

THE ESSENTIALS
OF
THE UNITY OF LIFE

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Cordially Yours
Sheldon Seavitt.

EDITOR'S PREFACE.

The varying phases of human life mark a seeming difference in the work of the world's thinkers; but a closer scrutiny shows us that we are all seeking the same end, namely, a view of the true Unity of Life.

A search of this kind has evidently been made with infinite pains by the author of the papers which follow, and it becomes a great pleasure to put them into this form, by his permission, that others may enjoy and profit by his conception of the essentials of the Unity of Life, embodying, as such unity must, an all-embracing Oneness of purpose and expression.

Disclosed in certain phases of experience and observation, this ideal Oneness has become a source of great strength and satisfaction to the author himself, and also by delightful demonstration, to

THE EDITOR.

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A truth is a truth no matter by whom discovered.

TRUTH.

A truth goes out of mind—
A truth comes in,
Elbowing its way to our relief—
A greater pushing out a lesser.
Evil can never take the place
Of good save for the moment.
The light at last will chase away
The gloom and usher in the day.
With slow or rapid stride,
As we discern the truth,
We move toward better things—
A broader, grander life—
To final triumph.

“Only it is to be hoped that by patience and the muses’ aid, we may attain to that inward view of the law, which shall describe a truth ever young, ever beautiful, so central that it shall commend itself to the eye at whatever angle beholden.”

—EMERSON.

THE UNKNOWABLE.

Do ye know who here invites
Is the same who there requites?
In us stirring up desire,
Lighting a celestial fire
Which gives promise of success
Toward which our spirits press?
'Tis a selfhood all embracing,
Without you and me effacing:
An ethereal atmosphere
That doth everywhere appear,
Energizing, penetrating,
Filling all, each part invading:
Thus the spirit from above
Wraps us in a robe of love.
All the cosmos permeating,
Making all and still creating.

Of itself most freely giving
Unto everything that's living:
Organizing and arranging
For free motion—for a changing
Everywhere, without a pause,
By undeviating laws.

Hid are these tremendous forces,
Moving smoothly in their courses;
Comprehensive in their plan;
Little understood by man.
Through sense avenues man draws
Faint conception of the laws,
Reasoning as best he can
On the universal plan.
But beneath the conscious mind
Is a realm in which we find
Rootlets of the things that be,
Hid from all eternity,
From which we draw intimations
Of the deep—the true—relations
Between all the things that be,
Making a great UNITY.

**From
Now
Onward**

I want the latter years of my life to give evidence that I have developed beyond the point where the scorn and envy of the World can oppress me, and that I stand to declare the truth without fear.

I want my life to be like the sea on the day succeeding a storm, when the waves pulse in soothing rhythm upon the shore. It is no longer tempestuous and menacing, but sublime. The waters do not cast themselves upon the beach as though angry because their further progress has been stayed, but as though by kisses of love they would draw the glistening sands to their bosom. A scene like this is full of grandeur and beauty. It is giant strength soothed by the touch of love.

LIFE IN EXPRESSION.

All nature is alive with action. Moreover, I can readily accept the theory of the Unity of all things, so that we can truly say that ALL IS LIFE. Things differ in manifestation but not in essence. They constitute a Perfect Whole. Our vision is limited. We move in a little round. The Cosmos cannot be comprehended even in thought ; but we can readily conceive it to be one Grand Universe made up of many parts.

Power of Mind

We have but to glance at phenomena to learn something of the power of mind over the life forces ; and it is the Universal Mind that gives

to "Nature," as we term it, its true energy. It is that same All Mind which has constituted the Cosmos, as we see it, and of which we ourselves are a part. The kinetic energy of mind as expressed in thought discounts all other phenomena. It is the dominant factor in this world of ours to-day. Mind has built the body after its own ideals, and shall it not best minister to its own requirements? It is the very essence of all energy.

Life varies in quantity, rather than quality, of manifestation. The plant moves as it is acted upon by the surrounding elements and by intelligent man. Certain flowers and plants manifest a degree of what looks like voluntary movement. The animal moves under the impulse of his will, but he moves within limits. Environment greatly circumscribes his action. Man enters and brings him under control. Man's voluntary power reaches further. His limits are extended.

Life — unseen, tremendous life — manifests more fully in him. He finds himself capable of self-government and self-development, under volition. He is clothed with marvelous power.

He can will and do in an astonishing way. He has learned some of Nature's secrets and finds himself able to control and utilize the natural forces about him to a surprising degree. He is asking: "Where are my limitations?" In him life manifests most fully. But man does all this through *Thinking*. The supreme manifestation of life is *Thought*. Men differ among themselves chiefly in their power to think. The more *intelligence*, the greater measure of *Life*.

**Character-
istics of
Mind**

The distinguishing characteristic of matter is form. It has shape and size. The distinguishing characteristic of life is not form or size, but something that does not appeal to the senses in a direct way. It cannot be seen, or tasted, or felt in the ordinary way. It requires an exceedingly refined and sensitive medium through which to manifest, and a special collection of cells has been made for that purpose. This aggregation as a whole has been called brain, and the manifesting

entity is Mind. Mind conforms to the terms of matter only in expression and for the purpose of adapting itself to our bodily consciousness. Mind itself is of spiritual essence and can occupy neither time nor space. These things should have most attentive consideration, since they have an essential bearing on the question of physical health and happiness.

There is great delight in the study of mental science. It is as entrancing as traveling among the mountains where we catch panoramic views of cliffs and crags, of peaks and precipices, of deep cañons and fertile plains, reflecting back in ever-varying shades and brilliant sparkle, the prismic colors of the morning sun. The Infinite pervades all and we rejoice in the numberless expressions of Him that are revealed to our consciousness.

**Mind
and
Body**

There is an intimate relation between mental and physical phenomena. The modern philoso-

pher insists upon the unity of all things. The *rationale* of medicine is more or less interwoven with that of theology and ethics. He who resolutely submits his theories and practices to strict censorship, will for a time find himself "at sea." There ensues a period of knownothingism. Old foundations slipping away leave him stranded. But, if true to himself, he will soon get under way and will ultimately luxuriate in a sense of clear concepts and true convictions.

It would do us all good to reason more, and we should give one another the utmost liberty along rational lines. What we seek is TRUTH. Truth alone can make us free.

Life

Life embodies itself in various expressions of the same Whole, communicates form and is responsive to individual direction.

Life is a phase of Eternal Energy and therefore indestructible. Thought is a mode of motion of the Infinite Life and possesses unmeasured

energy. Man as mind is a differentiated point within a series of circles forming an essential part of the Infinite Whole. He acquires a lasting specialized personality, constituting a noble sentient cell in a larger organism, which in turn is itself a unit in a series of comprehensive organisms. Energy is everywhere common; that is to say, it is always and everywhere one and the same, and it has a common stem through which and from which we all draw.

The individual Ego merely takes energy, works it over into every needed thing, just as food which is supplied in a crude state is transformed by the various organs and tissues, through the intelligent action of the various groups of cells, into both needed nutrition and vehicles of waste matter throughout the organism. An analogous action is seen in the conversion of energy by means of modern mechanical art into light, heat and motive power at will. In every instance the energy is primarily the same.

There is, then, one energy common to the whole universe. It presents itself to our senses

in forms of the utmost diversity, and individual expressions of it are given distinctive names ; but whether it manifests as gravitation or levitation, as anabolism or as catabolism, as electricity or as light, as prana, as sight or as thought, it is always in essence one and the same.

We speak of wasting our energies when there has been an inutile action ; that is to say, an action which does not have a share with other acts in the achievement of some definite purpose ; but we mistake in using such an expression. There is no waste. All energy is conserved. Whether a thing is serviceable or not is not a question of absolute, but of relative truth. There are degrees of value attached to every act. One act may answer but a humble purpose, while another is immensely serviceable. One contributes but little more than valuable experience, while another carries with it not only experience to the doer, but a wealth of true helpfulness to many people. Every event of life has a meaning and we err in accrediting what appears to be a useless action to the rubbish pile.

Will or volition is an action of life force, becoming dynamic through thought, the rays being sent to a single point or to a series of points, by the mind thus focusing energy.

Thought can be evoked by man at will, and his will has the power to give it direction in the human sphere.

When people become more familiar with the regenerative power of thought they will cease worrying.

We learn to exercise faith, or will, or attention, by *exercising* it; and the law of development is the law of facility proceeding from use.

Man in his multiple expressions, in soul and body, in his mental and somatic aspects, is merely an embodiment of Absolute Energy.

Mental Relations

The mind, as well as the body, casts a shadow.

The fundamental truth that man has an autocratic power over his body ought to be inculcated early in one's education.

The mental is superior to the physical and the spiritual is superior to the mental ; but the law of the higher does not abrogate that of the lower : it emphasizes it. The secret of harmonious action, and therefore of absolute health, is found in perfect co-ordination and harmonious reciprocity between them.

The superior possesses marvelous power over the inferior, but the former cannot change the laws under which the latter exists. For the purpose of utilization it has undeniable control. Its will is law so far as synthetic action is concerned ; but the mind cannot change the fundamental conditions of physical existence.

That which is born of the flesh is flesh, and has its own conditions of existence, serious infraction of which means disintegration, no matter what the attitude of the power within us. An equable, a calm, a hopeful frame of mind growing out of an abiding faith in the beneficence of life, is deep-acting in its preservative effects upon the somatism and constitutes by far the best prophylactic against the inroads of disease. Granted that man is mind and has a right to demand per-

fect obedience in the physical expression of his powers and qualities, we shall find the body subject to traumatism from occurrences which are beyond direct individual control.

Despise the body if you want to get out of it ; but I advise you to cherish it and be well and happy. The body needs wise utilization rather than inane denunciation.

What we call spirituality more frequently proceeds from our emotions that have their tap-root in physical sensation.

Put into daily life much of feeling, regulated and utilized by mind.

By getting the most out of life do we best prepare for death.

Fullness of life here, then, is best secured by the use of all means at our command. The exalted ideal toward which we should strive, though we may never reckon ourselves as having fully attained thereto, is a harmonious and true balance between the physical, the mental and the spiritual forces of our complex nature, and a continuous adjustment of each to shifting environment.

We are to come to a realization of our great-

ness and claim unlimited power over our objective environment. In other words, realizing the beneficence and meaning of true existence we are to train and discipline our forces so that they shall always minister to our well being. We are to bring our imagination into constant subjection so that it shall be our servant instead of our lord.

Now, while the Universal Intelligence does not directly interpose to correct processes which, if allowed to go on, may prove most harmful to human health and life, as well as human comfort, it does, through intelligence as expressed in man, favor their correction. We may accordingly say that man discloses his high birth and nature by such corrections.

**Law
versus
Law**

Law left to itself—that is to say, law not given specific direction by the intelligence resident in individual minds—acts in a blind way, having, to be sure, a general trend given it by the Cosmic Intelligence, but a tendency that appears to ig-

nore particular individual needs and comforts. It may ever remain for man, as an impersonation of Infinite Intelligence, to learn the action of forces, to fall in with the general purpose, and to modify, if he will, the details of action through a wise use of one law to inhibit, for the time and for specific purposes, the action of another. It is by so doing that he rises to the dignity for which he is designed and discloses his divine origin with the heritage attached thereto.

Individuals have an inalienable right so to avail themselves of countervailing laws as to turn Universal Energy into channels calculated to protect themselves and others from the action of forces that might destroy, thus demonstrating their divine nature and superior power.

Realization

The man or woman who has awakened to a realization of himself as an individualization of the Cosmic Mind, and recognizes in himself a process of differentiation or modification of Pri-

mordial Energy, is capable of exercising tremendous power over those who have not yet reached an equal level of recognition. Accordingly he stands for a Deliverer—a true Savior of many. The difference between those who have arrived at a state of realization and those who have not, becomes at once manifest in individual life and action. We determine the nature of the man by “the signs following.”

When we speak of realization, the uninstructed do not understand us. To them all this talk is mystical and mysterious. Realization of what? I reply, “Realization of our identity with the Cosmos—the Infinite Mind—the Divine Energy; realization that the individual is but differentiated Divinity, that we all are but diverse expressions of the very God, and hence possessed of transcendent power. This has ever been true, but only the few have risen to its apprehension. Those who have done so the world recognizes as prophets, teachers, healers, saviors.”

*“But by the necessity of our constitution,
things are ever grouping themselves according to
higher or more interior laws.”*

—EMERSON.

UNFOLDMENT.

To every soul benign unrest is given.
The paths we tread to-day do not suffice
To fill our rising, longing selves with peace
For days to come. But every morn we seek
New paths. . We crave delights we have not
known.

To-day we find the way bestrewn with flowers ;
The skies bend over us in love ; the birds
Sing notes that thrill ; all nature makes us glad.
But when the shadows deepen into night,
And the soul strikes the balance for the day,
A deficit is found that makes us sad,
That 'neath to-morrow's sun we would o'ercome.
And thus it is from sun to sun. On, like
The rustic youth who seeks the rainbow's rays,

We fly in vain pursuit of joys before,
Nor rest content with what we now enfold.
Man's spirit bids him on, and on, and on,
His feet cannot find rest. They will not pause.
New hopes allure : the future beckons him.

Nor are the paths delightful all the way.
He finds them oft beset with ugly thorns,
And oft begirt with hanging walls, with deep
Declivities that yawn their hungry mouths,
Inviting him to swift and certain death.
'Twas ever so and ever so 'twill be.

If we but catch the meaning of unrest :
If we but learn why man, unsatisfied,
Moves on with longing eating at his heart,
'Tis well. It has a meaning deep and broad.
Man is unfolding, as the sturdy oak
Unfolds from the small acorn, or the rose,
In all its grace and sweetness, from the bud.
He cannot be content to rest supine,
For voices hail him from the unknown and bid
Him hasten on his way to loftier heights,

To more abundant life, to fields where he
Can best fulfill his destiny and serve
His fellow men. To halt is but to die
By processes that eat the heart and sap
The streams of life till they at last run dry.

The soul is here shut in a house of clay,—
An inn upon the road to fairer climes.
Its beauty here is hid, its power unknown.
In truth, Soul is the very man—the Self.
The outward form that the eyes look upon
And call the man, is but his envelope :
The Ego is unseen, invisible.
The eye, with its dull sense, sees not the soul,
Though it is here in all its majesty.
Things seen, live but to fade and pass away ;
While those unseen, with energy divine
Renew their powers and live eternally.

The life of sense is but a stopping place
For the true Self, and hence man cannot rest
Content with things that last but for the day.
“Forward!” the Ego cries and moves apace,

Halting but to imprint a helpful touch
Upon the passing scene, and to enjoy
But for the nonce, but yet with grateful heart,
The pleasures time affords, and then away.

'Tis well, 'tis well that man be not content ;
'Tis well that he pass on, with feverish haste,
Toward the unseen, the unknown, the unknow-
able.

This is no quiet harbor, no retreat,
Where he would e'er remain in weak delight.
Without regret he goes, knowing full well
That better things, and true, are just ahead.

“But we need not fear that we can lose anything by the progress of the soul.”

—EMERSON.

TRUE KINSHIP.

Soul answers soul.
There is a kinship deep
And true and broad ;
A kinship special, far more real
Than that derived from common parenthood—
Spiritual, essential, pure—
That binds and holds.
Let cynic prattle and let carper rail,
Such ties to be respected are,
Rejoiced in, loved.

Nor is such kinship due to self-same moulds ;
It springs from matrices
Diverse, unlike, forming antitheses,
Mayhap, in general forms and features.

The souls that come the closest,
That fill the mutual longing,
That touch us at the points
Of chiefest needs, supplying what we lack
And rounding each to make a perfect whole,
Are counterparts, not likenesses.
The one is but a section,
Incomplete, inert, impotent,
And owns a kinship true to few,
Perhaps to one alone of all the host
It elbows in the rounds of daily life.
Brothers and sisters such,
Companions, comrades, affinities,
Lovers ideal, faithful, helpful,
Heaven-made, God-joined.

*“Nature uncontaminable, flowing, fore-looking,
in the first sentiment of kindness anticipates al-
ready a benevolence which shall lose all particular
regards in its general light.”*

—EMERSON.

MYSELF AND MY NEIGHBOR.

Man alone appears to understand that there is a Divine Unity in the endless variety and that injury to one is injury to all. So that it may be fairly said that in man is most clearly evinced the Divine principle of love, which cements and unifies all life. Apart from this, Divinity appears to be ruthless, indiscriminating Power.

Taking such a cosmic view of existence now and then, cannot fail greatly to modify our conceptions of the general purpose and ultimates of life along with its responsibilities and duties. Inasmuch as the general purpose as it is related to larger effects and as it involves the particular interests of the Perfect Whole, ever has been and ever will be, in the main, well subserved by the

units which compose the Grand Whole, it must be true that the component units themselves cannot go far enough astray in sufficient numbers to do serious injury. The onward sweep will not be much retarded. This being true, and the real purpose and design of the Whole not being known to the units any more than the individual cells of our own bodies are cognizant of the design of the whole body, the true basis of ethics is found to be the conservation and utilization of energy with a view to its constructive and administrative, its generic and specific effects.

It remains then for each of us to act in his own sphere in accordance with the dictates of wisdom, as he is able to draw it from the universal storehouse, and, of course, with due respect to his associates and the world at large. Let him follow the general bent of his own natural impulses as modified and directed by mind, without fear, without friction, but with independent and resolute spirit. What he needs for suitable functioning is always at his command. Let him know that he is essential to composite completeness,

but that faulty individual acts, so long as his conduct in the main conforms to a true design, will have no appreciable effect on the general result, and will merit and receive, along with others, the "Well done" of the Great Judge.

Men and women of intelligence should call no man lord and master. Is one an employe? He can render far better service by maintaining a spirit of freedom. It is the willing service of an unfettered mind and a self-controlled body that is efficient and satisfactory.

Is one a lover? He will be the more agreeable, patient and enduring lover, whether married or single, if he feels his independence and makes his oblations at the shrine of his gentle goddess, impelled thereto by no sense of obligation or duty.

The only true bands of love are those silken, unseen ones woven by invisible fingers. Love cannot be owned any more than can the sunlight.

Every life must reach "a new birth" before it goes into the true "Kingdom of the Heavens," which is the Kingdom of Spirit. That new birth is realization of what we are by birth, namely,

divine beings—realization of the power over ourselves, which is, therefore, the power to make of ourselves what we will.

“All things are ours.” I take this to be literally true, but we should suffer ourselves to endure a measure of restraint so as not to produce discord among those who are not raised to our point of view. We are owners walking among those who think they hold exclusive rights, and who in our beneficence we shrink from offending. But those things that we need for suitable living and development, mental and physical, we may appropriate without being guilty of theft.

Man is coming to a realization of his identity and power. He is beginning to know that he is one with Eternal Energy. All that he needs is at his command, and he is learning now to utilize his forces.

He is an heir apparent in training.

He is unfolding ever. Some day he will reign.

Be blind to unlovely traits in those you love and they will atrophy. Being quick to suspect them is the pabulum on which they thrive.

THE NATIVITY OF GOODNESS.

Travail falls upon us only when a nativity is at hand.

Gestation does not observe a definite duration. It may be long or short. This is more especially true on the mental and spiritual planes.

Events have their origin and development. They observe definite periods of incubation, determined by the vigor of the maturing process. But when ripe they are born. Whether an event is welcome or unwelcome, like many another child, it comes into being. And whether it prove a source of joy or of sorrow depends upon our attitude toward it.

We are often surprised at the progeny of our neighbors and even of ourselves. Out of the low-

er grades of society now and then comes a child of beauty, purity and talent. On the other hand, from those whom we think capable of better productions sometimes come children that blight society and shame their parents. It is all according to law. There is a true legitimacy underlying all such phenomena.

But people are too apt to believe that characteristics are unchangeable. "What is in one," they say, "will come out." The truth is that our responsibility is greater than we fancy. Not that there is any retributive action, in a true sense, but that laws left to act in an unmodified way will move in fortuitous channels.

Our part, as rational beings, is not to sit and speculate on the probable outcome, but to so modify conditions as to control results.

Births are always crises and they cannot be completed without pain. But pain is not unfriendly. There are great possibilities wrapped up in both the causes and consequences of crises. Pain may mean the dawn of some great good if we will but take it kindly. It is so as applied to nations. It is so with individuals.

We should not forget that products are as plastic in our hands as the potter's clay. We can make a vessel of honor out of an event, or we can make an unshapely and useless thing.

Then why not take events as they come and make them serve us? We can learn to turn pain into pleasure, evil into good, curses into blessings. Cast them into the crucible of mind and extract their values. There is often much pure gold in ores that look most unpromising. Nativity means suffering for the moment; and yet it is the promise of better things. We can make of the newborn what we will. Left to itself it may become a curse; but tended and guided, and consoled and educated and controlled, it may become to us a delight, and to coming generations a veritable leaven of salvation.

“For persons are love’s world, and the coldest philosopher cannot recount the debt of the young soul wandering here in nature to the power of love, without being tempted to unsay as treasonable to nature, aught derogatory to the social instincts.”

—EMERSON.

RECIPROCITY.

Love is reciprocal. Love for another will secure return ; but the response may be feeble and unsatisfying. A rich deep note awakens harmonies in a faint high one and sets them vibrating most hysterically ; but we could hardly expect a like degree of effect to be wrought within the greater by the lesser.

It is only when one's whole being is touched by energy in suitable volume that an adequate response is elicited.

When once the primary effects of a new love wear off, when the tongues of flame cease spasmodically to rise, it is then that the steady, munificent, energizing glow of the divine passion mounts to its height.

The love of later life has been aptly compared to live coals, and that of youth to the unsteady

glow of a rising and falling flame. So they really are. The latter is unreliable though often intense; the former is steady, unchangeable and dependable.

Love does not have to be fierce and frantic in its expression to be genuine. Give me the sentiment that is the same to-day, to-morrow and in the years beyond; love that may change, as we see the coals changing to form new pictures while we look steadily at them with active fancy, but remaining a love that never dies. Our bodies continually change, they are repeatedly made over in a life-time, but they are renewed after their type and we at no time lose our identity. Just so should it be with deep sentiment. It may undergo modification, but it is not diminished as it assumes different phases. *It shall live forever.*

We say little about love, though our silence does not signify its absence. We sometimes say the least about things that are the dearest to us. Our choicest jewels we display on rare occasions. We are likely to declare under our breath sentiments that lie deepest.

*“So I will owe to my friends this evanescent
intercourse. I will receive from them not what
they have, but what they are.”*

—EMERSON.

WHAT THE WORLD NEEDS.

People of resolute self control.

Those who can say "No" and stick to it.

Those who will stand for right against all opposition.

Those who will do well every day's duties and live every day's joys.

Those who will not let one ruling thought monopolize their thought room.

Those who dare to follow their impulses and intuitions when not at variance with good sense, even though they lead to unconventional action.

Those who do right for right's sake rather than from fear.

Those with big hearts and warm affections, full of simplicity and energy.

Those who are exactly what they appear to be.
Those with souls on fire with love for their
fellows.

Men who are gentle with women, and kind,
though resolute, with men.

* * * *

Whatever you do, do it heartily as unto the Lord. Do it honestly, energetically, and it will be done under the Infinite approval. Heart and thought are what give character to an action. Earnestness makes us strong. Strenuously desiring a thing makes you receptive to it and to every helpful thing belonging to it. Such an attitude polarizes the mind most absolutely; and the stronger the desire, so long as it is still and deep and unwavering, the more negatively magnetic is the mind to the thing craved, and the more positive, and hence repellent to the things inimical to its acquirement. The action is positive and the result sure.

“No truth so sublime but it may be trivial tomorrow in the light of new thoughts. People wish to be settled; only as far as they are unsettled, is there any hope for them.”

—EMERSON.

PRESENT JOY.

Infinity enwraps us all.
We live and move
Therein. It is a prototype
Of our own love.

Infinite love, Infinite joy
In us break forth
In measure we ourselves declare—
Making our worth.

Then why not, with a cheerful heart,
A blessing find
In every passing hour ere it
Be left behind?

What lies beyond we cannot say—
We may not know—
Though we shall hope for a bright morn
Whither we go.

And yet, mayhap, the night will close
About our way,
And we sink down in deep despair,
Denied the day.

Then fear ye not to pluck a joy
From off Life's tree
While it is ripe, as ye pass by :
'Twas meant for thee.

Let us enjoy the fleeting hour :
'Twill soon be past.
Lay hold of all that's good and true :
Time does not last.

Nothing is secure but life, transition, the energizing spirit. No love can be bound by oath or covenant to secure it against a higher love.

MISUNDERSTOOD.

A princely soul, a man of heavenly mien,
Enwrapped in clay, that human eyes might see,—
“The word made flesh”—
Once walked the earth among the sons of men.
He had a message for the human heart,
Most full of joy.
He bore aloft a light to show the way.
He taught men saving truth and bade them live ;
But “they would not.”
His blood their hands embrewed.
Misunderstood. Misunderstood.

And that which to the lowly Nazarene,
With love so pure and patience long as life.
Was meted out,

Befalls the innovator everywhere.
The paths marked out and tenets early given
Cling most tenaciously.
The rabble may not scourge and crucify
The body, but they cut and lacerate
The mind and heart.
Brave souls, mayhap, and good,
Misunderstood. Misunderstood.

There was a woman, pure in heart and life,
Whom once I knew, enriched with every charm
Man loves to see,
Whom a wild youth made his by legal rite,
Though wholly blind to the true beauty which
Was there enshrined.
He knew her not, he valued not her worth.
She shrank from him unloved, unloving, like
A wounded bird.
So true, so beautiful, so good!
Misunderstood. Misunderstood.

Another, too, I knew of amorous heart,
Cast in a beauty mold, and rich in that
Which most delights,

Whose love was truly, though not wisely, given
To one unworthy of so rare a gift,
To be but spurned.
But still unchanged, unchangeable, she loved
Him who could ne'er translate to his own sense
Love's occult truth.
A love that wins not love falls back upon
And eats the heart like a voracious beast :
'Tis sad but true.
Pure soul, she did the best she could.
Misunderstood. Misunderstood.

There was a man of severe rugged cast,
But with a heart as gentle as a child's,
Living alone.
He ne'er had wed, he ne'er had been in love,—
The gossips of him said. The very truth
They did not know,
For he had loved, indeed had loved and lost.
And is it strange that, with lost love, the warmth
Had gone from life?
Up to the line he always hewed ;
Misunderstood. Misunderstood.

A lad, replete with all the boyish traits,
And with the spirit that in later years
Doth make the man,
Once on a time I knew, and so did you.
A son of Puritanic parents he,
Of bluest type.
Suppression was their creed, and so they pruned,
Only to find that stronger grew the root
Of low desire.
He grew not upwards as he should.
Not understood. Not understood.

Life at its best a constant struggle is,
And oft the heart grows weary with the strife
And longs for rest.
The point of view gives to each hanging scene
The fine detail that makes it what it is
To every eye.
What to my view is just, and right, and good,
Seen by another wears a different look ;
He thinks me hard, he thinks me rude.
Misunderstood. Misunderstood.

The world knows not the internecine war
Raging in many a breast that placid seems
And full of ease :
The war with passions fierce and strong and deep,
Not in themselves a curse, but bad when held
Not in by Reason.
The world knows not the triumphs won, but
marks
Alone the failures, the defeats, the routs,
Though few they be.
Such rise but to the lesser good.
Misunderstood. Misunderstood.

There was a Magdalene, long years ago,
Like many a Magdalene we see e'en now,
Not wholly bad.
Though shunned by women, and disdained by
men
In public, taken in, forgiven, by One
Greater than thou.
She offered no excuse, but he, divinely kind,
Won her to virtue's path by love, *nor feared*
To let her love.

Then why should love be misconstrued?
Now understood. Now understood.

Environment walls in the lives of all,
And often covers every open way
With a dark pall.
Many a worthy soul, of its vast powers
Held unaware through ignorance or doubt,
Sinks in despair.
To such we bring new hope, an anchor sure,
To hold them safe, until, the danger past,
They come to port,
Where bread from heaven shall be their food.
Now understood. Now understood.

Let Love go out to every struggling soul,
Weak with the weight of care, the strain of strife,
The ills of life;
And reck not any load beyond our aid,
Since Faith, with thaumaturgic power stops not
At any stint.
Condemning none, forgiving all, let love
Bear peace and help to every suffering one

Wherever found,
The acts of none be longer misconstrued.
Now understood. Now understood.

Ah, brother, sister, friend, let not thy heart
In judgment sit upon another's acts
Though they look base.
Thou canst not know how fierce the fight has
been.

In truth a hero may before thee stand.
Though now o'ercome,
Condemn him not ; but bid him go in peace,
With courage new to struggle with the foe :
Again to win.
With amplitude of might endued.
Now understood. Now understood.

“For, to the soul in her pure action, all the virtues are natural, and not painfully acquired.”

—EMERSON.

FEAR NOT.

God's plans we cannot comprehend,
And here shall never know.
There is a steady onward move,
An ever-restless flow.

Of God we truly are a part,
In Him we live and move;
We think His thoughts, we body forth
His very essence—LOVE.

A part of one stupendous Whole,
Of one far-reaching plan
An integer—'tis very true:
All this is every man.

My dear, it matters not so much
As you have sometimes thought,
Just how you order all your ways,
Despite what you've been taught.

The way we walk, 'tis very true,
Determines how the long
Life lines shall run, and whether they
Themselves be right or wrong.

But right and wrong are terms, my dear,
That draw their meaning true,
Not from the surface look of things,
But from a deeper view.

The One who put us here, 'tis sure,
Is kind and good as we,
And has a Father's heart that beats
In purest sympathy.

Let thoughts of fear be put aside ;
Assert thy birth divine.
For you there is celestial food,
For you there's heavenly wine.

And make not life "a vale of tears"—
A scene of care and strife:
For children of a royal line
Should live a royal life.

Oh, take not life so seriously;
Hold not each act and thought
So clearly under censorship.
With care be not o'erwrought.

But live in hope, and love, my dear,
Pursuing every day,
Without a thought of doubt or fear,
An ever-opening way.

*The true formula now is: "I AM, THEREFORE
I CAN."*

INWARD CALM.

Heed not the shadows of the day
Nor mind the roughness of the way,
 Brave soul of me ;
For in thee lieth all the might
And in thee dwelleth all the light
 Required by thee.

Let those whose narrow views of life
Fill them with constant fear and strife,
 In thee see peace ;
And let them learn that trust brings poise
And its associated joys—
 Unrest's surcease.

THE DEEPER SELF.

The Infinite

There is a central power in the universe, representing the combined intelligence of the several sentient units composing it, call that power what we will—God, the Spirit, the Eternal, the Father, the Absolute, the Perfect Whole, Life.

God is the indwelling motive of the unfolding life, an unaltering order acting and interacting through all that we know with a complexity which we cannot understand.

The Eternal Father, full of parental spirit, is fast taking the place of the anthropomorphic deity, full of whims and injustice, who has so long occupied the throne-room of our religious

faith. God is now near us, and in us, and we are one with Him. Accordingly, in asserting ourselves we are merely predicating *His* power. We have gone back in our faith to the idea of God held by the old heathen poet quoted by Paul in his Athenian speech: "In Him we live and move and have our being."

**The
Finite**

Once let the conviction settle into a man's mind that he is a son of God, vested with power consonant with the dignity of his birth, and he will rise, sooner or later, to his full stature of mind and come into that fruition of health and strength rightfully his.

The assertion of the "I" is what carries men and women onward toward the goal of their ambitions. Indeed it is the "I can" and the "I will" that fire the human heart to noblest and highest endeavor. The soul ever stands as a guardian of our interests, and if trusted, will avail itself of infinite resources to well discharge its trusts.

We are no longer "weak worms of the dust," but sons and daughters of the Lord God Almighty.

We are one with the Universal—the Absolute. We are God expressing Himself. Then where is the limit to our power? Shall we not say to all our ills, which are mainly the product of our own thinking, *Avaunt?*

Man's salvation from the agonies of fear lies in the control of his own reasoning powers. When he learns that nothing can harm him upon which he has laid his divine interdiction, he will no longer fear.

So-called evil itself is naught but lesser good, but good out of place shows a tendency to disproportionate growth; watch it carefully and let it unfold. You can train and modify the expression, giving it a wise bent, until the perverse character of the disposition is ultimately transformed into a thing of beauty and utility.

Prayer

There is a form of prayer that is at once the indication and source of power.

No man ever succeeded in begging success.

Would a man most surely attain the heights upon which the eye of his fancy rests, let him pray much but never petition.

The most ennobling and helpful kind of prayer is that of communion.

This is what Jesus indulged in, and it is what became the medium of his infilling and outflowing power.

When under the spell of fear, he cried out, as in the garden, for help; but the kind of deliverance for which he asked came not.

In returning strength he declared that no man could take his life or his liberty from him. He cheerfully laid both down. Volition came to his rescue and he died like a god.

“No man is fit to win,” says Bulwer, “who has sat down alone to think, and who has not come forth with a purpose in his eye, with cheeks white, with lips set, with palms clinched, able to say, ‘I am resolved what to do.’”

Prayer in the sense of petition is an indication of weakness. We pray less and less as we come more and more into realization of our inherent powers.

The general does not petition, but he commands. The strong man, sensing his power, says: "God is now near us, and in us, and we are one with Him." Accordingly, in asserting ourselves we are merely predicating His power.

We are to come to a realization of our greatness and claim unlimited power over our objective environment. In other words, realizing the beneficence and meaning of true existence, we are to train and discipline our forces so that they shall always minister to our good. We are to bring our imagination into constant subjection, so that it shall be our servant instead of our lord.

**Learning
the
Way**

What is best for us can be revealed directly if only we hold ourselves in the right attitude.

Let it not be supposed that the student of life's

deeper processes does not feel a blow as keenly as anybody. To be sure he is learning to cure the effects of injury and to parry the stroke of an enemy; but a wound in one is, for the moment, as painful as in another.

But what is the true procedure?

To take the whole occurrence, its trailing and allied events, and lay it confidently before the tribunal of our own subliminal Self, which is the Eternal Mind manifesting in us. And our purpose should be to leave it there for both temporary and final adjudication. In action we should follow the advice, not of our unguided impulses, our resentment, our jealousy, our fear, but the advice of the Judge to whom the case has been submitted. If out of this council-chamber should come the advice to deal a return blow, or to apply coercion, we should not hesitate to do our best.

Seeking the advice of profound wisdom does not necessarily mean submission to imposition, but means only a desire for good guidance. We should not hurry, though now and then it may be necessary to hasten. When the exigencies of the

case will not brook delay, we should do what seems at the moment to be best and never subsequently question the wisdom of our course. When there is no call for immediate action, deliberation and mature counsel of one's deeper Self is advisable.

Settle all questions concerning an act beforehand, and then never, never doubt the wisdom of it.

To do a thing in a doubtful frame of mind is to be condemned.

Much refining and analyzing of motives and acts that we sometimes indulge in is weakening.

What we are strongly impelled toward by our nature—our constitution—in the way of mental and physical supplies and exercises (experiences) is for us right, if kept under the control of good sense. So long as we are masters, and not slaves, it remains an engine of power and ministers to our unfoldment and happiness.

“All things are lawful, but all things are not expedient,” as Paul puts the truth. “Trust thyself,” says Emerson. The subliminal Self—the

greater Self—is the very God within us and to it we should respond. If we trust it and act upon its promptings we shall never err. Should we ever think that we have erred under such conditions, the very thought would be an evidence of weakness and loss of faith.

Follow your own guidance. Settle questions as they arise and do not continually be reviewing them. Never doubt the wisdom of the course followed, as that makes fallible, and hence valueless, all guidance.

I have learned from experience that a revelation of the wise course to follow in a given case does not always come in the quiet hour. I advise you not to question that the attitude assumed during that hour determines the disclosure ; but the communication of the wise course may not reach our consciousness until later. I have sometimes gone away uncertain of results, feeling my way, when all at once the true course has been indicated by some seemingly fortuitous event or spontaneous impulse. In any case the mind is to be left open to subjective impression. We may be

permitted to go to the very confines of a *denouement* and then be suddenly switched off in another direction, as was Abraham when preparing to sacrifice his own son. A sudden uprush of subliminal wisdom may at any moment provide for our feet a straight and safe way. And remember, however thorny the path into which we are turned, it will ultimately prove to be the wisest and best.

The only conference-hall where we can meet the Father and commune with Him is our own heart. There is spread the only festal board and there will be given to us the only specific intimation of the Divine will concerning us.

**Subjective
Care
of Us**

Some prefer to call one's great Supervisor and Guardian, "God," but in this connection I prefer to call Him the subliminal Self, the true Ego.

Observe how careful and conservative is this better Self of all our physical concerns, holding in view not only a purpose of continued utility,

but also of comfort. It is as though an omnipresent and kindly Power held our physical affairs in continual view, and were putting forth every effort to maintain for us suitable relations with our ever-changing environment.

If this degree of interest in our physical welfare is felt by the matchless subliminal Self; if our body is so tenderly cared for and so unfailingly aided in all the details of life, have we not reason to believe that the same Self, with its almost limitless power and its superhuman insight into human affairs, takes an equal interest in all that pertains to us? Is it not concerned in the matters of every-day experience, such as our choice of friends, of books, of occupations, our domestic affairs, our finances; all, in short, that pertains to our well-being and comfort on every plane of existence? Indeed, is it not certain that it is in complete charge of our lives? And if trusted and not pragmatically hindered, is he not sure to guide and protect and preserve? I believe it.

**Self-
Reliance**

Concerning self-reliance: Inasmuch as education consists essentially in learning to use our powers, both mental and physical, it follows that affirmations of a suggestive character, capable of instilling self-reliance, purpose and ambition, form an important part of the process. They are to education what fuel is to the generation of motive power. The engine is no better than a junk-shop, from the side of utility, until made to move by the invisible force of steam. But how is the steam to be generated without an application of the expansive energy of heat, which in turn can be secured only from the fuel supplied to the machine's furnace?

**The Law
of
Success**

We are positive to all negative things, and are, therefore, attractive to them

Only those things are negative to us that are below us in the three-fold scale of life.

Accordingly, in order to attract things we have to rise above them. To do this we must put ourselves under all-round training, spiritual, mental, physical, developing all our powers and thus “finding” the “kingdom.”

This explains why heated desire is repulsive to the very things we long for. Things that we are straining after are above us. To be sure we may get them, since there is a degree of attraction exerted by the negative upon the positive: but the law is not so pronounced; the attraction is not so **strong**.

This law of mind applies to money and every other thing. Thus we see that, would we put ourselves into a position to draw to us all these “creature comforts,” we must make ourselves superior to them by finding the level of better things, such as those of mind and heart. In so doing we seek first the things of the “kingdom”—heaven’s kingdom—which insures possession of all things below.

Is not this a solution of the problem of success? When thus related to things we have but to *take* whatever we want, for it is at hand.

He who would give to the world a grand thought or a beautiful artistic production, must see it and feel it all, bowing in mental adoration and warming with enthusiasm, before he can hope to present it impressively to others.

Poise

Being poised does not destroy our relish for praise or our dislike for blame; but it forbids great elation because of the one, and profound depression because of the other.

Stick to your own gifts; insist upon your own talent; be absolutely loyal to yourself; do not let others tempt or persuade you to abandon the calling your soul tells you is yours. Be true to your own convictions if you hope to develop and progress in life. The thoughts, dreams and inspirations that come to you are yours, they belong to you by the law that governs your particular existence. The dreams and aspirations some one else has made for you do not belong to you if

they conflict with what your intuition tells you is your calling. Do not try to adjust your eyes to another's vision. You cannot do it anyhow, with all your trying.

Calm

Strength

It is easy enough to be calm and self-controlled when trials are not in evidence and there is little to disturb our equanimity. There are fair weather sailors without number; but mariners who can go about their work deliberately when dangers menace, and smile in the face of a storm that howls destruction, are not numerous. He who can see his dearest interests trembling in the balance and patiently and expectantly await the outcome in faith, is the man who has himself well in hand. To be able to rise with a smile of confidence after a fall, to be calm when others are in seething agitation, to feel assured of ultimate triumph when every good prospect is obscured, is to be self-controlled.

To become disconcerted in the hour of trial is to encourage loss. In every contest with opposing powers, the unruffled speaker is the winner.

Discouragement is an evidence of discontent, and under its power the energies calculated to develop conditions of relief are hampered and hindered. It is a state of mind the very antithesis of faith, and we cannot exercise a saving degree of faith under its paralyzing power.

In a worthy cause discouragement was never known to be aught but a handicap insuring defeat. To say that we have faith in an undertaking, and then to become dejected over the obstacles met in its prosecution, is to negate our claims and to defeat our purposes. It is the part of faith to step out on seeming void, if need be; and when this is resolutely done, the seeming void is always transformed into solid rock.

When everything seems against us, and the heaven of our hopes is overcast with heavy clouds, the wise course is to aver our purpose and our faith the louder, and to pursue an even way,

absolutely unmoved by present menacing environment.

One of the chief reasons that men fail in life is not that they lack talent or opportunity, but, wanting pluck and perseverance, they halt at critical moments in the journey and are lost. This should be an inspiration to the timid and the faint-hearted aspirant, for while there can be no great excellence without great labor, neither can discoveries be made in any direction without a dangerous voyage on unknown seas.

**Trials
Helpful**

Furthermore, trials, instead of begetting in us, even for a moment, a mood of depression, ought to be received with gratitude, inasmuch as they furnish us the means of character development, without which we ever remain mere playthings of events. This is what Jesus meant by bidding his disciples rejoice when they fell into manifold temptation. Even when persecuted they were to

“rejoice and be exceeding glad.” It is only a strong character that can carry out such an injunction. What, rejoice in trial? Yes, that is the very time to rejoice.

To contend, to wrestle, to find occasion for putting forth our strongest efforts, these are what bring both the man and the nation to their fullness and completeness.

To shrink from trial denotes mental weakness, and let not those who do thus shrink think that they can achieve.

Character

It is character that counts. Wealth, position and education, without it, but make weakness the plainer and individual defects the more glaring.

Character is made of a material that needs continual renewal. It cannot be erected and then left with an assurance of its permanency. Like our physical energies it requires constant attention. Self-control is not contentment. It is not happiness alone that we here seek, but development.

Contentment with the present causes us to rest supinely, and is thus paralyzing in its effects.

We should be glad that a "divine discontent" lurks in the mind and spurs us on to higher attainments.

Nor is the attitude of discontent unfriendly to a development of present good. When looking for guidance and trusting it we must accept all things as in a sense divinely appointed. But many things serve a good purpose merely as spurs, and their salutary effects show not in calm endurance of them, but in strenuous efforts to escape their sting. Accordingly we should not rest contented in poverty, ill-health and suffering, but should hasten from them with all the energy at our command, though we never find the complete rest that a lazy soul craves.

GOD IS ALL.

A message to the soul
Is borne by all events
However hard their lines ;
And happy they who catch the meaning true.
Events of joy enliven us
And make the journey good.
Those of a minor note,
While for the moment hard to bear,
Inure and season us,
Thereby becoming, in the end,
A blessing true and sure.
Perpetual happiness makes soft
And weak our natures.
Prolonged adversity wears to the quick
And sometimes makes us sour and hard.

But we should not forget
That darkened backgrounds best bring out
The figures on life's canvas.
Moreover, 'tis the light and shade,
Widely distributed,
Which makes the scene
In all its beauty and perfection.
There is a rhythm—an up and down—
In all phenomena of life.
We should not want it otherwise.
Rejoicing in it, moving with it,
Creates a peace of mind—
A cheerfulness of soul—
A poise and balance making life ideal.
Let feeling rise and fall
In rhythmic time, as 'twill,
We still can keep our course
And move forever toward the goal
With steady nerve and cheerful heart.
To such a course should all our efforts bend.
Ah, most of all we need to know
The Unity of Life in all its forms.
He who diversities of power and

Discordances of interest sees in this
Vast Universe, in man and beast,
In heaven and earth, in flesh
And spirit, rises not unto the height
Of power he might attain. He is
Not masterful and strong.
While he who sees in all a UNITY
Of purpose and of plan,
With love pervading all,
Gets to the core of things.
He has no fear ; his faith can rise supreme
And bring him into harmony
With all creative and administrative forces.
*There is no discord in God's realm,
For God is all and all is God.*