

HOW TO STAY WELL

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“On the Heights,” “The Pathway of Roses,”
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TO THE
AUTHOR

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HOW TO STAY WELL

Chapter I.

THE NEW WAY TO PERFECT HEALTH

Introduction.—There are many systems of healing, and their number is growing steadily, but there is no single system in existence as yet that is based on all the laws of life.

Disease comes from the violation of one or more of the laws of life, therefore, it can be cured only by bringing mind and body back again into harmony with those laws that have been violated; but if the system of healing employed ignores certain laws it is unable to bring mind and body back into harmony when those certain laws are violated.

Here we find the real cause of failure in all systems. A system that is only physical can produce cures when certain physical laws are violated, but it is powerless when the malady comes from the violation of moral or mental laws. A system that ignores all laws except a few mental laws may produce cures when it is those few mental laws that have been violated, but when the

trouble comes from the violation of other laws such a system can do nothing.

It is, therefore, simple to understand that a complete system of healing must not only recognize all the laws of life, but must embody exact scientific methods for correcting all the possible violations of those laws. Such a system must be both physical and metaphysical and must have the understanding of all the laws of life as its foundation. That such a system could cure everything is a foregone conclusion, and that it is possible to formulate such a system every thinker must admit.

There is so much knowledge in the world today on the subject of health that no one ought to be sick any more, but the fact that most people you meet are ailing in some way, proves that this knowledge is not bringing practical results. The cause is lack of system. Therefore, if we can formulate all of this knowledge into a complete working system, and we can, we shall have the privilege of rendering a great service indeed. We all agree that it is everybody's privilege to have perfect health, and when we study the subject carefully we must admit that it is possible for everybody to secure perfect health.

There are no incurable diseases. When we encounter ailments that do not respond to the cures we employ, the cause is simply this, that the

methods we employ do not reach the laws that have been violated. But there are methods that can reach those laws. For every ill there is a remedy, because every negative has its own positive, and there is no wrong that cannot be made right. If we have the power to violate a certain law, we have also the power to correct that violation; but we cannot correct the matter unless we understand the law that has been misapplied. Therefore, if our system of healing is to be complete it must be based upon the understanding of every law in human nature, metaphysical as well as physical.

To establish such a system one of the first essentials is to remove every form of prejudice and narrow-mindedness. That truth can come from all kinds of sources and through all grades of mentalities is a fact that we all ought to be familiar with in this age; and when we recognize this fact we will not confine our research to the limits of any one of the regular schools.

Millions of people have been sent to their graves because prejudice has refused to try something else; and thousands are still going the same way every year for the same reason; but there are many ways of doing things, and, since it is everybody's privilege to live a long life and enjoy health as long as he lives, no person should be left to suffer and die until every possible method of

relief has been tried. Those who are engaged in the healing of the sick are not dealing justly with the public unless they are prepared to employ and recommend everything that is known to have healing power; and they are not competent to decide as to what does not possess healing power unless they have made a personal test, or personally witnessed such a test.

We daily hear intelligent and well educated people declare that there is nothing in this or that particular system of thought; but upon what do they base their conclusions? Prejudice, or the habit of accepting mere public opinion as truth is usually the cause of such narrow views and in the meantime millions suffer and thousands die on account of those views. The fact is that the more we learn, the more convinced we become that there is something in everything, that every system has its virtues, and every belief its latent truth. To find this virtue in every system, and bring forth the hidden truth in every belief, and then arrange them all into a working system for everyday, practical use—this must be our purpose.

Life is too important to be cut short on account of prejudice, ignorance or narrow-mindedness; and the joy of living a large and full life is so great that no one should for a moment be deprived of its pleasure. The new age demands

completeness, the best of everything for everybody, the removing of all barriers, that all truth from all sources may minister to all minds. And when all minds will come together and work in such a spirit, the full emancipation of the race will be at hand, and the coming of a fairer day will no longer be a dream. But it is all possible, and what is possible will surely come to pass.

With this spirit in mind we shall proceed to outline what we consider to be a complete system of prevention and cure—a system that can bring health to everybody.

The Value of Health.—To do one's best in life, to fully enjoy life, to get everything of worth from life that life has to give, to fulfill the purpose of life and realize in the fullest measure any aim, ambition or ideal that one may have in view in life, perfect health is necessary.

Perfect health should be sought by everybody and sought with unceasing persistency, but it should not be sought simply because it insures the comfort and the well-being of the individual; it should be sought principally because it is an absolute necessity to the full use and right use of everything that has worth in human existence; and we are here to make the largest and best use of all that is in us.

To fail in health is to fail, in a measure, in everything; to continue in poor health is to con-

tinue in a condition where no faculty or power can give itself justice. To add to one's health is to make it possible to add to one's power, one's worth, one's usefulness and one's efficiency; and to gain perfect health is to gain possession of one of the most important factors in the making of human life all that nature demands it should be.

It is in perfect health alone that man can be true to himself, that he can be true to his work, that he can be true to the race. Perfect health, therefore, is not a mere matter of personal comfort, though that in itself is a great deal. We all have the right to personal comfort to the very highest degree; but perfect health is more, vastly more; it is a necessary element in all the workings of nature; it is an indispensable factor in the great universal plan.

The New View of Health.—We have recently discovered that it is natural to be well; that it is possible for everybody to be perfectly well, and that perfect health can be secured by all through methods that are not beyond the understanding or ability of anyone. In the past we looked upon sickness as inevitable; now we look upon every form of ailment as positively wrong. We do not criticise or condemn the man who is sick; we give him sympathy and practical help instead, as we have no right to condemn anybody; neverthe-

less we insist that he should know better, and we are making it our personal business to see that he does know better.

The new view demands that no one should be sick at all, that no one should be incapacitated for a moment, that no one should ever be compelled to suspend physical or mental activity on account of ill health; and even more than that, it demands that no one has a right to be sick. And the new view is not irrational; on the contrary, it is based upon the most substantial facts in modern science.

It is not possible to become sick unless one violates the laws of life, which include the physical, the mental, the moral, and the spiritual. But no one need violate any of these laws at the present time nor henceforth, as the key to the understanding of the right use of all natural law is now within the reach of everybody. The new view, therefore, demands perfect health of all; and demands it with the same right as it demands manhood, womanhood, morality, justice, liberty, truth.

The Purpose of This Study.—The chief purpose of this course of study is to present a complete and practical system of life, through which the new view of health may be realized; that is, a system that will enable anyone to get well and stay well no matter what his physical or mental

condition may be at the present time. This study will aim to present all the facts known in the science and art of attaining health; it will give due attention to all efficient methods of cure, with special attention to those that have proved themselves to be the best; and will aim to give instructions with regard to the use of those methods that all can readily and successfully apply. It will explain in the clearest and simplest manner possible the real cause of disease, and how every ailment known to man may be prevented as well as cured. And it will aim to carry out this broad and far-reaching purpose by turning the light of exact science upon the whole nature of man—his spiritual and mental nature as well as his physical nature. In brief, this course of study will aim to present sound, thorough and practical information concerning those principles, laws and methods that will, by whomsoever applied, lead to the very highest degree of health, strength and wholesomeness.

The Cause of Disease.—It is natural to be well; therefore, the presence of disease indicates that the human system is not in harmony with nature; and as it is not possible to get out of harmony with nature without violating one or more of nature's laws, we conclude that all disease must come from the violation of natural law; but to refrain from such violation and thereby avoid disease, it is

necessary to know, first, what constitutes natural law, and second, what to do to continue in harmony with natural law.

Complete information, however, on these important subjects has not been given in the past. A few of the physical laws of nature have been studied and carefully observed, but little or no attention has been paid to such other laws as might operate in conjunction with human activity. For this reason vast numbers have become sick without being able to arrive at the cause. Living in the belief that they are caring for themselves properly, they could see no reason why they should not remain well, but in caring for themselves they observed certain laws only, while others equally important were ignorantly and completely ignored.

To enable everybody to avoid all disease by living in harmony with all the laws of nature, we must understand the sphere of the natural, so as to include all activity that may transpire anywhere in the world in which we may act, think and live. In brief, we must study and observe mental and moral laws as well as physical laws, because they are all natural laws—laws that are so closely connected with the actions of man that he will either use them or misuse them, as the case may be, nearly every hour of his existence.

The following outline and division of the subject will therefore prove valuable in connection with this part of the study:

(1) *Violation of Physical Laws.*—We have heard much about physical exercise, but the truth is, that not one person in a thousand exercises his body properly. The majority pay no attention to the subject, and therefore most of their muscles do not receive sufficient exercise, and a large percentage of those who do give the matter attention, overdo it, so that in either case the proper exercise is barely secured. The same is true of breathing. Natural law demands a certain kind of breathing, but there are very few that comply with that demand. With regard to nourishment, we are face to face with the same condition. Foods that should not be taken are taken by the majority nearly every day, and there are very few people who do not eat too much. The other physical laws are misused more or less in the same way. It is readily seen, therefore, that causes of disease are produced in abundance almost daily in the physical life of the average person; but all those causes can be prevented both easily and completely.

(2) *Violation of Moral Laws.*—The lack of vital energy is one of the chief causes of the ills of man, and all immoral thoughts or actions tend to deplete the vital energy of the system. We have frequently been told that certain things are

wrong, but we have not been told why. Therefore, we have doubted the sinfulness of those particular actions. When we find, however, that such actions almost invariably drain the system of vital energy, thereby placing the system in a condition where all kinds of disease may get a foothold, we understand why they are wrong. Whenever we do anything that will decrease or lower the natural amount of vital energy, we violate some of the most important laws of nature, and at the same time we originate those causes that are responsible for more than one-third of the ills of the race.

(3) *Violation of Mental Laws.*—To be in harmony with nature, the mind should always be in a state of harmony with itself, and should always be wholesome in its actions and tendencies. To permit mental disorder in any form is therefore a violation of natural law, and it is a well-known fact that mental disorder is nearly always followed by physical disorder. The consequent physical disorder may in many instances be too slight to produce actual illness in the body, but it will in every case interfere more or less with the normal functions of the body. And if that particular disorder is continued, as it usually is, physical diseases will be the final result. To permit such mental states as worry, fear, anger, hatred, envy, gloom, depression, discouragement, dread, anxiety, grief, antagonism, revenge, excitability, and

all other mental states of a similar nature, is to violate natural law; and such violation always leads to physical and mental weakness, and frequently to actual disease. To fear disease, to think of disease, to expect disease or to suggest the possibility of disease to oneself or others, is likewise a violation of natural law; and such violation leads to ailment of some kind in the majority of cases. How the misuse of the mind and the entertaining of wrong states of mind may cause disease, is therefore simply understood, and it has been estimated by close observation, that most of the ills of the human race come originally from this cause; but, as is true of all other adverse causes, it can be prevented or removed completely.

Prevention and Cure.—Since all ills come from the violation of natural law, all that is necessary to remove an ailment is to restore the human system to perfect harmony with natural law; and for the same reason all that is necessary to prevent disease is to maintain the human system in continual harmony with natural law; but it is not possible to live in complete harmony with the laws of nature unless we understand them all. To be in harmony with physical law is not sufficient, neither is it sufficient to be in harmony with the mental or moral laws. To continue in perfect health we must be in harmony with all the natural

laws, and to restore health we must restore harmony in that particular part of the human system where disorder is found.

If the ailment comes from the violation of mental law, we may employ all the hygiene in the world and the best medical treatment to be secured without securing any results whatever. It is only when we restore harmony and order in the field of that particular mental law that results will be secured in that case. In every case we must know what law has been violated before we can effect a cure, and we must adopt that method that can restore the system to perfect harmony with the law that has been violated. This, however, necessitates a complete study of all those laws of nature that act in the life of man; that is, the moral and the mental as well as the physical.

To prevent disease we must know all those laws so that we may live in harmony with them all. To cure disease we must know all those laws so that we can find the law that is violated and restore order in the very place where order is required. But this need not mean an extensive or complicated study. Nature is simple. Anyone can understand nature. It is only necessary to study the whole of nature instead of fragments only, as we have done in the past; and we shall find that the whole of nature is far more interesting than the fragments, and much easier to understand.

Important Principles.—To secure the best results from the application of the many methods presented herewith, the following principles should be observed:

(1) *Live a Natural Life.*—The laws of nature, physical and mental, should be observed with the greatest of care in all things and under all circumstances. Gain as clear an understanding as possible of what it means to be natural; then make it a point to be as natural as present conditions will permit. Become fully familiar with those laws of nature that operate in body and in mind; then live, think and act at all times in harmony with those laws. Violate no natural law, neither in action nor in thought, but aim to apply more and more of the laws of nature in everything you think or do, and you are on the way to the living of a natural life.

(2) *Think Wholesome Thoughts.*—Train the mind to think and entertain only such thoughts as are conducive to health, harmony and well-being. Think of the good, the true and the perfect; think of the larger, the greater, and the better; think of the worthy, the strong and the superior; think of the pure, the beautiful and the ideal. Give attention to those things that build, that elevate, that make for a richer state of existence, and create only such thoughts as have a rising, growing and expanding tendency. Give health and whole-

ness to every thought, by thinking health into every thought. Use the power of thought to produce health and direct every mental action to add to the quality and the measure of health.

(3) *Believe Yourself Well.*—If you are perfectly well, continue to believe with all your mind and heart and soul that you always will be well. If you are not perfectly well, believe with the same absolute certainty that you are getting well; believe that the conditions you desire are being produced for you now; believe in the possibilities of your own power to produce any condition that you may desire, and make that belief as strong as the limitless strength of your own soul.

(4) *Feel Yourself Well.*—Aim to live and think constantly in the consciousness of health, and enter as far as possible into the deepest feeling of health; try to feel well at all times, and try to impress that feeling upon your deepest feelings. Permit every feeling of health to sink into a deeper feeling of health until you consciously realize that perfect health that forever abides in the purity, the wholeness, the strength and the divinity of your own soul. Know that perfect health is always within you, always existing in the depths of your real being; then try to feel this perfect health by training yourself to feel health at all times, and by permitting that feeling to enter at once those depths of life and consciousness

where perpetual health may always be found. What we feel we express, and what we become conscious of in our deeper life we gain possession of in our external life.

(5) *Imagine Yourself Well.*—The imaging faculty should constantly picture before the mind the perfect health that is desired. What we imagine we think, and as we think we become. See yourself well in your own imagination and claim the actual possession of what you have thus seen. Know that when you imagine yourself being in perfect health you cause all the powers of your system to produce perfect health. What you imagine becomes the pattern, and the mental workmen always build in the likeness of that pattern that stands out most clearly and most distinctly. Therefore, picture yourself well in your imagination and make that picture strong, positive, clear and distinct.

(6) *Be Morally Clean.*—Live a clean life both in thought and in action. A clean life means a strong life, and a strong life means health, vigor, endurance and power. Entertain only such states of mind as are clean, wholesome, and uplifting, and encourage only such actions of mind and body as are directly conducive to higher attainments and greater achievements. Be true to the best that you know, the best that you are and the highest that you aim to realize. Train your ambitions

to seek that richer life which is found by acting in harmony with purity, and that greater greatness that he alone can reach who has mastered those finer elements that exist in the world of virtue.

(7) *Maintain The Masterful Attitude.*—In all things and at all times be your own master, think your own thoughts, feel the way you want to feel and act the way you know you should act. Permit no condition in yourself or in your environment to influence your mind or determine your conduct. Know that you can control your own life your own body and your own mind; and be determined to exercise that control for the complete emancipation of every atom in your being. Master yourself for the attainment of better health, greater strength and a higher state of physical, mental and spiritual well-being. Know that you can then proceed with all the life and power that is in you, to do what you know you can do.

(8) *Have Faith in All Things.*—To have faith is to enter into conscious touch with the best that exists in that in which we have faith. We can have faith only in that which is worthy of faith; therefore, to have faith in all things is to live in mental contact with the worthy in all things; and when the mind comes in contact with greater work it invariably ascends, and to ascend is to gain freedom. We always become free from the lesser, or

that which we do not want, when we rise into the realization of the greater, or that which we do want. Have faith in your own power to produce and maintain perfect health and you place your mind in possession of that very power. That power is already within you. To have faith in that power is to enter into its very life and action and thereby gain, personally, the possession of it for actual use. Have faith in the perfect health that is in you, and have faith in faith; thus you enter into that health, and accordingly all will be well.

(9) *Depend Upon Higher Power.*—Recognize at all times the presence of higher power; know that you are surrounded with higher power; that you are filled with higher power, and that this power will work with you in everything you may wish to do. Whatever the condition of your mind or body, know that this higher power can restore all things. Depend upon that power, have faith in that power, enter into the spirit of that power, permit every atom in your being to become alive with the active presence of that power, and complete emancipation will be realized instantly.

(10) *Live On The Heights.*—All is well on the heights. Go up and live in the perpetual sunshine of truth, in that smile of God which has the power to change everything. Transcend the world of things and dwell constantly upon the

mountain tops of supreme spiritual existence. Learn to work with things and to master things, but live always above things. Ascend to the heights and you take mind and body out of weakness and limitations up into the freedom of greater strength and perfect health. You also refine the entire personality, thus making the personal man a more perfect instrument for the expression of the richer life and the greater powers of mind and soul. Live above conditions. Live in the real, the perfect, the true, the sublime. Live with the Infinite, in conscious unity with the Supreme and feel at all times that you are living, walking and working with God. There is immense power in such a realization—a power that can never fail whatever it may be that we wish to have done.

Important Facts.—Before entering upon the study of this vast subject it will be well to note certain important facts connected with this particular field—facts that clearly indicate the nature and possibilities of the new way to health, and that are admitted by all, even the most exact among scientists, in every line of research, who have given this unique subject their consideration. A few of these facts are as follows:

(1) A complete change of mind tends to produce a similar change among the vital conditions of the body, so that when the mental change is

uplifting and wholesome, all unhealthful conditions of the body will tend to disappear.

(2) All unhealthful states of mind nearly always produce physical disturbances, which, when deeply felt and prolonged, frequently result in actual ailments both functional and organic.

(3) The restoration of healthy states of mind tends to produce physical equilibrium and improved health, with added strength and vitality.

(4) The functions of the body are aided remarkably by a full and continued state of mental harmony. Most stomachs could digest almost anything if the mind was always in harmony, and the other organs of the body would greatly increase their strength and endurance in the same way.

(5) The fear of a certain disease has frequently produced it; even contagious diseases have been produced through the fear of contagion when that contagion did not exist in the vicinity.

(6) People who are absolutely fearless and who are absolutely certain that they will not catch it, may go where there is contagion and not get it, provided there is a full supply of vital energy in their systems at the time.

(7) The more faith you have in a medicine, in a physician or in a certain form of treatment, the better the results; while if the patient has no faith or confidence in a treatment, or in the one

who administers it, it is almost impossible to get satisfactory results.

(8) Emotions that are deep, strong and exhilarating tend to increase the activity and the energy of the vital organs, thereby promoting the functions of the system. Depressed emotions tend to decrease activity and energy, thereby preventing those organs from doing their work properly, and such a condition is frequently the beginning of disease.

(9) Depressing memories tend to decrease functional activity and physical energy, while pleasing memories and exalting or inspiring ideas have the opposite effect.

(10) The attitude of expectancy, if deep, strong and continued, tends to produce the very conditions expected. Those conditions are nearly always produced in the mind, and in most instances in the body, frequently to the fullest degree.

(11) A nervous, anxious, agitated state of mind will prevent digestion, while states of mental sunshine, good cheer, light-heartedness and pleasing anticipation will promote digestion.

(12) Mental states with deep feelings will affect the flow of the juices of the physical system. The flow of any juice, such as saliva, gastric juice, etc., can be increased or decreased at will by entertaining certain deeply-felt states of mind.

(13) A strong, continued desire for health and life will stimulate all the energies of the system, and usually to a sufficient degree to increase permanently the health and the vigor of the body.

(14) When a patient deeply and vitally believes that a certain agent has remedial powers, benefit will be derived from applying that agent, even though it may have no remedial virtue whatever.

(15) When a patient absolutely forgets, through some startling event or other cause, that he is ill, the ailment nearly always disappears for a time, and in many instances disappears permanently.

(16) When the mind lives in the exhilarating atmosphere of an inspiring ideal there is a decided increase in the quantity of mental energy and a marked improvement in the quality. And in nearly every instance, a similar increase and improvement in the physical energies follows.

(17) A new and uplifting mental atmosphere can take the body so completely out of old or diseased conditions as to cause those conditions to disappear completely. The entire physical system is thus taken up out of its usual state into a state that is new and wholesome, and all the elements of the body change to correspond.

(18) To secure something new and something most desirable to live for will renew the life of the

body, increase vital energy, stimulate the circulation, bring color to the face, health and charm to the personality and restored activity to the mind.

(19) When the mind enters a deep and perfect calm where it feels the interior serenity and fullness of life, and continues thus for several hours, disturbances of mind or body as well as threatening ailments will disappear.

(20) When you believe that a certain thing is harmful, you will be harmed by it mentally in every instance, and in many instances you will be harmed physically, especially in the nervous system.

(21) The action of the mind for or against any mode of treatment will assist or retard that treatment as the case may be.

(22) When a man works with a definite aim in view, his energy and working capacity will be maintained indefinitely, and hours of actual weariness will be few; but if he works with no aim in view, weariness and exhaustion will come frequently and his working capacity will be decreased from twenty-five to fifty per cent.

(23) A courageous and hopeful state of mind aids remarkably in the overcoming of disease, no matter what the treatment may be.

(24) In functional and nervous diseases, thoughts and ideas can be made direct remedies in every case. And in organic diseases those same

agencies can so assist nature as to insure complete recovery; that is, when nature is given a fair chance in all other respects as well.

(25) Nature is constantly at work to keep the well man perfectly well and to make the sick perfectly well. To give nature a fair chance to do this work right is frequently all that is necessary to restore health, but there is nothing in human life that can assist or interfere so much with nature in this respect as the attitude of the mind.

(26) Medicine, or any material substance can produce certain definite effects upon the chemical life of the body; therefore, those substances do have the power to change physical conditions, and accordingly promote cures, when those particular changes are needed for the welfare of the system; but that power is limited, and the change the medicine will produce will depend largely upon the state of the patient's mind at the time.

(27) The attitude of the patient's mind at the time the medicine is taken will modify the usual effect of that medicine. That attitude can and frequently does neutralize the expected effect of the medicine; and in many instances the effect desired by the medicine is produced wholly by the mind through expectation and faith.

(28) Certain kinds of music, stimulated emotions, promise of reward, a new purpose in life, an agreeable change of work, new opportunities,

the appearance of greater possibilities—all of these, and scores of similar factors or experiences, invariably increase the activity of the mind and the vital energies of the body.

(29) Through the direct and intelligent use of the mind any physical ailment may be prevented or permanently cured.

HOW TO STAY WELL

Chapter II.

THE METAPHYSICAL PROCESS OF CURE

There is a belief among many that mental and spiritual healing is produced by some extraordinary or mysterious power, a power that is very difficult to obtain if one does not naturally possess it; but when we understand the power that heals, or the process of cure, we shall find that it is like all other great things, very simple.

All healing is the result of mental change, and the various systems of cure that are being employed are simply different methods for producing the same thing—mental change. The mental change, however, must be towards higher and finer states of thought, or the cure will not follow. And here we find the reason why spiritual and metaphysical systems of thought are usually very successful whenever they attempt the art of healing. The same is true of the various systems of optimistic suggestion. Any suggestion that can produce an elevating change of mind will produce a cure whenever such a change is made, and this

is true even though the system of suggestion employed may not be exactly scientific nor possess a complete understanding of the truth.

The beneficial results that come from going away for your health are produced through the same law—mental change. New scenes, new associations, new experiences, etc., produce new impressions upon the mind, and these, if deeply enjoyed, will change the mind. When one expects to regain his health by going away, the results are usually better, because the change of mind produced will have health in view, and whatever the mind has in view it always tends to produce.

Our thoughts are created in the likeness of those ideas that are uppermost in consciousness; therefore, if health is the predominating purpose, the conditions of health will naturally be instilled into every thought. In some instances, however, a change of scenes does not produce a change of mind, the reason being that the person either lacks impressibility or the new scenes lack impressiveness.

The physician who sends his patients away for their health is simply giving them metaphysical treatment without the name. The real object is to get the patient away from his present state of mind, and anything that will accomplish this can produce a cure; but it is possible to get away from

your present state of mind without taking a journey to some other country, and it is usually more convenient. Until recently people have depended upon a change of environment to produce a change of mind, but we are now learning to change our minds in any way that we like, regardless of the environments in which we may be placed. We are beginning to become masters over ourselves, and we are learning to so live that external conditions will not control us any more. We have discovered that we can change our own minds whenever we like, and in any way that we like; also that mental changes produce physical changes, and that we may be completely transformed through the renewal of our minds.

The secret of all healing and all changes in body, mind or personality is thus revealed, and instead of being a mysterious power, is simplicity itself. It is not something far beyond our reach, but a power that we are using more or less daily—simply the power to change the mind.

Since any change in the human system can be produced through the proper mental change, our leading purpose in this connection will consequently be to find the best methods for producing such changes, and we shall not have to search far nor wide to find the methods desired. The first principle to learn is, that every mental change must be subconscious; that is, the change must be

a change of the heart or no change in life will follow. The thought of the heart is the thought created in the subconscious, and as the subconscious thought is the only thought that produces effects in the system, we understand readily why the change must be subconscious. Every idea or belief that is impressed upon the mind in deep feeling will enter the subconscious. Therefore, every effort to change the mind should be made in deep feeling. The fact that feeling plays such an important part in this respect, proves why impressionable minds respond the most readily to those systems of healing that are based on mental change. It also explains why emotional and religious systems are so very successful in healing whenever they attempt this fine art. Emotional methods, however, do not always produce permanent results, while those results that come from deep metaphysical systems are nearly always permanent.

The best system of healing would consequently be a system wherein feeling and intellect were combined, where the emotional was employed to give speedy mental change, and the metaphysical employed to establish those changes permanently.

To produce mental change, three different factors may be employed; first, new impressions from without; second, new ideas formed through the usual intellectual process; and third, new

states of consciousness. Those impressions that come from without will at times produce decided changes in the subconscious mind, though as a rule they simply divert attention so that you will not think about your ills. This is important, however, because so long as you think deeply about your ailments you impress them more deeply upon the system and make matters worse. But when you stop thinking about the trouble, nature will have a chance to restore harmony and health without being interfered with.

When attempting to produce new ideas through your own independent thinking, it is well to remember that the most wholesome ideas are always those gained from thinking about the real, the absolute and the perfect; in other words, metaphysical thinking is the most wholesome, provided it is truly metaphysical and not speculative; and all metaphysical thinking will be true and wholesome that is based upon man's highest understanding of the ideal.

To produce a change in consciousness, various methods may be employed. Anything that touches the inner life, such as good music, words of inspiration, higher mental experiences, growth and ascension in soul life and similar mental attitudes, will produce new states of consciousness. If the attention of the mind is centered upon health, while the change of consciousness is tak-

ing place, the mental change that follows will always have a tendency to produce better health. A change in consciousness is always the most decided change and should therefore be sought in preference to any of the others. And the reason is because such a change affects directly the real life and action of the mental forces; and these in turn affect the chemical life of the physical system.

A chemical change in the system is always required before health can be restored, and it is upon this principle that medicines aim to work; but it has been thoroughly demonstrated that the subconscious forces of the mind can produce chemical changes in the body with far greater rapidity and certainty than any drug taken into the system. And what is important, subconscious changes will be correct changes, while too often medicines produce the wrong chemical change, thus making matters worse. In many instances medicines produce no chemical change in the system whatever, and there is no cure unless the patient has sufficient faith in the medicine; in that case the change is produced by faith, and it is well to remember in this connection that faith can produce any change in the system that is possible under natural law.

Of all states of the mind, that state usually described as faith is the deepest, the largest, the

most penetrating and the most powerful. Since mental change is the real secret of healing, and since this change must be towards the higher, the finer and the interior nature of life, the greatest results in healing would naturally come from that mental process that always moves towards the ideal; and that is faith. Faith is that state of mind that always goes up into the higher and more perfect; in fact, it is not faith unless there is mental ascension into or towards the absolute. Faith is a normal, upward mental change, and there is no upward mental change possible without faith, because every mental process that will have the power to produce an upward change must be inspired by faith. For this reason faith can never fail, because faith is an upward mental change, and every upward mental change will unfailingly produce a change for the better in the body. When we have faith in anything we elevate the mind. No matter what it is we have faith in, the mere matter of having faith will elevate the mind. The elevating of the mind causes the renewal of the mind, and when we renew our minds we always change things for the better.

Every subconscious action of the mind is a cause; and when the mind is taken up into a new and more perfect state, all these causes will become better and more powerful because they will

accordingly produce greater and better effects. When the mind is taken up the entire system is taken up and is taken out into the freedom of the more perfect. The same process tends to produce right mental states, and such mental states are always conducive to good health.

All wholesome impressions formed upon the subconscious will produce wholesome effects upon the system. And all ascending, enlarging and perfecting states of mind, if deeply felt, produce wholesome impressions upon the subconscious. This proves that faith can never fail, because faith is always ascending, always enlarging, always perfecting, and is always deeply felt. "As your faith is, so shall it be unto you," is a strong statement, but we know it to be absolutely true when we discover what faith really is, and what it has the power to do.

Faith invariably awakens the powers of the inner life, and those powers are higher and stronger than the ones that act in the external personality. Those powers, therefore, can accomplish more, and, what is well to remember, they can accomplish anything because they are unlimited. Failure, however, becomes impossible when unlimited powers are at hand, so, therefore, we realize again that faith can never fail.

It has been stated that the ascending change of mind is the secret of all healing, regardless of

what the treatment might be, and as there are many ways to bring about such mental changes, our object must naturally be to find the best way; and we find the best way in faith. How to secure faith and how to employ faith will, therefore, become great questions in this study.

Faith comes from having faith in all things and at all times. There is nothing that develops so rapidly with use as faith, and the reason is because the attitude of faith is towards the larger, the higher and the superior at all times. To have faith and to exercise faith is to press on directly to greater things. It is therefore self-accumulative and self-developing, and demonstrates most positively the truth of the statement that to him that hath shall be given.

"I have faith," and "I have faith in faith," are statements that should be employed constantly, and the meaning of those statements should always be deeply felt. Whenever you think of faith or try to exercise faith turn your mind upon the great within, the boundless, and try to feel your consciousness entering into the seeming void with the assurance that it is all solid rock. If your faith has become well developed you will know through your own interior perceptions that whatever realm your consciousness may penetrate, it is only the real and the substantial that will be found. You then realize that you can go out any-

where in the vast mental world and always be on solid ground.

In the application of the laws of mental and spiritual healing the value of such a realization is simply unbounded, because those systems of healing depend very largely upon realizing the reality of the real. When disease is present the system is in confusion; therefore, if the mind can change into harmony by entering into the understanding of that which is ever real, right, perfect and absolutely good, the regaining of health must positively follow. While in the consciousness of absolute harmony we can know neither confusion nor disturbance of any kind, and we can not be in a condition of ill health while we are in a state where all is well. The great secret of healing, therefore, is to change the mind from a state of confusion, disorder and false action into a state where the absolutely good is realized to be real, omnipresent and eternal. It is leaving the storm-tossed billows of perverted life and landing safely upon the solid rock of absolute truth. And here we should remember that it matters not where you may be upon this angry sea, faith will guide you safely, surely and speedily to the harbor of perfect peace.

To depend absolutely upon faith is of the highest importance, because faith can not fail. We may fail, but faith never; and the reason why we

fail is because we do not take advantage of the highest wisdom, the superior insight and those mightier powers that may be given to us through faith. In this connection we should fully realize that faith is not blind belief; belief may be blind, but faith sees everything. Faith is constantly ascending into more and more light, because faith is the mind growing into the light. When you say that you take things on faith, you really mean that a superior insight has informed you that those things should be taken, and that it will be very profitable in some way for you to do so. When you are trying to help yourself or others, this taking of things on faith will prove to be the one perfect path to remarkable results.

Faith declares that all things are possible, and after making this statement faith proceeds to awaken those greater powers in your larger and higher life through which the mind may gain the capacity to do the very things that faith declared could be done. Faith knows that in the great within there is health in abundance; that the real man is always well and that there is sufficient power at hand to bring this perfect health into positive and tangible evidence in every part of the physical system. Faith not only knows this, but acts according to its convictions.

The result is, that what we took on faith we received through faith, and we found it to be very

substantial, profoundly real and absolutely good. What we receive through faith is always good, because faith is the continuous ascension of the mind into the absolutely good. Faith may also be defined as the mind's ascension into absolute truth; therefore, the more faith we have the more of truth we shall understand; and it is the understanding of truth that brings complete emancipation.

HOW TO STAY WELL

Chapter III.

THE CURATIVE POWER OF THOUGHT

To make practical application of these principles in the cure of human ills, it is the metaphysical process that must be employed, and the reason why will be evident when we consider the true meaning of metaphysics.

When the term metaphysics is employed, however, in connection with modern thought or any feature of this study, we do not refer to those vague speculations about mind that class the elements of mind as parts of the unknowable; nor do we refer solely to certain mental forces or qualities that have no direct connection with practical, every day life. Modern metaphysics, in its largest sense, includes the entire field of mind and consciousness, and deals with the scientific study and practical application of all the forces, elements, powers, states, qualities and attributes that may exist in the great mental domain.

The metaphysical world, broadly speaking, includes the mental world, the moral world, the

spiritual world, and all the worlds of consciousness; and metaphysics, as applied in this connection, constitutes the art of applying any force or element embraced in the metaphysical world for the purpose of preventing or removing human ills, be they mental, physical or moral. Metaphysics in its modern interpretation signifies the scientific use of the highest powers of the mind to the needs of practical life, and among these higher powers, the power of thought occupies the most prominent position.

The principle that underlies the power of thought, which is the psychological principle, becomes therefore the fundamental principle in the science and art of healing; and although a number of mental, moral and spiritual forces may be called into action in this mode of healing, still all those forces must express themselves through the power of thought.

The great central action in the metaphysical world is mind in action. How the mind acts determines how other metaphysical forces are to act; and the manner in which the mind is harmonized with those functions, determines how powerful and efficient the action of the mind is to be. The secret, therefore, of the metaphysical process of cure is, first, to place in action such powers of thought as naturally produce health; and second, to increase those powers by combin-

ing all other metaphysical forces and elements with the healing power of thought. Any method of healing that does not give first place to the power of thought is not based upon the fundamental principle of metaphysics, nor is such a method in perfect harmony with the laws of nature, because nature has given the greatest power in human life to the power of thought. On the other hand, any system of cure that depends directly on the power of thought, but does not combine with that power every other force and element in the human domain, is likewise incomplete and out of harmony with natural law. To formulate a perfect system of prevention and cure, a system that would apply harmoniously, conjunctively and effectively, all the health producing elements in human life, the power of thought should be made the direct channel of application.

Everything from the metaphysical side that could increase the power of thought should be employed in conjunction with that power, and everything from the physical side that would make the body more responsive to the curative power of the finer elements of mind and soul should be employed in perfect harmony with the metaphysical process. Such a system, therefore, would not only invite but demand hygienic living, wholesome diet, pure air; reasonable physical ex-

ercise, temperate habits, natural remedies, good nursing, and even non-poisonous medicines and common sense surgery, when these would tend to place the body in the most receptive state possible for the curative power of thought.

These external methods, however, should not be looked upon as the powers that heal. The power of thought should occupy that position, not only in the mind of the patient and the physician, but also in the minds of all those who are in any way interested in the case. We should always think of the power of thought as the one principal healing power. We should always give this power the best possible conditions, both physical and metaphysical, through which to work. The power of thought is mighty, but that is no reason why we should place physical obstacles in its way in the form of unhygienic living, impure air, unwholesome food, intemperate habits and the like; nor is there any reason why we should not remove physical obstructions with physical means when this can be done safely and effectively. To depend wholly on external means, however, is to decrease the power of thought, and in consequence to lessen the power of nature to restore normal conditions; but so long as the power of thought is given the first place in every stage of the curative process, it will increase its efficiency, even though many external methods be employed at the same time.

The principle is to depend upon the power of thought, and make that power as strong and effective as possible; but while this power is being applied, any external method that can make the body more responsive to thought, or that can assist the natural healing process, is not only permissible but demanded. There is no warfare between the physical and the metaphysical. The two are not antagonistic. On the contrary, they are necessary to each other, but the physical is the servant and the metaphysical the master. Therefore, in a complete therapeutic system the metaphysical should be looked upon as the physician, while the physical should be expected to assist in every manner possible.

To place the metaphysical first is to act in perfect harmony with nature, because every action in the body originates in the mind, and every function in the body is governed by the mind. The voluntary actions of the body are produced by the conscious side of the mind, and the involuntary actions are produced by the subconscious. Even what is called the efforts of nature to restore normal conditions, is a process that is governed completely by the subconscious side of the mind. It is the subconscious that directs the vital force of the system in healing the wound or in replacing healthy tissue where disease has been conquered. It is the subconscious that restores

flesh to the emaciated body when the fever has been removed, and it is the subconscious that gradually restores energy, strength and vigor during the period of convalescence. It is the subconscious that governs all those processes in the human system that we speak of as nature, and as the subconscious can be assisted, modified, changed or governed by the power of conscious thought, we realize what a power there is in the power of thought when intelligently employed. Every dormant force found in the body responds to the subconscious mind; and the subconscious mind responds to the power of thought. Therefore, the power of thought is necessarily the great central power, both in the physical and the metaphysical domains of man; and for this reason it becomes the most important factor in that system of healing that aims to be true to nature, true to the laws of life and true to the entire being of man.

To exercise the power of thought in the cure of any disease, physical, mental or moral, the first essential is to train the entire system to depend absolutely upon the power of thought for health, wholeness and strength. This step will not only increase the health producing powers of thought, but will also make every part of the body more responsive to the curative forces of mind and soul.

When the body responds readily to those finer forces, any threatening ill can be nipped in the bud almost instantaneously by simply using the power of thought according to the laws of applied metaphysics. To train the physical system to depend upon higher power for perfect health and respond to that power whenever there is a desire to produce health or increase the life of health, constant attention should be given to that interior or higher relationship that exists between the physical and the metaphysical. We should think a great deal about how the mind affects the body and how mental action both originates and governs physical action. We should realize the fact that mental states have a tendency to work themselves out into physical conditions, and that any positive mental state can remove a corresponding opposite physical condition. We should also realize that all the vital forces of the human system, even the chemical forces, not only can be affected, but constantly are being affected, modified and changed by the force of thought, mind and soul.

The first step in the regaining of health through the metaphysical process, is not to learn how to exercise some new mental power, but to learn how to make common, every-day thinking wholesome. In fact, so closely is the mind related to the body that if every-day thinking was

wholesome, and always wholesome, the body would enjoy perfect health all through life.

The power of thought may be employed either for or against the welfare of the human system, and which it is to be, depends upon whether the thinking is wholesome or not. To discriminate between thinking that is wholesome and that which is not, a clear understanding of general metaphysics becomes necessary, though the line that separates the two modes of thought may be readily found by anyone. Wholesome thinking is the result of any mental action that is constructive in its tendency, and that has the ideal in view, while any mental action that is not naturally constructive and that moves away from the ideal is always unwholesome and detrimental. When the actions of the mind move towards the ideal, everything in the human system has a tendency to move out of present conditions, and the natural way to freedom is out of the lesser and the adverse out into the larger, the better and the ideal. To train the action of the mind to move towards the ideal, the first essential is to impress the ideal upon every mental state and every element of consciousness. The ideal of anything is that something that contains the very thing that is wanted. Therefore, to move towards the ideal is to enter into that which is wanted. To move towards the ideal is to make real the ideal; to move

towards the light is to gain more and more light, and the mind does move towards, and into, that which is constantly being impressed upon thought and consciousness. To impress the ideal upon the mind the existence of the ideal should be constantly in the mind; that is, think and affirm that you have in the ideal what you want in the real. You thus incorporate the ideal in every form. You make all your thinking ideal; and ideal thinking is wholesome thinking. Such thinking will produce perfect mental health, and when the mind is perfectly well the body will also be perfectly well.

Think with depth and feeling that you are well, and you give your thought the power to make you well. Every thought you think has an interior power. This interior power is exactly like the thought itself as to nature and quality, and it will express that nature and quality in the body. This is one of the supreme facts in metaphysics. What you give to your thought you give to your body, and what you think into your thought you work into your body. When you always think that you are well, you think health into every thought, and the interior power of every thought will express health in the body. There can, therefore, be no disease in your body while all your thinking is giving health to your body, because the entire system will be so thoroughly

filled with the life and the power of health that no adverse condition can possibly gain a foothold.

The average mind, however, is not in the habit of thinking health, and a large portion of the thought produced in the average mind is not wholesome, the reason being that no systematic effort has been made to apply the mind directly in promoting the welfare of the human system; but through the affirmation of the ideal, wholesome thinking will become a habit, and the power of every thought will promote the realization of the ideal.

The statement "I am well" should be used constantly in the deepest and most sincere attitude of realization in order to secure a basis for healthful thinking. To this statement should be added as many constructive statements as may be necessary to express the true, the perfect and the ideal in every part of human life. The principle is, to think constantly that you are well and never permit yourself to think anything to the contrary. You will thus give the power of thought the power to produce health, and such thought will permeate every part of your body with the very life of health. By giving expression to the idea of health in every mental state, and in every action of consciousness and feeling, you add health producing power to the power of thought. Your wholesome thinking is strengthened from every

source, and everything you do will tend to make your system more and more wholesome. To add health producing power to the power of thought, such mental states as anger, worry, depression and doubt, should be removed, and such states as faith, love, peace, joy and harmony established in their places. Eliminate all negative thinking; that is, never think of that which is adverse, or that which you do not wish to become a part of your life. Think of only those greater and better things that you want, and continue in the positive faith that you will get them. Live on the sunny side; count everything joy; believe most thoroughly that all things are working for greater and greater good for you, and be determined to prove it in greater and greater measure.

HOW TO STAY WELL.

Chapter IV.

THE INNER FORCE OF THOUGHT

There are certain forms of mental action that exercise a direct power upon the human personality, while there are other forms of mental action that do not exercise that power. How to tell the difference between the two is a great problem, and a most important problem, because to find the solution is to find the real secret of practical results in the metaphysical field. Those who have tried to secure results through the application of right thinking have found that at times results came almost instantaneously, while at other times it seemed almost impossible to accomplish anything, even though the same methods were employed to the letter. Then there are many who never secure any results whatever, though they apply the same principle, as those who are exceptionally successful, and the reason why seems a mystery.

The mystery disappears, however, when we learn that thought does not become power unless

the inner force of thought is brought into action. Two persons may with the same enthusiasm and perseverance affirm "I am well"; one finds no change, while the other begins to mend at once, and is soon restored to perfect health. The same idea and the same method was employed in each case, but only in the one did thought become power. In like manner two persons of equal intelligence may live according to the same system of metaphysics or idealism. The one gains ground every day, while the other finds conditions no better than he did while employing his previous helter-skelter modes of thought. It is evident, therefore, that it is not the thought itself that produces results, but some power that is back of or within thought.

There is no inner force in all mental action. This force is hidden, so to speak, in every thought, but it is not aroused in every thought. When it is aroused the thought becomes alive with power and produces results according to its nature. When you think of health, and arouse the inner force of every thought, you will give every thought the power to produce health. In consequence those thoughts will produce health in your system just as surely as fire produces warmth. When you think of peace and feel the action of this same inner force, the very thought you think will become a power for peace. You can in this

manner restore perfect peace and harmony to your system in a few seconds, no matter how agitated or disturbed you may be.

The inner force of the thought, when awakened, will express and produce the exact nature of the thought; and therefore, whatever you may wish your thought to produce, if you think the right thought and *think living thought*, the results will come as expected. To think the right thought is simple; all that is necessary for general purposes is to affirm that you are what you wish to realize and express through body, mind and personality, and to form in the mind as clear a mental picture as possible of those conditions you desire to produce in yourself. If you wish to produce health affirm mentally, "I am well", "I am strong", "I am strong and well", "I am perfectly whole and sound through and through", "Absolute health fills and thrills every atom in my being", and statements of a similar nature. Think these thoughts over and over again with deep conviction until your mind is actually full of them; and at the same time picture mentally the condition of health in every part of your system.

The other essential is to think living thought; and here is the problem, the chief stumbling block of those who have failed to secure the desired results through the metaphysical process. No matter how much you may affirm this state-

ment or that, or how well you may picture certain conditions in your mind, you will have no results unless your thought is alive. Your thought will have no power to produce the desired effect in your body unless you awaken the inner force of that thought.

There are some minds that are naturally conscious of this inner force, or what may be called the finer force, the spirit or the soul of thought, and, therefore, they take naturally to metaphysics and idealism, securing good results from the beginning. Others, however, have to acquire this finer consciousness before there is any power in their thought; but this is not difficult. Those who have secured results may think that their understanding of the principles of right thought is so much better than that of those who fail, but this is not necessarily true. Many of those who succeed in metaphysics have very little understanding of the principles involved, while not a few of those who understand metaphysics as perfectly as they do mathematics, secure no results, the reason being that the former naturally express this inner force through every thought, while the latter do not.

The understanding of the metaphysical principle is necessary to the best results. No one can accomplish very much without this understanding, but the awakening of the inner force of

thought is just as important. Therefore, every person, no matter how well he has succeeded thus far, should learn more fully how to awaken and direct that inner force that is latent in all human thought.

We may depend upon natural endowments up to a certain point, but to go further we must take conscious control of our powers, and develop them as required for the greater purpose in view. What we use consciously, intelligently, and according to known law, always produces far greater results than what we use naturally while in ignorance of the law. Those who depend upon their own determined efforts instead of upon the gifts of nature always climb the highest in the scale. The same is true in the field of practical metaphysics.

To awaken the inner force of thought, give spirit to all your thought; that is, give depth of life and feeling to your thought, and give what may be termed the action of soul to every mental action. This force is not forceful and is not purely mental, but contains an element that is much finer and stronger than the usual energies of mind. In fact, this inner force has tremendous power when deeply realized and properly concentrated. When fully awakened there is no disease in the body that this force cannot remove,

and there is no adverse condition anywhere in the human system that it cannot make right.

When failures occur through the use of the metaphysical process the cause may be found in the fact that this inner force is not alive in the thoughts we think; and without the living action of this inner force the mind has practically no power over the body; but when this inner force is alive in every mental action, the power of the mind over the body becomes extraordinary.

This force is entirely distinct from intellectual action or ordinary feeling or will. It is a force by itself and fills every thought, as we would say the soul fills the body. To awaken this force, or rather place it in action in every thought, deep conscious feeling is necessary; and a deep, strong, positive will is required to direct it. But both feeling and will must be trained to sound the depths of the human system, as mere superficial action, however earnest or determined, will not avail. The object must be to train consciousness to actually grasp this finer element in thought, and as consciousness goes deeper and deeper into the interior world of thought, this finer force comes forth with more and more power until every thought you think is a power. Then use wisdom in your thinking and the results that you will henceforth secure will be remarkable indeed.

When every thought you think has the power to produce a definite effect upon your body, your character or your mentality, you can afford to think only thoughts that are wholesome and true, and accordingly will find it necessary to adopt a complete system of scientific and constructive thinking for every-day use.

Aim to live, not on the surface of your mind, but in the very spirit of your mind. Do not think mechanically, but with feeling, spirit and soul; and whenever you proceed to use the power of thought in producing definite results in your system, such as health, life, harmony, peace and purity, enter into the finer, deeper, stronger life of your thought. Try to feel the inner force of thought when you think. You will soon succeed in doing this almost at any time; and when you do your thought will become actual power.

When this inner force is given action and made alive in every thought, the complete mastery of every physical condition becomes possible. You can then remove any adverse conditions from your system at once because you have liberated that force of thought that is so deep that it undermines everything that is not in harmony with the true order of natural law. This finer force, when placed in action in your system, will remove the wrong, consume it as with fire, and will give life

and power to every function and faculty you may possess.

When your thinking is right, the inner force of your thought will give you the power to do whatever you think of doing. Therefore, when you adopt a complete system of scientific and constructive thinking and awaken the inner force of your thought, your life will be in your own hands and you will have the power to produce and build up any desirable condition of body, mind or personality that you may desire.

Special Rules.

To apply the principles and methods of this work, in the most successful manner, to the attainment of health, the following rules should be observed as closely as possible.

1. Continue in a calm, harmonious, well-poised frame of mind at all times and under all circumstances, and know that such a frame of mind will cause your system to increase its vital energy, and to retain all that energy.

2. Be determined to secure and maintain perfect health. Concentrate your whole attention upon the realization of perfect health, and firmly believe that you will gain ground steadily.

3. Train yourself to feel that there is life, health and wholeness in abundance in every atom of your system, and make this feeling so deep and

so realistic that you can actually feel that life and health coming forth into every part of your body.

4. Learn to think health. Give every thought the idea of health, and impress your most perfect conception of health upon every thought or mental state that you entertain. Think of yourself constantly as perfectly well. Think of yourself as strong, and think of yourself as gaining in health and strength constantly.

5. See yourself well in your own imagination. Whenever you think of yourself, see yourself with the mind's eye as being perfectly well and strong. Make that ideal picture of yourself as plain and distinct as you can, and dwell upon it with expectant joy many times every day.

6. Whenever you are reminded of pain, illness or disorder, turn your attention positively upon the highest and best thought of health, life and harmony that you can form in your mind. Give deep and sincere feeling to this effort, and know that the moment you produce a change for the better in your mind you will realize a change for the better in your body.

7. Continue in a happy frame of mind. Be always cheerful, and feel it with your whole heart. Live on the sunny side of your life. Think of the bright side of everything. Look for the bright side of everything, and expect to find

more and more of this brighter side every day. Train your heart to sing and your soul to rejoice at all times, and know that the more real happiness you feel the more health and vigor you will have in mind, body and personality.

8. Live in the upper story of the mind. Realize that you are above mind and body, that you have full control of mind and body, and that you express your whole life and power through every part of mind and body. Think of yourself as living in an upper, finer atmosphere of thought and life, where freedom is complete, where power is unbounded, and where all is always well.

9. Look for health, life and strength in everybody. When you see illness anywhere, think the more deeply of the perfect health that is in the real life of everybody, and expect that perfect health to express itself in an ever-increasing measure. Make it a practice to take note of and to emphasize the good and the wholesome that you find in everybody you meet, and do not hesitate to speak of these better things at every available opportunity.

10. Live mentally in a wholesome atmosphere. Keep your mind in peace and order, absolutely free from strife or discord of any kind. Fill your mind completely with thoughts of the good, the true, the strong, the perfect, the beautiful and the ideal; and take great delight in dwelling upon

those thoughts as frequently as you can find the time.

11. Believe thoroughly in the methods you employ to get health and strength. Know within yourself that those methods can produce the results you desire. Have unbounded faith in yourself, in the thoughts of health you think, and in everything that you can do to produce health. Have unbounded faith in the good that is in you, and all about you, and in that higher power in which you live, and move, and have your being.

12. When things do not seem to change for the better as you should wish, know that the wrong shall surely pass away, while the good shall increase perpetually. Then set your will to your purpose. Know that you can turn the tide in your favor. Be strong and persistent. Proceed to apply everything of worth that you know. Make the best use of everything of worth that is in you. Think, act and work in that sublime realization that makes you feel that you are filled and surrounded with the unbounded power of the Infinite; and proceed in the consciousness of the great truth that all things are possible to him who lives and works in such a power.

HOW TO STAY WELL

Chapter V.

RENEW YOUR MIND AND BE WELL

That the mind exercises great power over the body, that every mental state is a cause, producing its corresponding effect upon the moral, the mental and the physical conditions of the individual, and that every thought is a force that can change, transform, or at least modify almost anything in the human system—these are facts that are no longer disputed. The metaphysical side of man is now receiving its due share of attention, and the facts just stated are therefore being firmly established among all who discern them. Knowing the fact, therefore, that mind and thought have such great power over the human system, and that the whole of life depends for its qualities and conditions upon the nature of one's thought, we find ourselves face to face with a principle of stupendous proportions; and we cannot proceed very far in our study of this principle before we discover that a change of thought means a change of practically every-

thing, and therefore we realize that to make the proper change of thought is so important that nothing in life could be more important.

Metaphysical students in general understand that the renewal of mind means a renewal of everything in life; but to change the thought at will, and to bring about those mental changes that we desire, is an art that the majority have not mastered, the reason being that it is much easier to believe than to act; though it is a fact that we should remember well in this connection that every possibility can be worked out and made actual in the life of anyone. When we consider the subject of mental change and the renewal of mind, we find that there are two ways through which this may be brought about. We may change our thought through impressions received from without, or through perceptions developed from within. We may renew the mind by living among new scenes and environments, or we may bring about the same result by directing our mind to live in a new field of consciousness; though we shall find that where thousands change their thoughts by the former plan, only a few do so by the latter.

That we can change and renew mind without changing external environments is a fact that is well known, but it has never been looked upon as of real importance. We shall soon learn,

however, that it is of the greatest importance; and we shall also find that no one can attain complete emancipation, or realize steady growth of mind and soul until he can change his thought from within according to his desires. Physicians send their patients away because they know a change will do them good; but what does the change consist of, and why does it prove beneficial? Simply this: that different people are met, strange houses and landscapes constantly appear, and what is heard or seen differs more or less from what was experienced in the former locality. The new place has no magical power of healing, it does not give the system any new elements, and has no special virtue along any line. With a few exceptions, one place is usually as good as another. We find in each place the same earth, the same atmosphere, and the same natural forces. A few slight modifications may exist, but where there are some conditions superior in the new place, there are other conditions that are inferior.

When we go to some new place to secure a change, we find many of the people in that new place planning to go elsewhere, that they may have a change; consequently it is not the place that is beneficial, but the change; and the change is beneficial because you get new impressions upon your mind. You get something different

to think about, and your thought is more or less renewed. A change of thought, according to well-known metaphysical laws, produces a change in the system. Old and burdensome conditions pass away through the coming of the new, and you feel a relief. That is why the change is beneficial.

To go away for your health is to take a course of metaphysical treatment from the visible forms of nature, and the results will depend very much upon how favorable an impression those forms make upon your mind. What you see, hear or experience is different, and produces different impressions upon your mind. From these different impressions come different thoughts, different emotions, and different mental states. There is a change of mind and thought, which is invariably followed by a change in the physical system.

We all know that new thought produces new life, and that new impressions upon mind produce new thought. These new impressions may not all be wholesome, but they are always different, and the old is thereby modified to some extent. Should you go away and not be well impressed with the new scenes, you will receive no benefit whatever. You do not respond to the new impressions, consequently there is no change of thought. As a man thinketh, so is he; there-

fore, so long as you think the way you did, you will feel the way you did. You are the same as before, physically and mentally; you are no different, and in consequence no better.

We can easily establish the fact without multiplying arguments or illustrations, that the benefit received from a change of scenes or places comes because there is a change of thought; and we must naturally conclude, therefore, that if you can change your thought without going away, you can have just as good results by staying at home. This, however, is an art that few have mastered, but it is an art that all must master if perfect health is to be enjoyed all through life. The majority cannot change their own minds. They require new impressions from without to accomplish this feat; they are dependent upon the five senses and what comes through the five senses, and think, not as they wish to think, but according to the impressions they receive from without, coming into mind through the sense channels.

It is not to be inferred, however, that it is wrong to receive new impressions from without, or that it is detrimental to our best welfare to absorb the life and the impressions from new scenes; but it is a fact we should well remember that no man can be master of himself who cannot change his thought without first being placed

in a change of scenes. We cannot obtain emancipation or realize our highest ideals so long as we are dependent upon things for a change of thought. We must, therefore, proceed to make this change ourselves, independently, regardless of surrounding circumstances or the world in which we live.

If you are compelled to go away to secure a change of mind or feeling, you have practically no control over your own thinking. You think according to what you see or hear, or according to the sensations you receive from physical or mental experiences. The thought of thousands is governed to a great extent by what enters the stomach. What you take into the system produces a certain sensation. This sensation produces an impression upon the mind, as all sensations do; and this impression originates ideas, thoughts and mental states as all impressions do. If these ideas and thoughts are helpful, harmonious and constructive in their nature, you have been benefited. Otherwise, what was taken into the system will prove detrimental. It is a well-known fact that thousands of failures have been traced directly to mental disturbances produced by food that was indigestible; and it is also a well-known fact that thousands of misdeeds, even some of the most serious can be traced to food that was not properly prepared. The culin-

ary art, therefore, is not to be ignored. It holds a position, even in connection with metaphysical and psychological studies, that is among the first.

The thought of other thousands is governed by what they read in the daily press, most of which is a detailed account of deeds of darkness. Others form their ideas from their surroundings, what they see or hear at their work, or what they receive from the influence of home and companionship. Still others think what they are told to think by religious authority, and never change until told to do so by that same authority. Illustrations and details could be multiplied indefinitely, but the fact we wish to emphasize is simply this, that the average person does not change his own thought by exercising his own power of independent and original thought. He thinks according to impressions that act upon his mind, and those impressions come from what he sees or hears or comes in contact with in the external world. He is therefore in bondage to things because he is compelled to think according to the impressions that things make upon his mind. A change among the things that surround him produces a change in his thought, and he feels differently. If the change is wholesome, he feels better, and may even be cured of serious ills in this way alone; but if the new scenes do not produce good impressions upon his mind he may,

and often does, become sick both in mind and body.

We realize, therefore, the enormous importance of the subject, and no further details are required to prove that it is entitled to one of the first places in this great study. That there can be no improvement in body, mind, intellect, ability or character until there is a certain change of thought is now a well-established fact; and since every new impression that comes upon the mind will, to a degree, change the thought, the art of forming only those impressions upon the mind that are favorable becomes one of the greatest of arts. The mastery of this art means absolute control of one's own thinking, which involves the power to produce any impression desired upon mind, regardless of scenes, sounds or environments, and also the power to prevent anything from the without, coming through the senses, from producing any impression upon our minds if we do not desire such impressions. The object we have in view is the change of thought and the renewal of mind, not through a change in outer things, but through a change of interior perception.

It is well to receive all kinds of good impressions from without, and everybody should mingle as much as possible among different people and environments that are wholesome; but no one

should be dependent upon new scenes for a change of thought, or permit any change of thought from any cause whatever, unless that change is individually desired.

If we wish to change our thought along right lines, and improve our thought constantly along all lines, we must be able to form upon mind new impressions and the desired impressions whenever we wish, regardless of where we may be at the time. Every person should be able to entirely renew all lines of thought or sensation without being compelled to change locality or association. He should be able to change his thought, not by going to a different place in the without, but by going to a different field of consciousness in the within. When he can do this, he can think his own thought, and change his own thought just as he likes, whenever he likes. He will be mentally free; and no other freedom can come until we have secured mental freedom. And here we should remember that no one is mentally free until he can think at will whatever he wants to think, regardless of what he may read, hear, see or experience.

There are scores of conditions of bondage in the world at present, and thousands are at work seeking the way of emancipation from each particular condition; but there is no real, permanent freedom from anything until we attain mental

freedom. When mental freedom comes, all kinds of bondage will disappear as if they never existed; and the first step to mental freedom is to be able to think your own thought, change your own thought, renew your mind, and form your own ideas, regardless of circumstances, persons or things. Not that we are to become oblivious to the objective, or become utterly indifferent to the world about us. On the contrary, when we attain mental freedom we shall so much the better see all things, hear all things, and be aware of all things; but we will form our own conclusions. We will change when we like, and remain unchanged when we like.

This great attainment is possible to all; and the art is acquired by training the mind to form new impressions through new experiences gained in consciousness. In other words, employ your interior perception in trying to discern the nature of new and inner states. Instead of looking for new places and new scenes in the without, whenever you feel the need of a change, look for new sensations and experiences in your own consciousness. What exists in the within is just as real as that which exists in the without, and it is of more importance to understand. Therefore, by training the mind to take journeys into the beautiful worlds within, you are not only acquir-

ing the art of forming new mental impressions within; you are also enlarging mind and consciousness. You are gaining valuable information about many things that material man knows nothing of; and you are preparing the way for real freedom and much higher development.

The real purpose, however, of these journeys to the within, should be the change of thought, and for that reason should be taken whenever the need of mental change is felt. To begin, realize that the larger life within is the fullness of life, and cannot in any way lack the real essentials of life. Realize that the worlds within are ideal worlds, and are therefore not imperfect in any way. Realize that the new inner states of consciousness that you may discern, contain the unlimited possibilities of absolute existence, and are therefore neither incomplete nor imperfect in any way whatever. Then realize that those inner places are not separated from you, but are necessary parts of your whole being, and also that the I AM, the real you, is at the very center of this whole being; and lastly, realize that whenever you turn your attention upon the potential, the within, the ideal, you are looking upon something that contains within itself all the elements of absolute perfection. To illustrate: When you feel discord, you know that you can obtain peace just

as soon as you change your thought to a state of harmony. You know that the very moment an impression of perfect harmony establishes itself in mind, harmony will begin to express itself through your whole system; but how is this impression of harmony to be secured from within? You can secure it from without by listening to soft and gentle music, or by having someone you love minister to your heart and soul; but these good angels are not always at hand. We are usually dependent upon our own efforts, therefore if thought can be changed from a state of confusion to a state of perfect peace, through mental impressions gained from the silent within, we have discovered a great secret. To bring this about, we look to the silent within instead of the help of persons and things; and by looking upon the silent within with the eye of the mind, we are impressed with the thought of peace.

When you look upon a quiet scene in nature through physical sight and become absorbed in that scene, you soon become perfectly still in mind and body. The reason why has been explained above. In like manner, when you look upon the silent within through the mental eye, you soon become perfectly still, in the same way exercising the same law. Likewise, when you look upon any ideal and become deeply impressed with it, an

image of that ideal will form upon the mind, and you will begin to think thoughts just like that ideal or perfect image.

It is therefore an easy matter to create thought at will that can give peace, life, joy, health, strength—in brief, almost anything you see in the within will impress itself upon your mind, and you will think thoughts that correspond exactly with that impression, thereby producing mental states to be followed by physical conditions that are similar in every respect to the nature of that which you originally saw in the within.

But the power to change your own thought by impressions received from the ideal, or the within, is, aside from this, of exceptional value other ways. It is this power that gives us the secret of original thought; and it is original thought that makes man great in mind, character and soul. It is the original thinker who becomes the mental and spiritual giant, and it is from original thought that everything proceeds that has value and worth in the promotion of human growth and welfare. The power to change your own thought in this manner also produces mental freedom, and with mental freedom comes all the necessary states and avenues of consciousness through which we may gain whatever the heart may wish for. When we are mentally free,

then it is that we can fully employ the wonderful powers that are within us, but until we attain that freedom we are more or less hampered; therefore, to be able to change your own thought, and to renew your own mind at any time through impressions gained from the ideal within, means far more than tongue can ever tell.

HOW TO STAY WELL

Chapter VI.

HOW THE MIND CAN PRODUCE HEALTH

Every force and element in mind has a tendency to act in a certain way, to move in a certain direction, and to produce certain results. Therefore, when we learn to control the tendencies of the mind we may determine what actions and results are to be. We may also determine whether we are to go forward or backward, towards health or disease, towards weakness or strength, towards bondage or emancipation, towards inferiority or superiority.

When we begin to move in a certain direction, it is not always an easy matter to stop that action; therefore we should direct our movements in the right direction before we begin; and to determine in what direction we desire to move, we must train the mind to produce such tendencies as will tend to cause all actions to move in the direction we desire to go.

When any mental tendency is fully established, the actions of the mind will move naturally and

unconsciously in that direction, and will carry out those desires that may be realized through that particular movement. The creative forces of mind obey and follow those tendencies, and always go with those tendencies that have the greatest intensity and the most perfect concentration. Therefore when the tendencies you desire are made strong, and are properly concentrated upon the object you have in view, all the forces of your system will work with those tendencies, thereby making it almost certain that the object in view will be realized.

Whenever you begin to think that you should desire a certain thing, you proceed to form a tendency to create, not only a strong desire in that direction, but also a movement of the mind that will tend to produce the thing desired. At first, this desire can be controlled, but if the tendency continues, the desire may become so strong that it cannot be controlled. We realize, therefore, how important it is to place in action only such desires as we may want, because when a desire gets beyond our control we may be compelled to follow that desire and do many things that we did not in the first place intend.

All mental tendencies are born of desires; and it is possible to create any line of desire that we may wish to develop and realize. This being true, we can form any mental tendency that we may

think favorable to the purpose we have in view. Every impression that is formed in the mind has a tendency to multiply itself, because every impression is energy centralized, and creative desire always appears with such centralizations. When the tendency of the impression to reproduce itself is permitted, that impression, however tiny or insignificant at first, may eventually become a powerful mental state so strong that all other states of mind must obey; and as this state of mind is, so will be the man himself.

Some people are exact externalizations of a single predominating mental state, while others have formed their personalities and characteristics from a group of mental states; but since every mental state originated in some tiny impression, and every impression may be multiplied and developed by desire, we understand what may become of us when we permit every impression to increase and follow its inherent tendency.

Every large object, physical or metaphysical, has a tendency to draw all smaller objects into its own path, and also to make all things in its atmosphere like itself. This, however, may be more or less modified by counteracting tendencies, which are usually at hand in considerable numbers. In the metaphysical world, the understanding of this law is very important, both in the building of character and in the development of talents. If

you have a good character, it means that the strongest tendencies of mind are wholesome, elevating and righteous in nature; while if your character is weak, it means that you have no one elevating tendency strong enough to predominate in the world of conduct. A perverted character is always the result of the ascending tendencies either being absent or too insignificant to exercise any influence; and ascending tendencies are always the results of thoughts, ideas or impressions that are wholesome and constructive; while descending tendencies come from opposite causes. The weakest as well as the most perverted character may at times perform some noble act, and the finest character may at times do something that is beneath his true worth; but the explanation is simple. In the first case, the weak ascending tendencies were permitted to act without being interfered with by the predominating descending tendencies; while in the second case, the predominating ascending tendencies were suspended for the time being, and descending tendencies were temporarily created, due possibly to impressions formed upon the mind through some strong or overpowering temptation. Such temptations, however, can never exercise their power over the conduct of any individual who naturally has a strong character, provided the ascending tendencies of his mind are always in

positive action. The strongest tendencies, however, may at times become negative, and it is at such times that the good man falls and the weak man responds favorably to wholesome influences from without.

In this connection we realize the great importance of having such full control over mind and thought that we can always desire what we want to desire, and always cause our wholesome and ascending tendencies to continue in a constant and positive action. When you think more of the external things of life than of that which is within, you create in consciousness a tendency to dwell on the surface. The result is, you become more or less superficial, and may finally become inferior to what you were in all respects. On the other hand, by thinking a great deal of those things that are lofty and profound, you create in consciousness a tendency to penetrate the deep things of life. The result is that you become conscious of a larger world of thought. You increase your mental capacity, improve decidedly the quality of your mind, and may at times make valuable discoveries.

When questionable pictures and suggestions are placed before minds that are not well established in purity, a strong tendency to produce uncontrollable desires may be created in those minds; and if those tendencies are continued and

nourished, such desires may become too strong to be controlled; the victims may thus be carried away by them, even at the risk of name and reputation, or life. The mind that thinks a great deal about spotless virtue, and keeps the idea of virtue constantly before it, will soon create such a strong tendency to virtue that all desires and feelings will actually become virtuous. For such a person it will be simplicity itself to continue in virtue and in perfect self-control. When all the elements of your being are actually producing purity, virtue and self-control, you do not have to produce those things, and you do not have to resist or fight desires that may lead in opposite directions, because all your desires have begun to act in harmony with that tendency that is producing spotless virtue in your system. Your energies, therefore, do not create abnormal desires any more, but have instead been trained to create physical force, vital force, energy, personal power and mental brilliancy. When the tendency of the mind is towards real virtue, all the creative energies of the system will become constructive, and will accordingly build up mind, body and personality.

The man who is ambitious is daily training all the tendencies of his mind to act upon those faculties that are required to carry out his plans; and as it is the nature of the building forces of

the mind to follow the strongest tendencies, those faculties will naturally be developed and perfected to a degree where they can readily carry out the desired ambition. Whenever you positively resolve to accomplish certain things, you will succeed in proportion to your ability, a fact which is easily understood when we know how the tendencies of the mind always act in this connection; but a positive resolution is not a mere spurt. A resolve, to be genuine, must be constant and strong, and must never waver in the strength of its power. The reason why such a resolve must always win, is found in the fact that such a resolve leads to a powerful mental tendency; and a tendency of this kind will draw all the powers and talents of the mind into the line of its action, so that everything that is in use will work for the one thing we are resolved to accomplish or achieve.

When we think a great deal about the refined side of life, we create tendencies that will cause all the forces within us to recreate everything in our systems according to a more refined pattern. Accordingly, it will soon be second nature for us to become more refined, and all those things that have been crude or undeveloped in our nature will gradually disappear.

In the average mind we find the belief that the body naturally decays and grows old, and as this

belief is subconscious in nearly everybody, there is in such minds a tendency to produce that very condition of decay. For this reason, that tendency is actually producing decay and old age contrary to the laws of nature, where there would be no such conditions of decay were that tendency absent. Nature renews the physical body every few months, and there is no natural process of decay in the system of anybody. If the physical system decays, that process of decay has been created through the violation of mental or physical laws, and therefore can be removed when that violation is corrected.

If there is a process in your system that is making you look older every year, that process is a false one. It was not placed there by nature. You have produced it yourself by perpetuating that tendency towards old age that we have inherited from mistaken race belief. The tendency to become weaker in body and mind as the years go by is also a false one which we have inherited and perpetuated through our own belief in the reality of such inheritance; but it is just as easy to create a tendency to become stronger and more intelligent the longer we live. We are therefore not in bondage to what we have inherited, because we can change everything and bring everything in ourselves into harmony with natural law.

We can also create the tendency to improve personal appearance and personality the longer we remain upon earth, because the tendency to lose the elements and vigor of youth is unnatural; it is a false tendency with which we have been born, and to which we have added life and power. We are born with all these false tendencies, and then we make them stronger through our own tendency to follow the grooves in which we have been placed by unnatural heredity; but, as previously stated, every undesirable inheritance can be removed. Every impression formed in the mind is a seed that will produce some tendency; therefore we should not only remove those impressions that we do not wish to cultivate, but should also prevent inferior and undesired impressions from forming in the mind in the first place.

When we see people growing old—or, rather, making themselves older—every year, we are impressed by the aging process. We think that process is natural, and therefore permit it to be impressed upon our minds. That impression contains the tendency to produce the same process in us, and as it usually receives our permission to have its way, we also begin to grow older every year, regardless of the fact that nature gives us a new body every few months. In this manner we cause the aging process to become stronger

and stronger in us the more we see it in others, until we soon discover that we also are creating for ourselves older bodies. The new bodies that nature gives us this year we change through this false process, so that those bodies look a year older than the bodies we received from nature a year ago.

Thus the habit continues, and we consider the whole thing natural, when it is nothing else but the most ignorant violation of natural law. We think certain things natural and inevitable because we see them everywhere about us, but when we understand nature we discover that we make all the undesirable things in life ourselves, simply because we do not understand the real purpose and the greater possibilities of nature. To change all these things, we must begin to transform all the tendencies of the mind so that every tendency will move the way we want it to move, and produce those conditions in mind and body that we desire.

In the attainment of health and strength, this same law can be applied with decided success. When we think a great deal about health, desire persistently to realize perfect health, and positively expect to gain and maintain perfect health, we create strong mental tendencies that have the power to produce such health; and as all the forces of the system always work with the strong-

est tendencies, we shall thereby cause all the forces within us, physical and mental, to produce better health, and to build up every part of mind, body and personality. By creating strong mental tendencies towards health, and by increasing the force and determination of those tendencies every day, you train the mind to produce health, and you cause the health-producing tendencies in your system to become so strong that they will completely govern the condition of your system; that is, they have the power to maintain healthful and wholesome conditions under all sorts of circumstances, and accordingly your physical system will become practically immune from all disease. You can in the same way increase your physical strength and endurance so that whatever you may wish to overcome, develop or increase further, you may do so by creating the necessary tendencies in those directions.

In the training of the mind to produce the tendencies we desire, the first thing to do is to find in what direction we are moving mentally; and to discover this we must not simply examine our objective aims or intentions, but try to find where the real self is going; is it moving towards sin, sickness and decay, or towards character, health, youth, freedom and power; is it moving towards weakness and inferiority, or towards strength, wisdom, attainment, and abundance? Look at

yourself closely and examine every mental tendency so that you may find in what direction the majority of them, and the strongest of them, are moving. Thus you will realize your present position, and may proceed intelligently to change your life and yourself according to your highest ideals.

When we discover the tendencies of our minds, we shall know what our future is to be, provided those tendencies are permitted to continue their present lines of action. We shall at the same time realize that our present physical conditions, our present strength, our present ability, our present character, our present attainment and our present achievements, are all the results of the way our mental tendencies have been moving up to the present moment. The way we have lived, thought and acted during the past, we shall find, has been determined by those same tendencies; and when we know these things, we shall know with a certainty how we may gain freedom and reach the goal we have in view. When we understand exactly the law that has produced everything in us thus far, we can, by using that law more intelligently proceed to create better and greater things for the future. What we are creating, what we are building, what we are developing—these things depend upon how the tendencies of the mind are directed; and if we wish

to create our own destiny, we must take positive hold of all those tendencies and cause them to move in a manner that will result in these better conditions that we have in view.

The first thing to do is to determine where you wish to go, mentally speaking, and what you wish to accomplish and realize. Know what you want, and what you want to be. Then examine the tendencies of your mind with a view of finding how many of those tendencies are at present moving in the right direction. Those that are not moving towards the goal you have in view must be changed; and those that are already moving towards that goal should be given added power. Then proceed to carry out your new purpose under the full control of your own consciousness of self-mastery. Do not waver for a moment; never look back; let nothing disturb your plans; and keep your aspirations too sacred to be mentioned. You will find that you will steadily and surely move directly where you wish to go. You will achieve more and more what you have planned, and your destiny will gradually take shape and form as you have desired.

HOW TO STAY WELL

Chapter VII.

HOW TO MAINTAIN PERFECT HEALTH

There is intelligence in every atom in your body; every organ in your physical system is governed by a mind of its own, and this mind has the power to produce any change in its own organ, within the sphere of natural law, that you may direct. To place yourself in such close connection with the intelligence in your body that you can readily direct it as you may desire, train yourself to think of every organ, every muscle, every nerve, every cell in your body, as possessing intelligence. Then speak the truth to this intelligence. When you are giving a metaphysical treatment to any organ, do not think of the physical organ, but address yourself to the intelligence that is in that organ. Tell this intelligence that it has the power to keep its own organ well, and that you expect it to do so. The response will be immediate, and the results you desire will, in nearly every instance, be secured instantaneously.

Do not think of your body as dead matter, but as *living* substance, and mentally speak to every atom in your system accordingly. When you think of your body as mere matter, you separate, to a degree, the life of your mind from the life of your body; in consequence, your mind and body do not work in harmony; the body fails to respond to the direction of the mind, and you frequently feel as if the body were a burden instead of a perfectly tuned instrument, as it is intended to be. But when you think of every atom in your system as possessing intelligence, you place mind and body in perfect harmony; and as your conscious realization of this intelligence in every atom develops, your body will respond perfectly to almost anything your mind may direct.

When there is something wrong in any organ in your body, begin at once to give instructions to the intelligence that is in that organ. Speak the truth to that intelligence; give it good, strong, positive suggestions, and proceed in the faith that this intelligence *can* carry out your suggestions. It is perfectly in accord with exact science to speak to this intelligence as you would to any conscious mind. Science has positively demonstrated that there IS intelligence in every atom; also, that this intelligence will respond to the directions of the human mind, and carry out any

instructions that may be given by that mind. You are therefore acting upon sound principles when you proceed to educate the intelligence in every organ in your body as you would educate your own children.

To speak the truth to the intelligence of any organ is not to call its attention to the presence of sickness, weakness or inharmony, but to tell this intelligence what it has the power to do. Use words to this effect: "You know that you have the power to keep your own organ well; you can so govern your organ that it will perform its function perfectly; you know that you can do this; I expect you to do it, and I know that you will carry out my wishes to the letter; you are a part of universal intelligence; you are a perfect expression of infinite intelligence; and infinite intelligence is always well; therefore you are, in yourself, always well; you know perfect health; you have within yourself the power of perfect health; accordingly, you can produce perfect health; you can produce perfect health in your own organ now; and I know that you will; I have perfect faith in you; I know what you can do, and I know that you want to do everything that you can do; this means that you will produce perfect health in your own organ at once; I leave the rest to you, knowing that you will be perfectly true to your trust."

Whenever you think of any organ in your body, think of the intelligence within that organ, and always give it the best instructions you can think of. You thus not only arouse the mind of every atom to greater effort, but you also train this mind to work in harmony with your purpose. The minds of all the atoms in your body will thus become a well-drilled army—an army of workers, working with you for better health, for more harmony, for greater strength, for higher attainments—in brief, for everything that you wish to realize to make your dreams of the ideal come true.

To retain perfect health, one of the great essentials is to cause all the organs of your system to perform their functions perfectly, and this the intelligence of these organs can readily do if so directed. Think of your stomach as an organ of intelligence, and say to this intelligent organ that you expect a perfect digestion at all times. Speak firmly, but in love, as you would to a trusted servant, and speak in the tone you would employ when you fully expect your wishes to be carried out. Eliminate all doubt from those instructions and give a deep ring of supreme faith to the silent tone of your mental speech. Encourage your stomach to do its best, as you would encourage a horse or a child or some other intelligent being that is under your direction. Intelligent encouragement, to whomsoever given, always increases

results, and especially so when your words have a positive ring of confidence, trust and faith.

Speak to your eyes as if they were intelligent beings, and tell them that they can see perfectly; speak to your ears as if they were intelligent beings, and tell them that they can hear perfectly; speak to your heart as if it were an intelligent being, and tell it that it can perform its function calmly, harmoniously and perfectly, and that it can give a full circulation to every cell in your body without any exertion whatever. Speak to your nerves as if they were intelligent beings, and tell them that they have the power to be always serene, well poised, in perfect harmony, and in the highest state of efficiency. Speak to all the organs in your body as if they were intelligent beings, and tell them that they can do their work right; encourage them all to do their best; tell them that you expect to get the best from them all and that you know that you will get it. Look upon all the organs in your body as constituting one great family, all working together in perfect harmony; take them into your confidence; tell them what you wish to accomplish; tell them that you need their help—their very best help in all your undertakings, and that you know they will respond as one man. Speak to all the organs in your body as if they were intelligent beings, and *know* that they all *are* intelligent beings.

Every atom is intelligent, and every organ is a being of intelligence; it should therefore be treated as such and spoken to as such. Do not think of the organs in your body as so many physical organs, but as so many minds, because that is what they really are. The idealist is right, though he does not always make himself clear. Reduce anything to its last analysis, and you will find it to be MIND. Even iron, when reduced to its last analysis, becomes a MENTAL FORCE in nature; and many scientists believe if they could reduce still further they would find it to be absolute spirit. What we speak of as matter is simply mind vibrating in the scale of tangibility. Matter *does* exist, but it does not exist apart from mind. Matter is mind in tangible expression. It is therefore strictly scientific to think of the body as visible mind, and to think of all the organs in the body as being centers of intelligence. And we shall find that when we take this view of the body, the physical system will no longer be a chunk of clay, but will become a more and more highly organized instrument, responding perfectly to every desire of the ruling mind—the conscious mind, the “I Am” in man.

When the body responds perfectly to the mind, the body will be perfectly well as long as thinking is wholesome; and the stronger the mind becomes the stronger will the body become. To keep the

mind wholesome at all times, however, is not difficult; nor is it difficult to perpetually increase the strength of the mind. These are things any one can do; therefore, any one can stay well, and continue to grow into more and more life and power for an indefinite period. Know that there is no dead matter to deal with in your body; know that every cell in your body is *living* intelligence, and that this intelligence will readily comply with your desires for better health, greater strength and higher efficiency. It is only necessary to think of this intelligence as actually *being* intelligence, and then to give your instructions in the faith that every one of them will be carried out to the letter.

Have faith in your body. Expect your body to be well at all times, and make the power of this expectation so deep and so strong that it enters into the very life of every atom in your system. What you constantly expect your body to become, you give it the power to become; in brief, by constantly expecting certain results you awaken and develop the power that can produce those results. There is nothing that will help you so much to prevent all sickness as to constantly and subconsciously *expect* your body to be well at all times. Dwell on this expectation as much as possible, and make it a permanent part of your conscious existence.

Expect every organ in your body to perform its function perfectly; do not expect anything to the contrary, nor even think for a moment that anything to the contrary could happen. Impress this expectation upon the intelligence of every organ in your body, and *expect* that intelligence to carry out your wishes. Expect your physical strength to hold out under every circumstance; never expect to feel weak or tired at any time; expect your strength to increase perpetually, and make that expectation a *living power* in every thought you think.

Expect your body to stay well, to stay strong, to stay young, and to continue in health, youth and vigor as long as you live. Expect your eyes to have perfect sight as long as you live; never expect to have to wear glasses; do not think of such a thing for a moment. What you *always* expect, you get; therefore expect only what you want. Expect your ears to hear perfectly as long as you live; expect your lungs to be sound as long as you live; expect your liver to be thoroughly alive as long as you live. Expect your stomach to digest anything. (But give your stomach nothing but that which is wholesome.) Eat moderately; eat anything you like, so it is wholesome, nourishing and properly prepared. Then expect to digest anything. You will never know that you have a

stomach, so perfect and thorough will your digestion become.

Expect your physical endurance to be equal to any occasion, and expect to stand anything. Never say that you can't stand "this" or "that"; say that you can stand anything, and expect your system to "make good." But in all things use moderation. Be ready for anything; expect to be equal to any extreme that may be met, and do not hesitate to comply with any demand that emergency may call forth; however, in the ruling of your own life, let moderation be your keynote in all things. Whatever you may do or partake of, aim to secure or bring forth the best, and just enough of the best; no more and no less than enough; and let your idea of "enough" correspond with actual need properly harmonized with actual capacity. In the actual, all increase should be gradual, but in your thought, expect everything now.

Think well of your body, no matter what its present conditions may be. Speak well of your body and compliment your body at every opportunity. Never say that your stomach is "no account." One of these days it will make your evil words come true. Thousands of people die every year because they have condemned, vilified and slandered their body—this beautiful temple of the soul. But it is just as easy to speak well of the body, and there is nothing that pays better. Praise

your body and every organ in your body, and you will add many, many years to your personal life, while your days of sickness will be reduced to almost nothing.

Say that your stomach is all right; not only once, but any number of times, and mean it; your stomach will appreciate the compliment by making a special effort to be all right. Speak of every organ in the body in the same way, and they will do their very best to "make good." Say that you have the best eyes in the world, the best lungs in the world, the best digestive system in the world. Say it to yourself and mean it; say it to others when you are approached as to your good health. If people think you are only "talking," never mind; continue to praise your body and it will positively prove worthy of more and more praise; continue to stand by all the organs in your system, and they will continue to stand by you.

Never say that your lungs are weak, that your heart is bad, that your nerves are all shattered, or that your system is not much good any more. Refuse to use such talk and refuse to listen to such talk; it is better to lose a friend than to lose your respect for your whole physical system. Friends that are worth keeping will think far more of you if you positively and uncompromisingly stand up for everything that is wholesome in thought and speech.

We are now in a new age; it is no longer good form to find fault with anything. To look for the best in everything, and to emphasize the virtues of that "best" in all thought and speech is becoming the "correct thing" among a rapidly increasing number; you may therefore adopt the new method without any danger of isolation, no matter where you may go in the world.

Do not underrate any organ or faculty in your possession; believe thoroughly in every fiber in your being; to underrate is to weaken, and weakness leads to disease. To think of an organ as inferior or unimportant is to decrease the life and the working capacity of that organ; and to continue to expect an organ to fail, or fall short of its functions, is to depress the life of that organ so that it actually becomes crippled in everything that it may be called upon to do. On the other hand, to continue perpetually to *expect* an organ to do its best, and to believe that it can do better, is to awaken more and more life in that organ. Accordingly, there will be a continual increase of strength; and more strength leads to better health invariably. To habitually underrate your body is to decrease your strength and shorten your years; but to praise your body, encourage your body, and expect more and more of your body, is to increase your strength and lengthen your years. Think of your entire system as being fully compe-

tent to comply with every requirement that you may meet in life; think so well of your body that you expect it to be more than equal to every demand; then make that thought a *living power* during every moment of your existence; in consequence, your body will serve you better and better; it will develop in health, strength and vigor, and will daily come up, nearer and nearer, to your highest expectations.

HOW TO STAY WELL

Chapter VIII.

THE REAL MAN IS ALWAYS WELL

The real man is the soul or the individuality—the “I Am”; and that part of man is always perfectly well; in fact, cannot possibly be otherwise than well, a statement that can be demonstrated to the scientifically exact. To know that this is true, and to know that you yourself are the real man—that something in human nature that is always perfectly well, is to know the truth—the truth that makes man free.

To the beginner in metaphysics and psychology the statement that the real man is well may appear to be without foundation, but it is a statement that can be readily demonstrated in a number of ways. It can be demonstrated by pure reason, psychological research, finer personal experience, the evidence of higher states of consciousness, and several other effective methods. Besides, it is a truth that has been proclaimed in every age by the highest and best minds that the race has produced.

The recognized foundation of this idea is found in the great truth that the real man, the spiritual man, the soul, the individuality, the "I Am," is created in the likeness of the Infinite; and as the Infinite of necessity always is well, the real man, created in the Divine Likeness, must also be well. Those, however, who do not accept the statement that man is created in the image of God, and who claim that we have no scientific evidence for the belief that the human individuality is always well, are requested to examine carefully that something in man that we speak of as the conscious "I Am." If the conscious "I Am" were ever sick the very principle of human individuality would cease to be a principle, and, therefore, could not continue to maintain individuality. In other words, if that principle were sick, it would be out of harmony with natural law, and, therefore, would necessarily cease to be that factor that governs, controls and maintains conscious existence in man. Accordingly the human entity would literally go to pieces and all the elements and the forces of the human system would be in chaos. The fact, however, that individuality persists in sickness as well as in health proves that the individuality itself is always well, must necessarily be always well.

We can take man as we find him in the ordinary, visible, tangible sense, and, by examining

him carefully according to the ordinary recognized scientific method, demonstrate conclusively that the foundation of his being, the soul, the real man, the conscious "I Am," is and must be always well.

In the first place, we will examine a person who enjoys perfect health and try to find why he enjoys perfect health. We shall find that he enjoys perfect health because all the faculties of his being are performing their functions properly; but why do they perform their functions properly under the circumstances? Evidently because they are acting according to natural law. But what is a law, and where do laws come from? Laws are inherent in man, and the power to properly obey and comply with those laws is also inherent in man. Man is created with all the laws necessary to his welfare and growth. These laws are at the foundation of his being and constitute in themselves a state of absolute order; and what is health but a state of absolute order? We understand, therefore, that the cause of health is inherent in man, and, therefore, that something in man which contains the cause of health must necessarily always have perfect health.

We will now examine a person who is not enjoying perfect health and try to discover why he is not well. We shall find that he is not physically well because certain parts of his system are not

performing their functions in harmony with natural law; but when we bring his system back into harmony with those laws, order is restored and perfect health regained.

We conclude, therefore, that there are two states of being in man. The one is produced by virtue of natural law being inherent in man, and by virtue of the fact that that state itself must necessarily continue in perpetual harmony with natural law. The other state is produced whenever any of the laws of nature are violated. The first we call a state of perfect health, and it must of necessity be permanent, because a state that is produced by changeless law cannot come and go; it must always continue and always be what it naturally is. There is, therefore, within man a permanent state of health, and it is readily seen that that state pertains to what is called the real man, the real you or the self-conscious individuality.

When we study this idea further we find that fundamental existence is based upon certain laws. That existence is what it is, because certain laws are grouped together in a distinct and definite form of action, and this action must necessarily be changeless. If it were not changeless, the individual would not be himself all the time; part of the time he would be someone else. But through individuality, as we all know, he continues unin-

terruptedly to be himself. We conclude, therefore, that those laws that work together to produce the individual, or, in other words, those laws that are used by the individual in maintaining continued individuality, must always continue in the same mode of action. That this mode of action always continues in a state of perpetual health is evident, because, to perpetuate the same individuality, that particular mode of action would have to act in harmony with the basic laws of life, and anything that continues to act in harmony with those laws will always be well.

We, therefore, conclude that fundamental existence is always in a state of health; and since the real man is the man that exists by virtue of fundamental existence, we also conclude that the real man is always in a state of perfect health.

Those who reason clearly will understand from the above that we speak the perfect truth when we declare that the real man is well. There are, however, a score of other lines of reason through which the same truth can be demonstrated if it were necessary. The most convincing evidence, however, on any subject is always that of personal experience, and we shall find that personal experience in connection with the subject under consideration, will demonstrate exactly that the real man is well.

To gain a better understanding of this part of the subject it is highly important to understand the real nature of the soul. When speaking of the soul we usually refer to it as something we possess instead of that something which actually is the possessor. We generally say "I have a soul," though the correct statement is "I am a soul." The cause of this mistake is found in the fact that the ordinary person is only conscious of the surface. To him the outer man is the only real man, because he is not conscious of the deeper and more permanent principles of his being. He, therefore, thinks of the objective person as the true self and refers to what is distinct from the person, as something that is possessed by the person; but when the mind begins to expand, and consciousness becomes aware of the deeper and finer things in life, the discovery is made that the outer mind is not the basic mind, and that the person is not the real self. The first discovery that is made through this mental growth is, that there is a subconscious mind, and if no further step is taken the conclusion is formed that the subconscious is the soul. There are many scientific minds today who have discovered the subconscious and believe they have found the soul, but they are mistaken. The subconscious is only the inner side of the personal mind and is, therefore, not any more a part of the soul than the outer mind. To

find the soul, therefore, we must go beyond the subconscious into that state of consciousness that deals exclusively with the real, the permanent, the perfect and the absolute.

When you discover the soul, as you will through the cultivation of the finer states of thought and consciousness, states that are created in the likeness of the absolutely real, you will no longer say that you have a soul. You will then find that you yourself are the soul, and that the soul constitutes the sum-total of all the principles of individualized and permanent self-conscious being. When you make this discovery you will no longer have to depend upon reason, logic, or the statements of others to prove that the real man is well. Your own consciousness will constantly reveal the fact to you, and you will know that the real man is well, just as clearly as you know that you exist. In fact, existence and wholeness will then become inseparable states. To be, and to be well, will become as one in your thought.

You will then have discovered through actual conscious experience that individual existence is impossible without perpetual health, and also that that part of you which is life must therefore be perfectly well at all times. As you grow in the consciousness of your own individual "I Am," this truth will become clearer and clearer, until finally every thought you think will be actually

permeated with the realization that the real man is well, and that you are the real man.

Whether you are conscious or not of the fact that you are the soul, and that the soul or the real man is well, you can easily reason the matter out. Pure reason will convince you that there is something in man that is always well; and when you examine that something, you will find it to be your own individuality—the self-conscious “I Am”—the real you.

The statement “As a man thinketh so is he” does not refer to the soul or to the self-conscious individuality. It refers solely to the personal man. The real man is created in the image of the Supreme, and is above thought, therefore cannot be changed by thought. The real man is the thinker, the creator of thought, and that which creates thought can neither be influenced nor changed by thought. The personal man, however, being an expression of thought, can be changed or modified by thought in any way or at any time; though it is evident that all those changes and modifications can only take place within a certain sphere of action, and must take place through the laws that govern the real man in our present state of existence.

The different functions of the personal man are the products of race development, and race development is the product of change in thought,

subconscious as well as conscious; therefore, every function in the human body is the result of ages of thought along a certain line. This can be readily demonstrated, and a complete exposition of this law would clear up a thousand mysteries. What the different functions of the personal man are to do, and how, are also matters that are determined by the lines of thought continued for long periods of time. When certain habits of life or actions change, certain organs and faculties change their functions altogether; and it is changes of thought that produce changes in habits and actions.

When we come to the chemical life of the system we find that every mental state produces a certain chemical effect upon the body. When the mental state under consideration is weak, no susceptible change may occur, but when that state is strong and deeply felt, a decided chemical effect will positively take place. You may partake of the most wholesome food that can be prepared and yet turn the entire contents of the stomach at the time into poisonous elements simply by an intense fit of anger; and it is a well known fact, a fact that has been proven by scientific experiments, that worry and mental depression during meal time can cause the most digestible food to become wholly indigestible. To be afraid to eat certain things has a tendency to cause those very

foods to become indigestible and injurious to the system in case they should be taken. On the other hand, it has been proven that a cheerful, joyous mind entertained at meal time can change indigestible food into elements that the system can digest and assimilate with perfect ease. In fact, psychological experiments along this line have forced the conclusion that the mind can do almost anything with anything that is taken into the system; and also that the fear of any particular condition or effect will tend to produce that condition or effect.

The fear of any disease will tend to produce that disease in a measure; if not physically, then mentally. Entertaining fear of small-pox has been known to develop small-pox germs in a body that was thoroughly pure, healthful and wholesome, when there were no such germs in the vicinity. Other contagious diseases have been produced in the same way, proving that the actions of the mind can and do effect the chemical life of the body. To expect health and to believe with a full faith that you are becoming well can, and in thousands of instances has, produced perfect health in cases that all physicians had given up. These are interesting facts, facts that are being demonstrated every day, and that every person can demonstrate through his own personal experience.

The better we understand mind and body the more clearly we understand that every condition in the body is the result of certain continued lines of thought, personal thought or race thought; but since each person can think his own thought, the race thought continues because it is not eliminated through the person's own original thought.

The effect of nature's elements and forces upon the human body depends largely upon the state of mind at the time. In a certain state of mind a draft of fresh air will produce a cold, while in another state no ill effects whatever will follow that particular cause.

But it is not only in the physical personality that these facts are noted. It can also be demonstrated that character is the direct result of certain lines of thought; and therefore character can be changed completely by producing a change of thought and mental action.

In recent years it has been discovered that anyone can increase his ability through the scientific application of mind and thought to his various talents and faculties; and that even rare genius may be developed in the same way is now accepted as strictly scientific.

The fact that character, mental capacity as well as the personal man, is the result of the way the individual thinks, the understanding of how to think and what to think becomes exceedingly im-

portant. What we think about anything depends upon understanding what we have of that particular thing. Therefore, to think correctly we must not only understand things; we must understand the process of thought. The principal cause of wrong thinking in this age is found in the ignorance of the nature of thought itself. We may understand things in a general way, but we do not always understand thought or the effect that thought can produce upon things. The scientist may think correctly about every element in the universe, according to apparent facts, and yet be thinking detrimental thought a large part of the time; that is, he might be giving the same creative power of thought to the negatives in life as he does to the positives. The negatives and positives both exist and they have certain natures of their own. We should understand these natures and think correctly about them at all times, for whenever we think about anything, we employ mental creative energy and thereby tend to create in our own minds a likeness of the things which we think about. For this reason the average person generally produces just as many weak qualities as strong ones. He permits his mind to create the weak as well as the strong.

There are metaphysicians who declare that it is wrong to even admit the existence of evil, that it

is wrong thought to believe that evil has existence but this attitude, though seemingly helpful, is, nevertheless, detrimental. There are evils in the world, there are empty places in the world, and there are weak negative places all about us. To deny that they are here would be to delude ourselves, and delusion cannot give the perfect freedom. It is not wrong to admit that evil exists and you will not necessarily create detrimental thought through such an admission; but it is wrong to permit your mind to create thought that is just like those evil or weak conditions that you have recognized. You can admit the existence of a thing without producing a picture of that particular thing in your own mind. If you have perfect control over your creative energies you can recognize the existence of all the negatives and wrongs in life and not produce a single one of them in your own mind, character or personality.

Right thinking consists in creative thought that is patterned after the good qualities of life. Wrong thinking consists in creating thought that is patterned after the perverted conditions in life. All creation of thought is in the subconscious, therefore you can think objectively as much as you like about the ills and wrongs of life; you will not reproduce those conditions in yourself if there is no subconscious action at the time. In other words,

what you think about or recognize will not be created in yourself, unless you permit your ideas or beliefs of those things to sink into your subconscious mind; and this you can prevent by refusing to give deep feeling to those ideas that you do not wish reproduced in yourself. Only those ideas or mental states that have deep feeling can enter the subconscious. This is a fact that is extremely important and should be observed most rigidly in every mental process.

From this law we learn that our thought is the result, not only of our understanding of things, but of our understanding of thought itself and its effect upon things. When we understand thought and the creative process of thought we learn to create only right thought, without having to deny the existence of anything that may exist. When we understand the effect of thought upon things we will know what thought to think under all sorts of circumstances and conditions, and thus produce the very effects we desire.

The personal man, all told, is the exact likeness of the sum-total of all our ideas, thoughts, beliefs, mental attitudes, mental states, our understanding of things, and our entire mental world. Our mental world is the exact likeness of our understanding, defining the term in the largest and broadest sense; and our understanding in itself, or in its

real nature, is like the thing understood; in other words, when we understand a particular thing we reproduce in the mind all those elements that constitute the nature of that particular thing.

Therefore, since the real man is well, to understand or to be conscious of the real man, is to produce perfect health in the personal man. This is a fact that will be clearly understood when we remember the law, that *whatever we become conscious of we will express in the personality*. When we understand any particular thing we become conscious of its qualities, and, according to the law just mentioned, we will express those qualities in our own nature. When we understand the real man we become conscious of the qualities of perfect health, because the real man is always well, and, therefore, we will naturally express perfect health in our own personal system. It is a well-known fact that the most stubborn disease will vanish immediately when consciousness fully realizes the great fact that the real man is always well; and it is being demonstrated more and more that those who live habitually in the realization of the fact that the real man is always well are always in good personal health. We should also realize in this connection that that attitude of mind that constantly recognizes the perfect wholeness of the human being, is an unfailing preventive of all kinds of human ills.

As previously stated, thought can do practically anything to the body or its conditions; and what the thought is to do will depend upon what it is in itself; therefore, a thought that is created in the likeness of health will be healthful and will convey health to the system, and when all thoughts are healthful the entire person will be made perfectly well, because every condition in the physical body is determined by the sum-total of our thoughts and mental states. When your mind is filled with the conviction that the real man is well, and that you yourself are the real man, every thought will be thoroughly wholesome, elevating and upbuilding; and conditions of health, strength and wholeness must invariably come to the entire person. There is no darkness where there is light, and there can be no unhealthful thought in the mind that moves and lives in the full conscious realization of absolute health. Every thought is patterned after some impression; therefore, if all the impressions of mind convey the idea of perfect health of real being, every thought we think will be a power for health, and will give only health to the system.

Here we should remember that every thought is a vibration and that it sends its silent thrill throughout the entire system. Every thought you think will in this way impress every atom of your

being with itself and with its own life and power, and will therefore carry its life and power to the minutest cell. It is therefore clearly evident that when we live and think in the understanding of the real man we will think only health producing thought, and thus produce complete and absolute health in every part of mind, body and personality.

HOW TO STAY WELL

Chapter IX.

REALIZING THE PERFECT HEALTH WITHIN

From whatever point of view we may approach the subject, from that of pure reason, from that of experience, or from that of higher consciousness, we must conclude that there is something in man that is always well. Whatever may happen, this something will positively never get sick; and the reason is that this something contains the principle of absolute health. Principles never change; therefore, the principle of health being health, will never be anything else but health, and nothing can cause it to change from its perfect and original state. This principle of health permeates every atom in the being of man, and so long as everything in the human system acts in perfect harmony with this principle, there will be perfect health throughout the being of man.

The secret of perfect health is to train the elements and forces of the system to act in harmony with the principle of health, and this training may be promoted by growing into the consciousness of

the real nature of the principle of health. The elements and forces of the human system are governed by the actions of the subconscious; therefore to train these elements to act in harmony with the principle of health the mind must steadily grow into a subconscious realization of health. Whatever is deeply realized in the mind will become an active force in the subconscious, and this force will express itself through the elements and forces of the body, reproducing its own nature in the body. When the mind grows in the realization of health, the force of health will become active in the subconscious, and conditions of health will in consequence be produced in every part of the body.

To cause the mind to grow into the realization of health the principle of continuous advancement should be applied in the attainment of health; that is, the mind should advance constantly in the conscious realization of the real nature of the principle of absolute health. Conscious advancement into the realization of absolute health will eliminate every form of disease, because to advance into health is to enter more perfectly into the nature, the conditions and the domains of health. To enter into health is to be IN health, and there can be no disease in the human system when every part of the system is IN health. Every part of the system will be in health when all of the elements

and the forces of the system act in perfect harmony with the principle of health; and these will act in harmony with that principle when the subconscious is permeated with the realization of health. To establish more and more perfectly in the subconscious the realization of health, the mind must continue to grow into the consciousness of absolute health. This growth in health must be continuous, for to live is to live more, and the more life lives, the greater will necessarily be the capacity of the health required. To retain perfect health it is absolutely necessary to grow steadily into the conscious possession of more and more health.

Continuous advancement is the purpose of life, and everything, to be in harmony with life, must advance in like manner. To promote continuous and conscious advancement into the realization of health, attention should be concentrated frequently upon the inner world of health, harmony, and wholeness, or the principle of absolute health. We grow into the conscious realization and possession of those states, conditions or qualities that we think of the most; that is, when such thinking has feeling and depth. It is therefore evident that by keeping your mental eye single upon the inner principle of perfect health, the mind will steadily grow into perfect health, and thus gain conscious possession of that perfect health. When the mind

gains conscious possession of health the subconscious life of the system becomes thoroughly healthful, and as is the subconscious life of the system, so is also the system itself.

When attention is being concentrated upon the inner principle of health, the mind should deeply feel that this principle permeates every atom in one's being, because this feeling of health in every part of the system will impress the subconscious with the life of health; and when the life of perfect health becomes active in the subconscious no form of disease can exist any more in the human system.

Whatever you become conscious of, that you will manifest or express throughout your mental or physical system. In other words, whatever is involved in consciousness will be evolved through the personality. This is one of the greatest of all metaphysical laws, because it places the entire personality in the hands of individual consciousness. Through this law we can bring forth any quality or condition desired by simply becoming conscious of its interior or potential existence.

What consciousness perceives the mind creates, and what the mind creates will be expressed in every part of the human personality. The present conditions of the body, be they health or disease, harmony or discord, strength or weakness, are the results of the recent thought of the

individual, with possibly a few exceptions in some instances; while the character is the result of all that the individual has thought and all that he may have inherited from the race. The same is true of talents, tendencies and desires. The entire personality, including character and mentality, is but an effect of what the mind has been creating up to the present moment; and what the conditions of the personality are to be in the future will be determined by what new creations the mind may produce. When new creations come forth from the mind the old ones disappear. For this reason it is possible to largely modify physical appearance and change bodily conditions, mental tendencies and desires, while the character can in most instances be transformed absolutely.

In all our efforts to produce any desired change in ourselves, physically or mentally, we should always remember the law that whatever we become conscious of, that we will express through ourselves; and what we express, gradually becomes a part of ourselves. Whatever you constantly see in the great within, the vast field of consciousness, that the mind will create and express in the personality. This is a law that never fails. Whatever you continue to see yourself become that you will gradually and

surely become, and no obstacle in the world can prevent it.

The mind is constantly creating. It cannot cease to create so long as life continues. To live is to think. All thinking is creative in some sense or form, and all that the mind creates will come forth sooner or later unless it is recreated before expression takes place. Personally you become what you mentally create, provided your creations are completed and permitted to come forth undisturbed; and the secret in this connection is to keep the eye of consciousness single upon the ideal which you realize, create and express, and continue to keep it there until you get what you want, no matter how many obstacles will come in your way. If you continue thus you will positively succeed.

What you continue to see in the within becomes a mental image. All such images act as models for thinking, and the mind will create thoughts, states, conditions and actions that correspond exactly with those images. Every idea that comes into the mind becomes an image, and while it lasts millions of mental creations may be formed in the likeness of this idea. All these creations will appear in the person unless they are recreated before expression takes place. We therefore understand why it is so extremely important to have the right idea about everything

and why our ideals should be kept before mind constantly.

The more deeply an idea or belief is impressed upon consciousness, that is, the more thoroughly it is felt, the longer it remains as a model for the mental creative processes. Consequently, the more thoughts will be reproduced in its likeness, and the greater will be its effect upon the person. This is the reason why the life of a person is ruled by his predominant ideas, and why the person who has simply a few small ideas becomes narrow, one-sided, fanatical, and finally superficial.

Whatever you continue to feel deeply in the within, that will positively come true in the without, for what is inwardly felt in consciousness will, according to law, be created and expressed. To become conscious of truth is to deeply feel the very soul of truth, and consequently to express only true states and conditions in the personality. When you become conscious of truth you establish a true state of affairs throughout your entire system. Everything will be right and well and all the functions of your being will work together for your highest welfare. The remarkable changes for the better that have taken place in the lives of those who have entered, even to a slight degree, the conscious realization of truth are due wholly to this fact.

To become conscious of health is to feel the existence of health in the within, to realize that there is a source of unbounded health in the inner life, and to come into perfect touch with this source. Every effect must have a cause, and, since health is expressed more or less in every person, it must, like other expressions, come from some source. Health does not come to some by mere accident and depart from others in the same way. Health comes through a definite law and departs through the violation of that law.

The universe is based upon law. Everything that appears appears through law. It has a definite source and there are definite methods through which various degrees of expression may be secured. The leading minds of every age, those minds that have understood the inner principles of real life, have been aware of the great truth that there is an abundance of health in the interior life of every personal being; that there is actually a fountain of unbounded life and wholeness in the soul of every man; and that by placing the mind in perfect touch with this inner source of health an abundance of health will constantly flow into the personality.

To place the mind in more perfect touch with the inner source of health we must become conscious of this interior health; that is, we must deeply feel the perfect health that is within us—

the health and wholeness that permeates every atom in existence.

The consciousness of health is attained by keeping the mental eye single upon the real life of the soul. Know that the soul is the very essence of health, that it not only contains health, but that it is health. The soul is health and wholeness. The soul is power and purity. The soul is love and wisdom. The soul is everything that is in the supreme. Turn consciousness, mind, thought and attention upon the perfect health of the soul and enter more deeply, and ever more deeply, into the spirit of this perfect health. Gradually you will feel more and more keenly the real life and power of this absolute health, and what you feel will be expressed through every fiber of your being. Think only about the perfect health that is within you. Refuse absolutely to talk about disease or to think about disease. Keep the mental eye single upon the wholeness of the spirit in which you live and move and have your being, and realize that this same wholeness is in you. Before long you will know that it is. Then you will feel it and express it with so much power that all disease must vanish from your system like darkness before a strong light.

Consciousness develops naturally and steadily along those lines to which we give the greatest

amount of thought and attention. Therefore, by thinking constantly about the perfect health and the unbounded health that is within us, we shall soon feel and become conscious of that health; and what we consciously feel, that we shall invariably express through every fiber of our being.

The real life of everything is in a state of health. Everything is in a healthful condition when in a normal condition, and the inner cause of the normal always is normal. In other words, the law that produces normal conditions must always be normal. It must be changeless, as all other laws in nature, and the principle from which health proceeds must always be in perfect health. We, therefore, conclude once more that there is a state within us that is always well, and that there is a law in the human system that is always ready to produce health if applied.

No matter how much sickness or weakness may appear in the body or in the outer mind, there is a state in the deeper life within that is always well and strong. The fountain of health and life and power is always in action in the great within. The inner source of health and strength is constantly giving health and strength to every part of mind and body, and sickness or weakness can begin only when the force of health and strength is misdirected or wasted. The

inner source of health is constantly producing health throughout the system; therefore, if the force of health were never misused or wasted the entire system would always be in health. To prevent the misdirection of the force of health the mind should live constantly in the realization of the inner source of perfect health.

To be conscious of real health is to express real health, and if this consciousness is perpetual, the expression of health in every part of the system will be perpetual. To produce this realization, all thinking should be trained to work in perfect touch with this inner state that is always well, and the mind should always live so near to this state that it should constantly be aware of its existence. When the body is in a condition of ill health the first step towards healing is to recognize the existence of that absolute state within that is always well. The second step is to impress upon every thought the fact that this state does exist, and that it has its being in every atom throughout your entire system.

To continue to impress upon the mind the fact that the entire system is now, and always, filled through and through with a state that is well, always well, is to develop the realization of health; and as this realization is developed the force of health will begin to express itself in every part of mind and body. When the mind

gains a full realization of this state of health you will feel that you are in health, and when you are in health you are well, absolutely well, through and through. When you are in the realization of health every thought that you think and every word that you speak will also be in that same realization. Such words and thoughts will be permeated with the life of health and will consequently have healing on their wings.

Every thought that is formed in the mind while the mind feels the state of absolute health will be a health producing thought. It will be as natural for such thought to produce health, wherever it may go in the system, as it is for fire to produce heat, or for a sunbeam to produce light. Herein may be found the secret power of affirmations and constructive suggestions. To suggest health to one's self, or to affirm a statement of health, while the mind is in touch with the inner source of absolute health, is to give that statement the power of health, and the thought or the word that proceeds from that statement will produce health just as surely as the sunbeam will produce light. However, those affirmations that are made while the mind is not in touch with this state of absolute health will be powerless to produce health, no matter how determined or sincere we may be at the time. The more superficial the mind is while making affirmations, the weaker and the more

deficient in health producing elements will those thoughts be that are formed at the time, while the more deeply the mind enters into the state of absolute health the more power will every thought contain that is formed during such a realization.

The secret of metaphysical methods in all their phases, is found in this law, and the same is true of the power of the mind over the body. Any mind that gains a perfect realization of that state of absolute health that permeates every part of the system will give the power of health to its thoughts; and by concentrating the power of those thoughts upon the body, health will be produced in the physical system.

The power to cure yourself or prevent disease in this manner may be steadily developed by training the mind to live more and more deeply in the realization of that state in the being of man that is always well; and to train the mind in this respect think constantly of this inner state of absolute health, and think with deep feeling. When thinking of this state impress upon the mind the fact that absolute health permeates every part of the system. Know that you are actually filled through and through with a life and power that is well, always well, and that you literally live and move and have your being in a living sea of perpetual health. Should your mind form tendencies to doubt this truth, know that this truth

can be conclusively demonstrated by anyone; then impress upon your mind the fact that it is so. After a time your mind will know that it is so, and will at the same time discover that sickness and weakness have mysteriously disappeared.

The mind that is superficial has very little power over the body; but as consciousness deepens into the realization of the fact that there is extraordinary power in the mind—limitless power in fact—the mind finds that the body will respond almost instantly to any desire that may be expressed. When the mind lives in perfect touch with the inner source of power, every thought will be given more power, and will consequently have the power to produce any cause or change in the body that is desired. Such thoughts will actually be power, because they were created while the mind was IN power; and the thought that is power can produce in the system any effect that would naturally come from that power.

It is therefore evident that when the mind lives in the realization of the inner state of absolute power, the power of the mind over the body will be complete; and the desire of the mind to produce perfect health in the body will invariably be followed by the realization of perfect health.

HOW TO STAY WELL

Chapter X.

PURITY OF MIND AND BODY

That the body must be pure in order that health may be maintained is self-evident, and most systems of prevention and cure have given due attention to the insuring of physical purity; but physical purity is not sufficient to perfect health. There must also be mental purity, and mental purity means not only wholesome thought and right thought, but also the right mental conception of purity itself. We must know what purity actually is before the mind can be pure, because a false belief about purity would constitute mental impurity, just as much so as any form of unwholesome thought or desire.

A certain view of purity has declared that "To the pure all things are pure," implying the idea that things in themselves are always pure, and that impurity can exist only in the human mind. This view, however, though true in a certain sense, does not from the ordinary viewpoint express the whole truth; and the reason why is

evident when we realize that it would be impossible for a mind to conceive of impurity that was living in a world where all things were always pure. This same view has led many to the conclusion that if you are pure in motive, or mean well, you can do what you like; your action will be pure and right and good. In other words, so long as you think the action is pure it will be a pure action, regardless of what the moral code may decide in the matter; but such a conclusion can come only from a mind that does not understand the real meaning or the real purpose of purity.

When we know what purity means, we know that every thought or action that does not conform to the law of purity will be impure, no matter whether we think it pure or not. Our influence cannot make a natural cause modify its natural effect, and our thoughts cannot change the inevitable action of law. It is only superficial thinkers who believe that every action will be pure if we think it is pure, and that they can accordingly do as they please. However, the power of thought is immense, and in the last analysis constitutes the cause of every condition that appears in the personal being of man. Nevertheless will any line of thinking be pure simply because you think it is pure? That is the question; and it is a question that the majority have neglected to consider.

When we say that thought is the cause and the only cause of whatever transpires in the personal man, we refer to the thought of the heart; that is, subjective thought action. Mere objective opinion cannot be cause, and has no effect whatever upon the forces of mind or body, nor does it affect circumstances or things in the least. You may think objectively that a certain action is pure, and at the same time there may be impure subjective mental states in your mind that are causing that very action to be impure. In other words, if there are impure subjective states in your mind, the actions coming from those states will be impure, no matter how much you may objectively think and affirm that those actions are pure. As long as there are impure states in the within, there will be impure actions in the without, and your objective thought, or opinion, or belief about the matter will count for naught. This should be clear to everybody, and those who see it clearly will realize that a great deal of the thought that passes as profound metaphysics today is nothing but illusion; in brief, foundationless ideas that have sprung from minds that could not see the difference between objective opinion and subjective causation.

It is subjective causation that determines whether things are to be pure in your world or not. What you think of the matter in your outer

mind will have nothing to do with it. True, you can so direct your objective thinking that it will gradually change subjective causation, but to do this your objective thinking must be according to mental laws, and not according to opinions.

The statement, "As a man thinketh in his heart, so is he," might read, "Everything in the mind, body or environment of any man is the direct or indirect result of the subjective causations that are active in the being of that man." This being true, whatever change we wish to produce anywhere in life, the desired change must first be made in the causations within the subjective mind. There are many minds that change their opinions, only permitting subjective causes to remain unchanged, and then wonder why everything in their lives continues in the same way as before. Most of these changes that are made in the objective opinions are not made according to the psychological laws, but according to the passing views that come from the various sources in the without. If you have changed your thought, but find no change for the better in your life, you may know that it is only your outer thought, your objective opinions, that you have changed; the subjective causes remain unchanged.

- Whenever your subjective or subconscious mind is changed, there will be a corresponding change in your life, no matter how that subjective change was brought about, whether it came from old fashioned conversion, modern metaphysics, esoteric experiences, or profound scientific thought. But in this connection we must bear in mind that subjective changes, though coming in many ways, can be permanent only when we fully understand the laws of mental change and act accordingly. This is why so few systems have fully satisfied, why nearly all of them have developed one-sidedness in their disciples, and why they have, in nearly every instance, become creed-bound. The full understanding of life is lacking in nearly all such systems of thought, because that full understanding is not sought. Nevertheless, they all possess a power for good, having the power of changing for the better subjective causations in one or more places.

To find the great laws through which subjective causations may be changed as we desire, it becomes necessary to learn what is really meant by the statement, "To the pure all things are pure." Since the statement was made by one of the greatest psychologists in history, it must possess absolute truth when understood from that viewpoint of consciousness from which it was expressed. To find the true meaning of that statement is not

difficult, however, when we realize that purity means to be in the proper place, and that impurity means to be out of place. In the last analysis, elements, forces and substances are not impure, but impure conditions may be formed amongst them when something transpires to cause those elements to be misplaced.

Since all impurity comes directly from the misplacement of things that are in themselves pure, we can readily realize that all things could be pure to those who are pure, because those who are absolutely pure would have the power to cause all things in their lives to be properly placed. Things would not be pure because those pure minds believed all things to be pure, but because they would naturally, through their superior power, change impurity into purity. When you attain such a complete mastery of yourself that all the elements, forces, functions and activities in your being are always in place, always doing what they are created for, and are never misdirected, you will have the power to properly place everything in your world. Your understanding of purity and the proper placing of things will be so thorough that you will know exactly where everything belongs, and will have the power to place it there. Having become conscious of the true order of things, and being master of the situation, you

will be able to establish true order, both in the within and in the without.

Having established absolute purity in your subjective mentality through your consciousness of absolute purity, everything that enters your system will naturally become pure at once, though it might have been impure before coming in contact with your life. Everything becomes warm when it enters a warm room, provided the heat is sufficient to overcome all opposite conditions; that is, when the heat in any place is absolute heat, everything that comes into that place will become warmth, no matter what it was before.

In the same way, when the purity in any place is absolute purity, everything that enters that place will also become pure. In other words, when everything is properly placed in a certain place and held in place by an irresistible power, everything that enters that place will also properly place itself. Negative conditions are powerless when in the presence of such positive conditions as are completely positive; and disorder cannot possibly exist in the midst of order when that order is complete.

When we realize the transmuting power of positive forces, we shall soon understand the full truth of these statements. It is a well-known fact that a strong personality naturally appropriates and makes a part of himself any force that he may

come in contact with, provided that force is not as strong as the predominating positive force in himself, and he naturally transforms that force so that it becomes similar, both in quality and action, to the predominating states of his being. A personality that is in perfect harmony, and that continues in harmony, becomes stronger and stronger, even when passing through conditions of extreme discord. The forces of discord are transformed as they come in contact with the system of a strong, well-poised personality, and become harmonious forces which he can appropriate and use. He meets the enemy, so to speak, and makes it his own. In like manner, the mind that remains unshaken in his convictions increases in power, influence and supremacy the more opposition he encounters.

It is the mind that falls down in the midst of opposition that fails utterly, while the mind that remains untouched and undisturbed becomes a giant; he not only retains his own power, but adds to his own the power of the losing opposition. Consequently, when the subjective states are properly placed, in harmony, in order, and in absolute purity, and you hold all those subjective states in absolute purity, the force of purity in your system will be so strong and so positive that it cannot be disturbed or changed by anything. Whatever may enter your system while it is in this

condition will become pure, no matter what it was before. The most impure elements and conditions will crumble into atoms in the presence of a force of purity that remains unshaken, and then reassemble again in a new compound, substance or condition that is absolutely pure. Whatever comes into your system, therefore, or into your world, will be transformed into purity at the very door, provided you continue in the consciousness of absolute and irresistible purity.

Upon the arch, above the entrance to the mansion of your life, you may safely write: "Whatever enters here leaves impurity behind." The demon becomes an archangel the very moment he passes through your door, metaphorically speaking, and the poison becomes a nourishing food the very moment it enters your system. The wrong thoughts and hatreds, and the ill-will that may come to you from minds that do not understand you, will be transformed at once into valuable energies that you may use to develop yourself or build up your health, strength and power.

Those who do not accept this extreme conclusion, and it is certainly extreme, should suspend their judgment until they have examined those laws in nature that govern transformation and transmutation in the realms of nature. When we experiment in the chemical world, we can readily demonstrate that one force can entirely

transform another force and make it a part of itself, provided the ruling force remains unshaken while the new combination is being made; and when we look into the human world we find innumerable illustrations to prove how an undisturbed mind, a mind forever standing firm upon his convictions, finally sweeps everything before him; but it remains for the new psychology to reveal the real secret back of these phenomena.

It has also been demonstrated through recent experiments that a positive mental force can, by remaining positive, transform every negative force or condition that may come into the same sphere of action; and when we know that all phases of impurity are negative conditions, perpetuating themselves simply through the indifference or the inactivity of the positive forces about them, we understand clearly the real truth that is back of the whole matter. Then it becomes clear to any mind that the pure can cause all things to become pure, and that in the world of him who is pure, everything else will naturally tend to become pure. It could not be otherwise. He is the master when he chooses to be; and there is no greater mind than the pure mind. We conclude, therefore, that in this sense the statement is true, "To the pure all things are pure," because, in the life of the pure, impurity is at once transformed into purity.

Looking at the subject from a still higher viewpoint, we find that the pure mind enters that state of consciousness where everything is discerned in its original nature, and in that state everything is in place; that is, everything is right and in perfect order. In other words, the pure mind, having become conscious of absolute purity, can see all things as they are in that original state, or before they became misplaced, or misdirected by ignorant minds. The pure mind naturally dwells in that sublime state, therefore to such a mind all things are pure, not because he simply thinks so, but because in that higher field of consciousness all things are properly placed; that is, in the realm of pure reality, everything is pure, and right, and good. By becoming pure, he has entered that loftier realm where everything is pure, and consequently he sees everything as such.

Every thorough student of life will eventually learn that there is an inner world back of the exterior, phenomenal side of things. It is the cosmic realm, and this realm, being beyond the interference of the human mind, understanding always remains pure. To enter this realm is to see everything as it is in a pure state of being, as in this realm everything is forever in its pure state; but no mind can enter this inner state and discern cosmic life until purity is attained, both in physical and in mental action. The disturbed, misplaced

mind can discern only the discord on the surface, while the calm, serene, absolutely pure mind gravitates naturally to its own higher plane and enters the consciousness of that state of existence where everything is absolutely pure.

To train one's self to consciously dwell in that world within, beyond the turmoil of the personal man, is of the highest importance, not only to the health of the body, but also to the development of all the higher qualities latent within. It is ideal living; and it is not simply imagination; it is profoundly real and indescribably beautiful. Back of the disturbed surface of life there is a pure, calm, beautiful state of being, as tangible and as real as reality itself. It is the kingdom within, and the source of all the unbounded possibilities in man. When one becomes pure, he enters that pure world; therefore "to the pure all things are pure"; because when one becomes pure he enters a state of being where everything is pure, always was, and always will be.

In perfect health there is always purity, and in absolute purity there is always perfect health. Disease can thrive only in the impure, and the impure always tends to produce disease. Therefore, one of the royal paths to health is to be absolutely pure in all things and at all times; that is, to be pure in body, in mind, in thought, in feeling and desire. There is strength in purity, because in

purity there is no waste of life; and in strength there is wholeness and health. The clean body becomes vigorous and virile. The clean mind becomes able, forceful and brilliant; and clean thoughts, feelings and desires invariably lead to greater and better things. Purity means life in abundance, and when life is abundant all the good things of life are invariably added.

HOW TO STAY WELL

Chapter XI.

THE HAPPINESS CURE

Health is harmony. Disease is discord. The more perfect the harmony in the human system, the better the health; and happiness invariably produces harmony. When the forces and elements of mind and body work together in harmony, wholesome conditions are naturally produced; and if the creation of wholesome conditions is continued for any reasonable length of time, all disease will finally disappear. There can be no discord when the harmony is full and complete; there can be no darkness when the light is sufficiently strong.

The happier you are, the less energy you waste, because added happiness means added harmony, and the system wastes no energy while it continues in perfect harmony. The less energy you waste, the more vitality you will possess, and the greater your supply of vital energy, the less liable you are to sickness. When your system is absolutely full of vital energy, you will contract no

disease whatever, not even diseases that are said to be contagious. Retain all your energy and you will never be sick; but to this end harmony must be perfect, and perfect harmony is possible only when happiness is continuous.

When the human system is thoroughly harmonious, every particle of food that is taken will contribute its full nourishing power, and to properly nourish the system is one of the chief secrets of health. In the average system, however, a great deal of the food taken is not digested, there being too much discord among the digestive forces, and, therefore, actual starvation obtains in the midst of plenty. There are millions of cells in the majority of human bodies that are daily starved to death, regardless of the fact that three full meals are eaten every day. Those starved cells wither up and become waste matter, clogging the system, thus giving extra work to the forces of elimination and reconstruction. And the more energy you use up in getting rid of useless matter, the less energy you will have for your work, your life and your thought.

A fit of anger, or prolonged excitement, is frequently followed by a cold; and the reason is that agitation, in every form, tends to prevent proper digestion and assimilation. Most of the food that is taken at the time, or that has been taken within the last eight hours, will simply become waste

matter; and all the starved cells will, in like manner, become waste matter; the system is thus clogged from two sources, and what we call a cold must naturally follow. The system, however, would have been clean and well and properly nourished through and through if there had been no anger or excitement, but harmony and happiness instead.

There would be but few cases of indigestion if happiness and harmony were continuous in every mind; and when you prevent all the ills that come directly or indirectly from imperfect digestion, you prevent fully three-fourths of all the ills known to human life. But the powers of happiness and harmony do not end with the digestive functions; their effect upon the nervous system is just as far-reaching and beneficial. Make continuous happiness a part of your life, and your nerves will be as good as new as long as you live. The same is true concerning the mind. Nourish your mind with happiness as you nourish your body with food, and the ills of mind will never gain a foothold in your life for a moment. You will be mentally vigorous and strong every day, even though you should live as long upon earth as those worthy examples of ancient days.

The forces of growth, recuperation and reconstruction are all given a healthy stimulus by happiness. No matter how tired out the system may

be, it will recuperate in a very short time, if you are thoroughly happy; but this the average person fails to do. When he feels tired he permits himself also to feel downcast, weary and depressed; and, therefore, instead of helping nature to restore normal conditions, he places every possible obstacle in her way. When your horse is wearied by one load, you do not expect to give him a rest by having him hitched to a heavier load; but this is the very thing the average man does to his own personality. When the body is tired from physical burdens, he gives it a mental burden instead, and is blind enough to think that he is giving his body a rest. Mental burdens exhaust more vital energy than the hardest kind of physical work; and mental burdens are always useless; but they can be removed completely by the power of happiness.

But there is happiness and happiness; there is the genuine and the counterfeit; the former produces harmony, health and virility; the latter produces weakness, depression and hysterics. When you are bubbling over with joy, and feel like shouting, you are not happy; you are mentally intoxicated; and intoxication, whatever its nature, is an enemy to health. True happiness is calm, deeply felt, composed and contented. It is not merely intellectual, nor is it lacking in feeling; it is not necessary for the mind to run riot in order

that it may feel deeply, or express the full warmth of tenderness and emotion. Those emotions that are deeply felt and calmly serene are always the most tender; they are what may be termed the full emotions, because they express all that is tender in body, mind and soul; and they therefore give the highest and most satisfying form of joy. True happiness enjoys all things deeply, but serenely; and you can always know when you have had such happiness, because it makes your countenance radiant with a restful sweetness.

To gain real happiness, the first essential is to train yourself to think constantly of the great value of such happiness, and especially with regard to its health producing power. Such thinking will tend to produce a subconscious desire for happiness, and what the subconscious begins to desire it also begins to create. Train yourself to think of happiness as a mental necessity, just as food is a physical necessity, and you will gradually train every element and force in your system to work for the creation of happiness. By creating within yourself a constant demand for happiness, you will inspire the elements of your own nature to produce the desired supply, and ere long the happiness you desire will become a permanent part of your life.

Every moment of joy that comes to you should be entered into with a deep, contented calmness.

Do not permit your happy moments to bubble over on the surface, and do not permit yourself to be wrought up when occasions for great joy come into your life. Make it a point to turn your attention to the richer depths of every joy that you feel, and your enjoyments of all things will not only multiply many times, but the effect of your joy will be most beneficial both to mind and body. Gradually your happiness will give you that calmly sweet contentment that makes the whole universe look good. And so long as you dwell in the mansions of that form of contentment, sickness can never enter your door.

Learn to look upon life as a privilege instead of a hardship. View all things, not from the valley of discontent and limitation, but from the mountain top of all that is rich and great and marvelous in the sublimated nature of man. Learn to think that everything must come out better and better if you only do your best; then proceed to do your best. Have no fear of results so long as you do your best; and believe firmly that whatever comes to him who always does his best must of necessity be good. If it does not appear to be good, it is only temporarily disguised, and will soon reveal itself to be the greatest blessing that could have been desired. No person can be unhappy who lives in this thought; and he who lives constantly in this thought will not only become happier, and

thus healthier, but he will also discover that things always turn out better and better when we do our best.

Do not think that it is necessary to carry such a weight of responsibility. The universe is held in position by the law of gravitation; do not wear yourself out trying to hold it up. Do not think that the human race will be saved through your anxiety, and do not think that your own welfare or success in life will depend upon how much you worry. Do your best, and leave results to the laws of life; do not worry for a minute, and do not be anxious about anything; do your best in the present and everything will be better for you in the future; this is the truth; then train yourself to deeply realize that it is the truth, and you will always be happy.

Do your part in the world as well as you possibly can, and let nature carry the responsibility; she is not only able, but most willing; in fact, that is what she is here for. You are not required to carry anything on your mind, and you are not called upon to be anxious about results in a single field of action anywhere in the universe; you are just called upon to do your best NOW; but to do your best you must be happy. It is easy, however, to be happy when you know that everything will be better so long as you do your best. Make it a

point to be happy just as you make it a point to be clean, to be presentable, to be properly dressed, to work well, to be efficient, to be worth while, to be true to all that is in you. In brief, make the attainment of continuous happiness and greater happiness a permanent part of your strongest ambition. You will soon find results. Your unhappy moments will become less and less frequent as well as less and less significant, while your happy moments will become so numerous as to almost become one continuous moment, and the richness of your joy will increase daily to a most satisfying degree.

Avoid all unwholesome mental states, such as fear, anger, worry, depression, disappointment, discouragement, gloom, sulkiness, moroseness, pessimism, sadness, harshness, resentment, remorse, anxiety, and states of a similar nature. Find fault with no one, condemn no one, antagonize no one; but first refuse to be anxious. Anxiety saps more life and energy in a day than work does in a week; we all know this; and as anxiety cannot possibly be of any use at any time, we are not justified in being anxious for a single moment. To remove anxiety, however, we must view life, not in the old way, but in the new way. That is, we must learn to know that all things contain possibilities

for greater and better things, and that we have the power to bring out those greater possibilities at any time and under any circumstances. When we begin to preach and practice the gospel of strength instead of the gospel of weakness, we shall not be anxious any more.

To be happy constantly in this deep, calmly contented manner, is to steadily increase the power of harmony in your system; and the more harmony there is in your system, the more energy, the more vitality and the more wholesome conditions there will be in your system. Finally, the power of the wholesome will become so strong and so completely established in every nerve and cell and atom that all disease, if there was any, will have to leave. And if you wish to hasten this great day of freedom, you can do so through a very simple exercise.

Whenever you feel this deep, calm contentment, turn your attention upon those organs or parts in your body that require better health. Try to impress upon those organs the same deep, serene happiness that you feel, and you thus produce in those organs a greater degree of harmony. Repeat the exercise as frequently as you can. Try to *feel* happy *in* that organ that needs health and strength. Where you feel real happiness you produce harmony; and when you give nature per-

fect harmony she can restore perfect health every time, no matter what the ailment may be. A little practice will convince you that the healing power of happiness is very great indeed; and it becomes doubly so when combined with temperance. We should therefore write the rule of life in this fashion:

Be temperate in all things.

Be happy at all times.

HOW TO STAY WELL

Chapter XII.

HOW TO REST AND RECUPERATE

When we know how to rest, we do not have to rest—that is, not in the usual sense of that term. Complete inactivity is never necessary; in fact, it is impossible; and every effort to produce complete inactivity is more or less injurious. Every moment of attempted inactivity is a moment of waste, and therefore leads to weakness and ill health. It is possible for the different parts of the system to be temporarily inactive in an objective manner, but it is not possible for you to be inactive at any time. You must eternally act: and to act, you must act upon something. Therefore, if you wish to give rest to a certain part of the system, you must go and act elsewhere. Make no attempt to become inactive in yourself; it is not possible. Besides, such attempts simply prevent the exhausted parts from receiving the peace and rest that are required for natural recuperation.

In the human entity, absolute stand-still is impossible. If you are not going forward, you are

going backward. Regardless of this fact, many people seem to be at a standstill, but they are taking one step backward immediately after having taken a step forward; so, therefore, they are always in action, but never getting anywhere.

It is the current belief that no one can rest without stopping all personal and mental action, but the fact is that to try to stop all action in the human system is much harder than the hardest work, and uses up more energy than the most strenuous kind of work. To proceed to do something else is the one secret in the art of resting. When you want to rest and recuperate one group of muscles, begin to use another group. When you want to rest one part of the brain, think of something entirely different. When you want to rest the objective mind, use the subjective; and this is easily done, because we use the objective mind while fully awake and objectively active, and we use the subjective while asleep, or when in an attitude of calm and deep serenity.

In this connection, it is well to remember that you will get greater good from your sleep if you give your subjective or subconscious mind something definite to do before you go to sleep. While the outer self is resting in sleep, the inner self should build up the subjective or subconscious side of our talents and faculties, and thus increase constantly the capacity of the mind and the

strength of the body. When you give the subconscious mind nothing definite to do during sleep, it will spend the night creating meaningless pictures and situations, a few of which you remember and call them dreams; but when you give the subconscious something definite to do during sleep, this waste of energy in the subjective field of creation is avoided, and that energy will instead be used for constructive purposes that will prove of advantage to you in the coming days. Besides, you will in this manner secure perfect rest during sleep. The idea, therefore, is this: if you want to rest the objective, have your consciousness go and do something definite in the subjective. Never fall asleep in the attitude of weariness, because by so doing you will impress the condition of weariness upon the subconscious and that condition will be reproduced and brought forth into the personality in the morning; and here we have the cause of that tired feeling that so many people have when they wake up.

Go to sleep with the purpose of going into the subconscious and doing something there that is constructive, upbuilding and wholesome; but as you entertain such intentions, place your mind in an attitude that is perfectly serene. We should approach all work in the serene attitude, whether we are to act objectively or subjectively. Perfect rest for any part of the system during the waking

state can be secured by learning to withdraw consciousness absolutely from one part and causing it to act wholly upon another part. Consciousness is the result of the I Am expressing life, thought and being, and therefore consciousness acts on a certain plane, or in a certain part, so long as the I Am gives expression to itself upon that plane, or in that part. Consciousness is always active. An inactive consciousness is as impossible as a dark ray of light. When anything is conscious, it must do something, and it continues to do something, either objectively or subjectively, so long as conscious existence continues. Since consciousness means action in every instance, it is evident that no part of the system can rest until we become unconscious of that part. So long as we are conscious of that part, we will act upon that part, and the energy in that particular place will continue to be used.

The purpose of rest is to recuperate or regain that energy that has been used up in work; but it is not possible to regain energy in any part of the system so long as we continue to use up energy in that part; and energy will continue to be used up in any part so long as there is conscious action taking place in that part. To be simply quiet in any part of the system is not necessarily to be unconscious of that part; therefore such rest is

not complete. This explains why so many people recuperate so slowly. The reason is that while trying to rest they continue to be conscious of the entire mind and body. Any person who can become wholly and instantaneously absorbed in some other line of thought or action will recuperate rapidly, and so long as he will practice that art intelligently he will not wear out; neither will he find it necessary to retire from usefulness at four score and ten. He will then be in his prime, both physically and mentally; and on account of his extensive experience his service will be of the highest value.

To turn consciousness into another channel, reposeful or well-poised action is necessary. When we work in the attitude of poise, we concentrate well and naturally without trying to do so. We thereby give our whole attention to the present action, and all other things are given a complete rest, and on account of our perfect control of concentration, we can give our whole attention to something else at any time desired. When we act or think in a nervous, excited attitude, consciousness moves rapidly through every part of the system, and no part of the system is left free for many seconds at a time. Recuperation, therefore, is impossible under such a condition, and if such a system is in a run-down condition it will continue in that condition until the nervousness is

overcome, while if the system is in fairly good condition, it will, through nervous action, finally become so weakened and so confused that natural rest will be difficult to attain—that is, unless perfect poise is first secured.

That inactivity, or, rather, attempts at inactivity, will waste energy and thereby produce weakness and disease, is readily understood when we examine the process involved. So long as you try to make a certain part inactive, you continue to act upon that part. That part, therefore, is just as active as it ever was, and it continues to use up its energy. Ere long there is not sufficient energy remaining to even carry on the work of repair in that part, and then we have decay, or that clogged-up condition that is always a forerunner of disease.

It is therefore clearly understood that a great deal of premature senility comes simply because we do not know how to rest. There is no reason whatever why brain workers should lose their mental brilliancy after they pass their sixtieth year, or any other year; nor is there any reason why the physical strength should diminish in any one at that age. | The physical organs are constantly being rebuilt, so that we wear out simply because we do not give them the proper rest; and our mental activities become dull for the same reason.

To master the art of resting, the first essential is never to attempt to become perfectly quiet in the entire mind or body while you are awake. The second essential is to withdraw consciousness absolutely from those parts of mind or body that need recuperation, and become vitally interested in something else. In other words, give your thought and your attention to something that does not require the activity of those organs or faculties that need recuperation. The third essential is to take physical exercise whenever the whole brain needs rest. Such exercise will rest the brain completely in a very short time, and this method, therefore, is infinitely superior to the old habit of lying down and continuing to think about how tired you are. The fourth essential is to give your attention to something that is delightfully interesting to the mind whenever the body needs rest, though at such times we should remember not to give the mind anything to do that may demand heavy or profound thought. At such times light reading of a harmonious nature, or light music, will prove perfect in restoring the body to normal strength and vitality.

To enter the loftiness, the beauty and the life of spiritual thought, is the best method of all for recuperating mind or body, provided you are sufficiently conscious of the sublime to touch those lofty realms whenever you desire. But if you

have not attained to that consciousness, you will find it most profitable to begin at once and gradually develop that power in yourself by which you may rise to the calmness, the splendor and the beauty of the sublime whenever you may wish to get above the usual physical or mental action.

When you wish to rest any part of the system, do not try to take your consciousness away from that part. To make this attempt would simply be to concentrate your attention on that part, and thereby continue to be conscious of that part just the same as before. The proper course is to direct your attention elsewhere and become so completely interested in the new object of your attention that you forget completely the part that is to receive rest. When your whole attention goes elsewhere, consciousness will soon follow, and all action will be removed from that part, which for the time being is to rest in a state of inactivity.

Wherever consciousness acts, there energy will be used up, but when consciousness is withdrawn, nature will be given an opportunity to restore to that particular part the full and natural supply. That is the reason why we must become unconscious of muscles, organs or faculties before they can completely regain their strength. When we remain conscious of a certain part too long, that part is not only deprived of all its energy, but the elements of that part are also used up, just as a

starving man lives for a while on the elements of his own body.

But the converse is also true. When we remain unconscious of a certain part too long, the energies that have been accumulated there will begin to disappear, and that part of the system will decrease in capacity. That is the reason why unused muscles gradually decrease both in size and capacity, and also why unused faculties gradually become more and more deficient in mental power until they are practically useless. Whenever any part of the system has renewed its strength, we should proceed at once to use this new energy for constructive purposes; but as soon as that energy is used up, we should turn our attention elsewhere and do something else, so that renewal may again take place. In this way we use constructively all the energies we accumulate, and as every part of the body is exercised fully and properly, and for the proper time, the general capacity and power of the system will steadily increase.

During those moments when we have nothing in particular to do, we should turn our attention upon the development of mind or body, or upon the building of finer mental structures for the future. At such times the constructive use of the imagination can be carried on to great advantage. There is no need of waste of time, nor is it well

for the health and well-being of mind or body to ever waste a single moment of time. When your physical or mental labor is over for the day, turn your thought upon something else. Direct your imagination into some other field where you may find new and valuable ideas for future use, or give attention to the further development of mind or body. In this way the tired parts of mind or body—that is, those parts that have used up their available supply of energy—will receive perfect rest, while your time during this period of rest will be profitably employed along other lines.

The average person throws away several hours every day by simply being partly alive. He thinks he is resting because he is not actively at work, but the truth is, he is working still. He is using up energy by being consciously active in every part of his system. He is not working at something, but is working upon his own energies, and thereby using them up to no account. This is a mistake that everybody should eliminate at once, because we need all the energy that we receive if we wish to retain perfect health and continue to advance in our own work and development.

When you are not working at your particular business, turn your attention upon the building of yourself, or upon some interesting pleasure. When you are not busy at work, be busy at pleasure. Those activities that are called forth during

pleasure are produced by entirely new activities in consciousness, so that two desirable objects will be promoted: First, you will call forth new energy and thereby build yourself up along new lines; and second, those parts of mind or body that were active during the working hours will have a perfect opportunity to recuperate themselves. In this manner no time or energy will ever be wasted, and work, rest, development and pleasure will constantly and harmoniously blend throughout the entire system.

HOW TO STAY WELL

Chapter XIII.

LETTING GO OF YOUR AILMENTS

To let go of those things that we do not desire to hold in mind, may seem to be difficult; and yet it should be just as easy to drop a thought from the mind as it is to drop a stone from the hand; and we must be able to do this if we would set ourselves free from those conditions of mind or body that are not conducive to health, strength and wholeness. In like manner, it usually seems difficult to prevent undesirable impressions from entering the mind, though any person should be able to refuse undesirable mental impressions just as readily as he refuses undesirable food.

But the reason why these things seem difficult is because we have attempted them in ignorance of the fact that both the act of letting go and the act of holding on are subconscious processes. So long, therefore, as the subconscious mind is holding on to a thought or any particular condition, physical or mental, you may spend eternity in trying to get rid of it with the objective mind and

secure no results whatever. Likewise, if the subconscious is attracting a certain thought or condition, you cannot possibly keep it out by fighting against it with the objective mind. The importance, therefore, of knowing how to direct or change the subconscious in this connection, is very evident.

The movement of every muscle in the body is preceded by a subconscious action. The involuntary movements of the body, such as breathing, circulation, digestion and assimilation are subconscious processes that have been established in the subjective nature of man during ages of human evolution; but the voluntary movements of the body are also subconscious, in the sense that the objective acts upon the subconscious, and the subconscious causes the body to move as directed by the objective.

When you move your arm you do not cause the arm to move by willing to do so with objective action. You might try to move your arm by objectively willing to do so, and try for any length of time with no results; in fact, the more intensely you will the arm to move by mere objective action, the more rigid will the muscles become. When you wish to move your arm, the objective will must act upon the subconscious with a desire to move the arm, and it is the subconscious that will carry out that desire. In like manner, when you

wish to drop something from your hand, the objective will must impress upon the subconscious the desire to let go, and the subconscious will cause the hand to let go of its object. The same process must be employed when you wish the hand to hold on to an object. The objective will must impress upon the subconscious the desire to hold on, and the subconscious will cause the hand to do as the objective will desires. The hand will thus hold on until it is subconsciously caused to let go.

The reason for this process is simple when we know that the subconscious governs all the forces in the system. No force in the human personality can act unless the subconscious causes that force to act, and the subconscious will cause any action that the objective will may direct. It is the function of the objective mind to direct the subconscious, and it is the function of the subconscious to carry out whatever the objective may direct.

When the subconscious undertakes to give directions, we have misdirections, or what may be termed abnormal conditions, attitudes or actions of mind; and when the objective undertakes to carry out its own directions, we have simply waste of energy with no action whatever. Therefore, whenever the natural functions of the two phases of the mind become mixed, we either have per-

verted, unwholesome and abnormal actions, or none at all.

The mixing or misplacing of these two functions may be caused by ignorance, or by continued false thinking along any line, but the proper replacing of these functions may be readily accomplished when we understand what each of the two phases of mind has been designed by nature to do. The objective mind is the conscious, wide-awake mind, therefore it knows what should be done each moment, and for that reason is competent to give directions. The subconscious mind is the creative mind, therefore it has the power to produce anything that may be required, and being in full possession of all the underlying forces of the system, it alone can cause the forces to proceed in action or to cease action.

It is therefore evident that to produce the desired results in any sphere of action, physical or mental, the objective mind must be trained to give the proper directions to the subconscious. In many respects this training has already been perfected, especially those that are called natural physical movements; but in many other respects, such as the removing or producing of any condition desired for mind or body, this training has as yet only begun.

When we wish to move a muscle, the proper directions are given by the objective to the sub-

conscious, because we have been trained to do so in the school of experience. The child learns to walk by training the objective to impress the subconscious with that purpose in view through repeated attempts, and that training is promoted through the acts of attention and interest. When the objective mind is interested in the doing of any act, attention is naturally directed to the subconscious, because interest always causes attention to act upon the subconscious. This process, however, can be perfected to the very highest degree, and this is done whenever skill, art or proficiency is attained. The child learns to talk through the use of the same process, and it is through this process that the musician, the artist, the artisan or the acrobat gains control over mind and muscle.

The training of the objective mind to properly direct the subconscious is generally a slow and gradual process, due to the fact that imperfect methods are usually employed. We make many mistakes before we strike upon the correct methods, and we continue to make more mistakes before we find new and improved methods. The cause of this is found in ignorance concerning the true functions of the two phases of mind, and also in a limited scope of consciousness. When we begin to employ the principles of the new psychology and a more thorough knowledge of consciousness,

both in our daily life and in our educational institutions, we shall find that the process of training along any line, physical or mental, will be perfected to a remarkable degree. In consequence, less time and less effort will be required to secure any particular result, and what results we secure will be far superior to what have been gained before.

The subconscious mind controls all the forces employed in the movement of mind or body. Whatever we wish to have done, therefore, the subconscious holds the necessary power, and by properly directing the subconscious, that power will be given the required action and will do what is desired. In the art of letting go, it is this principle that must be employed. The objective mind must not try to drive things out, but must properly impress the subconscious to let go, and when that is done the undesired thoughts or conditions will be dropped at once.

It is the subconscious that holds, therefore it is the subconscious that must be directed to let go. To cause the subconscious to let go of certain habits, tendencies, tastes or undesirable conditions, sometimes requires months or years, simply because we do not know how to direct properly the subconscious in this respect; but when we understand this process, very little time will be required to accomplish our purpose.

It is therefore not scientific to think that a certain amount of time will be required to produce certain results. We usually require considerable time in finding the way, but after the way has been found, the time required to secure results is usually insignificant. When the individual is in possession of clear mental insight, the proper way is readily found, however, even though the sphere of action be entirely new.

To acquire the art of letting go, the first essential is to understand that it is the subconscious that holds, and that the subconscious will let go only when properly directed to do so by the objective mind. The second essential is, to train the objective mind constantly to act in the closest touch possible with the subconscious at all points of consciousness. In this connection no effort will prove more valuable than that of broadening and enlarging the scope of wide-awake consciousness along all lines.

To enlarge the scope of wide-awakeness, the mind should aim to discern the larger reality and beauty that exists in all tangible things, and should at the same time aim to discern the reality and the beauty that exists in all the finer qualities of life. More attention must be given to the finer elements, the finer feelings and the finer experiences that are met in the world of consciousness, because this will cause the mind to gain possession

of new fields of conscious action. It will also cause the objective to touch the subconscious at many new points of contact, and wherever the objective touches the subconscious, at that point the subconscious can be directed properly and instantaneously at will.

The average person disregards practically all thought concerning the subconscious, looking upon the subject as visionary, and yet he cannot take a single step without first directing his subconscious mind to produce the necessary muscular action, nor can he advance mentally until he trains the objective to impress the subconscious with regard to the action of that advancement.

We are absolutely dependent upon the subconscious for everything we do. Instead of ignoring the subject, therefore, we should study every part of it with the greatest of care; and we have everything to gain by so doing. We do a great many things without knowing why we do them, therefore if we can secure certain results through a limited, unconscious action of mental laws, we can certainly secure far greater results through those laws when we employ them intelligently and in the consciousness of perpetual mental expansion.

To use the objective and subconscious phases of mind in their true places, and to aim to bring the two minds into contact, at as many points of consciousness as possible, is to use the entire mind

intelligently and progressively; and since the objective can properly direct the subconscious wherever the two minds consciously touch, we understand readily how the possibilities of mind become unlimited, and we also understand how every condition in mind or body can be changed completely in the same way.

The subconscious has the power to make any change in the human system that it is directed to make, and the objective mind has the power to direct the subconscious in any way that may be desired. Whenever there is anything that we wish to eliminate from mind or body, we should direct the subconscious to let go, and the subconscious will be properly directed to let go whenever we express this desire in the attitude of fine feeling and deep interest. Feel deeply that the subconscious is letting go of the condition that you wish to eliminate, and you have given the subconscious the proper direction in that respect.

Through this simple method the human personality can be caused to let go of any disease, any perverted condition, any detrimental desire, or any abnormal state of being. The art of letting go, therefore, is an art that is practically limitless in value.

HOW TO STAY WELL

Chapter XIV.

HOW THE SUBCONSCIOUS CREATES HEALTH

To give the subconscious mind definite and systematic training along the lines of health-building is one of the first essentials in the attainment of permanent conditions of health throughout the human system. As the subconscious mind is, so are the conditions of the body. What is active in the subconscious is active in the body; but no condition can exist in the body that does not exist in the subconscious. The subconscious mind permeates and fills every atom in the physical body, every fiber in the nervous system and every cell in the brain. In fact, the subconscious mind is the real power that is back of every force and every element in the personal being of man. Therefore, every change and improvement that is desired for mind or body must begin in the subconscious.

So long as every action in the subconscious mind is positive, harmonious, wholesome and health-producing, there will be perfect health in the body; and as the subconscious is more and

more thoroughly trained in such actions, physical vigor, physical vitality and physical endurance will increase in proportion. By giving a few moments every day to the training of the subconscious in health-building, the body will finally become so brimful of vigorous health that it will become practically immune from every ailment that was ever known.

To proceed, employ only such mental actions as tend to impress health upon every thought, feeling and desire. Every mental action that conveys the idea of health, the desire for health and the feeling of health will impress health-producing power upon the subconscious. In other words, when the idea of health is impressed upon the subconscious, that impression will place in action forces that are health-producing.

When you habitually think health into the subconscious mind you give the subconscious a system of training in health producing; and accordingly, the subconscious will produce better and better health as it is more perfectly trained. When you habitually talk health to the subconscious mind, you are causing all the forces and elements of the subconscious to focus their actions upon the idea of health. Health becomes the model for all the creative forces of your system, and therefore these forces will create wholesome conditions in whatever part of the system they may act.

The principle is to literally fill the subconscious with health—ideas of health, desires for health, suggestions of health, mental actions of health, thoughts of health and impressions of health. Fill the subconscious with every manner of health, and the subconscious will fill the body with every manner of health. From every mental action that is turned into the subconscious there will be a reaction that will be felt in every part of the human system. And as the action is, so will also be the re-action. When every mental action that goes into the subconscious is an action of health, the re-action will contain the power of health, and as it comes forth from the subconscious into the body, it will produce health.

To turn mental actions of health into the subconscious it is not sufficient, however, to simply desire health, or to suggest to ourselves that we have health. There are many mental actions, both good and otherwise, that produce no impression upon the subconscious, and, therefore, a good many who continually employ health-producing suggestion fail to get well. If you can only impress health upon the subconscious, you may know that the subconscious will express health through every part of your body in return. But the problem is, to get your health-producing suggestion into the subconscious. To solve this problem, you must learn to distinguish those mental actions

that do enter the subconscious from those that do not.

The difference between those mental actions that readily and naturally impress the subconscious and those that do not is well illustrated by the statement of a would-be metaphysician: "I am suggesting to myself all the time that I will not have the hay fever this summer, but then I know that I will."

Here we have two actions of mind; the one that "knows" will impress the subconscious; the other will not. When you *know* that you are going to get well, or that you will stay well, you impress health upon the subconscious, and the subconscious will respond by producing health in every fiber of your being.

You may continually suggest to yourself that you are getting better and stronger and more vigorous, but if you doubt, "deep down in your heart," whether your good suggestions will produce results or not, those suggestions will not reach the subconscious; and, accordingly, there will be no results. This feeling of doubt, however, can be gradually removed by repeating your good suggestions as often as possible, and by trying to give as much deep feeling to those suggestions as possible. In other words, let your good suggestions "sink in."

What you feel "deep down in your heart" will invariably impress the subconscious; and here we have the simplest and most direct route to the vastness of this inner mental world. Whatever you feel "deep down in your heart" will develop and grow, because every feeling of this nature plants its seed in the subconscious; and every seed that is planted in the subconscious will, without fail, bring forth after its kind.

To apply this principle thoroughly and systematically, make it a practice to impress health upon the subconscious for a few moments several times every day. Think health into the subconscious, and try to feel "deep down in your heart" that you are steadily growing in health. Talk health to the subconscious, and try to feel "deep down in your heart" that every word you speak contains the power of health. Fill your subconscious mind with good, strong, positive, health-producing suggestions and try to feel "deep down in your heart" the health-producing powers of these suggestions. *That power is there.* Every health-producing suggestion contains health-producing power; and that power will impress itself upon your subconscious mind if you will let yourself feel it "deep down in your heart."

If there is some ailment in your system, suggest to yourself that you are going to get well, and know that you will. Tell your subconscious mind

that you are getting well; that you are getting stronger and more vigorous every minute. Use any number of such suggestions, and let them all sink in. Think health and talk health to yourself constantly, and try to feel "deep down in your heart" that you are steadily growing in life and the power of health.

But if you are already reasonably well, do not become indifferent as to how you impress the subconscious; continue to impress health and strength upon your subconscious mind every day, no matter how well and strong you may be. Make it a point to train the subconscious to become more and more proficient in the building of health, and increase continually the health-producing power of all the forces in your system.

Do not permit the garden of the mind to become overgrown with weeds; in fact, do not permit a single plant to grow in that garden unless it is from the best and the strongest seed that you can secure. Do not permit a day to pass without re-seeding this garden with the best seeds of every description that you can possibly find. In other words, fill your subconscious every day with the best, the strongest, and the richest thoughts that you can create. Talk health, talk harmony, talk power, talk success, talk happiness to your subconscious mind continually and let all of this talk sink in.

When you talk to the subconscious, feel "deep down in your heart" what you say; thus every word will enter the subconscious, and the subconscious will proceed to do what every word may desire or direct. Sometimes the results are instantaneous, while at other times frequent repetitions are required; but the subconscious is so constituted that it will reproduce every impression it receives, and express in the physical personality what it has reproduced. When you fail to get results, you may know that you have not succeeded in getting the impression into the subconscious; but you finally will succeed in doing this if you continue to repeat again and again the suggestion that conveys the condition that you want.

The subconscious mind has the power to give your body perfect health, and in a short time, even though you be literally full of ailments. And in training the subconscious to do this, you would not be calling upon its power to do something new. It is the subconscious mind that controls all the functions of the body, and all the involuntary actions of mind or body when we are asleep and when we are awake. The power of the subconscious mind in you and the powers of "nature" in you are one and the same thing. Therefore, when you are dealing with the subconscious you are not dealing with something out of the ordi-

nary. You are simply dealing with the deeper and greater powers of nature in yourself.

These powers, however, can be trained more thoroughly and more extensively than we ever dreamed; and the process of training is so simple that any one can apply it whether he has any scientific knowledge or not. In fact, every one is training these powers constantly, though not always in a manner that is conducive to health and happiness. Whenever you have formed a habit you have trained the subconscious powers to do something they did not do before. When you change that habit, you turn those same powers in a different direction. When you cultivate likes or dislikes of various kinds, you train the subconscious along those different lines. You do the same whenever you form tendencies or desires along any line whatever.

The subconscious mind responds readily to your suggestions, desires or repeated actions. When you do a certain thing a number of times, you can do that particular thing henceforth without thinking about it; you do it automatically; it acts of itself. The reason is, you have trained the subconscious mind to do it for you. When you desire a certain thing over and over a number of times, that desire will soon come of itself; and it may become so strong that you can hardly control it. You have trained the subconscious

mind to continue to keep that desire alive; and, accordingly, that desire will live and grow regardless of the fact that you may frequently try to suppress it or destroy it entirely.

But the only way that you can remove that desire is to begin to desire something of an entirely opposite nature, and continue to repeat that desire until you have trained the subconscious to give its life and power to the new desire instead of the other one. In the same manner all kinds of habits can be readily and easily removed.

When you continue to suggest certain things to your subconscious mind, and repeat those suggestions over and over a number of times, the subconscious will soon take them up and act upon your suggestions. And the time required will depend upon how easily you let each suggestion sink in. Suggestions that are made mechanically, or in a half indifferent manner, will not reach the subconscious, no matter how many times they may be repeated; but any thought or desire that you feel "deep down in your heart" will impress itself upon the subconscious at once.

The fact that we can train the subconscious to produce and perpetuate any desire whatever in the human system, should prove that it could also be trained to produce and perpetuate any condition whatever. An active desire is a condition, the same as a condition of life, strength, vigor or

virility. We conclude, therefore, that the subconscious mind can be trained to produce all those things; and what is more, this idea has been proved any number of times. You can train the subconscious mind to keep your system in perfect health under all sorts of circumstances; and all that is necessary is to keep your thought of health and your desire for health deeply alive in your subconscious mind constantly.

Train your subconscious mind to think only of health and strength; never of disease and weakness; and what the subconscious mind thinks of constantly it will produce constantly. Remember, whatever the subconscious mind thinks about, it will produce. This is a psychological law that is demonstrated every minute in the life of every person; and it is a law which, when applied intelligently, will enable a person to change and improve his nature and his physical conditions almost as he may choose.

The subconscious powers are producing powers; they invariably produce and express in the physical personality whatever is constantly brought before their attention; therefore, nothing but that which we actually want should ever be impressed upon the subconscious. You do not want weakness, discord, sickness, failure, unhappiness. But if you think of those things and let your thoughts sink in, you will impress those

things upon the subconscious; you will sow weeds in your mental garden, and you will reap accordingly.

Any thought, however, is liable to sink in; therefore, think only of the good things that you wish to see grow in your nature, your body, your mind and your character; and let all of those thoughts sink in. You want the subconscious to be deeply impressed by all those good things, to constantly think of them, and constantly produce them.

In the beginning, however, there are a number of ideas, desires and suggestions of an undesirable nature that will find their way into the subconscious unawares; and to counteract these, as well as to train the subconscious more thoroughly in producing health, strength, harmony and happiness in greater measure, it is necessary to make it a practice to give the subconscious mind definite training every day. Give your subconscious mind a full supply of good, strong, health-producing thoughts and suggestions just as regularly as you give your body a full supply of wholesome food. And look upon the one as being just as necessary to your personal welfare as the other. You will soon gain perfect health, and as long as you live you will continue to retain perfect health.

In the study of the subconscious, we find that the sensitive mind is the mind that receives the

best and the most immediate results in directing or modifying subconscious actions. We also find that most minds are more or less sensitive; in other words, impressible; but that the good qualities of that sensitiveness are usually misdirected, and are not employed to advantage in the training or the changing of the subconscious.

To understand this subject, therefore, is highly important in connection with the attainment of physical health and mental wholeness. Besides, what is called sensitiveness may, if not understood and properly protected, lead to a multitude of mental and nervous ills, which may in turn be followed by physical ills, or a decided decrease in physical vitality.

The reason why the sensitive mind is so important in this connection, is because it is the most highly organized mind, and therefore, when properly protected and directed, may so apply the finer mental elements as to secure the greatest possible results, and also become a great mind. But when not given this proper protection and direction, the sensitive mind becomes a source of disease, misery and failure.

The reason why is found in the fact, that the sensitive mind is so easily impressed, both by that which is for, and that which is against. When placed in the midst of adverse conditions, the sensitive mind will be filled with adverse and detri-

mental impressions, and will consequently think, do and say many things that are entirely at variance with the real character back of that mind. This fact explains why so many persons do things under certain conditions that they would not even think of doing under more favorable conditions.

When placed in the midst of conditions that are favorable, constructive, ennobling and inspiring, the sensitive mind, will be filled with impressions of high worth, and will consequently rise beyond itself, both in thought and action. At such times the mind will not only be its best, but will transcend its best, frequently acting as if it had gained some superhuman power, or was under the control of some extraordinary intelligence from exalted spheres. We do not have to account for such phenomena, however, by assuming the existence of superhuman entities, and their power to act through man, for unlimited power and intelligence is latent in every individual mind. When that power is aroused, the mind may ascend to heights of greatness that we can only describe as superhuman; and this has been done a number of times in history.

That exalted beings exist in various parts of the universe is probable; in fact, to be consistent we must admit it; and there are many who claim they know. But the inhabitants of this planet do not have to depend upon the power or the intelli-

gence of other entities in order to scale the heights. We have sufficient power within us to do everything that has been done before, and much more. This has been the declaration of all the prophets, and all the superior minds of the ages; and the new psychology is verifying every statement that was made by those wonderful minds.

To cause those prophecies to come true—prophecies that are now becoming scientific facts—it is only necessary to awaken, protect, and properly develop the marvels that are already latent in the human mind; and the sensitive mind contains those elements upon which, or through which, we may act when attempting to arouse and develop those greater things in human nature. The sensitive mind is in that condition where all the finer elements of mentality can be brought into action, and is also in that condition where it can receive those impressions that are necessary to produce action among the finer elements.

Thus we realize the importance of having sensitiveness of mind in order to apply mental and spiritual means in gaining or maintaining health, as well as in directing the subconscious for any other purpose we may have in view. The sensitive mind can be inspired by the superior and the sublime as no other mind can; but it can also go

farther in the other direction than any other mind if not protected.

The sensitive mind is most fertile. It is therefore necessary to genius and richness of thought. But this same extraordinary fertility can also produce an abundant crop of weeds if such seeds be sown, and as the conditions in which the mind is placed determine to a very great extent what seeds are to be sown in the mind, the conditions in which the sensitive mind is to be placed should be selected with the greatest of care.

The sensitive mind is sensitive because it is highly organized, and is alive with all the finer forces—those forces that can produce emancipation and lead man on to greater things when properly applied. Therefore the person who has a sensitive mind has a rare prize; but to turn his treasure to good account he cannot live like ordinary people.

To properly apply the finer elements and forces of the mind, all thought must be wholesome, optimistic, and of an ascending nature. Every desire must have a greater goal in view, and every action must be animated with the spirit of aspiration. To rise in the scale, to work up to greater things, and to reach the heights—these must be the ruling ambitions; and to advance perpetually in every conceivable manner must be the real purpose of life.

The sensitive mind should be impressed only with those things that will promote its higher aims and greater desires; therefore every person who has a sensitive mind should learn scientific thinking at once, and never permit any other mode of thinking. Such a person must never get angry nor permit destructive actions of the mind, as sensitiveness of mind also produces tenderness of mind. The finest things in life do not permit of rough treatment; they must be handled with care. The sensitive mind must never worry nor permit depressing states of mind, because such states will impress mentality with descending tendencies. For this reason a person with a sensitive mind always goes down more quickly after the downward action has begun, and also loses ground more quickly in the same way.

When the mind is in a sensitive condition the subconscious is easily reached, because it is through sensitiveness that the objective mind must act in order to attain that deeper feeling of action which is necessary to impress and direct the subconscious. To possess a sensitive mind, therefore, is great gain in this respect, provided, of course, only favorable, wholesome, health-producing and inspiring impressions are placed in action in any part of the mind.

To give the sensitive mind proper protection from adverse impressions, associations should be

sought that are elevating, and that tend to increase the ascending desires, and only such people should be associated with intimately whose words and actions tend to give everybody faith, encouragement and determination. Persons who criticise and antagonize should be avoided, and there should be no actual contact with the pessimistic element anywhere in life.

The sensitive mind should aim to live with superiority and worth, and there is an abundance of such to be found, both among persons and things. The sensitive mind is such a rich field that no person with such a mind can afford to use anything but the best of seeds, and therefore only the best conditions and environments should be sought, both in the within and in the without; though in this connection it is well to remember that all minds require an abundance of mental sunshine if the seeds sown are to grow, develop and mature.

The sensitive mind, however, should never be permitted to become supersensitive; that is, that condition that may be termed being "touchy" should be positively avoided, and anyone with a sensitive mind should never think of being easily affected. The person with a sensitive mind should live in the midst of circumstances that are growing and expanding, that are rich with opportunities, and that are working for greater things;

but when adversity is met, the mind should be protected with such care that not a single undesirable impression can enter; and so long as there are no undesirable impressions there will be no undesirable thoughts or undesirable conditions of mind or body.

That person who habitually declares, "I am so sensitive," is simply producing nervousness, "touchiness" and a tendency to ill temper. Such a person is not sowing good seeds in the mind, but is instead filling the mind with auto-suggestion of weakness, nervousness and uncontrolled susceptibility. Such a person, by dwelling on the adverse side of sensitiveness, will cause the mind to be continually impressed by everything that is adverse, and will in addition cause the mind to create adverse conditions within itself. When a person suggests to himself that he is sensitive, he intensifies his susceptibility to external conditions, and will consequently be affected almost constantly by those conditions against his will. He will also impress his mind more and more with the belief that he is constantly being affected by external conditions, and will ere long be almost entirely controlled by environment.

The sensitive mind, therefore, should never think of sensitiveness, but should aim to continue in the attitude of full self-mastery, and should seek only such environments and associations and

thoughts that tend to produce a high order of mental impressions. The sensitive mind should live the life of the sensitive mind, but should never think of itself as being sensitive. It should not be sensitive to its own sensitiveness nor sensitive to undersired impressions from any source whatever, but should be so sensitive to all that is high, worthy and ideal that it may respond immediately to the touch of everything that is wholesome, worthy and superior.

There are thousands of minds in the world that are highly sensitive, but on account of their ignorance of how to care for such mental qualities, they are victims of fate, instead of being instruments through which the symphonies of the beautiful life may find expression. They may all become the latter, however, by giving the foregoing ideas thorough attention; and they will not have to wait for results. The sensitive mind is already prepared for a life of freedom, power and superior worth; it requires only scientific direction.

Those people who are associated with a sensitive person should realize that they are in the presence of a highly-organized mentality, an instrument that is tuned for greater things, and they should act accordingly. And this fact is especially important in dealing with children. Thousands of children have lost their health on account of their sensitiveness not being properly

protected, and other thousands have failed to become what nature has given them the power to become, because that same sensitiveness was permitted to respond to inferior impressions instead of being directed to respond only to the superior.

In this connection we should remember that what we do for others we also do for ourselves. When we open the door of greater opportunity for some one else, we always find that that same door has caused the opening of another door through which we may pass to better things. It is, therefore, giving our best and receiving the best in return; and the more we practice that great principle the richer will life become in everything that has value and worth.

PRACTICAL METHODS

(1) When you feel weakness, or do not feel as strong as you wish, think deeply of the fact that you are filled through and through with a subconscious state of life and that this vast interior mental field has layers beneath layers of unused power and energy ready for use. To think of this limitless amount of energy with deep interest and with a feeling that you are coming into more and more perfect touch with it, will cause your mind to come in contact with, and to enter into those layers of extra energy and thereby arouse and gain possession of a larger measure of this

power. Thus you will feel more and more of this power coming forth into mind and body and you will actually feel yourself gaining in strength and vitality every day.

(2) When some ailment seems to threaten, proceed at once to direct the subconscious to give your body added strength and vitality, knowing that no ailment can gain a foothold in your system so long as there is a full supply of vitality. Proceed by realizing two important facts; first that there is any amount of energy and vitality latent in your subconscious, and second, that the subconscious will bring forth into your body more and more of this energy, provided you give the proper direction. To direct the subconscious in this matter, therefore, is the secret, and you do this by thinking deeply of the subconscious as you desire more energy from within while fully expecting the desired supply. Or better still, as you deeply desire the subconscious to fill every atom of your body with added life and energy, imagine that you are feeling this added energy come forth from within and accumulating in every part of your system.

(3) Another excellent method is to talk mentally to your subconscious mind, giving your directions just as if you were speaking to a living person. And in a sense you are speaking to a living person. Your subconscious mind is a part

of yourself, a living person, and has intelligence without measure. To apply this method, proceed as before, by thinking deeply and attentively of your subconscious. Then, as you seem to feel that you are becoming conscious of the existence of the subconscious, begin to give your directions as follows:

“You are my subconscious mind. You are amenable to my direction and desires. You always do as I direct and suggest. You obey my wishes absolutely. You always do what I want you to do, and you can do anything. You have unlimited power. You can produce any condition in my system that I may desire, and you can change any condition in my system whenever I wish you to do so. I simply have to make my wishes known to you and you proceed at once to comply. You have both the power and the inclination to change anything for me and to produce anything for me. Just now I want more strength and vitality in every part of my body. You can give me this added life and energy for your supply is limitless; and as I wish it I know that you will bring forth the desired supply this very moment. I know that you can and I know that you will, for you cannot possibly fail. You will give my body more strength and vitality now. You will restore perfect health and vigor to every atom of my body at once. This I know. My faith in your power is limitless, and

you always respond the very moment you receive my directions. You have now received my directions, and I can already feel more life and vitality coming forth into my system. I am beginning to feel stronger. Every part of my body is gaining in strength. I can feel it more and more every second. I am being filled through and through with the limitless life and power from within. You have received my directions. You have responded at once to my wishes. I knew that you would. You always do. I have received what I asked you to bring. My system is now teeming with life and vigor, and I feel the fullness of perfect health in every fiber of my being."

(4) The above method may also be used in any other way desired in the cure of any ailment or in the changing or eliminating of any condition of mind or body. It is only necessary to change the wording of the above directions in a few places to correspond with the results you desire. That is, if you want health, direct the subconscious to produce health. If you want strength, direct the subconscious to produce strength. If you want peace of mind and harmony of the nervous system, direct the subconscious to produce those conditions. If you want a better circulation, a perfect digestion, pure blood, good assimilation, complete elimination of physical waste, red blood, good lungs, a strong liver, healthy kidneys, abundance

of vitality and virility, or whatever you want for your body, direct the subconscious to produce it, using in the main the directions given above.

(5) Never direct the subconscious to remove disease, weakness or adverse conditions. To do so would be the same as to sow weeds in your garden. Always direct the subconscious to produce what you want, knowing that when health and strength are coming forth in abundance every form of sickness and weakness will completely disappear.

(6) Always expect results from the subconscious according to your wishes and directions, and always imagine those results coming as soon as you have given your directions. When you expect the subconscious to respond you place yourself in perfect touch with the real life of the subconscious, and when you imagine the desired results coming, you actually enter into the subconscious fields of those results, thereby going into and gaining those results in the same way as you get into and receive warmth when you enter a warm room. These things are very important because the subconscious always receives your directions when you enter into perfect touch with its real life; and the subconscious never fails to respond to those directions that it actually has received.

(7) In most instances the response from the subconscious is immediate; in fact, it always is immediate when you fully expect the results desired and imagine that you feel the coming of those results. When results do not seem to come at once, however, pay no attention to the matter, but proceed again and again to give the subconscious new directions, knowing that as soon as the subconscious receives those directions you will positively secure the health and strength you desire.

HOW TO STAY WELL

Chapter XV.

THE POWER OF MIND OVER BODY

Every action of the mind produces a certain effect in the body. When the mental action is weak or superficial, the physical effect may be too slight to be noticed, but when this action is both deep and strong, the results will be so clearly in evidence that any one can detect them. These effects, however, are not simply functional, nor is it the nervous system alone that is acted upon. The power of the mind can and does affect everything in the body, frequently producing chemical changes which we have believed were possible only through the use of most powerful drugs. But the action of mind in the body always follows exact law; therefore when one knows the exact physical effect produced by each mental state, physical conditions can be largely determined by the intelligent use of the mind.

A few illustrations of this law will prove both interesting and profitable. That selfishness should contract the cells of the physical body does not

only seem plausible, but has been demonstrated to be scientifically true. The selfish attitude is contractive. It has a tendency to draw one's self within one's self, and also to live for this isolated self alone. When the cells are contracted, what may be called a dried-up condition invariably follows, which in turn produces weakness, old age and decay. The contraction of the cells frequently produces disease, because the contracted or dried-up cells are useless, and all useless cells become waste matter. The contraction of the cells also interferes with the healthful normal actions of the system, which, if not always producing disease, will always produce weakness; and a weakened system cannot long remain in perfect health.

The effect of selfishness upon the cells of the brain is similar. The selfish mind is always a cramped mind, and such a mind cannot attain greatness, because greatness demands mental expansion. The development of the brain and the mind through the methods of subjective concentration—methods of exceptional importance—cannot be promoted with any degree of satisfaction so long as selfishness is marked and strong. Brain development requires the constant expansion of the cells, while selfishness invariably produces contraction of the cells.

It will not be necessary to draw upon one's imagination to realize that a sour mind produces

a sour stomach, because this fact has been demonstrated so frequently and so conclusively. It is true that certain kinds of food may not always agree with us, but as a rule the fault does not lie with the food. Sometimes the food is at fault, but in the majority of cases the fault is in the state of mind. Those who do not believe that the mind can affect the stomach or interfere with digestion, will be required to explain why sudden and shocking news will destroy the appetite completely; also why a vivid description of the most luscious eatables will make anybody hungry, even within an hour after a hearty meal. Why the mouth should water when we think of good things may seem somewhat mysterious, but it proves conclusively that the actions of the mind can increase or retard the flow of the various juices of the system.

Those who have been observing have discovered that a person with chronic sourness of mind, and who maintains habitually a surly disposition, is very frequently troubled with sour stomach. His food does not digest, because the gastric juices are not only retarded in their flow by this disordered mental state, but these juices are chemically changed in many instances by these same states of mind. That the opposite state, cheerfulness, should help digestion, is therefore evident. A sluggish mind produces a torpid liver, while a

dull, heavy mentality produces costiveness, the reason being that the various nerve centers become almost inactive when the mind is dull, heavy or sluggish; and since these nerve centers control the different organs and functional activities of the body, a corresponding sluggishness will take place in many parts of the system. To stir up all the dormant cells, therefore, both in the brain and in the nerve centers, would aid remarkably in promoting good digestion.

Nervousness has the same effect upon the digestive process, because nervous attitudes waste energy, thereby depriving the natural functions of their necessary supply. Anger produces uric acid in the blood, and uric acid produces rheumatism. All rheumatism, however, does not come from anger, but anger does indirectly produce rheumatism; therefore it is wisdom to train oneself to gain absolute control over one's temper. Intense fits of anger will cause confusion and consternation among all the vital energies. These energies will accordingly go on the rampage, and will tear up millions of the weaker cells in the body. All of these destroyed cells will be drawn into the circulation as waste matter, and will clog the smaller blood vessels, thereby causing pains and inflammation. Anger also overheats the blood, excites the action of the heart, and nearly always causes the circulation to be too strong in some

parts and too weak in other parts. This, however, is not all the damage that may be wrought by anger. Anger actually burns up vital energy, and that is the reason why one feels weak after having indulged thoroughly in this expensive luxury of the smaller man.

The stubborn attitude of mind produces unconscious resistance to the natural forces, thereby preventing those forces from proceeding with their normal functions. The action of everything in the human system is more or less retarded when the mind becomes stubborn. It is therefore evident that a stubborn mind cannot become a great mind; neither can the best physical and personal development be promoted while such a mental state is permitted.

The attitude of pride has a tendency to produce artificial conditions in the system, and these in turn may produce artificial growths. A person who is full of pride does not try to improve his appearance by improving himself, but by adding something artificial to himself. Frequently this desire to add the artificial becomes so deep and strong that it takes root in one's subconscious activity. Nature herself will accordingly imitate these subconscious activities, which nature is doing all the time, and will try to add artificial growths to the physical form. In many instances she will succeed. We do not mean, however, that

all abnormal growths in the system come from pride. There are various causes for these things, and a very common cause is the clogging of waste matter coming originally from such causes as over-eating, lack of vitality, poor circulation, anger, or other disturbed states of mind. The mental attitude of pride will produce a tendency to add something artificial to the human form, and then this tendency becomes very strong it will do what it has all the time threatened to do. We should say farewell, therefore, to pride and vanity of every description, and proceed to improve ourselves by bringing forth the greater perfection of life from within.

The attitude of hatred implies the act of separation, and this action will express itself more or less in every part of the system when that feeling of hatred is strong. The system will thereby be divided against itself. Equilibrium will be disturbed. Nerves that should work together will be driven apart, and no two functions will be able to work in that perfect concord that is necessary to health, wholeness and harmony. To secure the greatest results, all things in mind and body must work together, but hatred tends to drive them apart, and therefore may cause both disease and failure. Indignation, whatever its motive, may produce the same results. For this reason indignation can never be righteous.

The attitude of worry tends to dry up, harden and ossify the cells, both of the body and of the brain. It is, therefore, one of the chief causes of old age and those conditions of lessened ability and vitality that come with old age. Worry acts directly upon the nervous system, depressing the nerves and thereby producing not only pain in the nerves, but also every imaginable form of nervousness. In fact, there is no cause that produces so many nervous disorders as worry. Such mental states as gloom, despair, despondency, discouragement and anxiety produce the same results. They are all different forms of worry, however, sometimes mixed with selfishness. Their tendency is to depress not only the mind, but the physical tissues. This depression causes the tissues to dry up, harden and ossify, and here we have one of the principal causes for that stiffness in the human framework that we mistake for old age. When we eliminate worry, we shall eliminate one of the principal causes of disease and weakness, and we shall find it an easy matter to prolong life many many years, and stay young and vigorous as long as we live.

Envy and jealousy proceed from the desire for things that do not belong to us; that is, things that have no place in our world. It is therefore not strange that the envious person should be very susceptible to germs, epidemics, contagious dis-

eases and the like. Jealousy repulses what we want, but attracts what we do not want. A jealous mind is repulsive, and thereby causes good things to depart from us; but it also has a weakening effect upon the body, and it is the weakened body that is the most susceptible to the ills that may exist in our environment.

The attitude of grief wastes the tissues, both in the body and in the brain, though especially in the brain. The thought of grief is loss, and as like causes like, the thought of grief will naturally produce loss wherever it may act; that is, it will cause the tissues to waste away, and will cause the system to lose much of its life and energy. Those who have grieved much have felt this loss among the elements of their own system, and when we look at those who grieve we discover the wasting process at work in every fiber. Nothing is gained, but much is lost through grief. To "dry those tears" is therefore the height of wisdom; and we all can learn how.

To enter the attitude of fear is to become negative, and to place the mind in a state of incapacity; that is, a state where you are much less than you can be. The person that fears does not hold his own, but opens his entire system to the enemy that may be at hand. To fear an adverse condition is to give that condition permission to take full possession of the system. The same results would

take place if that adverse condition were purely imaginary. That which we fear we impress upon the mind, and what is impressed upon the mind will be created in the mentality, to be in turn expressed in the personality. This is the reason why the things we fear come upon us; we create them in ourselves. Fear is always negative in its action, and a certain form of fear when very intense will entirely remove the resisting power of the physical system, thereby rendering the system extremely susceptible to any adverse condition that may exist in the body or in one's environment. In fact, in the attitude of fear we absolutely give in to everything that in any way may tend to gain a foothold in mind or body. To live in fear, therefore, is to place yourself in an utterly helpless condition. Among all the undesirable states of mind, fear has the greatest power, the reason being that it is so deeply felt, and what we feel deeply we impress deeply upon the subconscious. Fear can be entirely removed, however, by directing the subconscious to have faith—perfect faith—in all things and at all times.

To remove the effects of adverse mental states, the opposite states should be impressed upon the subconscious in every case. This practice will in a short time also remove the tendency to wrong thinking, and will increase the power of right mental states. The first function of right mental

states is to re-establish normal conditions in the system. The second function is to chemically change the system so as to gradually produce more perfect actions among all the organs, functions and faculties; in other words, to steadily develop and refine every part of the mind and body so as to produce a higher order of personal and mental action. The personality can be refined through the exercise of right mental action in the body, and as this is being done the joy of physical existence will increase correspondingly. The tendency to disease, weakness and physical inharmony will decrease, while the personality will become a more and more perfect instrument through which the limitless possibilities of the great within may be expressed.

HOW TO STAY WELL

Chapter XVI.

THE RELATION OF MIND AND MATTER

In this great study, one of the most important of all things is to be able to relate one's self properly to the powers that be, and the elements and forces of this sphere of existence. In fact, this may well be termed the greatest of all problems in human life. To solve it means to solve practically everything; and many are they who have tried. The majority, however, have either approached it wholly from the physical or wholly from the metaphysical point of view. The former have declared that all cause and all reality exist in matter, while the latter have declared that all reality is in mind. The materialist believes that all will be well when we obey fully the physical laws of nature; the metaphysician, or idealist, believes that through right thought alone can we enter into harmony with life; and both sides are right as far as they go, but only as far as they go.

The one great mistake of the materialist is his belief that physical forces and elements alone can

produce actual effects upon human life. Mind to him is a physical force generated by the chemical action of other physical forces, and, therefore, to his mind, all causes are primarily physical.

The one great mistake of the idealist is his belief that matter has no power of its own, and that its seeming effect upon us is, after all, produced not by matter, but by our belief about matter. According to his view, elements have no natures or qualities of their own; a physical element or a physical force will do to us only what we think it can do, and nothing more; and there are many experiences in life that seem to prove that this view of the idealist is right. However, there are many sides to the subject, and we must see all sides to understand the whole.

In order to relate ourselves properly to all things, there are three principles that must be considered, comprehended and applied. The first principle is, that all things in the external world have natures of their own, and that they can, under right conditions, impart those natures to the person of man. The second principle is, that every individual thought that man thinks has a nature of its own, and that it can, under the right conditions, impart this nature to the person of man. The third principle is, that the mind's conception of external things, and of its own thoughts, produces a cause, the effect of which

will be different, both from the external things themselves and the thoughts themselves; and this cause can also affect the person of man according to its nature and power.

We therefore find three great causes in the life of man, each one affecting human conditions in its own way; and these three causes are external things, internal thoughts, and the mind's present conception of these two. To know which one of these causes brought about certain effects is sometimes difficult to determine, unless we have a thorough knowledge of the whole subject, which is hardly possible under every circumstance. Frequently a certain effect comes from the combined actions of these three causes, and at other times from only two, while in many instances there is only one cause that is responsible.

To illustrate the subject, we will combine the external force of a cold draft, the internal state of discord, and the mind's fear of both the draft and the discord. The draft will be a cause from without; the discord will be a cause from within; and the fear of both will be an adverse mental conception. The effect of these three will be a severe cold; first because the cold air closes the pores of the skin; second, because discord wastes physical vitality, thereby rendering the system incapable of throwing off the adverse condition; and third, because the fear produces a mental picture

of a cold, and as we well understand, every mental picture that is deeply and vividly impressed upon mind tends to reproduce its nature in physical conditions.

These three causes when combined will naturally produce a cold, but any one of them, or any two of them, can also produce a cold; and the process is simply understood. When the cold air strikes the skin, the pores close themselves up because they desire to protect the system; but in so doing the waste matter in the system is prevented from escaping, and is thus thrown back on the system to clog and obstruct; but nature, in her effort to get rid of this waste, compels it to escape through the mucous membranes, thereby producing the various conditions that go with a cold.

Thus we understand how a cold can come from a draft, and why a cold acts as it does, regardless of the presence of any other cause. But suppose there is no cold draft, but only discord in the system, the result will be that a great deal of vital energy is wasted, so that the power of the system to keep itself clean is impaired to such an extent that a great deal of waste accumulates in the system and begins to clog. Nature, again, in trying to remove that extra waste, naturally compels a great deal of it to escape through the mucous membranes, which are the most porous of all membranes, and we have the same conditions as

before, that is, we have a cold; and in this connection we should also remember that in addition to the accumulation of waste in the system produced by a lack of vital energy, this same lack of vital energy renders the system unable to keep the pores of the skin open, so that we have again the same clogged condition as the one produced by the draft.

It requires a great deal of vital energy to expel waste matter through the pores of the skin, because this is a function of the circulation, and the circulation must be full and strong in order to perform this function; but when vital energy is lacking the circulation becomes weak, and does not act fully in every part of the body nor at the surface of every part of the body. The skin, therefore, is not kept clean and open, and waste matter begins to clog more or less. We understand readily, therefore, how we can bring upon ourselves a regular cold by wasting our energy through worry, depression, anger, excitement, discord or any other disturbed state of mind.

We shall now illustrate the third cause in this same connection, that of fear. When you fear a cold, you picture upon the mind all the conditions of the cold; that is, you impress the idea of the cold so forcibly upon mind that it becomes a pattern for your creative energies. The result is as we have explained before, that you actually create

in your system those very conditions that are contained in the idea that was impressed upon mind; that is, you create in your system all the causes of a cold. You compel the pores of the skin to close more or less, because you place your system under the influence of a negative attitude of mind, and a negative attitude always has a contractive effect upon all the muscles and fibers of the physical system. You destroy a great deal of vitality because you are in fear, and you actually increase the amount of waste matter in your system, because through the destructive action of fear you cause a great deal of healthy tissue to become waste.

In addition, you impress upon the subconscious mind what we may term a clogged-up condition, which always accompanies a cold; and what is impressed upon the subconscious, will be expressed in the person. When you originate forces in the subconscious that tend to clog, those forces will clog wherever they are expressed, and all subconscious forces will, sooner or later, come forth into the body and act according to their nature.

This brief analysis proves conclusively that cold air alone can, under certain conditions, produce a cold; that the discord of the mind alone can produce a cold; and that the fear of a draft, or the fear of weakness from the discord, or the

mere fear of the cold itself, can alone produce a cold. And it is evident that when two or three of these are combined, as they usually are, the effects will be proportionately worse.

However, the question is how to prevent these three causes under every circumstance. To prevent discord in the mind is possible, and with the knowledge we now possess along metaphysical lines is becoming comparatively easy. To prevent fear and perverse conceptions is likewise becoming one of the possibilities of nearly every mind; but to always keep away from a cold draft is something that is not possible. The question, then, is what we shall do under that circumstance.

In the first place, we must properly relate ourselves to the atmosphere, both physically and mentally. To relate ourselves properly in a physical sense, it is necessary to provide the right protection through clothing; and to relate ourselves properly in the mental sense it is necessary to provide an increase of vital energy. It is a well-known fact that a cold draft cannot possibly close up the pores of the skin so long as the system is full of energy. A full supply of vital energy will keep the pores open at all times, and will prevent the cold air from coming in through the skin; but the question is, if it is possible to increase our vital energy to such an extent that this can be done. And the answer is, that we

need not increase our present supply of vital energy, but save it, or rather, prevent it from being wasted. The physical personality generates many times as much energy as we usually employ, therefore, if we prevent all waste through the cultivation of poise and harmonious mental and physical action, we shall always have sufficient energy to protect the system from within from any changes in the atmosphere that may be met.

We realize, therefore, how the three causes of an ordinary cold can be avoided at all times and under all circumstances, and we shall find that the corresponding three causes of all other physical ailments can be avoided in the same way. A number of illustrations from daily life could be mentioned that would prove conclusively the power of man to prevent external causes from affecting the system, and also his power to change his mental states, or subconscious thoughts, so that nothing but good effects could come from their expression. But the most important problem is to prevent the formation of wrong conceptions, both concerning ourselves and concerning the things that exist about us.

Every idea that is impressed upon mind exercises a great power over human life, because every idea formed in the mind becomes a pattern for our creative energies; and in consequence all

kinds of mental states, tendencies, desires, forces, conditions and thoughts will be created in the exact likeness of that idea. It is a fact that the conception we form in mind concerning the things we meet in life determine almost entirely what we are to become or pass through. The powers of nature, the forces and elements about us, can affect us in a measure, because they have a power of their own; but man can modify that effect so completely as to absolutely change it if he understands nature and properly relates himself to her laws.

Our subjective thoughts and our mental states, both those that we have inherited and those we ourselves have or are creating, can also affect us in a measure; but when we understand ourselves and gain the right conception of our real nature, we can so modify the effect of our thoughts and mental states, that effects, the very opposite to what were indicated, may be secured. The laws, the elements and the forces of nature are easily directed, and can be so modified by man that their power to act will act only in accordance with the wishes of man.

Likewise, the mental states and the subjective lines of thought are easily directed or changed, because it has been thoroughly demonstrated that the subjective side of mind responds both easily and readily to every new thought or every

new direction that may be given to the subconscious. By impressing new ideas, new desires and new purposes upon the subconscious, you will receive in return an absolutely new mental life, and it will correspond with the ideal you have in view. The effect of this new subjective mentality will be precisely like the new mental life created, and that effect will appear both in the objective mind and in the body.

Our conclusion, therefore, is this: First, the external world has a power of its own, but man can direct that power for good, and according to his own desires. Second, the subjective world has a power of its own, but man can direct that power so that it becomes wholly constructive and conducive to the purpose he may have in view.

But man's ideas about these two worlds are not so easily determined or controlled. This third cause, therefore, or power in human life, is what requires our closest attention. To illustrate further the power of mental conception, and demonstrate more clearly that our thoughts about things have more power over us than the things themselves, we may mention the ordinary events of life and the way we meet them. We shall find through this examination that a great many difficulties have no existence whatever outside of our own minds, and that the most troublesome troubles never take place except in imagina-

tion. We shall also find that the majority of the people are affected more by the false, imaginary world that they themselves have created, than they are by the real world in which they live.

Take the simple matter of noise, and observe how differently it affects different people. Some become indifferent, some become nervous, and others become strenuous under its influence; and the reason is because they form different mental conceptions of the nature or possible effect of the noise. Accordingly, it was not the noise that made the person nervous, but his thought about it. When you think that noise is confusing, you create confused states of mind, and a confused mind will make you nervous. And here you should remember, that the only thing in the world that can possibly make you nervous is a confused state of your own mind. Avoid mental confusion, and you will never become nervous.

We do not mean, however, that the noise itself is powerless. It produces a number of vibrations that are confused in their actions; and those vibrations, as they enter the human mind through the sense of hearing, have a tendency to produce mental confusion. But if the harmony of your mind is so full and strong that no confused vibrations from without can disturb that harmony, you will not be affected by the noise. It is always the strong and the more positive

force that wins, therefore, if the vibrations of harmony in your mind are well fixed, established and positive, they will be stronger than any number of confused vibrations that may enter from without.

But strength does not consist of volume; it consists mainly of direction and control. The problem with you, then, under the circumstances, is to direct your attention upon the idea of harmony and control your mind so perfectly that you remain constantly in harmony with the idea of harmony. When you do this, harmony will have such full possession of your system that no noise or confusion can disturb you.

When you complain that you are disagreeably affected by the scores of disturbed conditions that are all about us in the world, you are simply proclaiming the fact to the world that you have not attained self-possession, and that you have not entered into the permanent consciousness of real peace. When you have entered into the consciousness of real peace, no confusion from without can affect your life, and the reason why is simple. You may hear the noise, but its effect upon you is not confusing, because you are in a state where peace and harmony exercise complete mastery over conditions.

When your own room is warm, the chilly blasts upon the window-pane do not affect you; in fact,

they add to your comfort, through your consciousness of the contrast. It is the same way with noise and confusion. When you are in harmony you feel more peaceful than ever before when you contrast that state of harmony with the confusion that may exist about you. The reason is, you have formed a new and true conception of the subject. You know that noise is a confused state of vibrations, but you also know that your system is full of harmonious vibrations, and you have adapted yourself to the latter; therefore, you are at peace. Instead of thinking that you are at the mercy of external vibrations, you know that you can create and maintain your own vibrations of perfect harmony; and when you positively know this, you have results accordingly.

This same subject can be studied with great profit in connection with the effect that environment exercises over human life; and when we discover how differently the same environments affect different people we must realize that the cause is not wholly in the environment, but largely, if not entirely, in the people themselves. When the environment seems hard, many people become stronger by passing through it, while others would go down into physical and mental distress. In such cases it is not the environment alone that produces the effect, but the mental

conceptions that the different people form of that environment. What one man calls hard luck, another man calls opportunity; and the one who calls it opportunity wins the day.

When you do not like certain people, you are miserable in their company, though in many cases those people may be much better than you are, and far more agreeable. It is, therefore, not the people that make you miserable under those circumstances, but your mental conceptions of them. Yesterday a certain task seemed very difficult, but today it is a pleasure; and why? Because you have just been told that as soon as you learn to master that task you will be given a better position with larger recompense. In that case the work did not change, but your conception of it and your attitude toward it did change. You thought of it yesterday as drudgery. Today you look upon it as a great opportunity, and the effect, therefore, upon yourself, is produced entirely by your own idea of the situation.

Your sister may ask you to go out in the rain on some important household errand, but during all the time you are gone, and for hours after you have returned, the world seems cold and disagreeable. You did not want to go, and the condition of the weather caused your mind to look upon the forced action in such a way as to make

you picture it far more disagreeable than it really was. But at another time, when the rain and the sleet and the slush were far worse, and you were asked to go out somewhere to accommodate some girl that was all the world to you, how differently you accepted the invitation. You were in such a hurry to go that you almost forgot your rubbers and umbrella; and what a pleasure it was to tramp through the mud. How supremely happy you were, and what sweet dreams you had that night. But the rain was the same rain, and the mud was not of a holier clay. The difference was in your own thought, and there only.

When people meet what they call trouble, they usually take the worst possible view of the subject, and thereby actually make it much worse than it is. When you see a little trouble, you usually begin to think trouble, and so much so that you are soon in a state of chaos. Then everything goes wrong, because when you are confused everything you touch will be disturbed or upset. In many instances what appears to be trouble would not trouble you in the least if you took hold of it in a calm, self-possessed attitude and corrected the matter in the beginning.

It is impossible, however, for people to correct troubled conditions in this way if they become troubled and confused, or go into hysterics at the first sight of it. How can we calm troubled con-

ditions when we ourselves are trembling with fear and anxiety? The trouble that has entered your life may look serious enough, but if you think of it as more serious than it really is, and magnify the matter many times, you actually create a world of trouble in your own imagination that will be many times as large, and many times as distressing, as the one that you have met in external circumstances. But this imaginary sea of distress is real to you, and you suffer just as much from it as if it had actual or tangible existence. This proves conclusively that we can create a great deal of trouble and misery in our own lives by simply magnifying with the mind every little adversity that we may meet, so that it is not so much the adversity we meet that is adverse, as the thought that we form concerning the nature of that adversity.

We might illustrate this matter further by taking up every experience that we meet in life and thereby demonstrate again and again the same principle. But repetition is unnecessary. When we study the subject to any extent at all, we realize most clearly the great fact that what we think of things and what we think of ourselves has a greater power over us than anything else in existence. When a person meets adversity, he should realize that the power of that adversity is very limited, and also that that power is subject

to his direction. When he takes this view, he is reducing the effect of that adversity to a minimum, and may, if he understands the conditions, eliminate its power completely. Then when he considers in the same connection the supremacy of his own being, and realizes that so long as he remains in the absolute no wrong can harm him, he has formed the correct conception of the circumstance in his own mind.

The result will be that he will have no fear, and will form no false mental creations. His power will not be wasted, but will be directed upon the circumstances at hand, and since those powers are coming from a mind that is poised in the absolutely right, those powers will also be right, and will naturally tend to set the circumstances right. To understand how this thing will naturally work will be simple to every one, and all will realize that it explains the true conditions of any situation in which we may be placed.

But the problem is how to form the true mental conception of everything; in other words, to see everything as it is and then know how it should be dealt with. This may seem difficult, but it is not, because when we recognize the three causes that have been mentioned, and study the natures of those causes, we shall soon understand. The reason why most people have the wrong conception of things in general is found

in the fact that they believe in only one underlying cause of human conditions instead of three. When we study life from the three viewpoints of cause, that is, from the viewpoint of the objective or the outer world, from the viewpoint of the subjective or interior world, and from the viewpoint of the world of ideas, or our own mental conceptions, we shall understand the world of cause as it is, and form correct conceptions of all things that may exist or act in our sphere of existence.

The objective world and the subjective world are both real, and have enormous powers of their own—facts we must well remember. But what those powers are to do to us will depend largely upon what we think of them, how well we understand them, and how well we can direct them. The objective and the subjective worlds are based upon laws that are permanent, and, therefore, always produce the same effects under the same circumstances; but man has the power to change those circumstances by relating himself differently to objective and subjective laws; and he does this by forming correct or superior mental conceptions of everything with which he comes in contact in life.

When man's conceptions of things are false, he is not properly related to the subjective or the objective worlds, and consequently his contact with them will produce adverse conditions. But when

his mental conceptions are correct, that is, based upon the truth of all things as they are in his own world, he is properly related to the objective and the subjective, and accordingly his contact with those worlds will bring only good results.

In the average person, mental conceptions are partly right and partly wrong, therefore, he receives from life both the bitter and the sweet; but the moment he causes his mental conceptions to be wholly right, the bitter must disappear and the sweet alone remain. To make the subject clearer if possible, we might say that a man's mental conceptions of things are right when he understands the truth, both about the objective and about the subjective, which would mean that he understands the nature of the objective in the concrete and the nature of the subjective in the abstract; and he will be properly related to both those worlds so long as his thought world is right, because man acts as he thinks.

When man understands things, he knows how to use those things for good, and when he understands himself he knows how to apply himself in such a way that the results desired are secured. Therefore, to gain the correct mental conception of both worlds, we must study and understand the external as well as the internal. We must study them both as real worlds, and we shall find that the reality of the one, though different from

the other, is a counterpart of the other. To study the one as real, and look upon the other as unreal, is to form wrong conceptions. We have done this too long, and have never become properly related to the various things, laws and principles of existence.

It has been the fault of the materialist to look upon the objective as the only real world. It has been the fault of the ultra-idealist to look upon the subjective as the only real world. Both of those extremes, therefore, must be avoided; and we shall find that when we study both the objective and the subjective as real, our mental conceptions will be composed of pure objective facts and absolute subjective truth. We will see all things, both external and internal, as they are. Both the great without and the great within will be subject to our direction. We will be in harmony with the external and at one with the internal. The powers that be will serve us, and of all that is good, both from within and from without, we shall have abundance.

In connection with this study of the power of mind over body, it is highly important to understand exactly what effect is produced upon the system by what is taken into the body. The question of what to eat and what to drink is ever before us, not only because we desire to be nourished in the best manner possible, but also because

we do not wish to partake of anything that may interfere with the advancement of mind or personality; and it is believed by many that certain foods can retard or promote human progress. But here we must remember that it is not what we eat or what we drink, but what we think at such times, that must receive our chief attention. It is not what enters the system, but what comes forth from the mind, that is of first importance. Nevertheless, what enters the system has some power over the system. If it had not we would not have to eat. If food did only what we think it can do, as some idealists claim, it would be needless to eat. We could think the same effect with or without the food; but the fact that we eat for a purpose, the fact that every element has its own nature, and in proportion to its strength imparts that nature to whatever it may enter into harmony with, makes this subject one that is decidedly important.

It has been said that the power of mind over body, and what enters the body, is so absolute that a man with a strong, well directed mind could eat anything and cause only good results to follow. In fact, it is claimed that he could take injurious elements or poisons and not be harmed in the least. But in this connection we may well ask if the power of the mind is created for the purpose of fighting and destroying what has no

right in the first place to enter the system? A study of the whole nature of man reveals the fact that the powers of man, even though they can in the case of absolute necessity neutralize or overcome the effects of injurious elements that may enter the system, are created directly for the purpose of building up and developing the larger, the higher and the better in human nature. And through this same study we learn that we increase our powers, not by trying to overcome the wrong, but by using our powers fully and constructively in building up the right, the good and the ideal.

That we receive indigestion from "this" food or "that," is not true, because when a certain food is not digested the cause is usually in the system and not in the food. When your system is disturbed or weakened by anger, fear or other adverse thoughts or actions, it is not in a fit condition to properly care for the food taken into the system, and, therefore, at such times indigestion will usually be the result; but when the mind is right and wholesome in every respect, it is in a position to aid nature in all natural functions, and practically all the ordinary articles of diet can be taken and digested with perfect ease. The problem of what to eat is, therefore, reduced to the elements of simplicity; but there remains this fact: Whatever is done should be done properly, and eating is no exception. The food should be

wholesome and well prepared, and no more should be taken into the system than is required.

There are thousands of people who waste so much energy trying to digest heavy meals that they have little energy remaining for thought and achievement. In order to do good work the brain needs all the energy that we can provide. All waste or misuse should, therefore, be eliminated. Here we should remember, however, that fretting, anger, worry, discouragement and similar states of mind waste more energy than any misuse that we can make of the body or its functions. So to be on the right side we must avoid not only physical causes of waste, but the mental causes as well. To discuss this subject thoroughly, volumes could be written, but there is a simple rule that everyone can apply in his own case, and a multitude of words are not required to explain it. It is simply this: Whether in eating or drinking or living or thinking, do nothing that will waste energy. So live and so regulate everything in your life that all your energy is employed constructively in giving health and strength to the body, ability and capacity to the mind. Growth, progress, attainment and achievement are the objects we have in view; but if we are to promote them fully, completely and constantly, we must not place obstacles, physical or mental, in our way. Neither must we permit ourselves to think that such ob-

stacles as may come in our way cannot be overcome.

That certain foods can promote or interfere with human progress is an idea that has not been proven, and where experiments have been made the conclusions have not been conclusive, because if a man expects a certain food to make him finer in mind, character or soul, he will receive from each food the very results that he expected. Whatever the effect of food may be upon the nature of the human system it is itself so slight and so easily modified by the mental attitudes entertained at the time that it fails to prove itself of sufficient importance to be considered. The sensible course to pursue, therefore, is to partake of all wholesome foods that the system seems to require, and to try to improve constantly the quality and effectiveness of the food employed as far as possible; and in addition, to always expect the best results from all food that is taken. In brief, select the best, the cleanest, the most wholesome and the most nourishing. Then use all things in moderation, cheerfully expecting all foods taken to give strength to the body, refinement to the personality and health, virility and wholeness to your entire system.

When we constantly think about disease, or habitually fear disease, we create states in the mind that are unwholesome. These states will

gradually, and sometimes instantaneously, work themselves into similar conditions in the body, just as immoral thinking will produce immoral desire. Every mental state acts in the human system exactly as the seed acts in the soil where it is placed. The seed will grow, take root, and produce fruit after its kind. Likewise, a mental state will establish itself and produce conditions to correspond to its own nature. It is possible to produce a certain disease by constantly fearing or expecting that disease; and it is possible to produce health by constantly expecting health, or dwelling in the conscious feeling of health. What you think of a great deal with deep feeling you impress upon the mind, and mental impressions act exactly like seeds. They will grow and if not disturbed will reproduce their kind. Through this same law you can produce virtue and high personal worth by constantly thinking of virtue, quality and superiority; or, you can completely undermine your character and your mental capabilities by constantly looking forward to weakness, inferiority or defeat. Turn your thoughts towards that which you wish to accomplish, that which you wish to become. You thus create mental states that are wholesome, constructive and inspiring. Those states will steadily reproduce themselves in body, mind and character. They will work themselves out through and through

your entire system. You will thus become what you wish to become, and you will gain that strength, that worth and that efficiency through which you may accomplish what you have in view.

The prevention of disease and the maintenance of health is largely a matter of self-control. The more fully the individual controls not only his actions and his conduct, but also his thoughts and his feelings, the more perfectly can he live and act in harmony with nature, and in consequence maintain that order of mind and body that is necessary to perfect health.

Whenever you take something for your ailments or resort to outside help physically or metaphysically, you depend upon something else instead of upon yourself; and accordingly you ignore, in a measure, the power of self-control. There are times when outside help may be needed, but to make it a habit to resort to outside help for every little difficulty is to lose more and more the power of self-dependence; and it is the constant application and cultivation of this power that alone can produce self-control.

Whenever you feel symptoms of any form of ailment, do not give in to them. Control yourself so perfectly that you scarcely feel them, and that you suffer no inconvenience. The power of this method is well illustrated when there is a ten-

dency to cough. When you feel like coughing, refuse to cough. Control the muscles of your throat so that you will not cough. In many instances the desire to cough is produced by a slight irritation of the throat, and the more you cough the more you irritate the throat, and thus feel the necessity of coughing more. Practically all coughing, however, can be stopped in the beginning by self-control; that is, by simply refusing to cough; and many a serious throat trouble would be prevented, or nipped in the bud, if this practice were applied faithfully. The same idea holds in nearly every other condition that may arise in your system.

HOW TO STAY WELL

Chapter XVII

THE GREATER POWERS IN MAN

Whatever the methods may be that we employ in any system of metaphysical, mental or spiritual healing, the power of thought is the power that heals. The great essential, therefore, in metaphysical therapeutics is to apply every conceivable process through which the power of thought may become as strong as possible, as wholesome as possible, and as conducive as possible both to the production of health and the maintenance of health.

To increase the power of thought, live in the realization of the fact that there is any amount of power within you that has never been used before; and impress, more and more deeply, upon your inner convictions the idea that you can draw upon this power for as much as you may require, no matter how great the occasion or how extensive the needs may be. To live constantly in the conviction that you have within yourself all the power that you may require for any purpose

whatever, will in itself increase the power of your thought to a remarkable degree because you will constantly be thinking more power, and to think more power is to charge every thought with more power.

Place the mind in the closest possible touch with this inner power ; try to feel the real living expression of this power, and try to feel that every thought you think is created in the very life of this power. Live mentally in the consciousness of all the power that you can imagine as existing within you, and desire, from the very deepest depths of your being, to appropriate more and more of this power according to the ever-growing needs of your advancing life.

The more you think of the greater power within you the more power you think into your thought, provided you think with feeling, faith, and deep soul conviction. This law works on the same principle as the well-known law—the more you believe in yourself, the more you develop in yourself, and the more you become accordingly. To continue to give full, conscious attention to that vast realm of life, energy and power that is within you, is therefore most important. You not only charge your every thought with more and more power in this manner, but you also enlarge perpetually your own life, you own capacity and your own permanent possession of an ever-increasing

measure of power. But your thinking must have depth; you must believe in the greater power within, and live so close to the great interior world of power that you can feel its supreme existence every moment.

Realize more and more that the supreme life within you is greater by far than any disease in existence, and that this life, when aroused can remove absolutely every disease that can possibly enter your system. The more this great truth is realized the stronger becomes your thought, and the more effectively you can apply the power of your thought, either in healing yourself or in building up within yourself a greater measure of health, life and energy.

When you are thoroughly convinced of the fact that the supreme life within you is greater than any disease that you can possibly meet, you charge all your thought with this supreme life; and, therefore, in like manner, the power of your thought becomes greater than any disease that you can possibly meet. That which is born in supreme life will possess the power of supreme life; and all your thoughts will be born in supreme life so long as you live in the deep soul-consciousness of such a life.

To consciously and continuously live in harmony with the Infinite will increase the power of thought to a greater degree than anything else

that we can do. To learn how to connect with the life and the power of the Supreme is one of the greatest of secrets, not only in the healing of disease with mental and spiritual means, but also in the living of a greater and a greater life. To establish this sublime unity between the human mind and the Infinite mind, the first essential is to continue to think, under every circumstance, that we are with the Infinite and the Infinite is with us. And as we enter more and more deeply into the inner conscious of this supreme thought, we should place ourselves in perfect harmony with the spirit of that thought; that is, we should inwardly feel that we are in harmony with the very spirit of the Supreme.

When we feel that our minds are connected with the life and the power of the Infinite, we can feel supreme power in every thought; in fact, every thought becomes the vehicle of supreme power, transmitting that power to every atom in the system. Any disease can be removed at once, or almost at once, with the power of thought, provided this power is sufficiently strong; and the power of thought always is sufficiently strong when we connect our minds with the Infinite before we begin to think. This being true, and any one can prove it to be true, we should never proceed to use mind or thought for any purpose whatever until this supreme harmony with the

Infinite has first been established. Undertake nothing until you feel that you are with the Infinite and that the Infinite is with you. This is the greatest secret in the world; and he who never fails to apply the principle of this secret shall never fail in anything, no matter what may be his goal in view.

To have faith in the power of thought; to have faith in the greater power within; and to have faith in the power of the Supreme working in man—this is most important. In fact, there is no increase in the power of thought unless there is an increase of faith in every power that can enter into thought; and the more faith we have in every power that does enter thought, the greater becomes the power of thought. The reason why is found in the fact that faith awakens the finer and the more powerful forces of mind. Faith breaks bounds; it expands the mind in every direction, and thus gives mind the possession of a greater world of life, force and power. The more faith you have in everything that is within you, the more fully you arouse everything that is within you; and, in consequence, the larger, the stronger and the more powerful you become in every state of your being. And the more strength and power there is alive in you, the stronger becomes your thought.

The finer forces of mind—those forces that are awakened through faith—invariably give soul and spirit to thought, and, therefore, not only cause the power of thought to become immensely strong, but also cause that power to become so penetrating in its actions that it undermines completely every physical condition that is not in harmony with the true order of things. When these finer and more penetrating forces are fully awakened, all that is necessary is to concentrate the mind upon that part of the body that is not in health, and to deeply desire health; the finer forces of thought will penetrate that part of the body and absolutely consume everything that is wrong. What you deeply desire the power of thought to do, the power of thought will do; and if you have unbounded faith in your own greater power within, and in your sublime unity with Supreme power, you will give your thought sufficient power to do whatever you may wish to have done.

The true faith is not a mere belief, but a higher order of consciousness—a state of consciousness that actually connects the mind with the limitless power of the Supreme. Such a faith awakens all that is large, all that is great, all that is superior, and all that is masterful in man; and, in consequence, gives man the power to banish from his life everything that is adverse, inferior, detri-

mental or wrong. And such a faith any one can attain by thoroughly believing in the great truth that the power that is within things, back of things, above things, is infinitely greater than anything that can ever happen or appear in the world. To steadily grow in this faith, however, it is necessary *to have faith in faith*; that is, to enter into the soul of faith, the spirit of faith, the hidden secret of faith, whenever we think of faith, or, in any manner, exercise the power of faith.

When you are healed by faith you are healed by the power of thought, because it is only the power of thought that does heal; but your faith has so increased the power of thought that the power has become sufficiently strong to fully banish every ill from your system. When you have faith in the healing power of something that exists outside yourself you are, through that faith, giving more power to your thought; faith always increases the power of thought, no matter what the faith may be or the object of the faith may be; and it is the increased power of your thought that removes the ailment.

When you actually believe that you will be healed by a certain element or power, you animate your own mind with healing power; your own thought becomes charged with this greater power that is aroused by faith; and if this greater power is sufficiently strong, you will become perfectly

well. To have faith in anything whatever is to increase the power of mind and thought, because the actions of faith invariably expand the mind and arouse the more powerful forces of the mind. Indirect faith, however, is limited, and does not always arouse all the power that the occasion may demand; but when we express direct faith in the real, the true and the limitless that exists in all life, and have faith in faith, we shall so increase the power of thought that every ailment in the system must positively disappear the very moment our thought is directed, with the desire to heal, toward that place in the body where the ailment may happen to be.

HOW TO STAY WELL

Chapter XVIII

THE HIGHER CURATIVE FORCES

Realizing the great fact that every thought is a power, that every state of mind produces a distinct effect upon the system, and that every mental change is followed invariably by a corresponding physical change, we conclude that we can through the complete control of the process of thinking, secure any effect desired in the human personality; and this includes not simply the body, with all its various functions, but also mentality, character, talents, faculties and every phase of consciousness. Every thought created in the mind becomes a distinct vibratory action, producing a certain tangible effect in the human system, complying invariably with the law of like causes producing like effects. Metaphysics, therefore, is a science—in fact, an exact science. The laws of mind, thought and consciousness are absolute laws, invariable laws, invariably acting in the same way under the same conditions. Consequently, the person who understands these laws

and will take the time to apply them may change his whole life to a remarkable degree. Through the intelligent use of these laws, there is not a single thing in body, mind, character, ability, capacity, conditions, environments or destiny that cannot be changed for the better.

When we deal with the power of thought, we should remember that there are three grades; namely, objective thought, subjective thought, and thought charged more or less with spiritual thought. Objective thought is that thought that is created in the more superficial states of the outer mind. Accordingly it has neither depth nor feeling, and produces no real effect upon the mind or body. Objective thought, however, should not be ignored, but it should be trained to act along right lines under every circumstance, because every objective thought may, under certain circumstances, become subjective. Subjective thought is what Solomon called "the thought of the heart." It is the thought we create while more or less in subjective consciousness. It is the thought of feeling and depth that is individualized and that produces a distinct effect wherever it may act in the system.

Every subjective thought produces, not only general effects upon the system, but in many instances produces chemical effects in the body: In fact, subjective thought can affect the body chemi-

cally just as readily and completely as the most powerful drugs. Subjective thought also affects the mind and the nature and actions of ability. A person, therefore, may gradually decrease his intellectual power and mental brilliancy with wrong subjective thinking, or he may, as many are learning to do at the present time, constantly improve his ability through the practical use of a constructive system of subjective thinking. Every subjective thought produces a certain tendency in the mind which will not only affect character, but may change a number of creative energies from their present courses. When this change is not desirable, it may lead to abnormal conditions that may prove very detrimental. A fact to remember, however, is that every subjective thought is a power, and that the same subjective thought always produces the same effects in the system of an individual; also, that a subjective thought never fails to produce a certain effect upon body, mind or character.

The two greatest questions, therefore, in this connection, would be how to cause all subjective thinking to be right, and to give all subjective thinking the greatest power possible. The first question may be answered by training the mind in the art of right, constructive and scientific thinking; and the second question may be answered by learning to give more spiritual power

to subjective thinking. How strong the power of subjective thought will be depends upon how much spiritual power the mind contains at the time the thought in question was created. And this leads us to a simple solution of one of the greatest problems in the world today.

We all admit that the living of life in any or all of its phases is almost wholly determined by the way the individual thinks; therefore when we learn exactly how life, conduct, attainment and achievement, are affected by the power of individual thinking, we have the secret through which every condition in human existence may be changed, and changed according to our own desires.

Every problem in life must be brought face to face with the real power of thought before a solution can be secured. Man can do nothing without his thought. To live is to think; and the process of thinking is the channel through which he is to act, no matter what his work or purpose may be. Since man must depend upon the power of thought in one or more of the many forms of that power for everything that he intends to accomplish, it is simple to understand that when he knows the whole power of thought and the real power of thought, he will be in a position to do that which he desires to do. That man can solve the problems of life and accomplish what

he has in view, is impossible so long as he has only a vague idea of the power of thought, because it is only through the use of that power that his purpose can be fulfilled. The moralist attempts to better the life of man by trying to persuade people to change their thoughts along certain lines, knowing that if their thoughts are changed their actions will be changed. But does he know the whole power of thought; is he familiar with the laws of mental change; has he discovered what particular changes in mind produce the desired changes in character? He evidently does not know these things, because though he tries to persuade people to change their modes of thinking and living, he does not tell them how.

The scientist aims to better the life of man by increasing the general fund of exact knowledge, which is an indirect attempt to change the minds of the world; but does he understand what effects will follow each particular change that may thus be made? He certainly does not, or he would change his methods in many ways. All the institutions of learning are dealing with thought, changing thought and attempting to improve upon thought; but do they understand the real power of thought? In the light of modern metaphysical research, many of them are groping more or less in the dark. Sometimes they make a lucky strike, but too frequently they are throwing time

and energy away. All these attempts, therefore, to change the thought of the world and thereby promote the welfare of the race, must consider the real power of thought, and to understand that power we must investigate the metaphysical and the spiritual realms of thought.

We are all dealing with thought; we are all trying to accomplish things through the use of the power of thought; but most of us have no idea what the real power of thought may be. We therefore miss the mark in too many of our attempts. The discovery of the fact that thoughts have real individual power, and that the mind does produce chemical changes in the body, constitutes the basis of the science of modern metaphysics, both in its application to everyday living, and in its application to the prevention and cure of disease; and as metaphysics is an exact science, it is a system that does possess rare virtue; but it can be made far more effective than it ever has been before.

Those who employ metaphysical methods, however, do not always succeed, nor do all those who employ metaphysics understand what mental laws are called into action when results are secured. The metaphysical scientist is, therefore, in many instances, in the same position as the physical scientist; he misses the mark too often because he is dealing with something that he understands but

vaguely. The average metaphysician knows that thought is power, and that the power of thought will cure disease; but what kind of thought is required; and how is that particular kind of thought to be created? These are important questions. We know that different kinds of thought are created during different states of mind. It is necessary, therefore, to enter the right state of mind before certain mental actions can be produced; but it is also necessary to know what mental actions to apply for the various forms of human ills.

The science of metaphysics as applied to the cure of disease, therefore, is an immense study, but as a science it is not confined to the cure of disease. It is also the very foundation both of mind building and character building. A number of metaphysicians think themselves channels of some higher spiritual power, and believe that it is this power that produces the cure; and though they are not always right in this conclusion, still that particular idea gives us the key to the situation. Every physical change is preceded by some mental change, but how great the mental change may be depends upon the power that was in the mind at the time. All cures secured through the metaphysical process are produced by the change of mind. To this there are no exceptions. Those who succeed in producing cures through meta-

physical or psychological methods do so through the use of some mental law. If they understand that law, they will always have results when that law is employed, but if they do not understand that law, only occasional results will be secured. Those who grope in the dark will once in a while find something, but, as a rule, they do not find anything.

The principle is this, that all healing through metaphysical, psychological or spiritual means is produced by subjective thought; and the results depend upon how much spiritual power or soul there is in that thought. The first secret of such healing is, therefore, to enter subjective consciousness so as to create subjective thought; and the second is to enter as high a spiritual state as possible, so as to give that subjective thought the largest measure of spiritual power. It is subjective thought that produces the change of mind; and it is the change of mind that heals; but whether the subjective thought is strong enough to produce the necessary change in mind, depends upon how much spiritual power the mind contains at the time. This is the great secret, not only in the use of mind for restoring health, but also in the use of mind along all other lines of activity.

Every thought produces its own effect. If the thought is weak, the effect will be slight; if the thought is strong, the effect will be greater in pro-

portion. Since every thought produces its own effect, to secure a certain definite result we must create that thought that always does produce that effect; and the thought must be subjective; that is, it must be produced by our acting in the subconscious mind. In addition, that thought must be charged with spiritual power if we desire the largest and best results possible.

To secure more power for mind and thought, spiritual consciousness must be developed; but this is something that nearly everybody has ignored, and for this reason the power of the average mind is not very strong nor effective. Power comes from within and from above, therefore we must gain a larger consciousness of the interior and the higher states of our being if we wish to secure more power; and we must enter into as perfect harmony as possible with the real source of power, whenever we desire to accomplish something that is above the ordinary.

The average metaphysician secures results in healing simply by bringing about a mental change in the patient. The average physician secures results in the majority of his cases through the same law; but in neither instance has any higher power been called into action. Accordingly, the results gained in such instances are never above the average. Occasionally, however, a metaphysician who is inclined towards higher consciousness

may temporarily and in a measure touch the enormous power within, and thereby secure almost miraculous results; but such experiences are not numerous, simply because we have ignored the attainment of spiritual consciousness. When this consciousness is highly developed, however, such experiences will happen regularly, and there will be practically no failures in metaphysical healing.

If you are in spiritual consciousness when giving a metaphysical treatment to yourself or to some one else, you are in touch with limitless power, and will consequently charge your thought with so much power that any physical condition can be changed completely. Any physical disease can be absolutely removed by the right thought, provided there is enough power in that thought. This is a great truth we all should remember and fully understand. Another truth equally great is that unlimited power will be given to your thought if you are in spiritual consciousness while your thought is being created. The power of every thought increases as consciousness is expanded, elevated and refined; and to refine consciousness is to gain a more and more perfect consciousness of the soul or spirit of all power.

It is not only the thought that we employ in healing that may be increased in power through development of spiritual consciousness, but all thought will increase in power in the same way,

thereby adding immensely to the power of mind and intellect. By developing spiritual consciousness you add quality, worth and power to every talent and faculty you may possess. Your physical and mental capacity will increase, and your genius will become greater than it ever has been before. You may think that your reasoning power is perfect, but spiritual consciousness will add remarkably to the brilliancy of that reasoning power and enable you to clearly understand problems, principles and laws that you heretofore could never comprehend. You may have special talents along certain lines that are considered exceptional, but spiritual consciousness will steadily improve those talents until you will be able to accomplish far more than you ever could in the past.

We must remember, however, in this connection that to secure these greater results we must create the right kind of subjective thought in each instance, through which the greater power from within may be expressed, and no form of thinking that tends to interfere with the constructive process must be permitted. From these facts it is evident that whatever one may be trying to do, he must first create subjective thought, because it is subjective thought alone that produces effects in the system. Second, he must create the thought that produces the exact results desired; and third,

he must develop spiritual consciousness so as to give his thought as much power as possible.

The process of thinking must be carried on according to exact metaphysical laws, so that the proper mental cause may be formed for every effect desired, and to give each mental cause as much power as possible, consciousness must dwell in perfect touch and in perfect harmony with the inner realms of limitless power.

The secret is this: Think scientifically and give soul to your thinking. Through scientific thinking you will secure the exact results desired, and by giving soul to your thinking those results will be large, even extraordinary at times. When we attempt to develop that inner state of mind called soul, we must remember that the term "soul" signifies the real, the perfect, the absolute and the limitless that exists within all things. It is the source of everything, and is the foundation of existence itself. Through the development of the conscious realization of soul, we gain possession of that power that contains unbounded possibilities, because we enter into that larger state of life, where everything is complete, perfect and limitless. However, whether or not we can at the present time realize the absoluteness of the real, and the reality of the limitless, we can begin where we are and apply the three essentials just presented.

We can learn what the exact effect of each thought actually is and think accordingly. We can learn to think subjectively by giving depth of feeling to every thought created, and we can increase the power of every thought by living constantly in that faith that feels the unbounded life within us and all about us. Whatever our field of action may be, we shall find that results from our efforts will constantly increase if these three essentials are applied as thoroughly as possible.

A great many people have tried to practice right thinking according to the laws of metaphysical science, but they have failed to give more power to their thinking. Results, therefore, have been limited. The next step is the development of spiritual consciousness, through which greater quality, greater worth and greater power may be given to every thought. We shall then, not only receive what we desire, but we shall receive the best in abundance.

HOW TO STAY WELL

Chapter XIX

THE USE OF SPIRITUAL POWER

We must eliminate the idea that the metaphysical process requires hard work and strenuous effort on our part. We must also eliminate the idea that the cure is performed by the exercise of personal power. All of this work is performed by the higher spiritual forces coming into personal expression; but our personal selves do not produce those forces; neither will hard personal work bring them into evidence. It is the consciousness of the spiritual side of life that produces true emancipation and the absolute health and wholeness we have in view; and this is natural because the spiritual alone contains absolute wholeness. That which is not health and wholeness cannot produce health and wholeness, but since spirit is health and wholeness, perfect health and wholeness must manifest wherever the power of the spiritual is expressed.

It can truthfully be said that the spirit is at hand waiting at the gate of every mind. All that

is required of us is to open, and the spirit will come in, filling the entire mansion of man with its peace, its power, its healing and its light. But to open the door for the spirit to enter does not require hard work, agonizing prayers, nor efforts that tear both mind and body, as so many of our personal efforts do. To place ourselves in the consciousness of the spiritual attitude is the secret of the highest and the most perfect form of healing, and when we place ourselves in that attitude we shall find that peace, health, freedom and power will inevitably come; because the spirit is peace, the spirit is health, the spirit is freedom, the spirit is power.

When you are in the spirit of health you cannot be sick; and to be in the real life of the spirit is to be in the spirit of health, because spirit is health. When you are in freedom you cannot be in bondage; and to be in the spirit is to be in freedom, because everything that is in the spirit must necessarily enjoy absolute freedom.

When we try to help others with these higher powers, we frequently begin as if it were hard work. We think that we have to do this personally. We forget that it is the spirit and the spirit alone that has the real power. Our work is to place the matter in the hands of Infinite Wisdom, Infinite Power, Infinite Love; and we do this, not

through hard personal efforts, but through pure spiritual faith.

It is not the will of the Infinite that any one should suffer pain or distress of any kind, but it is the will of the Infinite that all should be in the perfect freedom of spirit and truth. It is the will of the Infinite that everybody should be well now; therefore, whoever is placed in the hands of the Infinite now will be healed this very hour.

In this connection we may ask if we are not already in God's care, since we live and move and have our being in His spirit; and what more, then, can we do to place ourselves in His hands? To answer this question, we will simply say that we are in the spirit of the Infinite now, but we do not all know it; and we must know the truth before the truth can make us free. To place ourselves in the hands of the Supreme, is to enter consciously into divine presence, so that we do not simply believe in God, but also feel the life and the power of His spirit in every fibre of our being. Where the spirit is felt, there peace, health and power will also be felt, because where the spirit is felt, there the spirit is; and where the spirit is, there peace and power are also. When you enter the spirit you feel that what you desire to have done is being done, and it is being done by a power that can do all things.

When you actually and sincerely believe that healing and emancipation is taking place in your system, you open the door for the spirit to enter; and when the spirit comes in, the spirit will do at once whatever we desire to have done. While the spirit is at work, we are simply to be silent and receive, that the power of the spirit may take full possession and make us every whit whole. Whatever we desire the power of the spirit to do, that the spirit will now proceed to do, provided we do not interfere; but we do interfere with that work whenever we think about it, or whenever we become strenuous, trying to push the power.

To leave all things in the hands of the Supreme is to leave all things in those hands that will do things right, and that will do just what is best for us. What the Supreme thinks is best for us will give us far more good than anything that we could have planned for ourselves. And here we should remember that the Supreme does not think it is best for us to be sick or in trouble. God thinks it is best for us to be as He is, and He knows neither sickness, nor pain, nor sorrow. Therefore, when you place yourself absolutely in divine hands, you will positively regain perfect health and wholeness.

Many a parent thinks, "If I place my sick child in the hands of God and ask His will to be done, He may desire to take my child away"; but do

not believe this for a moment. God wants you to have your child. He does not wish to give you sorrow; and if you are perfectly willing, He will heal your child so that both your child and your joy may remain. But you must be perfectly willing and have no doubt. We all have the privilege to live our own lives so that not even the Infinite will interfere with our individuality; and in order to enjoy this privilege it is necessary that we remain here for a long time and continue in health and freedom during that entire period.

In this connection we should remember that we do not have to leave the body in order to go to God. God does not have to take us out of the body to take us to Himself, because He is everywhere. We may go to God and be with Him absolutely and completely while still living in the visible form. When we understand this, we realize how absurd it is to believe that God wants to take us away from our grieving friends in order to have us to Himself. The truth is, God does not wish to deprive any one of anything, and His way will never give sorrow to a living creature. The Infinite is radiant with supreme joy, and it is His will that we should be as He is; but as we are individualized beings, we of course have our own will in all these matters. Nevertheless, the sooner we combine our will with Infinite will, the sooner we shall have freedom and gain possession of the

highest and best that life can give. When we take this step, we soon discover that the ways of pleasantness and the paths of peace are found only when we place ourselves unreservedly in His hands, and open the door for the spirit to come in and make all things right.

To clearly discern this conception of the Infinite is of extreme importance if we would heal with the power of the spirit, because the more completely we enter the spirit, the greater is the power of the spirit in us; and when the spirit is strong in us, then it is that we reach that state where our prayers availeth much. Every word of truth that we speak while in this power has healing on its wings; and every just desire that we may express at such times will surely be fulfilled.

When the spiritual physician is confronted with threatening failure, there is a tendency to become anxious, and the belief that harder work is required will almost invariably arise; but such beliefs should be put away at once. It is not harder work on our part that is required; it is more faith in the power of the spirit that should be sought; and that faith is never disturbed by appearances, but remains beautifully calm, because it knows. It is the power of the spirit that gives health and emancipation. We are the instruments through which that power is to find

expression, therefore we should place ourselves in that high, silent, spiritual state through which the unbounded power of the spirit may find full and free expression.

Our anxiety is always a hindrance. Our intense personal effort takes us out of the hands of the spirit, and we cease to be instruments of its power. In this way failure is usually the result, though remarkable demonstrations of healing could easily have been attained. When we know that the power of the spirit is always at hand, always ready to do anything that we may wish to have done; when we know that the power of the spirit is limitless and can do all things; and when we know that it is the will of God that all should be healed now, what have we to fear or to be anxious about? What more do we need than this sublime truth to give us unbounded faith? And as our faith is, so shall it be; therefore when our faith is unbounded every prayer will be answered, every desire will be fulfilled.

When we are in this perfect faith we find the real secret. We discover that it is the power of the spirit that heals; that the spirit will heal whenever we enter into the spirit; and that we enter into the spirit whenever we pass through the door of pure spiritual faith and place ourselves absolutely in the hands of Infinite Wisdom, Infinite Power, Infinite Love.

To become a good spiritual physician, or to apply the spiritual powers within us in gaining and maintaining health, there are several fundamental essentials to which we should give our fullest attention. These are peace, love, faith, spiritual consciousness, and the understanding of truth. To cultivate these five essentials to the very highest possible degree, is to gain possession of that something within us that will not only give us the power to realize and express the power of the spirit, but will also give us the power to help others in the same way.

The necessity of perfect peace is evident, because without such a peace we cannot enter into the deeper realization of truth and life. The disturbed mind dwells on the surface and has little or no knowledge of absolute reality, therefore cannot understand that something within that is perfect and well at all times. What we realize in the within we express in the without. For this reason, everything that is necessary to our realization of the perfect health within must be fully supplied; and peace is one of these essentials.

A metaphysical treatment should never begin until we have become absolutely still in mind and thought, though this stillness must not simply be a passive stillness. It must be a state wherein you feel very still and very strong. When you feel that the power within is awakened in peace, you

are ready to begin. During the treatment, the same peaceful attitude should be maintained, and the feeling of a strong calm should permeate all thought and effort.

The attitude of real peace is one that can be cultivated to a very high degree, because it does not consist in simply being quiet. It is a living peace, and since life is boundless this living peace can be deepened, and deepened for an indefinite period; and the greater the peace the greater the power when the power is surely awakened, because to enter that peace that is a living peace is to enter the higher life and the greater power of the spirit.

Before we can help any one through spiritual and metaphysical means, we must realize a spiritual oneness between ourselves and those whom we desire to help. We must enter their world, so to speak, and must feel that we are in perfect touch with their inner and true selves. We must be able to spiritually touch the perfect life within them before we can awaken that life, and it is the awakening of that life that we have in view. The perfect life within is health and wholeness, therefore when the inner life, the life more abundant, takes possession of the person, every phase of sickness or pain must vanish.

To enter into spiritual oneness with another mind, or to produce perfect oneness between the

outer life and the inner life in ourselves, love is the secret, because love is spiritual unity. No one can heal to any extent, or realize the power of the spirit in himself, unless he loves much; loves everybody, and loves with the whole heart and soul. But in this connection we must remember that pure spiritual love is not in any way related to ordinary sympathy. Ordinary sympathy sympathizes with sickness and distress, and enters into the world of discord and pain, thereby making evil more real than it previously seemed to be. This, however, is never done through real spiritual love. This love sympathizes with the divine in man, and this makes the divine seem more real and far stronger than it ever seemed before. The result is that the true and the perfect side of man is recognized and accepted as real.

When man recognizes the divinity within, he admits divine qualities into his consciousness; and whatever is admitted into consciousness is expressed in the person. Consequently, by recognizing the divine that is within us, all that is true, all that is real, all that is wholesome, and all that is perfect in the soul of man will be brought forth into actual, tangible expression. The new life thus enters the body, and as this new life is health, all disease must vanish. When health comes, disease is no more; and health does come

whenever the inner life is awakened and expressed.

The mission of true spiritual love is therefore very high, and what is more, it is indispensable to this great work. You cannot heal any one without entering into a spiritual unity with that one's soul life; and this unity is attained only through pure spiritual love. The love that we speak of is impersonal, a love that can love every creature without effort, and regardless of appearance or present conditions of life. The person, therefore, who has such a love, is a perpetual benediction to everybody, and could heal at any time by simply wishing to do so.

The necessity of faith in this connection is so evident that nothing need be said as to why we must have faith in order to heal; but a great deal could be said and should be said concerning the real meaning of faith. Faith is not a mere belief, but a gift. It is a high state of mind that transcends all limitations and discerns the real, the perfect and the good everywhere. Faith knows that all things are possible, because it has the power to see and understand the limitless life and power that is working in man and all about man. Faith makes all things possible because it awakens the greater, the larger and the superior in man. No one can fail who has faith, because faith gives to the mind all the wisdom and all the

power that is necessary to realize the object in view. Faith has constantly greater things in store, and keeps the mind on the verge of higher revelations and more beautiful experiences every day. To have faith is to live on the heights, and to constantly ascend to greater heights. When faith comes, all despair, all discouragement and all disappointments disappear for all time. No dark conditions can remain after faith has taken possession, because faith positively proves to the mind that all things are possible, that we can accomplish what we have undertaken, that destiny is in our own hands, and that the future is just as bright as we may desire to make it.

In metaphysical and spiritual healing, faith is not disturbed about threatening symptoms, because it knows that there is a power at hand that can put to flight all kinds of symptoms and diseases at once. In this conviction faith works, consequently it cannot fail. Faith sees the real man and knows that the real man is well, therefore there is nothing to fear, nothing to cause anxiety or unrest. What we inwardly know, that we become conscious of; and what we become conscious of, that we express in mind and body. Therefore, to know that the real man is well, is to bring the health and the power of the real man into the personal man; and since faith does know that the real man is well, any one

who has faith will accordingly be healed through faith.

Spiritual consciousness is the consciousness of the soul, the divine in man, or that which is created in the image of God. The value of this consciousness, not only in the work of healing and emancipation, but in all important or higher attainments, as well as the further development of man, becomes very evident when we realize that it is only those things that we become conscious of that find expression through us.

The great truth that man is created in the image and likeness of the Infinite, is the foundation of pure spiritual metaphysics; and from this great truth we conclude that man is in reality what God is. Not that man is equal with God, because God is infinite while man is individualized; but the same attributes and qualities that exist in the Infinite exist also in man—the real man. To be conscious of the real man, and to know and feel that you yourself are the real man, is to have spiritual consciousness.

You are spiritually conscious when you know that you are a spiritual being. Many people believe that they have souls; others believe that they are souls; but this is not sufficient. You should actually feel that you are a soul; and this feeling should be based upon actual conscious realization. When you know that you are a spiritual being;

when you know that you are created in the likeness of God; when you know that you are living in a spiritual world; when you know that you are one with the Infinite, and that you are in your real being perfect, good, true and absolutely whole, as God is, then you have attained spiritual consciousness. This consciousness is not mere intellect, but a realization that is felt and known without the aid of ordinary intellectual processes. It is not something that is arrived at through logical reason, but comes as a special illumination to the mind that has been developed up to that necessary state.

When you become fully conscious of your spiritual nature, you enter into the wholeness, the life, the peace and the power of the mind. You no longer live in conditions of discord, sickness, weakness or confusion. You have entered the perfect world which permeates everything, and have appropriated all the high states of the perfect world. To believe in the spirit, and to be conscious of the spirit, are two wholly different states of mind. Many depend upon the former, and depend in vain. It is the latter that we must secure. To be conscious of the spirit is to be in the spirit; and to be in the spirit is to be in peace, health and power, because the spirit is peace, health and power. When you attain spiritual consciousness, you know that you are one with

the Infinite, and to know this is surely the greatest thing in the world. To know that you live, and move, and have your being in the Supreme; that you are so near to God that God is closer than breathing; to know that you are inseparable from God; and that you shall never, never be separated from His life or presence, but continue to be one with Him through all eternity—to know this is to know that which is greater than all other things in the world. It is a thought too beautiful for tongue to ever describe, and many believe this thought because it is so very beautiful; but when you enter spiritual consciousness you will absolutely know that this thought is the truth; and that realization alone should be sufficient to inspire every mind to seek the spiritual heights this very day.

The value of spiritual consciousness in healing is found in its power to illumine the mind with the light of real truth, and thus reveal man to himself. The average man looks upon the body and calls that himself. He looks upon the beliefs and the opinions that he has inherited and calls them his light and his understanding. The result is the blind leading the blind, mental illusions and false beliefs creating more illusions and false beliefs, and thus perpetuating discord, sickness and failure.

When spiritual consciousness comes, man discovers that he is not the body or the mind, but that he is an eternal soul, a spiritual being, the exact likeness of the Infinite. He discovers that he is neither sick, nor weak, nor depraved, but that he has in the reality of his being the purity of God, the health of God, the power of God, the light of God. He finds that though he is manifesting himself in a visible universe, he is actually living in a spiritual universe; and he learns that this spiritual universe is the kingdom of heaven that is within everybody and within everything. In other words, it is God's own true world, where all is well—always well.

When man discovers that he is actually living now in a spiritual world where everything is perfect and absolutely good, he realizes that everything must be well with him; and this is the truth that can make him free. When man becomes conscious of the great truth that all is well with him now because he is the image of God, and is living in God's world, where all is well, the counteracting evidences of the senses must be dealt with. The real and the seeming frequently contradict each other. At any rate, they seem to do so; and to establish perfect peace throughout the system, harmony between the without and the within must be secured. This requires a clear understanding of truth, both spiritual and intel-

lectual, because what is true to spiritual consciousness must be true to objective reason; and it will be true to objective reason when the mind can see truth so clearly that a perfect and immediate discrimination between the true and the false is made possible. When we see the truth clearly, the light of truth so fills the mind that there is no room for darkness. Even reason becomes illumined, accepting conclusively what the spirit has to reveal.

One of the greatest essentials in securing emancipation for the personal man is to be able to prove to the senses and the outer mind that the real man is well, because as soon as the outer man receives this truth there will be nothing to perpetuate disease. Disease and discord can live in the human system only so long as we continue to recognize their existence. Disease does not exist by itself or from itself. It is an effect; and the underlying cause of disease is the belief that man is a material being, subject to all kinds of ills. Therefore when it is demonstrated through the intellect, and to every phase of consciousness, that man is a spiritual being, and that he is always absolutely well, the outer mind will no longer create false beliefs; and when false beliefs cease to be, the effect of false belief, that is, disease, must also cease to be.

False beliefs, created by the outer mind, are the causes of the conditions of disease that fill the body; consequently, when the outer mind discerns the truth, that the real man is well, false beliefs about man will no longer be created. The result is that the cause of disease is taken away, and therefore the disease itself must of necessity disappear also.

It has been said that the senses must be blinded if we are to see pure spiritual truth, and that reason must be held in abeyance when we try to comprehend the reality of the spirit; but this is not true. The physical senses can be trained to work in harmony with the spiritual senses and reason can be educated to corroborate the revelations of spiritual consciousness.

The universe is one with many parts but within each part we find spirit—pure, perfect eternal spirit. The being of man is one with many parts and all parts are necessary to each other, and each part has a spiritual basis. When all the faculties of man are trained to function properly, they will all work together to demonstrate the one truth. The spiritual faculties will recognize the physical side of all things, and the physical faculties will be able to demonstrate the reality of the spiritual side of all things. This is the true harmony of being, when all parts of being work together for the larger life and the greater good.

The senses should not work against the spirit; neither should we imagine that the senses are nothing in the eyes of the spirit. When the senses refuse to recognize the spirit they are not properly trained; and that reason that cannot logically demonstrate the existence of the spirit lacks true cultivation.

In the understanding of the truth, therefore, three things are implied: First, to know the real, that which is eternal and absolutely perfect; second, to know the nature and the exact purpose of the temporal; and third, to know the law through which the within and the without may work as one for the greater good of man.

To combine these three essentials in the understanding of truth may seem to be an undertaking too large for the average mind; but it is very simple, and when it is accomplished, man's entire world is illumined. Everything becomes clear, for he can see things as they are. To see things as they are in themselves is to know the truth; and to know the truth is to gain freedom, harmony, health and peace.

To simplify the understanding of truth we should base all thought upon the statement that man is a spiritual being, created in the likeness of the Infinite, and that every part of the mind and body of man is created for the purpose of perpetually unfolding the divine qualities and attri-

butes that are inherent in the spirit of man. By realizing that man himself is perfect, absolutely good, and every whit whole, all thought will be the thought of truth, and will produce only true conditions in the life of man. By trying to unite all the senses and faculties, physical and spiritual, upon the one purpose of building a larger life, complete harmony will be established throughout the human entity, and the within and the without will become as one. The result will not only be perfect health and wholeness to body and mind, but also the unfolding of a greater and more beautiful soul.

HOW TO STAY WELL

Chapter XX.

HOW TO ENTER THE SILENCE

The right use of what is called the silence is highly important, both in the prevention and the cure of human ills, and there are several reasons why. To prevent disease and maintain continuous health, it is necessary that the human system be full of vital energy. Most people, however, waste more than two-thirds of the energy generated in their systems, so that they never possess the required amount for perfect health. The cause of this waste is found in a lack of poise, or in a condition of nervous agitation in mind and body, which is almost continuous in the majority. To remove this condition and attain that perfect calm and serenity which is necessary to poise and the conservation of vital energy, the use of the silence becomes absolutely necessary.

In the cure of disease through metaphysical methods, the use of the silence is vitally important for two reasons: First, the system must be brought into a state of peace, harmony and se-

renity so as to give nature sufficient energy with which to restore the true order of things; second, when the mind is in the deeper and more serene states of the silence, the upbuilding power of right thought, affirmation and wholesome thinking goes deeper into the subconscious life, thereby producing better as well as more immediate results.

The attitude of the silence is a state that is quite distinct from the usual attitude of mind, and therefore the greater part of the human race has not arrived at that state of consciousness that is necessary to produce the silence. They may be physically quiet at times, but the nervous system is seldom absolutely still, and the mind usually moves according to the call of external suggestion, regardless of the attempted control of the individual. Such is the condition of the majority; in fact, it is the condition, more or less, of nearly every one. The exceptions are very few, and in those exceptions the more desirable attitude of which we speak has not been attained to a perfect degree. We have many minds that can be still at times and thus conserve more of their power, but they do not live habitually in the silent, well-poised attitude. The degree of stillness and poise that they have attained, however, enables them to occupy the highest and most important positions in the world.

The real power of silence is to be found, first, in the conservation of energy, as already stated, and second, in the deeper consciousness of power. We know that the generation of energy in the system will increase as we become more deeply conscious of power, and that this deeper consciousness invariably follows deep thought; but it is not possible to think deeply so long as the mind is in chaos. Confusion of mind tends to make thinking superficial, while harmony and peace tend to make thinking deep and high. It is consequently the still mind that attains the greatest insight into principles, laws and great truths; not the mind that is inactive, but the mind that combines high action with deep stillness. Therefore whenever there is confusion in mind we should never attempt to solve problems that require keen judgment, and we should never make important resolutions nor final conclusions while upset or disturbed.

It is not only deep thought, understanding and truth, however, that come to the silent mind. As stated above, an increase of power comes in the same way. All psychologists now admit that the subjective side of mind is the great reservoir from which proceed the waters of life, power and thought, and so great is the subjective that its supply is inexhaustible. Consequently, if we would bring forth more abundantly the life and

power from within, we must enter more deeply into the inner life; or, in other words, the outer mind of action must come into closer touch with the inner mind of power and life. The electrical motor will receive all the power it may require to perform its work when connected with the dynamo. In like manner, when we connect the outer mind—the mind that does things—with the inner source of power, enough power will be received to accomplish whatever we may desire. This is perfectly rational, because it has been conclusively demonstrated that the subjective, or subconscious mind is inexhaustible. The outer mind therefore can receive just as much power as it can use, provided it is properly connected with the source—the great within.

To bring the outer mind and the inner mind together so that the latter can give fully and the former receive fully, is the high art of which we speak, and it is usually called entering the silence; but the result of the silence is more than this. Through the cultivation of the silent attitude, we not only establish a perfect unity with the mind that works and the mind that supplies the power; we also develop that perfect poise which prevents the waste of power. To receive more power from the subjective, and to use properly all this power in the objective, is the two-fold purpose; and both are attained through the silence:

The fact that the average person wastes more than two-thirds of the power generated in his system, is a fact that must necessarily cause the deepest possible interest in this subject; and the fact that the lack of poise is the principal cause of this waste will necessarily cause everybody to take up the practice of the silence who has better health and greater things in view. There is no profit in gaining more power from within so long as we are unable to conserve it and properly employ it in the without. The cultivation of poise, therefore, becomes an absolute necessity in all this work. By poise we do not mean inaction, but perfect harmonious action. It is a state wherein all the forces and elements of being are working together for construction. There is no energy thrown away. All is profitably employed in building up body, mind, character or talent. In the attitude of poise you realize that you have full possession of all the forces of your being, and that you have full control over them, not by trying to control them, but by virtue of the fact that you are in the attitude of poise.

To be in the attitude of poise is to control yourself without trying to do so. In the nervous, restless, disturbed attitude, your forces leave you and you are always weaker, but in the attitude of poise your forces accumulate in the system, and at times to such an extent that you feel as if you

were a living magnet. That such an accumulation of energy, with a knowledge concerning its proper direction for use and development, can make any mind great and cause the body to become brimful of health, vigor and virility, must certainly be evident to all. There are many minds that think they are well poised who are simply quiet in a physical sense. They will usually find various states of restlessness in mind that are just as wasteful as the tangible confusion on the surface. That person who lives in constant nervous agitation is no worse off than the quiet individual who trembles in the within. Both lack poise, and both are throwing their precious energies to the winds.

To attain poise we should not simply enter a silent state of mind every day for a definite period of time, but should cultivate a still state of living, thinking, acting and speaking. Special effort should be made to do all things in harmony and in order. Gradually the attitude of poise will establish itself more deeply, until before long we can actually *feel* poise; and to find a greater joy than the feeling of poise would be difficult.

To take a brief period every day for silent thought and deeper realization is of the highest importance, but to make it a practice to be mentally still just before we proceed with any particular work, is of still greater importance.

The real purpose of silence is the development of the art of thinking and working constructively. However, it is a well-known fact that many new experiences and higher states of consciousness may be gained through the cultivation of a lofty and serene state of mind. Though this be true, it is a question if there is anything to be gained by conquering new worlds while the worlds in which we already live remain undeveloped. When we learn to think and work constructively, we can make so much out of this life, this present state of consciousness, that we shall not have occasion to think of other realms for some time to come. Then, it is also well to remember in this connection that we cannot take possession of new mental worlds until our present worlds have given us all the life, all the power, and all the worth that they possess. To develop that attitude of mind wherein all action becomes constructive, therefore, should be the object of the silence, and to promote this object the silence should not be practiced for the purpose of becoming inactive, but for the purpose of becoming poised while in action.

Many have taken silent moments for the purpose of stilling all actions, and this may be required at times, but we shall find that there will be no occasion for absolute mental inaction when all the actions of the mind are in poise. The well-

poised mind never feels exhausted, nor is it natural that it should. The electrical motor continues to be full of power so long as it is properly connected with the dynamo. In like manner, a well-poised mind, being in perfect touch with the inexhaustible source of power within, and at the same time constantly developing the power already in action, cannot feel otherwise but full of energy at all times. The only reason why we feel exhausted, is because we get out of poise when we work; and to avoid this we must not merely practice the silence in a room by ourselves; we must also live, think and work in the calm, serene attitude.

To be in the silence is not to be in a dormant state, but to feel that you are in perfect touch with the fullness of life and the true expression of that life, which is always calm, strong and serene. The silence is a state of consciousness that unites the outer with the inner, and that maintains the outer life in such an attitude that all is harmony and true expression.

The highest activity is possible only in the silent consciousness, and the best work is always done in such a state. You may be very active in the body, and yet be in the silence; you may be in the midst of confusion, and yet be in such perfect mental calm that you are not in the least disturbed. It is not only possible to be in the silence

of calmness and serenity at all times, but it is the only true state in which to live, think or act; and to attain this state is one of the greatest essentials to perfect health.

The use of strong, positive and constructive affirmations is the most effective when the mind is in the silence, or in a calm state of deep feeling. To secure the best results from the use of affirmations, place the mind in a quiet attitude and think peacefully of the deepest states of feeling that you can conceive in your mind. Be comfortably seated in a quiet room, by yourself if possible, though this is not absolutely necessary. You can enter this calm and deeply quiet state anywhere or at any time when you are by yourself or in the company of congenial souls. When you feel that you are becoming inwardly still, proceed to repeat your affirmations. Take a number of good affirmations that declare the present health and strength of your entire being, and repeat each one several times with deep and serene feeling. Think of the truth of each affirmation as going directly into the very depth of your system, permeating and making alive with health and wholeness every atom in your system. Then deeply impress upon your mind the fact that what you affirm is true, and you will realize more and more the very life and presence, all through yourself, of that very truth that makes man free.

To those who have undertaken the development of the superior nature in man, which necessarily includes physical health, mental wholeness and personal power, the silence will be found indispensable, but the exact meaning and purpose of the silence is not generally understood. To a large number it means simply silence; that is, being quiet; but of all actions the silent state is the most active. To others the silence means an inner contact with the psychical forces in man, but here we should remember that the silent state to which we refer has absolutely nothing to do with those forces.

The majority possibly believe that to enter the silence is to think of nothing, to keep the mind in a perfect blank, and to be mentally still absolutely; but there is more real thinking in the silent state than in any other mental state that can be produced in mind. To enter the silence is to enter into the consciousness of the absolute; to gain the most perfect realization possible of the real power, the real wisdom, the real wholeness, the real virtue, the real harmony, the real purity, the real health, the real happiness, the real ability, the real talent, the real genius, and the real greatness that is latent in man. To enter the silence is not only to enter into the subconscious, but to place the mind in touch with the absolute life that constitutes the very soul of the subconscious. It is

to enter the great within, and to enter even the within of the great within. In other words, to enter the silence is to place mind in perfect touch with the source of all things. The purpose of the silence, therefore, is to penetrate the larger, the greater and the more perfect that is latent in man, so that mind may become conscious of the limitless that exists in the within.

That there is unbounded power in man is easily demonstrated, and that man has within himself the capacity to comprehend greater and greater wisdom without end, is evident to all who have been in touch with the cosmic state; and to enter the silence is to enter this immense field of wisdom and power—the cosmic or the universal—the limitless sea of absolute life that permeates all things.

The silence is called the silence, because the outer mind must be stilled before consciousness can enter the inner state of the silence, but consciousness itself at such times becomes more active than it ever was before, though it is an action that is so perfect in harmony and in rhythm that it can only be discerned by the finer perceptions of the inner sense.

To enter the silence is to enter the innermost chamber of mind and close the door. The external is for the time being eliminated in a measure from thought and attention; but a mistake to be

avoided is to try to shut out the external entirely. Many do this and fail, and the reason why is simple; when you try to shut out the external, you turn attention upon the external. You resist the external, and thereby cause the actions of mind to move outwardly towards the surface of thought and feeling. To enter the innermost chamber of mind, however, the actions of mind must move away from the external towards the internal. When trying to enter the silent state, no attention should be paid to those thoughts that may try to crowd in from without, nor to the tendency of mind to wander all over the universe. When entering the silence, we are not concerned with the thoughts of the outer mind, and must not try to still them. Such attempts will only cause attention to come out to the surface and scatter its energies wherever the mind may choose to roam. It is not possible to still the outer mind by trying to do so. The tendency of the mind to wander can be removed only by training consciousness to come in constant contact with the silent and peaceful within. When the whole of attention is concentrated upon the peaceful within, all the actions of mind will become serene without any effort being made to make them so; and this is the one perfect method for removing the roaming tendency of the mind.

To enter the silence, picture the absolute life as pervading all things in an inner, finer plane, and picture this life as being the very highest form of activity, though at the same time absolutely still. Then concentrate attention upon this high, still activity that permeates your entire being. To think of this absolute life within you, and within every fiber of your being, visible or invisible, as being both active and still to the most perfect degree, will cause the mind to become deeply interested in that life; and it is deep interest that produces perfect concentration. To concentrate perfectly upon the high, still activity within will in a few moments cause the mind to enter that state of high, still activity, and then you are in the silence.

The consciousness of the silent state has any number of degrees, from the smallest perception of the silence to the full realization of the absolute state itself. The entering of the silence is therefore a process of growth and development that has practically no end. This fact becomes evident when we realize that the silence is not merely being still in mind and body, but the perpetual ascension of consciousness into the absolute. When consciousness grows in the realization of the silent life, then mind and body will of themselves gradually become more serene. The forces of mind and body will move more peacefully and more

harmoniously, and will also become much finer and a great deal stronger. Practically all waste of energy will be prevented. The human system will therefore have unlimited power at its command.

At first thought the silence may seem to be a purely esoteric process, having no value in practical life, but a clearer understanding of the purpose of the silence will prove conclusively that it is absolutely necessary to the best results in any form of life, thought or action. In the average person the surface of life is more or less like the rolling sea, turbulent, wild and stormy; but in the depths absolute calm forever reigns supreme; and the problem is whether a person wishes to draw his power, his thought and his life from the discord and the confusion on the surface, or go to the depths of life, where power is immensely strong, thinking clear and comprehension practically without bounds.

Whatever a person may undertake to do in life, he needs clear thought, calm judgment, a serene, well-poised personality, harmony of action, perfect concentration, and all the mental power he can possibly secure, but it is only through the silence that these essentials may be provided. When we realize that the purpose of the silence is to open the mind more and more to the limitless possibilities that exist in the real life of man, we understand perfectly why the silence can give bet-

ter health to the body, more perfect harmony to the personality, greater power to the mind, clearer thought to mentality, greater brilliancy to the intellect, and greater capacity to any faculty or talent.

To practice the silence is to train the mind to draw upon the greatness that is latent in man; to constantly break bounds; to transcend the limited; and to live more and more in that power that makes all things possible. To practice the silence is to constantly press on towards greater things, because to enter into the more perfect consciousness of that absolute life that permeates all things is to gain possession of that life that produces greater things. In other words, to practice the silence is to learn to use in practical life the wisdom and the power of the superior self.

When entering the silence, no attempt should be made to cause the mind to become a blank. To try to do so is to pervert the actions of the mind, because it is not possible to stop thinking. To live is to think, and since you cannot suspend life, you cannot suspend thought. He who tries to make his mind a blank is simply turning his attention upon whatever ideas he may have of nothingness, and will thereby think just as much about those ideas as he does about tangible things. The result of such thinking will be the formation of a number of false conditions in the mentality,

conditions that will interfere directly with clear, consecutive thinking.

When entering the silence, do not think of mystical forces. To enter into those forces is not to enter into the life of the absolute, and the purpose of the silence is to go directly into that life that is absolute. To enter the silence is not to enter into the so-called finer grades of the mental forces or vibrations, but to enter into the consciousness of those principles and laws through which the very finest and the most powerful forces may be brought forth into peaceful, harmonious action. When attention is centered upon different forces or states of being, the mind cannot enter into the consciousness of the principle that lies back of those forces or states; therefore to enter the silence we must turn attention upon the absolute life at once, and continue to hold attention upon that life by being deeply interested in the perfect calm and the high action of that life.

Instead of trying to keep the mind from thinking, proceed to think about the real, the worthy and the superior that is latent in every part of mind and life. Proceed to form higher and more perfect mental conceptions of the real, the limitless and the absolute, and try to comprehend that greatness that is greatness, that harmony that is harmony, that perfect health that is perfect health, that strength and wholeness that is

strength and wholeness. Every step in that direction means another degree in the silent state, the state of the absolute life; and every step taken in the consciousness of this state will make the personality more powerful and more serene, while the mind will become larger in capacity and more brilliant in thought.

When entering the silence, all anxiety must be avoided, and no feeling must be sentimental. Every tendency towards the emotional will cause the mind to become confused with psychical forces, while anxiety will cause the mind to think too much about those tangible results that are desired instead of turning the whole of attention upon that power that can produce any results desired. To enter the silence, keep the mental eye single upon the great within, and think only of the absolute life—the life that is in perpetual action—action that is immensely strong, very high, yet absolutely still.

HOW TO STAY WELL

Chapter XXI

THE USE OF POSITIVE AFFIRMATIONS

In the application of the principles and methods of metaphysics for the prevention and cure of human ills, the use of strong positive affirmations, or what may be termed statements of truth, is highly important; in fact, it is absolutely necessary, and the reason why is found in the fact that the subconscious is one of the prime factors in every phase of this work; and to secure subconscious action the use of affirmations in some form is always required.

The subconscious is the garden of the mind and will promote the growth of any kind of seed, be it good or otherwise. Every thought that we think when the mind is in deep feeling will be a seed sown in the subconscious mind and will without fail produce fruit after its kind. This being true we cannot begin too soon to train the mind to think only the truth; and to affirm statements of truth frequently is the simplest, most direct and most efficient method for training the mind

in this respect. It should therefore receive thorough attention and should be made a permanent part of life.

Affirmations should be used daily, but we should not permit them to become mere mechanical repetitions of words. Every statement of truth should be deeply felt as truth and should be affirmed as absolute truth. When we employ an affirmation as a mere suggestion its greatest power is lost, because it is the conviction that a statement of truth is a truth that causes the thought of that truth to be impressed deeply and thoroughly upon the mind. The more deeply we feel that the affirmation is the truth the more firmly we establish the thought of that truth. When we impress the subconscious with some vital truth the subconscious will respond with mental states that are created in the likeness of that truth. The result will be the expression of true conditions in the entire system.

Another matter of importance is to express the statements of truth in the present tense. IT IS TRUE NOW, should be the soul of every affirmation, and this "soul" should be deeply felt in every fiber of our being. When you think or say that you are going to get certain things you desire, you impress the subconscious with the idea that those things can be secured in the future but do not exist for you in the present. The

result is that the subconscious will not produce those things for you at the present time. When you impress the subconscious with the idea that any particular condition or quality does not exist in the present, or that it is expected to appear only in the future, the subconscious can only respond with nothing for the present. When you think or affirm that you are now sick but hope to get well, you impress the subconscious with the idea that you are now sick, and the subconscious will accordingly respond by producing more sickness for the present. This fact will be a new thought to many, but it is a thought of extreme importance.

Whatever we impress upon the subconscious that we are now, that the subconscious will create for us now; and everything that we affirm with deep feeling will be impressed upon the subconscious. When we make the statement, "I am well," we impress the subconscious with the idea that we have health now, and the subconscious will respond by giving us more health now. Many minds, however, do not think it consistent to say they are well when they really feel sick, but this seeming contradiction disappears when you know that the real man is well, and that you are the real man. When you impress the subconscious with the truth about the real man the subconscious will

respond by giving the personal man those very qualities that are possessed by the real man.

When you impress the subconscious with your opinions about the personal man you are sowing inferior seeds, many of which may become obnoxious weeds; and the subconscious will accordingly produce more of those personal imperfections, ills, troubles, weaknesses, etc., that were previously impressed in this manner. This is what a great many people do, and therefore never succeed in making the person as strong or as healthy as nature has the power to cause it to be. On the other hand, when you impress the subconscious with the truth about the real man you are sowing superior seeds in the garden of life and good fruits will appear in the personal man—the fruits of health, harmony, peace, freedom, power, purity, righteousness, wisdom, joy, spirituality and scores of others that are in the likeness of the perfect man. Whatever you sow in the subconscious will bear fruit without fail. Therefore it is absolutely necessary to sow good seeds only; and to impress upon the subconscious the truth about the real man is to sow good seeds. This is done by affirming absolute truth in the present tense.

Since the real man is well and since you are the real man, you would simply be speaking the truth about yourself when you say, "I am well."

At the same time you are impressing health upon the subconscious, and the subconscious will respond by expressing health into every part of mind and body.

The use of affirmations and positive suggestions is practically the A, B, C's of metaphysics and like all A, B, C's will be needed constantly. Never give up your affirmations, but aim to make the act of affirming the true, the ideal and the wholesome so perfect that you become a living affirmation of your own sublime ideals. Aim to give your affirmations more life, more spirit, more soul, and before long every thought you think and every word you speak will contain soul. Then you will actually think and speak with power; your words will carry weights; they will attract attention and produce lasting impressions; and your thought will produce any conditions in the body that you may clearly picture in the mind.

The use of affirmations along the lines of constructive thinking will gradually correct all wrong habits of thinking. In fact, to affirm constantly the ideal is to train the mind to think the ideal, and to think the ideal is to make real the ideal. To think that you are well is to train the mind in wholesome thinking, and such thinking leads to wholesome living in mind and body.

The result will be perfect health through and through the entire human system.

There are a number of metaphysical systems that have been based upon the idea that we should deny the evil and affirm the good, and at first sight this idea seems right and good, but when we examine this subject more closely we come to a different conclusion.

In the first place we may ask why we should deny evil, why should we devote time and energy in trying to destroy something that has no actual existence. It is a well known fact, and is admitted by the best thinkers in the world that evil in its last analysis is simply a condition that implies the absence of something that nature requires to be there. It is therefore simply emptiness, and emptiness cannot be said to have existence; nor can the condition we call emptiness be changed by acting upon that condition itself. We must act upon something if we wish to fill a place where there is nothing, but we cannot act upon something while our attention is centered upon nothing. That person, however, who makes it a practice of denying evil is mentally acting upon nothing, and is thereby using his mental energy in trying to drive away an empty condition.

We have been told that when we deny evil we remove false belief from the mind, and that false belief must be removed before right belief or

truth can find a place; but this idea has no place whatever in exact scientific thinking. We do not have to drive the darkness out before the light can come in. We do not have to remove the emptiness from the pail before we can pour in the water. We do not have to remove that which is nothing before we can introduce that which is something. We conclude, therefore, that it is simply a waste of time to employ denials; and besides, it can be readily demonstrated that any system of denials may become a serious obstacle to the attainment of health, freedom and the higher development of mind and soul.

Denials, however, are said to be effective, and that is true in some instances; but they affect the mind in the same way that opiates affect the body. That is, they deaden the mind to the existence of conditions and this is an effect that we do not desire.

In this connection we must remember that it is not the denial itself that produces this effect but the force of mind that goes with it. We might continue denials for ages and have no results whatever if no mental force were employed in the process; but mental force employed for the purpose of impressing denials upon the mind is a misuse both of force and mind. Those impressions that are forced upon the mind during the process will establish in the mind the very noth-

ingness that we are trying to deny. The result will be another harvest of empty conditions in the mind.

That the mental force employed in these denials is misdirected is readily understood when we realize that all mental force is misdirected that is not turned into constructive channels; and no constructive process can possibly follow the use of mental force in denying the existence of nothing. It is the misdirection of energy that causes all the trouble in the world; therefore to avoid it absolutely must be our purpose, and this is accomplished by training the entire mind to become constructive.

Constructive thinking is based upon the principle that everything that is real is good; that every force, every element, every personality, every individuality, every law, every quality, every attribute, every principle—everything that has independent or permanent existence is good. When the good is misdirected we produce a condition that we call evil, and this condition is an empty state, the result of the absence of the good. And here we should remember that no place can be filled by anything but reality, and also that all reality is in itself good. When the good is misdirected it fails to go where it should go. It will therefore be absent temporarily from its true sphere, and it is this temporary absence of the

good that causes evil conditions, or what might be termed states of emptiness. It is the fullness of life that makes for a perfect life. Therefore, empty conditions are contrary to the natural order of things, and for this reason produce pain; but the pain is a good friend provided by nature to inform us that we are not living the full life.

The misdirection of the good, or the wrong use of reality, comes from an incomplete mental conception of life. This condition forms in mind a wrong idea which serves while it lasts as a pattern for thinking. "As a man thinketh, so is he." Therefore if his thoughts are wrong, wrongs will be formed in his system, and he forms wrong thoughts by conceiving false ideas about life, and those things that exist in any sphere of life. It is evident therefore that *the secret of overcoming evil lies in removing false ideas, and this is accomplished by creating true ideas*. To try to remove false ideas by denying them away is not to remove them at all, but to so blind our mental eyes that we do not see them and also to so deaden our sensibilities that we do not feel their effects. False ideas will not disappear until true ideas are formed. So long as we think about certain things we will have ideas about those things and we will continue to have false ideas until we find the true ideas. When the true ideas are formed the false

ones will be no more, because no mind can think the false after it has begun to think the true.

In the face of these facts the idea of driving out false ideas by some fixed system of denials becomes utterly absurd. We know that ignorance will remain until knowledge comes, but when knowledge comes, ignorance will of itself entirely disappear. The secret, therefore, is to know the truth; to grow in the truth; to keep the eye single upon the absolute truth, and to perpetually enlarge the mind in a more and more perfect understanding of the truth. When light and truth enter the mind, wrong will disappear, and sickness will vanish, poverty will disappear, and troubles will be no more. Bring in the light, waste no time in fighting the darkness either in the body or in the mind. To bring in the light and to work exclusively for the increase of that light is to enter the path of the life we all desire to live. Never deny evil. Never think of evil. Forget it entirely; and the best way to forget evil is to think only about the good in yourself, about the good in others, about the good in the universe.

To train the mind to think of the good, and the good only, affirmations should be used daily and continually. The purpose of an affirmation is to help the mind to keep the eye single upon the ideal that we desire to realize, and as we wish to

direct the mental eye upon higher and higher ideals constantly, we may use affirmations to advantage for an indefinite period. We should avoid the ordinary use of affirmations, however, as it becomes too frequently a system of valueless and mechanical suggestions. An affirmation properly used culminates in realization; and in the proper use of an affirmation the first principle to be observed is that it is true. An affirmation is the truth about some principle, quality or attribute in life expressed in such a way as to convey to the mind the essence of that truth. Since an affirmation is a truth, the mind must express that affirmation as a truth, and must inwardly feel that it is the truth. It is when the mind feels the soul of an affirmation that the truth is realized. When an affirmation is expressed it should be expressed because we know it is true and should therefore be used constantly, because it is our desire to constantly express that which is true.

Do not use an affirmation as you would some ordinary remedy to be taken when in pain and at other times put away. There are thousands of metaphysical students who employ affirmations in this fashion. They affirm the truth when they desire to secure certain results, but at other times they think whatever may happen along. Accordingly the results they secure are neither re-

markable nor numerous. An affirmation should be lived, and should be expressed, not for temporary results but for a permanent realization of a larger life. When the larger life is realized all other results that we may desire will surely follow.

The formation or wording of an affirmation should be left to the individual, and in each instance that affirmation should give expression to the highest conception of truth that has been attained. An affirmation should not deal with relative truth, but with absolute truth; and the difference can be illustrated by the two statements, "I am better," and "I am well." The statement, "I am better," is a relative truth, it deals with a changing state and no changing state can serve as a permanent ideal for right thinking. Therefore, such affirmations are of very little value. The statement, "I am well," is an absolute truth, because in the absolute or in the perfect all is well; and we can conceive of no higher ideal in the world of wholeness than that of being absolutely well. Such a statement therefore gives expression to the real truth as it is, and will also inspire the mind to produce thought and mental states in the exact likeness of that truth.

When sickness appears in the body affirm, "I am well," and know that it is the truth, because

you, the real you, the individuality, the real "I am," always is well. As you affirm this statement think of the absolute wholeness that permeates your being, and keep the mental eye single upon this absolutely perfect state. In this way perfect health becomes your ideal, and all your thinking will become healthful. Every thought you think will accordingly contain the power of health, and as your thought is so will also be the states and conditions of your personality.

The statement, "I am well," however, should not simply be used when sickness appears in the body. It is a statement that every mind should think at all times, because it is the truth about the true being; and the person who always thinks the truth about the true being, will always be as well in body and mind as he is in the perfections of his true being. *Live and think constantly the statement, "I am well," and you always will be well.*

Every quality or state of being should be affirmed in the absolute truth and not in the form of a changing ideal. Learn to see the whole of yourself from the standpoint of the perfect and think of every quality, talent or power in your possession as you know it is in the perfect. Affirmations of absolute truth should never be expressed audibly unless you are teaching the use of affirmations to another. There are many rea-

sons for this, though the principal reason is that *the thoughts we hold sacred have the greatest power*. Every affirmation should be a strong, and quiet aspiration that draws the entire mind into a higher state. With this attitude of mind there should be a perfect faith that the soul's desire will be realized now, that it is even now realized, which is true in the absolute; and we should always base our affirmations and faith upon what is true in the absolute.

Affirm the positive and the true of all things in your life, and whenever you express an affirmation think of the inner truth that the statement contains. Concentrate upon the spirit of the thoughts you think, and the truth you know those thoughts to contain will become a power in your life. While affirming the absolute truth about any quality or power that exists within you it is well, though not absolutely necessary, to desire the outward expression of that quality or power, because what is realized in the within will of itself, express itself in the without. Everything in the personal life will gradually change for the better as the mind grows in the understanding of absolute truth. The first and greatest essential, therefore, is to change the within, and to attain an ever growing understanding of that which is true of the real man.

HOW TO STAY WELL

Chapter XXII

STATEMENTS OF TRUTH AND SELECTED AFFIRMATIONS

Wrong thought is the root of all evil. Right thought is the cause of all good. The art of right thinking, therefore, becomes one of the highest arts in existence, and its attainment one of the noblest aims of the human soul. To think right is to think the truth. Accordingly, the art of right thinking is cultivated by training the mind to think the truth. The average mind has been thinking wrong thoughts so long that wrong thinking has become a habit, and a very undesirable habit, as we all know. This habit we must overcome if we would have perfect health; and the only way to overcome bad habits is to cultivate good ones. Therefore, if we would overcome the habit of wrong thinking, we must cultivate the habit of right thinking; and for this purpose there is no method that is superior to that of concentrating the mind upon positive affirm-

ations and constructive statements of truth. Every body is advised to use this method extensively, whether in perfect health or not, and if used properly no one can fail to obtain most excellent results. We shall present herewith a number of these statements which may be employed with great profit whenever the elimination of the wrong and the attainment of the right is desired.

To proceed, concentrate the mind upon each statement for a brief period of time, say several minutes if possible, and during this concentration repeat the statement mentally over and over again for a number of times. These repetitions or affirmations should be made slowly, quietly and with deeply-felt conviction. You will find it profitable to spend from fifteen to thirty minutes two or three times a day at this practice, but do not permit the practice to become merely mechanical. No results will be secured unless the whole heart, the whole mind and the whole soul are in the work; and while affirming these statements realize by all means that they are absolutely true—absolutely true about the soul, the true self, the real man, which is you yourself. A few of these statements are as follows. You can form and employ others as you desire:

I am strong and well.

I am a soul. I have a body.

I am master over myself.

I can be what I will to be.

I will be what I will to be.

All good things are within me.

I am one with the Infinite.

I am pure spirit, and spirit is perfect.

I am filled with the fullness of life.

I am filled with the spirit of health.

I am perfectly free and always shall be.

I have perfect health in abundance.

I have life and power in abundance.

I am well, I am well, I am well.

I am strong, I am strong, I am strong.

I am perfect in being, through and through.

I am peace, I am joy, I am harmony.

Nothing but the good shall come to me.

I desire nothing but that which is good.

I am pure and clean in thought and speech.

I shall seek only the right in every action.

My life is filled with the beautiful and the true.

I love everybody and desire everybody to love me.

I am in harmony with every creature in existence.

Spirit is in perfect health, and I am a spiritual being.

I am always happy, for I am living the life beautiful.

Peace, power and plenty are my constant companions.

My body is real and good, and all its functions are good.

The blessings of health, happiness and harmony are forever mine.

I am the real man, and the real man is always well.

I know the truth and the truth has made me free.

I am strong in the spirit, for invincible power is mine.

Infinite power is in me, for I am one with the Supreme.

I can do what I will to do, for my life is my own.

I am living the life of the spirit, the life of infinite good.

Every thought that I think, I think in oneness with divine wisdom.

Every word that I speak, I speak in oneness with divine truth.

I live and move and have my being in the infinite sea of divine spirit.

The future is mine. I have the power to determine what it shall be.

I have faith in God, I have faith in man, I have faith in myself.

My whole life is in my own hands, I can do with it whatsoever I will.

Within me dwell infinite possibilities. My future is wonderful.

I rejoice eternally that I am blessed with the precious gift of existence.

I am filled with the fullness of health and shall always be perfectly well.

I am living the one life and that life is infinite, perfect, divine.

With God all things are possible, and I am eternally one with God.

I live and move and have my being in the infinite sea of omnipresent good.

I am filled and surrounded with infinite power, infinite wisdom, infinite love.

I have found the true life, and I have learned how to live.

I am able to do whatsoever I will to do, for I am spirit, and spirit is above limitations.

I am loving, tender and sympathetic; just, truthful and sincere; patient, gentle and kind.

Whatsoever I will is good, for my will is divine will, and divine will is infinite will.

Whatsoever belongs to God belongs to me, for I am a child of the Supreme and heir to His Kingdom.

Whatsoever is in God is in me, for I am created in His image and likeness.

All good is in the spirit, and the spirit is in me; therefore all good is in me.

I now realize the perfect health that is in me, and in that health I shall ever live.

The real substance of my being is always wholesome, always clean, always in health, strength and harmony.

I am perfectly well through and through, for I am made of that substance that is always in perfect health.

I am living forever in the kingdom of good. Therefore I shall always have abundance of everything that is good. Limitless supply is mine.

I am a spiritual being. The spirit is the everlasting home of joy. Therefore my ways are ways of pleasantness and all my paths are peace.

I am free from all disease, all misfortune, all sorrow, all want, all ignorance, all evil. I am living in the truth and am perfectly free.

I forgive everybody to the utmost for what they might have done against me, and ask everybody to forgive me for what I might have done against them.

All the souls of the universe are my brothers and sisters; we are all children of the one God; we are all rays of the one Great Light; and in this spiritual unity I shall ever live.

Peace is mine, freedom is mine, health is mine, power is mine, strength is mine, abundance is

mine, wisdom is mine, joy is mine, love is mine—all good things are mine.

I think the good, speak the good, act the good. I seek the good and find only the good. I attract the good and radiate the good. I am surrounded by the good and live the good. Nothing but the good can proceed from me or come to me.

I am created of pure, spiritual substance, and in spiritual substance there can be no evil. Therefore neither disease, poverty, tribulation, weariness, misfortune nor distress can enter my real being; neither can sad or dreary days appear in the luminous pathway of my soul. The violent storms of anguish can never rage upon the crystal sea of spirit, neither can the turbulent billows of passion beat upon its fair, eternal shore. And I am living in the spirit, now and forevermore.

My life is full of beauty and bliss. I am eternally basking in the celestial sunshine of divine love, and forever surrounded by the balmy atmosphere of peace. The holy book of divine wisdom is ever before me, and the radiant light of truth leads me wherever I may choose to go. The magic wand of divine power is ever in my hand, and at my command all the elements of nature arise with pleasure to fulfill my desire. My life is overflowing with supreme joy, speechless ecstasy and ceaseless delight. I have found the

true life. I have learned how to live. All is beautiful, and all is well.

The foregoing statements of truth are truths indeed. They are truths about you, the real you, the soul, the spirit, the real man which is always well. From the standpoint of the body these statements will of course appear to be untrue, but here we should remember that the truth, when viewed from the false standpoint, always seems false. When we affirm these statements, however, we are not speaking of the body. We are speaking of the soul, the spirit, the real you, the "I Am," and if you will analyze the nature of the soul or the "I Am," you will find that the above statements, when applied to the soul, are absolutely true. Always remember that you are the soul. The body is your instrument. The body is therefore dependent upon you, the soul, for all its conditions; and the conditions of the body, be they health or disease, happiness or distress, power or weakness—all are results of what you think. As long as you think the untruth, evil and wrong conditions will appear in your body. There will be disease, poverty, distress, misfortune, and the like; but as soon as you learn to think the truth, those conditions will disappear and good conditions will manifest in the body instead. There will be health, happiness, plenty, peace, comfort,

harmony, wisdom and power. The soul, or the "I Am," already has within itself everything that is good, and if you would have all of these good things from within express themselves in your personality, you must think and live right. You must think the truth and think it constantly. Before there can be action in the without there must be thought in the within, and as is the thought within so will be the action without. Most minds in their present state are thinking too much of the untruth; therefore adverse conditions are constantly appearing in their personalities; but when all such minds proceed to train themselves to think the truth, there will soon be a change for the better. To train the mind to think the truth, begin by affirming the above statements of truth as previously indicated. Read them, think them, repeat them with power, earnestness and conviction. Commit them to memory, if possible, and make them a part of your conscious thinking. Say these things to yourself mentally at frequent intervals and deeply believe that they are all true. When you employ these affirmations, or others that convey the same constructive thought, know that you are speaking the truth about your real self, that something within you that is always well, and to speak and think the truth about your real self is to cause those same true conditions that are in

the real self to come forth into the personal self. In brief, when you recognize the light of truth and health that is in you, you turn on that light in your entire domain; and when the light of truth and health is turned on in your life, the darkness of weakness, disorder and illness will disappear.

HOW TO STAY WELL

Chapter XXIII

CHIEF ESSENTIALS IN PREVENTION AND CURE

The first essential is to realize that every thought has a definite effect upon the body, that all present conditions in the body can be modified or entirely removed by certain mental states, and that new physical conditions can be formed at any time by simply creating the corresponding states of mind. When this realization becomes clear, the mind gains a deeper hold, so to speak, upon the forces of thought, and can therefore control, direct or change those forces more effectually as the understanding of the metaphysical process develops.

To produce this realization, impress deeply upon the mind the fact that thoughts are things, and that every thought is a power—a power that can and does produce tangible effects in the body. Think constantly of the fact that the states of the mind are the causes, and the conditions of the body the effects, and that you can change the effects by changing the causes. Think deeply and

with feeling and conviction upon all of these great subjects until you realize that the nature of thought is perfectly clear.

The second essential is to control your thinking, your mental states, your feelings, your desires, your actions and your living, both in the physical and the metaphysical spheres of life. In other words, create only those causes in your life that will naturally produce the effects you desire. To control thinking is not to try to exercise mastery over your present states of mind or modes of thoughts, but to proceed to think exactly what you desire to think, ignoring absolutely every habitual thought that is not in harmony with that desire.

The principle of psychotherapy is based upon the fact that undesirable conditions will disappear from the human system just as soon as the opposite states are created and placed in full action, and the secret, therefore, of this mode of cure is not to try to drive out disease, but to proceed to create health. There can be no sickness in the body so long as the mind is constantly creating health, and the mind continues to create health so long as every thought is wholesome and every idea based upon the fact that the principle of health is a part of life itself. Real life is health, therefore everything that lives has within itself the power of health, and where the power of

health is fully expressed in the body there can be no disease. To create health in the system is to awaken and express that power of health that is latent in the system, and this is accomplished through wholesome thinking, and the thinking of health as a real, permanent factor in the system. In other words, keep your mind concentrated upon the great fact that you have the power of health in every part of your system. Then train all your thinking to act in harmony with that fact. To concentrate your attention upon the fact that your system is filled with the full power of health is to impress the subconscious with the idea of health, and the subconscious will accordingly proceed to express the full power of health.

The subconscious mind always does what it is impressed to do, and whatever we think deeply with feeling and conviction will impress itself upon the subconscious. To mentally picture perfect health in every part of the body will also impress the idea of health upon the subconscious, and health will in consequence be created and expressed in every part of the body. To give the subconscious mind full freedom, however, to work out the health-producing process, all thinking must be wholesome. When thinking in general is unwholesome, conditions of disease will be formed in the system, and these will interfere with the expression of those conditions of health that

the mind is trying to create. At such times a part of the mind will be working for health, while the other part will be working against health. This accounts for the fact that the average human being is seldom entirely well.

To promote wholesome thinking, the first essential is to cultivate the calm attitude. The second essential is to eliminate wrong thinking by cultivating right thinking; and the third essential is to mentally live in the reality of the ideal, or what may be termed sublime realism. The calm attitude is necessary first, because it stores up energy, thus giving greater strength to mind and body, and second, because it gives self-possession, one of the great essentials in the control of mind and thought. To turn the energies of mind into wholesome and healthful channels of thought, a certain amount of self-control is absolutely necessary, but no one can develop self-control or self-possession until the calm attitude is attained.

There are many causes for the failures that are sometimes found among those who attempt to apply the principles of right thinking and ideal living, but there is nothing that produces more of such failures than the absence of the calm attitude. When the mind is not calm, it cannot act without scattering its forces to a considerable degree, and forces that are scattered are misdirected. The result, therefore, will be mistakes,

abnormal states, unwholesome conditions, weakness, and possibly ill health. Perfect concentration is not possible unless the mind is calm, and without concentration the mind cannot think or do effectually what it is determined to think and do, and therefore cannot create those conditions of health and harmony that alone can remove adversity and disease.

To remove wrong thinking, it is necessary to cease all anger, all worry, and all fear, and to eliminate every state of mind and action of thought that is more or less similar to these wrong states; but these wrong states of mind cannot be driven out; they will disappear only as their opposite good states are cultivated. The opposite of anger is love, kindness, sympathy, forgiveness, humaneness, mercy and justice. The opposite of worry, faith, self-confidence, self-reliance, trust, mental sunshine, and a keen insight into the greater possibilities of life. The opposite of fear is the understanding of life, changeless law and principle, and the discernment of that finer consciousness that knows that we live, and move, and have our being in the spirit of the Supreme. To cultivate these most desirable qualities is very simple, because we naturally grow into those states, qualities, characteristics and realizations that we constantly think about with deep and undivided attention.

The third essential to wholesome thinking is to live in the reality of the ideal, that is, to mentally live in the understanding of sublime realism. This will give the mind the true understanding of everything with which it may come in contact. In other words, the mind will see the true side and the upper side of everything, and will consequently create all thought in the image of the whole—the wholesome—instead of in the image of the partial, the imperfect, and the incomplete. The realism that is passing is temporary. It appears real to the senses, but it is only a passing condition, imperfect and incomplete in every way. It serves a purpose, however, because it is the constant coming forth of that which is complete. It is the growing expression of the universal source of all that is, and this source may be defined as sublime realism.

To enter the understanding of sublime realism is to enter the reality of the ideal, and whenever the mind grasps the real that is in the ideal, it will cause that real to be expressed. Through that mode of action the ideal becomes real, that is, the sublime reality of the ideal becomes tangible reality. To live in sublime realism is to be conscious of the reality of the ideal, and what we become conscious of, we express more and more through body, mind and personality; therefore,

by living in sublime realism we cause the ideal to become an actual fact in tangible realism.

To live in sublime realism may seem difficult to the beginner, but it is very simple. All that is necessary is to think of the ideal, live for the ideal, and work for the ideal at all times, knowing that the ideal is real in its own sublime world, and that it can be made real in the tangible world. In addition to this, view all things from the upper side; that is, do not think of the faults or the defects that may exist in any one, but think only of the strength, the health, the wholeness, the power, the worth and the superiority that exists in every one. When we view all things from the upper side, we develop the upper, the stronger and the more worthy side in ourselves. We thereby grow out of weakness into strength, and as sickness can exist only in weakness, we soon may become permanently well.

The great secret of metaphysical methods of healing is found in clean, wholesome thinking, combined with the constant creation of health in the subconscious mind. As the mind is, so is also the body, therefore when the entire mentality, conscious and subconscious, is clean, strong, wholesome and well, the entire body will also be well.

To keep the physical system brimful of vital energy is one of the great secrets of health, and

this is readily made possible through the proper mental attitudes and the proper application of the power of thought. No disease can gain a foothold in the system so long as the vital energy is full and strong, and no disease can long remain in the system after a decided increase in vital energy has begun. Disease thrives only in weakness, never in strength; and strength can be gained to any degree desired and retained for any length of time desired. The first essential is to prevent all waste of energy, and this is accomplished by training the mind to hold the entire physical system in a deep state of interior calm. Begin by forming a mental picture of what you conceive such a calm to be. Then try to feel that calm in your mind. When you are distinctly conscious of that calm state, you can hold your mind in that state by simply proceeding to do so, and in whatever state you can hold your mind, you can hold your physical system also. Train your mind to hold itself, as well as the physical system, in the deepest calm that you can possibly realize, and train yourself to live in such a calm perpetually.

To increase the supply of vital energy in the system, learn to draw upon the subconscious for a continuous increase of life and power. Remember there are layers upon layers and layers beneath layers of unused energy in the subconscious world, and we can awaken and develop as much of

that dormant energy as we may require. To awaken more of this energy, turn your attention upon the subconscious at frequent intervals, and deeply but calmly desire more vital strength. As soon as your desire for more power and energy enters the vast subconscious field of power, you will awaken more power, and added power will begin to come forth and fill your system through and through.

The subconscious field is that deeper, or interior field of life and consciousness that permeates the physical personality within what may be called a finer state of life and action; therefore, by deeply and constantly thinking of that finer state that fills us through and through, we naturally enter into that state more and more; that is, the actions of the mind will come in contact with and enter into the life and the power of the subconscious, and whatever we strongly desire at such times will be impressed upon the subconscious. Accordingly, if we desire more vital energy at the time, we impress the subconscious to give us more vital energy; and the subconscious never fails to do what it is actually impressed to do.

Through this method any one can build up the strength and the vitality of his system until his physical as well as his mental capacity becomes remarkable; and the principal reason why so many who have learned to draw upon the subcon-

scious for more power fail to permanently increase their strength is found in the fact that they do not retain the added strength and power gained. When the added power is received, they lose it almost immediately, because their conscious mind has not been trained to hold all of its power within its own personal domain.

If you wish to retain your power, and consequently build up greater capacity and vital strength, you must hold yourself constantly in the deep, interior calm, and live, think and act in perfect poise. Another essential in this connection is to remove the cause of weariness, and to eliminate the habit of getting tired. To feel tired is just as unnatural as it is to feel sick. Weariness is a twin sister of sickness. The two come directly or indirectly from the same cause, barring a few exceptions, and this cause is due to insufficient life force in the human system.

When the system is full of life and energy, there can be no sickness, any more than there can be darkness in a room that is full of light. Neither can there be weariness in such a system; and since it is natural for the human system to be always full of life and energy, we must conclude that both sickness and weariness are unnatural. Both come from false conditions, or the wrong use of what is in us; therefore, neither belongs to the true order of things. When a per-

son feels tired, it proves that he has used up energy, and has either failed to generate a new supply or has lost, through lack of poise, the new supply that has been generated. Neither of these two conditions, however, is natural.

When the system is in a natural condition, it generates strength just as rapidly as the most active personality could use it up; and a natural condition of the system always prevents the loss of every form of energy that that system may possess. Frequently the human system generates more energy, the more active we are or the more energy we apply, so that it is possible to establish a condition whereof we can say of ourselves, the more energy we use in our system, the more energy we generate in our system. This condition is the natural outcome of the principle that much develops more, and that increase tends to promote greater increase. Under such a condition, work, if properly performed, will increase strength and capacity; and this condition is always present when nature is at her best.

When a man is at his best, and all things in his system are working together in harmony, he never tires from his work. He is just as full of life and spirit in the evening as in the morning; and this is natural. The fact that work under natural conditions will increase strength and capacity does not indicate, however, that it is

wise to work continuously in order to secure a continuous increase of strength and capacity. It is only under natural conditions that work will increase strength and capacity; but natural conditions demand plenty of sleep and a reasonable amount of recreation. The man who secures seven or eight hours of sleep every night, and two or three hours of recreation every day, can work fourteen hours a day, six days in the week, and fifty-two weeks in the year, without ever feeling tired, that is, if he is living a natural life and has eliminated the inherited habit of getting tired.

The fact that nature generates energy in the human system just as rapidly as it is used up when conditions are natural, proves that no man has a legitimate reason for ever feeling tired. Weariness cannot possibly come from the right use of nature. When it does come, it always comes from the misuse of nature. This misuse may be one or more of various things. It may be over-eating, breathing impure air, irregularity in living, dissipation, anger, worry, excitement, nervousness, lack of poise, destructive mental states, nervous rush, indolence, any habit, and especially the habit of getting tired. It has been found, however, that a man may live a wholesome, constructive life and still feel tired at frequent intervals. His system may be in natural condition, and all his functions may be in har-

mony and expressed in useful action, still weariness comes at times, and if it does there can only be one reason, his system has the habit of getting tired. Weariness in his case does not come from any other cause whatever than simply the habit of feeling weary or getting tired after a certain amount of work has been done.

We have believed so long that it is natural to get tired, that action used up energy, that the supply would necessarily be exhausted, and that we could not help feeling weariness, as the result, that it has become a habit both to expect to get tired and to feel tired; in fact we have believed for ages that a certain amount of action would inevitably bring weariness, and that it was a credit to feel tired because it indicated that we had not been idle. In consequence, we have through generations and generations of this belief gradually trained our systems to become tired whenever a certain amount of work has been done, regardless of the fact that our systems might be brimful of energy at the close of the day's work. In this manner we have formed the habit of getting tired, and it is a habit that has become a part of human life, so that every child is born with it to a certain extent. In some people the habit is not deeply seated, so that they seldom feel tired unless they misuse mind or body, while in others the habit is so deeply seated that it is

second nature for them to feel tired at the close of every day. They are the people who are born tired, so to speak, and many of them usually continue to be too tired to shake off their adverse inheritance. But every inherited weakness or tendency can be absolutely removed; and the simplest way to remove the habit of getting tired is to impress the mind many times every day with the great fact that nature generates energy in your system just as fast as you use it up, and usually much faster. Under natural conditions your system is always full and running over with vital energy, so that whether or not you are working at the highest speed, resting or in the midst of pleasure, physical or mental, your system will always be brimful of life, vitality and power, provided, of course, that you are living a natural life.

There is, therefore, no reason whatever under such conditions why you should ever feel tired in the least. The feeling of weariness is a false condition which should be removed completely, and it can be removed by becoming so interested in the fact that nature is generating more and more life force in your system the more you work, that you will forget to expect to become tired. In consequence, you can do a full day's work without feeling tired in the least when evening comes, and you can thoroughly enjoy your evenings, or devote the evening hours to study for self-im-

provement, because you will feel just as full of life and spirit during the evening as you did at any time during the day. You will always be full of life and spirit, and always ready to do whatever may add to your own improvement, or to the joy, the comfort and the welfare of those who may have the privilege to live in your world.

The fact that the natural man never gets tired may cause many people to undertake more than they have the present capacity to carry through, but these should remember that the vast amount of life and energy that we receive from nature while we are living a natural life is not intended for work alone. Useful work is a part of life, but the same is true of pleasure; it is also a part of life. In fact, an abundance of good wholesome pleasure is just as necessary to good health, and to the development of man, as sunshine is to the growth of the flowers and trees. Work while you work, but take plenty of time for pleasure. This is the method that counts in the long run; and we are living for a greater future, as well as for a larger and more enjoyable present.

To remove the habit of getting tired is absolutely necessary if perfect and continuous health is to be enjoyed, and the reason is that the moment you permit yourself to feel tired, you lower your vitality and thereby decrease the amount of your physical energy and strength. In

addition, you cause your physical and mental system to enter into a negative condition whenever you feel tired or give up to the attitude of weariness; and here it is important to remember that it is only when the vitality of the system is low, or when the system is in a negative condition, that disease can gain a foothold.

To remove the habit of getting tired, realize that it is nothing more than a habit. It is thoroughly unnatural; and you do not have to feel the condition of weariness at any time. Remember that nature generates new energy in your system just as fast as you use it, and that so long as you continue in harmonious action you give nature the power to generate more energy the more energy you apply. In other words, impress upon your mind the great fact that *the more energy I use in my system, the more energy I generate in my system*. Realize that fact so deeply that you are positively conscious of it at all times. Then continue in a positive attitude under all circumstances, and keep your system in perfect poise so that you will always be brimful of vitality; and to this add the living of a natural life, physically and mentally, and you will always be well and strong.

Another essential is that of the control of the circulation; and that the circulation can be completely controlled, or at least greatly influenced

by the power of thought in any mind, has been demonstrated conclusively, not only in personal experience but also by a number of scientifically directed psychological experiments. Imagine that you are running a foot-race and the circulation will be increased in your feet. Imagine that you are taking a hot foot-bath and your feet will actually become fiery red; and even though they were icy cold before you began your experiment, they will, in a few minutes become "as warm as toast." Concentrate subjectively upon your hand, and you can make the veins on the back of your hand swell to full capacity in less than five minutes. You can produce the same results anywhere in your body with the same method.

Think of something very serious and the blood will rush to the brain; and if you continue this thought for several minutes the circulation will become too strong in the interior part of your cranium. In consequence, you will feel an uncomfortable pressure in various parts of the brain, while your face will look pale and tired. When thought becomes too serious and takes the form of anxious thought, the circulation will be withdrawn from the surface of the face and brain, and the results are most detrimental both to thought and to personal appearance.

You can think best with that part of the brain that lies close to the surface, in fact, it is those

brain cells that come in contact with the bones of the skull that constitute the most important channels for the mind. Therefore, what may be termed the outer layers of the brain must receive an abundance of vitality and nourishment if the mind is to do its work properly; and this may be accomplished by keeping the circulation full and strong at the surface of the brain. It must never be forced, however; but no forced conditions will ever appear so long as all the states of mind are normal and wholesome.

Anxious thought takes the blood away from the surface of the brain and thus makes thinking heavy and difficult; but joyous thoughts cause the blood to flow freely into the surface of the brain; and therefore, the bright and happy mind produces the clearest thought, the strongest thought, the richest thought. The circulation can also be increased in any part of the brain through subjective concentration; and in this connection it is well to remember that to moderately and harmoniously increase the circulation in any part of the brain is to cause that part to develop, both in working capacity and in the power of actual, practical ability.

When the circulation is more or less withdrawn from the surface of the face, the skin will not be properly nourished, and the result is wrinkles, a poor complexion and an old-looking,

dried-up appearance. Anxious thoughts and worry invariably cause the blood to be withdrawn from the surface of the face; therefore, people who worry much grow old, haggard looking and unattractive in a very short time. Cause the circulation to be full and strong at the surface of your face and your complexion will be good, your cheeks will be rosy, you will have no wrinkles, and you will look young as long as you live. In addition to happy and wholesome states of mind, subjective concentration will enable you to do this, both readily and perfectly.

The cause of gray hair is found almost entirely in a lack of circulation at the roots of the hair. For this condition worry, fear and anxious thought are almost wholly responsible. If the circulation was full and strong through the roots of your hair, the color of your hair would never change, no matter how long you might live. The same is true in regard to baldness. Even when the tendency to baldness is hereditary, which is frequently the case, such a condition can be entirely prevented by increasing the circulation in every part of the scalp. The same method has, in a number of instances, caused hair to reappear after baldness had been in evidence for many years, and there is no reason why it may not be applied successfully in every case.

When the circulation is increased in any part of the body, that part is not only more thoroughly nourished, but its natural function is greatly promoted. This means that all waste material will be eliminated completely and the process of repair will perform its work most perfectly. When there is a diseased condition in any part of the body, that part is usually burdened and clogged with waste material; and as a rule, all that is necessary to remove the disease is to remove the waste material. When that part is made clean, nature will be able to restore normal conditions; and you can make any part of the body clean by increasing the circulation throughout that region.

Whenever there is anything wrong in any organ, one of the first things to do is to increase the circulation in that organ, and this you can readily do through the power of thought. To increase the circulation in an organ is to increase the life and vital power of that organ; obstructions and waste will be removed; the broken-down tissues will be replaced with new, healthy tissues; the process of repair will be promoted; and every element or condition that is not in harmony with wholeness and health will be eliminated. In brief, there is no one thing that will do so much toward the restoring of health in any part of the body as to increase the circulation in that part; and this is especially true when the increase of the circu-

lation is produced directly through the conscious use of the power of thought. Any change in the system that is produced by the power of wholesome thought is almost certain to be permanent, because the real power of thought is deep in its action, and therefore produces its effect, not only on the surface, but all the way through.

To use the power of thought for the purpose of increasing the circulation in any part of the body, all that is necessary is to concentrate attention, with deep feeling, upon that part. But do not concentrate directly upon the physical side of that part, and do not make your concentration a forced mental action. If you wish to increase the circulation in your hand, begin to think deeply of the finer elements that permeate your hand; then desire deeply to express more and more energy through your hand. Do not give any special thought to the circulation of the blood, because that will cause your attention to come to the surface into the purely physical. Wherever there is an increase of energy, and especially the finer energy, there will be an increase of the circulation. You cannot increase the circulation anywhere until you first cause finer energy to accumulate in that place; and where you have caused an increase of energy, there an increased circulation will come of itself. Whenever an organ in your body is not performing its function properly, pro-

ceed at once to increase the circulation in that organ, and further trouble will be avoided. Any threatening ill can be "nipped in the bud" in this manner, especially if it has its origin in the digestive organs. Three-fourths of the ills that appear in the human personality come directly or indirectly from an imperfect digestion; but every condition that may tend to interfere with the process of digestion can be removed at once, provided the circulation is increased throughout the digestive organs the very moment we feel that something is not right.

The power of thought should be used whenever necessary to maintain a full, strong circulation throughout the system. When the circulation is full and strong in every part of the body and the mind is alive with positive, wholesome thought in every part of the body, it is practically impossible for disease of any kind to gain a foothold in the system; that is, so long as the laws of mind and body are observed with special care. The principal laws of the human system are very easily observed, however; all that is necessary is to be temperate in all things, to use good sense in all things and to aim to be wholesome in every thought and deed.

When you do not feel as vigorous, as strong or as well as you ought to feel, give yourself a general treatment at once; and proceed as follows:

Be perfectly quiet in mind and body. Relax perfectly into a deep, interior calm. Think of nothing external. Give your entire thought to the peace, the calmness and the soul-serenity that you now feel in every atom of your being. Hold your entire system in poise. Do not try to be quiet, but just let yourself be quiet, and let every fiber in your being be perfectly still. When you feel this calm, restful condition through and through, begin to think peacefully about the power there is in peace. Look, with the eye of the mind, down through your entire body, and mentally see the accumulation of power in the deep calm throughout your system. In a few moments you will begin to feel life and power accumulating from within, and a calm feeling of great strength will begin to permeate every part of your personality. But do not become aroused by the presence of this power. Continue to be calm, peaceful and deeply serene in mind and body.

When you begin to feel more and more power accumulating in your system, turn your attention upon the abdominal region and begin to affirm that you are strong and well. To concentrate upon the abdominal region at this time will cause all the extra energy that you have gained to accumulate in the organs of that region. The result will be that those organs will be aroused to greater activity, and will throw off those unde-

sirable conditions that are on the verge of gaining a foothold in your system. Almost any threatening ill will disappear at once if the abdominal region is made more alive, and the reason why is found in the fact that the entire system is cleaned and purified when the activity of the abdominal region is increased.

The deep calmness that is gained in every part of the system through this general treatment will tend to harmonize all the forces of mind and body, and when the harmony of the system is deep and strong, nature can work to the best advantage in restoring normal conditions. Harmony removes discord and produces health. When all the forces of the system are placed in harmony they begin at once to work together for health. Everything in human life that is harmonious tends to produce health, while discord, be it physical or mental, tends to produce disease. The power of thought, therefore, should be trained to be harmonious at all times and in all of its phases. Impress harmony upon everything you think, do, or say, and aim to hold yourself in harmony perpetually, no matter what your circumstances or conditions may be.

To establish perfect harmony in mind and body is frequently all that is necessary to regain perfect health. Chronic ills always begin to lose their hold when harmony begins to permeate

every fiber in the system, and all threatening ills can be "nipped in the bud" by placing the system in a calm, quiet, deeply harmonious state. This general treatment, therefore, may be employed as a sure preventive of every ill; and if applied in time will never fail to place the body in that condition where it may continue to stay well.

While giving yourself this general treatment, hold yourself as much as you can in the consciousness of the subconscious and deeply feel that you are gaining more and more power from within. Also give some attention to the increase of the circulation all through the surface of the body and in the feet. When you increase the circulation through the surface of the body, you open the pores of the skin, and thus give nature a chance to throw off impurities, foreign materials, poisonous elements and false gaseous formations that interfere with the true order of things. To remove colds, fevers, grippe and similar conditions, all that is necessary is to open the pores of the skin all over the body, and at the same time increase the activity of the abdominal region; though these things should be done as soon as possible after you feel the ills coming on. All wrong conditions should be put out the very moment they threaten to enter your door; and a few moments of scientific application on your part will do it.

To increase the circulation all through the surface of the body and thus open the pores of the skin, be perfectly quiet in mind and body and concentrate attention down through the body. In a few moments you will be perfectly still, and the power that always develops in peace will begin to well up from within. When you feel this calm, interior strength, deeply desire the force of this strength to accumulate all over the surface of your body; and while in the attitude of this desire, cause the deeply serene power of your strong thought to move down, from head to foot, over your body and through the surface of your body. If your thought is deep, strong and harmonious, your skin will glow all over your body, and your purpose has been accomplished.

When you feel deeply quiet in mind and body and your thought is full and strong with the finer forces, all that is necessary is to desire the circulation to increase through the surface of your body, and your skin will glow in a few minutes. That "stuffy feeling" that precedes a cold will at once disappear and all will be well again. In like manner, you can cause any unpleasant or sickly feeling to vanish completely; though do not give up simply because you do not feel all right the first time you try the treatment. It usually produces immediate results, but if not, repeat the process at frequent intervals until you feel that

all threatening ills have lost their hold. Then forget all about it and leave nature to finish the work. After you have, with the power of your thought, aided nature in overcoming the enemy, nature can so much better restore full normal conditions if you will then drop all thought of disease from your mind.

To increase the circulation through the feet is extremely important whether the treatment be general or for the elimination of some special condition. When the vital forces move toward the feet, all the vital organs are stimulated to greater action, and nature is given added power in its efforts to restore or maintain perfect health. But there is also another reason, equally important. We have all demonstrated through personal experience that any disease that may exist in the system has a tendency to come down and away from the vital organs whenever the circulation is drawn toward the feet. On the other hand, when the circulation is too strong in the upper part of the body, causing the lower extremities to become cold, diseased or abnormal conditions will gain a firmer foothold in the vital organs. We therefore realize why it is so important "to keep the feet warm and the head cool;" but we need not employ external methods in order to realize this ideal state. Through the power of well balanced and harmonious thought we can cause the

circulation to become full and strong wherever desired, and this power is always with us.

There are a number of ills that come from wet feet, but all of these ills can easily be prevented if the circulation is increased through the feet while you are waiting for the opportunity to change your shoes and stockings. And when exposed to excessive cold or damp weather you can avoid becoming chilled by simply keeping your circulation full and strong all over the surface of the body. When trying to control the circulation in this manner, however, do not use any forced will power. Such a will power is superficial and will not only prevent results, but will also waste energy. All forced action of mind or body is wasteful and weakening, while all deeply-felt, calm action is constructive, strengthening and accumulative.

The use of the will should always be combined with deep desire, and both should be given soul; that is, when you use the will, try to enter into the spirit of the will, and when you feel the action of desire try to feel the interior life of that desire.

All thought, all feeling, and all mental action should be made deeper and more serene the further you advance in the mastery of your life. You thus gain more and more power and greater interior capacity both in mind and body; in addition you gain control of those deeper forces of your

being—the finer forces—that are at the foundation of all the organs and functions in your system. And to control the finer forces of the system is to control all the organs and functions of the system, because it is the finer forces—also termed the subconscious forces—that govern everything in the human system, and that determine every change of improvement that is to take place in your personal life.

HOW TO STAY WELL

Chapter XXIV

PRACTICAL HELPS TO GOOD HEALTH

It is the belief of many that no one can expect to be perfectly and permanently well unless he has a very high understanding of truth and life, and that such an understanding is very difficult to secure; but this is all a mistake. The path to health is not difficult; neither must one be a spiritual giant to remain permanently well. Anyone can keep himself free from disease by simply giving his system a reasonable opportunity to do its work right.

Before proceeding to apply the metaphysical process in the cure of disease, place yourself in a state of perfect peace, and the more deeply this peace is felt, the better. The deep, silent forces are the most powerful, therefore we should not begin this important work without placing ourselves in what may be termed the deep soul calm. Simply being quiet is a powerful treatment in itself; and there are a great many ailments that require nothing else. The daily practice of being

perfectly still in mind and body while the silent forces from within are given free expression through every part of the system, is one of the best preservers of health that can be found. Ten or fifteen minutes of this practice two or three times a day will, under commonsense living, keep any person in perpetual health.

When undesirable symptoms are felt in the system, they should be attended to at once. No one would ever be sick if this were done, because it is not difficult to nip a disease in the bud. The first thing, of course, is to have no fear. Know that you are master of the situation; then proceed to exercise your mastership. Live in the strong mental attitude of supremacy. Have faith in yourself and turn attention upon that inner, higher power that never fails. Awaken your consciousness of the perfect being, and try to feel the fullness of life that is always in health and wholeness. Know that the physical discord you have noticed is as nothing in the presence of real life, and that discord will at once be transformed into health and harmony.

When symptoms of weakness appear, give the entire system, especially the mind, a complete rest for a few hours. Enter a deeply-felt, silent attitude, breathe deeply and quietly, and think only of peace. It is remarkable how easily and quickly strength can be regained and the system re-

cuperated by this simple method, and if practiced whenever necessary you will never lose any time from your work. When weakness is felt, however, we should not give up to it nor permit ourselves to feel weak. This will make the mind negative and make matters worse. Simply rest the body, and hold the mind easily and quietly in the consciousness of unbounded life and power, and what you become conscious of will immediately begin to express itself in mind and body.

Get rid of the idea that you have to take something when you do not feel well. This is simply a bad habit, and tends to give your mind the tendency to depend upon the limitations of things instead of upon the boundless power that is within you. You do not have to take anything if you give nature a chance to remedy the wrong in the beginning. Nature can do this, provided physical nature and metaphysical nature are taught to work together. There are no objections to taking medicine. Medicines are frequently required, and what people require they ought to have; but to burden the system with indigestible and poisonous drugs simply because you think you need those things is to take a path that leads directly away from health.

To secure health and preserve health it is absolutely necessary to be in harmony with everything. Discord breeds sickness and trouble every

time, therefore avoid it at any cost. Be in harmony with your work and with your environments, even though you may have to blind yourself to certain things that are not as they ought to be. Be in harmony with the people with whom you associate, even though you have to let them all have their way about most things. Go their way when necessary to secure peace, and if you are living an ideal life at the same time you will gradually reach that higher scale in life that will give you a superiority which everybody will recognize. Then you will find that by living in harmony at all times you have increased your power and worth to such a degree that instead of being compelled to follow others for the sake of peace, others will be more than happy to follow you. Superiority and worth will invariably secure leadership in time; and to live always in harmony is to place your system in a condition where it can readily build itself up until greater worth is obtained.

When we are dealing with our own ills, or with those of others, it is necessary to pay as little attention as possible to the appearance of things. No matter how serious things may look from the standpoint of the person, the fact remains that the real man is well, and the perfect health of the real man can be brought out into the personal man if he will continue to give the real man full and

constant recognition. What we fully recognize we become conscious of, and what we become conscious of we tend to express in mind and body.

The habit of magnifying a symptom with the mind should never be permitted, because the most insignificant trouble may in this way become intense and even overpowering. The mind gives added life to whatever we think about deeply, and whatever the mind magnifies in imagination will grow and develop. For this reason, when threatening symptoms appear we should think as little of them as possible, and we should train ourselves to look upon them as mere nothings that will soon pass away.

The fact that we give life to whatever we think about, reveals a law that can be used to great advantage in building ourselves up physically and mentally; and that everything in mind or body develops when magnified in the imagination is another law that contains remarkable possibilities. We have, however, employed these laws to our disadvantage most of the time. We have magnified our fears, while our faith has been pictured upon the smallest possible scale. This process, however, must be reversed. It is our faith in the good that must be enlarged, while our fears of ills and troubles should be made as small and as insignificant as nothingness itself.

There is a current belief among many that when you have a fair understanding of metaphysics you can do as you please; that is, that you may violate the laws of life without feeling any ill effects therefrom; but few fallacies could be greater than this, and among a certain class of metaphysical students than this, there is no greater obstacle to freedom and growth. Our object in seeking truth, and a greater understanding of all things, physical and metaphysical, is that we may know how to live in harmony with all the laws of life, because it is from such living alone that we can secure emancipation and perpetual ascension into the greater and the greater good.

When you violate the laws of life you will reap the consequences, no matter how learned you may be in any or all of the higher wisdoms. You may rise above the laws of man, and as you advance into a higher state of being you may cease to be subject to the laws of the lower states, but the new sphere of action also has its laws, and these laws must be lived or there will be pain and death as before. We never get away from law, nor do we desire to do so. On the contrary, our desire is to learn how to use law.

The belief that laws are heartless taskmasters is also without foundation. A law is simply a path that leads to greater things; therefore to follow a law is to rise in the scale, to pass from

the lesser to the greater. Every law is so constituted that when we move forward in harmony with that law we find greater freedom and greater increase, but when we go contrary to that law we invariably meet bondage and failure. The great secret of life is, therefore, to follow all the laws of life, and thus move forward at all times and in all things.

In many instances disease is simply the result of inharmonious conditions in the body, and all that is necessary to remove both the disease and its cause, is to restore harmony. It can be truthfully said that fully twenty per cent of the ordinary ailments of life would entirely disappear if perfect harmony was restored to mind and body. Realizing this, we must not permit ourselves to develop any fear of discord. The fear of discord is worse than the discord itself; and the fear of fear is worse than the fear itself. We should therefore ignore all those conditions completely.

We all know that grief may change the color of the hair, and we also know that a change of color means a chemical change, which proves that a state of mind can produce a chemical change in the body; but this particular chemical change is not the only change that can be produced by grief. Experiments have proved that grief frequently changes the very nature of the vital forces, making the positive forces negative, and thereby

placing the system in a condition that is entirely helpless. Nothing wastes life and vitality like grief; and there is nothing that produces so much disease as lack of vital energy. We therefore cannot afford to grieve, nor is there any reason why we ever should grieve. We grieve simply because we do not understand things. To understand all things is to know that all things are well and that there is no occasion for worry. To permit tears at any time or under any circumstances is to ignore the higher light of life and replace the greater love by the lesser love. There is a better way to show your love and respect than to grieve and we can all find that better way.

All depressing states of mind, such as regrets, despondency, gloom, despair, and the like, must also be avoided completely. They invariably produce weakness in mind or body, and frequently are the direct causes of serious ills. We should train ourselves to be stronger than appearances, and we will not feel depressed. If we fail today, we shall succeed tomorrow, provided we look upon the failure as an opportunity and count everything joy. When we understand life we shall always be happy, no matter what comes. We shall then realize that all things are working together for greater good, if greater good is our purpose, and that unpleasant experiences come simply to shake us out of the old ruts. The best of

us will get into grooves at times and feel it our religious duty to stay there; but man was not made for grooves; neither were grooves made for man.

Thousands of people think they have heart disease; and are living in constant fear of death; but there is no cause for alarm. What is usually thought to be heart disease is simply the result of a poor digestion disturbing that part of your body. The remedy, therefore, is to begin to live in poise and to correct your digestion. You will then find that your heart disease will mysteriously disappear. To attain poise, learn to live the serene life, and combine the serene life with the strong, positive life. When we live constantly in the attitude of poise we shall never feel weak nor tired. The system will always be full of life, and the fullness of life is the very best preventive of disease that has ever been discovered.

When threatening symptoms appear, eat less, drink more water, breathe more, move to the sunny side of life, have abundance of faith in the supremacy of the good, and give yourself a substantial metaphysical treatment every hour or two. You will soon restore perfect order in every part of your system. When there is anything wrong with the digestive system divide your meals in two. This will not do any harm, because all of us could live and flourish on one-

fourth of what we usually eat. Give the digestive system less work to do for a few days, and with the power of your thought cause the circulation to increase all through the abdominal region. You will soon feel entirely well, and feel much stronger than you ever felt before.

In the cure of any disease, the subconscious mind is a very important factor, for in many instances the body is ailing simply because adverse impressions have been given to the subconscious. You may have an idea that you cannot eat certain things. That idea may be correct, though the probabilities are that it is not. It may simply be a subconscious impression that makes you believe that you cannot eat that particular thing, and the subconscious responds by causing your system to revolt whenever that particular thing is taken. The moment, however, that you impress the subconscious with the fact that you can eat that particular thing, the subconscious will place the physical system in a condition where that particular thing will be accepted and digested without any trouble whatever. The subconscious mind can do practically anything along these lines, and it always obeys every idea that you deeply or intensely feel, or that you positively believe to be true. Impress the subconscious with the firm conviction that you can eat anything, that you can digest and assimilate perfectly every nutritious

element that is taken into the system, and that you can properly eliminate all indigestible elements without discomfort to the body. Impress the subconscious with the conviction that you will never require medicine any more, and that sickness will never again enter your body. Then impress health, strength, power, peace, poise and harmony upon the subconscious, and continue to impress those states and qualities until you actually feel that they have become a permanent part of yourself. The subconscious will not fail to bring forth according to the seed you have sown.

Whether you are trying to remove threatening symptoms or chronic ailments of long standing, there is nothing that will prove more helpful than the conscious directions of the finer forces of the system in the creating of perfect health. To simply feel the finer vibrations of life force that are back of, and within any part of the body where there may be pain will cause that pain to disappear. A sickly feeling throughout the system will take flight instantly if we cause the finer vibrations to become active in every part of the body, and old chronic troubles will become airy nothings under the influence of these powerful forces. The reason why is very simple. These finer forces when placed in action can undermine the very foundation of disease and cut it loose, so to speak, from its foothold in the system. Besides, the ordi-

nary malady is not one-tenth as serious as it appears to be. It is at best founded upon sand, and can easily be removed if we go about it properly. The average disease would be practically harmless if it were not for the life and the power that it receives from the patient. We magnify our ills, and thus make them worse, and we increase their life and power by living for them and placing ourselves at their mercy. If we would look upon an ailment as insignificant, and then proceed to arouse the finer elements and forces of mind and body, those elements that can undermine and remove any conditions, we would soon restore perfect health and order. To be able to prevent ourselves from giving life and thought to adverse conditions is a great secret, and it is accomplished by turning attention to the inner, finer side of being. It is here that faith becomes such a remarkable power, because through the attitude of faith the mind goes beyond the things that are in the seeming, and enters into that sublime state where everything is always well. In this connection we should remember to give our thought and our life to the higher, and the higher will give its wisdom and its power to us in return.

Never begin any thought or action without recognizing the presence of higher power. We are all living in a great sea of limitless power, and we may consciously draw upon that power when-

ever we recognize it sufficiently to feel its presence. The more power we possess, the more we can accomplish and the sooner we shall gain complete emancipation, if that is our purpose in view. It is very unwise, therefore, to proceed with a small amount when we can, through the proper conscious effort, appropriate a much greater measure.

One of the greatest essentials in the application of the metaphysical process, whether our desire is better health or more life, is to depend absolutely upon the power of the spiritual elements in human existence. Material elements and material means have their place and value. If not for all, they do for the majority; but the power of the spiritual is infinitely greater than that of the tangible. It is therefore unwise to fritter away our time with the small when we are prepared to receive and apply that which is so very large. Let those who are unable to understand the spiritual have the material for the present, but let those who can understand the spiritual go to the spiritual for all things and at all times.

The reason why a number of aspiring souls fail to reach the heights is simply this: that they give too much thought to things, thereby limiting consciousness according to the measure of things. So long as we depend upon small things we shall remain small, but when we look to the larger life

that is within us, we shall become larger and larger in proportion to our understanding of that life. Our capacity is no larger than our consciousness, and consciousness is only as large as our understanding of that upon which we depend. Therefore the sooner we can learn to depend absolutely upon the limitless the better; and this is especially true in the application of metaphysical and spiritual means to the attainment of health.

Resolve to gain your power, your freedom, your health, your peace, your wisdom, your everything from the infinite source, and do not change your mind for a moment. Whatever comes or not, *live* in the perfect faith that the infinite source cannot fail, no matter how great your deeds or demands may be, and you shall have the joy to witness another great victory.

Where faith in the boundlessness and the power of the spiritual is absolute, failure becomes impossible. It is the trembling faith that fails; it is the anxious mind that falls down; and it is material thought that obstructs the way to complete emancipation. On the other hand, when good judgment declares that physical remedies are required, we should not hesitate to employ them. We should, however, continue to impress our minds more and more deeply with the great truth that the greater life within us is sufficient.

When a person trains himself to depend absolutely upon spiritual means, he steadily enters more deeply into spiritual life and consciousness, and therefore gains possession of higher spiritual powers; and to possess such powers is to possess the greatest remedy in the world. Experience has demonstrated in thousands of the most difficult cases that when the spiritualizing process began in the system, disease simply was compelled to take its departure. No disease can possibly exist where the spiritual forces are acting with full expression. Those forces invariably bring health, strength, wholeness and vigor wherever they may go; and we should always bear in mind the great truth that the powers of those forces have no limitation whatever.