everything turns to dust and ashes on our lips, and the empty husks of life lie all around us, and we know that we have sinned against ourselves, and the great universal law of holiness or wholeness, then we can say from the depth of a consciousness

which has been born again on the planes of a higher development: "I will arise and go to my Father," and going back into the eternal kingdom of ALL GOOD, stand fast in an all abiding faith, no longer to be shaken by external conditions, wasted with vain regrets, or empty longings.

When we do this we will find the halls of our Father's house filled with feasting and rejoicing, for us, and our own life will be made glorious and whole; never again to be separated from the LIFE ABUNDANT.

"It is never too late to begin rebuilding

Though all into atoms our life seems hurled.

For think, how the light of a new year comes gilding,

The tired face of the sad old world."

THE CONSCIOUSNESS OF INFINITE UNION.

“And JESUS lifted up his eyes and said: FATHER I thank thee that thou hast heard me; I know that thou hearest me always, but for them that stand by, I said it, that they may know that thou hath sent me.”

Deep within every heart that has not dulled the sense of its inner vision is the belief that we are one with some great unknown, unseen power; that we shall live forever; and that we are somehow inseparably connected with the Infinite CONSCIOUSNESS. This faith and trust belongs to the human race; you can find it among the nations so crude that they live in the bowels of the earth, knowing the lowest form of civilization; there is no life so primitive that it has no sense of its relation with a universal life.

The forms of this belief are often grotesque, absurd, the mode of proof ridiculous, the expression of union often childish or silly, but the facts remain; the belief, the oneness of man and GOD, and the belief that life goes on somewhere, and that the subtle something within the human, the “I AM THAT I AM,” never dies. The whole heathen world, the Greeks and Romans, believed it long before CHRIST; the Chaldees taught immortality, and the Jews have rested in the sentiment of union, if not of the real thought.

How did we come by this inborn feeling? Some say by revelation, others say by imperceptible perception; there is no real answer in history. It never can be reached by reasoning or fine logical deduction. The human race has not thought it out by the highest metaphysics, it is a deep occult potent thing.

We may work for ages to find some suitable logic, but in vain; whenever we try to prove it to one who does not know, it is plain to those who do know that these sense

it only intellectually, and have no real knowledge of the TRUTH of illumination.

Consciousness of infinite union is a possession of the inner self and cannot be demonstrated to the physical senses, except by a training based upon belief; it is the table land of the soul, and those who know understand it; and those who do not know, must simply follow by faith until in the hour of their unfoldment, they too behold it.

Life in all of its differentiations is only a "becoming" until the plane of consciousness of infinite union is reached, and then it passes into "being."

"And we know that the love of God has come, and has given us an understanding." "We know Him that is true. This is the true GOD, and eternal LIFE."

It is true that often we are real strangers to ourselves; we go on for years, and grope in darkness; we search and search for some light which shall show us, and give us a hope in which our hearts may rest, without being perpetually unsettled and adrift. This craving pursues us for years, and we go hither and thither, seeking, but never finding.

The world and the things tangible and visible are not satisfactory; we feel that they are not all there IS, yet, peek and pry as we will, we cannot seem to find that open sesame of union which gives us rest. We cry for that peace that "passeth understanding," but we feel that never yet, our life has found what others find, "That peace of heart that will not fret the fibers of the mind."

The touch of sickness, the expressions of so called sin, the infinite deeps of affection, the tremulous mystery alike of life and death—all draw humanity from the external to the center of their own being, and keeps alive in their hearts, the craving for some resting place for their hope and love.

Those who have stood beside an open grave that has covered from their sight their life's dearest hope; those who have undergone some long temptation, or borne

some heart-breaking sorrow; and those who work out in the hot harvest fields of human error; these and thousands of others are at first like the dove sent out from the ark; they return again and again, finding no place in this world where they can rest their hearts or their hopes, until after many days, the turbulent waters of their life are quieted, and they find the olive branch of consciousness of infinite union which is peace to their soul. They are not to blame, that for long years, while they looked for GOOD, and hoped for the ABSOLUTE, THE ETERNAL, they with every breath, built the transitory and the fleeting.

Their life was like a palace built of sand which the first fierce flood tide could destroy; they were sitting by the side of a mighty ocean, and if they tried to launch their thought craft upon its bosom, they were wrecked again and again, until they found that it required more than a ship of dreams to sail in, if they hoped to find the mysteries and treasures of that other unknown shore.

The work that is built by the self-conscious brain is but the humble transitory expression of a life. It has its growth in toil, its birth in pain; it mixes up the real and the ideal, heaven and earth, darkness and sunshine.

On the self-conscious plane there is never an end to climbing fancies, longings, and desires; they burn within the restless soul like a consuming flame, and turn where we will, they do not die out, and our experiences become only added fuel to an already raging flame.

Thus life goes on; driven to bay on every side by human experiences, the soul at last turns back upon itself, and then in the travail of that utter loneliness where earth and its perplexing joys are lost, and Heaven and its Eternal illumination has not yet been gained, it lifts its eyes to the hills of its own being whence cometh its hope, and lo: a Christ Child again is born in Bethlehem.

The self-conscious plane is the battle-field of the soul, and self-consciousness is its armor; it is where the battle

of Heaven is fought, and sometimes in the struggle for mastery, great thought worlds of doubt and despair are again hurled out into space. But the battle ends, and sometime we stand free, master of an Eternal Kingdom.

Jesus said: "Verily I say unto ye, that before Abram was, I am;" and back of all the unconscious and self-conscious planes of life, this great pulsing energy of consciousness keeps pushing us onward toward union with ourselves.

"As the woman bears
Her child, not in a moment, nor a day,
So doth the soul, the germ that God doth lay
Within it, bear, with as many hopes and cares.
From the whole being it absorbs and draws
Its form and life—on all we are or see,
It feeds by subtle, sympathetic laws.
Each sense it stirs, it fires each faculty
To hunt the outer world, and thence, to seize
Food for assimilation, by degrees
Perfect grown in every part,
And then is born into our life.

In facile natures fancies quickly grow,
But such quick fancies have but little root.
Soon the narcissus flowers and dies, but slow,
The tree whose blossom is to mature to fruit.
Grace is a moment's happy fortune; power, a life's slow
growth,
And we for many an hour must wait and work, if we the
Perfect fruit of all we are would see.

Within our earnest thought
For years, upon our holy image we have wrought,
And still it is not ripe.

*We cannot work until all is ordered and matured within;
Hand work and head work have an earthy taint,
But when the soul commands, then we begin."*

This consciousness of union with the God within us is the light of the infinite eye, and the sense of it is written in human life, so that it comes to us just as naturally after a while as the motions of time and space. It is written in the writing of a hand that never lies; we read it, and we know that we will never die, we know that we are one with something, that this something is our Father, and the Father of all life; we have a fixed certainty of eternal life, and death itself only makes us more sure.

We all gradually come into this knowledge; we grow into it out of our general state of mind and heart; we cannot help it; we are not to blame that we have it or do not have it; our responsibility begins only when we know that we have touched the table-land of consciousness, and then willingly turned back; and like PETER denied our CHRIST.

We cannot honor men for their beliefs, nor blame them for their doubts; they do both, not because they will, but because they MUST; they go on by natural unfoldment until they come into the full glory of a conscious union, and then only do they become free from the natural law under which they were previously working.

In this new development they are led by the spirit, "and as many as are led by the spirit of GOD they are the sons of GOD," and as many as do not follow the leading, return again to the natural cosmic laws of the universe, and work over and over again their unfoldment.

There are a great many things true, which no man can prove true; and again some things are so true, that no amount of words can make them more plainly the truth, and this is so regarding consciousness of union with the infinite.

With our inborn sense of the oneness of God and Man, and the inseparable relation between the two; we no longer want proof; we are satisfied with our own absolute knowledge of its existence; but we again and again resort

to words in order to point the way to some life who has just dimly sighted the table-land in the distance.

When we come to this point in our development, it is at first perhaps only a sentiment, and later an indwelling FAITH. After a while our thought picks it out, and examines it, and it becomes an idea, which we return again to the secret chambers of our every day mind. After a while we again take up the idea, and look at it, we cannot say that there is any definite reason behind it, but we FEEL it; we do not know it or see it; it is a TRUTH and it never flinches, no matter what we do, where we go, it remains with us, and after a while it bursts upon us in its full significance, and we stand face to face in comradeship with our own, "I AM THAT I AM."

The sense of a conscious union comes with a finding of ourselves in GOD; and the higher we advance in wisdom, goodness, and steadfastness, the larger place does the ABSOLUTE hold in our life, until at last we abide in an all convincing faith no longer to be shaken by the storms of criticisms, wasted in vain doubts, or useless reasoning; we KNOW, and we have come to the hour, when life's perfect flower, faith's whole white rose, has burst and bloomed for us.

Here on earth everything has its place in nature; the acorn, the chestnut, the fruit, the flower, and the ripened grain; the things natural to the physical plane ripen every year; a longer season would not make them more perfect; it is so with our unfolding life; it is bound by divine law to in time become mature; this earth life is a season, and man is a new-born plant, and he passes on to his maturity from life to life, from year to year, through all eternity; no man has all of manhood in him all at once, it is impossible to express in one hour all that is latent in a life; it comes to the surface by a slow process of unfoldment. We mature all there is in us to mature at this time, while

we are getting ready to be born into some higher, new condition.

Human life is a possible thing, and ALL LIFE is a possible thing; and as we pass on in each stage of our development we are continually making union with some new expression of both of these, and at last we come to where we stand between them, and looking both ways we see that from the beginning they were one; and to the end they are one; our eyes have been opened through the power of our higher vision.

There are those who are masters of this problem of life; and who have solved it with apparent satisfaction to themselves and to many others; they speak of life so consciously that they seem to know not only their today, but their tomorrow and forever; they have sensed their relationship with the Universe, and nothing could ever cause them to doubt it.

Christ has set the complete example of oneness; he lived always in the sense of his eternal union. "He lifted up his eyes and said, "Father the hour has come; glorify thy son that thy son may glorify thee; I have glorified thee on earth; I have finished the work which thou gavest me to do; and now, OH FATHER, glorify me with thine own self; with the glory I had with thee before the world was." And again he said: "As thou hast sent me into the world, even so send I them into the world, and the glory thou hast given me have I given them; that they may be one with thee, even as we are one. Father the world has not known thee but I have known thee and I have declared unto them thy name and will declare it, that the love with which thou hast loved me, may be in them."

This was his testimony, and it finds an answering thrill in many hearts in the world; and many have this song of union in their hearts, even if they do not bring it to their lips.

Man is by nature conscious of infinite union; even while he is self conscious he is really unconscious of the consciousness. This self consciousness only differs from the real consciousness as the ripened fruit differs from the green.

The child cannot compare with the man; and it does not matter how small our perception be, there is the certain promise ever before us, that, "Now are we the sons of GOD and it does not yet appear what we may be." The voice in the silence of every soul sometimes whispers of eternal union, of eternal love, mercy and justice.

I have sat by the bed-side of the dying again and again; I have watched the tide ebb out on life's shore, have seen the last parting signal of some one gone over to the unseen world of dreams and mystery; but I have never yet seen a soul afraid to go out; say what any one will, I believe that unless the soul has been separated from its God, by fear of eternal punishment, so that it dare not "lift up its eyes to the hills whence cometh its hope," there is nothing deeper in our souls than that secret abiding confidence of our union with the ALL GOOD, and a solemn trust that our environment, no matter where we may go on, will always be GOD.

"I never stand beside a bier and see the touch of death set on some well loved face, but what I think, one more to welcome me when I shall cross the intervening space between this land and that one over there;" it is impossible to think of loss when once the soul has sensed the truth of infinite union with the ALL LIFE, for to it death is only a little widening of the lines, just a little farther reaching out, into the universal consciousness.

"And so for us there is no sting to death, and so the grave has lost its victory; it is but the crossing—with a bated breath and white set face, a little strip of sea," and our field of understanding has been broadened, and we have entered into fuller joy of a closer union with the Father; and stand free in an inspired dream, ready to

begin over and over again our unfoldment. When we have really come into the peace of this consciousness of Infinite union, we become one, not only with the Universal Life, but with every aspect of our daily human life. His will works through us as the current runs along the line, and the happiness of a conscious life cannot be put into words. With this peace locked fast in our hearts we do not slight our daily life, we do not love the things of the earth less, but we love everything MORE. Loveless lives are found in the hearts of those who do not understand, but they have no place in the kingdom of a conscious living relationship with the ALL GOOD.

We love the day, the night, every drifting cloud; every passing face, every day, and every year opens new beauty on our path; every common law of life seems then most wonderful and complete; the ugly of our self-conscious plane becomes beautiful because it is normal to the place it is expressing; there is nothing ugly in its place; we learn that everything is beautiful that is fit; we learn then to give everything its own natural position, and harmonize our own expression with it into a beautiful creative power that can be felt working in conscious harmony and rhythm.

The prospect of everlasting justice; the knowledge of inseparable union, the infinite progress before us in this new light, cheers us and comforts us; the light of joy beams upon us; we are always happy because we have made contact with the universal joy, and we know it will last forever if we so will it.

We find the tired lives and lift them up with hope; we pour down through them the sense of our strong reliant faith and trust; and every mountain top becomes lowered, and every valley is made glorious, and in the desert of their unhappiness a highway is opened by our unflinching trust. The soul that is conscious of Infinite Union never grows tired of his task; he rejoices in his

power to do; for he knows the world's need and lives to answer it.

It is one of the comforts that God vouchsafes to those who seek after him; that they may have this sense of comradeship with him to the last; the very joys of heaven in earth. Our reward begins in that very hour. In that hour we sense our oneness; man may refuse to pay, but GOD never does; he pays at once; pays here; pays hereafter, and forever.

Consciousness of Infinite union is the perfect fruit of Life's development, and while its perfect expression is truly the fruit of a life's slow growth, it is never for one hour beyond our attainment if we really seek it.

The path that leads to this center of wholeness is still an untrodden wilderness to many; so let us, who feel that we have found it, no matter to what degree, send out our light; "the light that lighteth every man that cometh into the world," and while we shed light more abundantly upon our pathway we can keep the feet of others illumined, as they grope nearer and nearer their own atonement, until from every corner of the glad old earth, we will stand free, ALL ONE in the universal brotherhood of man, and the infinite fatherhood of GOD.

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