

LIFE AND LAW

OR

Way to a Bigger Life

BY

GEO. ED. MAULE

FIRST EDITION

OGDEN, UTAH

PUBLISHED BY THE AUTHOR

1908

Price, \$1.25



Plin 0122.27

HARVARD COLLEGE LIBRARY

JUL 1 1914

**CHARLES ELLIOTT PERKINS
MEMORIAL COLLECTION**

**COPYRIGHT, 1907,
BY
GEO. ED. MAULE.**

**HAMMOND PRESS
W. B. CONKEY COMPANY
CHICAGO**

7955
102



Sincerely Yours
Geo Ed Maule

CONTENTS

PART FIRST

CHAPTER	PAGE
Introduction.....	9
I. Life.....	19
II. Law.....	33
III. Mind.....	41
IV. Evolution.....	50
V. Environment.....	60
VI. Education.....	67
VII. Thought.....	76
VIII. The Duality of Mind.....	84
IX. Chemistry of Thought.....	97
X. Psychology.....	104
XI. Some Aspects of Law: Law of Habit, 120; Compensation and Retribution, 123; Justice.....	127
XII. Mental Therapeutics, 129;. Mental Practice, 149; Psychic Healing, 154; Spiritual Healing.....	163
XIII. Hints on Life and Law: Inspiration, 168; Mechanical Thinking, 171; The Forceful Thought, 171; One May Exclude Suggestions, 172; Negative Souls, 173; Power of Adverse Forces, 175; How Thoughts of Others Affect Yourself, 179; How to Overcome Poverty, 183; Diet, 188; Singleness of Purpose, 193; Ethics of Suggestion, 195; The Soul's Relation to Gravitation, 197; Are Impressions on the Mind Indelible? 199; Vibration, 203; Immutability, 207; Opulence or Supply.....	211
XIV. Soul Development.....	217

PART SECOND

CHAPTER	PAGE
I. Science and the Church	253
II. Theology and the Bible	264
III. History and Biography.....	272
IV. Genesis.....	279
V. The Two Trees.....	284
VI. The Law and the Prophets.....	290
VII. The New Testament.....	300
VIII. The Gospel	311
IX. Conclusion	341

PREFACE

Not because there seems to be any dearth of books on the market, or lack of writers in the field I invade, do I offer this effort to the public; but the great need seems to be the presentation of this theme in simpler and plainer form. The complaint of many who might be interested in the advanced philosophy of LIFE AND LAW is that they get nothing to them tangible in what is offered them on the subject; that it is not written so a beginner can grasp it.

In this presentation the author lays no claim to literary excellence: is careless in diction; attempts to be easy and homely in style, and simple in phraseology.

The work is not specially intended to interest the professional man, the scholar, scientist or the clergy; but to the great mass of humanity in other walks of life—those who toil and also have other burdens of life to bear, but whose habits of life have not developed a capacity for thought concentration, and whose vocabulary of general use is confined to perhaps not many more than three hundred words—and to that other large class of people—possibly made up largely of the former class—known as the “unchurched” or those who are no longer interested in orthodox theology, it is dedicated.

Years ago, after having been sentenced to death by certain members of the medical fraternity after due consultation, I was rescued by the application of some of the principles of the WAY outlined in this work, and have since diligently pursued a study of the principles

and laws involved, and have largely demonstrated the truth of the philosophy herein set forth.

Though the knowledge gained by others is always helpful to the discriminating mind, early in my experiences in this line of study I was impressed that if the theory be true, one need not depend upon the discoveries of others for a knowledge of universal truth; that it ought to be possible to evolve it from the universal source direct, into, or through the mind.

Acting upon this theory, after reading a few volumes of what is now called "new thought" literature, which disagreed with each other, and with none of which I could entirely agree, I abandoned reading on the subject and sought for light in the silence, which when received, I largely proved through experimentation.

I have read no scientific works treating on this or kindred subjects; nor of such writers as Darwin, Spencer and others, and never had a work on psychology in my hand.

It is with no feeling of pride I make this acknowledgment, but up to this time have avoided reading for the purpose of better proving my theory.

As to whether I have been successful in my method, and to what degree, what I have attempted to set forth must determine.

In this writing my only references have been the Bible and dictionary.

I may say, so far as I have gone, and as this subject is concerned, I have WRITTEN MYSELF INTO THE BOOK.

If the reader experience only a measure of the substantial benefits I have received through a persistent practice of the WAY as herein outlined, I shall feel repaid for all effort.

GEO. ED. MAULE.

INTRODUCTION

< That a helpful motive exists, to some degree, as an underlying principle in all nature, is evident upon every hand. The existence of this principle suggests the grand process of evolution by which the purpose of individual life is subserved.

It is evident that the purpose of life is the progress of the individual; and as the plan is that of growth, all progress is made through development, which consists of combinations of smaller units to constitute the larger. In the plan may be seen community of interests, or that the individual is not entirely independent in any capacity, but is one of the units which united with all others, make up the integral whole.

Recognizing the need of humanity for a more rapid progress, that it may overcome its weaknesses by outgrowing its ignorance of self with all its train of vice and intemperance, which result in sickness, poverty and sorrow, I am impelled to write what follows. I take no credit and ask no praise for the impulse, because I recognize it as an inherency of life itself, and my effort is only in the direction of the fulfillment of its purpose. To one who understands the law of compensation this desire might almost appear as selfishness, for he knows that in every motive of helpfulness the soul itself is doubly benefited. If my motive were thus assailed, however, such accusation could scarcely be odious in the understanding that the fruition of every righteous act is found in reward.

To every one who has burdens to bear—and all have some—I would make known that you also have the power at hand, within yourself, co-existent with your own soul, to throw off the burdens, or at least to lighten them. This power you probably have overlooked; and it is one you began to develop as soon as, or sooner than you began to walk. It is the power to think and to utter your thoughts in what is called speech.

In directing your attention to this power of mind and suggesting some ways of making use of it, I shall be unconventional in style, in that I shall not avoid the use of the personal pronoun of the first person, and shall use that of the second person quite generally. It shall be done for a purpose, and at the possible expense of being considered immodest or egotistical in the former instance, and perhaps too familiar and confidential in the latter.

To explain the purpose I would call your attention to what is known as the magnetism of speakers. Perhaps you have heard an address by some public speaker which moved you to the depths of your soul. Your friend, who not being present, read the same address in print, could see nothing extraordinary in it. You were moved because you received the thought direct from the speaker to yourself, pregnant with the force of earnestness and fire of enthusiasm, while your friend got from the printed sheet only what the thoughts there conveyed, devoid of the force which accompanied them in the direct communication. From the written speech he got only the moonlight, which is the reflected light of the sun, and is without heat and actinism.

If I were to write vaguely, to humanity in general, though the matter written were the grandest truths,

the reader might get nothing unusual because of the writer's lack of concentration and direction.

In addressing you thus directly, however, you receive no mental energy or thought force from me. All your powers are within yourself, or come from that direction. If some one wakes you out of sleep it is not that he has transmitted to you any of his strength or force by which you become conscious of your surroundings. It is only that he has quickened your sleeping or dormant powers to action; all the power to act being in yourself.

In what is written here, though you draw nothing from the writer, the direct thought makes the more forceful suggestion; and, besides, there is reason to believe the effect in the mind of the reader is governed by the quality of thought of the writer; therefore, the effect herein is confidently expected to be continuous for good because of the life-laden character of the thoughts.

That it is unprofitable to read a great deal is admitted by thoughtful students generally. You often hear the statement, "He is a great reader; he reads too much." I have heard that the great Herbert Spencer was wont to say, if he had read as much as most people, he would know as little.

It is the thinker who evolves the great truths of the universe. If you would improve the condition of the individual you must lead or prompt him to think.

The purpose of what is herein directed to you is to awaken you to a perception of the soul's powers and possibilities; its position in the world and universe, and its relation to these and to its source.

If it were not that I believe I have discovered some things of vital importance to my fellow-men, I would

hesitate to write at all. If I direct your attention to anything new, you will understand that truth itself cannot be new, and that the word merely indicates the time of its perception. If, however, it be an old or long-recognized truth, I may clothe it in a new garb and show you how to apply it in a more useful way.

I shall call your attention to phenomena over and over again, even at the risk of being considered tiresome because of repetition. This becomes almost unavoidable on account of the plan of the universe, in its action, being from unity to diversity, and from diversity back to unity.

I shall attempt to be scientific in all of my premises and logical in my deductions.

I am not unmindful of the numerous volumes of scientific works which fill our libraries, and which treat upon the subject upon which I undertake to write, and which describe in detail and profoundly the many topics upon which I shall merely touch.

The subject under consideration being one which contains, embraces or comprehends all sciences or branches of learning, no one of these can be gone into exhaustively here, even were the author equipped to do so. Neither is it necessary for my purpose to go into detail, but merely to call your attention to the application of the forces which come under your observation every day, and with which you are familiar. Then I expect you to go with me as we follow the operation of these forces from the simple to the complex, and from the plain to the abstruse. The purpose in this is to lead you to think; to exercise your mental faculties, which is the only way to incite progress or cause mental development.

If you ask how this is to be done, my answer is,

THROUGH SUGGESTION. By suggestion I mean the making of an impression upon or in the mind. You hear a great deal, in these days, of mental suggestion, suggestive therapeutics, hypnotic suggestion, etc. These terms imply an impression made upon the mind of one individual by the mental energy of another through the concentration of thought.

Let us not stop with the idea that this is all that is meant by suggestion. If taken in its broadest sense, its scope includes all action and appearance. The invisible forces and the objects brought into the world by the action of these forces all offer suggestions.

Suggestion may be said to be the result or effect of language. This brings us back again to my reason for speaking to you directly and personally, that you may be impressed more forcibly by the suggestion. This, however, is only one kind of suggestion, or suggestion on one of its planes of action.

Primarily, language is the utterance of sounds which represent ideas. When it is understood by different mentalities what sounds represent the different ideas, they are enabled by these sounds to communicate ideas one to another. These suggestions reach the mentality of the recipient through the sense of hearing. These sounds may be represented by characters or letters and combined into words and sentences, which also represent the action of the mind of the writer. In the latter instance the suggestion reaches the recipient through the sense of sight.

All of the objects of nature stand out as characters or symbols of the ideas which are in the great mind, or universal realm of nature, or the universal intelligence. If they do not make suggestions to you and to me, it is because we do not understand the language of the communication.

For convenience I will divide suggestion into three classes, and will call the lowest order the first class; not because it is first in the processes of nature, but because it comes first in the individual experience. This class of suggestions includes all of those which come to the mind from without, or from the objective side. These consist of all impressions which are made upon the mind by what we see, hear, feel, smell and taste. You may call this class **OBJECTIVE LANGUAGE**. This includes, of course, everything communicated by speech, gesture or writing, and by inanimate objects and conditions, some of which may be mentioned: as the language of flowers; the story of wind and wave; the sunbeam's message of love, etc.

The second class of suggestions consists of those which do not come through the avenues of sense, but are received in the mind, direct from the minds of other individuals, and from other sources of secondary force. These are unseen, unheard and often unfelt, so far as immediate sensation is concerned, but the results to the recipient show that suggestions of this class are no less potent, though silent and unobserved, in their subtle action. Suggestions of this class are used in mental suggestion, in healing and hypnosis, and may be called **SUBJECTIVE LANGUAGE**.

The third class is on a still higher plane of action, more difficult to understand and more subtle and powerful in their action. This class includes all of the suggestions which reach the soul direct from the soul of the universe. If you will thus more readily understand what belongs to this class, you may call it **DIVINE INSPIRATION**.

In outlining briefly the position I assume, I offer it as a postulate, and leave it with later developments to prove its truth or falsity.

self evident

X I suggest to you that the universe is a unit: that all substance is one, both visible and invisible; that the substance of the universe is incessantly and everywhere active, and is the principle of life: that it is intelligent, therefore mind: that all action is thought, thought being the vehicle of phenomena: that law is the way in which the principle or substance acts, or is its mode of motion: that all action is vibratory, or that its general direction is as a radiation from the unit towards the diverse individuality, then a converging from diversity back to unity, thus allowing a continuity of action, or the completing of a circuit: that time and space have no existence, except relatively considered: that infinite mind is the universal creator, and that thought is the means: that man is a creator in the degree that he has the capacity to think: that language is the interpreter of thought and suggestion the means to that end: that man, being endowed with the power to think, and allowed to think as he will, † is gifted with the power to create according to his will.

✧ Now, dear reader, if this last be true, is it not a stupendous revelation? Can you speak material changes into your conditions and into those of your friends? Can you speak the glow of health into the pallid cheek, and strength into the halting, trembling limbs? Can you also speak success into the transactions of everyday life? Yes. All of these and more, just as surely as you can whisper peace into the agitated soul and joy into the sorrowing heart.

If these thoughts open up visions of transcendent power and freedom—beyond the wildest flights of imagination—remember that all action is in a way circumscribed by what is called law. It is this truth that furnishes argument for the fatalist. And for this

reason I deem it unprofitable to go right into the substance of our subject without first laying a foundation, and thus working according to the law of growth.

✧ You may consider yourself capable, or resourceful and versatile, but an understanding of nature's law shows you that you can accomplish nothing except you proceed in the way that is established, and which admits of no change.

To learn is to discover truth which is new to the individual; and this is progress or development.

There is a law of evolution or growth, and all growth must be according to that law. The growth of the mentality must be the same as all other growth. Growth being from the small and simple to the big and complex, you cannot be made to leap at one bound from your old ideas of material limitation to the boundless, complex and abstruse truths of the soul's possibilities.

You must build from where you are—from your present position—and your foundation will, at all times, be the sum total of your development.

How high can you reach physically? Only the full length of your body above the place on which you stand. From toe to finger tip, whatever distance that may be. If this is law, the same applies to reaching mentally. You can reach up mentally only the full distance of your mental capacity above its present degree of unfoldment. You must stand upon what you have built. Some one may tell you you can soar to all degrees of spiritual height, without waiting to develop up to them. You may so reach out and wing your way upward; you may catch glimpses of grand truths and experience flashes of great light, but the law is unerring. You cannot stay. You must return

to build your foundation before you need expect to remain in those heights.

Physically, you may reach higher with your fingers by jumping above your standing place, but you cannot remain. You must return and build your pedestal higher first.

Your own soul being the most complex of all known organisms, it is not profitable to attempt to learn its functions and its laws without first studying these same operations and the laws governing them where they appear in their simpler forms. It would be like an attempt to learn mathematics by beginning with algebra or geometry instead of primary arithmetic.

So far as we know, man is the highest type of expressed organic life, and the study of this type being our main purpose, we will consider life in some of its simpler expressions first.

A knowledge of the simpler forms will constitute a basis for our understanding, which we will build upon until we come up to man himself.

LIFE AND LAW; OR, WAY TO A BIGGER LIFE

CHAPTER I

LIFE

In considering this subject I call your attention to life as a substantial principle, and to the different aspects of that principle, according to the different modes of expression.

If you were to ask of yourself what life, as principle, is, you would probably be at a loss for a satisfactory answer. Yet you are as certain as you can be of anything, that you are alive. You are a living soul. This, then, is one of the aspects of life as principle. Life itself, however, is yet unseen and unknown. As a living individual you seem to have a span of life: a beginning and an end. This is wherein the living has reference to time and is made up of experiences. It is merely another aspect of life, and you may find many more.

The individual living soul stands out as the expression of the silent, unseen principle of life, and is its utterance, its language.

By living soul is here meant the mind and form, or soul and body, through and by the means of which the life principle shows itself or makes its presence known.

When you look upon the many living things in the world about you, apparently each with a life of its own, you are apt to believe there are a great many lives in the world, and as many kinds of life as there are different varieties of living things. This is true in a way only. While each individual of all classes of living things has a life, in a sense all its own, you will find that the qualities and attributes of life, wherever found, are always alike. This would indicate a common source or unit of life from which every living expression has come out. "Come out" and "expression" mean nothing more than assuming form, as life must at all times and forever be present in every atom of every living structure, and be its substance, energy and support. You may observe also that there is no place or time when life is not ready to manifest itself by bursting forth into expression in new centers of action, under favorable conditions. This points to the omnipresence of life as principle, and if it be the basis and support of every living structure, it may be the substance of the universe; and that which we call space, and which scientists have named ether, may be life, the grand universal substance.

In considering the unit of life, or life as principle, you must not lose sight of the fact that it is a something intangible and subtle in its nature; and that the only means we have of knowing of its presence are the material created forms through which it manifests itself. It then is by the phenomena of nature that we arrive at our conclusions regarding the unseen substance.

If you have an opportunity to study a man's acts and deeds, you may learn of his powers or capabilities and correctly judge his character. Likewise if you study the action and results of action indicating the

powers and possibilities of the life principle, you may gain a knowledge of the universal substance.

As has been stated, if it were not for the created objects we would not suspect the existence of a creator; or, it is the existence of the thing done that proves the being of a doer.

Probably the first grand truth of philosophy is that substance has being, and the second, that it is active or has motion.

While it may not be apparent to the careless observer, the universal substance is incessantly and everywhere active; and if it were not for this activity there could be nothing created or expressed; therefore no manifestation.

Life must also have the attribute of power or there could be no action.

In the various manifestations of life there are different kinds and degrees of activity, which by some are called *MODES OF MOTION*.

Your attention is called to some truths of philosophy which seem to be axiomatic. One of these is, that if you determine life to be the unit of substance, there can be no other; and all things whatsoever must be made up of that substance. Another is, if you find power to be the attribute of that unit, all power is from that source. Again, if you decide motion to be an inherency of the unit, all action has its first cause in that source.

Let us now take a brief view of the objects of nature to see how the forces of life are being applied. These objects have been divided by students into three general classes, each class being called a kingdom. A kingdom is a realm in which all action is controlled according to a certain method, by a certain power who or

which is understood to be the king or ruler. The three kingdoms of nature, so called, are, beginning with the lowest, the mineral, the vegetable and the animal. They are briefly and simply defined thus: stones grow; plants grow and live; animals grow, live and feel.

Nature's objects have been thus divided because of an apparent difference in the general action of each class. You may not have been aware of the fact, but everything, even in the mineral kingdom, is alive. It is of so low a degree of activity or motion that the ordinary observer is not aware of it.

Where cell life begins is the beginning of the vegetable kingdom, which indicates a higher order of life than that in the mineral. Cell life continues on up through the animal kingdom, but the division here between the vegetable and animal is the beginning of sensation.

If you look for a purpose in the life action, it will be found—if the action is lawful—in the result, which is growth or development.

Action or motion being the means by which life expresses itself, you may fail to perceive how life can be in the mineral kingdom of nature, wherein everything appears to be inert, inactive or without motion. It is, however, no proof that anything is without motion just because we cannot see or feel it move.

When we undertake the study of the higher planes of life, we soon find out how crude, dense and dull the functions of sensation are. The microscope reveals to the eye millions of moving creatures which are beyond the range of ordinary sight. Mechanical devices divulge to the senses vibrations of which they are oblivious when not thus aided. It is a well-

established truth of science that nothing is absolutely motionless.

The rock could not have come into existence without the element of life, and that force must be ever-present with it, or it could not be sustained.

You do not see the motion of the rock because its vibration is slight; its circuit long. It must be alive because it grows.

You may ask how it grows. The answer is, it turns to dirt or soil. You question whether this is growth or not, because you have understood this change to be the result of the chemical action of the elements—air and moisture, together with light and heat. Then I would ask if you can find any kind of growth, anywhere in nature, which is not the result of the action of these very elements, or some of them. But, you say, the changes in mineral substances are merely chemical changes and not growth. I would ask if you can point to any kind of growth which is not brought about through chemical change. The invisible substance being alike the life of the solid rock, of the atmosphere and of the water, each with its active quality, when brought together, bring about certain changes which result in growth.

When the solid rock disintegrates or is dissolved, we have the soil, which is then ready as a basis for a higher activity, which comes forth in the vegetable, having for its foundation the soil.

In the mineral kingdom the baser is ever that upon which the more developed rests; and the same is true all the way up through the higher kingdoms. From the rock comes the soil; from the soil the vegetable; then the animal subsisting on the vegetable, and on some of the lower orders of its own kingdom.

Now come into the vegetable world and take a hurried survey of the activity here. Take a look at this tree: the appletree, a familiar object and useful member of the vegetable world. From a small seed put into the ground, to which is applied heat and moisture, the activity becomes quickened in what is called germination. From the center of action comes upward a tiny shoot—a tender living thing, which, upon reaching the air and light, puts forth leaves and continues its growth. The tender shoot increases in size, sends out roots into the earth and branches in the air. In time the stem becomes hardened and is covered by a protecting bark. When a certain stage is reached in its development, beautiful and fragrant blossoms appear upon its branches. Do they appear as the harbinger of the fulfillment of the purpose of all the preceding development, that purpose being the production of fruit? Does nature really rejoice in the completion of all preparation for the accomplishment of the purpose? Following the blossoms, the fruit grows, ripens and falls; and in the story of the life of the tree, one chapter closes.

Did it all come from the little seed, through the active energy of life? Was the whole tree with all the leaves, blossoms and fruit which it would bear during the whole course of its life wrapped up in one small seed; or was it all in the great store-house of the invisible life principle, and the seed merely a small connecting link between this and some other appletree; or a miniature connection of a whole line of trees which had gone before, and a line which might follow?

Some simple deductions which may be made from the foregoing object lessons are: that a development or growth must have its beginning in some lower degree of development; as, the vegetable may come forth only

by having the lower, the mineral, to stand upon while its growth is being made. In the production of the tree, we find it has its beginning in the earth, and a safe anchorage is thereby maintained during the whole process of development. Its roots being for the double purpose of anchorage and support, and to gather moisture and other ingredients from the ground. We find also that all growth is upward, beginning in the denser and growing away from it; and from a small beginning, increasing in magnitude, which teaches us the law of evolution, or that life is progressive.

We here find that in life's processes fluids and solid particles go upward as well as downward, which points us to that truth, the knowledge of which is all-important to the individual existence: that the force of life or propulsion is superior to that of death, attraction or gravitation.

Further, we find purpose in the operation, the most apparent being that higher orders of life find sustenance in the blossoms and fruit which the tree bears.

In making the foregoing deductions, I would impress upon you that whatever is found in any department of action in nature will be found everywhere going through the same little act, in the same way; and that we may find the grandest truths in the meanest and simplest expressions.

The value of this lesson, to you, depends upon your perception of the tree's relation to yourself. Whatever of truth you discover in the phenomena of the tree is also true of yourself. In the two expressions of individual life, though one be simple and the other complex, there is only the one life and one law. May not the action in the tree be within your own life action,

as the complex is only a fuller expression of the simple? If this be true, what is your relation to the tree? Is its life action within your control? You answer "yes." By your knowledge you control its destiny. You may plant, cultivate and protect it; or, you have the power to destroy it. You would produce it by setting it in the ground where it could get moisture, sunlight, heat and air. If these with other helpful attentions do not induce a healthy growth, can you do more?

Can you SPEAK a more abundant life into root, trunk and branch? Can you, by your own utterances, increase the quantity and improve the quality of the fruit it bears? Can you, by concentration of thought, cause a vibration in the organism of the tree, that will protect it, in a measure, from the ill effects of drought and poor soil? Can you even suggest the generation of an aura for the tree that will protect it from frost? Why not? You have control of its physical welfare by your material treatment; why not over its invisible action by your thought which is more powerful?

If you have access to the whole of infinite life, are not its attributes your attributes, and its possibilities your possibilities? If so, can you not find many lessons of life in the phenomena of nature? Do you understand the language of the utterances of the great silent energy?

Can you find a lesson in yonder mountain, snow-capped and rock-ribbed? What do you see in the everlasting hills? Are they not the basis of all earthly things? Do they not silently teach the lesson of abundance, of fixedness or immobility? Are they the result and manifestation of the invisible energy?

You see here, at the base of this perpendicular cliff, a part of the great mass of rocks, piled high—reaching

the place of eternal snows—a tiny plant, perfect in detail, drinking in the sunlight and nodding in the breeze. Does it whisper to us of humility; and can we see in the beautifully curved lines of stem, leaf and flower the perfection of detail that would show to us that even in the smallest manifestations of life nothing is withheld and nothing slighted?

Do you observe force in the wind—in the mighty whirlwind—and in the strength of the sturdy oak to withstand the blast?

In yonder rose, blooming in the garden, note the beauty and fragrance—the poise of self-reliance, indicating a well-balanced character.

In yonder lily, mark the regal stateliness, the purity, the beauty and delicacy of the invisible principle.

In the flower garden, in the field and the wood; on the hillside and in the valley; by the roadside and in the meadow; in flower, leaf, grass, shrub and tree, read the story of the wonderful variety of forms of expression of the great life unseen. Note the perfection of detail, the symmetry and beauty; the delicacy of fiber in one instance, and the sturdy, rugged strength in another; with beauty in the blending of colors, and delight in the varied degrees of fragrant sweetness.

In the rainbow and the gorgeous sunset do we read the beauteous grandeur of the unseen?

Does the sun joyously, silently and regularly whisper anew to the soul, each day, the assurance of life's presence unfailling, and of intelligence and wisdom?

Note in the stellar systems, each with its own sun as a center: numberless suns and probably countless numbers of planets, located in space extending beyond thinkable bounds; all active; all moving—whirling through space: continuing in their course, and with-

out collision or interference. In such contemplation, are you not impressed with the boundless vastness, the limitless power, and the ease of control in the possibilities of infinite life?

If in such you perceive something of the possibilities of the universal unit, and can find your relation to the unit to be, that you are both of one substance, having a union of life and unison of action, may these, then, not be your own attributes and possibilities? Then, if any of these manifestations be irregular and imperfect, can you correct and bring out a better expression in them by speaking lawfully the language they attempt to utter? If not, you may not have learned all of the lesson taught in the inspection of natural phenomena. If you are not ready to do this, you still may be able to speak forth health and strength in your own body, and in the same way express other beautiful and desirable qualities as attributes of your mind.

NEGATIVE LIFE

Life, with all of its appearances, qualities, attributes and characteristics, has two general phases, one apparently opposite to the other.

In our consideration thus far we have examined only as to life's action for the purpose of development or growth; or, on what might be termed its creative side. To give poise or balance to the operation, there is continually present an apparently antagonistic force and activity, acting in the opposite direction. When the positive action has created and brought a thing into the visible world, the work is but half done. As it grew, particle by particle, day after day, month by month and year after year, as the case may be, a time comes when the structure must be taken down again, little by little, silently but surely.

The two aspects of life-activity exist at the same time and all the time, but while a thing is being produced the positive force is greater; though the negative is continually taking down, in what is seen as the falling away of worn-out particles in the material structure. Whenever the creative force is withdrawn or obstructed, in what is known as death or disease, the disintegrative continues until the structure is completely reduced to its former elements.

If you ask if both positive and negative are life, the answer is "yes." They are both life to the creative unit of intelligence, but to the individual, on the plane of duality, only the positive or creative action is life, the negative or destructive being death.

At the point where the creative action is wholly withdrawn, death of the individual takes place, and dissolution or decay continues, which is the action of the negative aspect of the universal life finishing the work.

Take another look at the apple tree. It grows old and dies. The leaves and blossoms have died yearly since the growth of the tree began. Did life cease to exist in them when they ceased to manifest the life of the tree? The point of separation from the tree was their death as leaves and blossoms. The predominance of life force passed from the individual to the universal; from the creative to the disintegrative; from the synthetic to the analytic; or from the building up to the taking down. The form of every individual thing must be dissolved, and each element of which it was composed must be released and returned to the great mass of its kind, in the store-house of nature. The leaves and blossoms decay: earth to earth, moisture to water, gases to air: trunk, roots and branches, all go through the same process.

The whole of the tree has finally gone out of existence.

Of the material form of the tree, nothing remains; yet a substantial something still exists. The very fact of its having lived has, in the invisible realm, moved life's position up a little way in its grand evolutionary march. Materially, it assisted in this movement by the support it furnished other forms of life, which existed upon the blossoms and fruit it bore. Though the tree has disappeared from the material world, it has left a substantial, yet intangible something in the universe, which cannot be lost.

As we find the two sides, or two aspects of life, in the tree, we can also find them in the mineral world and in the animal kingdom. The mineral evolves from the denser to the higher order, and under certain conditions the positive action is withdrawn; then it goes back to the solid and less lively. Thus all the way up through nature's work-shop may be seen the two sides of life's action; one building and the other tearing down as soon as the purpose is served.

In both processes, it will be seen that nothing is lost; and so far as the materials made use of are concerned, nothing is gained. Waters may be dried up and combustible matter burned; solids reduced to gases, and gases and liquids back to solids; yet nothing is lost and nothing gained. Water evaporated is merely held in suspension in the air as vapor. Solids reduced to gases still exist, though invisible. The action of fire in combustion merely liberates the gases and other elements, so that each may return to the place from whence it was taken.

There is gain, however, in the great purpose of it all; and that gain is, that in each process of life's evolu-

tion, the soul of each individual, all along the line, from the lowest to the highest, is advanced a little. Life has exerted its power, and no effort is lost in the economy of life's great cosmic process.

In summarizing from the foregoing brief inspection, we find that life has power, as it could not act without power: that if it were not active, there could be no result or evidence of life manifest: that it has, in all of its expression, the evidence of its basic truths—**BEING, ACTION AND PURPOSE**; and auxiliary to these, of intelligence and wisdom: of beauty and sublimity: of humility and beneficence: of everywhere and comprehensiveness, and of sustenance and control.

You may call it infinite life, or universal life: primal or cosmic energy: first cause, or supreme being. Not one of these terms will admit of duality, and if you find another substance having power, action and purpose, you have not yet found your principle, and you will fail to solve the problem of life correctly; for principle is the key which opens the door to knowledge, and by which rules may be formulated for life's true unfoldment.

If infinite life is the unit of the universe, so far as this world is concerned, man is the highest expression of that unit; therefore the highest institution of learning he can enter is that which teaches him of himself. If he would know the secrets of the unit of the universe, the supreme being, he cannot go beyond what is expressed in himself or through himself.

When the scientist wishes to know what a substance contains, he analyzes it. He ascertains of what elements it is composed—spreads out to his view its component parts, so he can study the attributes and qualities of each part, or element, together with its laws.

If man would know himself, he must subject himself to analysis. If he will but awaken, he will find that a beneficent power has the analysis already made and spread out before him: all of the lower expressions of life in nature being his own life, segregated and separated: all silently acting, each its part, showing to him its qualities and laws, that he may KNOW HIMSELF.

He could not be the highest order of life if he did not encompass, contain or comprehend all beneath him; and neither could he stand where he does, if only one of the meanest orders of lower life were missing.

By the highest order of life, is meant that species possessing the greatest power. If man has the greatest power, ought he not to dominate everything lower—all the earth? You say he does. Of the wilderness he makes the farm, the orchard and garden. In it he builds the city, and provides many means of convenience and comfort. He makes new waterways, and he bridges the rivers and inland seas. He builds great ships and sails them, that the products of different lands may be exchanged. By his power and skill, time and space become almost annihilated in the use of the railway, telegraph and telephone.

Yes. He has done all this and more; but are there other things, of perhaps more vital importance to him, which he has not yet learned to control? Has he annihilated disease, poverty and sorrow? Are they too, subject to man's control? They certainly are; and no one, however poor and humble, but can work in this field.

CHAPTER II

LAW

The word law is about as well known, generally, as the word life, and the word probably has as many meanings. With all of its different applications, however, the basic meaning of the word may be found in its fundamental application: in its beginning or unit.

The terms political law, with its divisions of criminal law, civil law, etc., and natural law with its numerous classifications, spiritual and moral law, etc., are merely different aspects of the principle of law, or its application amid different circumstances.

As before, let us determine what law is by its results. As law is an abstract something, we learn what it is by what it does. If asked what law does, you answer, law controls or governs. In a sense this is true, hence law is observed only in connection with action.

There are really only two classes of laws—man made and natural—and we will pass what are called man made laws for the present, and take a look at natural law.

If the chemist finds that two or more materials coming in contact with each other produce a certain result, he knows that anywhere, at any time, the same ingredients brought together under the same conditions will produce a like result. When asked how he knows this, he will answer, because it is the law, and law does not change. It produced this result once, and always will.

Law, as a governing power, will not permit any deviation from the one way. If we find deviation in our process, it is a sign we have not yet found the law.

When all aspects of law are traced to their starting point, all will be found to converge to a common unit, which will be seen to be WAY.

Life or substance is active because of power. Law is simply the MODE OF MOTION, or the WAY in which it acts. It appears to govern, because the action is always one way. If the action appears to be in one way here and another there, it is because the conditions surrounding are different; but it will be found to always act the same under like conditions.

To illustrate, I ask you to examine some of the aspects of law, beginning with one of the simplest, and the one we know the best.

What is that force which causes every detached material object to cling to the earth? "It does not have to cling," you say, "it just lies on the ground because it is heavy." But you have not explained what makes it heavy. It is the LAW of GRAVITATION, which explained is, that a substance is always attracted to a larger body of like substance.

You say a body is heavy according to its density. The main portion of the earth being dense, that which is nearest like it is attracted to it with the most force: stone more strongly than clay or soil, and they more strongly than wood; and thus on through the so-called lighter materials, or those which are less attracted to the earth.

While the law of gravitation is the simplest, and the one first observed by the enquiring mind, it can be traced through the universe of action, and found to be an aspect of BASIC LAW. It accompanies life's

activities continuously; and the force of gravity may be seen to be the counter-force, or the balance-wheel to the power of life: always preserving the equilibrium or poise in all of life's expressions; therefore, for present purposes, we will call it the opposing force to the power of life. We may decide later that there is no opposition to life, but from our present view-point, on the plane of duality, there seems to be.

The force of propulsion in the positive action of life is the only force superior to that of gravitation.

Gravity as a force, strictly speaking, is not law; but the way the force is applied is the law.

The force observed in gravitation is simply the power of life on the negative side of its operation; and the law of its action here is, that LIKE ATTRACTS LIKE. In the world of things, both animate and inanimate, this force is applied only in the taking down process.

When the life force is creating or building a structure, the predominance of activity is on the positive side of the operation, and on this side it has a way of doing the work, or is controlled by law, and it is the same law of gravity, but as the operation here is opposite to that of taking down, instead of like attracts like being the law, it is LIKE PRODUCES LIKE, OR LIKE BEGETS LIKE. In both operations the force is from the same source, and controlled by the same law: the only difference being their application under different conditions, for different purposes.

It is admitted by all students, that law cannot be changed, or does not change; and if you find something which appears to be a law, and is susceptible of change, it is not law.

In this connection, do not confound force and law. You will find forces changing in degree according to

the manner and rate of vibration, but law is unvarying in its methods. You will also find that some forces are essentially more potent than others. To illustrate we will use the force of gravity, because its action is the aspect of law that is best and most generally known.

For our purpose it is not necessary to go into an examination of the different applications of law as they appear in the different phenomena of nature; the object being to take it up in its ultimate, somewhere out in the detail of its action, and trace it back to its principle, or unit. When you see its way from circumference to center it will be easy to understand all the phenomena of law.

How early in your life experiences did you begin the study of law?

The little child, without enough of life developed to stand erect, has placed in its hand some small object: a toy, perchance a rattle. The power of life, or force of propulsion, causes the little fingers to close around the thing and hold it. Presently the hand relaxes its holding power, and what is the result? You say the object falls to the ground. What is the phenomenon of LIFE and LAW here? The toy, an inanimate object, was taken from the earth, and by the power of life—positive force—exerted in the little living hand, was held away from the earth and moved upward, downward, sideways and every way. In this the force of gravity is overcome by the positive, or life force. It is only while the life is actively applied, however, and gravity as an omnipresent force has not been destroyed for a moment, but merely superseded for a time by the positive energy. You will notice that just as soon as life withdraws its positive power, the object hastens to obey its law by going straight back to the ground.

This appears to be entirely a physical action, but here it is the same LIFE and LAW which we found in the preceding chapter, in which any action of life in the building process was accompanied by the opposite force in the taking down process—this taking down being the gravitation of each element towards the place from whence it was taken.

A good lesson in law may be learned from the stars. You see these bodies in groups, or systems—our own earth being an individual of a small system. This group has for a central body, the sun. There are groups, probably without number, in boundless space. Not many years since, astronomers located fixed stars or suns, far distant from our system. Our sun was said to be fixed, or stationary, but they had learned that all the planets of our system, except the sun, had motion. Whatever other motion they had, each moved in a great circular pathway, around the sun. Now it is agreed that the earth, with its satellite or moon revolving around it, and other planets of the solar system with their moons passing around them, the sun with its whole family, instead of being located in the heavens, is moving on in its own vast orbit, having perhaps for its central orb a sun millions of times greater and brighter than itself. And probably this greater sun, with all of its family of lesser ones together with the systems of each, has some other greater sun for its center, around which it, with all of its retinue, is ceaselessly whirling.

What is the power, in all this stupendous immensity? We know of none but life. What the law? These bodies move because life is active. Why is the motion circular, and not in straight lines? It is because there are no straight lines in truth, and in nature.

If you ever saw a straight line, it was because the line was so short that you could not detect the curve. A line, to be straight, must have a beginning and an end; or two ends. When you see all of any line, it will be found to have neither this end nor that, but to describe a complete circle. It is only the limited view that sees a line with ends: limited to only a small portion, or arc of the circle which the line truthfully describes.

What do we perceive in the action of the heavenly bodies? POWER, an attribute of LIFE; ACTION, life's vehicle of power; WAY, or LAW, which is always in circles; the smaller revolving about the greater. This is caused by the two opposing forces, which retain the balance.

By astronomers, these are called centrifugal, to fly from the center, and centripetal, to move toward the center.

The centrifugal force moves the body forward, and in a supposedly straight line from the center of activity; or, as in case of the planets of the solar system, away from the sun in a straight line. At the same time, the greater body, the sun, through the force of gravity or attraction, exerts sufficient force to create a balance; and the result is continuous motion in circular orbits.

Scientists now agree that the centrifugal and centripetal forces are not, as formerly supposed to be, opposites, but are merely different aspects of the same stress. This is an evidence that the more we know the truth, the nearer we arrive at one-ness or unity.

Do you perceive that the two forces observed in the action of the planets is simply the dual aspect of the life force, as seen in the tree, and which is in all nature?

It is also true of the action in your body, and of your mind.

In the simple law of propulsion and attraction, can you not see how, as one grows until he becomes greater than his fellows, either in fame or wealth, he attracts more of the same?

It is the unity of principle, and the simplicity of law, that makes it easy to understand the detail of action in the wonderful diversity of manifestation.

In the study of law, you cannot pay too much attention to the phenomena of natural law, for all laws, of whatever nature, are intended to be for the benefit of the governed; and, as we have seen there is a purpose in creation, which is the evolving of individual life from lower to higher planes, laws which govern these processes must be protective to that life and to its progress.

You have seen that the positive or creative force is superior to the negative, so that death and decay do not take place until the positive energy withdraws its power to an extent that it becomes less than the negative.

These two forces are represented in CIVIL LAW by what is termed JUSTICE, which has the significance of a perfect balance and is represented by the balance scale.

Whether or not the balance is perfect, the nearer to the universal law of justice the civil laws are made for the government of society, in nations or communities, the more conducive to the progress of civilization will they be. Any law made by man, which does not conform to the laws of nature, is faulty and injurious in the degree of its unlikeness.

If you stop to think, you will perceive that the great

and first purpose of all civil law is the protection of life and property of the individual, or of the governed. If one would destroy the life of another, the law intervenes with a penalty intended to restrain the act. If one would deprive another of his property, the law says "no." As that one has expended effort in gaining this wealth, it is the reward of his efforts and he shall be allowed to enjoy it. Justice says he is entitled to his gain. This is a decision which is in accord with universal law, as there could be no progress without GAIN, and evolution would not be.

Moral and spiritual laws are no different from other natural laws, or perfect civil laws—if such were possible—except that here the application is more within the mind, and both forces are here operative, so that the individual, according to his motives or thoughts, enjoys the gain or suffers the penalty which is administered by the swift and unerring justice of immutable principle

CHAPTER III

MIND

In the preceding chapters, where the position has been taken that life is the unit of power or force, it has no doubt occurred to you that a very potent factor has been omitted in the consideration of the source of energy. The power of mind and the energy of thought are so generally recognized and so well established, that mind as a power cannot be ignored.

If you fail to find mind to be identical with life, you will be compelled to recognize two powers, which, of course, would upset the whole theory of BASIC PRINCIPLE, or the doctrine of unity.

We found in all the manifestations of life, so far as examined, that the expression was according to an attribute of mind, in that it was intelligent. Also, that the growth of the living thing was from the simple to the complex, just as the development of the mind is from the little things, easily understood, to higher knowledge and understanding in the diversity of their branches.

In the diversity of things, we see only the result of the action of a hidden force, which we call life. By that result we are made aware, also, of an ever-accompanying intelligence, from the lowest order to the highest. Now, if we decide the power to be mind, we have a better opportunity to get at the secrets of life, as we, also, are mind, and the action of mind is under the direction of the individual will.

Do not overlook this. If it be true, which I do not doubt, that LIFE IS MIND, it is one of the greatest discoveries of any age. It brings all of the activities of life into the realm of mentation, and makes them subject, more or less, to the direction of individual will.

Ought not such a relationship bring the human soul nearer to its source, and wonderfully increase its power?

What do you say is the source of your physical strength? You answer "life." What the source of the energy by which your strength is brought into action or exercise? You say "mind or will." Then does mind, or one of its faculties, dominate the unit of power, or life? Your body is moved at will by your mind; therefore mind is the unit of power, and mind and life are identical.

Has every other body, or thing, a mentality of its own, through which its activities are controlled? In your own body, the forces of life are continuously active. By them the food is digested in one set of organs. In another it is distributed to every part of the whole system and is assimilated. Other organs secrete fluids which are made use of in chemical changes that are necessary—no part of the process unaccompanied by a high order of intelligence.

Is this all a process of mentation? If so, to what extent can it be governed by the volition? Possibly to the extent, or in the degree the individual will acts in unison with the UNIVERSAL WILL OR LAW.

We recognize the intangible quality of mind. Like life, it is invisible, and likewise a source of power: also it is always active. Like life, its continuously active character is not everywhere apparent.

It is not difficult to decide that there is no manifes-

tation of power in the world, or in the universe, so far as we can see, which is not accompanied by intelligence; and intelligence cannot be separated from mind. Then may it not be true that mind and life are one? One in substance, and identical in action, as they appear to be united in manifestation?

May not the mineral substances, which are called inorganic, have a simple mental structure through which the forces are applied? If so, in each of the individual things and creatures of the world all the way up through the three kingdoms of nature, there is a mentality; a center of organized mind, which in itself is a branch, as it were, of the grand trunk or parent mind of the universe—the unit of mind.

If it is admitted that mind is life, and life is mind, it follows that any law, or aspect of law, which is seen in connection with life's action is also the law in action of mind. As law is always the same, wherever you understand its application in any of nature's forces, you know how it applies to mental phases just in the degree that you understand the correspondence between the conditions compared.

If you understand that the tree gets its strength for development from within, or from the unseen realm, and the material of which it builds its form, from without, or from the things of the objective world, you may know that you yourself get your strength from within, or from the unseen, and all you get from without is the matter of which you build and replenish your body.

The mind of the mineral and the plant is the life of each; just as your mind is your life. And mind being an everywhere present substance, with power and activity, is the life of the universe.

If everything animate and inanimate has an organized center of mind in the unseen realm back of it, which is its individual mind or soul, in this sense there are many minds. Upon examination, however, it will be found that all this diversity of mind can be traced to a common source, just as all the branches of the tree can be traced or followed to the trunk.

The source or unit of mind must not only contain all of the individual centers of expressing mind, but infinitely more, as there can probably be no end to the process of evolution.

Take another look into the flower garden. Notice this rose. In the springtime the stem puts forth a leaf-bud, which opens out and develops a number of leaves. Later a rosebud comes into existence, which expands, opens, and we have the full-blown rose. What were the unseen forces which produced these phenomena? It was probably an organized center in the great mind of nature, which in the human mind would be an ideal, or thought creation. The force of mind being continuously applied, took materials from earth and air, changed and assimilated them and built the visible structure, which you see as the rose.

The whole plant may be destroyed, but not so the invisible type of which it is the expression. If the plant be destroyed, another can be produced in the same way, which suggests to us that the unseen structure is more substantial or less destructible than the material image.

Likewise, man, himself, has a form built according to an unseen plan or idea, which is more substantial and enduring than the material body. This is the soul of man, or the soul man; or, the invisible individual man, of which the body or form is the representative or expression of a portion or department.

If, by this time, you have received suggestions enough to create a belief that possibly everything is, primarily, of ONE SUBSTANCE and expressed by ONE POWER, according to ONE LAW, you may be ready to admit that wherever a process of creation is understood, it will be found to be the WAY or LAW of all creation. If so, I ask you to go into your own little realm of action, and there find the standard by which to gauge and verify the creation of the universe.

If you examine into the way you do or make anything, you will find the following to be the process: the mind must concentrate its energy until a center of action is established, then the concepts are formed according as the thing is simple or complex, until complete in detail. The creation is not yet complete until it is expressed.

To bring out the idea into expression, the mind makes use of whatever is required for that purpose.

If you decide to take a walk, the action of mind is a concentration, the result of which is the decision. The concept is complete, but as yet not expressed. The mind brings into operation its powers of motion and locomotion, which cause your limbs and body to move and to complete the walk.

When the mechanic builds a house, you agree that he must plan it first. He first builds it mentally, and completes it from foundation to roof. His operation of mind is identical with yours when you conceive the walk. He brings his mental forces together and concentrates upon his desire. The result is, finally, a conception of the house in detail. His creation is not yet expressed. It is not yet materialized, but is built of MENTAL stone, brick and wood. Material representatives of these mental elements may be taken

and filled into their proper places, and the structure is complete: it has material form. You now call it a substantial structure, still the mental concept may be the more substantial, because if the material house be destroyed the mental one remains and can be re-produced in materials.

In the two instances above described, the first is wherein you do something, and the latter wherein you make something. In both instances you may see that the processes are identical, only one is simple and the other complex.

If you were crippled in body, your act in walking would be a poor expression of the mental concept: also, if the mechanic were unable to procure the proper materials for the house, it would be a poor image of his mental structure. This may explain to you the cause of so much imperfection in the objects of nature—surrounding conditions not being favorable for the coming forth of the grand ideals which are in the infinite mind.

If universal substance is mind, there can be no other substance, which drives you to the conclusion that material substances may be mere crystallizations of mind, and are dense and visible, only because mind becomes slow in its action at the most distant point, where the quickened force is expended, and it begins the return half of its circuit. In like manner, steam is invisible so long as it is charged with sufficient heat to give to it its expansive energy; and can be seen only when exhausted in the air, when it is without power, like all matter.

If mind is the substance, what is called space is also mind, and there is some degree of activity at every point in everything and everywhere. This

leads to the conclusion that all action of mind is within itself, or within the actor. Also that the material expression is within the actor. Thus, your body is within your mind.

As all things are continually undergoing change, the force or power must be continuously applied, and the creature must be of like substance as the creator, as there is no other substance. Thus in the Creator the creature "lives and moves and has its being."

Do you remember that in the chapter on life, we followed the intelligent energy, which we now call mind, in the growth of the apple tree, and found the whole process to be a gathering of necessary elements from its surroundings, assimilating them, and forming trunk, branches, leaves, blossoms and fruit: then the dissolving process, and the return of each element to its former place, all action being circuitous?

Do you remember, in the chapter on law, we found the motion of the heavenly bodies to be circular?

No power could be had from the electric current if the conductor did not allow a complete circuit.

Looking upon all activity as being that of mind, notice how it has the circuitous motion. Beginning in the mineral kingdom, the denser, when exposed to the higher elements, are brought to a higher plane. Rock turns to soil, and when put away from the influences which caused this evolution, the soil turns back to rock. You may also follow a longer circuit—rock to soil, soil to vegetable, vegetable back to soil and soil back to rock. See a still longer, which takes in the animal kingdom. Wherever you go, you will find the intelligent energy moving in that way and in no other.

In your own body, all of the activity will be found

to be circuitous—a going forth and returning. The circulation of the blood and the process of breathing—inspiration and expiration—and all other action are governed by the same law. Larger circuits will be found to be made up of smaller ones, just as the atoms go to make up the molecules, molecules the tissues, tissues the organs and organs the system.

Do not overlook this principle of circles; for by it you may be able to grasp, or apprehend the great principle of eternity. By it you may be able to understand the subject of VIBRATION; of CAUSE and EFFECT; of COMPENSATION and RETRIBUTION, OR REWARD and PENALTY. In fact you may find it to be the basis from which you can interpret all law.

From what you have perceived in the foregoing, you are impressed with not only your close relation to the grand source of life and mind, but because of being a center of action in that mind, with enough development to voluntarily make use of its unlimited powers, you can speak forth or utter its possibilities.

You now think and speak health and strength into your body, and hope and courage into your soul. All these and more are in the infinite mind and are for your enjoyment. As you continue these utterances, you feel the increased volume of the current of life vibrating and tingling in your nerves and other tissues, and the light of joy creeping into your soul. You continue the thoughts of life unfailing, and against which there is no power. In this way you develop a lawful action of mind and body, which, by the law of gravitation, attracts to you other things desired. Your thought action attracts the forces of other successful mentalities, and thus you meet with opportunities to get above poverty and vice.

In your realization of one-ness with the infinite, health, strength and success come into your life, just as the sunlight comes into your room when you draw the curtains.

CHAPTER IV

EVOLUTION

Whatever of truth you may have discovered in the preceding chapters on LIFE, LAW and MIND will be found to be the truth of evolution.

Wherever you have found an activity, its method of unfoldment, or its general trend and direction, it must have been identical with the law of evolution.

There are many philosophies of evolution, the differences being principally in the source of power and the manner of application, rather than in the method of unfoldment.

My purpose is not to go into evolution as a science, but merely to examine briefly, that you may recognize evolution to be merely a name for the action and law, which have been the subject of examination thus far.

Whether it be in the changes which take place in inert matter, in the germination of the seed and the development of the plant; whether it be in the conception, birth and growth of the animal, or the development of the mind intellectually, morally and religiously; or of the growth of nations and peoples in civilization, it must be all according to one law, or method; and this is evolution. Thus you see, if you learn THE WAY, you have the key to all law.

For the theory of evolution to be true, it is not necessary that man, at one stage of his career, be a rock, a plant or tree, nor yet an ape. While the higher

planes of development seem to, and do depend upon the lower in a way, it is not that they come out of the lower; but rather that they come from the occult source of all things, out into visibility, and evolution is merely the way in which they come forth. A simple thing comes first, and is followed by another more complex; each expressing some quality of the great intelligence back in the unseen.

You may become better acquainted with the process of evolution by following the unfoldment of knowledge in the mind of the child. If the child study mathematics, he first becomes acquainted with the simplest expression in the science, which is the unit, or one. He next learns to consider the units collectively: groups them and calls it addition. He separates the groups and calls it subtraction. He finds that in grouping a great many units at a time, the process becomes cumbersome, and he learns to group them by groups, which he calls multiplication, or a short method of addition. In subtraction he finds the same difficulty; and instead of taking one group of units from another group, he takes a number of groups at a time and calls it division. With these little truths developed in the mentality, he is ready for other combinations and deductions of numbers and quantities, by which he can determine the relation one bears to another. The child just learning the fundamental rules of arithmetic cannot solve a problem in geometry or engineering: and yet, it may not be that the higher knowledge comes out of the fundamental rules or principle, but that these are necessary in the development of the higher. Like the tree; we may not say the tree comes out of the earth altogether, but that the ground is a necessary means in the growth of the tree.

If, according to the position taken, knowledge comes from or is developed from a great universal store-house of intelligence, direct to and through the individual mind, which is at all times united with it, why cannot the child, or any one, call up into his mind the higher knowledge, without first having developed through all the lower stages?

As the ground is the necessary means in the growth of vegetation, every development of mind must, according to the same law, have a lower—a ground—as a means to the growth; and if this were not true, evolution would not be true.

It is true the mind may get glimpses of truth, or flashes of light, beyond its stage of unfoldment, but if so they are not knowledge because not understood, and become useful only when the understanding is developed to that place. It is a truth of evolution of soul, that the perception reaches above or beyond the understanding.

By an inspection of the law of evolution, you may perceive the important truth, that nothing can come out of the great store-house of nature, for any individual thing or person, until it or he has developed a capacity to receive it. This may become a more important truth by changing the statement to the positive application: ANYTHING OR ANYONE CAN GET FROM THE UNSEEN REALM ANYTHING IT OR HE HAS THE CAPACITY TO RECEIVE. Lack of fitness to receive is all that bars the door to anything the heart desires.

Evolution in the plant may not be, that the whole plant is wrapped up in the protoplasm of which the cells are formed, and in which germination takes place. Rather it may be that more beautiful and perfect ideals stand ready in the unseen realm, and find

expression only as conditions will permit, or as capacities are developed in the soul of the plant, to allow more to pass through it, out into manifestation.

The tiny shoot does not produce the leaf, but provides a means by which the leaf may appear. The stem and leaf do not produce the blossom, but come before to prepare the way.

We can have no true conception of the beauty and fragrance of the ideal flower, which have become abridged, diminished and dwarfed in their struggle for expression in the midst of an unfriendly environment. See how much larger, more perfect, fragrant and beautiful becomes the simple little flower through cultivation; which consists of providing more favorable conditions, that the capacity may be increased to express more of the ideal flower.

If we look at evolution in the human soul, we see the fleshly parents, as father and mother, only as a means, or secondary paternity, by which the higher Father, or Source, evolves its or His own ideals and attributes.

While it is true that thought habits and characteristics of the earthly parents and their ancestors are transmitted to the offspring, and appear as legacies, other conditions of environment have a like effect; so that it may be true that so-called inherited tendencies are the result of the close association of the environment made up of the combinations of mental and physical states, generally, in the ancestors.

We may find here what we found in the plant: that the body does not produce or evolve the soul, but is a means by which the soul may develop, within itself, or unfold the virtues of the over-soul.

As everything we examine points toward a unity

of source, with diversity of expression, we form in mind an idea of one grand Creator or center, which expresses all. Now, as manifestation indicates innumerable units, imagine the existence of a unit out from the grand center, or one of many smaller centers within the grand center, for each type of expression, or class of individuals, of all the kingdoms of nature. That unit must be so much more beautiful and perfect than anything yet evolved, that you cannot comprehend its full character.

You may get some idea of the possibilities in this unit or which may come through it, by observing how a certain production may be improved.

When you see and know the qualities of a specimen of potato produced by Mr. Burbank, and compare it with a description of the specimen first discovered in Peru, and when you look upon a wild rose, then upon a specimen of American Beauty or Marechal Neil, you gain some kind of conception of the possibilities of the unit or ideal, from which each of both classes came forth. As to how much better and more beautiful the ideal may be than anything yet developed, or whether it, too, is being evolved along with the manifestation, must be matters of conjecture.

Can you imagine a common origin for the wild horse of the plains with his vicious disposition and blunt sensibilities, and the thoroughbred with his intelligence and high-strung nervous temperament?

Here is a picture of a wild man of the forest, unclothed and savage. Probably your dog or horse is more intelligent, only lacking that development of the faculty of reason, which distinguishes man from the lower animals.

Here is the picture of a Moses: a teacher of mankind, a lawgiver and leader.

And here, a Jesus: the embodiment of the consummation of all law, in that highest and most beautiful of all virtues, called love.

Is there an ideal manhood, which under different conditions has found expression in these different personalities?

To illustrate the law of unity and diversity, look at the science of mathematics. If you do not see how all the things of the universe may come from one, do you see how all mathematical calculation can come from one, or the unit? Does it seem possible that all calculation, showing the relations between all numbers and quantities can be the expression of the unit? Two is different from one, only in that one is considered or expressed twice, and may be used any number of times to represent vast numbers; and yet, there is only the unit.

If you take up the study of color, you will again learn the same truth, when you see that all colors and tints of colors come out of the pure white: white being the unit.

Again: scientists tell us that the atom, that inscrutably small particle of matter, has in it all of the characteristics of the universe; and that all material things are merely multiples of the atom.

Every truth you learn brings you nearer to all other individualities, and nearer to your source.

If every class of things in the world has in the unseen realm a center of action, through which all the many individuals of each class are expressed, what must be the relation of all the lesser units to each other, and to the grand unit or source of all?

As the mathematical student becomes a master of the science, he necessarily has learned all of the

principles between the primary step and the place he occupies as master. If a single step were omitted, he would not be a master of the science. His knowledge is made up of everything from the plain and simple to the profound. He must comprehend them all. Likewise in cosmic evolution; if man is the highest expression of life, he must encompass, comprehend and contain within himself all of the lower orders of life in such a way as to dominate and control them; and his unit must be nearer to the grand unit than any of the others.

Your experience with materiality has so fixed in your mind the idea of limitation, that it is difficult to perceive the application of the law in the boundless realm of action. The limited or material is a portion of the unlimited, and your effort shall be to enlarge your perception and get the broader view.

When you are asked to give to every auxiliary unit or center an imaginary position, distant from the grand unit or source, as in degree you see it to be a manifestation of power, or what is called a high or low order of life: everything of a higher order containing all of the virtue of all beneath it, remember there is no such thing on the plane of mind, as getting OUT or AWAY FROM the grand center, or from anything else; as all are boundless on this plane, and thus always IN EACH OTHER.

Position, in these relations, means state of consciousness, or stage of unfoldment. Thus, the relation of man to all creation beneath is determined by degree of power. They must all be within his domain, and under him. Then what his influence over all things? He has the power to subdue them. This does not refer to the outward or material control, or subjuga-

tion, which is well understood, but through the more potent and far-reaching action of thought.

To do this he must, however, assume his rightful position. He must assume as high a type of manhood as possible and not take his position down among, and be one of, the things and forces which he would control. The greatest manifestation of power comes from a conception of being one with the infinite source or unit. If this position is realized the power of control is unlimited. As control comes only from above, if there be a unit of manhood, it must be above all other centers of action in the objective world, and they all subject to it; but it is subject to nothing but the grand center of all.

In the study of evolution, do not overlook the opposite aspect, which is called involution, and is the invisible half of the complete circuit performed by the active forces. The theory of continuous involution preceding evolution breaks down the barriers of limitation formerly put upon development, which confined it to what was involved at some time called the beginning.

With this understanding of evolution, the circuitous direction of the active forces, which is the universal law, is plainly seen. It is the continuous current from the source coming into the individual, who expresses it, and allows it to return to the source by the law of attraction or gravitation.

This involving of life and intelligence is inspiration; and is the natural and only way in which the individual does, or can, receive anything, even his very existence.

Inspiration is not for the few. Persons are not inspired by special dispensation of Divine Providence.

The law is no respecter of person. Anyone can receive inspiration as soon as his soul is fit to receive, and can receive as fast as he can express, or give it out. He is not confined to what he inherited from his parents and ancestors, together with what he gets from his environment, but at all times, as he will, he has access to the infinite supply.

Dear reader, you may increase your inspiration. You now perceive your relative position to your Creator, and to your fellow creatures. Being in, and forever enveloped by the all-power of life, intelligence and wisdom, you allow these to have full sway in both mind and body. You recognize the all-power to be the power of love, which is the quality of the growing, evolving power in the world; thus you feel a newness of life and energy in both body and mind.

In your recognized relation of one-ness with the source of life, power and love, you have no fear of adverse conditions or forces. This fearlessness you have established also by your understanding of the law, which shows plainly that all unfriendly environment, such as poverty, sickness and even death itself, has no power over you: that they appear only when you abandon your position of **POSITIVE LIFE** and submit to **NEGATIVE FORCES**.

You recognize the purpose of individual life to be the **PERPETUATION OF THAT LIFE**, and that all the power of the universe is in favor of that continuance. Thus you perceive that the supreme power is friendly to you for life, health and success; and is always at hand with an abundance of these, only awaiting your acceptance and acknowledgment; and you rejoice, now, in knowing this truth.

You feel secure, because you know, by the law,

that adversity cannot reach you so long as you look to the source of life for all.

You allow your soul to be a medium of expression on the plane of material things—or, you just begin to speak forth, or utter by word, by bodily function and outward deed, bigger love, better health, and greater success in everyday affairs. Because of the union of minds and the unity of all things, you may do all of this for your fellow-beings as well.

As you perceive the welfare of mankind—yourself—to be the highest desire of the Creator, and that everything is prepared for you, and all you have to do is to believe that out of the potentialities of your mind, supplied from the great mind, you may express all you require, or even desire, you say—think—“I am health: I am life:” until these are increased to you. And as success, riches etc. are the lawful result of living, you claim these for yourself, and thus soon find opportunities for supply.

CHAPTER V

ENVIRONMENT

The meaning of the word environment being that which surrounds, involves or envelops, it is all of that out of which active life is developed, together with that by which the growth is surrounded in all stages of its unfoldment.

Environment not only consists of material things, but conditions as well; and is made up of unseen forces, as well as of those apparent in the objective world. It is composed of both the abstract and concrete.

Because of there being two general aspects in environment it may be divided into two classes: the apparent purposes of these two classes being antagonistic or opposite to each other. I would suggest to you, however, that in this we are not examining anything new, but simply renewing acquaintance with forces, laws and phenomena, which we met in preceding chapters; and what we find to be the two classes of surroundings, and which seem to be opposites, are those same two forces, which, though apparently opposites, are merely the two aspects of one force and serve to retain the balance. In one place it appears as a going forth and returning; in another it is projection and attraction; in a third, centrifugal and centripetal; in still another, life and death, and so on.

By turning again to the growth of vegetation, we may get a lesson on environment. In a former chapter we saw that by putting seed into the ground. it

would germinate under favorable conditions. These were that it be surrounded by heat and moisture, when it would immediately begin its growth towards the atmosphere and light. Heat, moisture and light, then, constitute an environment friendly to life; while cold, drought and darkness are unfriendly surroundings.

In the higher or psychic, and spiritual realms, light takes the place of heat, and darkness that of cold; the difference between light and heat being due to the difference in the mediums through which the force is expressed; and likewise with cold and darkness.

Looking again at the surroundings of plant life, you see the farmer, as the snow and ice of winter disappear and the rays of the sun begin to warm the earth, plants the seed. If the warmth continues, the seed germinates and begins its growth. If the weather turns cold, and clouds obscure the sun, the plant makes only a slow growth. It may grow colder still until the plant is killed by frost. In this you see the effect of environment. The germination and growth began under favorable conditions, or in the midst of friendly surroundings. The activity was reduced in degree as the surroundings became unfavorable until it ceased entirely, and the active energy retired from the scene.

Here is another. The seed is planted later in the season. The weather is warm and it makes a rapid and vigorous growth. The proper supply of moisture is not provided, which retards the growth. The supply is cut off entirely and the plant dies. In this case it was the unfriendly condition of drought. The plant may be surrounded by many other things and conditions unfriendly to life, such as improper soil, lack of cultivation or loosening of the soil,

growth of weeds and many others, all antagonistic to the individual in its struggle for existence.

You may notice in plant life a condition of helplessness in the midst of the unfriendly forces: particularly in those varieties which are most useful to mankind. This is because man has improved the quality by furnishing a more friendly environment. This he must maintain by cultivation, or the quality will sink back to the normal, and towards the plane of the wild species.

Even in plant life may be seen in some degree the underlying truth that the evil environment serves a beneficent purpose, this being accomplished by bringing out strength, or power of resistance. A plant grown in a warm atmosphere cannot endure the chill; while one grown in a lower temperature will not make such rapid growth, and will not be so tender, as the struggle against this enemy toughens and dwarfs it, but fortifies it against the ill-effects of that environment.

Helplessness against environment largely disappears as you come to the higher orders of life. In the animal kingdom it is much less apparent; and here it may be more plainly seen how the unfriendly forces cause a more rapid development of strength, if not also a faster material growth. This is because it occasions a greater degree of activity to overcome the adverse conditions.

As all development is the result of activity, the greater the activity, the more rapid the growth and the greater the unfoldment. Therefore whatever increases the activity accelerates the growth; and the more continuous the action, generally, the greater becomes the capacity to act.

Perhaps the first requirement of the animal is that of nourishment. This necessity causes great and incessant activity throughout this kingdom. The wild birds hunt from morning till night for their daily food. The fowls scratch in the earth; and you are told by poultrymen, that if hens are kept in a small enclosure, their feed should be thrown into piles of straw, which compels them to exercise in finding it, thus making them strong and healthy, which insures an abundance of eggs. The activity brings forth more energy, which makes it easier to overcome the negative forces that are ever pulling towards death and decay.

The wild deer, because of its meekness and non-resistant qualities, must not only develop enough speed and activity to provide itself with food, but also to save itself from another part of its environment—the hunger of the ferocious wild beast. The lion, on the other hand, would become weak and lazy did he not have to exert his strength, and keep his mind alert to feed upon the agile deer.

It is seen that where one animal subsists upon others, the food he likes best causes the strongest effort to get; and those fed upon increase their activity in order to save their own lives. In such cases, each is a portion of the environment of the other.

As a greater degree of development is found in man, it is also seen that he has a more varied environment. He is compelled to furnish not only food for his body, but shelter also. To obtain food he must learn the laws of nature and comply with them, that the things may be brought into existence to sustain the body. These things must also be prepared for use, and all this necessitates activity or labor. All law points to the truth that man must work if he

would continue to live, and his environment enforces the law. When he has provided food and shelter, he still finds himself surrounded by many other necessities and limitations. All of the utilities he makes and provides are for the purpose of overcoming these obstacles. He is limited to time. He cannot run as swiftly as some of the lower animals: cannot fly like the birds, or navigate the water like the water-fowl. He must exercise his mind, and provide himself with power to overcome these envelopments. He first learns to control the fleet footed lower animal, and compels it to carry him upon its back. He discovers mechanical powers, and makes a vehicle to be drawn by the lower animal. The limitation must be overcome to a greater extent. The animal is superseded by steam and electricity. He now can transport himself and his burdens with greater speed than that of any living thing. He yet desires to overcome the limitation of space and time to a still greater extent. His voice will yet reach only a short distance, therefore it requires time to transmit his messages. Through activity of mind and body, the limitations of time and space have now been almost overcome in the telephone and telegraph.

Through the active energy applied, the environment, which hems in the individual, soul and body, and holds it back and keeps it down with all the force of an opposite, and almost equal power, is overcome step by step. Yet you see how this very environment is an assistant force, though not the cause of the advancement made which overcomes it.

In soul-development, that which you have seen in the physical as the friendly environment is distinguished as the good. This includes all of the graces,

and the virtues, which must be developed out of, and in the midst of their negative, or opposite aspects. As death is the unfriendly environment of life, so are the vices enemies of the virtues in soul-development. Yet, as the same law prevails in every action and process, vice must be an assistant force in the development of virtue.

The unfriendly environment always represents a wall of death surrounding the city of life: yet life is never overcome by its adversary. It is only when life retires, that death appears. It is only in the absence of virtue, that vice holds sway. It is only when the light is gone, that darkness appears.

In this brief view of environment you have noticed how heat is one of the necessary environs of plant life; how its suggestions quicken the force of life in germination, and is necessary to its continued growth. While you may not say heat is life, you may perceive it to be an aspect of that power; and because of your familiarity with its many changes, which are of degree, you may be able to more easily grasp the significance of what I have chosen to term the two aspects of force. Your attention has been directed to the positive and negative aspects of force under many different conditions, in all of which their identity has been established. You have been repeatedly shown how the action of the negative becomes apparent only in the absence of the positive action. It is easy for you to perceive that cold, a negative force, is only a degree of heat below a certain gauge or standard, and is the absence of that degree called warmth or heat. Heat indicates the action of the force of life, and though in the lower orders of life, up to the animal, suggests the action from the outside, as, the heat from the sun

causes all nature to vibrate to the suggestion, in the higher development, the animal organism, heat accompanies the action from within. The degree of heat from within may also be affected by the suggestion of heat from without.

Cold, the absence of heat, indicates the lack of activity or vibration, and is in degree as the cold is intense.

When the action indicated by heat drops below a certain rate of vibration in nature, the phenomenon is death.

Good reader, though this may seem a dry subject to you, do not tire of it; for by an understanding of these simple laws, you may perceive how it is possible for you to give direction to these forces of nature, which are always within yourself. You may learn how to change the mental vibration in such a way as to cool the fever, counteract the chill and thus reduce sickness to health. Also to reduce the heat of anger, still the mental excitement and change sorrow to gladness.

You may also learn to regulate your vibrations of mind and body to the plane of action on which your successful friends live, and thereby find opportunities of success which they enjoy. Poverty, as well as sickness, is the result of being out of tune with life's fullest expression, or lawful and best regulated vibration. Heat indicates degree of vibration, or activity of life; therefore, be warm. Let the glow of optimism, geniality and good-will for all fill your soul, and its continuous radiation will encourage a bigger life in others and pile up all kinds of riches for yourself.

CHAPTER VI

EDUCATION

In the belief that creation means the making of something out of nothing may be found the cause of division, in the past, between science and theology. When creation is understood to be simply changes from one condition, or state of existence, to another, it is no longer shrouded in mystery, and may be studied from a scientific standpoint.

Whether or not there has always been an ideal man of perfection, as the unit of diverse human individuality, in the infinite mind, and the mass of humanity, according to the law of evolution, struggling toward the ideal, or whether or not man is the result of all creative experience of the infinite mind, it must be that he has lived before; for it is apparent that life is substantial, active and continuous. Whatever may have been the nature of his pre-existence, it is plain that he takes up a new phase of life at the point of germination or conception.

In the course of development he is born into a new world. He begins a new individual existence: a new life, as it were, and with a new body.

Whatever the process prior to the point of germination is of little importance to us in the study of mental development, as all theories in regard to it must be largely speculative. From appearances, however, we are led to believe that in the universal mind there is a creation complete, and only waiting a favorable

opportunity to come forth into the objective world by taking upon itself a material garb or form. From the point at which the process begins, we commence to count the experiences of the individual, as his life.

Taking up the history of the experiences of man, we find that he begins, at the commencement of his existence, to develop a body or form separate from all other forms of the world; and by means of this body, he develops a mind apparently separate and distinct from anything else. This appearance does not indicate the whole truth, however, as all things are known to be, in a way, united with each other as truly as they are connected with the power which expressed and sustains them. This is true of the material body as well as of the mind, though the relation is not so apparent.

It is the belief in separateness and independence that occasions the lack of power in the individual.

The mental structure, which begins its growth with the thought suggestions of the parent before birth, and continues with the experiences of the child after birth, constitutes the character of the person in life and may be designated as the individual soul or personal mind. Considered in connection with the body, it may be called living soul.

Education is the evolving of the inherent powers of the mind, and these must come into the soul from the universal or parent mind, which is its substance, and in which it is sustained; and these currents of activity in the soul are of the life current forever active in the great store-house of energy—the infinite mind.

That the educational process is the universal intelligence being unfolded in the mind, need not displace the theory of a created type, or unit of manhood in

the unseen realm, of which education is the bringing out of a better representation. This ideal manhood would only serve to modify the expression of the infinite mind, which, of course, is its substance and action also.

Whatever the character of the mind prior to the present existence, there is a wall between; or a curtain or veil drawn at that point, separating the previous beyond from the present stage of action: leaving to the soul, at birth, for a beginning, only what it brought into the world as a legacy from its parents and ancestors. Here, at the lowest and farthest point from its source—at the far end of the grand life circuit—its antecedents all shut away from its view, its knowledge all covered up and obscured, in its littleness and weakness it is compelled to find its way back to the place from whence it came out; and to complete the grand circuit by returning again to its source, or to its "Father's House."

As the individual mind is forever connected with the unit, or universal mind, it has access to all the unit has in it, and requires only **ACTIVITY** in the individual mind to start the stream outward. Thus the possibilities of the mind are evolved, brought out or developed; and this is called education.

The progress made in the latter half of the grand circuit—that of coming down or out into earth from the universal mind and returning to the place of starting—depends upon how fast the individual uncovers that which is within the mind, or evolves its possibilities through the development of knowledge.

Remembering that everything which the soul can gain must be evolved from within, you look for the usefulness of the material or objective world.

Looking at the material part of the living soul, you see it to be a body. This body serves as a headquarters, or sort of post-office-address for the soul, as well as a place of observation: also as an instrument by which it may move its point of observation, and thus facilitate examination in different ways.

The body also furnishes a means by which the soul may receive impressions or suggestions from the exterior, the avenues of these impressions being the well known five senses: seeing, hearing, feeling, smelling and tasting.

As one object herein is always to point out the unity of all things and qualities, you are requested not to look upon the body as something distinct from soul, but as a portion of its structure, or as an aspect of soul differently classified because of appearance.

The unseen, or mental, is said by many to be the active, and the seen, or physical, the acted upon; but during life, the matter of which the body is composed is not the matter of which it was made; but is alive according to the activity of the soul whose life it is manifesting. According to their relative positions, probably the body is no more the acted upon than is the mind; for they both act because of being acted upon by an anterior force.

Some philosophers will tell you that the physical eye does not see, and that the ear does not hear: that it is the mind which sees and hears. This must be true only in part; for who knows how the mind would see and hear if it had not these physical organs at some stage of its development? The same may be said of the other senses. It is true the mind can perceive its own images, but this function must be very much curtailed if deprived of the physical branch of the service.

Proof that the physical organism is a portion of the soul structure, is that the eye sees only what the mind sees. One whose soul is not developed to see, may look upon a blade of grass and see nothing but the sword-like outline and the green color; while his companion may read in it the whole lesson of life.

The musician detects sounds which the untrained ear cannot distinguish.

As the senses are faculties of soul, so the organs of sense are created according to the faculties, and may be acute or dull accordingly.

In education, or evolution of the mind or soul, you find the same law—the same method—as in all other places. Whatever can be evolved, or unfolded, must first have been involved, or enfolded; and the purpose of all impressions received through the senses, is to excite or quicken the soul to action. The power and action always come from within, and only the suggestion from without.

If the volume or possibilities of knowledge be infinite, and covered up or shut away from the mind, the small beginning is merely the coming forth to recognition, of a limited part. Now the difference between this portion recognized and the imagined possible whole, is a lack or absence of the rest. As mental development consists of the discovery of truth, all of that which the mind does not know, at any stage of its progress, is called its ignorance: ignoring or not recognizing the truth. Ignorance, therefore, is not anything, but is the lack of something.

Knowledge and the lack of it are symbolized by the appearance of light and darkness. If one wishes to know about a certain thing, he desires light on the subject; and when he does not know, he is in the dark regarding it.

To bring to your notice the relative substantiality of knowledge and ignorance, examine that of light and darkness. One may say that darkness is merely the absence of light, while another may contend that light is the absence of darkness. To demonstrate which is the entity, and which the absence of the substance, endeavor to displace one by the other. All the darkness of the universe has not the power to overcome the faintest spark or ray of light. On the other hand, it makes no difference how dense the darkness, the little light displaces it just according to its own volume, and WITHOUT EFFORT OR EXERTION: the negative force—darkness—always taking possession as soon as the light retires.

As soul growth must be governed by the same law as all other development, the acquisition of knowledge must be first in the little and simple things of life; and therefore in those farthest removed from the position or stage of development of the mind or soul itself, as the soul is the most complex.

From the first and always, requiring that which sustains the body, as he cannot proceed without it, the individual studies the laws by which food is produced, and by which he may furnish shelter for the body. In order that he may do this more easily, and in greater degree, he learns to make use of the forces of nature. He observes a force in the wind, and makes use of it for transportation; and in the water, by which he moves machinery. By heating water, he reduces it to an invisible substance called steam, which controlled, furnishes him with great power. He discovers an unseen force called electricity; learns its methods or laws, and thereby makes use of a still more subtle, and more potent energy.

In all this process, man has been coming from the forces in the lower orders of life, and being himself at the highest point of creation, he has been gradually approaching his own position.

If man is the highest expression of life, he should find in himself a more powerful agency than any yet controlled and made use of by him.

Everything in nature—in LIFE and LAW—points to MIND as being the UNIT of POWER in the universe, and THOUGHT the MEANS by which ALL FORCE IS EXPRESSED. MAN, THEN, AS MIND IS A THINKER; THEREFORE AN EXPRESSER OF FORCE, AND MAY SHOW FORTH ANY DEGREE OF POWER, JUST ACCORDING TO THE CAPACITY FOR LAWFUL THINKING WHICH HE HAS DEVELOPED WITHIN HIMSELF.

Education does not consist only of the knowledge and information gained in schools and institutions of learning, in which the individual is shown what others have learned in the past, but is a process which ever accompanies life itself.

As education is to the mind what cosmic evolution is to all nature, it seems to be the purpose of all individual existence: and as you cannot live and not learn, would it not be well to make continued effort in that direction, and assist the process of education? Would not this be acting in harmony with the universal plan or purpose; and is this not worship?

Does not knowledge give power over the obstacles or adversaries of life, and is not that the promised reward of all forms of worship?

We find in all departments of evolution, that law is so instituted as to force the development of the individual. In education or mental development we see the little mind assisted and safeguarded in like

manner, until it reaches a stage of development where it becomes equipped to assist in its own progress.

Let us look for a moment at a little process to see how the Great Educator teaches.

First, and always, during the educational process of this life, the individual must retain its body.

The little child is not educated, and does not know the forces which would deprive him of his body. He feels the warm glow of heat from the fire. The sensation is pleasant. He enjoys it. It is friendly to his physical development. He would have more of it and puts his hand into the fire. If he left it there, the very useful member would be destroyed: but he does not leave it there. The sensation is so extremely unpleasant that the hand is quickly withdrawn. The lesson learned is one which will, in the future, protect that body from destruction by fire.

Through observation, you may find the Great Teacher in the forces surrounding all things, as well as in the forces within them, continuously educating the individual by invisible suggestions and laws.

By acting in accordance with the established method or law, your reward is always gain, the gain being an increase of the conditions you call good; while the unlawful act brings to you destruction of the good: or increases evil conditions.

In the above illustration, the fire would be classed as evil, because of its being an enemy of life; and the pain is also called evil, because unpleasant. This is true, and intended to be so, as far as it applies to the individual's coming in contact with the element and suffering the result; but in the broadest sense the pain saved the child's body from destruction by fire. In this sense it was good because of good results.

In the illustration you may see something which will cause you to look farther, and perceive that evil is evil only in its place, and for its purpose; and that in the most comprehensive view it is seen that all things work together for good. You may perceive that forces, which, when in a certain degree of intensity are beneficial to life, become destructive when in a greater or less degree of intensity. As, in the above instance, a moderate degree of heat is necessary to physical development; yet too great a heat will destroy it, as will also too great a degree of cold.

This suggests to us the great principle of **TEMPERANCE: ONE OF THE MOST, IF NOT THE MOST, IMPORTANT OF ALL THE LAWS OF LIFE**

CHAPTER VII

THOUGHT

While mind cannot perceive itself, it has the power to perceive its action. You can judge of mind and its attributes only by its thoughts; as they only are perceptible. Thought, then, is the evidence of a thinker.

If you are ready to admit that there is no other action anywhere, or in anything, than thought, it logically follows that there is no other actor than the thinker.

In taking up for examination the subject of thought, it will be found that there are a great diversity of thinkers, but as we have found in every other department of nature's processes, these thinkers are all mere centers or branches of, and may be traced to the great universal thinker, or unit.

If it be kept in mind by the student that there can be no activity without a process of thought, he may wonder how the changes come about in inert matter, as in the crystal, rock or earth. If by the action of thought, who is the thinker? Also in the vegetable kingdom, in the action of growth. Is it also thought in the animal kingdom? Is it thought which causes the bird to build its nest in season, and to bring forth and feed its young?

In answering such questions for yourself, it may be of assistance to you to stop and ascertain whether or not you can find any action anywhere, natural or

supernatural, physical or metaphysical, concrete or abstract, simple or complex, direct or indirect, which MAY not be thought, or the activity of mind.

It is easy to prove the motion of your own body to be the action of mind; and if the proof is absolute, you may rest assured that all motion is from the same cause, for, as so often repeated, it is a united world and universe, with one power and one law.

It may be a question how the rock thinks when it undergoes a change; also how the plant thinks in its growth. Not a question arises though, when you come up into animal life, for you can see here they may act by the same process of mentation as you yourself do.

You marvel at the intelligence displayed by the bird in the nest-building, hatching and care for its young, when you see other instances wherein its wisdom is very limited.

You say it is instinct that causes it to do that which will preserve its life and perpetuate the species. Then, what is instinct? It must be the action of a superior intelligence, or mind acting through the little limited mentality of the bird, or other animal; the mind of the animal being only an organized center of action for its purposes.

In each of all the things of the objective world, there may be a mentality through which the great unit of mind acts for its purposes: these mentalities being simple or complex in degree as their activity indicates. Not that the soul of the rock has not in it, or at the back of it, infinite mind or intelligence, but is a fit medium for only a limited expression of mind—a very slight thought activity.

As we look along up the line of evolving mentalities, we see the beginning of cell life in the plant,

indicating a more complex mentality and greater activity. In the animal, still greater degrees of activity and sentient life; indicating a still greater development of the active center, the greatest of which is found in man.

All the different individualities in nature may be thinkers in some degree. If not, it might be difficult to determine where, along the line, individual thought action begins. While we may not be able to detect it in the lower orders, there is no doubt it exists in man. Then, when we take the broadest view and perceive that all action is occasioned by suggestion, even in the mind endowed with the human degree of reason, we almost wonder if there is such a thing as independent thought.

Mentalities of objects, being centers of mind in the unit of mind, can express only as much of the activity of the unit as they have capacity to transmit. Like the current of electricity with which you light your house. The main line in the street carries thousands of volts. If all that current were allowed to pass into the house, it would burn out the fuses and carbons. To avoid this, the electrician places a transformer outside, and this allows only the voltage to enter, which the fixtures will bear.

It is so arranged in nature's currents of thought, that the current is regulated by the capacity of the lighting apparatus within the individual, which is the mentality or soul of the thing. Therefore, the capacity of the thinking center is that which regulates the degree of intensity and quality of the life current expressed through, or by it.

The mode of thinking in the different life centers seems to be governed by the universal thought com-

binations which, through concentration have created the centers themselves; as the same current of electricity, just according to the mechanical device, will produce the incandescent light of one or more candle power, or will generate the great arc light.

Admitting that everything has a mentality, or soul, to assume that in each there is a thinking capacity may seem to you to be a position which is untenable; yet you see in each an activity peculiar to the class to which the individual belongs, whether it be mineral, plant or animal.

While in the lower orders the activity seems to be wholly the result of suggestion from environment, as before stated, you have no doubt that man has the power to create and direct his thoughts.

Admitting man's independence of thought, it would be unreasonable and illogical to assume that **ALL ACTION COMES BY MEANS OF SUGGESTION**. However, after a more extended research, you will be compelled to admit that **IT MAY BE SO**. Now, do not make the mistake that suggestion **MAY** be the **CAUSE** or **SOURCE** of action, but merely the means by which action is excited or quickened.

That which most apparently suggests action in inert matter consists of the other elements, with which the thing is surrounded: such as heat, light, air and moisture. In plant life we find these same forces furnish the suggestions, as do they also in animal life.

Could you not say that the plant may be so pleased by attention or cultivation as to encourage it to a fuller expression; the cultivation consisting of favorable conditions being provided, which are suggestions to the mentality of the plant?

The animal, having a greater thinking apparatus than the plant, has cut loose from the earth in a degree, and has the power of motion and locomotion. Both of these are, or represent thought actions, yet the thinking is the result of suggestion. Hunger suggests an action to secure food; and the body cannot act except as thought or mind acts. Temperature suggests shelter from extreme heat or cold, and the mind acts for the purpose of securing it.

In man a great portion of the thinking comes from like suggestions, in like manner; but a great difference between man and the lower animal is his greatly advanced stage of development of the faculty of reason, which gives to it the appearance of an additional faculty. While the horse or dog thinks, and perhaps reasons to some extent, it does not know it thinks; but man thinks and knows it. It is this power that places him above and beyond every other thinking creature, and makes him monarch of the earth.

Though this added power enlarge the scope of what appears to be independence of individual thought, it yet may not take the thinker beyond the pale of the law of suggestion.

Most students of suggestion have given their whole attention to what appears to be outside forces or objective impressions, entirely overlooking, or ignoring the primary source of all suggestion, which is the source of life itself. Suggestions from this source are continuous in all mentalities, of whatever order or degree of development; and in a comprehensive sense the forces causing objective suggestion have their origin in the same source.

If you keep before you the theory that any mentality is simply a quickened active center in the univer-

sal active substance, and its power to act is resident in the universal mind, and its mode of action, or law, is the law of the unit of mind, it will not be difficult to understand how the individual mentality may be a receiver and transmitter of energy, or thought.

If the mentality be considered as a separate entity, or individuality, which it may be in a sense, all of its action may still come by means of suggestion, but the most powerful of these, at all times, come from the inner, or universal side, those from the objective or material side being only secondary in degree of power.

Students of psychology have found some phenomena that did not harmonize with the apparent law of suggestion, and it was because their attention was given entirely to secondary suggestions, or those from an objective source. They found that under certain extreme conditions a higher and more potent force appeared upon the scene and from an unrecognized source, which furnished a suggestion so strong that all other impressions were swept aside, thus causing a doubt as to the infallibility of the apparent law of suggestion.

It will be easier to understand the action and relation of these forces in mental operations, by an examination of the two departments of action in the individual mind.

In our brief inspection of education and thought, you perceive education to be simply the process of evolution, except that evolution is more comprehensive. It applies to universal growth, while education, though the same operation, is the term applied to growth of the individual mind.

In evolution the highest type of life yet evolved

you find to be man. Now, this man, whom cosmic evolution equipped with certain working powers, or faculties of mind, and a complete material organism, does not undergo a change of species through education. Education has to do with only the mind of the individual man, and goes on continuously, which it may do to an unlimited extent.

Though it is mere speculation, it may be that when individual man, generally, has educated the mind to a sufficient degree, a higher type of man will appear; one with a different form and added faculties of mind. If so, it would be only another step in the grand spiral path of evolution.

Now, as to thought, education depends upon thought, as there can be no growth or development without thought.

You are aware that you, as an individual, are a thinker, and also that thought, though invisible, brings about all the changes in the visible world, as well as in states of mind.

Though you perceive the principle of suggestion, and it appears that all thought is prompted by suggestion, you know that in the power to direct your thought you have a powerful means of suggestion within yourself. This is called auto-suggestion.

To show by a practical illustration how the force of suggestion operates in the mind, suppose you have pains in your limbs; these pains suggest a disorder, probably rheumatism. This suggestion makes you think rheumatism, the pain of the disorder making the suggestion which prompts the thought. The longer you continue to think according to the suggestion, the longer you will have the disease. Now, because this is a disorder and painful, it makes another

suggestion which prompts the thought of getting rid of it. If you did not now know that thought is the most potent agency for any purpose, you would attempt to get a counter suggestion from the chemical action of a drug or from a hot bath, friction, etc. But now knowing that the most forceful suggestion is that of thought itself, and that as a thinker you have the ever ready means at hand, you proceed to make the auto-suggestion by thinking life, power, vigor and strength; harmony, law, order and health.

Energy is given to your effort by your understanding that disease of whatever nature has no more force of resistance against your auto-suggestion, or thoughts of life and health, than darkness has against light, or than ignorance has against knowledge. Understanding also that all action in the physical body is preceded by thought, or rather is thought itself, you perceive how the suggestion of health, or lawful action, establishes order in the physical system.

CHAPTER VIII

THE DUALITY OF MIND

Much has been written in the past on the double man, or the duality of mind. This has been due to the observation of mental action proceeding from what appeared to be two sources.

The recent discovery of the two departments of action in the mind has cleared away much of the mystery in which psychic phenomena has been shrouded, and is probably one of the greatest psychological discoveries of any age.

An understanding of the two phases of mentation, their respective functions and the relationship existing between them, makes plain the mental processes employed in mesmerism or hypnosis, mental therapeutics, and telepathic suggestion of whatever nature. It may be well to add, also, that experiments with these phases of mental phenomena aided materially in the discovery of the dual action of mind.

Different students have made use of various terms to represent these two departments of mental action: some calling them CONSCIOUS and SUB-CONSCIOUS; some, LIMINAL and SUB-LIMINAL, and others, OBJECTIVE and SUBJECTIVE. As the last seem to be the terms in most general use, I will make use of them here. While I shall at times for convenience use the words objective mind and subjective mind, do not fall into the error that two separate minds are meant. While the functions of the two departments seem to be,

sometimes, separate and distinct, they are no more two minds than the heart, having a double action, is two hearts; and not so much so, for you will find that the functions of the objective and subjective minds are so closely allied and united, that every impression in either department, from whatever source, is directly interchangeable.

The objective mind is the one with which you are familiar, and is the place of conscious thinking. It is that portion of your mind which is in touch with the outer, or objective world. In this mind you receive impressions from your environment, and mainly through the avenues of sense. From these suggestions you form concepts—you think; you decide or judge. Here is where you make your personality, day by day. This objective department is all yours. You direct its actions as you will. You think and perceive your thoughts. It is the source of all voluntary action. Here, by your volition, you move your eyes, lips, tongue and other organs of speech. You move your limbs—walk, run and do many other things. Now, you recognize that these movements of the body and its members are all preceded by thought. All of this class of action belongs to the objective mind. You may have thought this was all of your mind, but it is only one department.

All of the action of the objective mind, some of which is named in the foregoing, is called voluntary action because directly subject to the will. This includes both mental and physical action.

There are other actions in the body which are called involuntary, such as digestion, absorption, secretion, assimilation, and circulation of the blood. From what portion of the mind does all this action come;

or from whence is it directed? This is from the subjective department, or from the hidden chamber. This is the department which never sleeps.

What a wise provision of the universal intelligence, or creator to have placed the vital functions beyond the reach of the individual! If we, with our limited knowledge, were allowed to tamper with the vital functions directly, it would not be difficult to predict the dire results which would follow.

Every impression or suggestion in the objective mind, every concept, idea and thought finds its way immediately to the subjective mind and is there recorded, this department having in it a kind of storehouse of the memory.

In the subjective seems to be where the individuality is developed; where the character is formed. All impressions being here recorded, or laid away continuously, one upon another, as fast as they are received in the objective mind, the individual character is built from these impressions or experiences.

An aspect of the subjective mind which appears to the student at first as very strange, is that a department of mind which exercises so important a function as the control of the vital organs of the body should be subject to all kinds of suggestions, and from any and all sources. It is a fact that this part of the mind is at any and all times influenced by impressions, and also that all influences that reach the mind have access to it. The impressions received here from the activities of the objective mind are, however, by no means the only suggestions received in the subjective realm. It is known from experiments that psychic influences, either direct from another mind or from the general psychic or thought atmosphere reach the sub-

jective mind and impress it direct, without passing through or directly affecting the objective mind.

If it were true, as some believe, that the only agencies to be considered in gaining an understanding of the relative functions of the two departments of action are the powers of the mind itself, it would certainly seem out of harmony with the general law of universal control to allow the vital functions to be dominated by a department of control, which was at all times subject to suggestions of whatever character, and from whatever source.

It is known from experimentation to be a law of the subjective mind, that it is amenable to suggestion and will believe a falsehood as readily as a truth, and will act upon it until that suggestion is displaced by a more powerful one.

There is a power at all times present in every act of mind, which he who would understand the law of life must not overlook. It is the power of the universal intelligence, present in every act and in every department of action.

On the outside, we have the objective mind with all of its activities, controlled by the will of the individual. On the inside, we have the universal mind with its wonderful power and wisdom. In the subjective mind, we have the middle chamber, where the action is always subject to the strongest suggestion, or greatest influence.

A hint here may serve to make plain to you things before obscure in this connection. It is, that you may rest assured, that whatever the suggestion through your own objective mind, or from any other objective source, the most powerful one is that from the universal source, and is always to protect, support and

safeguard the life and existence of the individual. Remember always, however, that the universal mind, though ever on guard, allows the greatest latitude to the subjective mind in its being impressed by suggestions from all other sources. It seems to allow the subjective mind to be influenced any way and every way; for either good or evil and from any and every source, even to the extent of destruction; and exerts its influence only in a manner to some extent, though continuously, for the purpose of perpetuation and safety as stated above. It is because of this that the strange phenomenon is seen in certain crises wherein the individual life is in great danger—that of the ordinary functions of both departments, objective and subjective, being held in abeyance or set aside—or possibly paralyzed with fear—and the mind being under control of a superior power: one with greater wisdom and better judgment, which rescues the life from its position of peril. Many have had experiences of this kind; and to those who recognize only the powers of the two departments of mind, the phenomenon is inexplicable. These claim that in such crises the objective mind is in abeyance, and the control is under the subjective mind. They recognize the truth that the subjective mind is always amenable to suggestion, yet they can but admit that in the case of great peril to the individual the suggestion would naturally be that of fear, which deprives of strength and destroys the judgment. By way of explanation which yet does not explain, they say the subjective mind is amenable to control by suggestion except in extreme cases, when ALL suggestions seem to be swept aside and the subjective temporarily controlled by some SUPERIOR FORCE.

If these philosophers would recognize the source of the most potent suggestions received in the subjective mind, it would be easy to understand how it is the law that the subjective is always amenable to suggestion, and always acts upon the most forcible one.

If there be any instances in which this is not true, or if there be any exceptions to this rule, it is not law—but there are no exceptions.

The subjective mind acts always upon the strongest suggestion. If it be a conviction of the objective mind, it acts upon that. If from the minds of others direct, it acts upon that until something more forceful is impressed: the most powerful at all times, though exerted only in a measure, being from the inner side, or from the universal source of intelligence and power.

In the statement that the subjective mind is impressed with and acts upon all suggestions, from whatever source, always under control of the strongest one, do not get the idea that former suggestions which have given way to later and more forceful ones, are gone out of existence so far as the mind is concerned; for they have not. They have made their impressions, and as others are received they are merely covered up, and as you may say, forgotten. They are all a matter of record though, for here, as before stated, is the storehouse of the memory.

It may be said that the soul-structure of the individual is formed by the action of mind caused by ALL suggestions which have been received; and that taken collectively they, or the general character of the structure of the soul, are always a source of suggestion to the subjective mind and affect the process of mentation accordingly.

When an action of mind takes place objectively, and that thought makes its impression subjectively, it does not end there; for, as before stated, these two departments of mind are so closely connected that their action is interchangeable. Then it may readily be seen that all suggestions from all sources being recorded in the subjective have made a structure there which greatly influences your voluntary thought. Therefore, you are largely a creature of your own creating.

It can be demonstrated that the involuntary action in the body is controlled by and through the subjective mind. This being true, and the subjective mind being influenced by the thinking in the objective, is it any wonder the action of the body is so erratic? Is it not a wonder to you, with all the thoughts of fear, sickness, disease, weakness and heart failure you have indulged in all of your life, that your subjective has not received suggestions enough, long ago, to cause it to suspend operations entirely? The only reason it has not, is because of the beneficent suggestions from the inner source, which are always on guard, and with a sustaining influence.

In the heat of passion, one commits rash acts and deeds of injustice: then when the fire of passion has subsided, he feels the pangs of conscience, or the dull, gnawing pain of remorse. What causes this? It is the suggestions of love, based upon the principle of justice, which are continuous from the source of life or universal intelligence, modifying and adjusting all acts of the mind to its higher self. This is that "Brooding Presence," you have been taught to revere.

When you begin the study of mind action and mental energy, if you note the results of thought upon

your health and upon your states of mind, it will assist you in an understanding of the interchangeable character of the action of the objective and subjective departments.

By citing you to a little experience which is common to everyone, you may readily perceive how the mind acts in its two departments. You hear a piece of music that is new to you. Other incidents follow and crowd the music out of your objective mind. On the following day, or it may be on the second or third day, a few notes of that strange music suggest themselves, or come up in your mind. From whence did they come? The suggestion was recorded by the subjective mind at the time you objectively heard it, and in its own good time, when an opportunity came, it came up to be again recognized.

Do you see it had become a part of your soul-structure—one of the many experiences of life? Suppose it had been a recital of fatalities and horrors, instead of music. It would have been recorded just the same, and in time, come up for recognition—perhaps not the exact picture, but something unpleasant.

Suppose, again, you allow yourself to think thoughts of horror; of sorrow and of sadness; of weakness, sickness, poverty and distress generally. All these thoughts go into the subjective mind, are recorded there, and become a part, you may say, of yourself. Would you be surprised if they return in a few days—not notes of sweet music, but headache, indigestion, neuralgia or something else as unpleasant as the thoughts recorded in the subjective mind? If you are physically healthy and strong, the undesirable state of mind may not reappear in physical disorder, but may come up in mental inharmony. You may

feel despondent, envious, jealous, peevish, hateful and easily angered.

In a general comparison of the functions of these two departments of mind, we find that the thinking in the objective is done inductively, while that in the subjective is done only deductively. That you may readily see the difference between the two processes—inductive thinking or reasoning is arriving at conclusions regarding the whole by an inspection or examination of its parts, just as you have been doing up to this time, in reading this and preceding chapters of this work. You have, by studying the universal law in the diverse manifestations of nature, been convincing yourself as to the power and attributes of the grand unit, of which they are the expression. Deductive thinking is just the inverse operation—that of thinking or reasoning from the conclusion regarding the unit, to the ultimate of its expression, in the diverse manifestation. It may be illustrated in this way. However you may have arrived at the conclusion, you assume that the universal action is based upon the principle of justice. From this conclusion, you deduce that in all of the activities of nature you will find forces being applied in such a way as to create a balance. In one place you see it to be the law of compensation; somewhere else, reward and penalty, sowing and reaping, etc.

Some philosophers will tell you that if the objective mind be held in abeyance, and the subjective allowed to control, the action would always be according to law, or truth; that the body and mind would always be healthy; and that the individual would make no errors in judgment, nor mistakes in arriving at truthful conclusions.

This cannot be true, because the deductive thinking will always be influenced by the decisions of the inductive reasoning; and for this reason the action of the objective mind is of the utmost importance and must not be ignored.

If such a condition were possible—that the mind was possessed of only the subjective realm, with its deductive reasoning, and it received suggestions from the infinite source only, then the control by the subjective would be in harmony with law and truth at all times. This not being the condition; in order to get a lawful action in the subjective mind, the objective mind must learn to arrive at truthful conclusions; then these conclusions meet and harmonize with the same, or like truths, forever suggested to the subjective realm from the inner source. In such event you are ready to act deductively from this realm of thought, and unified with the infinite source, you may come forth deductively, out into the diverse manifestation with unlimited power. In the degree that you are convinced of your one-ness with the unit of power, in that unity, the whole power of the infinite unit stands ready to make your every word a reality. Where there is discord or inharmony, you may say "Peace. Be still," and be in control of your surroundings—not only your own body and thoughts, but general environment as well.

By giving so much importance to the action or functions of the objective mind, I would not destroy or abridge the belief, that under certain mental conditions in which the objective is in abeyance, a superior intelligence may control all action with a superior wisdom and greater power. I do not attribute this to the subjective mind, however, but to the universal

intelligence, from which may come the most powerful suggestions to the subjective mind at all times. These may temporarily overcome the force of all former suggestions which have been recorded there, as well as beliefs of the objective mind.

With the brief foregoing explanation of the double mental action, it may occur to you that in the lower orders of life, the subjective is the only part of the mind which is developed, and that the control is from the inner side or by the infinite intelligence, and is met by the forces of environment.

I would not attempt to say at what stage of development, along up in the kingdoms of nature, you will find the beginning of the objective mind; but it is surely to be found in all of the animal kingdom, and may begin with the lowest of the vegetable, where cell-life begins: and possibly at the lowest point in the mineral. For my purpose this is not material, as we find it becoming more and more developed along up the animal kingdom to man.

In this you may see why the lower animal, in many instances, displays a wisdom superior to that of man. The animal having a less developed objective mind, makes less forcible suggestions to the subjective mind, thus allowing the suggestions from the Infinite Wisdom to control the action. You may get a big lesson in this.

If you would know better how to solve your problem of life, still your objective mind: hold your personality in abeyance; put down your self-conceit; lose your individual selfhood, and let the Infinite Wisdom direct the action from the realm of the subjective mind.

If you are successful, you may perceive how easy

it is for the little bird to know when and how to build its nest, hatch, care for and bring forth its young.

Still better than holding your personality in abeyance and putting down your selfhood, that the wisdom and power of the Infinite may control in your actions as it does in the lower animals in what is called instinct, or even becoming as a little child, in its simplicity and trustfulness, assert the full power of a well developed objective mind and individuality. Unite this with the power and wisdom from the inner source; then come forth with the objective mind, with all of its faculties active, which in this union has greater wisdom, better judgment and more power. This is the process of the mind on its highest plane of individual action, in the control of its environment.

Before leaving this short examination into the dual action of mind, I wish to call your attention to the circuitous direction of all mental action.

An action is begun in the objective mind; it passes to the subjective, then returns to the objective, thus completing the smaller circuit. In the development of the mind, through objective or inductive thinking, the soul itself is making its way inductively towards its source, or unit of mind; and from any height or stage of development, it comes forth in deductive action, making a longer circuit.

The object in calling your attention to the circuitous action in every aspect of manifestation which comes up for examination, is to hold up to your gaze everywhere the evidence of the principle of vibration. This principle of vibration, upon which is based the law of all action, suggests to us the truth of eternity, and of the continuity of life.

If the foregoing explanation of the whole process

of thinking be the true or lawful one, what does it contain that is of importance to you?

If your voluntary thought makes the character or complexion of the subjective mind, and this comes forth again in mental and physical states, does the knowledge of this fact not give you control of these conditions? If this be true can you not, by a systematic course of thought, create your conditions as you will?

If it be true that when your thought agrees with the universal thought, your thought comes forth united with the universal, and in this unison of action the power is unlimited, does not this give you access to the potentiality of the Infinite?

If these be your powers, you would not have them without the privilege to make use of them.

Now, if you grasp the theory, begin the practice forthwith.

If you have a desire for any good thing or condition, think and speak according to your desire. This is in harmony with the universal vibration; so think and speak it until it comes to you.

Do you dislike and fear sickness, poverty and decrepit old age? You need not be in bondage to these, nor anything else disagreeable, for they are all out of harmony with the vibrations of life. They have been thrust upon you by the forces of environment, and because you have not known how to keep them out or displace them.

Now, you assume your rightful position as lord of all, and say: "I am life; I am strength; I am health, etc.," and other thoughts of desirable conditions until the subjective mind is so filled with them, that they begin to show forth in the very conditions represented by the thoughts.

CHAPTER IX

CHEMISTRY OF THOUGHT

This subject suggests change.

You may apprehend a something, somewhere, which is immutable; or a being who is changeless, in which or whom is all intelligence, and all power; and, in proportions, as boundless as space itself. Whether this be true or not, you can, however, satisfy yourself of the changelessness of law, which on one of the planes of action is the way of doing things in the world of objects. Most philosophers believe this not only suggests, but proves a changeless law-giver. You may speculate upon this as you please, but you will be forced to admit, if you believe an inherency of substance itself is motion, vibration or action, that the result of that activity must be change.

You look around you and see nothing but change. You see it in growth or development, and in decay. You see it in all the visible things of nature, and you perceive it in the action of mind.

Change has two aspects, or there may be said to be two kinds of change: chemical and physical. Upon examination, however, you see that physical change is dependent upon chemical, and is simply an appearance of form brought about through chemical change.

When the smith takes a bar of iron and fashions it into a horseshoe, he has caused a change in the iron bar. He has not changed the character of the iron, but only the shape or form. This is physical change.

Now take the horseshoe and expose it to moisture, air and warmth, and in time it changes to a mass of red dust. It has lost its metallic quality and is no longer fit for its former purpose. A simple description of this process is, that it has rusted out, or has been eaten up with rust. This is chemical change.

The changes in the growth of living things are chemical in so far as they relate to bringing into existence new or different substances, or substances of different qualities; but as the form of the substance thus created changes, the appearance is called physical change. Strictly speaking, there can be no physical change without having for its cause a chemical action.

In the garden we find, growing side by side, fruits, one of which is sweet and another sour, one red, one yellow and another black.

They all grow in the same soil, moistened by the same rain and cheered by the same sunlight. They differ, probably, from being produced by different combinations of forces. As force implies action, and action is chemical in its nature, the different combinations of forces show forth in different chemical qualities.

If the forces of nature are all thought, every thought according to its quality has its chemical character.

Coming nearer home and examining the phenomena of mind in the body, we may find plainer proof of the chemical character of thought. You move your limbs and body, but to do it you must first think; so these movements which are physical, are dependent upon an action of mind. Your physiologist tells you that every movement is at the expense of the tissues of the body. This is because the action of mind which moves the limb or body causes a change in the matter of which the body is composed, and is a wearing out

process. This wearing out process is a chemical change.

In the instance of the physical change in the horse-shoe, it was first subjected to heat, which is a chemical action, to partially change its character, then the exertion through the body of the blacksmith, which changed its form, was a chemical force.

As the tissues of your body are worn out, they are thrown off, or eliminated as dead matter. That which was aglow and vibrating with the life, or combination of thought forces that gave it its chemical aspect or character as either nerve or other tissue, has become changed by the vibration of thought itself. It is no longer useful as a part of the physical body, and the law of its operation causes its return to the earth from whence it was originally taken.

As thought is continuous in the mind, action or change must be continuous in the body. Other materials must be supplied to take the place of that which has been used and discarded. This supply consists of the food taken into the body.

As no food is of the chemical character of the tissues of the body, one of the general functions of the system is like unto that of a chemist's laboratory, the food being put through the process of chemical change so that it becomes proper material for its purposes.

The system, in its different departments, makes and stores away for use chemicals of different characters. From the time the food is ground or masticated in the mouth, it is having these chemical secretions poured upon and mixed with it as it passes along, until such portion as is useful passes into the blood. After reaching the circulation and becoming blood,

it goes to every part of the body, where it is further changed and becomes the solid tissues.

Every change which takes place in this process is the evolution to a higher expression of life, until finally the inert matter or food may be seen to sparkle in the eye, beam forth its intelligence in the face, and exert its power in the strong right arm.

If you have any doubt that all change is, primarily, of a chemical nature, it may be well for you to find, if you can, some instance in which there is some other kind of change.

Look where you will, you find the same operation repeated.

What causes the disintegration of the rock and all inert matter? You answer, it is the chemical action of the elements. What causes the appearance of growth in the living things? By the same law, unseen forces bring into existence forms and qualities which are the result of chemical combinations, and then by the action of the elements these same forms and their character are again changed in what we see as decay or disintegration. Then, every material thing is a chemical substance, brought into existence by a chemical action.

The usefulness of a knowledge of these processes can be determined only by an understanding of the individual's relation thereto. You may believe all these changes take place in nature's realm, and are processes over which the individual has no control. This is, or may be true, just according to the position assumed by the thinker. If you, as a center of action, have the power of independent thought, you have the power to create changes; and if there be no other but chemical change, you have much to do with the

processes of change, both in mind and body, by thinking. As you are continuously thinking, you are always making changes of some character.

You readily admit that by thinking you cause action of the voluntary organs. You move your feet, arms and lips at will. These movements are a process of thought, and a chemical action accompanies them.

Activity means change all along the line.

You are not allowed to move the vital organs at will—that part of the thinking being shut away from your direct volition. Your every thought, however, makes its impression upon the department where this involuntary action gets its direction, and there has its chemical effect. The condition thus caused shows forth in the chemical condition of the physical organs by a reflex action. You may readily see the truth of this when you think of how sudden mental shocks result in heart failure, apoplexy and fainting: in destroying the appetite, and in vomiting. Also in extreme weakness of the limbs, difficult breathing, etc. The blood will rush to the face and neck because of mental agitation. The excretions of the body are known to be of different chemical character, according to different mental states. An expert will attempt to tell you the state of mind by analysis of the perspiration. These are proofs of the chemical changes caused by the voluntary thought, and its effect upon the department of control of the involuntary action.

When you stop to consider, all this is not new to you. You always knew that thoughts were chemical in their character; for you have known this individual to weep BITTERLY; that person to make CAUSTIC reply; the other to treat you COLDLY, and still another to greet you WARMLY. This one acted in the HEAT of

passion; another had a SWEET disposition, and still another looked SOUR. These are all chemical aspects of the states of mind of the different persons, caused by their habits of thought.

The object in the foregoing is that you understand how a change in the character of your own thought may cause a change in the secretions and tissues of your body, as well as in your state of mind.

In sickness the fluids of the body are not, chemically, the same as in health, and may become entirely changed in character. In extreme cases the blood, which is the food supply of the tissues, may become rank poison. In such cases the remedy must be an antidote to counteract the effect of the poison. You now know that this may be supplied from the source of all chemical change—the mind itself.

In taking up the study of the chemistry of thought for the purpose of putting it to practical use, do not get the idea that it is necessary for you to learn in detail the chemical quality of every thought or kind of thought or force which may cause this or that disease or disorder, or that you must become a practical chemist to successfully apply the mental antidote or remedy.

As health is the condition in the living structure when all the forces are acting in harmony with the law and order by which the structure is created, developed and sustained, every thought or motive which you class as GOOD is in harmony with that law and order, and is conducive to health. On the other hand, disease, or the adverse condition to health, is increased by all that class of thoughts which are considered EVIL OR BAD.

From a chemical standpoint, all good thoughts

are as foods, and furnish nourishment to both mind and body, while the evil ones are as poisons.

LOVE is the attribute of mind which is the acme of and comprehends all GOOD, while FEAR occupies a similar position on the negative side, and is the ROOT OF ALL EVIL.

Now, your first desire, of course, is to live; and secondly, to enjoy all of the results of lawful living, some of the most prominent of which are health, strength, opulence, comfort and happiness.

To do this, let your thought always proceed from, and represent your true self, and those blessings will be yours to enjoy. Your true self being life, you will have no thought of death, or sickness, which is partial death. You think and believe in life—continuous life. You also know an inherency of life is power, and power is manifested in strength. As life is substantial and indestructible, so is strength inexhaustible. You persist in these thoughts, which are in harmony with the universal purpose, and your secretions will be chemically pure and strong; your strength, also, will be renewed.

Put evil out of your mind. Do not think ill of anyone or anything. Find the good in everything. Form this habit of thought. It is in line with love, the highest quality of the unit of life.

As you become attuned to the true vibrations of life, which are the universal thoughts, the lawful result of living—the necessities of life follow. Thus you have opulence and comfort.

In this unison of thought with the unit, your mind is so filled with the good, you feel joyous and happy. If there be anything discordant or unpleasant in yourself, body or mind, or in your surroundings, change it through the CHEMISTRY OF THOUGHT.

CHAPTER X

PSYCHOLOGY

In preceding chapters of this work, reference has been made to the diversified individual objects as organized centers of action, these centers being in the unit of mind, and of the substance of the infinite mind. When considered separately, the visible or material body of any class is dependent for its appearance or form upon the mode of action in the center itself or through it, all individuals of a species having a similar mode of motion.

Though the substance of these organized centers of action is universal, and the power is of the infinite unit, the center itself is in a sense independent of all others.

This mental organism, of which the object or body is a portion of the manifestation, is the **SOUL OF THE THING, ANIMAL OR PERSON.**

While the visible structure, or body, is continually changing, it is the effect of only a portion of the changes which take place in the soul structure: it, the body, representing only a part of the activities of the soul. The character of the soul structure of the individual is formed by its experiences, and is continually changing. The changes do not occur in the relative functions of the soul organism, but in the degree of power of these functions, and in the quality and character of the creations, or results of the activities of the soul itself.

As your own soul is the one thing of the most importance to you, it will be profitable for you to know something of its working machinery, which is yours to operate, and which gives to the soul its character.

A treatise on the human soul is called psychology, the word *psyche* meaning soul.

In the study of the soul, as in other branches of science, the component parts are considered separately or the subject is analyzed, that a better understanding of the whole may be obtained by knowing something about its parts. As, when the study of anatomy and physiology is undertaken, the body is considered in the organs and systems of organs of which it is composed, their relations to each other as to position, size and form: also their functions or uses, the laws governing their action and their chemical composition. In studying psychology, the same method is pursued.

It may be unnecessary to note here that the investigation of every subject is conducted in like manner, there being but one way to do everything that is undertaken. In this may be seen again the one-ness and simplicity of the way of life.

In making the divisions of mind or soul, the component parts are not called organs, but faculties: faculty meaning a power or force.

As the mind is an intangible substance, the faculties are likewise invisible; and their existence can be known only by their functions, or the work they perform.

I would ask the student to bear in mind, while he is considering the faculties of the soul, that it is difficult to be exact in the relations and functions of the faculties of so comprehensive, subtle and immaterial an organism.

You will find that competent authorities differ somewhat in the classification of the faculties, and because of different ideas as to their relative positions and functions.

It is not necessary, for the purpose of this little work, to go into the subject exhaustively, but if the little that is set forth here be the means of creating an interest in the subject, many works by standard authors can be found in the libraries.

In a preceding chapter, a division of the mind into its two general departments, as to inner and outer, or subjective and objective, was made and their relative positions noted. This division was not made because of a difference in the faculties operating, but because of the different aspects of the forces called faculties. In the following classification, let it be understood that all the faculties named belong to the mind as a whole, and in a manner including the physical body.

Everyone, whether he has made the mind a subject of study or not, is more or less acquainted with the faculties of the mind. He has observed that this individual is intellectual, and that one is endowed with a keen perception. A third is intuitional, and another has good judgment. Another is imaginative and emotional, and still another is sensitive: and so on through the faculties until some individual is found to represent each one. That is, in whom the faculty predominates. This condition is caused by the development of that power beyond that of the others, and indicates a soul not well balanced.

Who has not seen the intelligent man in the business world—of quick perception, with a vast store of knowledge, yet lacking in wisdom or judgment in his

ventures; therefore unsuccessful? Another, less intellectual, not so quick to perceive, but with a more reasonable judgment, makes his investments in a manner that proves successful. The latter is called far-sighted.

In going with you into this brief study of the powers of the human soul, conventional classification will be ignored in part, and the activities or parts of the mind will be correlated according to their apparent offices or functions. If any great difference be noted between what we find, and what reputable authors have found, we may yet claim to be right because of the latitude which must be allowed in formulating divisions in this branch of science. A perfect knowledge is not herein claimed, and whatever portion is true may form a basis for the further pursuit of the study, and that which is false has already the mark of destruction upon it, and must, sooner or later, go the way of all error.

Let intellect occupy the place of the comprehensive faculty, not only in the sense of being the power of the soul by which it knows or comprehends, but in being the body of the soul, or the whole soul structure, in so far as its working machinery is concerned. In this position, all other faculties will be working forces within, and auxiliary to the intellect.

Remember that in this little lesson on psychology, only the aspect of power or force will be considered; the other appearance, that of quality will be taken up later under the head of soul-development. It is generally understood that intellectual development is the growth of the working capacity of the faculties of the mind, in which the development of quality is ignored.

The INTELLECT may be likened to a tree: the roots, sap, bark, branches, leaves, blossoms and fruit all being required to make a complete tree; so the other faculties are all required to make up the intellect.

If compared with the physical body, the intellect would be as the body itself, the other faculties occupying relative positions similar to those occupied by the organs of the body, and acting separately or in groups and systems for the accomplishment of portions of the common purpose.

One student will tell you that the intellect is that faculty of the human soul which KNOWS: the THINKING FACULTY; the UNDERSTANDING. The power to KNOW, as distinguished from the power to FEEL and to WILL. Someone else says it is the capacity for HIGHER FORMS OF KNOWLEDGE, as distinguished from the power to perceive and imagine. Again, the power to PERCEIVE OBJECTS IN THEIR RELATIONS: the JUDGMENT.

You may gather from these different opinions regarding the intellect, that while one assigns to it certain powers, and another certain other different functions, if everything were known about it, it would be seen to include all, as hereinbefore stated.

REASON is said to be that capacity of the human soul which raises it above the intelligence of the lower animals, and distinguishes it from them. Some authorities hold that reason comprises the higher cognitive faculties: conception, judgment, reasoning and the intuitional faculty, as distinguished from the lower: sense, imagination and memory. Other authorities hold reason to be specifically the intuitional faculty, as it is the faculty of first truths as distinguished from the understanding, which is a discursive or changing faculty.

Some students divide the soul into that which has in it the lower cognitive faculties—sense, imagination, memory and others on the same plane of action, which they call the psychical plane, and that which embraces the higher faculties—conception, judgment, reasoning and intuition, which they call the spiritual. These, however, like all other division, can be useful only as they make it easier for the student to gain an understanding of the whole by an inspection of its parts. If a knowledge is gained of the mind's processes on the psychical plane of action, because it is there easier understood, it will be found that the action is identical on the higher or spiritual plane, the difference being more force of action, because of greater power.

If all the faculties are found to be within the intellect, reason will be seen to occupy the highest place, and sense the lowest.

The purpose or end to be gained in all mental activity, is primarily the product of the mind through its action, which is thought. The means to this end is all of the action of the faculties, from the lowest to the highest—from sense to reason, until the finished product appears, which has its influence in the realm of force.

As *SENSE* is the simplest faculty, it is the beginning point in the mental processes which all tend toward intellectual development. It is that power which receives impressions from without, through physical means called the avenues of sense. Impressions there received, when noted in the mind, are *PERCEIVED*. One sees with, or through the eye, which is so organized as to convey the impression by means of the nerves to the center of action called the sensorium, and it is there perceived. The sensations of hearing, feeling,

smelling and tasting are in like manner conveyed and noted by the faculty of perception.

The UNDERSTANDING is the basis of the sum total of intellectual development at any time, and the quality of the perception, as well as of the conception and apprehension will be governed by the degree of understanding developed.

Understanding is considered by many students to be one of the higher capacities of the intellect, and the power to distinguish truth from error or falsehood, and to adapt means to ends. If it were true that it is the power to distinguish truth from error, it would be identical with reason, when in truth it is contrasted with reason because of its being a discursive faculty: its changes being governed by the degree of intelligence of the soul itself.

The word indicates its true meaning: sub, under, and stance, stands; therefore the quality of the substance of which you have built your individuality determines the character of your understanding.

The understanding may be wrong: may be false just as surely as it may be true. The understanding of today may give way to a better tomorrow, as the intellect advances or develops.

As the soul receives impressions through the senses or otherwise, they are first perceived. The next process is by the faculty of CONCEPTION. As a number of perceived impressions are compared and related, a CONCEPT, IDEA OR NOTION is formed; or, rather created. The perception and conception are always governed by the understanding. If the understanding be at fault, the result is that the impressions are not truthfully perceived, and a wrong concept is created; then the mind has wrong notions or ideas of these

impressions. This makes things seem to be what they are not. Another faculty is always active in this operation, and is called JUDGMENT.

To go over the process again—every impression is first perceived, and according to the understanding, judged, judgment being dependent upon the understanding. Thus you can readily perceive that the judgment may be at fault also.

Judgment being the faculty which compares and discriminates, this power may be active between different objects perceived, between different concepts, and different judgments rendered.

As ideas are conceived, they are grouped according to their relations, in which we have thought, the finished product or result of the mental activity.

REASON being the highest cognitive faculty, comprising conception, judgment and intuition, and being the faculty of first truths, it stands within and high up in the soul structure.

From its exalted position reason steadily sheds its rays of light down through all the mental processes on lower planes, and on all planes of action. It assists in every change of psychical development, to a higher understanding, that the perception may be keener, the understanding clearer, and the judgment truer. It is the guiding star, set yonder in the sky, and the soul, in its evolution, is as the mariner making his way from the gulf of matter to the open sea of spirit or mind. It is the sun which illumines the intellect, and to which every lower faculty turns for the light of truth, as the flower turns to the sun for the warmth and light of life.

As the average of intellectual development moves upward and approaches nearer, reason endows all of

the lower faculties with more of its light, thereby giving to each a greater degree of power, which allows it to render its results nearer in accord with truth.

Do not fall into the error that reason, as well as all other faculties, does not require development. As suggestions, from whatever source are perceived, conceptions are created. The suggestions, from which these conceptions are made, are passed upon by the judgment, and what they are judged to be determines the character of the concepts; and the judgment may be either true or false according to the understanding, which also may be right or wrong, high or low, good or poor according to the DEGREE of REASON with which it is endowed.

A very important faculty is the MEMORY: so, also is the IMAGINATION. Memory is a sort of store-house of the mind's products, or a record of its actions and transactions. Its scope takes in the whole structure of the intellect, or developed individuality.

As concepts or notions are conceived, they are things or entities to the soul that creates them, and are retained by the faculty of memory and laid away for future use; or they may be said to be built into the structure, so that what the soul seems to itself to be, is made up of its own past concepts or creations.

IMAGINATION is that faculty which has within itself the active principle of conception, and prepares material for its use. The imagination gathers from the memory past concepts and combinations of ideas, and from these builds new images. These images are passed upon by the judgment, based upon the understanding and governed by reason, in the same manner as are simple concepts.

Take notice that imagination is broad in its scope:

that it utilizes, not only simple ideas as they are brought into existence through the avenues of sense, but also takes from the memory ideas and thoughts of all past experiences, as well as impressions from within the soul which come from the source of life through the intuitional faculty, and from any or all of these conceives a new creation, which is passed upon as before explained, and as an entity or thing is passed along and taken in charge by the memory.

As the degree of development of the faculty of reason places the human soul above that of every other creature, and is the means by which the soul has reached greater heights, and as reason is the beacon light for all other faculties, so the WILL may be likened to the rudder of the soul's craft as it navigates the sea of life towards those heights. It may steer the craft towards the light or upon the breakers in the shadows, for it is the power to CHOOSE or DECIDE.

The importance of this faculty may be seen when it is understood that the mind is active, always: cannot stop for a moment; therefore must go on, on—and who shall say which way? This faculty, the will, has the choice, and answers to the soul's ship of state: "ACCORDING TO MY WILL."

The will, also, is governed or swayed by the judgment, and upon the highway of progress will lead or guide the soul along the smooth open road, or into the dark and rocky by-ways. The will is largely swayed by another faculty, that of FEELING.

FEELING may be said to be, generally speaking, ANY MENTAL STATE. In its lowest capacity, this faculty is the sense of feeling, or the sense of touch. In this capacity it merely conveys sensations from

without by means of the nerves. On a higher plane of mental action, feelings may be created or born within the mind, and come from past mental states taken collectively; and from these in connection with sensations from without and suggestions from the spiritual side.

FEELING being a kind of general average of all past and present experiences and impressions from all sources, it is a kind of weather gauge or indicator of the conditions of the soul.

Some teachers hold that the faculty of INTUITION is identical with REASON. Intuition means INNER TEACHING. The impressions from the higher, or inner side of the soul—those which come from the side opposite to the material, are intuitional. This faculty, while of great importance in soul development, has not the scope of the reason; and the great distinction between the two is, that intuition has not the power of relation, comparison and discrimination, while reason has these powers. Yet both are alike in that they are faculties of first truths.

Many, or most students class intuition as being opposed to intellect, for the reason that intellect is said to be developed inductively, or by sensation from the outer or material side of the soul, and knows only by comparison of concepts created by impressions from this source; while intuition is the faculty which recognizes truth without comparison or discrimination.

As the mind is a unit or one whole inseparable system, no single faculty can be opposed to any other; but rather as in the structure of the physical system with its sets of organs, the faculties are in sets to accomplish certain portions of the work.

As a certain group or set of faculties has certain functions to perform, it may, taken separately from other systems, appear to have an office or use different from the other. Though different, it could not be opposed to the other, for all action must be in harmony with law and order; therefore all faculties and groups must act in harmony with each other for the common purpose.

Intellect being the result of the grand development, includes reason; and intuition being more a single agency of reason, is an active principle flashing down from spiritual heights, bits of truth which come from the other side from which most of the material in the soul structure has come.

The usefulness of the faculty of intuition depends upon intellectual growth, because this development has opened up the greater powers of all the faculties; even that of reason itself. Because of the increased capacity throughout the working forces of the mind, when the message of light is brought on the swift wings of intuition, all are alert to the truth it contains: the perception keener, the conception truer, the judgment better, the understanding surer, the reason higher and the execution more forceful.

If, as some students claim, and they are not a few, you must put intellect with its logic of comparison, relation, discrimination and deduction aside, and develop the intuition alone, if you would attain to the highest soul development, it must appear that some great mistake has been made in nature's processes. Have all the soul's experiences been for naught up to this point? Has all the development from external sources been in vain? Surely not. Not a single thing produced in nature's work-shop is made in vain

or without a purpose. If intellect could be set aside, or its development dwarfed, it would soon appear that though the soul was intuitional, it would also be impotent. It would have the power to perceive without that of execution. It would have the power to SEE, but not to DO.

It may be well in this relation, to point out that intuition is one of the higher, or so-called spiritual faculties and does not properly belong to the primary development of the mind, which is known as intellectual, but more to the development as to quality. Intellectual unfoldment is generally known as that of power, while that of quality is known as moral and religious or spiritual.

You have observed that by your senses, impressions caused by everything with which you are surrounded are conveyed to your mind, and the whole mechanism is active with these, working them up and turning out thoughts. These thoughts are built into what is herein termed the soul structure, which is indicated by your state of consciousness. Now, have YOU any place in all this DOING and BECOMING; or do you think this all goes on independent of your volition? You may have overlooked the fact, but you hold an important position, and this little chapter is written for the purpose of showing you WHERE and HOW.

You noticed that as every impression was received it was judged, and the character of the concept was determined by the judgment passed. Now, you are the JUDGE. It is you who renders judgment. Then, if you would have good thoughts, you must judge truly. Besides being the judge, you also have full control of the WILL. The power to CHOOSE or DECIDE is all yours.

The situation is this: all of the operating machinery of the mind is provided you, and life itself keeps it in motion. Now, you are in control of the WILL—you have the say as to HOW, or WHICH WAY. You are also the judge, and have the power to say WHAT: that is, to say what the impression is. Is not this all that is of importance in the whole process; to choose and to judge?

To practically illustrate your position, power and privilege in mental operations, take some of your own experiences. If you feel ill and weak, both sensations are conveyed to the sensorium, there to be perceived and judged. What is the judgment passed upon these impressions? Do you judge them to be something that has power over you, and do you think, because of this, you are compelled to stay indoors and await their pleasure? And do you, by will or choice, allow it to be so, and cancel your engagements while you wait to feel better? If so, do you not perceive that the concepts of your mind under such judgment will combine into thoughts of sickness, weakness and subjection to these conditions? Do you not see that you are choosing to take sides with the undesirable condition, and are using the machinery of the mind to give them added power over you? This is but an example. Every operation is the same; and every condition is dependent upon the JUDGMENT and WILL in like manner whether it be physical ills, mental disorder, or failure in the affairs of life. If you WILL health and success, and judge righteously, your mind becomes so filled with the result of lawful thinking that nothing will keep them from you.

With a knowledge of your relation to the forces within the mind, when these disagreeable sensations

arrive, you as judge say: "This indicates a faulty action out there, and if out in the physical action, the thoughts have been wrong and unlawful."

Now that you have a better understanding, and your attention has been called to it, you are better able to judge correctly, and you proceed to apply the remedy.

You will, or choose to change the wrong or unlawful condition of sickness. Your understanding shows you that nothing has any power over life, and knowing that you are life and may act according to life's fullest expression in all your physical organs, you judge these discordant things to be harmless in reality, and are only messengers to warn you that you are going wrong in your thoughts. This kind of judgment gives the true color to the concepts created by the sensations of pain and weakness. When the mind becomes filled with these thoughts, which are in harmony with law and the purpose of life, they soon find their way out and regulate and reduce to law and order the physical action.

Whenever anything wrong shows itself in your body, in your mind, or in your surroundings, you proceed to pass righteous judgment upon it. First, by deciding that it is powerless to harm you, and next, that it would not be there except to warn you that **YOUR WILL IS WEAK** and **YOUR JUDGMENT UNRIGHTEOUS**. Will you apply the remedy? The work is yours to do. Begin now. If you feel weak, that cannot be true of you, for you are life and the first attribute of life is power; therefore you are not expressing your true self. You are not expressing enough of yourself. You remedy this by starting forth a greater volume of the stream of life. You say, "I am life." "That which goes forth from me is my attribute." "My first at-

tribute is power." "Power manifested physically is strength." "I am strength." "I am strength." "I am strength." You repeat this and any other good condition you desire, until you realize it. In all your utterances, remember you are one with the universal life and may speak forth all of the attributes of that life as your own.

CHAPTER XI

SOME ASPECTS OF LAW

LAW OF HABIT

Everyone knows more or less of the law of habit. This force, like all others, not only applies to vicious practices, which if continued in, fix themselves upon the individual to the extent, that though he have the will to discontinue them, he has not the determination to carry out the purpose of the will, but to all practices of whatever nature.

When a thing is done once, it becomes easier to do it again. If continually repeated, it becomes so easy that one may do it almost involuntarily: apparently without thinking and without effort.

The performer upon the piano cannot, by the volition, seek out each key to be struck for every note, and in detail determine with each stroke the time and volume to be given it. In the beginning of his instrumental practice this was necessary, until he formed a habit. The more frequently the act is performed, the more firmly the habit becomes fixed, and the easier it becomes for him to express a higher quality of music. The whole process is a mental development followed by a physical adjustment. In it the body, together with the instrument, furnish the means by which the soul may express a quality of the universal intelligence.

The expert typewriter operator perhaps could not

tell how the letters of the alphabet are arranged upon the keyboard of her machine, but when she comes to forming words, her fingers rapidly find the proper keys; and to herself, this action seems to be automatic, but is the result of the law of habit.

The instances cited are practices wherein the body acts in unison with the thought, and becomes expert in manipulation. The same law may be seen in all action, and is a law of mentation. Likewise the thought may form its habit and act apparently independent of the will, or without volition, though not accompanied by physical action.

The law is inexorable; therefore the result is the same whether the action be on the positive or negative side of life: whether the act be one of virtue or vice: of truth or error: of good or evil: of health or sickness: of growth or decay: of strength or weakness: the principle being, that all action creates something; and according to the law of LIKE PRODUCES LIKE, brings forth after its kind.

When the student of music performs once, that very act creates in that soul according to the act. When the act is repeated, that which has been created is increased or strengthened and by repetition becomes a developing entity in the soul's household. Thus it is seen that if one would have the soul filled with the most desirable creations, he must watch his every thought and act. The thought is of more importance than the act, as the act is but extending the thought out into the external world. Every thought, or its result, must be met again, as either friend or foe, which is determined by the kind of thought. The power of this friend or foe will be in degree according to the fixedness of that habit of thought. This

also depends upon the number of times the thought was indulged in, and of course in the earnestness of the thought itself.

In the law of habit it is observed that no act is lost. Every vibration of mind must have its accounting sometime, somewhere.

It may have occurred to you that what are classed as vicious habits are more easily formed and more difficult to overcome than are those of virtue. This is a truth and is easily accounted for. It is because the soul has developed from that side, or has evolved from the lower planes of consciousness where these qualities of mind which we call vices, were virtues. They were virtues in so far as they were characteristics of the individual necessary to perpetuate its existence. For illustration, many, if not all of the vices of mankind may be traced to what is called SELFISHNESS. This is caused by the innate desire, first, for existence, then for self-indulgence followed by self-exaltation and self-gratification at the expense of every one and everything else.

Who cannot see that Dame Jealousy would not share with another that which she desires for herself; and that Miss Envy dislikes another because that other has something which she, herself, does not enjoy; also that Mr. Revenge is not satisfied until the cause of his humiliation is likewise degraded?

The care for self throughout the evolutionary course of the individual on all lower planes is so apparent that the result has been called the "survival of the fittest."

If selfishness has been the characteristic of the soul in its past experiences, is it wonderful that when man comes to a place in his upward progress where

selfishness broadens out until it includes all others, as well as self, and is then called LOVE, he should still find it easier to look out for self than for others? The wonder would be if he could immediately cast off the shackles which have bound him throughout the ages, and not go back and take them up again, even for a time. The secret of why it is easier to go back than forward, can be found in the LAW OF HABIT. That is easier because you have practiced it before; but the higher, the new, you have not had practice in.

If you are a pioneer in the soul's progress, you may find the brakes on the wheels of your vehicle to be, not only your own habits and those of the rest of humanity, but of all the lower orders of life, which tend to retard your progress. There is nothing wrong in this, for on the lower planes of the soul's progress, it would not unfold its strength if it met with no opposition, or found no combatant: no foeman worthy of its steel.

The lesson to be learned from the law of habit is the wonderful responsibility of the individual. A thinker always; therefore a creator, and compelled to associate with the things and conditions he creates. If he is wise, he will see that the little world he creates for himself is peopled with such creatures as will be to him a joy and a blessing, and an assistance to his soul's progress.

The law of habit may be seen to be identical with another called the LAW OF COMPENSATION.

COMPENSATION AND RETRIBUTION

The words compensation and retribution have a similar meaning though generally used differently. Both words mean a repaying.

Compensation is the recompense or reward for an act of worth or value to life, while retribution is generally used to indicate a penalty, or a reward for an act of unlawfulness. It may be seen, however, that compensation covers both, as it is the same law operative on the negative side of the question, as well as on the positive.

While compensation is by students called a law, it may be seen to be simply an aspect of the law of LIKE PRODUCES LIKE, or everything brings forth after its kind.

As any principle or law runs through all nature, it is a universal truth; so we have but to look around us for an example of the law of compensation.

Here you see the farmer, whose object is a harvest, complying with the necessary requirements. He sows the seed, cultivates the soil and gathers the crop. In this he gives his labor, the seed and use of the land. His compensation comes in the SAME KIND AS THE SEED SOWN. He should get, not only the quantity planted, and enough more to compensate for all labor and the value of other expenditures incident to the whole operation, but a profit besides. Now, if he does not obtain all of this, it is because of his not complying with the laws in every particular: or, it may be there are conditions of environment which he overlooks, or is unable to control. He may sow the seed too early in the spring, and the growing crop be destroyed by frost. He may neglect to loosen the soil and to destroy hurtful weeds which grow spontaneously. Also birds and insects may eat or destroy the crop. All, or any of these destructive agencies may interpose to affect his material compensation, because of his ignorance of the laws of

agriculture, or because of unfaithfulness in the pursuit of his purpose to the end.

In case of the failure of the crop, to one who sees only the material reward, it would seem that here was an effort without compensation. A closer investigation, however, will reveal the infallibility of the law. If the effort be not according to the law of increase or growth, which is the law of life, the reward will be in the nature of a retribution, the effect of which is distress and suffering. Because of the failure of compensation in his products of the soil, the farmer may suffer hunger, cold and disappointment.

Then, when considered in the broader view, it may be seen also, that whatever portion of his reward was in the nature of retribution—a penalty for unlawfulness in his methods—has had the effect of teaching him a valuable lesson, which in itself may be a compensation for what he lacked in his material products.

This law, which is the law of CAUSE AND EFFECT, may be found in every phase of life, whether the action be in the animate or inanimate objects, or in the mental realm on any plane of its action. It is that which gives poise or equilibrium to the things of the world, and to the world and universe.

The sunlight, the wind and the rain are compensated in the growth of the things affected by them.

To the individual soul, every outward act or deed, as well as silent thought brings its reward, whether along the lines of law and order, in the way of progress, or adversely, upon the open highway of discord, distress, dissolution and decay.

While compensation may be measured materially in dollars and cents, it often occurs that the reward is either wholly or in part a mental or psychological

one. You send your child to school to be educated at an outlay of a considerable sum. It is an investment for the child. The compensation is an education, or a developed mind. Its store of knowledge is a reward: a valuable capital to be drawn upon at any and all times and its substance exchanged for dollars and cents. That which is acquired mentally, through lawful development, is always substantial and can be exchanged for any useful thing.

As the soul is ever active, and every thought an investment, the returns from investments are continuous and ALWAYS MORE THAN THE CAPITAL INVESTED, and always of like kind.

The lesson to be learned from the law of compensation is, if one desires anything or any mental condition, it must come to him as a compensation for some thought, line of thought, or some act or deed. He knows by his desire what kind of seed to sow. If he would be rewarded by feelings of happiness, that is the kind of seed. That seed consists of thoughts and deeds which would make others comfortable and happy. He must feel interested in the welfare of all things; then his thoughts and deeds will be in that direction. Any thought or act which is based upon a feeling of helpfulness to better things and conditions in any individual has happiness for its reward. When one acts according to law, his action is in harmony with nature's purpose and his reward is joy. He is always acting in harmony with universal law when he is promoting the welfare of any of his fellow creatures.

On the other side of the proposition, if one acts upon the negative side, the side of adversity, and thinks thoughts and does deeds which are inimical to the welfare of his fellows, he is acting against the pur-

poses of life; and while bringing discord to his fellow creatures, his compensation is sure, and the kind of crop to be harvested will be as the seed sown. He gets all back, and with a profit added.

By this time you have perceived that the law of compensation is but another aspect of that principle which is the grand balance-wheel of the universe: the principle of law, or JUSTICE.

JUSTICE

Your attention was directed to the operation of justice in the chapter on law; and it is briefly referred to here to call your attention to the relation existing between justice and all aspects of law. Justice is the basic principle of all law, and may be said to be the unit of law.

In that self-eternal interaction between the unit of power and all its fragmentary manifestations, justice is the principle which governs the method of action. It is the basis of law in both its positive and negative aspects—in that of propulsion, or life energy in growth, and at the same time in its consort, destruction and death, or the force of attraction.

A very important aspect in the government of the principle of justice in connection with motion is, that it allows the movement to exceed a perfect balance; and if represented by the balance scale, first this end is down because of the excess of force applied, while the other is up. Then the other down while this is up. This is seen in the movement of the pendulum, and in the ebb and flow of the tide. You may observe it in the vegetable world, in the coming forth in the springtime and retiring in the autumn. You can see it in the industrial life of nations—first a season of

activity which produces beyond the normal demand, then one of inactivity or depression, which extends almost as far in the opposite direction. In it all, however, the principle of justice always strikes a perfect balance between the two extremes, so that every act is justified.

The excessive action, first this way and then the other, is the appearance of that universal mode of motion called VIBRATION. We see it in the little short vibrations, and through all, up to the grand sweep of the span of life, in which the action of the principle of life is in excess of its opposite; then, at the end of that career, it goes to the other extreme in the phenomenon of death. As vibration is the law, or method of action, and action is continuous, there can be no cessation; so when the action returns, it reaches to a higher plane of life than before, because of the principle of GAIN, which is seen in the unfoldment of life, and in cosmic evolution.

In the law of vibration, which is the circuitous motion indicating the endlessness of life, and in the principle of GAIN we have ground for at least a logical inference of eternal life and its progressive inherency.

CHAPTER XII

MENTAL THERAPEUTICS

In our general view of LIFE AND LAW thus far, it has become apparent that everything with which the individual is surrounded is related to it in such a way as to subserve the grand purpose of life, which is the unfoldment of the individual soul. As the means by which this is accomplished is the lawful action of the bodily functions, there seems to be nothing, primarily, of more importance than a healthy action in the body.

To whatever cause disease may be attributed, it must be admitted that it is one of the heaviest burdens of mankind.

For the removal or cure of disease, many means have been used in the past, but have been mostly agencies from a source external to the body, and known as material remedies.

Now, with an understanding that power and action proceed primarily from mind, a new and superior method claims recognition as a therapeutic system.

Therapeutics being the application of remedies for diseases, it includes all curative agencies made use of by all systems which have for their object the removal of disease.

If we use the term mental therapeutics, we mean the cure or removal of disease by mental methods.

While you are pursuing the study of the curative power of mind, you will profit by keeping yourself free from prejudice against other means and methods.

If you succeed in doing so, it will be easier to see that prevailing agencies and methods, together with the institutions and systems by which they are employed, are not in principle antagonistic to each other; nor are they opposed to the mental method, as they all, together with mind cure have the same object in view and the same purposes to accomplish. This must be done according to the same law and by the same principle, though the methods differ. This being true, if the student finds the principle and the law by which it operates, he has found the key which unlocks the secret of all methods, and which will harmonize all practices, systems and institutions.

If you understand that life, mind or intelligence is the highest source of power known, or that can be conceived, you will deem it logical that any means of accomplishment which depends upon that source for its power, will be the most potent of all.

That the mental method of curing disease is effective, and superior to all others, has been demonstrated in so many instances that no doubt of its superiority exists in the minds of those who have had opportunities for observation. It must not be overlooked or forgotten, however, that failures will occur; and not because of any fault or lack of power in the means made use of, but in the inefficiency of the individual mind applying it. All degrees of ability and mental capacity to heal disease will be found in different individuals who understand the process and make the effort, just as will be observed in other undertakings.

In health the forces of both mind and body act in harmony with the law of life. Under such conditions there is nothing to obstruct the forces, which results in strength and vigor throughout both mental and physical systems.

It is probably true that perfect health is not attainable, but is an imagined condition to be hoped for, as is that HAVEN OF REST towards which the weary soul turns, and ever and anon scans the horizon of life's experiences futureward, and tries to conjure up or imagine a perfect or ideal condition. And all this because of dissatisfaction with the limitation and bondage in which it is held in its present sphere of action.

States of health may be only relative, or in degree; and this because of the apparent antagonism of environment all the way along the line of individual growth.

When it is seen what disease really is, it will be known to be not a something to be eradicated or stamped out, but merely a LACK of something: a lack of the creative energy, or a lack of order in the distribution of the forces.

The creative energy is the positive action of life as principle; and when there is not sufficient activity of this ever present energy in the individual to continue the growth or sustain the structure, weakness is the result. Or, if there be force enough present and active, and not properly distributed, local congestion may be the result. This causes weakness also, and a resultant condition is a taking down by the negative forces faster than the tissues are replenished by the positive.

This taking down force is an enemy to progressive life, and Nature provides that it be disagreeable and painful to the individual; therefore he is sick—feels ill. This provision of the law is to cause him to seek for more life, more energy, or to regulate what he has and get well, which is getting into harmony with the law.

As all currents of force are under the same law, those in your body may be interpreted by what you observe in the action of the electric current. In health all conductors are open, and all currents free and full. If any adverse force enters the field of action there may be a derangement of the general order of activities. Some of the circuits will be "shorted," and the alarm which is sounded to the individual is "chill" and "congestion." In the distribution some of the current may be switched off, in which case the light of life burns but dimly. This result is weakness or debility. The patient feels pains and distresses; and they are a warning that he should place his system in order. Pathological students note these disorders, and according to their appearances classify them as different diseases.

As a lack of vital action is, primarily, the cause of all disease, the cure or removal of disease must be by STIMULATION OR EXCITATION. The different means employed for this purpose is wherein curative agencies, and methods of application seem to differ so widely: yet, when the principle is understood, it will be seen that all agencies employed and methods practiced, are based upon that principle and operate in harmony with its law.

To gain a proper understanding of the means by which the action is stimulated or excited, you may profit by a brief inspection of the comprehensive principle of suggestion. I say comprehensive, because as we investigate the laws of vibratory action of life in the individual, we are finally driven to the conclusion that all action is preceded by a suggestion from some source, which may be said to be a kind of secondary cause of action, or that which occasions the action, or, perhaps, rather the means by which the stimulation or excitation is produced.

You understand that a suggestion is a force applied, which causes some kind of impression; and this is followed by an action which creates some kind of change.

Chemical rays of light, together with the action of air and moisture, are suggestions which cause the solid rock to change and dissolve. Heat and moisture suggest action in the seed of the plant, and it germinates and changes through growth. In the animal, hunger suggests the necessity for food, and cold suggests shelter. Likewise you may inspect every activity of man, in both soul and body, and you will have to concede that every action within, and every outward act and deed is preceded by some kind of suggestion. Remember always, though, that suggestions reach the mind from different sources, as well as being widely differentiated in character. They may be divided into three general classes as outlined in the introduction of this work, and which I will go into again briefly here.

Suggestion from without, or objective suggestion, affects the individual from his surroundings, and consists of the objects and forces of environment. These reach him through the body by means of the senses, or by being introduced into the physical system.

A sermon, conversation, or political speech contains and offers suggestions to your mind, and however the mind is influenced, an action of mind will follow. If the suggestion is toward better conditions, you feel the result of the action in that direction and are uplifted. If otherwise, you feel the opposite, or just according to the action which the suggestion occasioned.

In the commercial and financial world, the advertising of special inducements offers suggestions to your mind of opportunities to better your condition; hence the purpose of advertising.

When food is introduced into the system, its presence suggests action to digest and assimilate it; and the nature of the suggestion depends largely upon the chemical character of the food.

Heat and cold make suggestions which the mind receives through the body, not only as sensations, but by their effect upon the fluids and tissues of the body.

The next class includes all those which reach the subjective mind direct from the surroundings, and may consist of any of the natural forces, or may be the force of the direct thought from other minds, or may be any of the thought forces in the general thought atmosphere. Thus you see, the vibration of all the lower orders of life offers suggestions in some degree of force to the individual. Also, the different mentalities of the whole world are vibrating, each according to its own mental attitude; and as all intermingle, any one of them, or the general average of the whole may make suggestions to the mind of the individual.

Then there is the individual thought of other minds, directed by volition to him, which herein is considered of vital importance to his welfare, or otherwise. The importance of such suggestions is determined by their force, which is in degree according to the degree of concentration and quality of mind of the thinker and the persistence of action.

The other and highest class of suggestions consists of those which come from the source of life itself, and are as continuous as is the life current. These always suggest according to the grand purpose of life, which is first its perpetuation, and then successively better conditions, through unfoldment of the higher qualities of life's attributes.

The brooding presence of these forces is largely

non-resistant, except for the continuance of life, and may be temporarily overwhelmed by those from other sources. Suggestions from other sources may influence the mind for good or for ill: may agitate or enthuse; or may work the mind into any degree of passion or excitement. Influenced by these suggestions it may commit any unseemly, intemperate or unlawful act, and the life force apparently interposes no power of restraint. Its benign influence is always present, however, and gradually reduces the excitement and abnormal state to its accustomed condition. When this state of mind is again reached, the CONSCIENCE indicates the harvest or compensation. If the mind has been abnormally influenced for ill, Conscience puts up the sign: "Regret, remorse, sorrow," and possibly "repentance." If for good, the conscience indicates joy, delight and satisfaction.

When other influences derange the lawful action, these spiritual suggestions are a continuous force toward order and harmony. You may see in this, that if all other suggestions be aligned with those from the seat of life, there remains nothing to offer resistance, and life may come forth in great power. You can do this by looking to this source for power and to nothing else, thus shutting out adverse suggestions. In so doing, your thought is in harmony with life's purposes, and all action is in concert.

As you have gathered from the foregoing that every force which is antagonistic to the creative energy makes a suggestion that tends towards disease or disorder of some kind, I will not attempt to name all of them, or even to classify such agencies. It may be profitable, though, to point to a few with which you are familiar, and with an understanding of the law observed in them you may pursue the study indefinitely.

The suggestions of that nature which come within the first class are the material enemies: those which destroy or injure the structure and tissues of the body by striking, bruising or by mutilation. Also all poisonous substances introduced into the body by eating, drinking, breathing, and by absorption. Then there are other agencies of derangement in this class, such as extreme heat and cold. Also, while we are upon the subject of life's adversaries, you may wish to know what disposition we would make of the DISEASE GERM. It, also, belongs to the physical class and may be introduced to the system in the same manner as the poisons above referred to.

If you are interested in bacteriology, or the microbe theory, you may pursue the study indefinitely; and may find a different variety for every different disease; as you may also discover a substance that will destroy each variety. This you may work out in detail, and find no end to your work, for the variations of primary motion are unlimited. If, however, you will come back to the underlying principle, you will there find it simple; and find it to be but another aspect of the dual action of life held up to your gaze almost continuously in the preceding chapters of this work.

You have seen the positive life forces building the living structure, and at the same time, the negative taking it apart. Now see these forces as germs: bacterium, bacilli or microbes. See two armies of these, each army with a purpose just opposite to the other. Those building are the health germs; those taking down, the disease germs. Now, if the health germs weaken and decrease in number, the opposite become active and increase in the degree of the others' decrease.

General observation has shown that poisonous substances, when injected or introduced into the system, disturb and derange the functions. This is caused by their being of an opposite chemical nature, and coming in contact with the chemicals being made use of in the processes of life. The changes thus caused may be so radical as to not only disturb, but overcome and render unfit for use the chemicals of the body. In the latter instance the result is death.

Corresponding to the poisonous substances or chemicals, the destructive microbe may be found throughout all nature, in as many degrees of power and activity.

When microbes find their way into the system, their activity and the rapidity with which they propagate and multiply depends upon the resistance with which they are met by the creative or positive forces.

While it is true that many species of bacilli that find their way into the system prove to be harmless because of the presence in force of the opposite power, many are to be found of such aggressive force as to gain a foothold and become active in the midst of those preserving the ordinary degree of health. The most aggressive varieties of these are found in the most virulent, contagious and infectious diseases. Or, they are the active agents producing the conditions thus named.

As there are substances which, by being introduced into the system, combat and neutralize the action of rank poison, so also may there be found substances which will destroy the power of the deadly microbe.

We find in the second class of suggestions, the enemies of life and health to be all forces of the psychic realm which are classed as evil. In this realm, or upon this plane of action, the forces are known as thought.

They are emanations of mind and consist not only of those of your own mind, though they are of the most importance, but of the thoughts of other individuals directed to you, as well as any thought of the general thought atmosphere which may attract you subjectively or be attracted by you: or of the force of the general average of the thought atmosphere. And do not overlook another, and a very important source of disease: the accumulated force of the thoughts of ancestors left to you as a legacy, and called HEREDITY.

As things in the objective world are representatives of thoughts and have the dual aspect of force and quality, thoughts which they represent must also have these same attributes.

Considered with regard to force, thoughts which would obstruct or reduce the life or vital action are those of weakness or debility. Such thoughts are induced by a feeling of abandonment, or separation from the source of supply. In this state one hurries and worries that he may not fail in what he undertakes, yet doubts his ability to accomplish his purpose.

Considered as to quality, the destructive or poisonous agencies on this plane come under the comprehensive name of FEAR. Within this state of mind you will find hatred, jealousy, anger, envy, malice, revenge, and on down until the list is complete.

The antidotes for these poisons are contained in that-all-comprehensive virtue, which is opposed to fear, and is called LOVE. Love broken into fragments is known as goodness, kindness, mercy, charity, and all thoughts indicating good-will.

The antidote for weakness or debility is, of course, thoughts of strength. These come from the belief of union with the source of strength, therefore faith in the

continuance of supply. Thoughts in this state of mind are not those of hurry and worry, but of courage and confidence.

That you may better grasp the principle involved in mental healing, let us take a look at its application in some of the methods of cure [which seem simpler, and with which you are better acquainted. You are probably more familiar with cold as a cause of disorder than with any other, and it is one which is so prevalent, that the disease has been named "common cold."

What is the action of the life processes in the presence of cold? You know what cold signifies. In an extreme degree of cold no action of life is apparent, either in its positive or negative aspect. In it, neither growth nor decay can take place. You place food upon ice that its condition may remain unchanged.

Cold in any degree being an unfriendly force, the result of its contact with a live warm organism, wherein all of the fluids are circulating freely because all ducts are open from center to surface, is to cause a shrinkage at the point of contact, thus driving the fluids away. If the application of cold be to the whole or a greater portion of the surface of the body, the blood and other fluids which were at the surface are driven to the internal organs. The pores of the skin are closed, the capillaries likewise shrunken, and the general circulation rendered incomplete and consequently deranged.

The sensation of cold and the change of action in the system, together suggest to the mind, in its subjective department, the presence of an enemy. The self-preservation principle, which is the result of suggestions from the source of life, says: "Go back with re-enforcements which I will furnish you, and re-take the positions you were forced to evacuate." The result is a return

of the forces, carrying the blood back to the surface with renewed vigor. This is experienced by strong persons in the reaction from cold, and especially noted after the cold bath. In this instance you are prompted to say cold is not an enemy; but is friendly to life and health; and is a tonic. It proves to be such in this instance, but the tonic lies not in the action caused by the application of cold, but in the increased action put forth to overcome the derangement caused by the cold; and this depends upon whether it is overcome or not.

Overcoming any obstacle increases the strength.

To use another illustration, suppose one who is not so strong and vigorous be subjected to cold in similar circumstances. The action from the application of cold to the body is the same, but the reaction is not complete or full. The forces carrying the fluids do not return to the surface with increased vigor, and he does not feel the glow of warmth as the one did in the first illustration. Neither does he feel refreshed; but on the contrary he feels chilly and depressed. The skin does not resume its action, and its function must be assumed by other organs. Its excretory function may be imposed upon the membranes of the internal organs, or of the lungs, throat and nasal passages. This condition is a common cold.

In time the forces of law and order overcome the disturbed condition, and the increased action required may be noticed in an excess of heat called fever.

The increased effort put forth to overcome the enemy fortifies the system all along the line; so that a return of the same adversary may not disturb the lawful action as it did the first time. This is what you call "getting used to it."

For still another illustration let us take one who is

weak or debilitated and the application of cold sudden and severe. The suggestion to the subjective mind is so strong as to produce a shock that is not overcome. In extreme weakness the habitual action is not vigorous, but will exert itself to remove the adverse influence to the extent of its force. In this effort, just in proportion to the resistance offered by the obstructing force, it will increase the action, which produces excessive heat—a high fever. This heat may appear more in some particular organ than in general, and is called inflammation of that organ. If of the lungs, it may be pneumonia.

In the three illustrations given, the disturbing element is the same. The action is alike in each case, and the reaction differs only because of the different degrees of overcoming force applied in the process.

The causes of disease may be of any character and degree, from the slightest draught of cool air to the rankest poison; and their effect on the system is governed by its resisting power.

The remedy for a disorder must always consist of something that will suggest to the subjective mind,
A COMING FORTH WITH INCREASED ENERGY OR POWER.

In our first illustration—in case of the cold bath—the reaction may be increased by friction with a coarse towel, which in itself is a suggestion to the forces to return: first, because of the warmth thus generated, and secondly, if the rubbing is vigorous the forces will hasten the blood to the skin to fortify and heal it in case it be bruised or broken.

In the second illustration, the “cold” may be “broken up” or cured on the same principle, and by the following methods: by taking inwardly a drug, the chemical nature of which will equalize the circulation

and make the skin active: by manipulating the body and using friction on the surface to bring the heat and blood to the skin: by using foods and drinks which will stimulate the action, or, by "working it off" by vigorous exercise.

In the last illustration the cure must be based upon the same principle, but the application of the remedy should be governed by the location and degree of the disorder.

Do you not see that all of these methods are merely different means of suggesting to the controlling power within, which operates from the subjective mind, to come forth and resume the orderly action which has been disturbed?

The means employed in making suggestions of greater activity for the removal of diseased conditions, are **STIMULATION** and **EXCITATION**. All those which are friendly to life, including foods and non-poisonous substances, together with all thought forces that are called good, are stimulants; while all which act adversely to the life processes, and are called poisons, including evil and vicious thoughts, are excitants.

A stimulant has in it the sustaining element of food, and its suggestion is in harmony with the normal action; therefore, when used the patient feels refreshed.

The excitant is an adverse force, and the suggestion is one of alarm; causing an increased action for the purpose of ejecting the enemy, or throwing the poison out of the system. Now, if the quantity or force of the excitant be so great as to overtax the vital forces in ridding the system of its presence, the result is a degree of strength below the normal in the degree that the excitant raised it above. Thus you see that an excitant may be beneficial in the degree that the vital forces are

able to overcome it. The application of cold appears to be a tonic if readily overcome in what is called reaction, but would be a cause of debility if not so overcome. Also the small dose of rank poison as administered by the homeopathist may act as a tonic because readily neutralized by the vital forces. In like manner, adverse thoughts if overcome strengthen the recipient. The underlying principle is, that ACTION INCREASES THE POWER TO ACT.

If the action is against an adverse force, the increase of power is apparent only when the obstacle is removed or overcome.

If a cure is to be made by mental suggestion, it must be done on the same principle as the other methods, and according to the one law, except that only stimulants are used as suggestions.

The superiority of mental over other means of healing depends upon its more forceful suggestions.

You may not be ready to admit that a thought projection could impress the mind more forcefully than other forces of nature having a material accompaniment. That it is true has been well established by experimentation, as it may also be by logic.

That there may be found a poison so deadly that no state of mind has yet been developed strong enough to neutralize it does not destroy the logic, for the power must still be a possibility of the mind, though not yet developed.

If it were not that the positive energy is a superior force to the negative, there could exist no manifestation of life at all.

As all negative forces, whether of a material character or not, are of a chemical quality adverse to the life forces, there must be in the positive forces,

qualities of a superior character to combat the negative. If all forces and things have their origin in infinite mind, why is it not possible to bring out sufficient power from the source to furnish an antidote for every adverse thing? If the most drastic poison is the result of thought combinations of the universal mind, cannot this mind furnish an antidote?

You agree with the logic, but not fully knowing your relation to that mind, you do not know what your powers are in the premises.

You may ask why the universal mind does not overcome man's adversaries and regulate his actions without his individual effort. This seems to be man's portion of the work in the grand economic process. This gives him his individuality. He has the **FREE WILL OR CHOICE**, and may either speak forth the power of the Infinite by complying with the creative law, or make his utterances on the side of negation. Thus he works out his own destiny; the infinite mind furnishing him with the power to use as he **WILL**.

When man **WILLS** to **THINK** and **SPEAK** the **TRUTH** of progressive life, the whole power of the universe stands ready to make his word manifest; and because he is acting in harmony with the universal purpose. This is in the **DIRECTION OF GREATEST TRACTION**.

The universal mind goes on without man's assistance and produces the inferior wild fruits, flowers and plants. Man, by exerting himself on the side of creative law, by providing more favorable surroundings, furnishes means for the coming forth for his use, those of superior qualities.

It is not that the universal mind requires the assistance of man for any purpose, but by getting himself onto the side of law and order, and acting accordingly,

man fits himself and his surroundings for these greater powers and higher qualities to come forth for his use and blessing.

While we have in the past looked upon matter as being the only substance, and the denser the material the more substantial, we must now reverse the formula, and see that the less dense is the more substantial. **POWER** and not **DENSITY** is the gauge of **SUBSTANTIALITY**.

Ordinary observation shows that the **MORE DENSE** the **MATTER**, the less the force in it: or, the **MORE ATTENUATED** the **SUBSTANCE**, the **GREATER ITS POWER**.

This may be illustrated with the block of ice. It exerts no power except what is seen in the effect of the force of gravity upon it, which constitutes its weight. It is too cold to exhibit active life. Raise the rate of vibration by applying heat. Now you can get the power of falling water. It is still dense, and the power exerted is yet because of gravitation. It is still seeking the lowest level, or getting as near to the center of the earth as possible. Raise the rate of vibration still higher by applying a greater degree of heat, until you convert the water into steam. Now see the power! It is not now the force of gravitation or attraction, but of expansion: propulsion. It is no longer solid as in the block of ice; nor liquid as in the moving water. It is now in the realm of the invisible. It has been carried up into—almost into—the psychic realm.

Ask your friend who is a steam engineer, and he will tell you the steam that is powerful is **DRY STEAM** and as invisible as thought itself.

If substantiality is denoted by power, how much more substantial than the block of ice must be the dry steam. That which you see in the air is the steam ex-

hausted. It has come down again into the realm of matter and has in it little power.

While it is under consideration, go a little farther and see how this principle applies to all materiality.

The objects of nature, including your own body, are dense and therefore visible, because at the far end of the circuit where propulsion ceases and attraction begins the return movement. As the force reaches the extreme or lowest point of its action, the vibrations become slow and the substance which was too active to be tangible becomes dense, inactive, and assumes form called matter, like the steam which becomes visible as its power is exhausted by mingling with the surrounding atmosphere.

Because of the unity and simplicity of law, we find it necessary to proceed in the practical application of the power of thought to the cure of disease, just as we have to do to accomplish any other purpose. This consists of, first: a recognition of something to be done. Second: recognition of the existence of a power to do it. Third: choice (will) of the way to do it. Fourth: faith in the method chosen. Fifth: concentration of the attention with expectation of the desired results. Sixth: perseverance with determination.

If you are diseased, the disagreeable sensation suggests something to be done. You would not think of doing anything to change the condition if you did not believe in the existence of a power to cause the change. You next choose the method by which the power is to be exerted. You have faith in the method or you would not choose it. Next comes the work: devotion to the purpose, making use of the power and the method. This includes concentration of the attention, perseverance and determination; and the operation

adds substance to your faith. The substance of your faith will be found in the result of your efforts.

The foregoing is not the law by which you gain health only, but is the process by which you gain wealth, knowledge, fame or anything else desired.

While the foregoing is the process, the result will be determined by both the force and quality of the thoughts made use of. Generally speaking, the thoughts to be made use of for health and success are the GOOD THOUGHTS. The forceful thoughts are those of life as the OMNIPRESENT SUBSTANCE and IRRESISTIBLE POWER of the UNIVERSE. These develop first, the qualities having some signification of strength, as faith, courage, determination and perseverance; and as the growth continues, take on some of the aspects of LOVE known as the modifying virtues: such as friendship, charity, benevolence, compassion, mercy and forgiveness.

A very necessary attitude of mind, or one which gives to it the greatest volume of power, is the recognition of its near relationship to, or one-ness with the universal mind or source of power.

The psychological process in concentration of the attention for the purpose of bringing out into your life any desired thing or condition, is to CONCEIVE AN IDEA OF THE THING OR CONDITION, and KEEP YOUR IDEAL CONCEPTION IN MIND: keep your attention fixed upon it: feed it with your thought. If for a condition of health for yourself, this makes the suggestion to the subjective mind, and the subjective thought comes forth and adjusts the condition to correspond with your ideal. If for health for another, you form your image of health in him and the suggestion causes his subjective mind to vibrate to your ideal. It comes

forth in control of his bodily functions according to the suggestions made by your concentrated thought.

If your ideal conception is of wealth, knowledge, fame or other things, keeping in mind your picture takes you to the plane of consciousness of these things; and when on the plane where they exist, you will be easily attracted to them, or they to you. When you do meet them, they may appear to you as only opportunities of everyday life, but, which, if you embrace, will bring out into manifestation what you mentally created for yourself. You may do this for another, just as you may idealize health for another.

When you meet with one of these opportunities, you may consider it good luck, a stroke of good fortune, a chance or accident; but whether you know the cause or not, the law has been complied with.

When you understand the process, you do not need to wait for something to TURN UP, or for your luck to change; but you proceed methodically to express the thing or condition you desire.

In suggestions for the purpose of quickening another soul to vibrate to your ideal, no account need be taken of distance, as mind knows no distance. You can as easily concentrate your thoughts upon another on the opposite side of the globe as in your own city, or in your immediate presence. The potency of your own thought can be the same in any case, but as the state of mind of the other is an important factor in all cases, you will get better results when the patient or recipient is present. It is quite natural for him, if not for yourself, to believe that nearness lends added force.

Your attention has been directed to the many so-called material methods and their means of cure; also to the underlying principle, which is the basis of not only these, but of all mental healing as well.

In mental healing there may also be many methods, or ways of proceeding; though the means may be said to be the same in all.

The difference in methods may be attributed to the different planes of consciousness of the healers. Also, any healer may operate from different planes.

The plane of consciousness from which one operates may depend upon his degree of soul development; and as no two persons are alike developed, no two will proceed in exactly the same way.

A healer will act upon the highest plane he has reached, and may operate from any lower plane; but not from one beyond his degree of development.

While there may be as many different planes of consciousness as one can find degrees of unfoldment as represented by different mentalities, I will divide them all into three general planes. The lowest will be designated the material plane; the next above, the psychic, and the highest, the spiritual.

The material plane includes all of the states of consciousness in which the individual looks upon life and the forces of nature as being dependent upon the material objects and things for their existence. Upon this plane one involuntarily thinks of himself as body, and as having a mind and life which are dependent upon that material body for their existence. One may develop to a perception of the power of mind over matter and yet not get beyond this plane. Healing on this plane, I will call **MENTAL PRACTICE**.

Some of the advantages of mental over medical and other practices may be seen by a comparison of their methods. In a case of disease, the medical practitioner first makes a diagnosis: ascertains by the symptoms the location character and intensity of

the disorder. He should know the location, because he has a medicine for each organ; and he must know the character, or kind of disease it is, for he has different drugs, some one or more of which is useful for each variety. He should also note the intensity of the disease, so that if the action is above the normal, he may prescribe something to inhibit; and if below, something to excite or stimulate.

The mental practitioner wishes to know the location of the disease, but cares little for its character, or the name it goes by. He may profit by a knowledge of its degree of intensity, but not for the purpose of inhibiting the action. If he understands the law of life, he knows the intensity of the disease—fever, inflammation, or what not—is not caused by an OVER-ACTION of the life energy, but by the degree of resisting power of the adverse force causing the disease. As before stated in this work, there is only one principle by which a cure can be made, and that is by stimulation or excitation. Just as soon as the energy is stimulated sufficiently, the highest fever subsides; and on the same principle that a low vitality is quickened. A further and important advantage of the mental practitioner is, that he need not be present to administer his remedy.

As to which practice, mental or others, is the more successful, depends upon circumstances.

As there are medical practitioners less capable than others, and likewise in other modes of practice, so will there be differences in the ability of mental practitioners.

It must be remembered, however, in making such comparison, that it is difficult to determine how much of the dynamics of mind enters into, not only medical

practice, but all other methods. The confidence the patient reposes in the doctor, and through the doctor in the remedy he prescribes, the faith of the doctor in his ability to properly diagnose the condition, and his wisdom in selecting and administering the best remedies, will determine in great part the result. These are psychological factors which enter into all practices and cannot be ignored.

As the mental practitioner cares less about his diagnosis than do others, it is also unnecessary for him to exercise great care and discrimination in the choice and use of his remedies. As he uses only the life stimulants, there can be little danger from making mistakes, or of the patient suffering from malpractice.

In mental practice, when you have located the disease, if in some particular part of the body, you quiet yourself and center your thought upon the organ affected, or upon the region of the disorder—you need not know what organ it is—but the character of your thought must NOT be as the condition of the part indicates. **IT MUST BE AN IMAGE OF WHAT YOU WISH TO TAKE THE PLACE OF THE DISEASED CONDITION.** You must ignore the apparent condition of disease—leave it out of your mind—and hold in its place your mental picture of a fully healthy, vigorous, strong, free and active organism. You must keep your mind's eye upon your picture, and at the same time feel confident of results. You may find it difficult to concentrate your thought upon your image. If so, you have more work to do. If your vocation, business or calling has been such as not to require mental discipline, you may not be able at first to control your thought to the extent of holding it upon anything. Those engaged in business in the commercial world, and those in the professions,

in science and literature, from the nature of their occupations have developed the power of mind to control its thoughts.

As the thought is the servant of the mind, to get results, the servant must yield obedience to its master.

Thus you may see the first thing necessary to acquire is the power to control your thoughts. Any one can acquire this power by practice. If your occupation has developed it, you are, to begin with, that much better equipped for mental practice.

You may greatly assist in holding your ideal by forming the picture in words, and addressing them silently to the affected parts. This is recommended for beginners.

The words used to represent your thoughts may be varied so that the thoughts used will correspond with all the aspects of your picture.

As an example, if for a torpid liver, you may silently address the organ thus: "You are active and strong, because you are created to be so. As you are forever connected with the source of life and strength, your supply of these is unlimited. The purpose for which you are created is to perform your functions freely and vigorously, and you do this without effort because it is natural. It is easier to be active than dormant, because action is the great verity of life. To perform your functions as intended, is to be in harmony with the purpose of all existence. The health in you is the action of the life universal, and from which you cannot be separated. It is not only your right, privilege and power to do your work well, but it is your duty, which you are always willing to do and are now doing with freedom and vigor."

As the potency of your thought depends on your

own conviction of the truth it contains, such reasoning gives added power, because it strengthens your own conviction.

Every cell of which the tissues are composed is said to be an organism, complete in itself: performs in itself all the functions of the whole body in a way: is endowed with intelligence, and is active with all the processes of life. In your treatment, you may consider your thoughts and words addressed to these, or to them collectively, as forming the organ above mentioned.

If your argument is convincing to yourself, it will be in like degree to them; and they will conform their action to it.

In such practice you proceed in the same way for your own organs as for those of another person.

You may, for general purposes, form your image of health for, or address your words to the whole body, in the same manner as for the cells or organs; either for yourself or for another.

If for yourself, you may add potency to your words by speaking them aloud. In so doing the thought makes its impression, then hearing your words repeats the suggestion through the sense of hearing.

Whether the practitioner understands the whole process or not, it is probable that his suggestions reach the cells, organs, or the whole system only by way of the subjective mind.

The subjective department of mind, being in control of the involuntary processes, these vital activities could not be reached by any other avenue. In this connection, it may also be deduced that the intelligence in the cells, organs, nerve centers and tissues throughout the body is measured by the degree of intelligence of the mind of the individual.

As results may be obtained by complying with the law, whether the operator understands the complete working of the law or not, to get results in mental practice, it is not necessary that one should have made any special progress in soul growth. Faith in his efforts with expectation of results, crown them with success.

While the mental practitioner makes use of the power of mind and his thoughts affect the mind of the recipient, the force must be more or less limited because of the plane of consciousness from which, or upon which he operates. It is all a mental process, but from a more or less material basis.

PSYCHIC HEALING is done from the plane of consciousness wherein the healer acts from the standpoint of mind. To work from this plane the healer must have developed beyond the material plane. He must have ceased to believe himself a body having a mind, and be ready to assert that he is mind and has a body.

A great transformation is involved in this. It marks one of the grandest epochs in the history of the soul's experiences. While the discovery of the grand truth of CAUSATION BEING IN MIND marks a very important change in development, and may be likened to the hatching bird breaking its shell and coming forth to the light of day, the human soul leaving the old abiding place in the bondage of matter and assuming a position in mind, is like the full fledged young bird leaving the nest to try its wings in mid-air.

What a change! When you believed yourself to be body, your belief naturally limited you to your own little visible form, and to the powers you were able to exert through that medium. Now, if you believe yourself to be mind, where is the limit? How far be-

yond the outline of your body do you extend as mind? If you can place your thought upon some object, miles away from your body, does your mind extend that far; or do you project your thoughts beyond the limits of yourself as mind?

Is it not probable, as before suggested in this work, that the individual mind is an active center in a universal mind substance, and making use of that substance in common with all others, and that the powers of the individual are those of the universal, which he may, in common with all others, use as much of as he can comprehend, or as much as his development creates a capacity to use?

If this theory appeals to you, it contains for you a wonderful revelation.

If you are mind, and mind is universal substance, this truth reveals to you that you are of one substance with your fellow-beings and all things: that your thought vibrations intermingle with theirs: that all have access to and make use of the same powers and forces, and that you and they of the human family have the will or choice to be as much of the infinite whole as each can comprehend. You and they have also all of the possibilities and attributes of that Infinite Being.

What, then, circumscribes and limits you and your powers? It is your BELIEF. "As thou hast believed, so be it done unto thee."

It is impossible for one in his finite state of mental development to comprehend or even apprehend any considerable degree of the power, as compared with the whole, to which he has access, or of any great part of his possibilities. He extends his circumference of perception and increases his powers by extending his beliefs. Belief is the fence or wall which marks the bounds of your personal domain.

As you have a right to the use of the infinite all, can you not broaden the bounds of self? Can you not push the horizon of the old belief of bondage out and beyond the limits, even of boundless space, if that were a definable somewhere?

In all that has been written in this work to this point, the intent has been to prepare you for this change.

Though you may now be firm in the BELIEF that you are mind, and also see how thinking from this plane adds potency to your thought, it will yet require a great deal of practice of the new thought to verify or reduce the belief to knowledge, which is the only way to establish yourself in the new position.

When a truth is perceived, it remains a belief until proved; and is as a light ahead, which, if you continue to walk facing towards, will bring you into its presence.

You may always know which way you are mentally facing by your desire; and as the mind is ever active, you are always making progress toward the object of your desire. The progress may be either retarded by neglect or carelessness, or greatly hastened by earnest and centered effort. As thought is the only action, thought must be the means used; and being a thinker you are always equipped to realize your wildest desire.

A desire in the mind is an indication of a latent possibility of the mind having the desire. The individual mind being one with all mind substance, it can be perceived how it may have access to infinite supply; therefore how it may be true that the mind cannot formulate a desire which is impossible of fulfillment or gratification. Will it pay the price? Will it comply with the requirement? The requirement is a fitness or capacity in the mind to receive and express that which it desires. Lawful development creates this capacity.

In your development, you may imagine yourself as either moving, or as being stationary.

If you look upon yourself as progressing, then thought speaks you on your way. If you consider yourself stationary, it is thought that creates conditions within you, and through you in your environment.

Whatever you wish to become, claim to be it, and repeat the claim until it is uttered forth in a living reality.

As long as you have an attachment as dense as the material body, you may never be able to retain an abiding place in mind, but will find yourself reverting, invariably, back to the old established belief of material dominance.

The object herein is not to urge the abandonment, nor a condemnation of the physical body, but on the contrary, to assume a position from which it can better be controlled; for without your body you cannot do your work from a PSYCHICAL standpoint. It is rather that from the new position you can make of it a better means by which you can concentrate your efforts; therefore you want it to be vigorous, healthy, and subject to your will.

From the higher position of mind, though you need the body, you get a perception of grander possibilities. As mind you may go as far as you will, and as quickly as the will can be formulated. Thus you overcome the limitations of SPACE and TIME.

If your friend at a distance is in pain or distress, just as quickly as you will, you are in his presence—in his very mind—pouring balm on his wounds, figuratively speaking; for your thought is making a suggestion to him, and all righteous thought has its medicinal qualities.

When you find yourself involuntarily fearing some

of the adverse forces with which you are surrounded, face about and say: "I am mind. These may destroy the body but mind is indestructible; therefore I cannot be destroyed. The body is mine, but I am more than it. I do not depend upon my body for existence, and am not subject to it or the forces of its environment. I regulate, protect and use my body for purposes of development, and do not permit it to suffer harm. Being mind, I have the power to control my thought, and through thought to control the welfare of my body."

These and kindred thoughts continued in and repeated, establish you more and more firmly in the conviction that you are mind; then as you become convinced, the conviction is verified by a greater manifestation of power in the body and its environment.

Where your understanding is, will be your abiding place mentally.

In the psychic state of consciousness, it becomes plain that if you desire any change in mental states, or physical conditions, the change may be brought about just as easily, and as soon as you can change your mind. You also see that such changes can be made in another just as easily as you can cause his mind to change.

The field of one's mind is composed of two parts. One of these is made up of truth which has been demonstrated and become knowledge; the other is that unverified region, which has to the perception a semi-tangible existence called belief.

In evolution of the soul, this region of belief is what the soul perceives in dim outline beyond its point of experience, and which it has not yet reached and proved.

The part of the consciousness herein called belief includes faith also.

Some teachers claim faith to be something different from belief, and state that the ordinary use of the word indicates something which falls short of its true meaning, which is more substantial than belief. It may be seen, however, by the thoughtful student, that faith may be in degree as may also be belief; and the similarity of the two states, if they be two, makes them inseparable. It may be seen also, that as belief becomes strong and firm enough, it may come under the head of faith, which also has its degrees of substantiality.

The region of belief has a fascination for the soul, for it is the place of action. It is where discoveries are made: the region of conquest: the field of unverified truth, new to the soul.

Just as soon as you have verified a belief, that portion of the work is done; and the pleasure of the attainment has been expended in the accomplishment of the purpose.

Belief proved is knowledge; and becomes a part of your pedestal, or of the ladder upon which you climb.

Again we approach that grand principle, the knowledge of which rescues the soul from the dark, dank, miasmatic rot of fatalism and lifts it into the sunlight of hope and courage. It is this truth that constitutes the soul arbiter of its own destiny, and makes of man a god. It is the truth that the soul may create conditions and environment for itself *AS IT WILL*: that it has the power to create and then formulate its beliefs, and to verify them by bringing them forth into reality.

Someone says he cannot believe as he chooses; that it is not a matter of *WILL*; that he can believe only

what appeals to his reason as being logical. Such a one is still waiting for something to "strike" him. He is still in the shadow of fatalism. He thinks he must wait for forces outside of himself, and over which he has no control, to overtake him and change his belief. The BELIEF of THIS is his bond-master and he makes it a reality by waiting for something to change it.

If it were not for the discovery of that most important psychological law—that man can change his belief by his will, or can believe as he will, these pages would never have been written.

Briefly stated, the following outlines the operation of the mind in willing a change of belief.

First let us note that beliefs may be and are created in the mind by observation, and such are according to the appearance of what is observed. The mental process may be found in detail in the chapter on psychology. These beliefs are coming forth and proving themselves realities to the individual all the time, whether they are founded upon truth or not. One may BE, and one may HAVE according to his belief.

When you see sickness, poverty, failure, sorrow and even premature death, are they not proofs of beliefs in these conditions?

Do not people generally BELIEVE they are SUBJECT to all of these conditions? They do, and the condition comes forth into actuality for them. Their beliefs are verified.

Now, go back to the process of changing the belief. First you have desire. Desire faces you towards your purpose. Now, WILL is CHOICE. What belief do you will or choose to create? If you are sick, it is the out-growth of beliefs, and as they have been verified, you not only believe you are sick, but are sure of it. As

you desire health instead of sickness, you must proceed to will or choose a belief of health. Beliefs are created by thought, and will governs thought.

To create a belief of health, you must think health. You must continue to think health, and cease to think disease, for you want that belief to disappear. You starve it out by ceasing to feed it with your thought. You think health, and you think all around it—what it is, where it comes from, and why you are entitled to it; but the central thought always is that it is yours and you are it.

You continue to feed that belief of health with your thought until it **TAKES FORM**; and then is when the sickness disappears—has been displaced by health, and your new belief has come forth into actuality. It has come according to your will, and if not a truer truth to you than the truth of sickness, it is a more agreeable one.

On the psychic plane of consciousness, as your work is all in mind, disagreeable mental states may be changed by changing the character of the thought, which changes the belief.

Physical states are also results of beliefs, but you need not pay attention to the physical body, as such, for the condition there will adjust itself to the change in mind. However, to assist you in forming your picture of health, it is well to recognize the **PSYCHIC BODY**.

In this mental structure, which is a counterpart of the physical body, all changes take place that are observed in the material body. This soul body is made up of the forces, active currents and sustaining power, which suspend every material particle of the system.

The cells of which the tissues are composed do not

rest upon each other in a mass, but each is sustained in the substance of this psychic body, and all readily move past each other as they are carried by the moving power, upward, downward and horizontally. The blood and other fluids are likewise sustained, and by the active currents are carried through their circuits.

The psychic body is no more a perfect one than its material counterpart, but may be as good an expression of the ideal body as development has yet brought out, or as environment has permitted to come forth.

We cannot believe such structure is the whole soul, but merely a department of the soul which, with its material vesture, provides an instrument for soul-growth.

For general suggestion of health in psychic healing, which should always constitute the greater part of the work, you form your idea of health, but instead of an ideal material body, you may picture an ideal awakened mind. Your picture is that of a mentality or soul so filled with the light of life, and so illumined by the understanding of its inherent powers, that every vibration is fulfilling the law and order of the creative purpose.

You may represent your ideal by words, which you silently address to the soul for the purpose of awakening it to action; and as in mental practice may use words in as many different ways as possible to describe your picture of health, and also as an argument of their truth. If for self-healing, the words may with profit be spoken aloud.

If there be local symptoms, which usually exist, you may hasten results by some specific suggestions. These should be directed to the psychic body, and to the affected part as indicated by the material body; and

should be images of natural, healthy, free and vigorous organic action in the part or parts affected, or, in what seems to be the seat of the derangement or disorder. Directing the suggestion to a certain part of the body, indicates to the mind what department of action is to be especially quickened.

SPIRITUAL HEALING is done from the plane where the soul transcends the relative or psychic sphere, and in its sublime perception unifies itself with its source, the soul of the universe. In this consciousness it becomes expansive enough to include, not only all things and lower orders of life, but its fellow-man also.

From this plane, you perceive that the light or intelligence of life, through that self-eternal interaction, or universal vibration is, figuratively speaking, shining in darkness on lower planes, whether the darkness cognizes it or not; and that the soul's mission in these heights is to assist the soul in distress out of its darkness, and to see more of the light and to have a better manifestation of it.

On this plane of action, you do not rely upon the dynamic energy of your own thought to remedy any condition, but lose your individuality by uniting yourself with the great universal intelligence. You vibrate in thought to the rhythm of Nature's grand pulsation, and simply hold your patient in the light, while the great soul of the universe fills him with the overwhelming, submerging flood of life. Not with great commotion and exhibition of effort put forth, but silently, and with no more effort than it takes for the sun to shine. You simply hold the patient still and watch while the universal life in a flood of light, drives the last shadow from the soul. He is then in tune with the universal mind, and could formulate no grander or other desire.

If light does not appeal to you as being the appearance or symbol of power, you may see it as a powerful vibratory current. This matters not, so long as the soul is conscious of its ideal being the grand universal energy of intelligent action.

According to your imagination, this flow of power may seem to be from you, or through you, to the patient; or, from where you imagine the source of life to be located relative to the position of the patient, and to reach him from the inner side of the soul, as you imagine that to be, or from without.

The position taken in your image will not affect the result, but YOUR logical position must be at the place from where you imagine the flow of energy comes, or somewhere along the line; as you have united yourself with that source, or with the current direct from the source.

You may see the light of life making its suggestions to the soul generally, and specifically to the psychic body; or in detail to the different organic activities in that body, as seems necessary.

When you perceive, as you do in this altitude of the soul, that you are one with your source, you see the same to be true of all the individuals of the relative sphere, and thus space has become obliterated. Thus the outside and the inside are seen to be one, and you perceive that material position has no place in spirit.

It is the individual's belief of his separateness from all others and from the universal controlling power that makes him weak and failing. So long as he believes he is separate from all others of his kind, and alone in the world, his power is limited to the confines of his own narrow personal bounds. As he develops, it is always towards his fellow-beings and towards

the grand source of all. The only way to grow away from individual selfhood is through the greater altitude of mind. One may take any position in the world or universe by believing he occupies that position, and holding to the belief and using every effort to realize it.

Do you wish to be separate and alone in the world? Then believe you are so; and in time you will realize your belief.

Would you be united with the source and power of the current of life, and enjoy the blessings of its providence? Then believe you are; and claim to be if you are not sure of it, until you are so united.

This spiritual plane is attained by thinking thoughts which lift your soul to that consciousness, or speak you to the place of your aspiration.

You may do this by practicing such thoughts as the following statements indicate: "I am one with the infinite source. I take my position as near the source of all life and of my being as my perception will permit. I now perceive I am more than individual mind: I am one with the source of that mind. I am one with the universal mind. I am spirit and am subject to no psychic power or force from beneath. I am subject only to the power from above, which always tends to better things and a higher life." All such statements tend to establish you in the position or spiritual state which the thoughts indicate.

On the psychic plane, you could say, "I am the LIGHT of MY WORLD," which was made up of your thoughts, your body and its environment.

On the spiritual plane, you can say, "I am the light of THE world," because you are unified with the source of that light. From these heights you speak and your word becomes manifest in reality, because of the power with which the word of truth is uttered.

If one could remain on this plane of thought, his material body might be destroyed and he could build it again.

Though one may, by filling his soul with this perception of life universal, and of his one-ness with that life, experience a great degree of illumination, he cannot abide in that light. He will find himself, involuntarily, down among the forces of the psychic realm, and perhaps more of the time on the material plane of action. Yet herein is the consolation. In the time of adversity, the soul may take its flight upward until such heights are attained, that an atmosphere is reached in which those enemies do not exist; or to a height where the soul realizes sufficient of its power to displace them.

In dividing or classifying the states of consciousness into three general planes, as described in the foregoing, the intent is not to impress the student that he should confine his efforts to each separately, or to either, but merely that he may gain a better insight to the modes of action the mind assumes, naturally and lawfully in the different stages of its development.

For the purpose of changing a state of mentality, a degree of physical health, or condition of environment, one will himself find the method best suited to his understanding, and will work accordingly.

For these, or for the purpose of general soul-development, you should seat yourself, or lie down, so there may be no physical strain to divert the attention. In either position, it is well to breathe deeply and measuredly a moment to establish a rhythmic vibration in the physical body. With eyes closed, quietly withdraw the attention from surroundings and place it upon whatever is desired. In this attitude you soon find yourself in a realm of silent action above and beyond

the strife and turmoil of surface life: away from the din and confusion of force nearly expended, and on the plane of, and in the presence of supreme and silent power. Here you conceive your ideals, praise and bless them and watch them grow.

If your ideal conception is of a better physical action in yourself, as it comes forth your creation becomes complete; and is the utterance of your ideal, or is your spoken word. If in another, you have spoken the word silently to him and he vibrates in response, and the word comes forth in him a material creation, or thing of earth, which is the ultimate of all creation if finished.

If you do not feel, to begin with, as you enter into the silence, that you are mentally on a high enough plane to give sufficient potency to your thoughts to cause the subjective action to vibrate to it, you may work yourself to higher ideals by picturing yourself and your patient as near perfection as your apprehension will allow, and fortifying your picture with argument of its truth. Also your idea of the attributes of life is raised by praising the source of life.

Your own body responds to words of praise: your patient in soul and body responds likewise; all nature—life in everything is thus quickened.

Words of praise have the quality of love. Love is the highest quality of the active principle, of which life is the power.

CHAPTER XIII

HINTS ON LIFE AND LAW

INSPIRATION

The word inspiration, to the average mind, suggests visions of specially gifted persons in the dim and distant past; and probably of a scattered few in all ages, except perhaps the present. The word has no supernatural meaning unless used in a qualified sense, and means, generally, a BREATHING IN. This includes all the involving action of mind, and as all the evolving action is the result of suggestions, inspiration may be, if not the suggestion, the action occasioned by the suggestion.

As suggestions reach the mind from different sources and are of different degree and character, one may have all kinds of inspiration. If from the objective world on the plane of sense, that will be the quality of the inspiration. If from the psychic realm or thought atmosphere, these forces will determine the character of the inspiration. If from the universal source, it is DIVINE INSPIRATION.

It must not be overlooked that in all of this process the state of consciousness of the mind itself is an important factor. All inspiration, from whatever source, will be colored or tempered by the prejudices, ambitions and beliefs of the mind itself; so that, though one seek inspiration, he will get the kind he deserves, or that which his development of character has fitted him to receive.

Inspiration from any and all sources should be subjected to discrimination and question, and proved by logic. From the Divine source, it would be pure and true if the mind inspired were purged of all prejudice and bias, which is probably impossible; but from other sources, it would be expected to be made up of truth and error according to the plane of action from whence it came.

Knowledge and wisdom may be gained by divine inspiration, and according to psychological law. The process is no different from that in gaining health and strength by mental methods.

Do not overlook the basic truth, that all knowledge and wisdom come from the one source; but the usually accepted method of drawing it forth is by objective suggestion, consisting of that received from a personal instructor, by reading, and from the phenomena of nature.

It is now known that these results may also be obtained by the silent thought of an instructor, intelligently directed to the student's mind without his knowledge.

Any of these ways of gaining knowledge is not entitled to the name of Divine Inspiration, and is not generally known as inspiration at all, but as education. The action is inspired, but in a roundabout way; and may be seen to be a kind of secondary inspiration.

Only that which comes from the source of knowledge direct is entitled to the name of Divine Inspiration.

If you seek to gain knowledge from this source, you withdraw your attention from the objective world, and by deciding that you will receive nothing from the psychic realm, shut the door to the thoughts of the world; and in the silence of the soul you meditate.

You keep in mind your desire for first truth, coupled with expectation of having the desire gratified. If you do not receive, it is because you have not, in your meditation, worked your mind into the proper attitude to receive; for if you do this, no power can keep the inspiration out.

Your answer will not come to you in audible words, and it may be hours, or even days after your period of meditation, and after you have sought it in the silence many times. It may come when you are not thinking of your question at all; and most probably upon awakening in the morning; when it will dawn upon you as any other thought coming up in your mind.

There is nothing mysterious about receiving knowledge in this way, for it is, primarily, the way all knowledge comes; only now we are learning the law, and how to go after it scientifically.

You remember how, in the former days, when you had wrestled with (meditated on) those knotty mathematical problems until well into the night, and finally gave up the most difficult one and retired; then upon awakening in the morning, how the solution dawned on you the first thing. It never would have come if you had not sought it diligently the night before, and prepared a fitness in your mind to receive it.

One need not have access to libraries in order to gain knowledge of the fundamental truths of the universe, and for wisdom; for he has access to the source, where they can be had in their purity, if he understands and complies with the law.

Those who read much become well informed on what others have thought, and are truth mongers, or information gatherers; but the thinker—he who meditates—is inspired direct, and is the discoverer of new

truth—not new in itself, but new to him, and perhaps to the world.

MECHANICAL THINKING

Though you know little or nothing of the philosophy of mental causation, and think it useless to attempt to accomplish anything by its methods because of your lack of belief, not only in its efficiency, but in your own ability to make use of it, you will find that thinking, even mechanically, will change your state of mind and develop that state which is the logical result of the thought made use of. Thus you develop a belief, which held becomes faith; and as you begin to express the substance of that faith, it becomes knowledge.

THE FORCEFUL THOUGHT

In the concentration of thought for any purpose, it is well to understand what is required to give power to the effort.

From experiences in the physical world, one is inclined to believe it would be necessary to contract the muscles of the body to a state of rigidity and THINK VERY HARD; or what might to him appear to be a directing of the mental energy with great force: as might be necessary in wrestling, in a foot-race or other vigorous physical contest.

It is not only the apparent force with which the thought is directed, that gives to it its power, but it is more the quality or character of the thought; or the substance of which it is made. This is determined by the state of consciousness and attitude of the mind which utters the thought.

One may direct his thought with all diligence, yet if it proceeds from a state of doubt in the mind, it is of

little force; but if from a state of faith, assurance or knowledge, it soon causes a vibration where it is directed.

Perhaps no thought is entirely devoid of force, but those of doubt, and careless and idle thoughts have very little effect.

On the material plane, the physician puts forth no greater effort in administering the most drastic drug than he does in that of the mildest remedy; yet there is a great difference between their relative effects upon the action of the system.

As it is the chemical quality of the drug in which lies the power to affect the action, so it is in the chemical character of the thought made use of, which is determined by the state of mind.

ONE MAY EXCLUDE SUGGESTIONS

As one perceives on every hand the invisible forces with which he is not only surrounded, but which permeate and pass through him, soul and body, back and forth, he stands in awe of the dangers with which he is beset and wonders that he has held himself together as long as he has. He almost trembles with fear because of his exposed condition. In his material experiences he could shield his body from physical harm. He could exclude from his presence the personal adversary, that he might preserve his body, and not hear the word of denunciation and of feeling of ill-will.

Now, when he perceives that the order and welfare of his mind is of first and paramount importance to him, and that all thought activities, from all sources, good and evil, intermingle with his own, and that subjectively he is at the mercy of the strongest influence, he is moved to cry out in despair—"what shall I do to

be saved?" An all-wise Beneficence has not "left him comfortless." That Providence has provided a means whereby the soul may receive or exclude whom or whatsoever it will. This is done by the attitude the mind assumes, and consists in its beliefs regarding the power or condition.

If you believe such a force or thing has the power to influence you, that belief is a standing invitation—the open door. If desire accompanies the belief, the soul is opened wider. If it is something not desired, fear together with belief in the undesirable power, likewise throw the door open wide.

If you are not willing to be put under the hypnotic influence, the operator is powerless to affect you. If you are not willing to be healed, it is useless for the healer to waste his time; or even if you do not believe he has the power to do so, **MAY BAR THE DOOR** to his influence.

Thus your will and belief are both your sword and shield. By them you clear the way and press onward and upward through the unexplored country, and with them you protect yourself from enemies by which you are surrounded, while you rest.

NEGATIVE SOULS

While everyone has the means to protect himself from psychic influences, there are few indeed, in whom this power does not require development. Perhaps all are negative to some degree, but many are so much so so that they are actually buffeted about by all sorts of influences. This condition of negativeness may appear in outward manifestation as self-consciousness or timidity; and in physical development wherein the brain and nervous system overbalance the rest of the body.

All negative souls should practice a line of thought to develop a positive individuality, and the power to close their door against all adverse forces. This can be done by repeating such statements as—"I am life, and I express power from that source; therefore I am master of my psychic sphere. Being life, I am power. There is no fear in power: there is no fear in me. I am now conscious that all these things and influences which I ever feared have only the power over me that I give to them. Now, as they reach my presence, I convert them from foes to friends. My radiations of thought are now of such brightness that suggestions of even the lowest shades of darkness, as they enter my presence, are changed to pure white."

The understanding that all forces of evil are negative forces and have no power over the soul, except as it bows down in submission to them, destroys the fear of them and makes the soul positive in its attitude.

This is the principle seen in other chapters of this work, wherein the forces of life cannot be overcome by their negative, death, but only as they retire, or relax their energy are the negative left in possession. The negative forces never claim anything until it is abandoned by the positive.

Advice to the negative soul is, strive to be what you are. Not what you appear to be, but what you now know yourself to be in truth. You are the direct representative of the Infinite. Claim your birthright: possess yourself of your legacy—your inheritance. In thought, word and act, assert your power over all the things of earth; over all adverse conditions and forces. They have no power over you.

In this way you may develop a character in which there is no fear. In this state, you are open to only what you invite by your will and desire.

POWER OF ADVERSE FORCES

Many students and teachers of the law of life are to be met with, who are ready to attempt to prove the truth of such statements as—"Life is all; there is no death: truth is all; there is no falsity or error: wealth is all; there is no poverty: good is all; there is no evil: health is all; there is no sickness: knowledge is all; there is no ignorance: wisdom is all; there is nothing foolish: light is all; there is no darkness: love is all; there is no hate, and so on throughout all the apparent duality of life and law in the relative sphere of action."

The positive statement is made, as, "all is life," and is followed by the negative, "there is no death," to make the statement more emphatic.

There is ONE grand underlying principle, which is the unit of substance, power and action. When this principle is perceived in its comprehensiveness, it will be found to contain ALL of the forces of the universe, in the diversity of expression of that unit, in what is called the relative world, or world of objects. In all this varied expression of the unit, the forces take on two aspects which act as opposites and constitute the duality in nature. Without these two aspects of force, or the duality observed, there could exist no diversity of individuality, nor progressive individual life as seen in evolution.

This principle of the duality of power is not new to the reader, and it will be remembered that one of its applications is herein called the positive, and the other the negative.

As the purpose of the relative world is the evolution of the individual, the force favorable to its life and progress is the positive, while the opposite aspect is the negative.

To illustrate, fasten a bit of string to an apple or other small object, and suspending it by the string with the left hand, gently throw the apple from you with the right. The left hand furnishes the negative force, while the right supplies the positive in propelling the apple. The result is that the apple, in the midst of the duality of forces, both from the same source, goes forward and returns; and in an orderly manner, describes its circles, or completes its circuits as long as the two forces are applied.

If there were no resisting force, as applied through the string, the movement of the apple, when thrown, would be disorderly and erratic; and the apple would be lost. If only the force applied through the string, it would hang motionless: dead.

In the visible world the negative forces reign supreme in the absence of active individual life, or the positive force. Out of the midst of the apparently motionless, or negative forces, springs the active or quickened life, through the application of the positive force against the negative. The negative force has only what the term implies—a secondary power, and controlling force, only in the absence of the positive.

There would be no death if the expression of life were complete. There would be no sickness if the individual were a perfect expresser of life. There can be no poverty, except in the absence of supply. There is no ignorance where all knowledge is. Darkness takes possession only when the light is gone.

While the positive is a superior force and can never be overcome by the negative, the negative forces and their results are facts of existence and appearance; and truths of condition on the planes of their existence. They are the adversaries and enemies of the individual

in his growth, and are intended to be such: and to him they are EVIL if he is DOMINATED by them.

One who has not learned how to rise superior to the negative forces will be more or less subject to them, and he may, by his own attitude regarding them, endow them with great power.

It is the law that what you deem a thing to be, it is that to you; and is the same as—"Ye are the servants of him, to whom ye yield yourselves servants to obey."

The true operation is, that you do not make these enemies more potent, but yourself more impotent, by bowing down to them or acknowledging your weakness in their presence. Do you fear the draught of air? If so, it is not your fear that gives it power over you, but your fear indicates your weakness in its presence, which produces the same result. Do you fear contagion? You give this negative force power over you in the same way. Are you afraid of misfortune, ill luck and poverty? If so, your thoughts are setting up a vibration which will weaken you so these will catch up with you. Are you afraid of the harmful thoughts of others directed to you, now that you know the potency of thought? If so, you put yourself at their mercy. And last but not least, are you worrying yourself into sickness and despair because you cannot keep your own thoughts on life, health, wealth, strength, peace, joy and love; but instead, find them reverting to and brooding over the undesirable things and forces of your environment, such as sickness and poverty; and of states of mind, such as anger, fear, hate, jealousy, envy, despair and others?

Let not your heart be troubled. Your best effort is all the law of life requires of you; and when your motives are pure, these negative thoughts have no power

over you, and are of little account unless you make yourself subject to them by fearing them and worrying about it. When you find your thoughts in the gloom and among the shadows, turn to the light by thinking that which is desirable. Light is life. Life is power. Sufficient power makes you supreme. You fear only the enemy, who you think has greater power than you enjoy. Increase your power by thinking you are power. Give no power by your thought to anything adverse to your welfare. Give no power to your own thought of weakness, sickness, poverty or any kind of distress. The way to give no power to these things is to refuse to believe they have any over you.

You are concerned, of course, only about your unfriendly environment. You do not worry about the sunshine, the genial warmth and fine weather. You do not resent the kind word, good deed and token of friendship; nor resist favors of good-will, esteem and love from your fellow-beings. You do not fear vigorous health, a long life and opulence. You are not averse to success in any undertaking. All this is because these carry you in the direction you are intended to go; they are in harmony with the law of life. It is good to be subject to these; therefore it is the opposites that have claimed your attention, because they have obstructed your path. They have appeared to you as foes, and as such you have feared them. Fear indicates your subjection to the thing feared, and your weakness in its presence.

You cannot destroy any negative force, but you may develop sufficient strength to overcome it; and as soon as you have this strength, your fear of the negative force has vanished. Power is all anyone lacks. Power enforces peace if peace is desired. Power must come

from the source of power and through the individual soul. There is only the one way.

Again, lest we forget, go into the silence and meditate: realize your one-ness with the source of all. This inspires you with knowledge that you are life; and that no negative force has any power over you: that as you are inspired with infinite love, you shed this love upon all things, forces and persons, and none will do you harm. In the perception of union with the source of all, you realize everything is yours to have and to command.

Learn to look with compassion on your adversary. If it be the evil thoughts, words or deeds of your fellow-man you see they proceed from a state of consciousness that is inspired from below, and that if you were at that stage of soul evolution, you would be impelled to do the same things. Thus you feel he needs your assistance—you who are walking where there is more light.

You would not weaken him with a thought of condemnation, nor obstruct his path with a thought of resentment. He is coming your way; and a kind thought will lend him courage.

If another hate you, do not forge his bonds of weakness tighter by returning him the same; for, in so doing, you not only hold him down, but you thus place the shackles upon yourself.

HOW YOUR THOUGHTS OF OTHERS AFFECT YOURSELF

Have you ever wondered why all the teachings of the law of life say, "Return good for evil," and "A soft word turneth away wrath," when you feel instinctively that evil ought to be given for evil, and words of wrath ought to be met with those of the same kind?

When you search the law in nature, you find the

reason for your impulse. It is the law, "Like produces like," and if you do not return the same as you get, you prevent the other from receiving the reward of his act. In returning something else, you see you would be offering an obstruction to the law.

As law is founded upon justice, it is this great principle that prompts you to immediately retaliate.

Though this inclination to retaliate, or, "give as good as is sent," is prompted by the basic principle of justice, man has developed to a place in knowledge and wisdom where he does not need to be forced along by the laws of nature, as are those of the lower orders of life. He has developed a knowledge by which he is equipped to hasten his progress through aspiration to higher planes; and all the teachings of the law of life, in all ages, have been to show him how he may grow faster. Not only should he give, "an eye for an eye, and a tooth for a tooth," but more than one eye for an eye. He should give better than is sent. If it were on commercial lines it would be, more money invested for the purpose of increasing the returns.

As we must not ignore the two aspects of life or force, we must not overlook the difference between the operations of law in its positive and negative applications.

The purpose of life being the evolution of the individual, all of the positive forces make for a continuously bigger, or a progressive life, while the negative tend in the opposite direction. If one does you an injury, it is a negative act, and tends backward or downward. It is against the purpose of life, and this is the reason you call it an injury. If one does you a good, helpful turn, it is a positive, substantial act, and assists you to a bigger life. On this, the positive side of the

proposition, you may act upon your inclination and get even with the one who does you the good, by returning him in the same kind. Besides the act being justified, you are both helped on your way. You call it generosity on his part, and a reciprocal feeling of gratitude on yours. Both are good, therefore called virtues.

On the other side of the operation, when an injury is done you by another, the act lowers him in the scale of evolution, and his intent is to lower you. This is called an evil act, and an injury to you. Now, if you would get even by intent to injure him, you must descend to his level to be even with him. When you have thus balanced the account, or made the equation with him, you find yourself lower than his evil act caused you to be. To protect yourself, you must do that which not only prevents your being taken to his level, but which also prevents his evil pulling you down from your former position. This is to return him good for his evil. This not only maintains you in your position, but advances you in the way of life; and also lifts him higher.

The law relative to good and evil operates as it does in mathematics, in the relation between whole numbers and fractions: the whole number as good, and the fraction as evil. When whole numbers are multiplied, the product is more than either number; but when fractions are multiplied the product is less than either.

While all teachings of the law of life enjoin the individual to overcome or put away selfishness, the result of that very operation is the welfare and exaltation of self. When you help your fellow-beings, the benefit to them is only a secondary one; as by the operation of the law the act redounds the greater reward to yourself. You cannot do a good deed that others do not

share the resultant blessings. And knowing the power of thought, you understand how you cannot even think a helpful thought that does not assist others who vibrate in unison with it. So every thought and deed of the right character not only helps others, but helps yourself more.

When you do good to another directly, and that other responds with a feeling of gratitude in the return vibration, your good is increased as the product of whole numbers in multiplication.

If the discovery of this principle of self-development is revolting to your trained sentiment of humility and putting away selfishness, remember that the purpose of individual life seems to be the development, exaltation and perfecting of the individual. How else could this be accomplished except it be sustained by an underlying principle of selfishness? It has not the appearance of selfishness as it is found on lower planes, where self seeks to be exalted at the expense of others; and is not known as selfishness at all on the higher planes, but rather as generosity, or regard for others. Yet it is the same principle developed to higher planes.

As you now realize that you are not alone and separate from your fellow-beings, and from your source of life, you see also that goodness, generosity, compassion, mercy, love and general helpfulness to others are the only way you can progress, expand and become rich yourself in the attributes of the Grand Omniscience.

You probably have had a misconception of the purpose of the teachings of the law of life in the past. The true purpose of the injunction to obey the law, is not to please, placate or cajole some deity, but it is that your

own lines may be drawn in more and more pleasant places: that you may develop and evolve more of the power and attributes of the Infinite and fulfill your destiny—become one with your Creator.

If your helpful thought, kind word, or good deed be not sufficient to protect you from injury from others, you should adopt measures to forcibly restrain them until such time as they may be educated to higher planes of consciousness. This restraint should not be in a spirit of revenge or hatred, but as one would deal with an unfortunate brother.

HOW TO OVERCOME POVERTY

If you look any community over, you will notice that in the continuous effort for material gain, there are individuals who bear the reputation of being lucky, while many others seem to be unfortunate. It seems that everything the former class engage in proves successful, while almost every venture of the latter ends in failure, though they put forth as great effort as the others.

In a universe of cause and effect nothing can happen; therefore chance or luck has to do only with the mind that does not know the law. If he chance or happen to comply with the law of gain or success, and finds the result satisfactory, he may call it good luck. If, on the contrary, he chance to act not according to the law, he finds only loss or failure. The chance is in himself—in his application of the effort—not in the law. He gets according as his act is in harmony with the law of gain, or on the negative side.

Sickness and poverty are the twin adversaries of mankind. To protect him against these are the first two provisions of natural law, the first two of civil law, and the first two of moral law.

The primary provision of natural law is for the continuance of life in the individual, and the next is to secure to him the gain of that life, which is the progress he makes as seen in the process of evolution.

The first purpose of civil law is the protection of life, and the second, the protection of property.

The moral law says: first, "Thou shalt not kill," and next, "Thou shalt not steal."

Sickness is the result of transgression of the law of life, and is partial death; while poverty is the result of transgression of the law of gain, and is a lack of the fruits of action.

To remedy sickness, you assume a mental attitude of health by claiming to be well, and imaging health. This attitude of mind, if maintained, lets in a greater flow of the life current and order or harmony is restored.

To remedy poverty is slightly different, as it is a step farther removed, and is a material gain apart from the individual.

As the action seen in the physical body is but the manifestation of the mental forces, so in all the transactions in life in the way of barter or exchange there are the invisible combinations of mental processes which result in gain to all parties to the action, if adjusted to the law.

Poverty may be the result of inaction because of the lack of ambition, familiarly known as laziness; or the result of wrong mental states from which the individual acts. In either condition the work must be done in the mind to remedy the error, and may be by auto-suggestion, or by the silent thought of another.

If you have noticed that the strings of a musical instrument will vibrate and sound, apparently of their own accord, in sympathy with the sound produced by

another instrument or something else, you have a hint of the law of thought vibration in different minds or centers.

In the thought atmosphere, you associate yourself, through propulsion and attraction, with the forces (thoughts) with which you vibrate in unison.

This law of vibratory correspondence is so well known in the objective world, that the homely proverb, "Birds of a feather flock together," is used to describe its operation.

Then, if you wish to be attracted to, or wish to attract anything to you, you must see that your thought vibrations are of the same kind as those of the things you desire.

To be successful in material gain, you must practice optimism. Think success on all sides of the question. Meditate upon the truth that gain is the lawful increment of life itself: that as long as you are alive, the compensation of living must be the lawful sequence. Such thoughts vibrate through the universe, and the substantial forces vibrate in unison. If continued in, they finally approach each other, because of the sympathetic action. This is because of the principle of justice, upon which all law is founded. If you have life without the lawful results of the efforts of life, you are out of balance: an injustice is being done. If another has the accumulation out of proportion to his power of action, through sympathetic vibration these two conditions will come together and be justified or balanced. This will always come about lawfully, and according to the principle of justice, in which both parties or forces must be benefited. To illustrate further, one may have health and strength, but no opportunity to exchange these for the material necessities of life—he cannot get a position.

If he has made his health and strength valuable, there is a position for him commensurate with his worth; and it only remains for him and the mind having control of the position to be brought together. To do this he must fill his mind with an appreciation of the justice of the law; and that there is a place for him, and that he will find it. Also, that he may be guided from the source of wisdom how and where to look for it, which will assist in finding it sooner.

By keeping up the optimistic mental vibration, and at the same time making diligent and earnest effort, he finally finds just what he is looking for. He may think he "just accidentally dropped onto it," but this is because he did not see the forces which brought it about.

In this the person seeking employment gains by the opportunity of exchanging his energy for something else needful, and the employer also enjoys a gain or the position would not exist.

If the merchant found no profit in vending his wares, he would not engage in such business. If his patrons did not profit through buying of him, they would withhold their patronage.

If professional service was not worth more than it cost, no one would have use for it; and if the one offering the service found no gain in it, he would discontinue.

For general purposes of success, make use of the office door sign which may be used as a slang motto, but it is a good one. It is, "Push: don't knock." The optimist, by his mental vibrations, pushes himself into the presence of other pushing and successful minds, where he meets with the opportunities he is looking for.

The "KNOCKER," the pessimist, by his mental vibrations, attracts to himself other pessimistic minds, and in unison of vibration, all are "knocked" lower in their discouragement until supply is cut off entirely, and they complain that they are out of luck.

Some enthusiasts in the study of the power of thought vibrations for supply, will advise you to go into the silence for wealth and think, I am wealth; I am money; I am gold. I have one, five or ten thousand dollars. They say, think of it in the hand, or in the pocket, and you will find it there. They tell you, "all you have to do is to name the amount and where you want it." This surely cannot be, for it is not lawful to obtain, if at a loss to others, which would be the condition if no equivalent were given. If wealth could be had in such a way, which is highly improbable, it would savor of psychological sneak-thievery.

According to the law of opulence, all parties to the transaction must enjoy a gain. There is gain in everything lawful.

The enthusiast explains, that money thus obtained is expressed direct from the substance of universal mind, and therefore from a supply which belongs to you. Thus you deprive no other individual of anything, nor does anyone suffer loss thereby. Though this were possible, even then it would look like a crime against the government: that of making counterfeit money.

Expressing material things direct from the invisible substance may be possible, but to be successful would require the soul to be in such an exalted state of consciousness that money would be of little use to it; as whatever was needed or desired could be expressed or produced at will.

Advice to the student, herein, is to operate in places nearer to his stage of development, and seek to obtain his material wealth through the avenues by which it may come lawfully, on its plane of existence; and where it is useful. He will be far more certain of success.

DIET

Discrimination in the variety and quantity of food made use of has been recognized of sufficient importance to give it a place in most therapeutic systems. This, together with the studied use of air, and water of different temperatures, may be said to constitute a system by itself. Under ordinary normal and natural conditions, all these agencies have their effect.

Making use of strong foods by weak systems results in disturbances. The infant does not eat meat; but is given light, soft or liquid foods according to its strength and equipment to utilize them. Systems debilitated by disease, if given strong or heavy foods, find difficulty in digesting them.

Persons in all degrees of weakness, even up to those of ordinary health and strength, find certain foods which they say do not agree with them; and though wholesome and nutritious, they are avoided by these persons on account of the distress occasioned by their use. They are avoided because in the test of strength, the person has acknowledged his weakness, or lack of power over them, and thus has classed them with his foes.

Everything we can control, and do not, becomes a part of our unfriendly environment.

In the trouble we have with foods, we see the same principle and the same process, observed in all diseases. The disturbance is the result of the effort to overcome

the food, which the chemical quality of the secretions is not strong enough to do. Thus the relative degree of strength of the digestive functions to the resisting force of the food, determines the degree of disturbance caused by their being brought together in the stomach.

If the individual thought or belief had no influence in this matter of digestion, the general strength of the system would determine what one might with safety eat, and what he should avoid. You will, however, observe that one who is not strong, will eat with perfect safety, some article of food that another, though fairly robust, does not dare to touch.

One particular instance observed by the writer, was in which an invalid, with chronic stomach trouble, found that a diet of soft boiled eggs and toasted bread gave him less trouble than almost anything else he had tried. In the same house was a strong healthy woman, who did house-cleaning six days in the week. This woman was heard to say, if she ate eggs, soft or hard, for breakfast, she would be unfit for work that day.

To the student, such phenomena furnish food for thought.

Sometime in this woman's experience, her system had been out of harmony from some combination of circumstances, and in this condition, anything taken into the stomach would be a signal for discordant action. In this instance the harmless and nutritious egg was the unfortunate article chosen. A mouthful of anything, even water, would probably have been followed by the same results; but if water, the habit could not have become fixed, as the necessity of again drinking would have broken the habit in its beginning.

In case of the egg, the mind immediately put the blame upon it as the cause of the disorder, and was

ready to admit that eggs did not agree with it. This conclusion retained was a suggestion to the subjective mind, so that when the inoffensive egg reached the stomach again, the same old fight was on. Then the mind was more firmly convinced than ever that the egg was the culprit, and bowed down in subjection to it. Thus the poor harmless egg became so strong an adversary as to prevent the woman from earning a livelihood if she did not avoid it.

What a bondage is this! Here is a spectacle of the highest known power in the relative sphere, the mind of man, in subjection to a bit of inert matter.

In it are two aspects of law. One is the law of habit in the involuntary action of the system, the other, the actualizing of a belief, which also tends to fortify the habit of action. The former is the deductive action from the subjective, while the latter is the inductive reasoning in the objective, or voluntary department. Both, however, result in fixing and retaining the impression.

Appetite, or desire for food, is a mental state, and indicates the kind of nutriment the system requires if not swayed by habit, and through intemperate indulgence.

Stimulating or exciting foods may be intemperately used until the excessive use becomes a habit; or one may eat certain foods, few in variety, and grow to have little or no desire for others.

There is probably no better rule of diet than to eat in moderation a great variety of foods, and to agree fully with everything you eat. If something eaten seems to disagree with you, the truth is the reverse. You do not agree with it: and in this as in all else the only need for remedy is within yourself. Bring your-

self into agreement with it, if it is fit for food, by agreeing it is such and can do you only good. Agree that you have digestive energy and assimilative force to make use of it, and because of this you eat it. Agree that the inert food can never distress a live organism without your consent, and you consent to no such unreasonable action.

If there is something you wish to eat, and have feared to do so, try a little of it, after assuming the above described mental attitude towards it. It may still hurt you. Next day, or when you have another opportunity, try it again.

If you continue to fortify yourself with the thought of your dominion and power, and continue to eat, you will soon find there to be no more disagreement between you and that article, than between the lion and the lamb of that "Utopian Period" you read about.

If you can reach a state of mind in which you do not fear the thing nor believe it will harm you, you may partake of it with impunity; for it has then lost its power, or, rather, you have regained yours.

You will meet enthusiasts, who advise you to go and eat and drink as much as you please of that which you fear most; and that your idealization of your own supremacy will protect you.

The state of mind of the extremist is one that will produce results almost miraculous, but it is an intemperate action, and when he does not realize his high ideal, he falls to the other extreme. It is away up, or away down with him. Wonderful success, or ignominious failure. Yet, we are thankful for the extremist, enthusiast and crank. As a pioneer in any field of progress he "blazes the trail" and reaches greater heights: and though that trail be strewn with the

bones of his failures, he has made it easier for the conservative traveler to find his way.

Enthusiasts in the practice of the new psychology get the notion that they should immediately accomplish all they perceive to be possible through development of the inherent powers of mind, and undertake tasks impossible to perform from their place of action. This results in failure, which destroys their high ideals and results in discouragement and doubt. This state of mind is usually followed by abandonment of the practice, and their usefulness in this direction ceases.

There is no intention in this to advise placing a limit on the power of mind, but more to encourage a persistence of effort. If you fail, you may know the cause is a lack of development in yourself; and you will gain courage by overcoming something easier, until you bring out your strength.

In the foregoing, diet has been considered only in its relation to physical health.

By many people, attention is paid to foods, because they are believed to have a moral effect also. These believe that certain classes of foods create a tendency towards the passions on lower planes; and to viciousness generally. Not only causing a coarseness of the quality of the tissues, of the body, but of the moral fiber as well; while other foods have a refining, or opposite effect. One says, feed a peaceable dog on meat alone for thirty days, and he becomes cross and vicious.

Admitting this may be true of the dog, or other lower animal, and in part true of man in his ordinary, natural or undeveloped condition, just as we admit that other influences of environment have their effect on certain planes of action, the Modern Psychology teaches us that we, as mind, determine what effect

the things we make use of will have upon us; that the mind gives to the food its character as it is assimilated in the body by that mind; and according to the chemical quality of the thought.

You must not allow the food you eat to make the quality of your thought or morals, any more than the dog should allow himself to be wagged by his tail.

Remember always, that if you firmly believe such a food or drink will make you vicious or coarse, you lend your influence to make it so, and to you it may become so, whether in itself it has any influence in that direction or not. Though it has no power that way, your belief has. In all things your will is your law; and the whole power of the universe stands ready to actualize your belief.

Pay attention to your state of mind more than to food and drink. Let your thoughts be in harmony with the law of life; your motives good and pure. Be temperate in your thought, and in your diet; and you will find that nutritious foods and drinks will serve you without protest; and will adjust themselves to your soul's degree of purity and refinement, or to its degree of coarseness.

SINGLENES OF PURPOSE

In utilizing the thought forces, the basic rule of operation is CONCENTRATION OF THE ATTENTION; which you may observe is also the rule of successful operation on any plane of action, in any kind of venture.

You may now have no doubt the mental process transcends all others; and if it be true, you need not look to any other or less powerful means. Not only this, but as it is a mental process, you perceive it to

be the law, that if you look to, or expect results from other means at the same time, it is no longer a concentrating of the attention, but a division or scattering of it. By looking to two sources at the same time, the potency of either is diminished. This principle has been so generally known, that one who vacillates between different occupations is said to be a "jack at all trades, yet master of none."

Enthusiasts in the use of mental methods go so far as to not only claim the superiority of thought concentration for all purposes, but stoutly maintain there is no power nor efficiency in anything else. Though untrue, if this is believed, it tends to center the power in the method. Then expectation of results adds to the potency of the operation, and some surprising manifestations of power are obtained.

Here again, as in other instances of the work of the extremist, there is bound to be failure in some cases. For an illustration, in a case of sickness, the healer who takes the stand that there is no power in anything but thought, if directed according to his method, which of course, he maintains is the only true one, will sooner or later find a case of sickness that will not yield to his thought. He can do nothing but continue to think, for he has cut himself off from other means by believing there to be no power in anything else. If he does not believe it, he has tried to do so until he has hypnotized himself so that he is bound by it. He may thus continue until compelled to give way to the undertaker. Wherein is the fault? Not in, that there is not force enough in thought. It is in, that the healer failed to understand he could not direct the thought of sufficient potency to make the required suggestion. The drug remedy, the application of hot or cold water,

or a physical manipulation of the body, with fresh air and sunshine, might have accomplished more than his thought.

The intelligent, conservative healer, if favorable results are not had in a reasonable time, will advise the use of some other remedy: one that those most interested believe to be best; and will look to it faithfully and expectantly; will also provide all the accessories that go to increase its efficiency, the principal one of which is a friendly attitude towards it.

If you have more faith in some other means than thought, you may get better results from the other remedy. And do not be alarmed over any possible danger from mixing your helpful thought with the other remedy; for they are both, or all, if more than two, intended for the same purpose, and their forces will not clash, if you agree it is to be so.

If you are chilly, and unable to break the chill by thinking, drink something hot, or try some other way. If extremities are cold, warm them, and if necessary, with heat from the outside—from a hot stove, water-bag, bottle or brick.

Always, if the means chosen do not furnish relief, try something else. If you call a physician, of whatever school, to get the best results, be faithful to him and his methods. This is according to that same principle of CONCENTRATION OF THE ATTENTION.

ETHICS OF SUGGESTION

In gaining a knowledge of the formerly unsuspected power of thought within his control, the student naturally has a great desire to not only prove the truth of the new philosophy, but to make it useful to himself and others.

When he finds inharmony in himself, physically or mentally, or in his surroundings, he likes to speak the words of life and law, that order may take the place of discord. He sees his fellow-man in all kinds of trouble because of not knowing, and of ignoring or disobeying the law of life, but if he inform him of the new way—of the possibilities within himself, he may receive the answer that the other does not believe such stuff, and will not entertain such notions. He still would like to help his friend, and would do so secretly, with his own awakened quickening thought, but for the question of ethics.

Is it right to intrude your thought secretly into the mind of another, or without his knowledge, solicitation or consent?

A large class of students of mental suggestion hold that it is not lawful, therefore not right; and for this alleged reason, the practice is prohibited by them.

They say you admit you have no right to intrude your person into the private presence of another, and have less right to deliberately enter his mentality with your influence, unknown to him.

To the unthoughtful, and the surface thinker this might appear to be logic; but let us look deeper.

Do not overlook the two aspects of all action: the positive or good, and the negative, or evil. It is always right to do good, and never right to do evil.

The friend in distress would not object, if he knew what you know, or believed what you believe. It is because he does not believe it will benefit him, that he does not gladly receive. Any one in a normal state of mind is willing to be benefited.

Would it be right for the farmer to allow his dumb beast to perish in the cold because it made no effort to

gain the comfort of the shelter it did not know existed? Would it be right for parents to allow their children to suffer harm because they were careless and unable to protect themselves?

Is it wrong for the mother to offer up a prayer for the well-being and safe return of her absent child? Is it wrong for people who pray, to petition the Beneficence for health, prosperity and happiness for any or all of the human race? Is it wrong for one to direct his thought of good-will to another specifically?

Does not the sun shine and the rain fall on the unjust as well as the just?

It is never wrong to do good, whether openly or secretly: and it is omitting to do one's whole duty if he withholds the helpful thought, encouraging word or kind act, when it is so easily given.

It is always wrong to do to another that which will make his lot harder, his progress slower, or his cup more bitter. And it may be wrong to influence him to do a specific thing, because this abridges his prerogative of free will, and may be an injury to him.

All of this is no more true of the outward act or deed, than of the secret thought.

On the negative side of the question—that of wronging others, do not worry much about the injury caused to the other, or his inability to escape the effect of your harmful thought; rather take heed for yourself; for the effect on him is not nearly so bad as the reaction upon you.

THE SOUL'S RELATION TO GRAVITATION

As the student of the philosophy of life and law recognizes in all things the infallibility of the force of gravity, in looking for its different applications he makes wonderful discoveries of its change of relationship to

the human soul as that soul passes to different states of consciousness in its development. It is not that the law of gravitation varies, that gives rise to the new phases, but they are brought out through the changes taking place in the soul itself.

While the body, being material, is attracted to the earth, we see the power of life exerted therein, causes it to stand erect, or as far from the earth as is possible without leaving it entirely; and with the most vital part the farthest way.

We also find the circulating fluids and semi-fluids of that body moving away from, as well as in the direction of the earth; thus bidding defiance to the force of gravity.

This life-activity leads to the discovery of a NEW CENTER OF GRAVITY IN EACH INDIVIDUAL, all its own; and over which the earth's force of attraction has not supreme control.

In becoming more individualized or self-centered, man becomes less attracted to the earth in body, and less attached to the lower states in his soul's attributes.

In becoming more of a positive unit, he propels himself into the higher states and attracts to his center of gravity the things with qualities and attributes like his own: as "Like attracts like."

If the mind be not exercised in wholesome thoughts, through debility it gravitates back to lower planes. If the body is weak, it becomes emaciated because the fluids and solids gravitate back to the earth.

There are diseases called prolapsus of the different organs; and there are the different forms of hernia, all of which are caused by the lack of that energy which has a center of its own in the system, around which the forces circulate. The fluids and solids held in suspen-

sion never leave their places to go towards the earth as long as they vibrate in unison with this energy; or as long as the vitality and vigor is full and complete.

In case of hemorrhage, the blood breaks away from the center about which it circulates independent of the earth's gravity. When the individual action is in full control, the blood stays in its circuit; but if the life force relaxes its energy, it is liable to break away and go towards the earth, the attraction of which is always at least a secondary force.

These diseases may always be remedied by re-establishing the individual center. This can be done by filling the mind with a consciousness of the operation of the law on the plane of mind, and not earth. Know that the mind—the soul, is more than earth; and that its center of action is superior in force to that of the earth. In a case of hernia, the bowels require no truss to prevent their falling, but FALL to their rightful place in the body; and the falling womb FALLS UP INTO ITS NATURAL POSITION. Also, the blood does not fall away towards the ground, but FALLS INTO ITS CIRCUIT, and continues on its way rejoicing.

When you continue this thought, the action or vibration soon responds to it because it is true. It is the law of life; thus your thought is in the line of greatest traction or force, and the operation is easy.

ARE IMPRESSIONS UPON THE MIND INDELLIBLE?

As the student becomes familiar with its operation in relation to the mind, he is impressed with the inexorable character of law. He perceives that all impressions received in the mind become matters of record in that store-house of the memory in the subjective department of mentation. These in great part receive their

character in his objective consciousness; thus making him responsible for the kind of record that is kept.

Suggestions which do not reach his mind by way of the objective mind get their character from the general state of mind, which is the result of all past impressions and experiences. With an understanding of the process, he is very likely to conclude that every suggestion, from the lightest, most trivial or idle thought to the brightest flash of spiritual illumination, or the blackest horror, is laid away to be retained by the soul forever.

He is ready to assert that this conclusion is borne out by the law of compensation or habit; and that whatever he creates, or allows to enter his mind, he is compelled to associate with; and thus he is accountable for every thought and belief; and must reap what he sows. In the application of the law, he is right; but in the general conclusion he may not be altogether right.

Another class is made up of those who get the idea that impressions of negation, or those not in harmony with the law of life, such as sickness, poverty and the vicious and criminal tendencies, together with false beliefs and erroneous conclusions, immediately disappear from the memory or soul record as soon as one assumes an attitude in harmony with life; or when he learns the truth of that regarding which he was formerly in error. This conclusion also, may be wrong in part.

According to the law of compensation or habit in connection with suggestion, an idle thought has little force; therefore makes only a slight impression. If that thought be continued, however, the impression becomes deeper; just as the young plant which is at first tender, but as fed by the air, sunshine and moisture, becomes hard and firm.

The idle thought without continued repetition makes an impression which soon vanishes; like the tender young plant, if deprived of its support, soon decays and is gone.

It may all be seen to be in accord with the law of compensation or growth, which is that the stronger the impression, either by continued action or forcible suggestion, the longer it will take to remove it when abandoned.

It is true that the records of error, delusion or false beliefs are much sooner dissipated when displaced with knowledge, than are substantial suggestions; and this because of their complete abandonment by the mind: and also because of the suggestions from the spiritual source, furnishing a continuous, dissolving influence on all forms of error and evil. This dissolving influence on the creations of mind is like that of the elements upon the material creations of the world.

As the mental impression is believed, it is nourished by the creative action of mind, and thus grows and becomes a firmer impression; just as the plant does while alive and provided with air, moisture and other necessities. If the belief is changed, and the old one abandoned, the life is withdrawn and the thought no longer furnishes the nourishment; but the structure is not yet gone, and its presence must be suffered until the disintegrating forces in the mind work an entire dissolution.

In the plant world the tender shoot, if cut off, soon dissolves and is gone because its existence has been short. When life withdraws from the tree, which has been in existence and nourished for years, the structure is of a hard formation and the elements require a proportionately longer time to dissolve it. As to how long it will take depends upon its surrounding condi-

tions. If supplied with moisture, warmth and air its decay will be rapid. If kept dry, its existence may be prolonged. If you wish to dissolve it very quickly, burn it.

In mental creations, if you wish to retain your old belief, do not think much about the new. This is like keeping the wood dry. If you wish the old belief to decay rapidly, dwell upon the new; and thus displace the old. This is like keeping the wood wet and warm. These operations are on the psychic planes of action. If you wish the undesirable mental structure or belief to be burned up quickly, you must rise to spiritual heights, in which you perceive that time as a factor has no place; and that error or any adverse creation, which must have been made of darkness, cannot exist in nor intrude itself into the presence of such brightness. As light is knowledge, this state signifies the intensity of the power of knowledge on the higher planes of consciousness.

Though the form of a material creation be abandoned by the positive life action, and the negative forces continue until the form is dissolved and disappears from view, there is yet an intangible something not destroyed. There remains a something substantial which serves to sustain the progress made in the evolution of, not only this particular species, but of that of the whole cosmic process.

Thus you perceive that the philosopher of the first class—the one who holds all experiences are retained by the soul forever, is not so much in error; for though the thought forms be dissolved, the more attenuated substance, or essence of them, is retained. And the soul, finally, is made up of this essence of all of its impressions and experiences; both from its own thoughts and

beliefs, and from all other sources—and probably of of both truth and error.

The philosopher of the other class is also right in part, for the error thought forms or beliefs are more quickly dissolved because not sustained by the universal flow of life, or the spiritual suggestion.

VIBRATION

Whatever life may be; whatever mind may be, and whether or not they are, in substance identical, both are, essentially, in appearance, a process of constant change.

Change necessitates, or is preceded by motion. The phenomena of motion, in all their varied aspects, have a unit or a mode of motion which is comprehensive; and that unit is known as vibration.

While vibration is the method of all motion, here, as in every other place in which we look into the verities of nature, or life and law, we see the motion under various conditions which give to it different aspects; and to distinguish the various phenomena we give to them different names.

The most common notion of vibration is that of the motion of a cord stretched and fastened at both ends; or of a string on a musical instrument, which, when disturbed, moves back and forth in any direction beyond the position it occupied before being set in motion.

The movement of the pendulum is identical with that of the string; but is as if seen only from one end to midway of the string. In case of the pendulum, the motion is comparatively slow, and the sweep of the movement great, in degree according to the place of operation.

Motion being manifested by objects, the path of the

object may be back and forth in a straight line, in a circle, or back and forth in any arc of a circle: also, in any elliptical form, or may be in any of the combinations of curves the mind can imagine; so long as it returns. The words describing the motion most simply are, **BACK AND FORTH**.

When the motion is slower and has the longer sweep, it is called oscillation. In still larger places of operation it is termed circulation; and so on, according to its appearance, which is governed by its place of action. Thus when the principle is perceived it becomes plain that all motion has vibration for its unit or basic truth.

In this, as in all things, it must be kept in view that the great is no more complete than the small, and is substantially indetical with it in every particular.

We are told that the atom is essentially a world or a universe in itself, so far as qualities or attributes are concerned.

As one is the basic substance of all mathematical calculation, and great numbers are but multiples of the unit, so all material bodies are but multiples of the atom.

As in computation of numbers their values depend upon the relative positions they occupy, so, in combinations of atoms, their quality and degree of activity depend upon the relative positions they occupy in the realm of matter: or, rather their quality and degree of vibration determine the place they occupy.

As motion is made known to us only as it moves material particles or bodies, we know that what is true of the phenomena of matter must be true also of the invisible action.

Physiologists inform us that each of the cells of the animal body is endowed with intelligence essentially

complete in itself; and that groups of cells make up the different parts of the tissues, combinations of these groups compose the organs, and communities of these combinations, the whole system—yet all cells are little complete organisms in themselves. According to the law, they might go back farther than the complete organism of the cell, and find the same to be true of the molecule and atom.

In contemplating these things, we are looking at an aspect of motion. Vibration being at the back of all phenomena, like the completeness of the atom, the smallest conceivable motion is a complete vibration: and all movements on larger scales are combinations of vibration; so that the vibration in the atom is no less complete than the movement of the earth in its orbit around the sun, or that of the solar system in its great circular pathway around its central sun.

As the longer motion is made up of the shorter, it may be seen that the shorter vibrations are in all directions along the path of the longer movements—sidewise, up, down, and back and forth.

These actions may be illustrated by an object moving in a grand circuit, and at the same time vibrating from side to side, in a rotary motion, undulating, and forging ahead and receding; or surging in the manner of a throb or pulsation. All of this appearance is the vibratory motion under different stresses.

When you get an insight to the principle of vibration, you see it in the living things; you see and feel its quiver in your own muscles and nerves; you see its circuitous motion in the circulation of the blood, and note there its throb and pulsation. You observe its forging and receding motion in your health and strength. When you are becoming ill, for some days

you feel badly, then for a day or two better; though the general direction is downward. Also, when recovering your health, you feel much improved for a few days, and then worse; then still better. It is a going forward and back.

In soul development you forge upward to where your perception is clear, and again sink back to where the light burns dim. Again you go forward to still greater heights; then recede.

Civilization will be wonderfully advanced by the production of one or a few individuals, intellectually or spiritually developed beyond the foremost of the people of their time, and when they are gone there may be a standstill or receding until another forward movement produces greater light.

In the flow of the tide a wave breaks upon the beach and recedes, to be followed by another that reaches greater heights. This too is an aspect of vibration.

The action of your mind must be under the same law, and when you think, you know by the law of vibration, that your current of thought goes to where it is sent and completes its circuit by returning to you. In this you see how the law of compensation operates, because you immediately and always get the result of the return of your own thought.

The conception of a movement less than a complete going and returning is caused by a limited view of the action: one in which only a portion or segment is seen.

The differences between short vibrations, longer currents and great circuits can appear only to the mind on the material plane of consciousness in association with the objective world. One would have no conception of space or distance if it were not for material form. Every object having a circumscribed or lim-

ited form, each must be apart from the other, and we compute the distance between them, as well as to compare them in size. This gives rise to the idea of space. Also, if it were not for the motion observed in objects, relative to each other, we could have no conception of time.

If it were not for the limited view, which gives the idea of form and space, there would appear no distinction between short vibrations and longer circuits.

Thus it may be seen that space is but a limited view of the boundless substance, and time, but the conception of a portion of that great circle, which is the material manifestation of that endless motion called eternity.

In all this you may perceive how the soul may rise to a state of consciousness, in which it can realize its freedom from limitation; and where space is overcome, and time has been dissolved in the NOW FOREVER.

IMMUTABILITY

As the student of life and law gains an understanding of the endless and constant changes taking place in the objects of nature, then looks further and perceives that these changes must at the same time be likewise active in that higher and invisible realm, the mentality of the object, and also infers that if there be a still higher source or first cause, they must all have their inception there, the question arises, where does change begin, and where will it be found to end? Are we to be cut loose from the old reliable anchorage of the immutability of substance: the changelessness of truth?

The science of a few years ago looked upon a number of material substances as being elementary: not subject to transmutation or change. Now science is making the discovery that these, one by one, are melting

away and appearing again as something else, until the permanency of any at all is a question.

In the heavens are seen extinct suns. Did they come from star dust or nebulæ, grow to maturity, blaze out in the heavens for a period, then wane and become dead planets, as they now appear?

May the nebulæ or protoplasm of planets not have come from farther back in the process—from the invisible ether? If so by the same law of transmutation, these old dead planets will find their way back into the invisible substance.

Looking into our own individual microcosm, do we not see the same facts of mutation and transmutation repeated? We see the physical body undergoing constant change. We also know this to be the outpicturing of an invisible actor, the mind. No one doubts the changeableness of mind, as everyone can perceive his own thought and mental states. Then if the action of the individual mind be the manifestation of action in a still higher source, is that source also undergoing continuous change? And what, then, is truth? Does it also change?

It has been said that the test of truth is immutability; but can this be when everything we examine vanishes while we look, only to reappear as something else; leaving it to the imagination to find something fixed or permanent?

In the midst of such thoughts, the studious mind is filled with a feeling of uncertainty, not unmingled with insecurity; or even terror. Some of the questions suggested to him are, "Am I drifting? Will I awaken to find that truth may also change to error, and VICE VERSA?"

The test of truth given by a certain class of self-

styled philosophers of recent years is, that ONLY THE GOOD IS TRUE. This must be a variable test at best, for good is only relative. What is good in one place is evil in another; and what is judged to be good by one individual is considered evil by another.

The duality known as good and evil belongs only to the relative world. That which is favorable to the evolution of individual life is looked upon as good, while that which is destructive to the process is known as evil; but both from the standpoint of the great unit of creative power are good, for both are necessary in the process of evolution. From this standpoint it may be seen that ALL IS GOOD; and in a sense also, that all is true.

If ONLY THE GOOD IS TRUE be used for a test on the plane of duality, it would only prove the mutability of truth; for may not good become evil, and evil good? Warmth is one of the necessities of organic life, therefore good. Too little warmth, called cold, is destructive, therefore evil. Too much warmth, called heat, is also destructive, or evil. These differences come about by simply changing the rate of vibration. As the rate of vibration is raised, cold becomes warmth, and it may be raised to any degree of heat.

In the animal system there may be good healthy nourishing blood, and by the rate of vibration being lowered or disturbed, it may be turned to poison, or evil blood. Good nourishing food may, by contact with other substances and the elements, become the rankest poison. Thus it will be seen that that which was good may become evil by combinations which cause it to drop to other planes of action. According to the same law, evil may be changed by reversing the operation, and combining the elements which will

raise it to a plane of action that puts it into the class of good.

If truth be considered as substance, indestructibility may be the test, rather than immutability or changelessness. The student readily acknowledges that substance is indestructible, and substance includes everything that is, or has being; and this is generally acknowledged to be truth: yet truth is somewhat different, as it is an abstract something, or quality, while substance has a concrete signification.

All change comes about by the breaking up of substance and its assumption of fragmentary manifestation, and vice versa. Truth, therefore, follows these changes, and in so doing is really no more changeable than law itself, which assumes different aspects, according to the different modes of motion: these different aspects being classified as different laws.

There could arise no question regarding truth, were it not for the appearance of falsity or error; and there could be no such thing as error if it were not for the process of evolution or growth in the individual mind.

The soul that does not know is liable to arrive at false conclusions, and the conceptions thus formed are not substantial; therefore not true. Then again, whatever is not true in itself, but appears so to the mind, may be said to be true as a **FACT OF APPEARANCE**. In such case, it is not the thing itself that is true, but it is the appearance that is true. It is true that the sun **APPEARS** to rise in the east, pass overhead and set in the west, while the truth of the operation is, that the motion is all that of the earth.

Truth, in a sense, is substantial and does not change any more than does law in its mode of action. The changes and transmutations being merely different appearances of the one substance—the one truth.

Oxygen and nitrogen united in certain proportions, precipitate themselves to the plane of air. Oxygen and hydrogen likewise drop to the plane of water. Yet the substance has not been changed, in a sense, for air is yet essentially what it came from, and can go back to it; so, also with water. Thus truth and law with all of their diversity of appearance, are essentially immutable.

OPULENCE, OR SUPPLY

Down through the centuries students have examined the changes taking place in nature, noted the active principle in its different phases of manifestation, compared one phenomenon with another, classified them all, assigned to each aspect a name, and through experimentation proved the truth of their conclusions; or, at least the logic of their theories. The recorded result of their efforts is called Science.

It must be acknowledged that all the way down through the annals of Science, its pathway is strewn with relinquished conclusions and discarded theories. As investigation has been continuous, and as research has progressed, the broader view has revealed, and is ever revealing to the scientist new relative positions of cause and effect.

In the field of science many truths have been established; one of which is the INTEGRITY OF LAW.

When the investigator works in the realm of matter he learns of the substance and motion, of which all nature is the manifestation, or denser projection.

Through the diversity of substance and motion on this plane, he learns of these same verities on the higher planes of their existence; and because of the discovery of the changeless character of law, he knows he may

accurately pursue his investigations to any plane of action, degree of attenuation, or to any spiritual height. The same law governs from the lowest point in manifestation, up to the grand source or first cause.

There are many self-styled scientists in these days, who claim to have discovered that a "higher law" is the only truth; and that natural phenomena do not indicate the truth, but directly the opposite. These claim theirs to be the only true philosophy of life and law, which if true, forces the conclusion that the physical sciences do not teach the truth.

The careful student, convinced of the one-ness of all, soon finds what gives rise to this misapprehension. It is seen to be because the truth of natural or physical law is not known by students of this class.

This may be illustrated by an explanation of the operation of what may be termed the law of opulence or supply, which, in itself, is the result of all lawful action.

In the world of objects, or form, which is relatively on the plane of matter, everything is a fragmentary or limited manifestation of the limitless.

The mind not developed beyond this plane of consciousness thinks itself limited to the confines of its own physical manifestation or body. On this plane of reasoning, one gets up in the morning with the idea that, though he feels strong, he has only a certain supply of strength, of which a goodly portion will be exhausted by night if he make use of it. His idea is verified to him, because it will be as he believes, whether it be true or not. The truth of this line of reasoning becomes more firmly established by his observation of all things limited as to quantity or form; for he sees that if he has a quantity of anything, and relinquishes a

portion, he has just that much less remaining. If he has ten dollars and spends three for a pair of shoes, he is certain that the former value has shrunk from ten to seven. This, by some, is called the law of limitation; and someone says he knows it to be true because he can prove it by mathematics, and figures do not lie.

A statement of this law of limitation would be, the more you use, or expend, the LESS you still have.

If you take a higher and broader view of this operation, you will see that this conclusion is opposite to the truth; and the so-called law of limitation is not universal law.

Look at nature. The right arm of the blacksmith becomes stronger by making use of his strength through wielding the heavy hammer.

Why do athletes go into training, which consists of a regular expenditure of strength, if not to increase their strength for a coming physical contest?

If you bind your arm to your side for a few days it loses its strength.

USE INCREASES THE SUPPLY. ACTIVITY INCREASES THE POWER TO ACT. EXPENDITURE INCREASES THE CAPITAL. These are statements of the law. What is called the law of limitation is not law on the material plane or any other plane; but is merely a BY-LAW of the individual mind made to bind itself; and has no place in science.

In the instance of the ten dollars, if the three dollars are lawfully expended, your capital should be increased; for if the shoes and the seven dollars remaining, both together, be not worth MORE than ten dollars, you should not have given three dollars for the shoes.

To be in harmony with the universal law, all actions and transactions should render an increase. If yours does not, it is out of harmony with the law.

If you are bound by the shackles of limitation, strike them off as fast as you can. Only your own laws can bind you. The universal law—the truth, does not bind nor limit, but makes free; and is operative upon all planes of existence.

Know that all law is that of OPULENCE OR SUPPLY, and only unlawfulness on your part can cut off that supply. Of this it is easy to become convinced, when you perceive that you are mind, and also perceive the limitless character of mind, and that power is an inherency of mind. Also, that according to the law, the supply is not exhausted by use, but is increased. As you recognize this, you open yourself to the continuous supply and soon realize the truth of the statement, "The more you use the greater the supply."

The science of nature is also the truth of the universe and when this truth is perceived there are known to be no opposites—no laws of limitation, but only one grand integral infinite life, one law and one science.

There is yet to be explained what gives rise to the belief of limitation. If you ask, "Don't I see everything in nature limited in degree of action and endurance, and its very existence in bondage to the limitation of time?" "Don't I see everything have its inception, growth, and finally decay?" "Don't I see man himself, born, develop to maturity, and pass on as do the other things in nature?" The answer must be, "Yes." You have so observed and have taken the result of your observations to be LAW; and this by some has been called the "law of limitation." The cause of such a conclusion is found in the grand principle of evolution itself. The student is well aware that if there was no limit to the developed capacity of the individual at all points in its progress, there could be

apparent no such thing as development as the result of evolution or unfoldment.

While you have observed everything governed by these limitations—even the soul of man along with the things of nature, both inanimate and living, remember that what you have observed is merely progress on the lower planes of life, caused mostly by suggestions from environment. You have found man largely on the same plane of action as other things in nature; therefore subject to the same limitations more or less, and in degree as he is on a lower or higher plane than the others.

The stage of progress determines the capacity of the individual at any stated time, and provides the limit to what may be accomplished at that stage. While it is true that one may expend his strength to a certain point of endurance and find the result to be a gain of strength, if he continue beyond this point he finds the result of the operation to be reversed and his strength exhausted. This point is noted by students and called the “pivotal point,” or the “point of diminishing returns.”

Your physician will tell you to take exercise to the point of “slight fatigue” and it will strengthen you; but he will also caution you not to become EXHAUSTED because this is debilitating. Between the point of “slight fatigue” and the place of exhausted strength lies the “pivotal point,” up to which the strength is increased; and after which it is diminished.

All this belongs to the soul in its ordinary, negative or natural state; but this work is not undertaken to teach the operation of law as it appears on lower or ordinary planes of action except relatively to point the soul to the higher application, the more comprehensive, and even the limitless.

To the soul awakened to its possibilities it is not that it can with advantage exceed the point of "diminishing returns;" but that it may, through properly directed effort, MOVE THIS POINT to any height; or to any distance.

The awakened soul perceives its limitation to be always determined by its stage of progress; and as evolution is continuous there can be no limit to unfoldment. Thus the "pivotal point" may be pushed ahead, on and on; and finally prove to have NO PLACE IN UNIVERSAL LAW.

In the perception of this truth the human soul finds itself to be more than one of the objects, things, or passive individuals of Nature's realm, and that in spite of the so-called law of limitation of the relative sphere it still perceives its possibilities to be infinite.

CHAPTER XIV

SOUL-DEVELOPMENT

In the preceding chapters attention has been directed, principally, to life as a power or force, and to law as a method or rule of action. To life as substance or principle, has been ascribed the three well known inherencies of universal mind—omnipresence, omnipotence and omniscience; which mean the all-presence, the all-power, and the all-knowledge.

It has been suggested that individual minds are active centers in the omnipresent mind substance, and through the power transmitted by these centers, which is a degree of the omnipotence, the individual mind is developing a continuously increasing degree of the omniscience of the universal mind.

In the chapter on psychology only the faculties of the mind were considered; and faculties are simply powers, a faculty being a department of force.

Observation on the material plane of life discloses force in degree only; or apparently without quality. This is seen in mechanical powers, in the physical force of the animal or human body, and in the lifting power of growing vegetation.

This is only one aspect of power, however, and this appearance is caused by only one part of the force being seen by the observer: material means being poor manifestors of quality in connection with force.

There are those who argue that all power has only degree and gets its quality from the medium through

which it passes. They will tell you, by way of illustration, that the commercial electric current has only power and motion as conducted from the generator, and gets its light, color, heat, etc., in passing through the lamp; or, that quality is there added to force. This reasoning seems illogical, for quality would then have its source or cause in a material effect, which does not agree with the theory of the complement of unity; nor with the demonstrations of the most modern science. Rather, it would seem logical that the qualities were in the current itself, but not apparent until the mechanism of the lamp changed the mode of vibration, so that in the breaking-up process more of the qualities were manifested.

In the electric lamp may be found an illustration of the process in the individual mind in relation to force and quality. The mechanism of the mind, according to its development, may be in such state as to transmit the force of the life current without bringing out much of the qualities of the universal thought.

It is undoubtedly true that power and quality are inherencies of the universal mind substance; and they are probably not two attributes, but merely two aspects of the mind.

As your mind is essentially the universal mind, and operates by the same laws, also has to some degree, or as a possibility, all of the qualities of the infinite mind, you can decide these questions for yourself through a careful study of your own mind.

As mind, you are power. That power is manifested in motion. Your motion you call thought. If so, according to the theory of unity, all motion is thought. Can you find a thought in all your process of mentation that is entirely without quality or character? Probably not.

While the preceding chapters have been devoted principally to the aspect of thought called force, in this your attention will be called to the other aspect; that of quality or character.

One important fact which must not be lost sight of in this connection is, that while quality cannot be separated from power, or that mind in motion has both force and quality, the condition of the individual mind through which the power is manifested determines the quality of the thought; and again, the quality of the thought makes the character of the soul structure.

Ordinary education consists of knowledge gained by a strengthening of the powers of mind, in which these faculties are enabled to comprehend and to incorporate into the mental structure called intellect, the verities of the universe. These truths may be found in any place of observation and on any plane of action from the material to the spiritual. In this education, the mind is devoted to the increasing of its capacities in all of its working departments, that it may better receive and transmit the truths of nature.

Probably no education or intellectual development is wholly without character, but it is that growth in which the attention is given to the aspect of force without any special development of quality.

Soul development may be seen to be on three general planes, or may be divided into three general classes—the INTELLECTUAL, the MORAL, and the SPIRITUAL OR RELIGIOUS. The moral and religious developments are principally of quality.

Briefly described, the intellectual covers the whole field of knowledge considered in the aspect of power, while the moral is a development of the qualities of the soul in its relation to its fellow-beings. The religious

is the development of the soul in its relation to its source or the universal unit.

Quality of soul may be readily recognized in its dual aspects, as virtues and vices. These, again, may be classified, and according to their relative qualities, the virtues may be assigned some to the plane of intellect, some to the moral plane, and some to the spiritual. The negative aspect of quality may also be classified, and recognized by their relative positions opposite to the virtues.

While religion is generally associated only with the development of the soul on the spiritual plane, and refers to its attitudes in the recognized relations to its source or creator, also in its contemplation of that source, to the student of life and law and the scientist, it includes all of the development in the process of evolution on all its planes.

As the word religion means a **BINDING BACK**, or as some claim, a **GATHERING TOGETHER**, all of that process in which the individuality, or diversity of creation, through evolution, is being returned again to its unit is religion. This consists in conforming the individual action on all planes with universal law in the way of life. By the way of life, is meant everything favorable to growth and expansion.

Action on the negative side, or contrary to the law of life, is destructive to everything created, and obstructive to progress; therefore the opposite of religion. It may be called sacrilege, for it is the sin of violating that which is sacred or lawful.

In classifying the virtues or soul qualities, do not get the idea that those which appear more prominent on any of the planes of consciousness are different, essentially, from others, but rather that on the lowest

plane they are identical with those on all the others, except that they are less developed; and that through growth and expansion their fruition is found on higher planes.

As it occurs to you that the unit of substance has broken itself up and by different rates and modes of vibration appears as the almost unlimited diversity of individuality in the world, you get mainly, the idea of substance with power and motion becoming fragmentary, but still united with the unit. This unit is the universal mind or spirit, and in the dividing or separating process, there is a dropping down in the rate and mode of vibration until the power becomes so limited and the substance so dense it appears as matter. From this point the fragment or individual begins its ascent again towards the unit in what is called evolution; which is a continuously quickening of its action. This quickening which results in growth raises the stage of progress to higher planes and thereby allows more of the inherencies of the unit to be active in or through it.

By giving attention to the quality of the unit of this universal substance or mind, you find it to be LOVE. Now, as love becomes fragmentary—broken up or diversified, its vibrations decrease and change until at the bottom, where mind appears as matter, love has become so slow and limited, it there appears as SELFISHNESS.

In the process of development, all of the goodnesses or virtues between these two extremes must be added or supplied, until that love of self becomes broad enough to not only include the neighbor, but the whole universe of fellow creatures, and including the unit or source.

The appearance of love on lower planes in its limited or fragmentary manifestation, in which it appears as

the diversity of virtues, may be illustrated by the phenomena of light and color.

When rays of light are reflected the appearance is white. White, then, is the unit of color. When rays of light are separated by refraction, either by raindrops or by the glass prism, they appear as seven different colors. From the bottom upward these are, RED, ORANGE, YELLOW, GREEN, INDIGO, BLUE and VIOLET. To make the complement, you must place the unit, white, at the top, as the combination of all colors, and black at the bottom, as the absorption of all color.

From the place in which the rays of light appear as white, passing down through the range of primary colors, if you could discern the vibration, you would probably find it decreasing in quickness until it reached the black, where it would be lost entirely. There would be so little motion here that no light would be seen. It is said to be the absorption of the rays of light that gives the appearance of darkness, or the black in color.

Some authorities claim but three basic colors; but it is not important whether considered as three, seven, or more, as the greater number consists only of re-divisions of the divided unit. If three, they are, RED, GREEN, and VIOLET—blue. These, too, must have white at the top and black at the bottom to complete the field. You will notice that these are the lower, middle and uppermost of the seven seen in the rainbow. If only three are considered as primary, the remaining four go in between as blendings, or tints of the three. If there be seven, there may still be found tints without number in the re-dividing and blending of those called basic.

In the soul virtues there are those which are more prominent and may be called basic or primary, while

between may be any number of qualities shown, which come from re-dividing or blending the more prominent.

That we compare the soul virtues with the colors is not intended to simply amuse or entertain, because of the apparent novelty of the comparison, in which a similarity is seen; nor is this similarity a chance occurrence. It is thus presented for a double purpose. The first is, that you may again see that everything is done in one way; or that there is but one basic mode of motion, which teaches the integrity of law. The second: to make plain the unseen processes of mind by that with which you are more familiar because of its everyday visibility. Music, grammar, mathematics, or any other science might be used as well as color, but the one is chosen with which it is thought the most people are familiar.

The first plane of action, upon emerging from the darkness of ignorance, the black in color, is the intellectual, which is in the midst of the animal propensities. Here are vigor, virility, and passions of the first plane of development.

In color, this plane is red in the lower places, rising to orange and yellow as growth continues. As you look about you, do you see proof of this? Yes. The blood of animals is red; as is also most flesh. Passions? Passion is an agitation of the mind beyond control of the will, and is an intemperate mental action to the burning point. You hear the expression, "In the heat of passion, and, fired with passion." Fire is red. The appearance of red will excite some of the lower animals to the degree of passion.

You may notice that the predominating color of the roots of all vegetation is orange.

You may call COURAGE the basic virtue on the intel-

lectual plane; and other virtues which may correspond to the shades of red, orange and yellow, and which belong to this plane, are bravery, valor, gallantry, fortitude, prudence, justice, etc.

As the growth of all vegetation carries it upward and away from the earth, and develops in each variety an individuality of its own, it takes on the color, green. The beautiful green of the individuality in nature! The central primary color of the three; and in the virtues is represented by INTEGRITY, the basic virtue of the so-called moral plane. Other shades or tints of this plane may be represented by the virtues, honesty, courtesy, friendship, generosity, gentleness, kindness, chastity, etc.

As you look again in nature for the highest basic color, see above all the green individuality of the earth, the blue canopy of heaven. On the spiritual plane, above the integrity of the moral development, the color blue—or violet, is represented by the basic virtue, SINCERITY. As its different tints, or shades, we may find, patience, humility, brotherly love, guilelessness, mercy, purity, etc.

Again looking at nature, you see still beyond the blue canopy of heaven the sun; the source of light and from which we get the colors. Likewise above all the lesser virtues of the soul we find LOVE, the source of all; and represented by pure white.

For the purpose of creation, and in all processes of growth, expansion or development, it is seen that there must be organized forces or departments of action for the accomplishment of the purpose.

In the building and replenishing of the physical body are the processes of digestion, absorption and assimilation. These are brought about by organic action.

In the action of mind, in the aspect of force, or intellectual development there are functions to be performed by all the faculties, but a few are more prominent because they exert a control of the action in its continued progress. These may be seen to be UNDERSTANDING, which is the basis or substance, WILL, which guides the action, DESIRE, which points out the way, and REASON, which retains the poise or balance.

In development of the soul in the aspect of quality, which is so closely allied to force, there must be similar functions performed for like purposes. In this growth, see the basic substance as FAITH; the guiding power as HOPE; LOVE, the goal, and TEMPERANCE, that which gives poise, or is the balance-wheel to the action.

The three cardinal virtues ascribed to the soul by theology, are FAITH, HOPE and LOVE—charity.

Notice that faith is the working power; and while indicating a quality of mind, it has largely the signification of power, and may be said to be the basis of all action.

Love, while it has purely the signification of quality, and may not be seen to have a place in the active functions, is the fulfillment of all development, from the starting point to the place it occupies, which is the goal.

And where is hope? Hope is the light which goes in advance and encourages the onward movement. It is that invisible drawing power by which the great unit of creative power, after coming forth in diverse manifestation, draws the diverse individuality unto itself again in the process of evolution; and no word can express it half so well as HOPE. So long as there is progress to be made, hope is present to beckon the traveler on. Like other virtues, hope may be smothered

for a time, but as some one has well said, it "springs eternal in the human breast."

Along with the activity of faith and hope, having their fruition in love, another virtue is required; and though not given a place in direct connection, or close association with these, by ancient students, it is none the less important, because its presence and influence are necessary to maintain the equilibrium. It is TEMPERANCE.

Temperance is one of the most important words of any language because its significance is of the most vital concern to the individual in all phases of life, and on all planes of existence.

Without temperance the progress of the soul is as erratic as the course of a ship without a rudder; and will go in as many different ways before reaching the destined harbor or goal.

Temperance as a quality of soul is identical with justice as the principle of power and motion, or unit of law.

Again, temperance is a degree of soul quality; and each individual has its own standard of temperance, which is governed by its degree of development. For illustration, love is the supreme good. Can one love intemperately, or too much? Yes. Love may become too intense compared with the other qualities, or the general degree of development. If it be without discretion or good judgment, or even beyond control of the will, when it becomes a passion, it becomes operative down on the animal plane and in the red color. In this degree it is destructive. It burns the tissues of the body and blights and withers the finer qualities of the soul; bringing all to a lower plane of action, or state of consciousness.

Whenever one quality is carried beyond the general average of the soul development, in the degree of the excess, it will be intemperance. That which is a virtue may, through intemperance, become a vice and be destructive in its character.

Too much is intemperance, and too little is intemperance; so it is very important that one be temperate in all things.

Who has not observed two school-girls, or boys, who developed an affection for each other to such an intemperate degree that they became almost inseparable for a time; to be followed by a quarrel and separation?

It is the law. The principle of temperance justifies or equalizes the soul development as to quality just as the weight of the pendulum justifies the action of force.

In the foregoing you have a brief outline of the operating forces of the mind, both as to force and quality, together with their positions relative to each other. You also have the growth caused by the operation of these forces, divided into different planes or stages. It will now be profitable to follow these operations to see how they bring about results; and also to determine the soul's relation to these forces and their mode of action.

Though the intellectual is given as the first plane of development, do not get the idea that growth of intellect ends with, or is confined to that plane. It is continuous and on all planes, but we are now considering the development of quality, and as quality of soul attains to any considerable degree of growth, it takes on more or less of what we call the moral aspect. This moral development may be likened to an embellishment, or beautifying finish added to the framework of the soul structure.

As has been repeatedly stated, the development of soul is first in force, followed by quality; therefore in the consideration of the growth of quality, we find the first plane to be largely intellectual. In looking at your fellow-man, you will see one intellectually strong, with comparatively little sentiment of any kind. This is one in whom the forces of mind have been developed and the qualities neglected. However, to be greatly powerful, no part of a full or completely rounded growth can be neglected. Quality of soul adds greatly to its power on all planes of action.

As soon as we begin the inspection of the moral aspect, we see that the quality of thought is determined by the state of mind from which it proceeds. This state of mind we call MOTIVE.

The moment you begin to consider quality, you are in the sphere of duality—good and evil—and motive is seen to be a two-edged sword, which, according to the motive, may be constructive and defensive, or destructive and offensive, as the motive is good or evil.

If your motive be good, every thought from this state of mind tends to the development of the virtues all along the line. If the motive be evil, all thoughts from this state tend to the destruction of everything with which they are associated. They are as a frost, and not only dwarf and wither the better sentiments and virtues of the soul, but the baneful influence reaches into the realm of everyday life and its transactions, and even has its effect on the physical conditions.

As everything helpful to life's progress is good in quality, in a general way you can see that one must have good motives or he will not act in accord with the law of life; and cannot succeed in anything, except it be to bring discord and failure to himself, to his associates, and into his surroundings generally.

Before going farther in our study of the development of soul quality, let us see the object to be gained. There is a purpose in every act, by every force, and on every plane of operation. We have concluded that the grand purpose of life appears to be the development and welfare of the individual.

Whether generally understood or not, on the material plane of life, the DESIRE is for POWER. This power, when developed, results in health and wealth. These are generally recognized as being of first desire on this plane. You see how physical health is necessary to the continuance of life; and next to health is wealth, which assists in that continuance by affording protection to that life in the way of furnishing food, shelter and other necessaries.

Do you not observe that with the great mass of humanity the prime object is that of life itself, and that the next is to make a living? It is simply the desire for health and wealth. These with all their accessories go to subserve the grand purpose.

On the moral and religious planes, or in the study of soul qualities, we must find the same purpose of the growth and like results.

On these planes of quality, what do we find to be the chief desire? Happiness. Here, as on the lower plane, the results of the lawful development are health and wealth. Do not all of the teachings of morals and religion offer happiness as a reward for the development of quality in the soul? To gain this reward, you must have a healthy soul. By this is meant one not diseased by hatred, malice, envy, cruelty, revenge, etc. The symptoms of health in soul quality are, generosity, kindness, mercy, forgiveness, gentleness, love and others. Like physical health, this comes from practic-

ing thoughts of these qualities, or by perceiving your union with the grand source of these, and allowing the soul to vibrate to the law of life.

When the moral tone is one of health according to the foregoing symptoms, the wealth of the soul will be realized in happiness, joy and peace.

As you recognize health and wealth to be the primary requirements of the individual on all planes of existence, and these to be the result of lawful action, do not forget that they are primarily the result of thought. Also, that their opposites, disease and poverty, are the result of not complying with the law of life; either from not knowing the law or wilfully ignoring it.

We make our mistakes and meet with failure because we do not look to the author of life for our health, and to the source of supply for our wealth. Instead of looking to this source, which is within our own souls, we continue to look outward, or to objective sources.

Can you get physical health from someone, or from something outside of yourself? No. These may furnish the suggestions, but health is gained only by conforming the soul vibrations to the unchangeable law. The surgeon may make the physical adjustment, but the healing comes from the power within.

Can you get material wealth from the objective world, and from your fellow-beings? Not substantially. If you have not gained a wealth of mind power or ability, though you receive great wealth, it will soon be dissipated or scattered and you will again find yourself in poverty. Material wealth is the expression of mental combinations.

If the mind has gained a knowledge of the law of life, this is a substantial wealth from which the material wealth may be expressed.

On the planes of quality, no one can give you a healthy soul; one which has all the virtues, the wealth of which is a state of joy, contentment and happiness. Outside influences may furnish suggestions in this direction, but the development is substantially from within.

You have seen the soul qualities compared with the colors, in which the virtues were as the separated rays of light. You have seen also, that the development of quality in the soul is the gathering together of the virtues, and that when all are united it forms the unit, LOVE, just as all the colors united form the unit, white.

This gathering together of soul qualities or virtues is a growth, and may also be compared with the growth of the tree. If we again make use of the apple-tree, see the roots, trunk, and branches as the first general development, and comparing with the intellectual plane. Then the embellishment—the leaves and blossoms of the next or moral plane; and finally the fruit, which belongs to the religious plane. The leaves and blossoms compare with the virtues, and the fruit, with the sum of all the virtues, in the unit of quality, love.

The great need of humanity is for a bigger soul-expression, for we all have come out of the darkness of the soul's diseases through the slow stages of evolution; and these diseases are still holding us back by the force of habit.

To gather unto, and incorporate into the soul the virtues, which constitute the process of the growth of quality, and is the work to be done on the moral plane, you practice the virtuous thought towards your fellow-beings. This is as presenting them with bouquets of those soul-blossoms as seen in the comparison of this plane with the growth of the tree. Some of these

thought bouquets may be fashioned thus: "I am one with infinite life, therefore my possibilities are infinite." "Being one with, and forever united with the universal substance, I not only may express that substance in material things, but may, and do, also express the higher soul qualities, which are attributes of that universal substance or mind." "In this position I perceive that my supply is unlimited; therefore I cannot suffer loss." "Because of this, I do not COVER the things of another."

"Knowing that no one can have more than I can have, because all obtain from the same source, and that all have access to the unlimited supply, I am not ENVIOUS of the attainments of others."

"Knowing the law, that the more I give, the more I have, I am not JEALOUS of the things I have, nor of the blessings I enjoy."

"If another does me an injury, I do not try to 'get even' by doing likewise to him, for that would take me down to his plane of consciousness; and besides, I would then be the doer of that which I condemn in another; therefore I will not be REVENGED."

"Though I think of one whom I dislike, I will not think ill of him nor fear him; for those attitudes of mind place me in his power and encourage him in the qualities I dislike in him." "In this I overcome MALICE."

In allying yourself in thought with the infinite good, and in practicing the thought in detail for the purpose of overcoming the weaknesses of mind in its moral tone, you unfold the qualities of soul; and as you do so you become more and more helpful to your fellow-beings and approach, in quality and attributes, nearer and nearer to the infinite love, which is the unit of quality, and the creative energy of universal action.

In this you arrive on the plane of spirituality, which allows the soul to reach beyond the communion with its fellows, and into a realization of the presence of the unit, or universal source. This spiritual plane of action in the soul is generally called the religious. You arrive at this plane when you have practiced the graces, integrity, honesty, friendship, courtesy, generosity, gentleness, kindness, chastity, sincerity, patience, humility, brotherly love, mercy and purity, until every motive of the soul is from these states of mind.

It is then that you come near to the presence of the Grand Unit, Love, to which they all converge, and which is the soul of the universe.

In this you are reaching the goal of this earth life's experiences. In it you have overcome the adversaries that have obstructed your path on lower planes—fear, sickness, sorrow and poverty; together with all the minor troubles of life, which all are the result of weakness.

Here you are in the presence of supreme power with its quality, love. Here you are in the light, above all the shadows of the lower planes. The result of this is happiness, joy and peace. This must be Heaven, because it is in the presence of Love. Love is the quality of the state of mind of the Supreme Being or Unit of the Universe. Heaven is a state of mind of the individual. This state is the result of the presence of the Unit, Love. The soul cannot be in Heaven unless unified with Love; and when it is so unified, the wealth of the soul is the enjoyment of everything desired.

Love, as a quality of thought, or as a state of mind, is so well known by everyone, it might seem needless to enter into an examination of its character. Yet in the discovery of the grand principle of unity, we also dis-

cover that love is an aspect of that grand unit of force, which is manifested in its dual aspects of propulsion and attraction.

When you observe the many manifestations of love in your own experiences, you find they differ; and this is because of the different degrees of its force or intensity, and of its different applications.

In your relations to your fellow-beings, and to the things and conditions of your environment, the different degrees of love are known by different names according to the application. You **LIKE** the ways of this or that person, and you like this or that thing; or you like this or that condition. Like is a degree of love. You may see the different degrees of love as, good-will, friendship, brotherly love, affection, and all the rest of the soul virtues, which are the undeveloped fragments of love, and which we have gone into before. They include all the good qualities of soul, and their significance is all included in the meaning of the word love, because they are all more or less developed degrees of states of love; the fullness or completeness of which the finite mind cannot comprehend.

The object in the previous outline, in which the different degrees of development of love were seen as the soul virtues and compared with the refraction of light, was to show the relation of the lesser virtues to their unit, love. In this the object is to let you see the relation of love to the unit of power.

Whether or not it became plain to you in former chapters, the grand process of creation is caused by propulsion as the positive force, and that of recreation or regeneration by the negative force of attraction or gravitation: these two being merely different aspects of the same force or stress. We have followed the process

so repeatedly, it must be now quite familiar to you. It is the propelling power forcing the substance out into individual expression, then the attracting force returning it to the greater unit as soon as the propelling force has reached the extent or completion of the purpose. If you throw a ball into the air, when the propelling force is spent, the attracting force of the earth returns the ball to the ground.

Now, love is the propelling power, and is also the attracting power. As love indicates quality of mind, it is the motive for all action.

Do not forget, however, that love may be in any degree, and also when passed to the negative side, it appears as an opposite and acts in the opposite direction. Thus, if love becomes hate, it is still the motive power, but acting negatively.

The real process in the operation of love is not generally understood. Desire goes in advance and indicates the direction love is about to take as a motive power. It may appear to you that you desire to gain for yourself, that which, or the person whom you love; but this is not really the process. The true process is that you wish to GIVE YOURSELF to that which, or the person whom you love. Thus, from your own standpoint, love propels you to that which you love. It is true because it is according to law. It is because you always love that which seems to you greater than yourself; or that which you think will add to yourself something, or some condition which you do not now have or enjoy.

Though love propels you to the object of your love, from the other standpoint, that of the object loved, it is the force of attraction acting according to its law, which is, the greater attracting the lesser. Thus you see what

is propulsion or the positive force from one standpoint, is attraction, or the negative force from the opposite.

As an illustration, do you love music? A soul developed in music is greater than one without, therefore you desire the greater soul, and would give yourself to it. Your love propels you to it; and this greater soul condition is attractive to you, according to the law of the greater attracting the lesser. So it is with anything you desire to express or become; be it knowledge, fame, wealth or pleasure; love is the propelling force from your standpoint, and that which you desire, wish to express or become, seems to be greater than yourself at the time of the desire, and furnishes the force of attraction.

All growth or progress, on whatever plane, is prompted from one source; and that source, love, the creative power. On the lower planes, however, the progress seems to be occasioned largely by the adverse forces of environment scourging the individual on, as it were, to escape the penalty of lawlessness.

As the progress reaches higher planes, the soul perceives that in doing good to others or to its fellows, it, itself, is the recipient of the greatest good. In this can be seen the operation of the law of propulsion and attraction. In doing good to others, the soul gives itself to the larger expression, and that larger expression furnishes the force of attraction.

It is on the highest or spiritual plane that the progress becomes most rapid and easiest; for here, in contemplation of the source of life, the soul is attracted from above, and environment has lost its force of propulsion in the onward movement because no longer required.

As soon as the forces of adverse conditions are no

longer felt, fear of them disappears; or, as fear of them is overcome, they no longer exert any force.

When the soul arrives at a realization of unity, the duality of good and evil, and of right and wrong, dissolves or melts away into the one Infinite Good or Perfect Love.

It is said that LOVE FULFILLS THE LAW. If you question how this may be, you can see your answer in the operation of law in your own experiences. Suppose one have poorly developed integrity. Such a state of mind is expressed in acts of falsity, double-dealing, hypocrisy, etc. The law of mentation, the invisible law, attaches a penalty to such states. Thus they are under the law. See, then, how there would be no penalty to any act, and no need for law if that integrity be fully developed; or the act be from a state of perfect love. Make the experiment in your own mind. Would you lie to, or deceive one you love? Would you make false representations for the purpose of gaining any advantage over the loved one? Could you do anything to that one, that would be inimical to his pleasure or welfare? On the contrary: the impulse of love would be to do good to the one you love. There is no penalty to the good and helpful act; so there could be no need of law. Law is only to restrain the evil act.

As the virtues of soul become more and more developed, the law with its penalty becomes less operative because less required; until when the development reaches the state of perfect love, its operations cease entirely and its mission has been completed; or, it has been fulfilled in love.

As the duality of good and evil have disappeared, or both have resolved themselves into good, and the perfect good is found to be love, and as the duality of law—

propulsion and attraction—have become one, and become lost in the unit love, so, also, have life and law reached the same haven or port. In the higher life, law has ceased to exist, and the perfect life is seen to be love. Thus, though you find written on the title page the subject, "Life and Law," here you may write it "Love."

For practical purposes, if the process of soul development seems intricate or complex, you need not wait to begin your work of advancement, until you study or know it in detail. You may just develop the simple love as you understand it. You naturally love the good. Endeavor to find the good in everything. This develops love in you, and more of the good in the object of your thought.

From a scientific standpoint, in comparing soul-development on the highest plane with what is generally understood to be the religious or spiritual growth, you may find many differences. Not that the truth of religion and the truth of science can differ in any particular, but it is because the truth of either or both is not wholly understood.

The religions of the world are the philosophies of life and law known as theologies. Theology may be defined as man's version of Divine Truth. Theologies differ because of the different degrees of understanding of the truth by the minds formulating and setting forth or adhering to the theology.

Religion generally, is understood to consist of the attitudes, motives and actions of the soul in its relation to its Creator or source; and this action is called **WORSHIP**.

It is probably true that the existence of the differences in religious belief is because of the difference in opinion as to the best mode or form of worship.

Whether generally understood or not, the true purpose of worship is not merely to please, through obedience, the Being worshiped, but is to make the worshiping soul better, stronger, wiser and purer, or more Godlike; and this can come only through soul-development. Thus the attitude of the soul in any form of worship is one that, by the unfailing law, carries it towards the object of its worship; and the best mode of worship is always the one that will do this the quickest.

As a theology outlines a conception of truth and a form of worship, the minds framing that theology must conceive of some kind of being or deity to be worshiped.

The theologies of the world have been made from a consciousness of duality—that of good and evil—and the deity worshiped is not the One Most High and Infinite Being, but is a conception of a deity belonging to the relative sphere, being one of a duality of deities, whom they call God. This is naturally the being to be worshiped on this plane of action, because on the plane of good and evil, good is seen to be the creative power. In the conception of a deity, the principle of good has been personified and given a name signifying good. On this plane, as good has been personified and made a deity, so, also, has the opposite, or evil been personified and named.

The Deity of the scientific student of life and law is the Unit of Being, above the plane of duality, and where evil disappears in good. This is the Grand Unit of the Universe: the Life, Substance and Intelligence.

This reference to the deities of theology is not made in any sense of disparagement, either of the being

worshiped or of the usefulness of such a conception, even though limited, of the Grand Source of Being. Though we consider God one of two deities, we have seen the power of the other to be a negative one; and also, through worship of good, or the Deity, God, the opposite, if considered as a deity, is vanquished; or if considered as a power, has lost its force.

When the consciousness of unity is reached by the individual, there is perceived to be only the good; therefore, after all, there is no name for the Unit of Being more appropriate, and none quite so dear as God.

It is a truth well understood by thinking minds, that such terms as omnipotence, omniscience, perfect love, eternity, boundless space, and infinity, which we use so freely and speak as glibly as we do such terms as sun, moon and stars, morning, noon and night, or dollars and cents, are incomprehensible to the finite mind or degree of intelligence of the individual. They are useful, however, as postulates, or as hypothetical bases for reasoning, even though they constitute all of that which lies beyond the range of the mind's conception. And, as nothing exists without cause, even the significations of these terms, though incomprehensible, have in them the possibility of truth because it is in that direction that everything finite or understood points.

Again, though we say the Unit or Infinite One is eternally self-existent through self-eternal interaction, it is assuming something we cannot prove, for everything within our own observation and experience depends upon some power beyond. However, the individual mind in its reasoning, being itself limited, must have a place of beginning; and if not to be found, it assumes one.

The mind can always perceive a greatness, grandeur and glory far enough beyond its stage of development so that every purpose of worship will be subserved, whatever the conception of Deity.

From the foregoing bits of suggestion offered, do not get the idea that the Grand Author of all may be an imaginary or mythical being, and possibly having no existence in truth. It is not the truth of the Being, nor of His perfection, power and glory, that are under consideration; for He is what He is, regardless of what the limited soul conceives Him to be; but it is the different degrees of the power of the individual mind to conceive of that Grandeur and Perfection, that are under consideration.

If it be true that the individual mind is forever united with its source, it is at least a logical sequence that the mind of the individual cannot find, imagine or conceive of a goodness or power which the Grand Unit does not possess, probably in infinite degree; as it is from this source that the mind must get its goodness, and also its power of conception of goodness.

The true student of life and law has no controversy with the institutions of religion of the world; for he sees that the mind will formulate a mode of worship which is the most useful on the plane of development of that mind, and of the souls to be benefited. He sees that no complaint should be made of forms and ceremonies used to point the soul to higher planes. In the kindergarten the child-mind makes use of material objects in learning to count; and through development the mind becomes strong enough to retain the numbers, when the material form is no longer needed.

When the church devotee becomes spiritually

developed to where he can discern his union with the object of his worship, ritualism will no longer have any place in his worship.

If theology teaches the duality of power—good and evil—and sets out and describes a source of each, making of each source a deity, one to be worshiped, the other to be despised and shunned, the thoughtful student sees in this the best form of worship for the soul on the plane of duality, or good and evil; for he sees that progress must still be made on this plane before that soul can perceive the unity of power, and to make such progress he must keep his attention upon and worship the good. As he does this the power of the apparent opposite deity diminishes in his consciousness and finally disappears. Then is when duality is lost in unity.

Though theology teach the duality of existence, making the division at death, and calling that portion from birth to death the earth life, and that portion after death, the spirit life, the student of life and law sees the unity of existence, and one continuous life. He sees that death is not the portal by which one reaches the spirit life; but that it is reached only through evolution or unfoldment; and can probably be reached more easily before than after death.

Theology may teach that the soul is lost and requires the performance of certain rites and ceremonies that salvation may be obtained; but the scientific student sees that the only way the soul can be lost is to its own recognition. He perceives that anything that is can never cease to be; and that through development the soul evolves the knowledge of truth, and thereby power by which it is saved; not from annihilation, but from the weakness of ignorance and the pain-

ful results of its own lawlessness, through obedience to law. Lack of development is all that arrests salvation; and the point is never reached where salvation is withdrawn, or becomes impossible.

If theology teaches the building of churches and dedicating them to the Deity, that souls may go to a house of God to worship, and if it outlines or prescribes a form of worship consisting of songs of praise, prayers and sermons, together with other ceremonies, the student sees nothing wrong in it, as it all is a means of causing the thought to vibrate to, and rest upon the higher things; or more in unison with the good. As a student of the way of life, from a scientific standpoint, however, he sees that all lawful action of mind, or outward deed, is worship, because in harmony with the purpose of life; and draws the soul nearer to its source, or nearer to God.

The action of the reformer, in whatever field, using his efforts and spending his life for the benefit of his fellow-men, if his motives are good, IS WORSHIP.

The conscientious teacher in the public or private school, whose every motive and effort is to not only educate and bring out the powers of the mind in intellectual growth, but also in the higher soul qualities, is doing the will and serving the purpose of Life: and THIS IS WORSHIP.

Assuming the responsibility of maternity, suffering the distresses of gestation, and passing through the anguish and travail accompanying birth with patience, the mother further devotes her life to the realization of her fondest hopes for the welfare of her offspring. Her every effort is towards a fulfillment of her desire that her child may be all that is noble, good and true: and THIS IS WORSHIP.

The youth, son of the widowed mother, seeks employment that he may at least assist in the support of that mother and family of small children. Instead of spending his earnings in the indulgence of personal pleasures with youthful associates, he brings home his monthly or weekly wage and places it in his mother's lap. **THIS IS WORSHIP.**

On the street you meet the common drunkard in soiled and unkempt garb; blear-eyed and with unsteady step; with insulting attitude and foul utterances upon his lips; all indicating a weakened body and debauched and befogged mind. You do not push him into the gutter with a harsh word and thought of condemnation. You recognize that any soul in its struggle with surroundings may yield to temptation in a weak point, as this one has done; and that your duty to him, to yourself, to the Creator of both, and the only remedy for his condition, is to give him strength. If nothing more, you look upon him with compassion, give him a word of encouragement and a good strong silent suggestion of courage and strength. **THIS IS WORSHIP.**

In the midst of disease, poverty and attendant adversity the student of life and law offers to suffering humanity the uplifting, healing and strengthening thought and encouraging word. **THIS IS WORSHIP.**

It is only through a perception of the grand principle of **UNITY** that lawful action on these lower planes is seen to be worship; and the thoughtful student is not unmindful of the relative importance of worship from any and all of the mental states. He perceives that unfoldment is a continuous process, and on lower planes is what the world calls education and cultivation, both as to strength, and morally and ethically; while it is only on the higher plane that it is

called religion. The student's perception of the unity and continuity of growth does not detract from his appreciation of that stage of growth which belongs to the highest or spiritual plane, the only one on which the action of the soul is, by the world, entitled to the name of worship. The student perceives this spiritual stage of development to be the place that gives to his soul a state of consciousness, which is the consummation of all past development; and is a fulfillment of the purposes of all past experiences. In the experiences on lower planes the soul develops power and wisdom by striving against and overcoming its obstacles. On this, the spiritual or religious plane, its attention is given to the source of everything desired; or in looking to its Deity or God for power and wisdom by which all other things may be acquired. This is the highest plane of worship known to the soul.

Dear reader, to point you to this place of development has been the main object in this work. You have seen the words, development and unity, until the suggestions made by them have burned into your soul. It has been done that you might take a direct course to the place of the highest form of worship; that of union with, and trust in the omnipotent and omniscient God. This high form of worship does not consist of the performance of so-called religious rites in churches and other public places, but is in the silence of the soul itself. It is here you commune with the Author of your being; and your union with God is effected simply by your own mental attitude or state. When your soul breathes the aspiration of one-ness with God, the union is made; then whatsoever you will, from this standpoint, the Omnipotence stands ready to fulfill for you. This does not refer to merely a

kind of soul satisfaction and solace, generally considered to be the sought for result of religion or piety, and which might be the result of self-hypnotism; but it embraces all of the practical affairs of everyday life, as well as states of mind, and is the more complete religion. In it you worship in your own temple—your soul structure; and there you are never alone. From here your thought vibrations heal the sick, encourage the weak, give comfort to the sorrowful, and hope to the despairing. Your thoughts of love vibrate, not only where directed, but throughout the universe, and bring order out of chaos and reduce discord to harmony.

In the idealization of health for self, or for others, do not allow the old thought habit of limitation to circumscribe or hamper your realization. If you reason that because some disorder is a chronic disease, or possibly a hereditary condition, and therefore will require suggestions of health for a long period, you thus make for yourself a limitation which need not bind you. When you have reached the spiritual plane you are able to perceive that time itself is only a limited view of duration. You here understand that what the soul perceives of the past is resolved into the point of duration at which the perception takes place; and that all of the imagined future has its abiding place with the soul at the same point, called the present. On this high plane of perception, time has been lost in eternity, which is the NOW FOREVER; and there is no time but NOW.

With your faculty of discrimination you reason that some diseases are curable and others incurable; or that some are more incurable, or more difficult of cure than others. You may think that this disease

may be cured or healed through the idealizing of health, but another, being more difficult, should have a material remedy. If so you are making the comparison in the wrong place. The question is not whether this or that may be done, because of its character, but whether you have reached the place in consciousness from which it can be done. The very existence of a question in your mind, which always implies doubt, and causes you to compare and discriminate between conditions, indicates that you are in a state of mind in which some disorders will be too difficult for you to regulate.

From the highest plane of consciousness you stop not to classify; degree has been eliminated along with time and space, and there is no lack of power to reduce any condition of discord to one of law and order.

If you are impressed by the tendency to fall back to the old error of belief, that use or expenditure diminishes the supply, rise to an understanding of the law, that **USE INCREASES THE SUPPLY**. Let this old delusion go the way of the other beliefs of limitation, and thereby free yourself and others from the bondage of exhaustion and decrepit old age. When the old belief comes up, and says, "Don't I see all nature strong and robust in youth, and weak and failing in old age; and that man, too, goes the way of all nature?" You answer, "Yes. That is the way on the plane of limitation—the material plane: but now, the soul has risen to a place with the Most High; a place in which limitation has disappeared, and only the limitless is recognized." Yet this does not mean that evolution will not continue, and that men and things will not die, or pass on. The very truth of evolution establishes the fact of death: for evolution is continuous

change, and this means, life and death successively and in a way contemporaneously. To be in harmony with the law of supply, which is that use increases the supply, means that life shall not be cut off prematurely or shortened by disease, or that its latter portion be expressed in a weakened, bent and decrepit body, and in a feeble mind. Life is the substance of the universe, and the living should, as representatives of that principle of life, express it at all times in power and majesty.

If your child, or the child of your friend, has a vicious disposition, is constitutionally nervous and irritable, or unhappy, melancholy and sad, do not think such conditions cannot be remedied, even though you discover them, or some of them, to be inherited from parents or more remote ancestors. Whether from environment of the past, consisting of the thought habits of ancestors, and known as inherited tendencies, or of suggestions from immediate surroundings, you have the power to displace them all by an idealization for the child, of all the beautiful and lovable qualities of the most perfect disposition you can imagine.

If the mother only knew what an influence her own thoughts and mental states had upon the future disposition of her unborn child, what a blessing it would be to her as well as to the child!

While the greatest good to the child may be had through desirable states of mind, or mental attitudes of the mother during the period of gestation, or from conception to birth, there may still be found tendencies in the child, which come from uncorrected or unremoved thought habits or tendencies of the mind of one or both parents; and possibly inherited by them from ancestors. Habits of weakness for intoxicant drinks or hypnotic drugs; or of passions and other mental

weaknesses which have not been corrected in the parents may show forth in the offspring. Though the remedy for weakness in the parent has not been applied in the interest of the offspring where it would do the most good, which is before the birth of the child, it is never too late to reform.

You must meet the situation and apply the remedy where you find the evil. Here you see a youth under bondage to the liquor habit; another who has a weakness for morphine; and still another for tobacco and coffee. Do you find the cause for these in, and lay the blame to temptation furnished by their environment? Surroundings, no doubt, furnish an influence, but in many instances the weakness in these directions, as well as of other vices, is a legacy from ancestors, which seems an injustice to the recipient or legatee. The inheritance of these weaknesses is not unjust, because need not be accepted, or may be rejected by the legatee. You, who understand the power of thought, know how to assist them to lay down their burdens. You know how to speak the word with power sufficient to arouse the weakened sleeping consciousness to a realization of its own strength. Your image for the deluded soul is, that it is open to the sunlight of the current of life, and that it finds stimulation only in a more abundant life, instead of in the intoxicant; and that it finds surcease from pain and anguish only in a recognition of the harmonizing, peace-giving influence of the love within. Likewise with all other weaknesses of the soul, the remedy is a more abundant life; a more perfect love.

PART SECOND

Life and Law of the Bible

LIFE AND LAW OF THE BIBLE

CHAPTER I

SCIENCE AND THE CHURCH

In making a brief comparison of these two institutions it may be well for the student to note that anything useful, or that which is to serve a general purpose, must be structural in its composition, or complete in its make-up. A house must have its foundation, superstructure and roof, or covering; its windows for light, doors for the purposes of ingress and egress, openings for ventilation, etc.

A mechanical contrivance must be likewise complete in its parts—base, superstructure and auxiliary parts.

A science must have its foundation or fundamental principles and all operating forces which may be required in the production of certain results.

A philosophy must be likewise structural because it, too, must be capable of producing results. If a philosophy be properly constructed, its purpose may be seen in the result, or in its finished product. While each part or fragment of the whole has in itself a purpose in its relation to the other parts, it requires all united to fulfill the grand purpose.

The purpose of the house is found in shelter, convenience and comfort. The quality of these depends upon the kind of structure.

The purpose of the machine is seen in whatever the mechanical contrivance is designed to make or produce.

The purpose of a science is to be found in the deductions made, after following the forces in their combined operations to the reaching of results; or, it is to be found in the effect of forces acting in their proper or lawful relations. Any description of natural processes which does not cover the whole operation, from the basic principle to the result, is not entitled to the name of science. In part first of this work, a short view of a science may be found in the chapter on psychology. There may be found a description of the different powers or faculties of the mind indicating the forces, which acting together, according to the laws governing, produce thought; thought being primarily, the purpose of the whole process of mentation.

A philosophy describes a more comprehensive structure than a science, and may be seen to be a combination of sciences, and therefore serving a grander purpose. Thus, while the chapter on psychology may be entitled to the name of science, it requires the whole process or combination of processes of all the sciences touched upon in this whole work, when completed, to constitute a philosophy of LIFE AND LAW, because such must be a comprehensive philosophy.

In part first the object was to direct the attention of the reader to the lessons of life that are contained in his environment; and in the midst of which he finds himself in all of life's experiences. There he learned to examine effects, and to study laws which governed the actions producing the effects. Thus from the small and simple he was enabled to reason to the com-

plex and grand. This process of growth in the mind is known as education; throughout the processes of nature it is called evolution, and in its universal or most comprehensive aspect is termed cosmic evolution. In it all the general process is one of development. Development means the uncovering of that which is enveloped or enclosed. This process of discovery, uncovering or development of the knowledge of existing forces and laws is called scientific research, and is pursued by the process of inductive reasoning, which is, as before stated and explained, arriving at conclusions regarding the unknown whole by inspection of its parts.

While Science has, through the ages, been slowly but surely solving the problems of life for mankind, there has been an institution at work contemporaneously with Science for a similar purpose. This other institution is the Church.

By many students of today the science of the age is claimed to be sufficient for all purposes; but it is thought by the writer that this little work would be incomplete without an outline of the philosophy of life as formulated by the Church being placed by the side of the deductions of Science, that the reader may make the comparison and draw his own conclusions.

It must be obvious to the observing student, even without reflection, that an institution which has stood the test of time alone, as the Church has done, even had it been free from the assaults of its enemies, must have in the structure of its philosophy a frame-work of that truth which endureth forever. If endurance be the test of truth or substantiality, or if age be the gauge of respectability, then the teachings of the Church may be as substantially true, and the Church

itself may be more eminently respectable because more hoary-headed with age than is Science. However this may appear to the reader, the writer perceives the truth of Science and the truth of the philosophy of the Church to be identical, and has chosen to set forth the law of life first from the standpoint of science, and then to point out wherein the truth of the teachings of the Church corroborates that of Science. The scientific presentation has been made first for two reasons; first, because the writer believes the law of life can be more easily understood to begin with, through inductive reasoning; and secondly, because Religion or the Church teaches a development of the soul which reaches a higher plane of unfoldment than Science generally has yet demonstrated.

It may not be out of place to caution the reader that the interpretation of the philosophy of the Church, as well as the formulation of the philosophy of LIFE AND LAW in part first, is in most part the writer's own, and the reader is asked to give credence to only such portions as appeal to his reason. The word church is used in its most comprehensive meaning, and includes all religious institutions of the world; also any philosophy which sets forth a teaching of the WAY OF LIFE. The interpretation herein of a small portion of such teaching will be confined to Christianity.

It is probably not new to the reader that inductive thinking or reasoning has a greater tendency towards what is known as intellectual development than towards intuitional growth. Thus the result of the advances made by Science is largely a knowledge which is the result of mental forces, therefore a knowledge of forces and laws as found in the diversity of expression or manifestation in what is known

as the objective world. By this means the knowledge thus gained is by comparison, discrimination and relation, after which the deductions are made. As has been shown in part first, there is another method by which knowledge may be acquired. Instead of being from the simple to the complex, and by discrimination as to things, forces and laws, their comparison and relation from which deductions are made, the faculty known as intuition may be developed by which knowledge may be gained as by a ray or flood of light; and from an apparently unknown source. The mind is impressed or enlightened through this faculty without the action of those faculties whose function it is to discriminate, compare, relate and judge. It just knows without the aid of any argument to convince it.

If a question of the necessity for the two ways of acquiring knowledge arises, or if the student is impressed that the intuitional is the better way and would condemn the intellectual, let it be known that neither way produces the best results alone; but that both developed properly, and properly related, subserve the highest purpose.

The intellectual growth comes through experiences and from observaton; and therefore may be said to be from the outside. The intuitional, which is an inner teaching, is from the inner side of the individual soul, and apparently from a source opposite to that of the intellectual, though primarily, all are from the same source.

To the student who sees or perceives a grand purpose in all things, it is easy to understand how a growth which appears to be of a certain kind in one place and differing in another requires both, when properly related to bring about the best results. It is because

of their utility through co-relation to produce the grand results, that all things, forces, laws and methods exist separately and in diversity. Thus the intellectual development is necessary in its proper place, and the intuitional in its place to make the best equipped mentality.

While the intellectual growth is suggested by environment, the intuitional is suggested from within, and is from the grand source or reservoir of life, which personified, we call God.

This faculty is developed as is any other, by mental activity in that direction, which is first in desire, then looking to the source from which it is expected; and by practising this operation, or getting into the attitude frequently.

Though Science has been developing knowledge intellectually, the Church has not been working against Science, but by its methods has been working mostly from the other side and thus developing the intuition; and not only the faculty of intuition, but also that embellishment of the human soul herein called quality. As shown in part first, this kind of quality embraces all goodness of the soul called virtues.

As the scientific development reaches a certain stage in its progress, and the Church reaches a certain point in its work of soul-growth, the soul thus scientifically and religiously unfolded is ready to say to Science and Religion, "You now have met on common ground." "Give to each other the hand of fellowship." "Henceforward your work is one." "Science and Religion are one." "God and the world are one, and the mind that discovers this one-ness, it with all of of these is one."

The Church may be said to have taken in a greater

scope in its work than has Science in the past. It has not only taught religion, but morals also; and has reached down to some extent into the intellectual sphere of action. Science, on the other hand, until of recent years, has had little to do with moral and religious unfoldment. Now, however, it seems that they are about to occupy common ground, and the object herein is to assist in the reconciliation. It may be well to state in this connection that Science has not yet gone to the extent indicated in this work; but that many deductions have been made by the writer, which have not been accepted by Science generally, though some have been held by other individuals.

It will be remembered that the writer postulated in part first, that MIND IS THE UNIVERSAL SUBSTANCE. Science has not yet accepted this. The position was also taken that the individual mind has in it the possibility of supreme control and expresses power according to its belief or degree of unfoldment. Science is not yet ready to announce this as true. As an institution, Science is slow and depends upon proof, while the individual mind is willing to accept evidence, though absolute proof be lacking.

The Church, working from the other side of the operation, assumes positions relative to the universal substance and power of creation and control, and reasons deductively from the positions assumed; therefore must depend upon FAITH because of the non-existence of proof, except as arrived at through this means.

A comparison of the two methods shows them to be not so dissimilar, for in scientific research, as soon as the student leaves the sphere of absolute proof, he is compelled to proceed by belief or faith; and this

because he is then working in the realm of the occult, or in mind, soul or spirit, where most of the work of the Church is done.

As the advances of Science have extended the horizon of the scope of discovered truth, many positions formerly occupied have had to be abandoned, and conclusions once held have, one by one, been relinquished. So with the Church: as the teachings of religion have always been formulated by thinkers of the times, they have been useful to the masses of the people only as they have been suited to their degree of understanding.

It must be apparent to the student, that if the Church in its teachings has kept pace with the progress of Science, the pathway of religion too will be strewn with abandoned theories and practices, and worn out creeds and dogmas.

The writer is not unaware that many will be met who resist the theory of change, progress or evolution in the teachings of the Church, because it has been looked upon as a Divine Institution and its teachings inspired: therefore being that truth described as being "without variableness or shadow of turning." To such this little work is not dedicated; but to him who has come out from the shadow of superstition and is ready to go forward, but does not know the way, it offers a helping hand.

The writer is devoted to the principle of inspiration: believes it the grandest, the most invaluable privilege of the human soul. But as outlined previously in this work, the character of the inspiration depends upon the quality of the mind inspired. Every mind receives the divine inbreathing, but the state of the finite mind is not pure enough to transmit it in its

purity, but according to the stage of its development it will divert or detract from the truth of the message by changing the vibration. This will be in lesser or greater degree just according to the state of the mind which is inspired. The soul that is considered pure and noble from the standpoint of human purity or nobility, or gauged by the human standard of virtue, may receive inspiration that transcends ordinary human knowledge or wisdom; but it is unreasonable to assume that a finite mind could receive and express truth in its virgin purity, or the whole truth and nothing but the truth. Thus the inbreathing of that Infinite Mind, in which the individual mind lives and moves and has its being, will be expressed according to the state of consciousness of the individual mind. Though the mind have holy aspirations, and desire only first truth, its inspiration may be influenced by the traditions of the race, the generally accepted teachings of the times, or by innate selfish desires and prejudices not yet overcome, and possibly not recognized by itself.

The still baser mind, though just as near to, and receiving the same holy inspiration, because of its low state of consciousness, so changes the divine thought that purity takes on the character of pollution. Truth is changed to error or falsity, good to evil and virtue to vice.

Relativity is the key to an understanding of the diversity of the way of life.

With a perception of the unity of the universal source, of the ceaseless motion by which diverse individuality is expressed, of the integrity of law, mode of motion or way of life, and the relation of all things to their source and to each other, the student is enabled to find the thread of harmony running through all

things. Though divine inspiration appear as a fact of experience, he may perceive it to be in degree; and that the relative proportion of truth and falsity it may contain depends upon the state of mind of the recipient.

Though he observe a duality of forces in his surroundings, he perceives the relation each bears to the other and the relation of all to their unit, the source of power.

Though he observe a clash of forces in nature, attended by disorder and destruction, he understands that because the universal motion is vibratory it is continuously exceeding a perfect balance and the clash or disturbance is caused by the re-establishment of the equilibrium.

Though the Church be recognized as one of the two great institutions of learning, it can not be infallible because its teachings must come through the human soul, which is an evolving individual entity.

The thoughtful student recognizes in the bond of union existing throughout the world, and possibly the universe, that nothing exists without a cause and nothing acts without a purpose. He also perceives that nothing is born out of season, and that the most enduring probably has in it the greatest volume of truth, and subserves the grandest purpose. Then in the Institution of Religion he perceives a mighty force. It must have back of it a great cause; in it much truth, and underlying all, a grand purpose.

As the methods of religious teaching direct the attention away from the outer, or things of the world, and toward the creative side or source of all things, they develop the intuitive faculty as well as the soul-virtues, which constitutes spirituality, and thus equips

the individual to receive guidance from the source of wisdom direct. With this guidance, all things on all planes of existence become less burdensome. This, then, is the higher soul-development.

If some one says this is purely a psychological process, and the same results can be obtained outside of any religious teaching, it is admitted to be true; and it is because Science has reached into the domain of the Church; and both are now on common ground. It is to show the relation in at least a slight degree, of the two teachings to each other, that this PART SECOND is written.

CHAPTER II

THEOLOGY AND THE BIBLE

A teaching sufficiently comprehensive to entitle it to the name of religion must be a philosophy; and, as before stated, a philosophy must be a complete structure, embodying causes and reasons, powers and laws, to which may be added results or effects.

Philosophy when applied to religion is called theology: the word meaning, a discourse on God; or, the science of God or religion; or simpler yet, God logic.

Christianity has a written record of peoples and events together with its teachings and the progress made through many centuries. This record is used as the foundation and guide, and is the text book of the theology of Christianity, in which it is called the Holy Bible, or Holy Scriptures. This Bible is in two parts, known as "The Law and the Prophets" and "The Gospel;" or the "Old Testament" and the "New Testament."

The Old Testament contains the religious teachings and history of Judaism, or the history and religion constituting the antecedent of Christianity, and of which Christianity is the logical successor through the process of evolution or growth; the New Testament being to Christianity what the old is to Judaism.

The latter scriptures are recognized to be the outgrowth of the former, consequently both are united in their proper order to constitute the bible of the Christian Religion.

In looking for an outline, or for the framework of theology, the student begins in the regular order and first looks for causes. As a system of religion is understood to be a teaching of the WAY OF LIFE, or for the guidance of the living, the mind looks back farther for a cause or source of the life requiring this guidance. This cause is supplied in the deity called God, who occupies the position of creator of the universe including man said to be created in the image and after the likeness of the Creator.

Man, in meditating upon this, does not find himself to be in the image and likeness of his own image of a Being with sufficient power to create, sustain and guide the universe; so he reasons that man must have fallen from his former high estate. Reasoning thus, he naturally looks for a cause of the FALL. He finds it in disobedience or unlawfulness which he calls sin.

From this point man strives to find favor with his Creator by learning and obeying, or keeping the law; and with the hope that some time in the future his sin for which he fell may be expiated; that he may be forgiven his sins and find the burdens of life lighter. His progress is so slow, with a prophetic eye he scans the horizon of the future for a means of assistance; for a deliverer.

There is something in every soul, which, when convinced of its own helplessness, causes it still to aspire to some means of deliverance. This is the impulse underlying all unfoldment and can not be entirely suppressed. It is this that in the darkest hour, relights the candle of hope and still beckons the benighted wayfarer on.

With the knowledge of the immutability of law, and understanding that penalty is the price of dis-

obedience, or that in the ultimate, "the wages of sin is death," and with faith in deliverance, yet with the idea of God as being a great king, creator and ruler of the universe, grand, stern, unrelenting, jealous and awful, the inventive genius of resourceful man still seeks to evolve a method by which to obtain freedom.

If the human family be under the death penalty, it must surely require a "king's ransom" to purchase freedom for all mankind.

If there be a Prince in the Royal Household of Heaven, and he be compassionate and generous enough to offer his life as the price of freedom to mankind, would it not seem ample to pay the debt? The discovery is made that there is such a one: an "Only Begotten Son." What nobler impulse, what loftier sentiment could sway the soul than that which could find expression in an offering of one's own life to save that of others? The contemplation of such magnanimity moves the beholder to immediately raise the author to the highest pinnacle of the soul's virtues. He is placed upon the extreme heights of deific goodness and perfection.

It would seem that struggling humanity looked in this direction for deliverance because reason said, "The law cannot be changed and humanity has failed of redemption itself, so a redeemer must be more than human."

Logic said, to make salvation practical and a reality, this member of the Divine Household should come to earth and take upon himself the life of humanity. Also his advent to this life must be unusual or extraordinary lest he, too, be contaminated by the sin under which humanity rests. So the earthly career began in a miraculous manner.

This theory was actualized in the birth of Jesus, the Christ.

Figuratively speaking, in his ministry, this Savior dropped miracles right and left from his finger tips to prove the possession of supernatural power, and with the apparent purpose of convincing humanity of his divinity.

His ministry was brief, and culminated in another miracle, the greatest possible to the imagination—that of the victory over death; or the resurrection from the dead, and the ascension from earth and supposed return to his Father's House.

This whole plan of salvation seems to be founded upon an ancient practice of Judaism: that of offering something as a sacrifice in payment for favors from Jehovah. According to this custom, the greater the favor desired, the more valuable the sacrifice required. If special requests, or those of great importance were to be made, it would require the offering of lives;—which were usually of domestic animals—the real sacrifice of the owner being in the value of the animal. In this instance, the favor to be granted by Jehovah, or God, was the greatest the mind could conceive. The sacrifice required could not be found in the offering of even human life: it must needs be that of a deity to make the atonement.

Whatever may have been prophesied of the coming of a Messiah, or one anointed of God, if the people expected him to free them from sin, establish a perfect government among men and reign king of kings and lord of lords, the abrupt ending of his brief ministry could do no less than rid them of this delusion. A continuous earthly reign, however, would not be according to the "plan," for the chief and final act in the sacrifice would not have been fulfilled.

Though this theology teach that the Messiah, Christ or Savior redeemed all mankind through the shedding of his blood, has it been said that this life was offered as a sacrifice for such purpose?

After the price was paid and this reputed salvation came to man he seemed to be in sin much as before; and the reason assigned was, that though he was saved, he could not enjoy the benefits of that salvation until he complied with certain requirements. Instead of striving to find favor in the eyes of God, he now had a mediator to whom he owed the debt, and who stood between him and the Creator, before whom the original offense was committed.

Though man is said to have been saved through the tragedy of Calvary, he apparently still owes the debt to his Savior, and is yet striving for freedom or salvation from sin in much the same manner as before the advent of the Savior. As he cannot be convinced of his freedom or salvation, Theology is prophesying that it will come in a future life.

Though this idea of enfranchisement in a future existence was little taught and not emphasized by the Great Teacher upon whose teachings the system was founded, Theology, ever resourceful is driven to this expediency because the freedom bought at such a price was never delivered. Here, nearly two thousand years after the alleged sacrifice, Theology finds humanity in at least a degree of the same bondage to sin that enthralled it before the Christian era began.

The preceding, which is intended as a sort of bird's-eye view of theology is not claimed to be accurate, or as seen from the standpoint of the theologian and scholar. It is rather intended as an outline of the "plan" as it exists in the mind of the average layman, who has made

no particular effort to study the philosophy of life within the confines of Christianity, but who has gained his impressions from an ordinary sabbath school and church attendance, and life in a Christian community. The purpose in presenting it is to point the student to two aspects of an apparent fact concerning theology: one of which is, that a theology, being for the guidance of an evolving humanity, must be also evolutionary in its operations to meet the requirements. The other, that a theology cannot be infallible, because the framers are not wise enough to foresee all conditions which may arise in religious progress. The reader must decide for himself whether or not the history of the theology of the Christian religion is evidence of this.

The Bible, or text book upon which this theology is founded, has remained practically unchanged for centuries. It is made up of the histories and moral and religious teachings of peoples, and of events, covering a period of many centuries: in fact from the supposed or alleged foundation or beginning of the world. Its chronology contains the successive events, and its biographies are of the leading personages whose teachings are used as material for the philosophy of life called theology.

If the foundation or text book of theology remain the same for centuries, the student is confronted by the question, how can theology be elastic?

The answer is found in the possibility of different interpretations of the unchanging record. Besides this, there is probably matter enough in this Bible, by the use of certain parts and the elimination of others, to make several well defined theologies differing largely from each other.

Dear reader, if the foregoing brief inspection of an

outline of the structure of Christianity would seem to discredit Theology, such a result is not the purpose of the presentation. It is rather that the skeptic, who takes a similar view, may not turn entirely away, but that he may be encouraged to look deeper and thereby get a broader view.

The thoughtful student cannot ignore the fact that whatever the interpretation of any enduring philosophy of life, the structure—foundation and framework—must have in it or back of it, something of substance. Though it is herein contended that thinking and progressive people of to-day have outgrown the former ideals, and have left the material planes of consciousness on which the teaching was useful, every circumstance and every incident which goes to make up the outline of Theology has yet its place and significance in the higher interpretation.

You now see the “fall” or “Adam’s sin” to be the unavoidable result of undeveloped individuality at the beginning of the upward trend and climb known as evolution: that this unfoldment is the outward expression of which an ever-accompanying involution from the source of life is the previous half of the circuit: that when according to the law of evolution, the soul discerns its true relation of sonship to God, this grand epoch is marked by a new and unusual birth to the soul; and is symbolized in Theology and in the material world by the advent of a material representative of the Christ of God, who taught the doctrine of sonship as the way to salvation from sin and to a realization of everlasting life.

According to your understanding of law, and of cause and effect, you can discern no special compact or covenant which had its fulfillment in the crucifixion:

but as Jesus taught the way of life on a plane so much higher than that of former and contemporaneous teachers, the opposition of existing institutions and forces caused the tragic end.

Though you, according to the doctrine of love taught by the Christ, abhor the theory of a bloody sacrifice as the price of salvation, and in the light of Science, scoff at the theory of vicarious atonement and say, "it is contrary to the principle of justice, which is the foundation of all law, "you cannot ignore a substantiality underlying the representation. This, however, is not in the nature of an agreement or special dispensation; nor is it in the nature of a bequest; but is rather in perfect harmony with established law.

Who can look around him and not see in the phenomena of nature vicarious sacrifice upon every hand? The annals of history are filled with instances of individual sacrifice of life for the lives of others, and for liberty. Throughout animal life, in the care and protection of the young, you see numerous examples of vicarious atonement. In the human family, in all the sacrifices made by the mother for her offspring and loved ones, what principle is more in manifestation than that of vicarious sacrifice or atonement? And, too, it is in harmony with the doctrine of love, taught by the great founder of Christianity, which can be manifested only in service to others. "Greater love hath no man than this, that a man lay down his life for his friends."

CHAPTER III

HISTORY and BIOGRAPHY

History is a record of events that have transpired, while a biography is the written history of a person's life.

The object of this chapter is a brief inspection of each, that a comparison may be made which will again show the principle of unity pervading the universe, and the simplicity of the process of creation, and power of sustenance and control.

This unity and simplicity is evidenced in the fact that the small is an epitome of the great, in which is found the wonderful truth that in the individual lie the possibilities, not only of any other individual and of all individuals collectively, but possibly of the Grand Unit as well.

The reader may observe or recall that the former part of this work is to a great extent his own biography, as well as being some kind of a history of Science, the operations of which cover a period of centuries.

The individual mind of to-day soon uncovers in its unfoldment what it took centuries of scientific research to do for the world and for civilization; therefore the history of the ages is, in general, identical with a single biography of to-day.

It is because of this that it is profitable for persons to read history in general, both sacred and profane; for in so doing, they are, if the matter be properly interpreted and applied, learning something of themselves, which is properly the final application of all knowledge.

The Bible begins with the creation of the world, which necessitates going back another step to include the cause or creator.

The statement, "In the beginning God created the heaven and the earth," means to the individual, that in his beginning, God created his heaven and his earth. In the former, the heaven and the earth are to be seen as the material earth and the unlimited space above as the heaven. In case of the individual, his earth is his material body, and his heaven, that unlimited invisible realm above, and which he calls his mind.

It will be noticed in the Biblical statement, that the heaven is created first; so also in the scientific philosophy, everything is first a mental creation.

The individual will also notice that everything he makes is first a mental creation and that everything he does is preceded by thought or an activity in his mind or his heaven.

The statement, "after his likeness," agrees with the logic of Science: that to create is not to make something of nothing, but merely to change the substance so as to give to it a different relation and appearance. Thus, according to the scientific philosophy, the Creator creates of His own substance; hence in His image and likeness.

The Bible says when the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, man became a living soul. This is the point in individual man's existence where he is born into the world: where he begins his earthly career. The Bible calls this man Adam, the word adam meaning earth. Bible history places this man in a garden; and for the purpose of cultivating and keeping it.

For the individual, this is a story of the period im-

mediately following the birth of the child, in which he is placed in the midst of his own mentality to keep and cultivate it. The eating of this fruit and of that is like the child's experiences.

The great care of the parent or guardian of the child is that it may experience only good, and would shield it from the harmful or evil of its surroundings. There is also a tendency in the child, and in all nature, to avoid the evil or harmful. It is what is called the law of self-preservation.

On the other hand, the child is impelled to a knowledge of the duality of forces and of quality in his environment, because in this lies the secret of his advancement.

According to the Bible history of man, this desire to learn leads to disobedience, and because of the penalty which follows, man is driven out of the garden—garden indicating a place of enjoyment—and made to till the ground, which produces thorns and thistles as well as fruit; or evil on every hand as well as good.

Theology makes this point in the history of man to be that of "the fall," and apparently attributes it largely to an accident; while Science construes "the fall" to be the regular process of man coming down to the earthly existence for the purpose of individual experience and development. Accordingly, the lowest point of "the fall" is at the place where the individual begins his new career: or, just at the veil which separates the present life from that of the previous beyond. Then does not the individual have to till the ground—his mind—and overcome the thorns and thistles, which are symbolized by ignorance and vice?

The rest of the Old Testament is largely a story of government—the making and administering of laws;

and during all this period there were individuals who were wiser than the masses of the people. They were the seers and revelators or prophets.

The individual, during all that period of his life devoted to intellectual development, is engaged in learning the laws which Nature is administering upon every hand. He learns that when he goes contrary to these laws he suffers the penalties. Also that when he acts in harmony with them he may utilize the forces of nature for his own benefit and advancement. Thus it becomes revealed to him, that sometime in the future, when he knows enough to take advantage of the natural forces through a knowledge of their laws, he will arrive at a place of freedom where he will not suffer penalties for infractions of law because he will know how to act in harmony with the law. These active prophetic thoughts, through this long period of development, correspond to the individuals in the Bible history known as prophets, during that long period of giving and administering of laws, called the "Law and the prophets."

While history deals with man-made or civil law, and the individual experiences are in the midst of natural law, he is at the same time under the man-made laws, as also are the individuals of a nation or people in the midst of natural laws. Again, when all laws are properly related, it is seen that man-made laws, to be just, must agree with the natural or universal laws.

The student observes that individuals and events in history correspond to mental states, aspirations and impulses of the individual mind or soul; and when the people of whom the Bible is a historical and religious record arrived at a certain point in religious progress, an individual appeared among them with an advanced

teaching. As coming events cast their shadows before, the prophets foretold the coming of a Messiah or Savior who would teach the true way of life. In the course of time, according to the record, such a one did appear among the people in the person of Jesus of Nazareth, who is called the Christ. The message he brought marked a new era in the religious teachings of the people. This message, the New Testament, called the Gospel of Christ, encompassed or contained in it enough to cover many centuries of soul development by the people to whom it was given. It contained the grand truth which is the corner stone, and even the whole foundation of religion, as the beginning, and ended only with the grand consummation of all soul development.

This beginning point in the higher unfoldment, the Great Teacher called the rock upon which he would build his church; and is contained in the question by Jesus and answer by Simon, who was named Peter on this occasion, because of his discernment of the foundation principle of Christianity or Church of the Christ. Here are the question and answer. "Whom do ye say that I, the son of man am?" "Thou art the Christ, the son of the living God." Then the plain statement of the foundation of Christianity is, the son of man is the son of God.

It does not seem as if this ought to be considered a new teaching now, nearly two thousand years after the conversation took place according to the Scriptures, but it seems that Science had to work its way to this point, and by both proof and logic elucidate the truth of the statement.

Science has demonstrated that the individual expression, though it differ in appearance, and in mode

and degree of motion, is essentially identical with the expresser and may be again reduced to its original state.

The relation existing between the expresser and the expression is that of cause and effect, creator and creature, or father and son. In the instance of father and son it is the commonest law that whatever the father has is the heritage of the son. This is true not only as to natural law, but as to social custom and other laws.

Here, to-day, in the New Psychology or advanced philosophy of life and law, the rock upon which the new thought is built is that Infinite Mind is the Creator, and that man is mind, the expression of the Universal Mind, thus having, essentially or as a possibility, all of the powers and qualities of the Parent Mind. This truth, discovered and promulgated through a religious channel nearly two thousand years ago and approached so near at the present time by Science, is the **WORKING BASIS OF THIS LITTLE WORK**; and corresponds in man's experiences to that stage of religious development at which he makes the discovery of his true relation to his source or Father of life, and consequently to all else.

When your own biography as to soul development is written, notice how the present awakening corresponds to the time in religious history of the bringing of the message of the **UNITY OF FATHER AND SON**—the foundation of Christianity.

It can readily be seen that the reason man did not assume his rightful position at the time this truth was first given, was that Theology made it appear that Jesus, who made the statement, or acknowledged the truth of the statement made by Peter, was not a man,

but a God. Because of this there were no means of a reconciliation, and the breach was almost as wide as ever.

The Gospel contained in the New Testament is a message of love, and is said to be the fulfilling of law. The teachings of the Gospel explain how this condition is attained; which is by practising the virtues—keeping “my saying”—until a state of goodness or love is developed which transcends all law.

What individual, well developed in the soul virtues, requires law to control his acts? Would he kill? No. He would do his utmost to save life. Would he steal? No. He would dispense charity. The necessity for law is displaced by his volume of love. Thus the purpose of law has been fulfilled and law is no longer needed. Where love is supreme there can be no sin or infraction of law; therefore no penalty. Thus the individual is saved from sin.

It may be seen then, that the basis of Christianity is the knowledge that man and God are one; and in the relation of son and father; and that all Christian endeavor lies between this point and the highest attainment of the soul known to religion, which is Divine Love.

CHAPTER IV

GENESIS

The purpose of the preceding chapter was to again direct your attention to the one-ness of all things, and the likeness of all events: how the individual life and experiences are a synopsis of the history of a people, of nations or of the world.

In presenting for your consideration a portion of Genesis, one of the five books of the Bible, the authorship of which is accredited to Moses, what difference does it make to you whether the story of the creation of the heaven and the earth and all they contain, is the true account of "the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens," etc., if it does not constitute a chapter in the story of your own life? What benefit to you, if in it you do not find a corroboration of the truth of your own life's inception, birth and experiences?

On the other hand, if you have learned from a scientific standpoint the method by which you make or create your own little world, and the things of your world, and find the same method discerned by an inspired soul thousands of years before to be the method by which the world was created, you feel that the intervening centuries have been stricken from the chronology of events, and yourself to be united with the grand creative process. As your perception of this unity of all creative action expands, you perceive years,

centuries, ages, eons and cycles of time to be but gauges of the smaller or larger circumferences of your own view of the limitless duration or eternity. Then, "In the beginning" means not as to time, except as it concerns the active process.

It is believed that many of the heavenly bodies, in the great universe of planets, existed long, long before the earth had material form; and, "In the beginning God created the heaven and the earth," means how the process began and the order in which the action proceeded.

By consulting the first chapter of Genesis you will notice that the whole process of creation is an evolutionary one, with the successive steps or stages of progress given each to a day of time. The day as thus used, undoubtedly has no other significance than to indicate a period of time associated with a stage of progress, that it might be more easily understood.

Farther along in the account we have the statement, "in the day that the Lord God made the earth and the heavens;" and relative to eating of the forbidden tree, "in the day that thou eatest thereof thou shalt surely die," which were merely means of information that a certain result would follow a certain act. Again; if you will follow the process of creation as outlined in the first chapter, you will perceive that every step was taken, from the general creation of the earth with its elements yet unseparated, to a division and distribution followed by the creative process in detail throughout the kingdoms of nature, including man as the last.

Here again, do not overlook the resemblance this order of creation has to that which Science discerns in nature and calls evolution; and also a resemblance to the way you proceed when you create or make anything.

After becoming interested in the method of creating found in the first chapter, follow on to the second and see the statement, that though the whole process had been completed, much of that which had been created and made was not yet in the earth; but every plant was made before it was in the earth, and every herb of the field before it grew.

Though man, male and female, had been created he was yet without a material form.

It is stated in the second chapter that the Lord God FORMED man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Then where was this world of things before it yet had material form? Where were the plants before they were in the earth, or before they grew; and where was created man before he was given an earthy form?

It must have been an ideal creation. It must first have been all planned—thought out—in the mind of the Creator, and completed: “finished.” It yet remained to be projected down to the physical plane and take upon itself material form.

You may notice, that while it is stated the process of creating was completed or finished, it is not so claimed for the forming operation, which you see to be continuous; and the appearance of evolution is because the form representative is a poor or only partial likeness of the ideal creature, though ever coming forth a better one.

Is all this not the process with which you are familiar? Does not the house builder first create his structure complete, in his mind, and then take such material as his surroundings will supply and give to the structure material form?

You may notice also, that it is stated the creative action consisted of speech: "God said, let there be"—and there was. In this it is revealed that the Great Intelligence or Mind SPOKE the world into existence, and that the creation described in the first chapter of Genesis is the thought creation, as the unuttered word is called thought: then as it finds expression it is the spoken word and has its place in the world of form.

While the thoughtful student is not quite sure that evolution is confined to the relative sphere, or to the living individualities in the world of form, but that possibly the Unit of creative power of this department of the universal action is evolving still higher thoughts, there is this that tells him it may not be. He perceives TRUTH and LAW to be the double sheet-anchor which binds him to the integrity of substance; and as he contemplates this in connection with the realm of change or growth, it becomes possible to believe that an ideal creation may have forever been complete in the Universal Mind, and that evolution may be the mode of expression in degree, through individuality, of that completeness ascribed to the condition at the end of the creative process. On the other hand, the very admission of an operation as described in Genesis establishes the truth of universal evolution, even in the unit of power itself; because just before the creation, when "the world was without form and void," the ideal world could not yet have been evolved in the mind of God.

However this may all be is not of the most importance at this stage of our work. It would seem that the human soul can make the most advancement by considering God, the Creator of all, to be the Highest; the Absolute; the Perfection; and as immutable as we can prove to be truth and law.

As we recognize the integrity of law, and know by what process we create anything, we are driven to the conclusion that all creation is by the same process, or brought about in the same way. Then when we see what has been considered an inspired description of the creation of the world to be the way with which we are familiar in our own experiences, more than ever are we convinced of the one-ness of law; and time, a thing of our own creation, slips from the grasp of our consciousness and we stand, on the day of creation, in the presence of the Master Mind and in the midst of the creative process. We operate the one power and by the one law. We say, let there be light; and for us there is light. We say, let us have dominion over all the unpleasant things with which we have been surrounded, and it is so. And we see the power, that it is good, etc.

In this state of consciousness, can you speak—create—health into the functions of your own body, and also for your friend or neighbor? Can you speak strength into the debilitated nervous system? Can you speak courage and ambition into the soul of the discouraged and listless? Can you, by your “God-said,” fill yourself and your fellow beings with a newness of life, renewed hope and energy? If not all these and more, the story of the creation and the information that He “created man in His image, after His likeness” has in it no lesson for you. O, soul! Awake to your divinity. Prepare yourself for your heritage, which only awaits that preparation. Affirm your one-ness with the Infinite Creator until your consciousness blends with His, and you are able to create for yourself and all of the world more of that perfection and “finished” goodness, which was said to be established “in the beginning.”

CHAPTER V

THE TWO TREES

According to the story, when the world and all the creatures thereof, including man, had assumed form, man was placed in a garden—the Garden of Eden. Concerning this garden we find the following statements: “And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.”

“And the Lord God took the man and put him into the garden of Eden to dress and to keep it.” “And the Lord God commanded the man, saying, ‘Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.’”

It must become plain to the thoughtful student that the garden used as a symbol is not a material garden, and that the trees, “beautiful to the sight and good for food,” must be of like character to the two trees specifically mentioned—“the tree of life, in the midst of the garden: and the tree of the knowledge of good and evil.” You could not for a moment think of such trees as being wood, bark, twigs, leaves, blossoms and fruit. They must be merely symbols used to represent mental growths: one representing the vital current itself, while the other symbolizes the development of the mind in its powers of discrimination commonly known as the knowledge of good and evil.

If the garden of Eden is perceived to be a mental realm, how truly it corresponds to the early experiences of the individual soul! As soon as man was formed of the dust of the ground and received the breath of life, "the Lord God took the man and put him into the garden to dress and keep it." See the child during the period of gestation being formed, day by day, of particles of matter—dust of the ground—and when complete coming forth in birth to receive the breath of life, and become a living soul or one ready for independent individual experiences. As soon as individual growth begins, does not the child find himself in the garden of his mentality, and apparently for the purpose of dressing and keeping it? In this garden is there not made to grow every kind of thought, state of consciousness and sentiment that is pleasant to the sight and good as a mental pabulum, or food for the mind? Then what is the active principle that is the central force of the mind? It is the current of life, described as the tree of life in the midst of the garden. And what is the character of the other tree that gives it such a prominent and important place in the story? It is described as the tree of the knowledge of good and evil. Then this is the tree that is the symbol of the knowledge of that duality of forces which are active upon every hand in the objective world or relative sphere.

It has previously been explained from the side of science how a knowledge of good and evil, or the belief in the positive power of evil tends toward death and destruction; so it is easy to see why the Lord God commanded Adam that he should not partake of this tree and followed it by a statement of the penalty: "In the day that thou eatest thereof, thou shalt surely die."

To one who understands that ACTIVE POWER is the

“God-said,” and that LAW is the WAY HE SAYS IT, the desire for good and life on the part of the individual is seen to be the divine command to not eat of the knowledge of duality, but only of the knowledge of good. The command, however, is not absolute but is limited to the penalty as indicated by the statement, “thou shalt surely die.”

While the individual child consciousness is in a state of simplicity or ignorance, the underlying principle of progressive action impels the child mind to examine, investigate or partake of the tree of the knowledge of good and evil, which eating is the enforced result of experience. This impulse of the mind is that same force of propulsion in nature known as the life energy, and is the cause of all the phenomena of evolution.

In the allegory, the “serpent” represents that force of habit, which makes it easier to be subject to the force of gravitation than of propulsion; or easier to be negative than positive: to be listless than ambitious: to be lazy than industrious: to be vicious than virtuous, to be evil than good and to be dead than alive. You see the manifestation of this force in the vegetable kingdom, in the weeds. They grow spontaneously and thrive without cultivation. In the animal kingdom it is to be seen in the ferocious beasts, or those destructive to animal life; and in the deadly serpent or reptile, one of which is used in the story to represent the force of negation, or of temptation.

Thus you perceive in all of the garden of Eden story an outline of the experiences of the child from the time of birth to that stage of mental growth in which it begins to realize, through experiences, its own responsibility: and that in the midst of forces and laws it must gain knowledge to escape evil, and thus work out its own destiny.

The realization of responsibility may be likened to the knowledge of being "naked;" and the educational process is that which drives it out of the garden, and compels it to "till the ground," or cultivate the mind in the midst of adverse forces. And during this time the mind is so impressed with the force of evil as a reality that it believes itself subject to adverse forces and compelled to suffer unpleasant conditions as the result of these negative forces; and is kept out of the garden, or away from the tree of life.

Your attention is called to the reference to the other tree, which was in the midst of the garden—the tree of life—and how the early experiences of Adam and Eve had to do with only the tree of the knowledge of good and evil.

It is stated, that after partaking of it the Lord God said man had become as one of us to know good and evil, and lest he should put forth his hand and take of the tree of life and live forever, He sent him forth from the garden, and placed cherubim and a flaming sword to keep the way of the tree of life.

Is not this story of the two trees a strange connection of incidents and circumstances? Here the tree of life in the midst of the garden, and the effect of eating of it would be eternal life, and the other tree, also in the midst of the garden, according to the statement of Eve, the eating of which would result in death. It also seems strange that the man was not forbidden to eat of the former, but only of the latter. And again, after he had partaken of the forbidden tree and come under the death penalty, it seems that that penalty could be set aside by eating of the other tree, the tree of life. Because of this the man was driven out and the way guarded that he might not return to take of it.

This closes the incident so far as it concerns the tree of life, and comparisons have already been made, to show the relation of the forbidden fruit incident to the beginning of the individual life and experiences.

The tree in the midst of the garden, however, has not been removed, though man's experiences have driven him out, or away from its presence: and in the statement of the purpose of expulsion from the garden may be found cause for the hope of redemption, or permission to return.

In finding the application of the incidents related in the allegory to your own life, the process of tilling the ground from whence you were taken materially, which is learning the law of life through experiences, you make your way back to the tree of life. What occurs then is not found in the garden story, but will be met later on.

One cannot read the garden of Eden account without being impressed that a very grave mistake was made by man early in his career, which placed him under a penalty, the burden of which is still upon him; and this impression furnishes an excuse to Theology for the theory of "the fall."

You, in your experiences, are repeating this same little operation. You are experimenting with the dual forces of good and evil. To begin with, before you had learned anything, you might be said to be in the presence of the tree of life in the midst of your garden, but as soon as you began to investigate, you found the appearance of evil which is the cause of death; therefore in consciousness were taken away from the tree of life.

Now in your own mind, to-day, you find your burdens of life to be the result of your mistakes—this eating of the tree of the knowledge of good and evil.

While it appears to be a great misfortune that man has eaten of this tree, the careful student sees in it the principle of evolution; that it is a part of the grand process of individual development, and that it was perfectly natural or regular that man should eat of this tree first: then when he finds his way back to the tree of life he will be ready to partake of it and "live forever."

The object of this work is to show you this tree in the midst of yourself, that you may put forth your hand and take of it and eat, and know that life is eternal; and that while there was a "fall" it was the natural result of the creative process which is not complete without it, for there could be no evolution without involution; no ascent without first a descent, and nothing to be saved or redeemed except it first be lost. There was, however, no mistake nor accident in the operation or the purpose; these occur only in the individual mind in the process of development.

CHAPTER VI

THE LAW AND THE PROPHETS

As the Bible consists of two parts, the Old and New Testaments, so also in its history are found two individual characters pre-eminently representative of these two dispensations.

In the Old Testament or The Law and the Prophets no character occupies, or to any extent even shares with him, the unique position assigned to Moses. Though born in slavery, and to a nation in slavery at the time, his life stands out in history as one of the most striking instances of divine inspiration and guidance the whole book contains. All things considered, probably there is nothing in the Old Testament accomplished by any other individual, equal in importance to the world, to the work done by Moses. He probably has no peer or superior in the whole Bible, except that matchless and peerless representative character of the New Testament, Jesus of Nazareth. These two characters are no more comparable with each other, however, than are the two Testaments.

As the Old Testament represents the law and prophecy period in the history of the advancement of a people, Moses admirably represents this stage of progress; and as the New Testament, the Gospel, is the fulfillment of law, and is present realization, its exponent, Jesus, stands forth in prominence as much beyond Moses as the message he bears transcends law and prophecy.

Looking along down the ages, according to the history of this people called Israel, you find them in bondage in Egypt; and it is during this period of slavery that Moses is born. After reaching manhood, because of certain acts he becomes a fugitive from justice and flees into the wilderness. While in the wilderness he is instructed by the Lord to return as His agent or instrument to the land of Egypt and free his people from slavery; or deliver them from the bondage of Pharaoh out of Egypt. To accomplish this, it is stated the Lord promised to be with him, or to endow him with miraculous power. How he succeeded in getting his people out of Egypt and what followed, the account of the succession of miracles shown to the Egyptians by Moses, the Red Sea incident, the establishment of a theocratic government at Mt. Sinai and the wanderings of his people for nearly forty years in the wilderness, in an effort to reach the "promised land" of Canaan, is briefly given in the Books of Moses.

Looking into the biography of Moses and the history of the people whose lives were contemporaneous with his own, we see an instance of the man of destiny. Though born in slavery he became the liberator and leader of his people. Over this people, who had known, outside of slavery, only the patriarchal and tribal forms of government, he established a theocracy; and wonderful as it may seem, many of the general laws given at that remote period are basic laws in the governments of our own day, and sufficient for the present state of civilization.

This man who was instrumental in delivering his people from bondage, and who taught them that they owed their deliverance to the one and only Great Jehovah, and delivered to them laws for their government

as emanating from that Divine source, is also reputed to be the author of the account of the creation of the world, and of man's early experiences in the Garden of Eden. Also, following these incidents, he traces certain branches of the generations of the descendants of Adam from that perhaps hypothetical beginning down to the end of his own life.

The whole story, if it may be so called, is one of experiences; of miracles, and of inspiration and revelation; of covenants, and of formulating laws and administering government. In it all it is intended that the student be impressed that God is the prime moving power, and Moses and other leading figures of their periods to be more as instruments of the Lord to do His will, and mouth-pieces to make known His desires. Thus it may be seen that this particular branch of the human family, generally and most of the time, looked to the God of the present day Christianity for guidance; for favors and for success in their undertakings generally. It may be seen in this why this particular people were called, or called themselves, the "Lord's Chosen People." While the student of to-day understands that the Lord has no favorites, he also perceives that those who choose the Lord are always in the position of, and appear to be the chosen of the Lord.

The truth seems to be apparent that it is not by chance the Old Testament has withstood the test of the centuries and that the religion of the people of its time is the logical antecedent of that religion of to-day which teaches, and is reaching a higher state of soul-development than any contemporaneous philosophy of life.

Though you find in the acts and lives of the leading characters of the Old Testament, who it is claimed were

directed by the Lord, gross immorality, barbarous practices, and in some instances great injustice towards fellow beings, this does not detract from the value of the book, but rather adds to its present day usefulness.

There are many to-day who claim that a great portion of the Old Testament scriptures should be discarded, and state that much of it is too obscene to be placed in the hands of our youth, and if in any other volume would be excluded from the mails by the postal regulations. If such a fate were to befall these old scriptures, as an elimination of any portion of them, their usefulness as such would be seriously impaired if not destroyed; for they would then no longer tell the whole story of the lives of these primitive people in the development of religion, and would be no more than a modern high-sounding treatise on inspiration, revelation, miracles, morals, virtue and right living. As it is, we see the mind in a primitive stage of unfoldment; and though it looks higher than the worship of material idols, its Deity is of a very low order when the simple mind which conceives the idea of the Deity is in its normal state. And it is also seen how easily and quickly the masses of the people would abandon the invisible God and turn to the worship of something tangible, or to material idols. Then when it is seen how certain individuals at times rose to a perception of truth so much beyond their ordinary ideals, the student is overwhelmed with a conviction that these were, at times at least, divinely inspired.

Whence came Moses' discernment of fundamental and universal law through which he was enabled to give to his people the Ten Commandments, as well as many others which have stood the test of time? Some will answer that during his early life, having the free-

dom of the Court of Egypt and mingling with the educated classes of that highly civilized people, he became learned in the law and civil government of the period and became intellectually equipped for the leadership of a people even more advanced than a nation for forty years in slavery. Whatever his advantages of learning because of conditions surrounding his youth, there are yet evidences in his writings, and in the story of his life, of a strange lack of reason and logic in comparison with the wisdom displayed at times, and of his power to work miracles.

To you, who have an idea of God as a Being whose wisdom is Omniscience, the statement early in the history of the world, that because of man's wickedness God repented that he had made him, and decided to erase his work so far as man was concerned, by drowning, and to begin over again, proceeded from a very human conception of a divine being.

You will find, too, in the Lord's leadership and guidance of the Patriarchs, that He was continuously making covenants with His so-called servants; and in many instances it seemed necessary that He be reminded of His contract. Such proceedings are certainly not in harmony with the idea of an allwise and changeless Deity.

Again, when Moses was on Mount Sinai in communion with the Lord, at the time he received the tables of stone, he was so long absent from the camp of his people in the valley below, that they thought he had deserted them. They therefore requested of Aaron that he make them gods; and Aaron took of their gold trinkets and made a golden calf which they proceeded to worship.

The Lord informed Moses, who was still in the Mount,

of what had occurred and asked Moses to let Him alone in His wrath; that it might wax hot and consume them; and offered to make of Moses a great nation.

Here it was that Moses is seen to have occupied a higher plane of manhood than that reputed to the Lord; for Moses sought to show Him the error of His way—and argued that the Egyptians would say, “for mischief did the Lord bring them out to slay them in the mountains, and to consume them from the face of the earth.” Moses asked Him to turn from his fierce wrath and repent of this evil against His people; and as a further argument reminded Him of His oath to Abraham, Isaac and Israel. According to the record, at this point the Lord repented of the evil which He thought to do unto His people.

This conception of God is certainly not that of a God of Justice, to say nothing of gracious goodness and love. It shows a being swayed by human passion.

In the incident, Moses, the servant, is seen to tower above his own conception of the God he worshiped, in that he ignored the offer that he himself be exalted; and further used his efforts to influence the Lord to be honest and just in His dealings with the people whom the Lord Himself had chosen for His own.

The lesson for you in this account of the law period in the history of this people, is not that you should emulate the lives of any of the individual characters because they are reputed to have been directed by the Lord; nor is it that you should believe as true every statement made by these inspired individuals, even though the evidence of inspiration in certain moments and under certain conditions be convincing.

To get the lesson which history teaches, associate individual actors, their actions and characters, with

the events; then with all these in their proper relation, find the universal truth they proclaim, and apply it to your own life. If you have discerned the principle it contains, it relates to you in some way; for all truth is your truth; all nature human nature; all spiritual heights yours to attain; and all life is your life and is of God. Eliminate the men or people, the events, and even the fact of their existence; for none of these is of any value to you. Retain only the lesson they contain for you.

As you compare the events and individual characters of the Old Testament with your own life and experiences, following that of the Garden of Eden of very early childhood, your state of consciousness is still of the Adam or earth sort, having no development or conception above the material. In this stage the negative forces have such power that a guide to the better things of life is necessary to point the soul to its upward course; and when this course is chosen the adverse influences lose their power and seem to be washed away as by a deluge. The guiding influence is always from the source of life within, and is a suggestion or thought from this source, and may be called the Noah thought or impulse; the flood being a symbol of that dissolving of negative forces in the presence of the positive.

Farther on in life the child begins to assume the responsibilities of the individual as it perceives it has the responsibility of its own future. In this stage of life, note the heights of ambition to which the budding soul will climb; the dreams of accomplishing great things; its ideals of wealth, power and fame. Here, then, see the similarity to the lives of the Patriarchs, Abraham, Isaac and Jacob, whose ambition was that their posterity continue to be the Lord's favored

people; and become numerous and powerful in the land.

Then in the discernment of the principle of law, from whatever source, its promulgation, and the administration of government by certain individuals in the later history when the patriarchal and tribal governments became united in the more comprehensive theocracy, and under a common code of laws, see the likeness to the individual experience when the soul realizes that it is in the midst of forces, and that everything is governed by law. This is when the, until now, unfettered ambitions and fond aspirations of youth are found to be hampered to such an extent by natural forces and laws, or what are called the realities of life, that at times discouragement creeps in. It finds itself in captivity to this force, and a slave to this or that habit. Though it may have a fair degree of courage, or faith in achieving success, there are times when it is almost in *déspair* and is impelled to ask, "What's the use?" This is like the people described in the law period of the Old Testament. When not continuously led by the Lord, they turned from the invisible God to a worship of material idols; and when hardships were met with, begged to be allowed to return to captivity.

In the long struggle with the experiences of life, in which there is always, or nearly always, a hope of a better condition in the future, is there not a likeness to the Israelites wandering in the wilderness in an endeavor to reach the "Promised Land?"

Of course your hoped for condition of freedom from the enthrallment of adverse forces is reached only through a compliance with the laws of positive forces, or those favorable to life and progress, so that the duality of forces and laws represented by Moses and the

law period in the history have no longer power of control. And, you will notice, according to the account, Moses was not permitted to enter the "Promised Land," but died while yet on the opposite side of the river, and in plain view of the land he had striven to reach for forty years.

From this point on, the history of this people is one of conquests; of the establishing of kingdoms and expansion of government; of seasons of prosperity followed by famine; of victories in battle and crushing defeats; then seasons of captivity and servitude. At times you will note a revival of fidelity to the "God of the Fathers," and at others a falling away into idolatry.

During this period the historical account contains the predictions of the inspired men called prophets. These were useful because of the influence the predictions of disaster had upon the people, if disobedience were persisted in.

You may find all of this in your every day experiences; how failure brings discouragement, discontent and fault-finding with the ruling power. How under such conditions your attention is attracted to the frivolities of life. You form habits which enslave you to the baser things; and, finally, when you find there is no satisfaction in these, you may turn again to the higher things; and the impulse to reform, if strong enough, delivers you from your bondage, and your idols are abandoned.

You have also the prophetic power in your soul, which foretells you the results of your acts. This prophetic power may, according to your state of consciousness, be true or false, but is forever predicting.

As your life passes along, or as the years come and go, and you find yourself still in the midst of forces

which bind, enslave, discourage and hold back, and your soul beset with impulses toward selfishness and personal gain, in a sort of desperation the soul cries out, "will there ever be a surcease from this life of toil: this incessant turmoil and strife: this continuous struggle for freedom from sin, sickness, poverty and adversity of every description?" Yes. Many have thought it would come through material wealth or gain, and have bent their energies in that direction. Others have put it out beyond the span of this life, with the hope that they would meet it in the unknown beyond—the next or some other world. These are the silent prophecies of the storm-tossed soul in its unsettled eagerness to realize a forlorn hope; but these are not true. The history of this religion teaches you no such lesson.

During this period of the Law and the Prophets, and especially in the latter part, the prophets foretold the coming of the dawn of a new day—of a Messiah; a Deliverer; a Liberator; one with Divine Power; the Anointed; the Christ. He was not to be great in social, nor powerful in commercial circles and in material wealth. Neither was he to come in the next world, to be met after death; but was to be a messenger sent of God to be the Redeemer of mankind on earth and in this life.

According to the history, such a one did come in the person of Jesus of Nazareth, called the Christ; and to the soul in bondage, there is at this stage of its career no more hope-inspiring thought than that contained in the statement of the Voice on the Mount of Transfiguration, "This is my beloved Son, in whom I am well pleased; hear ye him."

CHAPTER VII

THE NEW TESTAMENT

That portion of the Scriptures known as the New Testament, in which is found a description of the life and ministry of the Christ and his apostles, marks a grand epoch in the general religious development of this people.

While there is nothing in the New Message intended to destroy the foundation principles of the former teaching—that in the Old Testament, it is a presentation of the Law of Life on a plane so much higher than that which preceded it, and of which it was the outgrowth, that its tendency was revolutionizing. This apparent revolution of religious thought was so pronounced that it marked the beginning of a new era; not only in the religion, but also in the chronology of a portion of the people of the world.

It is needless to attempt to give here a detailed description of the life and ministry of this remarkable individual whose message tended to revolutionize the religious thought of the times, for with that every one is more or less familiar; and the object herein is only to point to some of the most important truths of this Gospel to show the relation these bear to you; and how the law of life contained in the Gospel is identical with the law discovered by Science.

The word gospel is from God-spell, which means God-story or good-story; and as used in the New Testament, it refers to the message brought by Jesus, the

Christ, which is therein referred to as "glad tidings of great joy."

This message, or story of God was given in both the life and teachings of this matchless exponent of the WAY OF LIFE; and in a way, was a new story of God. As before stated, not new because of being fundamentally different from that found in the Law and the Prophets, but because of coming from a higher conception of God, and teaching a closer relationship between God and man.

There have been other messiahs, or teachers of new and higher planes or ways of life in the different ages of the world, but history records none with so advanced a teaching as that of the founder of Christianity.

In making a brief inspection of the great moral and religious institutions of the world, you find at about the time of Moses, a great religious system founded in Persia, upon the teachings of Zoroaster. In this teaching, whatever may have been the conception of the Universal Energy as an intelligent Being, it is a religion which can not be overthrown or destroyed, because founded upon that grand fundamental principle of the universe, justice.

Again, in the Orient you see the system of Confucius, which appears more as a political morality, having its inception in the domestic relations.

In a large portion of central and eastern Asia, you find in the sixth century, B. C., adopted as a religion, the original teachings or doctrine of Guatama Siddartha, called the Buddha, which means INCARNATION OF SELF ABNEGATION AND WISDOM. This institution seems to be largely a moral social system, but recognizing evolution of the soul to a state of freedom.

The object in directing your attention to these is

that you may be impressed with the phenomena of evolution, which among the peoples of the world appear as the religious impulse.

Though critics may claim that Confucianism is not a religion, because it recognizes no deity, and that Buddhism is also atheistic, the student whose watchword is unity sees that all of these are in part or degree, that religion which finds its fuller development in our own Christianity.

In none of these, not even in Islamism which appeared in later times, do we find any philosophy of life which reaches that state of Divine Love taught by the Nazarene in his doctrine of NON-RESISTANCE.

As scientific research has demonstrated the universal relation of cause and effect, that growth which results in the religion of to-day must have rested upon the universal law. So, in looking for a cause of the high plane of development found in Christianity, we find it to have come about in an orderly manner, according to the law of evolution or growth.

In glancing again at the development of religion as found in the Old Testament, we find that the God of Abraham, Isaac and Jacob, and farther back, as given by Moses in his account of Noah and Adam—whatever his authority may have been—was some kind of a conception of that same God which Christianity teaches to be a God of Love, or Loving Father.

It is not wonderful then, that the highest message should be received by a people who had for centuries, generation after generation, in practically an unbroken period, looked to for guidance and support, and worshiped the one Grand Source of life.

If you see any significance in this message being the outgrowth of a continued worship of God, can you

see it further accentuated in the fact that the most advanced civilization of the world is found in Christian nations? If so, can you see in it the operation of law with which you became familiar in your study of psychology?

Psychic Science has taught you that by recognizing in the unseen realm the source of all things and conditions, and by formulating your desire in continuous contemplation and expectancy, your desire will be gratified. Can you see, then, in the simple operation of the psychic law, the whole process by which religious thought reached the degree of development it has in Christianity; and also, how as another aspect of this growth, civilization has reached its present advanced state? If so, you may see how the history of this religious development may also be epitomized in the religious growth of your own life and soul; and from that learn the lesson that all attainment must come, primarily, through a concentration of the attention upon the Infinite Source for the things and conditions sought.

As the God-story consists of the life and ministry of this individual, to find the new relationship contained in the Message it will be necessary to scan his biography.

In studying this biography you are asked to keep in mind the object, which is to find your closer relationship to God, or the Universal Source. If you do this you will better succeed in learning the lesson the message has in it for you than if you are led away to a worship of the message bearer, or teacher.

It is herein boldly and confidently claimed that the process by which the most can be gained from the history and biographies of the New Testament is the same as that by which a lesson is gained from those of the Old Testament, or from other history; which is, as

before stated, to find the relation of the individuals to the events, so as to see the significance of the truth therein expressed, then drop out all but the truth ascertained, because nothing else can be of great importance to you.

Having been familiar with the theologies of Christianity, in most of which the character Jesus is held to be a deity, or one of a holy trinity, this thought of treating him as other personages in history and finding value only in the lesson of his life, may be somewhat startling to you. If you have been in the habit of placing your thought upon the spirit of the departed Jesus in your religious meditations, and have had him first in your mind as the one who would answer your prayers, you may not have the courage to at once break away from your "Mediator" and look only to the one Source of life: the Divine Unit: the one only true and living God.

In presenting this old lesson of life in a new form, we would not detract, even a little, from the exalted position Jesus may occupy in your estimation as a deity; or as God incarnate or in human form; for the writer recognizes this conception of a human God to be largely the cause of the fascination, and mainly the vitalizing force in Christianity by which it attracts—and not only attracts but holds and dominates the most civilized peoples of the world. Such interpretation of this wonderful message is a long step in the direction of advancement, yet such a conception has left a gulf between humanity and the incarnate God for nearly two thousand years, and it is this gulf we now attempt to bridge—a gap we close up by the recognition of the possibility of the divinity of man.

When one perceives in Jesus, God humanized and

man divinized, he is ready for the revelation that God is ever present in all creatures and created things, and is the life and substance thereof. This revelation or perception unites Christianity, Pantheism and Paganism into one grand philosophy. Thus, in the perception of unity, differences in individual expression are seen to be in degree; and Jesus, the Christ, may be considered as other characters in history; for you can see numbers of the great individuals in history distributed throughout its annals, standing out and above their fellow-men like the snow-clad mountain peaks, towering above their surroundings, distributed here and there among the ranges: and as a teacher of the philosophy of life, he must occupy the position of Mt. Everest, the highest of them all.

What though you have been taught the divinity of Jesus, and have believed the whole story of miracles from the Immaculate Conception to the Resurrection and Ascension? All this has done you no harm but has had its place in religious development. If you had had the understanding of truth you now have, this whole story would have appeared to you in a different light; but as the light of Science had not yet been shed upon it, even the interpretations of Theology were better than if the story had never been told.

Though this message was given nearly two thousand years ago, it is comprehensive enough to cover the religious evolution, not only of the intervening period, but is sufficient for that of many more centuries to follow.

If the Gospel appears to have been faulty in its application, it is no sign of error in the philosophy itself, but in the interpretation of it.

When you consider the question of the divinity of

Jesus, you now find no fault with that, for you understand that the difference between humanity and divinity to be only of degree; and as all individuality is from a divine source, you see that everything, through the grand process of evolution may, and shall ultimately, reach the state of divinity.

Now when you get this idea of the all-fatherhood of God, it forces the notion of the brotherhood of man: and when you perceive the law of inheritance or heredity, which is that universal law, "like begets like," you must acknowledge the possibility of divinity in all. Remember always, however, that one is not entitled to be called divine until he has overcome the weaknesses of humanity, and through unfoldment has become more Godlike than human; which may be said of Jesus the Christ, or Jesus the Divine.

As you thus easily dispose of the divinity of the Christ, you may also find the question of miracles no more difficult. According to the literal meaning of the word miracle, of course there can be no such thing; for it means something done contrary to law. Science has taught you that this is impossible; but there still remains the fact that the same law may be obeyed by different methods; and when the process is understood it is seen to be in perfect obedience to law, though the appearance be radically different from that commonly understood. For instance, one of the classes of miracles performed by Jesus, was healing the sick by faith, or without the usual material means. To-day this is done scientifically by proceeding according to recently discovered psychic law. In the writer's own experience many cases have been healed as suddenly, and apparently as miraculously as those recorded of Jesus.

As to the Miraculous Conception, we recently heard

of a scientist who succeeded in producing in his laboratory, a chemical with which he successfully fertilized the egg of one of the lower orders of life.

Convinced that the physical secretions get their chemical character from thought, are we ready to say the virgin might not attain to a plane of consciousness that would produce the phenomenon of the unusual conception?

While we find the necessity for an unusual conception in the doctrine of the "fall" and "original sin," and suspect the account of the miracle may have crept into the story to circumvent the taint under which humanity rested according to that doctrine, there can be no profit to you in denying the truth of the story. Because of being out of the ordinary does not necessarily make it untrue: and you may rest assured that if true, it was a lawful process; and if it occurred in that instance it can in others, and may at any time under like conditions.

We like the story of the Immaculate Conception, for whether literally true or not it points us to a psychic process, which is that of conceiving truths which do not seem to be arrived at by the usual or ordinary process of mentation; but seem to come intuitionally or as an inspiration; or a conception by the Holy Spirit—or, "Conceived of the Holy Ghost." We find a good example of such a mental conception in the instance wherein Peter, in his discernment of the true identity of the "Master" said, "Thou art the Christ, the Son of the Living God." The reply of Jesus indicates the unusual conception of Peter. He states, "Flesh and blood hath not revealed it to thee, but my Father which is in heaven." From a metaphysical standpoint the incident illustrates an immaculate conception.

Your attention was directed in Part First of this work, to the phenomenon of the force of life acting superior to the force of the earth's gravity: in the process of growth the tendency being away from the center of gravity: in the physical activities of your own system, the fluids being made to move upward as well as otherwise; and to operate around a center of gravity located in the system. Now, if you can conceive of the augmentation of the force of that center by an attitude of the mind, to the extent of control of the body as against the gravitation of the earth, have you not grasped the secret of the miracle of walking upon the water? And may we not, by following the same principle, get some kind of an explanation of the Ascension? Or, if not by the control of gravitation in this simple manner, might it not be possible by the application of the same principle through a longer process—that of the chemical action of changing by volatilization the solids and fluids of the body until no longer affected by the force of gravity; thus enabling it to disappear in the “clouds of heaven?”

It is not difficult to understand how the operation in raising the dead may be identical with the process followed in healing the sick, only requiring the application of greater power.

According to the biography, the “Master” succeeded in raising the dead, and the Resurrection differed from this only in that it had to be accomplished through auto-suggestion, and that of the mind after death.

Though the account of the ministry of this remarkable individual contains many occurrences which one can not harmonize with his understanding of universal principle and law, it is not profitable to denounce it as untrue, for this very act upon the part of the student

abridges or dwarfs his power to perceive truth or principle in its higher application. Rather let the student be impressed that the whole story—or any theology or creed is some kind of expression or fabrication of universal principle and law; and when he grasps the principle and perceives its mode of operation, it is not difficult to understand what gives rise to existing accounts of past occurrences, and to theologies and creeds. Though these may differ largely in many particulars from the truth which gives them expression, it is only in harmony with the general law of evolution, which is an apparent striving from a crude toward a more perfect or better expression.

To the simple minded and thoughtless observer the only lesson the performance of miracles contains, is that the performer is endowed with supernatural power. While the thoughtful student perceives the power to work the so-called miracles to be a supernatural one, he does not understand supernatural to signify something contrary to the natural, but just as the word indicates: Above the natural. As natural is that which pertains to nature, the activities and laws observed in nature or in the material world are called natural.

The thoughtful student perceives the unity of, and continuity throughout all spheres of action; and that the operations on lower planes, as they appear in nature, are simple and attended with limited force or power; and that their results are reached by more circuitous processes, requiring longer periods of time. By the same law, with the application of greater power, the process may be shortened, and time, as a factor, may be more or less eliminated.

This shortening process may be accomplished by an action of mind, but the mind must act on a plane

above the natural mind, the natural being the plane of consciousness of most individuals. Minds active on this plane have reached but little beyond the kind of action they observe in nature, and are not aware that they are endowed with the possibility of supernatural power.

An example of reaching results by a more direct process than that occurring in nature may be found in the first miracle of Jesus: that of turning water into wine, which will be taken up in another chapter. The operation must consist in making the chemical changes direct by action of mind, without the round-about process in nature of changing by means of the growth of the vine, and production and ripening of the grape. On every hand may be seen instances wherein the natural process is shortened by the operation of higher forces, or power active on higher planes. In the mechanical uses of steam and electricity, time and space have been overcome in great degree; and now we are experimenting in the realm of thought, where a still higher plane of action may be reached than these occupy.

Simply stated, the lesson the student learns from the performance of miracles is, that it consists of the application of greater than usual, or extraordinary power; and that the teachings of Jesus are mainly for the purpose of demonstrating how the human soul may attain to any degree of, and to unlimited power.

CHAPTER VIII

THE GOSPEL

That you may get the most out of the Message of Jesus in the briefest possible manner, the framework of the God-story will be held up to your gaze for a hurried inspection.

In looking for the object or purpose of his ministry, we know of none greater or better than that authenticated by Jesus' own statement made to Pilate, the Governor, in the Hall of Judgment, which is, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." This statement is followed by the question from Pilate, "What is truth?"

This question of Pilate's has been asked by all peoples in all ages and proceeds from that state of mind which indicates the stress underlying all unfoldment.

The work of scientists in all ages has been the discovery or uncovering of truth; and here we find the Great Teacher of Christianity testifying that his mission on earth, the purpose of his living, to be likewise a divulging of the truth.

The mind of the student imbued with the idea of unity recognizes that all the things of the world and visible universe are born into existence, and undergo the changes observed in nature, for no grander purpose than to bear witness of the truth. The things of nature manifest the truth on the different planes of action according to their degree of unfoldment; and this in-

cludes man, according to his knowledge and understanding.

This Gospel, or Message of Jesus, differs from other testimony of truth only in its being a witness on a higher plane of development than that of the human soul ordinarily developed.

To bear witness unto anything is to make known to others, intelligence concerning that thing, which is not already known to them.

Without attempting to define truth from any other standpoint, let us see the different phases of the testimony of this wonderful witness.

No other principle is so much dwelt upon in the Message, as that of eternal or everlasting life: and it is not wonderful that it is so, for what question is of as much importance to the individual as that of Job, "If a man die, shall he live again?" Or, in the words of Jesus "What though a man gain the whole world and lose his own soul: or what will a man give for his soul?"

Read the Gospel again and you will find no principle of the teaching so often reverted to as that of a continuous life. It is the paramount question; and to bear witness of this principle of the truth is of the utmost importance, because the evidence on all lower planes of life and unfoldment is, that death ends all.

Now, if this principle of everlasting life be the most important aspect of truth at this stage of growth, we may ignore others for the present, and see if this teaching divulges a method by which eternal life may be realized.

The Gospel being a religious teaching or message, the institution by which it is taught is called the Church; and the foundation of the teaching is that upon which the Church stands. As to what that foundation is,

reference is again made to the testimony of Jesus himself, in his question to his disciples and answer by Peter, which in substance is, The son of man is the Christ, the son of God: and verifying this perception of truth by Peter, Jesus answered, "Upon this rock I will build my church," meaning that a perception of the truth, **MAN IS THE SON OF GOD**, together with all the statement signifies, is the foundation principle by which to attain to eternal life.

If the perception of this truth be the foundation of the Church, or of the means by which everlasting life is to be had, from this basis every work performed by this great demonstrator was a witness, or an evidence of the truth.

If the Church is the way or means of soul unfoldment, and its foundation is the truth that you are the son of God, you must stand upon that truth in order to unfold up to the Christ Consciousness that the object sought—everlasting life—may be obtained.

While the so-called Four Gospels are accounts of the ministry of Jesus, written by different individuals, and therefore containing slight differences, it will be seen that they are substantially alike. The account by Saint John is perhaps simpler and plainer than the others, and it is in this that the purpose of the teaching is frequently and plainly stated to be a realization of everlasting life. Some of the references to this principle are as follows: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

As Moses lifted up the serpent in the wilderness, and it became a support—a staff to lean upon, so must the son of man—you, dear reader—be lifted up to the state of consciousness of the Christ, only which can give you title to your claim of sonship; then in this realization of sonship, you will believe on “him”—yourself—and be also secure in your knowledge that life is eternal. When you arrive at the consciousness of the truth of sonship, this conception in your own mind is “the only begotten of the Father,” and is the gift which you receive. The belief in it saves from perishing, or assures you that life is everlasting.

“But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

This statement made by Jesus at Jacob’s Well, near Sychar, a city of Samaria, to a woman who came to draw water, is one in which the well of water is used to illustrate the progress possible to be made by the soul through properly directed thoughts in springing up to higher states of consciousness, and reaching an altitude in which the individual is conscious of the continuity of life.

See how both parts of the statement rest upon that foundation of the Church—man is the son of God. “Whosoever drinketh of the water that I shall give him shall never thirst.” The impulse of the soul for a bigger and more lasting life is likened to a thirst for that which will supply the demand. According to your idea of thirst, if only a limited supply be furnished, as soon as exhausted the thirst returns. The realization of sonship, however, makes the supply continuous; therefore the soul need not thirst again. This continuity of sup-

ply is illustrated by the well of water described in the second part of the statement, "but the water I shall give him shall be in him a well of water springing up into everlasting life." The continuous replenishment of the well from the spring flowing into it, or welling up from the bottom, aptly describes the manner of the soul receiving its supply through a conscious union with the Father of life.

"He that heareth my word and believeth on him that sent me, hath everlasting life." This statement is composed of two parts, each descriptive of a requirement. The first is to hear "my word." To hear means to understand or grasp the significance of. "My word" is that which he uttered. Without going into detail, or repeating those utterances, it may suffice to call your attention again to the substance of the teaching, which from every side, points to the unity of God and man; or Father and son. That grand truth is the substance of the "word." The latter part of the statement "and believeth on him that sent me" is that portion which, after understanding the significance of the "word," makes the conscious union, or unites the word, or the living, with the source of life, in which the supply is seen to be continuous or everlasting.

"And this is the will of him that sent me, that every one which seeth the son, and believeth on him, may have everlasting life." It may be noticed in this that it is stated every one *MAY* have everlasting life, through seeing, and believing on the son. To believe on the son necessitates a belief in his authority; which points to the union of Father and son; but until the union is made, the realization of eternal life is not yet complete; therefore the use of the word, may.

"Whoso eateth my flesh and drinketh my blood

hath eternal life." In this most striking figure of language is emphasized the necessity of the realization of unity. Here the Master Soul endeavors to impress upon the student the necessity of putting himself absolutely into the place of the Master. What figure could be used to more simply and forcibly illustrate one-ness or unity? To eat his flesh and drink his blood certainly means to become made up of him; or to lose your identity in his. When you have done that, which is a process of development, and have reached his place or state of consciousness, will you not have eternal life?

"If a man keep my saying, he shall never see death."

In this we have the process by which to reach that conscious union denoted in the figure of eating the flesh and drinking the blood. "If a man keep my saying"—What are his sayings? The Gospel is filled with them. Here are a few of the most simple in construction and useful for the student:

"I and my Father are one."

"I am the way, the truth and the life."

"He that sent me is with me."

"I am the light of the world."

"I am the bread of life."

"I am the door—"

"I am the resurrection and the life—"

"As the Father hath life in himself, so hath he given to the son to have life in himself."

"He that seeth me, seeth Him that sent me."

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

To keep these sayings is to dwell on them; or have them uppermost in your mind until they become a habit of thought. Thereby they become a part of your very soul: a part of yourself. That you may be success-

ful in this, it is quite necessary that the substance of these sayings have the proper quality: that you perceive your true relation to the Christ spirit—impersonal, not Jesus—and the Father at the same time that you are keeping the sayings. You may also recognize your likeness to Jesus, except as to degree of unfoldment, or stage of soul evolution, and with his example before you, strive to reach the high station he occupied, which is that of a consciousness of divine sonship. Other statements of Jesus denoting the possibility of a bigger and continuous life are, "I am come that they might have life and have it more abundantly." "My sheep hear my voice—and I give unto them eternal life." "He that believeth in me, though he were dead, yet shall he live." "Whoso believeth on me shall never die."

These also testify to the same truth as those previously quoted, and are used in different connections only for better elucidation of the principle.

As you look further, you can but find that the whole teaching of Jesus is a presentation of the law or method of soul-development, which tends to a perception and realization of a bigger life, to the end that one may reach the consciousness of its eternal or everlasting quality.

Beginning with the Sermon in the Mount, the first principle referred to is that of evolution. It is in the truth of this principle that the soul finds consolation in the midst of adversity, as expressed in the statements, "Blessed are they that mourn; for they shall be comforted" and "Blessed are they who do hunger and thirst after righteousness; for they shall be filled." Whatever the unsatisfactory conditions at any time, the soul can always find a degree of solace in the knowledge that all experiences tend toward higher planes, the bigger life, and along more pleasant lines.

The next thought in the Sermon is a sort of definition of man; or his relative position in, and importance to the world. "Ye are the salt of the earth" and "Ye are the light of the world." Salt of the earth, is a figure of speech, and can mean nothing more nor less than to indicate that man's office in the midst of things of the earth is of like character as is that of salt. The influence, action or office of salt is such as to prevent deterioration, disintegration or decay of whatever it comes in contact with; and because of this influence or power, salt is called a preservative. When a thing decays, it loses its identity, or becomes lost. Anything which prevents this is that which saves it. Then, according to the significance of this statement, man must be, or have in him the possibility of becoming, a savior of the world, or things of earth.

The statement, "Ye are the light of the world" is similar to the last, except that it makes use of a different agency in nature to illustrate the same principle or truth. The light of the world is the intelligence of the world. Intelligence applied is knowledge; and knowledge is power. Then man is the power of the world. It may be seen in this that the intent is the exaltation of man. Man has failed because he has not known himself; because he has not perceived his possibilities. He has been weak because of possibility of powers unrecognized and capacities undeveloped.

The next principle presented is that of the integrity and changelessness of law. "Think not that I am come to destroy the law—but to fulfill." In this is the assurance that whatever the power manifested on the higher planes of consciousness, is not because the law has been annulled, destroyed or set aside; but because of the higher planes of action being more in har-

mony with the Divine Will; and the law is thus fulfilled.

The next important thought in the Sermon is the necessity of the increase in righteousness. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." In this is seen that an increase of righteousness is required. This can come only through unfoldment, in which again is seen the principle of evolution or progressive development.

The next principle presented in this wonderful sermon is that which lifts Christianity above any philosophy of life ever offered to humanity so far as is known, and makes of the teaching a LIVING religion, sufficient for an indefinite period of progress. Though the teachings of Christianity have been practised by its adherents for nearly two thousand years, the most advanced civilization has not yet reached near to a stage in which this principle is practically applicable. This fact indicates the scope of the philosophy—a religion comprehensive enough to have been not only sufficient for the past, but to be ample for all future ages. The principle is that of NON-RESISTANCE and is simply stated by the Master as follows: "Ye have heard it has been said, 'an eye for an eye and a tooth for a tooth:' but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

"An eye for an eye, and a tooth for a tooth," is a statement indicating an adjustment to the principle of justice. In the history of this people, this, of course, refers to the period preceding the "message" called the Gospel, and which is known as the law period of Christianity; or of the antecedent of Christianity. To the

individual it means that stage of soul progress in which one is striving to learn the law of natural forces, both in mind and in his objective surroundings, that he may avoid the penalty of infractions of these laws. As society is made up of individuals, its stage of progress will not exceed the general individual average; and so long as the human soul is subject to natural and universal law, society will require civil laws for the restraint of the individual in his relations to his fellow beings.

The new injunction to "RESIST NOT EVIL" belongs to a period of progress possible to be reached through religious or spiritual development, and one to be contemplated as the goal of all Christian endeavor. It belongs to that stage of progress in which law is transcended by its fulfillment in love. Society or civilization yet lacks a great deal of reaching this Utopian state, and awaits; as it must, individual unfoldment to a place in consciousness productive of such a state; and though this be an attainment which is still far off, it is one to which this wonderful philosophy ever points the way.

The next thought sets out the attitude of mind necessary to be assumed in the endeavor to promote soul development towards the high plane of consciousness indicated by the principle of non-resistance. This state of mind is described as being one in which you "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." In this you perceive that most important principle in the application of psychic law for the purpose of soul development. If you hate your enemies your mental suggestion not only adds to their enmity, but the action or motive in your own mind lowers you to, or toward their level. It is admit-

ted that your enemies are those who hate you, and their acts of hatred are naturally offensive to you. Your responsive feeling is an inclination to retaliate; but if you do that you are doing that which you condemn in them, and thus lowering yourself to the level which they occupy, and which you despise. To make progress for yourself, you must not allow any kind of influence or suggestion from lower planes of thought to pull you downward; therefore, generally speaking, you must return not only good for good, but **GOOD FOR EVIL**. It is in this last that the greatest good accrues to self, though it is always helpful to others. Then from the other side of the action, one can not exalt himself except in assisting others. Still the motive must not be self-exaltation, but for the others' good, or the act will fail of good results. This principle, which has been so simply stated, is so broad in its scope, that in a general way it covers the whole process of development on the moral plane, or that plane of action covering your relations to your fellow beings. It is the means, simply stated, by which to reach that highest spiritual plane—the plane of **NON-RESISTANCE**.

The thought following in the Sermon is one which indicates the **NE PLUS ULTRA** of possible attainment. It is the logical result of all effort based upon the preceding principles, and is contained in the injunction: "Be ye therefore perfect, as your Father which is in heaven is perfect." Of course this command does not define any degree of unfolded goodness, and merely points to a goal so far in advance of any stage of progress as to be sufficient for all future effort. As the finite mind cannot comprehend infinity, neither can the imperfect soul comprehend perfection. Because of this no one can comprehend the Father, except in de-

gree according to his own stage of unfoldment. Thus different souls have different conceptions of God.

“Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven,” is a short lesson on sincerity. It warns you that in the motive behind, or which prompts the act, lies its significance, and indicates the nature of the reward or result of the act. Doing your alms, means doing any helpful thing; and the lesson to be learned from the foregoing is that whatever the purpose of the doing, the reward will be according to the purpose: if to be seen of men, the reward is only in the praise of men. If the purpose is for the sake of doing good, or being helpful, there will be no desire to make it public. The meaning of the thought of having a “reward of your Father,” is that a change takes place in the soul itself; in an increase of its capacity by which it comprehends and expresses more of the opulence of the Infinite. To be seen of men does not do this, but the motive to do good for the sake of good alone tends to the bigger life or soul-development, which is the invisible or heavenly reward.

The object of prayer is the next thought advanced; and the principle in it is the same as in the last reference. It is that the answer to, or the reward of the prayer, will be according to the motive or purpose of the prayer. If made in public to be seen and heard of men, the reward will be that you are seen and your prayer heard, of men. “But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.”

Prayer is an institution as old as religion itself. In fact the principle of prayer is that which furnishes

in the human soul the impetus to the religious impulse; and in its comprehensive sense is the means to all soul-development. Even when religion is considered in its broadest sense—that of encompassing all growth and unfoldment, prayer may be seen to be the VEHICLE OF EVOLUTION. Prayer is an aspiration of the soul: a reaching upward toward the light: toward a bigger life. See the leaf and blossom turning toward the sun for the purpose of greater unfoldment. They are actuated by the same impulse that causes the human soul to turn to its source of life and light in its yearning for higher planes of existence. The human soul being developed to where it has the capacity to guide this operation, may hasten its progress by properly directed effort. It is an outline of this process according to psychic law, that is found in the Lord's Prayer, as given to the Disciples in the Sermon in the Mount. As you examine the substance of this form of prayer, you cannot but be impressed with its similarity to the psychic process outlined in our Part First by which to heal disease, gain wealth, knowledge, fame, or anything else desired; these being the result of individual unfoldment according to the law governing the process in the creation of any condition or thing.

A general and brief outline of the process is, that the human soul first recognizes a lack or absence of the thing or condition before it can have a desire for it. Then follows the desire. Next comes recognition of a source of supply. Of course the source of supply will be considered superior to the supplicant, and in the desire to receive, the soul assumes the attitude that it must accept the gift in the manner and degree or volume according to the will of the giver.

The first attitude, then, is one of humility. Now humility, that most benign of virtues, is not the state of mind which degrades the soul and makes of it a "worm of the dust," but is that which EXALTS ITS CREATOR AND SOURCE OF LIFE. Not that it must narrow its view of itself, but that it must widen the circumference of its view of the Infinite. Through the exaltation of God, man is lifted up; and only in the magnifying of Him and His does the soul express true humility.

Next comes formulating the desire, and recognizing that in the receiving or manifesting in or to the soul that formulates the desire, there must be an adjustment to the universal law or principle of justice.

Following this, first, as a natural result of the preceding action, the mind experiences a wave of gratitude, and involuntarily praises the source from which the good is expected. This, again, is an attitude which assists the formulated desire to come forth into expression, or fulfillment.

"When thou prayest, enter into thy closet, and when thou hast shut thy door," means to enter into an inner small private room, or place in the soul, and shut out all means of communication with the surroundings, or outside world. Then, in the silence of the soul, contemplate and exalt the Source of supply, which is invisible, or, "the Father which is in secret."

Jesus said, "After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name." Here we have, first, the attention directed to the invisible Source in an attitude of reverence. Then, "Thy kingdom come." A kingdom means a realm of power in which there is a single ruler—the king. This statement signifies a willingness or desire in the

mind that the invisible administration of power reach to and include the individual. "Thy will be done in earth as it is in heaven," means or indicates an enlargement of the desire so as to include the control of earthly things within the heavenly administration; or that the law of the invisible realm of power also include the things of earth.

The preceding is the first step in the mental operation, and has prepared the way for the next, which is that of formulating the desire. In the prayer this step is covered by the comprehensive request, "Give us this day, our daily bread." Bread, broadly considered, is all that which is necessary to sustain life; and in this step one may outline in thought, his desire for any specific thing or condition, and thus give it image or form.

Following this important step in the prayer, is the recognition that the desire can be fulfilled only upon the principle of justice, as expressed in the petition, "and forgive us our debts as we forgive our debtors." The individual soul cannot possibly be released from bondage until it releases all others from the same. The merciless state of mind relative to others, according to psychic law, prevents its receiving mercy or forgiveness. Also following this state of mind, is the desire to be led upward and away from allurements of lower planes as indicated by "Lead us not into temptation;" and the thought which logically succeeds it is that of DELIVERY FROM EVIL.

The last process in the operation is a reiteration of the soul's recognition that in the Grand Source of all, or Father, lies the possibility of fulfillment of every desire; and is expressed in the Prayer in the words, "For thine is the kingdom, and the power, and the

glory, forever." The word "Amen" means agreement, and gives emphasis to the foregoing as showing there is no mental reservation.

The foregoing beautiful little Prayer covers the whole operation of the mind in the process of unfolding, and is wonderful in its simplicity.

While the mind on the lower planes of consciousness, in its feeling of separateness from the Father of its existence, can see only an asking and receiving in the institution of prayer, to the studious and unfolding mind one of the greatest burstings forth of light, or revelations to the soul, is the perception that it is not that the supplicant must move the Father to pity or compassion, nor is it to appeal to His generosity in order to get the answer or reward; but that the whole secret is contained in the grand truth that all the soul can desire is already provided, and only awaits a fitness in the mind itself to receive, or rather to recognize the presence of that which is desired, and to make use of or express it. The Father can not be changed by any petition or supplication of the individual soul. The secret of prayer is that a certain process of mentation in the human soul causes the change in it, which is all that is necessary. God is changeless. Man is the changing, unfolding quantity in the computation, and prayer is a means, or we may say, THE means of voluntary unfoldment.

Because of the underlying principle of gain, which is that which causes all progress or evolution, the human soul has as an inherency, a desire for gain. Though this impulse is that by which the soul unfolds its possibilities, the mind perceives that a gain of things in its surroundings, on the lower planes of development, is a means to power on these planes. Because of this

the energies are bent largely upon accumulation of material wealth. The next lesson in the Sermon is intended to correct the application of this desire by showing the difference between the value of material gain and that of the gain which is acquired through soul development. While material wealth furnishes the owner with power in a way, it is not a treasure that can be relied upon, as it is transitory in character. Though it protect the owner from material poverty and want, and gives to him power over many undesirable conditions, it may vanish in a day. Where material wealth revels in luxury and pleasure to-day, gaunt poverty may stalk in its place to-morrow, or at some future time. Money has its place in the affairs of life and is not to be despised. It is not evil; but it is not the greatest gain to the soul to spend its time and energies for this kind of treasure to the exclusion or neglect of that gain which seems to be the purpose of life—that of the gaining or unfolding of wealth of soul. The lesson is simply and briefly taught by the Master in these words:

“But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.”

To lay up treasures in heaven need not mean for some future state of existence—after leaving the earthly life—but means to-day, to-morrow, and from thence on through all spheres and states of life, here and hereafter.

Heaven as referred to here, is the realm of mind or soul; and its location is wherever the mind is located.

Knowledge and virtue constitute the treasure which cannot be lost, corrupted or stolen; and the most desirable kind of wealth is that which endures.

Another principle given prominence in Part First of this work, and one necessary in bringing about changes through the energy of thought, is that of singleness of purpose; or, as it was presented there, "concentration of the attention." Jesus states it as, "No man can serve two masters—ye cannot serve God and Mammon." It is a well known truth, applicable in every place of action and almost axiomatic, that the wavering or unstable effort exerts but little force. So the mind which is divided in its purpose will find the results of its efforts likewise diminished.

The next thought logically follows the two preceding ones, and contains specific directions how to proceed in order to become established in a position mentally from which to direct and control all outward forces, and through them to assemble or attract needful things. After explaining the application of the principle as follows: "Therefore take no thought saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be clothed?'" the instructions how to proceed are laid down thus: "But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

In this, dear reader, is taught the most important principle, the most vital lesson in the whole philosophy of life.

The individual soul, in its earlier experiences, exists consciously on a material plane, or in the consciousness in which it views itself as having a material basis; or as being body. Believing himself to be principally body, one naturally seeks in his surroundings material things which will protect and support that physical self. It is to lift the soul above this plane of consciousness that the above lesson was given.

The kingdom of God is the intangible realm of the Grand Active Intelligence and Power. It is the invisible source of all power, all law and all created things. The individual being united to this source in the mind, can seek it only through his own mind. "And His righteousness," means that when the realm of power is found, one must also find or learn His righteousness, which is the established creative law.

The significance of the whole statement is that one must consciously abandon the abiding place in matter or physical body and become established in mind. This is done by becoming convinced that you are mind, and that mind is more substantial than body. Then according to the law of creation, from this position, "All these things"—the things in the material surroundings—shall be added as a lawful result.

This change of abiding places in consciousness was compared in Part First to that of the young bird first leaving the nest in which it was hatched to try its wings in air.

In the brief outline of psychology in Part First it was seen that one of the early processes in the production of thought was the action of the faculty of judgment. Every impression received was judged as soon as perceived; and after judgment was passed upon the impression, the faculty of conception took action, the result being a created concept or idea. The character of this notion or idea depended upon the kind of judgment passed. Now, as the character of the soul depends upon the character of its concepts, the kind of judgment rendered is responsible for one's general mental complexion. Again, the judgment is influenced by the general character of soul which it has made, and continues to pass judgment accord-

ingly. Now, it is psychic law that the character of the thought, which is determined by the judgment, reacts upon the thinker; or, viewed from another standpoint, the general character of the mind attracts to or associates itself with things and conditions of its kind through the law of attraction.

It was to direct attention to this important law that the Master taught, "Judge not that ye be not judged: for with what judgment ye judge, ye shall be judged." This principle is one of great importance, and applies in the simplest and in all action of mind. It has been considered of so much importance that the simple rule of action covering it formulated by the great Teacher is called the Golden Rule.

This lesson does not teach you to refrain from judging; for that is a psychological impossibility. Judgment is a necessary link in the chain of mentation. It means that you shall render only such judgment towards all persons, things and conditions as you would have passed upon yourself; for you always get the effect of your own judgment. Not that you will be so judged by a deity in some distant place, and in a dim and misty future. The "day of judgment" is the day you judge, and that is every day. The Great Judge is pronouncing judgment as you judge, in what is called law.

Desire is an inherency of mind which the student perceives to be a feeling caused by the underlying impulse of the evolutionary purpose. It is the aspiration of the soul for a fuller satisfaction. It is the first action of the mind in the forward movement, and that which gives direction to the movement.

If it be true that the individual mind is a partially unfolded department of the universal mind, this may

explain the origin or cause of desire. Desire, then, may be a feeling caused by the striving to come forth of new and greater possibilities. If so, it may be considered logical that the mind cannot desire anything impossible of fulfillment. Jesus sought to teach this truth in his Sermon wherein he said, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

While there has been a tendency in the past to look upon these statements of the Master as promises, the student of to-day perceives that he merely sought to teach universal law. If looked upon as promises, there may always be room for doubt of fulfillment; if as law, there can be no doubt, as law is known to be immutable.

When it becomes known that the thought is continuously molding the character of the individual, it becomes very important to know how the character may be changed; or how to determine the relation between the quality of thought and quality of soul. This was made known by Jesus in his statement of that basic law, "Like begets like," which he presented as, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Wherefore by their fruits ye shall know them." In contemplation of the Creator, it is this law that gives renewed hope to the soul. In it the soul may perceive its true identity. If it admits the goodness and power of God, then it has some claim upon these attributes; for the soul is the fruit of which God is the tree. Then in its own sphere of action, the character of the soul is the fruit of which the every day thinking is the tree. Therefore, to make character of soul good, make the every thought good. To build a character of truth,

make the thought righteous. Another statement of this law is, "As ye sow, so shall ye also reap."

Following the Sermon in the Mount are found many illustrations used to teach the different applications of universal law, which are intended to show its operation under different conditions and in different circumstances. As different phenomena are merely the utterance of the one truth in different ways, the writer, in his efforts to explain those most prominent in the teaching is forced to almost endless repetition, for which the kind indulgence of the reader is asked.

Comparing that age with the present, the student of that time had not the advantages of the discoveries and classification of laws which have been made by Science in the intervening period. The general notion of law at that time was probably mostly for the government of society—in a political way, as administered under the Roman Government; and religiously, with this people, as given by Moses. Instead of teaching science, Jesus was compelled to make simple statements coupled with well known natural phenomena to make known the commonest truth now established by Science; though many truths were taught in the Gospel which Science has not yet proved.

As universal law is the basis of all law, it follows that an understanding of the basic principle is of the most vital importance to the student of the way of life.

While law is the one way in which the universal energy acts, the action as observed on different planes of life has been divided into different classes. That which appears in the phenomena of nature is called natural law; in mind, psychic and spiritual law. The student recognizes that the action in nature is caused

by a force to him unseen, and that an invisible action must precede the visible. Because of this he is led to assume that apparent action gets its direction in a realm of force hidden from the senses. This realm being considered higher than that of material phenomena, and as the heaven is an intangible place above the earth, the place where power or energy begins its action may be said to be in heaven. Then the kingdom of heaven as used by the Master means this unseen realm of power.

As a knowledge of the unseen realm of power is necessary in the higher unfoldment of the soul, Jesus sought to further teach the law of this realm by explaining what the kingdom of heaven is like.

While the kingdom of heaven in its broadest application signifies the kingdom of God or Universal Mind, the place where the individual finds his relation to the universal kingdom of heaven is in his own mind. Man's body is his individual earth, and his unseen realm of action—his mind—is his individual heaven. That this close relationship might be realized, Jesus, on one occasion explained that the kingdom of heaven was neither here nor there, in place—but that it is within you.

In the comparisons used in his descriptions of what the Kingdom of Heaven is like may be discerned the one purpose of the Teacher, which was to divulge the means to greater unfoldment—the greater unfoldment bringing the soul into closer conscious relationship with the Father, and more in harmony with the universal verities.

Passing the many explanations of what the kingdom of heaven is like, and without attempting to notice all the applications of law taught in the Gospel,

your attention will be directed to a few more which seem to be important.

“For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.” The lesson contained in this is important, and is that of motive. If it is the purpose of the individual to build up a selfhood, his personal exaltation is his chief desire. This is based upon selfishness, and in such motive one takes pride in retaining any habit, opinion or prejudice; and according to unfailing law he shuts himself out from the light: away from the fountain of life. Unfoldment of moral and spiritual life ceases, and life, in the broadest sense, is lost. According to the same law, this starved condition may reach down into the physical action and result in bodily sickness and death. On the other hand, if the purpose be to base all desire and action on the truth—to lose the personal desire for principle—“for my sake”—“I am the way, the truth and the life”—this gives expansion to the soul, and in it one finds his true life. This, too, will save from physical sickness and death.

Another important statement of law is contained in, “Not that which goeth into the mouth defileth the man; but that which cometh out of the mouth, this defileth the man.” This statement is intended to correct the erroneous idea that the treatment of the body is of the most importance—or of any particular importance compared with the care of the mind. It is explained that what goes into the mouth is for physical use only; but what comes forth from the mouth indicates the state of mind, and this is the all-important issue.

In this same application may be seen the relative importance of all outward religious performances,

rites and ceremonies. They are useful only as they assist the mind to grasp the truth which they are intended to illustrate.

An operation of law conspicuous in the development of mind may be denoted in its positive aspect as the law of optimism, and adversely as pessimism. It is generally conceded, even by those who are not students of psychic law, that an optimistic state of mind tends towards success, while the adverse state tends in the opposite direction. As basic law this is seen to be, "Like produces like." In its diverse action it may be the law of "Compensation;" and in a way, "Action increases capacity," and others.

To bring to your notice how these operations take place in the most simple application of this law, let us make use of the negative form of the law of production, which is, "Like attracts like."

The mind that is optimistic is filled with feelings of success; believes it will realize the conditions desired, and the things required for its use. Thoughts are substantial, and through attraction the individual is brought into the presence of thoughts of the same kind, and of people who are successful. Thus opportunities are afforded for success. For mental and physical conditions only, the process is even simpler, as in such cases it is not necessary to assemble material things. This law is operative on all planes of action, and it seems that Jesus recognized its importance, as in more than one instance he referred to it in the statement, "For whosoever hath, to him shall be given; but whosoever hath not, from him shall be taken away even that he hath." This was illustrated in one instance by the distribution of talents, but the more important application of law is always in the realm

of mind, and this one relates to that most important virtue known as belief or faith.

Though the virtue of mind known as belief was explained in the former part of this work, it is an agency or power of mind of so much importance to every one that it will bear a brief re-inspection.

While the conclusions arrived at by Science in that department of psychology which deals with quality of mind may have been influenced largely by the classification of soul virtues made by Saint Paul, in which that authority names the three most important as Faith, Hope and Love, and further qualifies the statement by saying, "The greatest of these is love," it appears to the thoughtful student that there is a great distinction between love, the greatest, and the other two. Love is comprehensive and is the sum and substance of all virtuous acquirement. On the lower planes it appears largely as selfishness, but as this broadens out to include the welfare of others as well as self, it assumes the higher qualities, to which we give the names of the soul virtues. On the intellectual plane the basic virtue may be called courage; on the moral or psychic plane, integrity; and on the spiritual or religious plane, sincerity. Other and less important virtues have their places as blendings between.

Love in all of its degrees of unfoldment is, in a way, apart from faith and hope, as it is the result of action or development; while faith and hope are the means to that unfoldment. Hope may be described as a light ahead which is a guide to the desire. Desire precedes belief or faith, and these are followed by knowledge. Hope may be seen to be the impulse of that underlying energy which causes the forward movement in all development. As the mind unfolds

in knowledge it reaches out in the direction indicated by hope and desire; and that unverified region between hope and knowledge is BELIEF. Belief proved or verified becomes knowledge. A peculiarity of psychic law seems to be, that whatever the belief, the operation of mind proceeds to verify or make the belief come true to the individual. Whether the belief be in harmony with truth or not, the operation proceeds to make it true to the one who holds to the belief. This makes of belief the most important and vital of all the powers of mind, because it is instrumental in making its condition for good or ill. If the belief is of strength, the forces of mind verify it in an expression of strength. If in weakness, that condition will exist; if the belief is in success, it leads on to success; if failure, that will be the result.

What makes belief of such vital importance to the individual is contained in the secret, that it is possible for one to BELIEVE AS HE WILL.

Thoughtless persons will say they cannot believe as they will; that belief is a development and not a matter of volition. If this were true, in the face of the fact that the mind verifies its beliefs, the individual would indeed be helpless. But it is not true. The individual may believe as he will. Belief may be changed at will, and by giving direction to the thought according to the desire.

If you would change a belief, direct your thought—think—as you would have the belief until you create the belief you desire. Then the action of mind goes on to verify or bring it out into actuality as a lawful result.

Paul says, "Faith is the substance of things hoped for; the evidence of things unseen."

That which the mind hopes for and desires, finds its substance in faith or belief, and as it is actualized it becomes the "evidence" of the "unseen" substance.

The importance of belief in the psychic process was fully recognized by the Great Teacher of the way of life. In many of the wonderful works he performed, it was explained that these were results of that state of mind called belief or faith.

In the instance of healing the servant of the centurion, when the centurion said, "Lord, speak the word only, and my servant shall be healed," Jesus marvelled at his faith and said he had not seen so great faith, even in Israel. Following, he said, "Go thy way; as thou has believed, so be it done unto thee." The information follows that the servant was healed in the selfsame hour.

In the instance of calming the water, when appealed to by the Disciples who feared the ship would founder, Jesus said, "Why are ye fearful, O ye of little faith?" It is stated, "Then he arose and rebuked the winds and sea; and there was a great calm."

"A woman, which was diseased—came behind him and touched the hem of his garment; for she said within herself, 'if I may but touch his garment, I shall be whole.'" "But Jesus turned him about, and when he saw her, he said, 'Daughter, be of good comfort; thy faith hath made thee whole.'" "And the woman was made whole from that hour."

It may be seen in the foregoing that the state of mind of the woman was itself the cause of the healing; though it could not have reached that state without the presence of one reputed to have the power to heal, and of coming into personal contact with him.

In another instance, as Peter started to walk on

the water—to go to meet the Master at his bidding, becoming afraid began to sink, and cried, “Lord save me.” “And immediately Jesus stretched forth his hand, and caught him, and said unto him, ‘O thou of little faith, wherefore didst thou doubt?’ ”

To the woman of Canaan who besought him to heal her daughter and was at first refused because his ministry was with those of the house of Israel, Jesus finally said, “O woman, great is thy faith; be it unto thee even as thou wilt.” “And her daughter was made whole from that very hour.”

The student may see in this last that it required no special thought on the part of the healer, but that the great faith was in the mind of the woman; that faith being conditioned on the assent of Jesus. As soon as this was given, the great faith of the mother liberated the daughter.

When the father brought his lunatic son to the disciples and they failed to heal him, he appealed to Jesus to have mercy on him. Jesus, apparently addressing the disciples, said, “O faithless and perverse generation, how long shall I be with you?” “How long shall I suffer you?” “Bring him hither to me.” “And Jesus rebuked the devil and he departed out of him; and the child was cured from that very hour.”

“Then came the disciples to Jesus apart, and said, ‘Why could not we cast him out?’ ” “And Jesus said unto them, ‘Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove: and nothing shall be impossible to you.’ ”

It may be observed all through the Gospel, that

wherever a condition sought required change, growth or development, the means to its attainment was given as belief or faith. While belief, as a faculty or state of mind is easily understood by the simplest soul, the student was left in the dark and "all at sea" because he was not taught HOW TO GET THE NECESSARY BELIEF. Now, the "New Psychology" comes to his rescue with the assurance that the mind may change its belief; and explains that as the belief is the result of thought, and thought subject to the volition, belief may be AS THE WILL DIRECTS.

CHAPTER IX

CONCLUSION

As all teachings are attempts to divulge the one truth, and have a similar application, different philosophies must be in a way substantially alike, and have a common principle as a basis. Though this be true, teachings and philosophies may appear quite different from each other because each may be devoted to a portion of the structure of which a philosophy of the WAY OF LIFE is the grand integral whole.

When you consider the scope of the teaching contained in the Gospel and its antecedent you are impressed that here was taught science or truth on a scale as broad as the universe itself; and mostly by means of simple statements and demonstrations based upon the most commonly observed natural and moral or psychic phenomena.

Now, take the results of up-to-date scientific research, and to it add such part of the philosophy contained in THIS WORK as reaches beyond what has been proved and accepted by Science, and by comparing this with the teaching of the way of life as found in the Christian Bible, you can not but be impressed with the similarity of the two systems; or, that all go to outline one grand philosophy of LIFE AND LAW, which again brings you face to face with the one-ness of all things, or the principle of UNITY.

As you study the way of life as presented in the Gospel, and perceive the wonderful truths it contains,

though you do not now attempt to deify the character Jesus, you cannot but marvel at the superior humanity or manhood of the exponent of this wonderful message.

If you have been taught that Jesus Christ, the Son of God is your Savior, and have been willing to acknowledge his superior intelligence, wisdom, power and sonship, why has this not furnished you with salvation?

First, what is the nature of this desired salvation? From what is it necessary to be saved? You have been taught that it is from sin.

You now know that sin includes every act on the negative side of the life processes, or which is adverse to the purpose of life and is destructive in its nature, and tends in the direction of death. In its most comprehensive sense, sin, being all unrighteousness, includes all thought and outward action which tend toward sickness, poverty and sorrow, as well as toward immorality, vice, crime and sacrilege.

If you have been taught salvation from the penalty of sin, it has been a misinterpretation of the intent of the teaching; for the penalty as surely follows the unrighteous act as does the reward for righteousness.

There is but one way to escape the penalty, or to be saved from the result of sin; and that is to AVOID SIN, OR BE SAVED FROM SIN.

Then salvation from sin consists in the rescue of the soul from the state in which the unrighteous act is easier than the righteous one; and which can come only through a development of strength or power in the soul itself.

Did the Savior teach any other means of salvation than through soul-development? Study the Mes-

sage again, and you will find nothing in precept or example of this Teacher to suggest any other way.

If you have believed that Jesus or anyone else has paid the penalty for your sins, or for the sins of ancestors, you have been misled by a wrong interpretation of the principle of atonement.

Though in Christianity we have the principle of vicarious atonement emphasized in the ministry and sacrifice of life itself of the original exponent of the philosophy, this extreme aspect was but the lawful result of the advent of a teaching so radical and revolutionary in its character. Generally considered this is not an unusual occurrence, for history furnishes many instances in which the promulgation of truth revolutionizing existing theories cost the discoverer and adherents their lives.

It is not in the "shedding of his blood" you are freed from the penalty of sin, nor from sin itself; but in all that pertains to his ministry—teaching, miracles, and including the tragic end, you may get the lesson of life by which you yourself may make the atonement for your own sins and so much of the penalty of that of ancestors as seems to be your legacy.

The only sense in which Jesus is your Savior is that he showed you the way, and thus furnished the means by which you may atone for your own sins.

To get the most out of this principle, you must see that the LESSON TAUGHT, and NOT the TEACHER, is your savior; and not only this, you do not get the benefit of the lesson without you yourself make the atonement.

This does not necessarily mean to die for your principle, or for truth; but simply to unite yourself with the Father in the recognition of your own son-

ship. This seems to be the object of the whole teaching of Jesus.

In this atonement you no longer contemplate from afar the power and riches of that state of freedom which is the hoped-for salvation of the soul in bondage to sin; but as the word indicates, an at-one-ment takes place and you become identified with the Source of power and of all, than which nothing more can be done to realize salvation.

Complete salvation from sin, to be actualized in the soul, must fall nowhere short of a conviction of eternal or everlasting life. And this need not mean that one will not experience the change known as death, but it CAN mean a conviction that death is but a phenomenon of change which has its place in the grand evolutionary climb.

How better can you be given eternal life than to be made to understand that life is substantial, and therefore indestructible; and that the purpose of change is only toward better conditions: also to be convinced that the Author of your living is entirely friendly to your continued existence and welfare, and with sufficient power to insure these, though you may not be made aware of the hows, the whys or the wherefores of that continuous existence?

If you would be convinced that the object of the teachings of Jesus was finally to show the student that he himself must make the atonement, and by actually putting himself into the place acknowledged to be occupied by the Master, in order to make use, or get the benefit of the lesson taught, your attention is again called to one or two of his own statements.

After making a number of statements to establish his own position of sonship, such as, "I am that bread

of life," he says, "Whoso eateth my flesh and drinketh my blood, hath eternal life."

Here it is apparent that the intent is to show the student he must put himself absolutely into the place of the Son. How more emphatically could such a metamorphosis be simply described than by literally eating and drinking the substance of the one whose place he is to occupy?

In this statement, "And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son," there can be but one meaning, which is to represent yourself, in the asking, to be the Son. What is the name referred to as "my name?" It is given in the quotation as the "Son." Then in order to get anything in his name, must you not identify yourself as being the "Son?"

If a deposit be made in a bank in the name of Jones, must not the one who would draw the deposit convince the teller that he is Jones before he is permitted to withdraw the deposit?

Whatsoever thing you may desire is on deposit with the Father in the name of the Son; and instead of convincing the Father of your identity, who already knows it, all you have to do is to yourself know of your sonship, and ask in your own name as such; then the "I will do it" has not changed, except you have become the "I" and from that standpoint have done it. What have you done? Simply made the atonement—become strong through your union with the Source of power, whereas before you had been weak because of separation.

You will find many other statements in the Gospel intended to teach this principle of unity or atonement, and when you become convinced that this is the pur-

pose of the teaching, you may assist in making your atonement by thinking and saying of yourself whatever Jesus said of himself.

When he said, "I and my Father are one," if it were intended to raise his state of mind above the possible attainment of the human soul, it could only widen the gulf of separation; and when he said, "I am the way, the truth and the life: no man cometh unto the Father but by me," what could he mean except that no man can come unto the Father, but by himself being "the way, the truth and the life?"

The intent undoubtedly was to make it known that the human soul must raise its standard to the Christ consciousness; and to do this it is necessary to make the atonement by placing itself in the position occupied by the Christ.

Where he said, "I and my Father are one," you may say, "I and my Father are one." Follow his example by putting your own ego—I am—into the place of his, and from that position make the atonement he made.

Though you may not in the first stages of growth, truthfully say, "I am the Christ," as that state of mind represents the ultimate of all possible endeavor, you can at any time realize that the soul is always essentially all it can become; and in that sense you may say, "I am the son of God." Or, if that seem to be too strong you may modify the statement by saying, "I am a child of God." And instead of saying, "I and my Father are one," you may say, "I am always in the presence of, and united with the Father or Source of life."

The power which the individual may gain through a conscious union with the Father or source of life is described by Jesus as, "the Comforter, the Spirit of Truth, and the Holy Ghost."

You may notice that this power was not spoken of until near the time of parting with his disciples, and was a power to be received by them after his departure. These circumstances furnish the student with food for thought.

It is a well known fact of psychic law that the mind which decides to depend upon no one else, and nothing but its own inherent powers, suddenly develops strength. The principle involved is the same as that in atonement, or looking to the Father within.

The Disciples could not express the full measure of their possible powers as long as the Master Mind was present, and upon whom they might rely. They looked to Jesus to perform the difficult tasks. He, understanding how stronger they would be after his departure, described the power as a "spirit" that would come to them. You may notice he described the Holy Ghost as his own Spirit, which would return and be with them as a guide. He said, "I will not leave you comfortless: I will come to you."

It may be apparent that as long as Jesus was yet with the Disciples, they did not fully make the union with the Father; therefore were not complete in the Christ consciousness. But when their acknowledged Christ disappeared, they naturally turned more to the Father, or recognized more their own sonship. This—not the spirit of Jesus, but the impersonal Christ of their own sonship, endowed them with the increased volume of the impersonal Spirit of Truth.

When you look for your relation to this whole philosophy of life, and find the story of your childhood in the Garden of Eden account, the time of your education and general development in the law and prophecy period, do you now find in the Message that which corre-

sponds to a new awakening of the soul to its proper relation to its Father or Source? Corresponding to the birth of the Christ, do you find yourself "born again" in your conception of a reunion with the Infinite One?

Though in religious history this wonderful teaching of one-ness with God was given nearly two thousand years ago, to you, in your life, it comes now; or just at the point and time you find your union with God; or make the atonement. Just then you are "born again;" not of the "flesh," but of the "spirit."

To you, in this spiritual birth, that first miracle of Jesus—turning water into wine—has considerable significance as an object lesson illustrating the increase in the soul's power together with conditions under which it may or does show forth the results of the new birth.

The preparation of the soul for the new conception and birth must be one of cleansing from all lower tendencies, which are called evil or unclean. The most common means of cleansing is with water. Regarding the new birth, Jesus said to Nicodemus, "Except a man be born again he can not see the kingdom of God," and "Except a man be born of water and of the spirit, he can not enter into the kingdom of God." One statement is that a new birth is required to SEE the kingdom, while the next is, that to enter into the kingdom requires a birth of water and the spirit. This must mean a proper cleansing and spiritualizing of the soul before it can make the union properly.

In the uniting of the individual with the Parent Soul is not the operation that of a marriage? And in the cleansing in preparation for this union or marriage has not water been used in abundance? Now in the union there begins to come forth new power or spirit

symbolized by wine. Then at the wedding feast, naturally, the "beginning of miracles" is the turning of water into wine, and is the manifesting forth of the soul's glory in unusual power.

Though this first miracle of Jesus, as a symbol, is wonderfully applicable to the union of the individual soul with the Father Spirit, in which the water of preparation for the event has, by virtue of the union, been changed to the wine of spirit, the miracle as recorded has a literal aspect which is important to the student. The student, recognizing that every effect must be the lawful result of an act, sees the possibility of literally turning water into wine by an action of mind.

Recognizing all causation to be in mind, the student perceives that universal thought causes the growth of the grapevine and grape. In this production, chemical changes cause or attend the growth. Water, from earth and atmosphere with other ingredients finally become the juice of the grape; and this by further chemical action becomes wine.

Can man, if he understand the law, combine his thought forces so as to turn water into wine without following Nature's round-about course through the vine and grape? If so he may have found a solution of the mystery surrounding the performance of all so-called miracles.

THE TREE OF LIFE

Although two trees were described in the account of Adam and Eve's experiences in the garden of Eden, the character of the one "in the midst of the garden," designated as the "tree of life," seemed to have no important bearing upon the occurrences which made up these early experiences.

You will remember there is no evidence in the story that the tree of life was forbidden to the inhabitants of the garden until after they had partaken of the other—the forbidden tree. Even then it was not forbidden by command, but eating of the tree of the knowledge of good and evil necessitated their expulsion from the presence of the tree of life lest they should put forth their hand, take of it and live forever. It is stated they were driven from the garden and the way guarded that they might not return; and the only purpose given was to prevent their partaking of the tree of life.

As noted in a former chapter, in relating yourself to the events described in the history of the way of life of this branch of the human family, if your birth and early childhood correspond to the described garden episode, and your later experiences to the law and prophecy period, after being driven from the garden, can you find in the lesson taught in the Gospel a return through soul-development to that TREE “in the midst of the garden”—the tree of life, of which, if you put forth your hand and take, you may live forever?

Has it not been shown, and is it not plain, that the object of the whole teaching is finally that one may attain to a consciousness of eternal life? It, too, has been shown that the partaking of this tree consists in, first, a conception of the truth of man's essential divinity, which in the Message is called the foundation of the church, and from that on, making the union, or developing the consciousness up to a state of divine sonship: then in the final atonement or conscious union may be discerned the putting forth the hand, taking of the tree of life and living forever.

In the consciousness of one-ness with Infinity, do you perceive the distance you have moved your con-

scious abiding place? From your former consciousness of being body your first move was to that of mind. From that position were you better able to control your physical body and material environment? If so, now in the atonement with the Universal Mind can you perceive yourself to be of that highest quality of mind, or Holy Spirit; and in this consciousness can you associate yourself with the stupendous power that moves and controls the motions of worlds and planets as well as other things in nature; and in this association can you utter the spirit substance with such force that when the word is spoken it materializes as natural phenomena while you look? If so, you have reached the plane of the Christ Consciousness. This is where time and space, those barriers of limitation on lower planes, have disappeared—time in the “Now Forever,” and space in the “All Hereness” of Immanence and Omnipresence.

THE END