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MIND &
 MONEY

Rev. Leon Greenbaum D.S.D.

TO VIM
AND IRVING

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*In Grateful Acknowledgment
of Her
Companionship, Counsel and Inspiration
This Book Is Lovingly Dedicated
to My Wife*

NETTIE GREENBAUM

BY THE AUTHOR

THE HOUSE ON THE ROCK

“Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock.

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.”

Matt. 7:24, 25.

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PREFACE

To counteract the over-emphasis which the world has placed upon money, to destroy the preponderating influence which ignorance has given it, and which makes men its slaves; to exalt mind as the master of money; to teach that understanding of mind which imparts mastery over money and all else; and above all to establish the true standards of prosperity and success instead of the false standards that have been erected through the exaltation of money above the qualities of mind and character,—this is the humble and sincere purpose of that which is set forth in the following pages.

THE AUTHOR

Los Angeles, Cal.
January 16, 1923.

Univ. of
CALIFORNIA

Part 1

THE PHILOSOPHY OF MIND AND MONEY

TO THE
LIBRARY

CHAPTER I

Spiritual Economics

"Economics. The science that treats of the production and distribution of wealth, and of the means and methods of living well."

Standard Dictionary.

"Force or spirit being the means relied on by Nature for bringing the work of the day about,—as far as we attach importance to household life, and the prizes of the world, we must respect that. And I hold, that an economy may be applied to it; it is as much a subject of exact law and mathematics as fluids and gases are; it may be husbanded or wasted; every man is efficient only as he is a container or vessel of this force, and never was any signal act or achievement in history, but by this expenditure. All success, and all conceivable benefit for man, is also, first or last, within his reach, and has its own sublime economics, by which it may be attained."

Ralph Waldo Emerson.

Money Is Faith in Circulation

The word "money" is used by the world to apply to "anything that by agreement serves as a common medium of exchange and measure of value in trade, as legal tender, coin or notes;

also cash."¹ There have been times in the experiences of men when articles of commerce, like leather, sugar, tin, food and produce, served the purposes of money when better mediums of exchange were unobtainable.²

There is also a secondary sense in which the word "money" is used, namely, to apply to "salable possessions; wealth; property."³ At the present time, by far the greater part of the money in circulation in our country is made of paper, which has no intrinsic value in itself, but is accepted everywhere in good faith, because the government has printed its promise upon it, and this promise is the good faith of all of the people in the land whom our government represents.

"Paper money in the strict sense of the term is based on credit, and is merely a promise to pay without any absolute guarantee being afforded that the promise will be fulfilled."⁴

Money Is Faith and Paper

A one dollar bill with the stamp of authority of the United States upon it, not alone passes everywhere because it carries with it the force

¹ Standard Dictionary. ² "The New Century Book of Facts," p. 546. ³ Standard Dictionary.

⁴ "The New Century Book of Facts," p. 547.

of good faith of our government, but also the force of your good faith, and my good faith, and the good faith of every man, woman and child in the country. So we see by this, that what gives money its pre-eminent importance and power, is "good faith"; and that it is not the value of the substance of which it is composed.

"The elaborate organizations which owe their origin to the use of credit, do the greater part of their transactions without the actual interchange of money."¹

Money is merely an emblem or symbol of good faith, and this is proven by the fact that in times when money has disappeared from circulation, good faith has nevertheless survived and persisted between men, who have used commodities as a substitute for money. There are many people who thoughtlessly imagine that money is the most important consideration in the world, whereas good faith is infinitely more important than money.

Good Faith Substance of Credit

It may be stated without danger of exaggeration, that more than three-fourths of the

¹ "The New Century Book of Facts," p. 546.

transactions of the world are conducted on credit, therefore it is no idle or reckless thing to say that the world could in an emergency get along without money, but it could not maintain itself in a civilized state without good faith. There are thousands of men who have in their experience found themselves facing a state of circumstances without money; and who, lacking this, had to fall back upon good faith; and in such a way, that in countless instances, it proved their very business salvation.

The author has in mind the case of a business man who had under lease one of the most important corner buildings in a large city, at an annual rental of twenty thousand dollars. A great construction work in the immediate vicinity suddenly changed all of the circumstances, and for a period of at least one year, it was destined to become one of the poorest locations in the retail district.

Circumstances of affluence were suddenly altered, so that poverty and bankruptcy appeared on the threshold, but good faith alias faith in good (expressed in the spirit of the fatherhood of God and the brotherhood of Man) accomplished that which could not have been otherwise done without money. It accomplished a voluntary reduction of ten

thousand dollars in the rental for that year,—so good faith succeeded in this instance just to the extent that money failed.

Faith in God, Invisible Resource

Now then, what do we mean by good faith? It is not a thing that you can see with the eyes, hear with the ears, taste with the tongue, smell with the nose, or feel with the sense of touch; and yet it is a thing that is better known by its evidences, and to which men give a transcendent importance, than any other thing in the world, excepting life itself.

Good faith may be said to be faith in good, but it involves more than is usually understood by that word. It is not alone faith in good, but also faith in God; not alone faith in God, but more than that,—it means faith in man, and that is the reason why when money cannot be had, faith in man takes its place. And that which lies back of and supports faith in a dollar bill, or faith in man (whether so recognized or not) is faith in God. Does not our silver dollar bear this inscription,—“*In God we trust*”?

Good Faith of the Rothschilds

During the Napoleonic wars, a German prince intrusted the treasures of his royal

house into the keeping of a Jewish pawnbroker in the city of Frankfort. Faith in government had failed; faith in money itself as a security failed; but faith in man was still in circulation as the highest of all mediums of exchange, and the truest of all measures of value,—and the reward which Rothschild, the pawnbroker afterwards received in recognition of his good faith, laid the foundation for the fortunes of the richest family the world has ever known.¹

Mind and Money Are One

Now the question may be asked, "What has all this to do with mind, and what connection is there between mind and money?" In answer, we may say that mind and money are united in a partnership so intimate, that they are practically one,—so that money cannot circulate without circulating mind; and if money is placed in an old stocking or a safe-deposit vault, it has in one sense been withdrawn from circulation; and in another sense it has not, for wherever the owner may go, his mind goes with him, and his money, though ten thousand miles away, is (for all practical purposes) in

¹ "The New Century Book of Facts," p. 592.

his mind. In these days what is distance to mind, money and Marconigrams? Therefore mind and money are married as though joined together of God, and there is no decree that can divorce them or put them asunder.

Money Is Character

Bulwer Lytton once wrote that "*Money is character*"; and surely character is mind, for it is the mental atmosphere that a man establishes for himself in the world through his manner of living; so that it would not be far-fetched to say that once we know the manner in which a man earns or obtains his money, together with the manner in which he spends it, we may obtain a very true estimate of his character.

CHAPTER II

Psychology of Business Faith

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

Matthew 6:19-21.

Purchasing Power of a Pineapple

There are numerous thoughtless people who worship money as a fetish; who believe that money is God; and that with money, nothing shall be impossible. However, let one of them be shipwrecked upon a barren island with neither food nor sail in sight, but nevertheless in possession of one million dollars in paper money redeemable in gold. The money cannot be eaten; it affords no protection from the cold wind; it is adorned with the portraits of noble men and women, and inscribed with the name of the most powerful government on earth; but in this case the money has ceased to

be a measure of value because there is nothing of value to measure; and it has ceased to be a medium of exchange because there is not another soul on the island to accept it in trade.

How long would it take the possessor of that money to decide that he would gladly give a million dollars for a good sized pineapple, or what is more likely, a berth in the steerage of an ocean steamship?

This illustrates the meaning of the term "*purchasing-power*." It is the exchange value of one man's faith in one thing for another man's faith in another thing. In the United States, a schoolboy will pay twenty-five cents for a goodly quantity of gum drops; while in the Arctic circle, an Eskimo will likely exchange (for the same quantity of sweets) the Arctic continent, including icebergs and the north pole.

Character Indemnifies Character

That "*Money is character*" is not alone true as of individuals, but it may also be true insofar as it applies to organized governments. Thus there was a time in the history of the United States when its request for immunity from threatened aggression presented to the Directory of France, was met with the demand

for a large indemnity. The answer in this instance which illustrated how "*Money is character*" was, "*Millions for defense, but not one cent for tribute.*"¹

Character Resurrects Bankrupt Estate

A fine illustration of the fact that "*Money is character,*" is found in a case known to the author, in which a gentleman who had a large retail business in a city in one of our western states was stricken with an illness which incapacitated him for work, and which ultimately in blindness; while the business so declined that it had to be placed in bankruptcy. Money as a symbol of good faith had failed this man in a critical hour, but good faith is an invisible force which mysteriously circulates with a greater degree of intensity when visible symbols disappear; and the same good faith which is symbolized by stamped pieces of metal and paper, led this derelict man, bankrupt in health and business, to one who consecrated his mind to a study of faith, for the purposes of physical and financial healing.

Our so-called derelict was healed of his physical diseases and blindness, reimbarbed in

¹ "The New Century Book of Facts," p. 356. See "Pinckney."

business with unusual success, and finally the day came when he voluntarily paid every creditor listed in the estate in bankruptcy, one hundred cents on the dollar, with interest.

What a grand illustration of the fact that good faith circulates between men when money has withdrawn all support! What a splendid proof was given here that "*Money is character!*"

Success That Is Failure

Some good friend may ask me, "What has all this philosophy to do with making a success in business? Why have so many men succeeded through notorious bad faith, while others relying on good faith have failed?" We will answer this question, and in the first place must say from the standpoint of principle, that a man who commits a murder is not a successful man just because the murder is not discovered, and he is not found out. Furthermore, a man who commits a theft or who follows a dishonest course, even though he make a million thereby, is not a success in business,—no, even though he shrewdly keep within the law, or saves his face by much outward show of respectability.

The reader must not lose sight of the fact that money is a symbol of good faith or faith

in good; and when a man passes around his bad faith among unsuspecting people in exchange for their good faith, he may succeed in getting their money; but he has lost something more valuable than money in the transaction; he has undermined his own faith in good; he has impaired (as could not be done by an enemy or an assassin) *his own integrity*.

Faith in Good Never Fails

Just as a drowning man clutches at a straw, just as "*Man's extremity is God's opportunity*," so when money is gone and nothing but faith in good remains, the man in whom this faith survives so strongly that his heart and soul are bound up with it, suddenly finds the scenes shifting, and the tides turning in his favor; and he electrifies the world by snatching success out of the jaws of defeat; but the man who has the greatest difficulty and often requires the longest time to get out of the ruck, is he who is overwhelmed by a sense of loss; whose faith in good is at a low ebb; and who consequently falsely places greater reliance upon the symbol than upon the reality.

The Self-Made Standards of Men

Now let us consider again our so-called successful man; the one who is alleged to succeed

through notorious bad faith. He has amassed wealth, position, prestige, according to the customary standards of men, and the customary faith with which the masses of men acquiesce in these things. He has heaped up a great fortune in money and property. He poses before the world as a "*self-made*" man; one who has risen by merit, through cultivation and application of extraordinary genius, etc., etc. This description we will assume, as quoted from an imaginary biography in some popular magazine. Here is a man who has a carload of money; and because of this, men are accustomed to say in the parlance of the day, that he has "*brains*."

Money Circulates Through Invisible Channels

We have already explained that money and mind are inseparable, and that "*Money is character*." No matter where our so-called successful man goes, he takes his mind and the thoughts of that mind with him; his money is always a part of his thought, and the qualities of thought used to amass his wealth have been cultivated through great concentration upon a certain aim and certain means calculated to accomplish certain results.

He has money in bank, money in his mind, money in his thought, money in his system. The qualities of soul developed in his struggle for money, are concentrated in his mind, his thought, his system; for it is a fact thoroughly established, that thoughts are not confined to the brain, but that they circulate through every pore and cell of the body, and every corpuscle of the blood.

“It is now an admitted physiological fact that the flitting thoughts, imaginations, memories, which constitute the burden of our daily lives, are not mere incredible impulses vanishing into ethereal nothingness. A psychic state always has its complementary physical state. Every thought and mental impulse is instantly incarnated in due and appropriate form. It seems at first incredible that the myriad, minute and ever flitting mental activities of which we are conscious, as well as the still far more numerous unconscious states of which we are the subjects, should secure for themselves a permanent residence in the fabric of the flesh. But we find that this is even physically possible by reason of the inconceivable tenuity of the substance of which the nervous system consists, and the incredible number of cells which constitute the registry of the conscious and unconscious states of mind.”¹

¹ Henry Frank, “Psychic Phenomena, Science and Immortality,” p. 73.

The Money Atmosphere and Man

Furthermore every man has an atmosphere, —an atmosphere in some degree, mental, moral, spiritual. The man who uses bad faith to amass money, whose motto is, "*Nothing succeeds like success,*" has not alone got something in his system, but also something in his atmosphere. It is apt to manifest itself as some kind of discordant element, because inferior qualities of mind and motive not alone affect the physical body, but manifest themselves in the atmosphere of home, business and social life; and these are facts just dawning upon the minds of regular physicians, but thoroughly recognized and understood by metaphysicians.

"The soul that is impure, sordid and selfish, is gravitating with unerring precision towards misfortune and catastrophe; the soul that is pure, unselfish and noble, is gravitating with equal precision towards happiness and prosperity. . . . Every soul is a complex combination of gathered experiences and thoughts, and the body is but an improvised vehicle for its manifestation. What therefore your thoughts are, that is your real self; and the world around, both animate and inanimate, wears the aspect with which your thoughts clothe it. . . . And now I seem to hear a chorus of voices exclaim, 'But do you really mean to say that outward circumstances do not affect our minds?' I do not say that, but I

say this, and know it to be an infallible truth, that circumstances can only affect you in so far as you allow them to do so."¹

Blessings and Riches Without Sorrow

In the light of this analysis which is true to the highest scientific thought of this period, and very much in line with the sacred teachings of the most ancient religions and philosophies, what becomes of our so-called successful man,—the one in question, who succeeds through notorious bad faith? Is he really a successful man?

The Bible says, "*The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.*"² The sorrow does not come from the mere possession of riches, but from inferior and deteriorating qualities of mind exercised in the pursuit of wealth; and the effects which those qualities have on health, home, business and social relations.

¹ James Allen, "From Poverty to Power," pp. 20, 21.

² Prov. 10:22.

CHAPTER III

The Measure of a Man

“What is man, that thou art mindful of him, and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.”

Psalm 8:4-6.

Money No Substitute for Man

In one of our great western cities a few years ago, there was held an annual convention of bankers from every section of the state. In addressing the gathering, the president of the association, among other things, said that the year just passed had been noted for an unusual number of deaths among the members of the association, many of whom were in the prime of life, and which seemed to be traceable to strenuous work and insufficient relaxation; and he expressed the hope that his fellow-members would so order their lives during the ensuing year, that there would be a decline in the number of bankers' wives left widows, with no other consolation than the possession of wealth.

"We can become so absorbed in making a living, that we have no time for *living*. To be capable and efficient in one's work is a splendid thing; but efficiency can be made a great mechanical device that robs life of far more than it returns it. A nation can become so possessed and even obsessed, with the idea of power and grandeur through efficiency and organization, that it becomes a great machine and robs its people of the finer fruits of life that spring from a wisely subordinated and coordinated individuality. Here again it is the wise balance that determines all."¹

Standards, Weights, Measures of Men

If anyone wishes to have practical object lessons of the effects of inferior qualities of mind and motive as they affect the atmosphere of men and communities, in home, business and social life, let him read the daily newspaper of any city important enough to boast the luxurious narrative of individual and social disorders.

An examination of the flotsam and jetsam of this wreckage will disclose that the man who succeeds or desires to succeed through bad faith is not of any particular class, whether rich or poor; nor of any particular creed, color, race, party or school of thought; on the

¹ Ralph W. Trine, "The Higher Powers of Mind and Spirit," pp. 3, 4.

contrary, inferior qualities of mind and motive, and the sacrifice of good faith for mere success or the gratification of desires, are everywhere in evidence; the consequences being glaringly apparent, so that men who are weak in their mental, moral and spiritual atmosphere make the decision to swim with the current; while on the other hand, men who are strong in their faith in Good, and with whom *money is character*, spurn the danger of defeat in the sordid struggle; the vision of ideals of mind and character established in home, industrial and social life spur them on; so they calmly make their decision to swim against the common current,—not regardless of consequences, but knowing that true success can be the only consequence, every moment for every effort that is made in good faith.

“Money does not constitute true wealth, nor position, nor power, and to rely upon it alone is to stand upon a slippery place. Your true wealth is your stock of virtue, and your true power, the use to which you put it. Rectify your heart, and you will rectify your life. Lust, hatred, anger, vanity, pride, covetousness, self-indulgence, self-seeking, obstinacy,—all these are poverty and weakness; whereas love, purity, gentleness, meekness, patience, compassion, generosity,—all these are wealth and power.”¹

¹ James Allen, “From Poverty to Power,” p. 40.

Scale of Manhood in Figures

In that mental atmosphere in which money is God, where the adornments of mind, soul and character are regarded as mere trash (if not downright foolishness) compared with money, the scales in which men are weighed is most often indicated by the absorbing question, — “How much is he worth?” — or the declaration made impressively, sometimes in semi-confidential, if not awe-inspiring tones, — “He is worth so many millions,” — or, “He counts his fortune in so many figures.”

In this mental atmosphere, the question uppermost in the thoughts of all in regard to the standard of mind or manhood is, — “How much does he command in money or property?” — or, “How is he rated in Dun’s or Bradstreet’s?” In this atmosphere, so powerful and attractive to those enmeshed in its charms, the question, “How much is he worth?” is supreme, and to such an extent, that the question, “How much is he *worthy*?” is never asked and never answered.

Success From Faith in Men

Sixty years ago, there sat in the Presidential chair at Washington, a man, who in his youth had been a splitter of logs; who learned and

understood the dignity and nobility of labor; whose mother taught him the time-honored and time-tested standards of manhood; and who was the central figure in the eyes of the whole world in a conflict that shook a continent; a conflict that was waged solely over the issue of what a man was worth in a trade (measured by dollars and cents), in case his skin was black.

In the school of experience in which Abraham Lincoln received his earlier training and development, every man in the world, regardless of color, race or creed, was the child of God, and a brother in the spirit; and this principle was so strongly fixed in the soul of Abraham Lincoln, that it was a part of his religion, and the spiritual rod and staff that comforted him during the most trying days of the civil war.

One may learn what his measure of a man was by the standard of ethics by which he governed himself in the practice of law. No amount of money could purchase his masterly mind for the perversion of law for a lawless purpose, or in any cause which would defeat the ends of justice. He would not defend one who was actually guilty of a crime, nor be tempted by any prospect of pecuniary advan-

tage to institute litigation against one who was innocent.

"Who was your guardian?" he asked a young man who came to him to complain that a part of the property left him had been withheld. "Enoch Kingsbury," replied the young man. "I know Mr. Kingsbury," said Lincoln, "and he is not the man to have cheated you out of a cent, and I can't take the case, and advise you to drop the subject. And it was dropped."

Lincoln's Divine Principle in Practice

"I shall not take your case," he said to a man who had shown that by a legal technicality, he could win property with six hundred dollars. "You must remember that some things legally right are not morally right. I shall not take your case but will give you a little advice for which I will charge you nothing. You seem to be a sprightly, energetic man; I would advise you to try your hand at making six hundred dollars in some other way."¹

With Abraham Lincoln, the worth of a man was measured in character, and not in money; so that he was enabled to handle and bring

¹ Ida M. Tarbell, "The Life of Abraham Lincoln," Vol. 1, p. 248.

out the most valuable qualities in those by whom he was surrounded, and upon whom he had to depend, some of whom were intractable in their temperament; but the chief thing that made for Lincoln's monumental and immortal achievement was that he recognized a divine principle in the life and the affairs of men; and every act of his career shows that he never lost sight of this principle. History had taught him, that to the extent with which this principle is ignored by men, — character declines; by nations, — they are self-destroyed; by civilizations, — they relapse into barbarism.

CHAPTER IV

X-Rays on Poverty and Riches

**“And as the path of duty is made plain,
May grace be given that I may walk therein.
Not like the hireling for his selfish gain,
With backward glance and reluctant tread,
Making a merit of his coward dread,
But cheerful, in the light around me thrown,
Walking as one to pleasant service led ;
Doing God’s will as if it were my own,
Yet trusting not in mine, but in His strength alone.”**

J. C. Whittier.

Sunday-School Principles in Business

There are not a few men in the world today who, if they read what has hereinbefore been written, would say with a pitying smile, “That is fine talk for a Sunday School class, but if I were to run my business on such principles, I would go to the poor-house and die in poverty.”

If you asked him what principle he relied upon in running his business, he would probably say, “In the affairs of the world, I must look out for number one. It is a case of ‘every

man for himself,—the devil take the hindmost.’”

And possibly he would emphasize his meaning by bringing a clenched fist down upon the table, as he exclaimed in a tone of unshaken conviction, — “*Business is business.*” In the mental attitude of this type of man there is disclosed a fine illustration of what has here-inbefore been said of the unity or oneness of mind and money; and that where these are found in unison in one who loves money for money’s sake, his thoughts will revolve about money day and night, as the planets revolve about the sun.

The Spectre of the Poor-House

It is not to be wondered at that in the education of those who measure riches in terms of money, there is in some degree proportionate to their wealth, an awful horror of the poor-house. To the possessor of wealth, poverty is an object lesson to those who have it not, and also the spectre of the most awful fate that could befall themselves.

This spectre of the poor-house is a sort of skeleton in the closet of all classes of people, both rich and poor; and it influences the mental atmosphere of society to such an extent

that while only a small proportion of those possessed by the spectre ever really find their way into poor-houses, not a few of both rich and poor finally land in sanitariums; and occasionally one or more are sent to insane asylums.

Money Obsession a Universal Insanity

The universal obsession about poverty and the poor-house, coupled with the added obsessions which beset seemingly everyone, that those who are rich in money and property are rich in everything else worth having; and those who are poor in either money or property are poor in everything in the world that is worth having; these obsessions find their reaction in the all-possessing, mad scramble for money; and that this scramble is a terrible, universal insanity is not a statement that is either hysterical or overdrawn; for in a scramble for the life-boats on a great steamship in mid-ocean, the rule of the sea is,—*“Women and children first!”*—but in this ruthless insanity for money in which the weakest, especially women and children, are trampled under foot, the custom of the land is,—*“Men first!”*

The Divine Standard of Achievement

Let us digress for a moment, to make a mental survey of the entire world from one

quarter to the other; let us make a careful examination of the achievements of men since the beginning of time, whether in arts, letters, sciences, etc., and then let us pause to think, to take stock of it all; and then face this question,—“What is the greatest, the most essential, the most important service that any man or all men can render to the world?” Can any one doubt that the true answer would be,—“The education, training and development of children, men and women, mentally, physically, intellectually, and spiritually?”

That children should occupy the very first consideration as the corner-stone of a true civilization, is best attested in the words of Him who said, “*Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.*”¹

Poverty An Indictment Against Mankind

As the Master walked here and there among men, whether in city streets or country roads, whether in stately temples or among the fishermen’s boats that lined the seashore; as he mingled with men and read their thoughts, observed their lives, and took the full measure

¹ Luke 18:16.

of their institutions and civilization, he said, probably with a sigh of mingled disappointment and reproach—“*Ye have the poor always with you.*”¹

Because Jesus once preached, “*Blessed are the poor in spirit,*”² it has been taught for centuries that poverty is a state of blessedness, much to be desired; but those who have taught thus have been woefully ignorant, not alone of the Master’s intent, but of the ordinary meaning of the word. “Poverty” means not alone “destitution of property,” but also “deficiency of resources that are needed or desired; especially a lack of sentiment or words; poverty of ideas.” The word “poor,” means not alone “lacking means of comfortable subsistence,” but also, “lacking in good qualities; devoid of merit; wanting in strength or spirit.”³

Divine Nature of True Riches

Therefore when Jesus said, “*Ye have the poor always with you,*” did he mean merely those who were “destitute of property,” or those who were “lacking in good qualities, merit or spirit?” Any student with an open

¹ Matt. 26:11.

² Matt. 5:3.

³ Standard Dictionary.

mind who will take the trouble to read the gospels for the express purpose of seeking the answer to this question, will find convincing proof that Jesus taught a science of spiritual economics. It consisted in an education or understanding of the power of Mind, as a basis for the guidance of mind, word and bodily activities, in the demonstration of everything that was good, and which was needed by men for their prosperity and happiness.

The principle that he laid down for overcoming that poverty which consisted in "destitution of property" was, "*Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.*"¹ In other words, "Seek first right ideas, right principles, right desires, and the right things will be added to you according to the divine law of supply." And to those who think that this law has merely an individual application, and that it means, "*Every man for himself,*" it is well to emphasize the fact that the whole system of Christianity is founded upon the major principle, "*Thou shalt love thy neighbor as thyself.*"² And this principle was observed by the primitive Christians in the brotherhood

¹ Matt. 6:33.

² Matt. 22:39.

spirit in labor, and the collective ownership and individual use of property.¹

When we (individually and collectively) make the spiritual economics of Christ our foundation, seeking first right ideas, right principles and right desires, the things that will be added to us will be not alone money and property, but that prosperity in every direction which includes health, harmony in home, business and social relations, and the atmosphere of integrity, joy and peace. For it must be kept in mind that the word "*economics*" means not alone "The science that treats of the production and distribution of wealth," but also "*the means and methods of living well.*"²

One Hundred Million Dollar Stomach

A man who has accumulated a fortune of one hundred million dollars, but who has such a poor stomach that his doctor orders him to live on bread and water, with an occasional diversion of cheese and crackers (a bill of fare not quite as attractive as a penitentiary diet), is prosperous in money affairs,—this much

¹ Acts 4:32, 34, 35.

² Standard Dictionary.

must be admitted; but part of his body has already gone to the poor-house, namely his stomach. He has one hundred millions in his mind, and poverty in his digestive organ.

Poor-House in Home Atmosphere

Likewise a man who has accumulated a large fortune, and whose health is perfect, but who has been so engrossed during the years with business matters, that he has paid little attention to the mental, moral and spiritual welfare of his children,—such a man is indeed prosperous in health and money affairs; but if his son who has reached a man's years is inclined to lawless living, and his daughter (brought up as a parlor parasite and butterfly), is unhappy under the obligations of married life, and the upshot is divorce and notoriety,—such a man may truly be prosperous in health and money matters; but is lacking in joy in the heart, peace in the mind, and happiness in the soul.

In all of these things he feels much of the time as if he were poverty-stricken. Something is lacking, but he does not realize what it is. The fact is, he is as poor as a church mouse, in one of the most vital factors of life. He has health in his body, money and business

in his mind, but his home atmosphere is junked in the poor-house.

The New Conception of Business

Is not a man's health a pretty important business? If he has been a success in every other department of business, but his body fails him, how much enjoyment will he get out of his so-called success?

Is not a man's home life and the manner in which he conducts his family affairs, a very important business? If he is a success in every department of his endeavor and fails in this, what store of happiness does life hold for him?

Is not a man's daily atmosphere a very serious and important business? If he finds a train of discordant circumstances besetting him in one department or another of his daily experience, and this sort of thing continues day after day, and year after year, is this the atmosphere of health, happiness, prosperity or peace?

And assuming that a man has health of body, that his home life is wholesome, that he is of a naturally optimistic trend, and has ambitions and hopes of success, whereby he may enjoy a larger measure of life and happiness, but for one reason or another, he does not

achieve the financial means to accomplish this,—is this a satisfactory state of affairs? Is this a success in any department? Is there complete achievement here in any direction?

The Seed and the Harvest

In these examples which we have cited, and many others which will suggest themselves to various readers, there are concerned legions of men in numerous walks of life, all of whom possess the virgin soil of a fine nature, but there is something lacking in the seed which they are planting. One of the most vital principles in the business of life as it is in agriculture is,—“*Whatsoever a man soweth, that shall he also reap.*”¹

Let the reader consider in his thought, any man or woman of his acquaintance, or those whom he knows by popular report, and those who are generally regarded as eminently successful from the worldly standpoint; let the reader insofar as he is presumed to be able, conduct a searching investigation into the individual atmosphere of these lives, and he will find few of them in which there is not an incompleteness of one thing or another in

¹ Gal. 6:7.

mind, heart, body or atmosphere, that amounts to direst poverty.

And if any of these examples are unconscious of their poverty*(because of self-intoxication from the wealth which they possess), it does not relieve them of the disappointment in one respect or another, which comes in due season, from lack of conformity to the law of completeness.

CHAPTER V

All Powers Are Invisible

"Nature's Invisible Forces express the laws of action, and the results are to act upon the most fluent substances first, which are the ethers; the gases next, liquids next, and lastly the solids."¹

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Isaiah 55:10-11.

Integrity the Law of Completeness

Assuming that the question were asked, as to what constitutes "The Law of Completeness" which includes success and prosperity in every department of life and its ramified interests, the author would answer without a moment's hesitation in one word, namely,—"*Integrity*,"—and all that this word implies in its infinite meaning and application.

¹Thos. H. Ellis, "Nature's Invisible Forces," p. 54.

The author does not use the word "Integrity," in any unusual, narrow or strained sense, but in the most comprehensive and all-inclusive meaning of which the word is capable of being defined. The ordinary and popular usage of the word has special reference to uprightness of character and soundness of moral principle; but the larger and all-inclusive meaning of the word which is necessary for the grand purpose we have in view, is the state of being entire in spirit, soul and body; in thought, speech and life; in health, prosperity and happiness; and the atmosphere of a peace which is so exalted that it is unknown except to those who bear witness to the divine Principle of Integrity on earth.

Man Divine Dynamo of Wealth

The writer has hereinbefore written that men generally possess the virgin soil of a fine nature; this nature is divine; it is spirit; and it is the integrity, the wholeness and completeness of a perfect being. The life that is the light of men is the God-Nature or I AM. Men are becoming accustomed (through the teachings of many great philosophies) to regard all things as having their origin in thought, but there is one thing that precedes

thought,—it is a Thinker, and this Thinker is the I AM or Integral Divine Nature in man.

This Integral Divine Nature in man comprehends not alone quality but quantity, and it includes all power in heaven and on earth (invisible and visible). Do not our great modern discoveries and inventions, including undreamed of forces, and the immanent achievement of communication with the planets (not to mention the psychic realms), prove beyond doubt man's possession of limitless powers?

No man can use this power, this divine dynamo of wealth, riches, health and prosperity which exists within the well-springs of his own being, until he first becomes conscious of a new Self within himself,—the consciousness of the I AM or Christ-Nature. Those brilliant minds in the natural schools, who have been led through their researches into contact with the spiritual plane, have received a new light upon the Bible, and a new understanding of the spirit within themselves. No man can awaken in this higher consciousness unless he loves the Good, and to them as receive this consciousness, "*is given the power*" to become the sons or heirs of Good,—heirs of the Fullness of divine Power and Wealth.

"We ourselves are a part of the agencies for good or evil; we have the power to help or to hinder, to mend or to mar, within the scope of our activity. Our help is asked for; lowly as we are, it is really wanted on the earth here and now, just as much wanted as our body needs the help of its lowly white corpuscles—to contribute to health, to attack disease, to maintain the normal and healthy life of the organism. We are the white corpuscles of the cosmos, we serve and form part of an immanent Deity . . . Our activity and service are thus an integral part of the Divine Existence, which likewise includes that of all the perceptible universe."¹

Who Ever Saw Divine Power?

It is just about time at this stage of our explanation for our good friend (who believes that "Business is business," and "Every man must look out for number one") to come forward and reject with scorn and derision the mere idea of such a thing as "Divine Power."

"Such a power," he will say, "exists only in the theories of preachers and the imagination of idealists. Who ever saw Divine Power? I do not believe in a power that I cannot see. I am from Missouri."

"Very well, my Missouri friend, 'Come now, and let us reason together.'² Have you a

¹ Sir Oliver Lodge, "Raymond," pp. 386, 387.

² Isaiah 1:18.

mind? Can you write a letter or sign a check without using the power of this mind? Can you see this power? No, of course not,—so here we have a power that you and all men believe in, but which neither you nor any man in this generation has ever seen.”

“But,” my Missouri friend answers, “Mind is intelligence and is not regarded in the same class as the physical powers in nature, such as steam and electricity. We know these powers exist because we can see them.”

The Things That Are Seen

“Indeed, *‘Who is this that darkeneth counsel by words without knowledge?’* Is the vaporous steam the power that you think you see, or merely the manifestation of a power that you do not see? Is the flash of lightning or the flare of light on a trolley-wire, the power that you see, or merely the manifestation of a power that you do not see? *‘Gird up now thy loins like a man, and answer thou me.’*”¹

During the great world war out of which the nations have not yet fairly emerged, the term man-power was used to an extent never before known in the history of the world. And

¹ Job 38 :2, 3.

the great captains at the head of the contending armies watched the increase or decrease in the number of combatants with the same concern that an engineer watches the gauge of a boiler. What is man-power? Is it a power that one can see? Is the man's body the power that we see, or merely the manifestation of a power that we do not see?

Men Handle Powers by Faith

The same principle is true of horse-power, or for that matter, of air pressure or wind-power. "*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.*"¹ So is this true of all powers that men comprehend and use, but have never seen. They lay hold of these powers "*by faith and not by sight.*"²

The only manner in which any power may be known is by its manifestation. Men give the name, nature and laws to powers, classifying each according to proofs in manifestation. This is the elementary business of a science that pertains to any kind of power.

¹ John 3:8. ² 2 Cor. 5:7.

CHAPTER VI

Mind Moves the World

“When mind is exercised upon superior planes of thought, all material forms are invested with deep and sacred meaning. He who feels within himself the workings of an immortal spirit can in some measure comprehend the kindred intelligence and love emanating from the material forms which people the world of effects. The ideal begets the actual; the principles of mind incarnate themselves in physical structures. By this are we directed to universal love and benevolence toward every member of the human family.”¹

Faith, Credit, Qualities of Mind

Our Missouri friend has been thinking hard and fast in the interval of a little silence, and he now returns to the friendly encounter with a well aimed question, that is intended to reach the solar-plexus and compel a surrender, believing that we have completely used up our ammunition.

¹ Andrew Jackson Davis, “The Great Harmonia,” Vol IV, pp. 29-34.

He says, "Admitting everything that you say to be true for the sake of argument, what manifestations can you or anyone give in this day and age to prove the existence and practical use of Divine Power?"

In answer, let us consider what has hereinbefore been said with regard to the unity between mind and money. We have shown that money circulates because of the power that it manifests,—the power of the good faith of the government that issues it, and of the great masses of its citizens who accept and use it.

We have shown that when money disappears from circulation, good faith survives and persists among men, who either use commodities as a substitute for money, or rely wholly upon good faith or credit.

Faith Is Substance of Things

We have shown that more than three-fourths of the business of the world is conducted on credit, and that the world in an emergency, could get along without money, but it could not exist without good faith. We have shown that good faith is faith in Good, and that it is not a power that men can see, but is known everywhere by its manifestations.

Faith being wholly a quality of mind, it is a power which in the form of confidence or

credit, is the substance of something that is either hoped for or actually in possession. We therefore feel justified in declaring that one of the greatest manifestations or proofs of the existence and practical use of Divine Power is, that in the form of faith in Good, it moves the business of the world, from the smallest transaction to the mightiest enterprise; and no man can reasonably question the fact that without this Divine Power as its foundation, our whole civilization would collapse.

"There are in the mental and spiritual worlds or realms, just as real and unfailing laws for their government as in the natural world. There are certain conditions of mind which are so connected with certain results that the two are inseparable. . . . Faith takes hold of the substance of the things hoped for, and brings into evidence, or visibility, the things not seen."¹

Invention, a Divine Creative Faculty

One of the best illustrations of faith as "*the substance of things hoped for,*"² is given by the great inventors of the present age, who through the creative power of their minds, have brought out of invisible into visible be-

¹ H. Emilie Cady, "Lessons in Truth," pp. 57, 59.

² Heb. 11:1.

ing, innumerable mechanical wonders, that have completely revolutionized modern civilization. One of the men who occupies a position of the highest rank among those who have proven the vital principle herein referred to is Thomas A. Edison.

"One of the greatest surprises of Mr. Edison's extraordinary career was the invention of the phonograph. 'I was singing to the mouthpiece of a telephone,' says Mr. Edison, 'when the vibration of the voice sent the fine steel point into my finger. That set me thinking. If I could record the actions of the point and send the point over the same surface afterward I saw no reason why the thing would not talk. I tried the experiment first on a slip of telegraph paper, and found that the point made an alphabet. I shouted the words, "Hello! Hello!" into the mouthpiece, ran the paper back over the steel point, and heard a faint "Hello! Hello!" in return. I then and there determined to make a machine which would work accurately, and gave my assistants instructions, informing them of my discovery. They laughed at me. But I made them set to. That's the whole story.'"¹

Faith Unites Employers and Employees

Every man in the world who works for wages or a salary, or on a percentage basis, is

¹ Hamilton Wright Mabie and Edward Everett Hale, "Men and Women of Achievement," p. 124.

working not for money or cash in hand, but on faith in the intention and ability of his employer to make an agreed compensation, when the compensation is due. This compensation may be by the day, week, month or year, and the whole machinery of production and distribution goes forward through faith of employees in the employers.

On the other hand, the employer extends an unusual credit and reposes a very great degree of faith in the employee. In the very nature of things the employer is dependent upon the employee to the extent that work or duties performed shall be done in good faith, with care, diligence and efficiency; and with the highest consideration for the interests of the employer and all other parties concerned.

No Security Anywhere Without Faith

Without this absolute reliance upon the good faith or faith in Good, upon the part of millions of employees occupying the most responsible places, there would be no security or safety anywhere in the world. It would be unsafe to leave buildings in the hands of watchmen at night, unsafe to ride on railroad trains, unsafe to eat the canned goods and many kinds of foods dependent upon purity and ac-

curacy in preparation; without good faith on the part of a drug clerk in the matter of care and exactness to the measure of a grain or fraction, who could be sure of the true preparation of a doctor's prescription?

As an evidence of this worldwide relationship in which employers and employees are mutually interdependent, we present herein an exhibit of the New York Central Lines which speaks for itself.

Faith Unites Corporations and Stockholders

Not alone is good faith or faith in Good, as a quality of Divine Power, the mainspring in the machinery of civilization, as between employer and employee (in which they are wholly interdependent), but the same rule obtains in the relationship between every corporation and its stockholders.

Whenever a corporation through mismanagement or misfortune, finds itself without money to continue operations; or finds that the stockholders and the public no longer have enough confidence to invest their money in its bonds, there is only one course that it can follow.

It must apply as an humble petitioner in the garb of a bankrupt, to the Fountain Head of Good Faith (Federal Government), for the

(From "The Literary Digest," p. 53, Sept. 30, 1922)

The men who operate the New York Central

THE character of the public service rendered by a railroad depends upon the character of the men who operate it.

New York Central Lines give dependable service over 13,000 miles of road from the Atlantic coast to the Mississippi Valley because they have built up through nearly a century of operation and growth a recognised *esprit de corps*.

New York Central men are carefully chosen, rigorously trained in the lesser tasks for the responsibilities of the greater ones, advanced on merit, and encouraged in a spirit of loyalty to the institution of which they are a part, and of devotion to the public they serve.

New York Central men are proud of the fact that 200 of their number have been in the service for more than half a century, 700 from 45 to 50 years, 1300 from 40 to 45 years, 3600 from 35 to 40 years, 6000 from 30 to 35 years—and many thousands for more than 20 years.

It is such a seasoned personnel, for example, that has for twenty years made possible the famous *Twentieth Century Limited* service between New York and Chicago.

NEW YORK CENTRAL LINES

BOSTON & ALBANY - MICHIGAN CENTRAL - BIG FOUR - PITTSBURGH PAINE BEE
KANSAS & MICHIGAN - TOLEDO & OHIO CENTRAL - AND THE
NEW YORK CENTRAL AND SUBSIDIARY LINES

burial of its faulty carcass, and for resurrection through the decree of an honorable Judge (the representative of the Divine Power of the People), into newness of life, and restoration of credit, so that it may again appeal to the confidence of the world.

Consequently no corporation in the world can exist without faith in and reliance upon its stockholders, and no stockholders could rely upon their investments without faith in the corporation. The two relationships are interdependent, and faith in Good as a quality of Divine Power, is known by its manifestations in all respects, like that between employer and employee.

Part II.

THE SCIENCE OF MIND AND MONEY

CHAPTER VII

The Absolute Source of Wealth

Absolute—Free from limitation, dependence, or relation; complete; perfect; superlative.

Abstract—Viewed apart from the concrete. Imaginary; visionary; abstruse; metaphysical.

Concrete—To cause to coalesce; form into a mass or substance; formed by a process of growth. Embodied in actual experience.

, *Standard Dictionary.*

In treating of the subject of Wealth, we are using the word in its customary meaning, as "an abundance of anything valuable; an accumulation of things that men desire to possess; the possession of riches." In using the word "Source," we have reference to "that from which any act, movement or effect proceeds; creator; origin; beginning."¹

But in contradistinction to customary usage, we are using the words Source and Wealth in their absolute sense,—the word "Source," not as secondary to some preceding origin, but as the creative fountain of everything in the

¹ Standard Dictionary.

Universe; and the word "Wealth," not as the effect of some process or preceding effect, but as the primary substance and power which is inherent in the Creator. This process of reasoning leads us logically and unerringly to God as the Absolute Source and Father of Wealth.

"The Science of God expressed in creation is that science which includes all Science or Truth, and treats of the exact relation existing between individuals and between them and God. A more universal statement is, it treats of the true relationship existing between all things in creation, and between the Creator and every creation, visible and invisible."¹

The Substance of Wealth

The question now arises, — "What is the tangible nature of God or this Absolute Source of Wealth, which under its own law of motion and activity results in the formation of Substance? What is Substance? The generally accepted meaning of "substance" is the material of which anything is made or constructed. The average man would expect to find the answer to this question in some text-book on natural science or physics; and this was and

¹ Malinda E. Cramer, "Divine Science and Healing," p. 7.

still is the source of authority in the scientific schools; but just as "*coming events cast their shadows before,*" even so, a great fundamental change is now impending in the scientific thought of the world.

"All existing, objective things, whether worlds or atoms, Gods or infinitesimal animalculae, together with laws and forces by which all activities are produced, are simply a part and parcel of nature's mighty universe; each one links in the chain of being, none can be dispensed with—the absence of one link would destroy the harmony and completeness of the great machine."

"Nature seems to produce that which may be very properly termed spiritual as well as material. Yet they are so intimately connected—so nearly allied—that it is extremely difficult for us to determine if a boundary line exists between the two. In fact, they seem to glide into each other so imperceptibly, that we are fully persuaded no distinct line of demarcation exists between them; but, on the contrary, they are nearly one and the same thing—what we call material may properly be termed grosser spirit, and what we call spirit may with equal propriety be termed finer or more sublimated substance or matter."¹

Hidden Sciences in the Bible

It will doubtless startle many people, and especially those who have thought lightly of

¹ M. L. Sherman and Wm. F. Lyon, "The Gospel of Nature," pp. 8, 20.

religion, to be told that the Bible is gradually being acknowledged by many great minds as a work, which interpreted in the light of modern scientific research and discovery, teems with scientific principles and laws of the utmost importance.

“The Bible is a statement of universal Law, of that which obtains in the realm of the invisible as well as that which obtains in the realm of the visible, and therefore it deals with facts of a transcendental nature as well as with those of the physical plane.”¹

The scientific laws of the Bible, are couched in logic that is deductive in character, reasoning from invisible cause to visible effect; while the scientific logic of the natural schools is inductive, reasoning from visible effect to invisible causes. The deductive method of logic reasons from general or universal causes to particular effects, while the inductive method reasons from particular manifestations to general or universal causes.

Unity Between Religion and Science

In modern times, there has been until quite recently, a seemingly irreconcilable conflict between Religion and Science; the former resting upon the deductive, the latter upon the

¹ T. Troward, “Bible Mystery and Bible Meaning,” p. 5.

inductive basis; and it is the progressive spirit of the age operating in both schools, and interacting upon each other, that has resulted in such discoveries and rectifications of knowledge and teachings, that the "*middle wall of partition*"¹ which has separated them, is gradually crumbling away.

Invisible and Visible Both Spirit

The development of the atomic theory of the universe, so that it has revealed ether as the ultimate source of all substance, both invisible and visible, has brought the great scientific minds of the world face to face with the question,—“Is ether intelligent, or is the Source of Creation a non-intelligent force?” The answer that is finding acceptance is,—“Ether is synonymous with Spirit, and is intelligent.” Any other answer must seem unthinkable and impossible, especially to the scientific mind.

“Whirls of ether, constituting the elements of atoms, can transform themselves into vibrations of ether. These last represent the final stages of the dematerialization of matter and its transformation into energy before its final disappearance. . . . When the atoms have radiated all their energy by

¹ Eph. 2:14.

the very fact of these radiations . . . matter and energy have returned to the nothingness of things, like the wave into the ocean."¹

"Are we not then forced to conclude that ether is the logical representative in Nature of what has ever been popularly conceived as Spirit? And do we not further see that all the modifications of ether into variable forms of energy and matter are positive conditions in nature, and that a form of thought, in the last analysis, is as absolute and actual as a form of force or matter?"²

Mind Makes Apple, Dog, Man

The fall of an apple once led to the discovery of the law of gravitation by that inductive process which reasons from particular effect to a general cause; but since then natural science has made such great strides, that it is face to face with the Great First Cause,—which is Spirit, Mind, Omnipresent Intelligence.

In *Natural Law and The Spiritual World* (p. 298), we find Henry Drummond writing,—“Oak and palm, worm and man all start in life together. In the embryo, as it first meets the eye of Science, they are indistinguishable. The apple which fell in Newton’s garden,

¹ Le Bon, “Evolution of Forces,” p. 90.

² Henry Frank, “Psychic Phenomena, Science and Immortality,” p. 40.

Newton's dog Diamond, and Newton himself, began life at the same point."

Mind Makes Metals and Jewels

The first verse in the Bible is an explanation of the Absolute Source of Wealth. "*In the beginning God created the heaven and the earth.*"¹ In the revolution that is now taking place in the scientific mind of the world, it is being perceived that the word "matter" is a misnomer for Substance, and that it expresses the universal miscomprehension and misunderstanding of Spirit and its Laws.

In the higher light that is reflecting its radiance everywhere, it is being gradually comprehended that Spirit, Mind, "*made every plant of the field before it was in the earth, and every herb of the field before it grew;*"² that "*before the mountains were brought forth,*" with all their wealth of metals and jewels, "*even from everlasting to everlasting,*"³ Omnipresent Mind was ALL-in-ALL.

¹ Gen. 1:1. ² Gen. 2:5. ³ Ps. 90:2.

CHAPTER VIII

Invisible Creative Forces

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

Psalm 19:1-2.

"We find in the material world that the finer essences or entities, may penetrate the coarser and become within them a power. The atoms composing magnetism and electricity may enter into all solid bodies, and become a power in those bodies. So may all spiritual essences enter into grosser materials and produce results corresponding with the nature of the essences or the entities."¹

Unity Between Invisible and Visible

Nature seems to be composed of a universal substance which has heretofore been divided into two grand classifications, one being called mind, the other matter, or the spiritual and the material.

¹ M. L. Sherman and Wm. F. Lyon, "The Gospel of Nature," p. 225.

This division is very ancient in its origin, and is unquestionably based upon what at one time was supposed to be a fundamental distinction between the invisible and the visible.

However, even in the minds of the so-called materialists, this distinction was doomed from the day that Benjamin Franklin sent up his kite with its iron rod, during the prevalence of a storm, and established the identity of substance between lightning and electricity, between the invisible and the visible.

Every discovery of invisible substances or forces since Franklin's day has emphasized the unity between the invisible and visible throughout nature; yea, it may be truly said throughout the universe; and it has established beyond question that the invisible is primary and the visible secondary; the former as cause, the latter as effect. *"For the things which are seen are temporal, but the things which are not seen are eternal."*¹

Objects in Nature Are Intelligent

When visible substance is viewed through the magnifying glass, it is found to be an aggregation of infinitesimal particles combined

¹ 2 Cor. 4:18.

into atoms, thence into molecules, thence into dense substances.

In *Miscellaneous Writings* (p. 27), Mary Baker Eddy writes: "Is a stone spiritual? To erring material sense, No! but to unerring spiritual sense, it is a small manifestation of Mind, a type of spiritual Substance, '*the substance of things hoped for.*'"¹

The infinitesimal atom is a vibrating, living entity; and it is a mathematical certainty that within this entity are all of the elements, essences, forms, laws and intelligent purposes, that enter into the structure of the whole universe.

"When it is remembered that even the densest form of matter itself is composed of vibrations of energy (as recognized by modern science) and that the Forces of Nature are but manifestations of vibrations of energy, one begins to find the key. . . . The planes do not lie one above the other in space . . . They interpenetrate each other in the same point of space. . . . Every student of physics knows that a single point of space may contain vibrations of heat, light of many shades, magnetism, electricity, x-rays, etc., etc., each manifesting its own rate of vibration, and yet not interfering with the others."²

¹ Hebrews 11:1.

² Swami Panchadasi, "The Astral World," pp. 7, 8, 9.

Real, substantial intelligence is the sole essence of, and exists in varying degree in every object in nature; the things that are composed of intelligent essences can only be comprehended by an intelligence of a like nature; only mind can understand mind; therefore it follows that the only possible method of obtaining knowledge of the sublime nature of all things, is by sublimation of the human mind, powers and vision.

"Why is a thought a 'thing?' Because Mind itself, the field from which thoughts arise, is a real, actual, substantial form of energy. . . . Thoughts are mental things, and tend to become material things. . . . Mental currents are just as real as are currents of light, heat, electricity or magnetism. . . . Each kind of thought has its own rate, degree, and character of vibration. We attract our own kind of thought-waves to us; we repel our opposites. Like the Marconi wireless telegraph instruments, we receive only those messages with which we are in tune. We have the right, and the power, to establish our own rythmic tune. Consciously or unconsciously, we are establishing our rythmic rate, and are attracting to us that which is in harmony therewith."¹

The Grand Art of Sublimation

By "sublimation," we mean the culture of the Integral Divine Nature which is dormant in

¹ Edward Walker, "Thoughts Are Things," pp. 17, 19, 20, 21.

*"every man that cometh into the world,"*¹ and whereby he knows things as God knows them, sees things as God sees them, and handles things as God handles them. In the cultivation of this Divine Art, in the effort to *"stir up the gift of God"*² within himself, he recognizes the whole universe of things as a universe of thoughts.

The word "sublimation" means "the art or process of sublimating; hence the pure essence of a thing; quintessence."³ In what way can the art of sublimation be used to understand invisible substances and demonstrate them into visible forms? First, by keeping constantly in mind the absolute Source of Wealth, which is God, Spirit. Second, by keeping constantly in mind, the law of demonstration, which is that "Like expresses Like," and "Like attracts Like."

*"There is a spirit in man; and the inspiration of the Almighty giveth him understanding."*⁴ There are mental laws which are being discovered or observed and tabulated by investigators as never before in the world's history. Man is comprehensive enough to see the various factors entering into creative processes of mind, and he is through the study of mental laws, perceiving and accepting the science

¹ John 1:9. ² 2 Tim. 1:6. ³ Standard Dictionary. ⁴ Job 32:8.

in ideas, thoughts and words. The material forms that we see about us are the chalk-marks of a mighty problem being outworked by the One Mind. To comprehend that problem, and catch a slight glimpse of its meaning, we must grasp the ideas which the chalk-marks represent. This is what we mean by studying Mind back of Nature."¹

The Sublimation of My Business

What is the quintessence of business, as this word is generally used in commercial circles? The quintessence of all business is that "my business" is the Father's Business. What is the pure essence about "success?" God always succeeds. My business is God's business, therefore my business is and must be a success. What is the pure essence of life? God's life and my life are One; therefore my life is Divine Life.

Bread and Money Are Sublime

How can I know that I will have bread tomorrow? By knowing that the bread, or the means to purchase it come from the One Source. This principle is true of all other things that we desire. The One Source from

¹ Charles Fillmore, "Christian Healing," pp. 5, 11.

which comes bread, is also the Source of Money, Health, Happiness and Prosperity in all of your affairs. *"If you ask your Father for bread he will not give you a stone."*¹

In this art of sublimation, *"All things are become new,"*² because they are divine. *"Unto the pure all things are pure."*³ Shakespeare writes, "There is nothing either good or bad, but thinking makes it so."⁴ This is a historical, psychological fact. The world and the things which constitute our environment, assume beautiful or repulsive forms according to the nature and character of the thoughts which we hold about the world and about all things.

Realization, Transformation, Demonstration

What is the divine modus-operandi whereby the art of sublimation results in demonstration? If I wish to demonstrate success in business or any other affair, I endeavor to surround the subject with a divine atmosphere; I clothe every detail that enters into the subject with a divine thought or vesture; I consider all of the persons or things involved as divine thoughts or manifestations of Omnipresent Spirit; they are thus transformed into

¹ Matt. 7:9. ² 2 Cor. 5:17. ³ Titus 1:15. ⁴ Hamlet.

the atmosphere of the Sublime; the Universal Essence or Mind; my desire is conveyed in the matrix of my thoughts; Omnipresent Intelligence comprehends; and immediately the infinite elements, laws, forces and purposes, are set in motion,—the divine problem is solved in the divine way.

CHAPTER IX

The Function of Visualization

"To place ourselves in rapport with the idea or thing, to create a living image of it in the mind and reproduce it with the vividness of its own natural life, is the essence of Delsarte's formula. To Delsarte every piece of ancient sculpture was the embodiment of an idea or a sentiment, and was produced on the principle that ideas are eternal and constitute the only divine part of the human soul, and that between the mental states corresponding to ideas and their physical expression there is perfect correspondence. This he felt to be the grand idea of the ancients both in their philosophy and their art."

"The work of art, the picture and the piece of sculpture, or of music, the poem, the decoration and some architecture, has each one, body and soul, like the man who created it and whom in varying degrees, it bodies forth, an expression in part of his body and soul. If man is a union of body, soul, and spirit, why should not the thing into which man has poured all of these divisions of himself possess them?"¹

Blades of Grass Are Alive

Are not the cells of every animate creature filled with life? Is not the life of a thing, the

¹ Henry Rankin Poore, "The Conception of Art," pp. 110-113.

spirit of a thing? Is not the life and spirit of a thing, the intelligence and mind of a thing? Is not the blade of grass and the tree of the field filled with life, else how could we account for growth? *"Wherefore if God so clothe the grass of the field, shall he not much more clothe you, O ye of little faith?"*¹

Are not all visible objects the manifestation of invisible forces? This is a conclusion upon which physics and metaphysics concur. What are these invisible forces and what is the First Cause or Source of All Power? Is it atomic force or ether, a non-intelligent cause; or is it Spirit, an infinite Intelligence or Mind? From the logical basis that cause is understood by its effects, that the tree is known by its fruits, and that "Like expresses Like," it must be Mind.

This is the Science of Spiritual Economics which Jesus taught; an understanding of the power of Mind, as the basis for demonstration of everything good, and which men need for their happiness.

Requires Substance to Move Substance

The Science of Spiritual Economics is demonstrated through the power of Mind in three

¹ Matt. 6:30.

great channels of activity in unity—through integrity of idealization, through integrity of mental forces toward realization, and through integrity of expression in living the Life.

And in the partnership between mind and money, which has hereinbefore been referred to, and which two are united in a sort of mental marriage, there is a constant play in some degree of this trinity of idealization, realization and expression in the mind of every man, even though he be wholly unconscious of the process.

The Infinite I AM or Creator, who is the First Cause of all things, is Mind. Mind is universal and omnipresent. Andrew Jackson Davis, the seer of Poughkeepsie, once wrote, "Mind is the Source of all power, and is Itself actual substance, because it requires substance to move substance. The essential qualities and properties of Mind, penetrate all Nature and all intelligent essences."¹

"The only real science is the Science of Spirit. It never changes. It is universally accepted by all who are in the Spirit, but it is necessary to be 'in the Spirit' before it can be understood. . . . Mental processes enter into all creations. Physical science has discovered that every atom has substance,

¹ "The Great Harmonia," Vol I, p. 46.

force and intelligence—these are the constituent parts of mind. . . . Even in his ignorant use of thought, man's mind is forming conditions, even to changing the face of Nature itself. Every thought that goes forth from the brain sends vibrations into the surrounding atmosphere, and the realm of things is moved to action. . . . The spoken word carries vibrations through the universal ether, and also moves the intelligence inherent in every form, animate or inanimate. It has but very recently been discovered that even rocks and all minerals have life."¹

The Inner and Outer Vision

Everything in the universe was first an idea in Infinite Mind. This idea was visualized in the Infinite Consciousness, maintained there as a matrix or mould by steadfast concentration, and condensed and solidified into form and visibility, through an ample influx of Omnipresent Mind-Substance.

Every object has its beginning in an infinitesimal Mind-center, but all Eternity is there to accomplish the work. Every visible object has its beginning in Mind. The builder of a wagon first visualized the idea in Mind, then concentrated upon the idea in all of its details, and brought it forth out of invisible and formless substance into visibility and form.

¹ Charles Fillmore, "Christian Healing," pp. 5, 56, 57, 61.

“Mind is the origin of all things. In Mind, Idea belongs and because of Consciousness, Mind can carry that Idea into the visible form. Every visible object had its beginning in Mind; the builder of a chair caught first the idea of that chair, then wrought out the Idea by the indwelling Consciousness. Every book that is written, every picture that is painted, began as Idea before it was expressed visibly. Not a visible thing is there, but had its source in the invisible. Its form was first invisible Idea and its Substance, also, was first in the invisible.”¹

Tennyson says that “More things are wrought by prayer than this world dreams of.” Scientific prayer is that effort of the mind to accomplish a thing which sets in motion the powers, forces and substances which embody themselves in the result.

Darkness Hideth Not From Thee²

Not many years ago, a disastrous explosion occurred in one of the large coal mines in the central west, which entombed many groups of workers and filled the community with grief for those who had lost their lives, and harrowing fears for those whose fate was yet unknown.

¹ Fannie B. James, “Truth and Health,” pp. 73, 74.

² Ps. 139:12.

Rescuing parties worked day and night at the task of liberation, and as the days passed, groups of men, some dead, some alive, were retrieved out of the deep catacombs, but there still remained a group unaccounted for, whose field of labor lay in one of the most distant chambers.

The work of relief went on swiftly, day after day, while the frantic relatives of the missing men surrounded the rescuers with hopeless faces and desolate hearts; until one day the rescuers heard out of cavernous depths, the strains of a song, in the faint tones of men, sounding as though far away, but which was nevertheless quite near.

“Abide with me! Fast falls the even tide,
The darkness deepens—Lord with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me.”¹

Where There Is a Vision

The rescuers gave vent to a wild cheer, and frantically resumed their labors, while the spectators embraced each other with renewed emotions of hope and joy. In one of the chambers in this part of the mine, twenty-three men had been entombed.

¹ Henry Francis Lyte.

One of these men was a Scot who had been a preacher in the old country. He took command of the men, who believed their fate was sealed, made them husband their food and such small stores as they had; nevertheless these scanty supplies were exhausted before the rescuers heard their hymn.

Our Scotch preacher kept up the hopes and spirits of the men by assuring them of the certainty of relief, teaching them how to sing and how to pray; and thus the time went by between singing, prayer, and exhortation.

Ask Anything in My Name

Here was an instance in which not alone money failed, but every physical resource, and there was nothing left but faith in Good. Without this, the direst consequences might have ensued, and a condition of affairs as savage and heartless, as has more than once occurred between men in the last stages of starvation.

Their faith took form in integrity of idealization of rescue, integrity of concentration upon the certainty of the event, and integrity of expression through singing and prayer, there-

by maintaining an atmosphere of reliance on God, as "*a very present help in trouble.*"¹

This was scientific prayer, according to the very standards laid down by the Master himself, as follows, "*What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*"² "*If ye ask anything in my name (the Integral Divine Nature) I will do it.*"³

¹ Ps. 46:1. ² Mark 11:24. ³ John 14:14.

CHAPTER X

The Art of Concentration

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Matt. 6:6.

**"In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.
Let us do our work as well,
Both the unseen and the seen;
Make the house, where gods may dwell,
Beautiful, entire, and clean."**

Henry Wadsworth Longfellow.

The Mental Contact of Desires

Every man in the world through the activity of his mind, is a receiving and sending center of thought. And it is an immutable law of mind that every thought which becomes a habitual, draws to itself thought-forces of a similar nature, because "Like attracts like." Furthermore every thought which becomes so habitual that it resolves itself into a conviction,

sends forth thought-forces of a similar nature, because "Like expresses like."

So every man who is a receiving or sending center, in which the money-craving predominates as an all-consuming desire, is a receiving center for the thought-forces which are sent forth by other men of similar desires; and it may be added that whenever in any individual mind these thought-forces assume the character of a money-lust, they include in their atmosphere the innumerable desires in one form or another, for the indulgence of that lust, and alas, the innumerable consequences of those desires.

This is said not because money in itself is "*the root of all evil*,"¹ but the love of it; for the man who loves money for the sake of money, and the atmosphere of the monied class, sacrifices a certain something in himself, the Integral Divine Nature, that no amount of money can buy.

"For seven months at a stretch, I have lived in the giant's Castle of Wealth in America. Through my hotel window, skyscrapers frowned on me. They only made me think of the difference between Lakshmi, the Goddess of Grace, who transmutes wealth into well-being, and the ugly god Mammon,

¹ 1 Tim. 6:10.

who represents the spirit of insensate accumulation. The process of piling up has no ultimate end in view. Twice two are four, twice four are eight, twice eight are sixteen, the figures leap frog-like over increasing space. He who is obsessed by their stride becomes intoxicated by it and revels in the glory of more accumulation. . . . And standing before the forbidden might of their towering opulence, the son of indignant, down-trodden India was left cold, murmuring—"What then?"¹

Riches What a Man Is

Schopenhauer held the key to the psychology which underlies the partnership between mind and money, when he wisely wrote, "Men are a thousand times more intent on becoming rich than on acquiring culture, though it is quite certain that what a man is contributes much more to his happiness than what he has."

The riches of God's grace lies hidden in the soul of every man; it consists of "*Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report;*"² think on these things, speak the word of these things, express the spirit, circulate the coinage of

¹ Rabindranath Tagore, "Los Angeles Examiner, Feb. 12, 1922."
² Phil. 4:8.

these things to all men alike, rich and poor, friend and foe, for these are the spiritual medium of exchange, the eternal measure of values.

The law which governs your course is, "*Give and it shall be given unto you; like attracts like; with the same measure that ye mete, it shall be measured to you again.*"¹ This is the atmosphere of true success, the integrity of the man (no matter what the appearances) who never fails.

How to Prosper Without Ceasing

Concentration is a law of motion, which is cumulative in its nature, gathering volume and power by repetition. It is the drilling force of the mind, setting in motion, practice and continuity of purpose and power.

A certain number of hours every day at the piano, develops touch and technique; a certain number of hours every day at vocal culture develops the muscles and the emplacement of tones; a certain number of hours every day at painting, develops proficiency, confidence and command of the materials.

¹ Luke 6:38.

Thus the concentration of purpose and power forms the Steadfast Mind. Success and the thoughts of success, along every line of the Integral Divine Nature, must become the habit of the soul. To pray in this way without ceasing is to prosper without ceasing.

The ether that is "*Above all, through all, and in all.*"¹ is wholly an affirmative force, and one who works in unity, and along parallel lines with this force, will develop constructive and creative power.

"The power of concentration has always been a gauge of intelligence. It is an indicator of intelligence, whether it be expressed in the animal realm, or in the human, in the babe or in a Socrates. When a trainer wishes to select animals of intelligence, he will note their power of concentration. A famous trainer of dogs would gather together a number of these animals from everywhere; sometimes they would be very common dogs, for he found that it was not always dogs of the best breed that showed the most intelligence; sometimes it would be but a yellow cur that would make the best trick dog. After association with their master long enough to become familiar with his voice, it was the practice of this trainer to test their powers of concentration. He would gather them together and holding up some object, would demand the attention of all the dogs to that thing. One by one, the dogs dropped their

¹ Eph. 4:6.

eyes, turned away their heads and sought some other interest, only a few remained alert and waiting, and these were the dogs that the trainer chose to become performers on his stage.”¹

The Law of Mental Concentration

The word “universe” expresses all that there is, known and unknown. The universe as a whole is practically invisible, not one-millionth part is visible to our sense of sight. Mental Concentration is a law of cumulative force, gathering momentum in volume and substance by addition or repetition of thought.

Consciousness is the universal medium of contact between thoughts, forces and substances, which when directed by visualization and concentration, brings the invisible ideal into visible reality.

Through conscious unity with an idea, held steadfastly in the focus of thought, the individual mind sets in motion the mental forces and substances which are moulded, through the matrix of visualization, into form, in keeping with the individual desire.

Mastering an Art Through Concentration

“Michael Angelo was forced to paint the Sistine Chapel in fresco, of which art he

¹ Annie Rix Militz, “Concentration,” pp. 8, 9.

knew nothing. He went down into the Pope's gardens behind the Vatican, and with a shovel, dug out ochres red and yellow, mixed them with glue and water with his own hands, and having after many trials, at last suited himself, climbed his ladders and painted away, week after week, month after month, the sibyls and prophets."¹

None of his successors have surpassed his art in vigor, purity and refinement. Michael drew his figures first in skeleton, then clothed them with flesh, and lastly draped them, a remarkable illustration of the mental trinity in unity of visualization, concentration and demonstration, undoubtedly given added impulse in the general spiritual atmosphere of the Holy See.

Carlyle, referring to the law of concentration, wrote, "The weakest living creature, by concentrating his powers on a single object, can accomplish something. The strongest, by dispersing his over many, may fail to accomplish anything. The drop, by continually falling, bores its passage through the hardest rock. The hasty torrent rushes over it with hideous uproar and leaves no trace behind."

¹ Ralph Waldo Emerson, "The Conduct of Life," p. 73.

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CHAPTER XI

The Principle of Demonstration

"I AM." He doth not say I am their light, their guide, their strength, or tower, but only I AM. He sets as it were his hand to a blank, that his people may write under it what they please that is good for them. As if he should say, Are they weak? I AM strength. Are they poor? I AM riches. Are they in trouble? I AM comfort. Are they sick? I AM health. Are they dying? I AM life. Have they nothing? I AM all things. I AM wisdom and power. I AM justice and mercy. I AM grace and goodness. I AM glory, beauty, holiness, eminency, perfection, all sufficiency, eternity! Jehovah I AM. Whatsoever is amiable in itself or desirable unto them, that I AM. Whatsoever is pure and holy,—whatsoever is great or pleasant,—whatsoever is good or needful to make men happy, that I AM."¹

Bishop Beveridge.

Mental Ideas Form Visible Things

"A house, tree, building or any visible thing may be dissolved by process of decay, by fire

¹ William Adams, "The Elements of Christian Science," p. 27. (A. D. 1850.)

or other elements, and their distinctive forms rendered entirely invisible. Yet not a single particle of these things have been destroyed or annihilated. What has really happened is a dissolution of the unity between the mental atoms composing such forms."¹ They have passed out of our external vision as things, but they still exist in our internal vision (their original Source) as Ideas.

Ideas are mental forms. Things are thoughts expressed into visible shapes. No matter how many forms may be destroyed, the same number still survive as Ideas in the Universal Consciousness. Thus forms may change and disappear, but the Ideas which compose them, survive and persist, having within them, the inherent divine urge for expression.

It is important that this be comprehended, for it is the essence of the demonstration of Mind-Power. Demonstration rests upon the principle that an exact science must be exactly understood. A law cannot be demonstrated unless strictly applied in the ways of law.

"Is a metaphysician a dreamer, who expects things to manifest from the clouds? Not at all. He is a dreamer, to be sure. The inventor is a dreamer.

¹ M. L. Sherman and Wm. F. Lyon, "The Gospel of Nature," p. 16.

Musicians, poets, artists are all dreamers, if by *dreamer* we mean those individuals who have brought from the Unseen the most beautiful and useful things of the seen. The idealist or the metaphysician is one who holds the invisible truths and makes them manifest in concrete forms. Jesus was the Supreme Idealist."¹

Law of Mind Demonstrates Money

To practice the Law of Mind which demonstrates money, live in the Atmosphere of Sublime Consciousness; visualize your ideal or desire; be certain of your divine Integrity; affirm the universal existence of your desire as divine Idea in the Omnipresence; recognize the unity between yourself and the Father as One; at all times and under all circumstances give out lovingly and wisely, the riches of His grace, both invisible and visible; do not falter, do not waver, do not doubt; on the contrary, say to yourself, "I will work it out on this line if it takes all summer, all winter, and all the days of my life."

Whittier says, "In the economy of God, no effort, however small, put forth for the right cause, fails of its effects." This effort, first of all is mental, and must begin with thought.

¹ W. John Murray, "Abundance," p. 11.

The student must drill his thought into affirmative lines until it grows into conviction, for conviction of Truth is the essence of Faith, and the dynamic substance of its power.

The tendency of virgin mental forces before they are brought under control and right direction is negative to Truth, but when transformed by the Truth, they become affirmations of the Truth. They have been brought into "*Obedience to Christ.*" The student can make success sure by directing his mental work from this basis, "I AM before I think. I CAN think what I WILL. I WILL think what I AM."

"All life is from an inner centre outward. As within, so without. As we think, we become. Which means simply this: our prevailing thoughts and emotions are never static, but dynamic. Thoughts are forces—like creates like, and like attracts like. . . . But there is a wonderful law which we must not lose sight of. It is to the effect that when we become sufficiently alive to the inner powers and forces, to the inner springs of life, the material things of life will not only follow in a natural and healthy sequence, but they will also assume their right proportions. They will take their right places."²

¹ 2 Cor. 10:5.

² Ralph W. Trine, "Higher Powers of Mind and Spirit," p. 159.

Faith Perceives Things with Thanks

Absolute faith in demonstration is not based upon our power to create, but our realization of that which was created "in the beginning;" that which is always "in the beginning;" including "*yesterday, today and forever*;"¹ for the word "beginning" means "origin; source." Of the fulness of these powers and possibilities "*have all we received*."²

This word "receive" is the connecting link between scientific prayer and thanksgiving; for if we really believe that we have received (and all that the word implies), we shall be the most thankful people in the world; our hearts will beat with an ecstasy of joy; and it will be impossible to pray without a thrill of praise, and the emotions of the deepest love and gratitude.

Absence of thanksgiving indicates that we do not have full faith that we have received, nor comprehend in its fulness, what we have received. So closely related was thanksgiving with scientific prayer in the heart of Jesus, that one of his mightiest demonstrations, the resurrection of Lazarus, was preceded with these words, "*Father, I thank thee that thou hast*

¹ Heb. 13:8. ² John 1:16.

heard me."¹ The principle of thanksgiving is the very essence of demonstration. One cannot be grateful for good received, without recognition of good in some degree. Recognition of good is recognition of God, for God is Good. The understanding of the omnipresence of Good is the consciousness of *Emmanuel*, or "*God with us.*"² It confers the unction of thanksgiving, so that it becomes the habit of the soul.

"For the sun and the rain, the storm and the calm, we thank Thee.

"For sunshine and darkness, we thank Thee.

"For every experience of Life, we thank Thee.

"For what we are, we thank Thee.

"For what we can give, we thank Thee.

"For the good that we can do, we thank Thee.

"For the Love that we are, for the Life that we know, we thank Thee.

"For all that is, we thank Thee."³

Common Sense Rules for Demonstration

It is only too true that there is a sort of common sense that is altogether "too common," but there is another sort of "common sense" that is not common enough. It expresses the

¹ John 11:41. ² Matt. 1:23.

³ Nona L. Brooks, "Selected Bible Readings," p. 104.

spirit of the Ten Commandments and the Sermon on the Mount. In this spirit, the author offers the following practical rules for demonstration of the sublime unity between Mind and Money.

1. You cannot demonstrate out of the air, folding your hands, sitting down, and waiting, like Micawber, for something to turn up. The whole universe is filled with life and action. Therefore be not alone "*a hearer but a doer.*"¹
2. All mental work for demonstration must be supplemented with every needful human effort. This is an absolute law for every student, until he reaches such mastery in spiritual science that he can walk on the waves, transmute water into wine, or bring the loaves and fishes out of the invisible essence into visibility.
3. "*Agree with thine adversary quickly.*"² If circumstances seem against you, agree with the circumstances, and work along with them, until you can rise above them. Emerson says, "A

¹ James 1:22. ² Matt. 1:25.

good tree that agrees with the soil, will grow in spite of blight or bug, or pruning or neglect, by night and by day, in all weathers and all treatments."¹

4. Do not allow your theoretical knowledge of truth to betray you into departure from practical methods and evidences. Therefore do not go into debt or make contracts out of proportion to your financial ability on the theory that divine Mind will pay the bill. It is the Integral Divine Nature within you that must solve the problem.

5. Knowledge of the higher law may lead you quite properly to make some revolutionary change in your life, your occupation or your affairs, even if you have to "*burn all the bridges behind you.*" But the wise plan under most circumstances, is to start where you are, just as you are, applying the philosophy and law of spiritual economics insofar as possible to every cir-

¹ "The Conduct of Life," p. 61.

cumstance and condition, from day to day. Let the Spirit do the rest.

6. The concentration of purpose and power forms the Steadfast Mind. This is the keynote to demonstration. Do not divide concentration between lesser purposes, but always keep in view the greater, which includes the lesser.

CHAPTER XII

The Peoples' Faith in Good

"The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God."

2 Sam. 23:2, 3.

"Prudence, indeed will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer while ills are sufferable, than to right themselves by abolishing the forms to which they are accustomed."

The Declaration of Independence.

The Whole Peoples' Corporation

The government of the United States is a corporation in which every person legally entitled to vote is (to all intents and purposes) a stockholder. But contrary to any other kind of corporation, the number of shares of stock which may be owned by any stockholder is limited to one. This share of stock is not printed on paper nor issued to the individual

stockholder, but it is registered in his name at the polling place. It contains the inherent legal right of the citizen to declare by his ballot how the business of the government shall be conducted, and how the great material, moral and spiritual powers and resources of the nation shall be expended and directed.

The Stockholders' Power and Wealth

In the operations of this tremendous machinery, the man with one million dollars has one share of stock; the right to cast one vote, and so has "*the widow with one mite,*"¹ and the man with one dollar. In no other corporation in the world is there such an aggregation of power and wealth; and in no other corporation in the world is there co-ordinated, such an equal and perfect division of power, together with such an unequal and imperfect division of wealth among the stockholders. The millionaire, the widow with one mite, and the man with one dollar have faith in The Whole Peoples' Corporation; they have faith in their share of stock, faith in the ballot system, and faith that their vote will be counted as cast; if they did not have such faith, they would not vote at all.

¹ Mark 12:41-44.

The Stockholders' Power Minus Wealth

But why is it, that after the votes are counted in one election after another, The Whole Peoples' Corporation has billions; the millionaire, more millions; the man with thousands, tens of thousands; but constantly growing masses of people (all of whom are stockholders in The Whole Peoples' Corporation), are comparatively propertyless and moneyless? The answer to this question is a very simple one, namely, a very large proportion of stockholders in The Whole Peoples' Corporation pray every day in the year for "*peace on earth and good will to men;*" but on election day (the day of all days, when deeds should bear witness to thoughts and words), they vote against the thing they pray for.

A Faith Divided Against Itself

To desire and pray for a certain thing, and then to use all of the power one has to defeat the thing he prays for is a paradox that needs explanation, (not for the edification of the Hottentots who live in South Africa nor the heathen who dwell in far distant Hindustan),

¹ Luke 2:14.

but for the millions of Christians in our nation who are the ignorant actors in this tragedy. If men get certain results that are the opposite of what they believed they were voting for, it logically follows that they (when they voted) did not anticipate the consequences, nor comprehend the measures or the policies that they voted for.

“If Thine Eye Be Single”

Jesus once said, *“The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.”*¹ It is possible for a man to walk the streets with his eyes open, and yet be as blind as a bat in the daylight. And it is in this condition of mental darkness, that the vast majority of stockholders in The Whole Peoples' Corporation go to the ballot box, and vote away their divine heritage of power and wealth for a mess of pottage, and they do this with their eyes open. They are taught by their spiritual advisers how to pray, and by their political advisers, how to vote. Both parties teach faith in God, but they do not agree upon faith in man. The spirit of the former is expressed in the maxim, *“Thou shalt*

¹ Matt. 6:22.

love thy neighbor as thyself;"¹ that of the latter, in the byword, "*Am I my brother's keeper?*"²

Choose Between Cain and Christ

As a result of the conditions hereinbefore explained, we find that the stockholders in The Whole Peoples' Corporation pray in the spirit, and for the teachings and practices of Christ, and vote in the spirit, and for the teachings and practices of Cain. The remedy must come either through the full and rightful performance of duty by their spiritual advisers; or else the stockholders must take one step higher in the path of spiritual unfoldment, do their own thinking, make their own decisions based upon the Second Commandment, and vote this Brotherhood Principle into all of the affairs of our nation. As this Principle becomes more and more active in the thoughts and deeds of men, the spirit of consecration to God will become supreme in our political parties and institutions, and replace the spirit of concentration upon mammon. The Fatherhood of God will be synonymous with The Brotherhood of Man; the kingdom of Cain

¹ Matt. 22:39. ² Gen. 4:9.

and competition will be succeeded by the kingdom of Christ and co-operation; men will learn "*By love to serve one another;*"¹ and the stockholders in The Whole Peoples' Corporation will come into the actual possession and enjoyment of their God-given heritage.

¹ Gal. 5:13.

CHAPTER XIII

The Law-Abiding Man

“Of law, there can be no less acknowledged than that her seat is in the bosom of God,—her voice the harmony of the world; all things in heaven do her homage—the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort or manner, yet all with uniform consent, admire her as the mother of their peace and joy.”¹ *Richard Hooker.*

Faith in Use of Law

Some men wait for change in law; others know there is One Unchanging Law, search after it and use it, without waiting on anything or anybody. God's immutable Laws, like time and tide, wait on no man.

The Law-Abiding Man is the one who cultivates the understanding of Law, and who has the wisdom, courage, and faith to use it, and rely upon it. All of the great discoveries and inventions have been made by men who

¹ “Laws of Ecclesiastical Polity.”

either had faith in the possibilities of an unknown principle, or used the power of a known principle by applying it to the practical uses of mankind.

This absolute faith in law is a shock to men who do not understand it. "*Much learning hath made thee mad,*" said Festus to Paul. "*Almost thou persuadest me to be a Christian,*"¹ added King Agrippa in this famous trial, alarmed at the trend of his own thoughts.

Higher Law Over-rules the Lower

The Law-Abiding Man does not believe that poverty is a virtue, that it is fate or luck. To him, poverty is a mistake, like an error in mathematics. The Law-Abiding Man is a scientific man, and he reiterates that "*Fools believe in luck, but wise men in cause and effect.*" Emerson substantiates this, saying, "All successful men have agreed in one thing—they were causationists. They believed that things went not by luck, but by law."²

The Law-Abiding Man knows that law in its essence is a principle or rule of intelligent government, and that Divine Law is the Su-

¹ Acts 26:24-28.

² "Conduct of Life," p. 56.

preme Law of the Universe. He does not underrate nor violate man-made law, knowing that it represents man's effort to comprehend and practice the divine enactments.

But in view of the fact that in all departments of life, the higher law over-rides the lower (even in the administration of our courts) so the Law-Abiding Man, in the highest sense of the term, rises above the inferior law where he finds it, and uses the superior—and this always without doing wrong to any man.

Man Keeps Time With God

"The clock, if a perfect time keeper, must move in perfect unison with the movement of the planet; not time, for time does not move. The clock does not measure time, but the movement of the planet in its rotation on its axis as the planet revolves through space."¹

In the same manner, the Law-Abiding Man thinks, moves and has his Being in perfect unison with God. He does not create Ideas, he *reflects* Ideas; he does not create Law, he *expresses* Law, he does not create Life he *represents* Life.

¹ Thos. H. Ellis, "Nature's Invisible Forces," p. 26.

As a trinity in unity of reflection, expression and representation, the spirit of the Law-Abiding Man, is a perfect manifestation of the spirit that resides dormant (or in greater or lesser degree of development) in every man; and which is intended to keep time with God throughout Eternity.

The Outline and the Demonstration

There are students of Truth who believe that it is dangerous and wrongful to visualize any object or achievement. They teach, "You must not outline the demonstration." But the greatest Master of metaphysics the world has ever known outlined a perfect hand in place of a withered one.

"*Stretch forth thy hand,*" he said in a voice of authority, and the perfect hand appeared instantly. There are other examples recorded, including directions to Peter, outlining a coin in a fish's mouth, to be used in payment of taxes.²

Lazarus come forth!"³ he cried at the tomb of his friend of Bethany. "*Maid, arise!*"⁴ said he to the dead child of the ruler of the syna-

² Matt. 12:13. ³ Matt. 17:27. ⁴ John 11:43.

⁴ Luke 8:54.

gogue. Following the system taught by the Master, the Law-Abiding Man outlines the demonstration and demonstrates the outline.

The Automatic Law of Compensation

The Law-Abiding Man has faith in God; in himself; in men; because he knows that every man is a living container of the true man. Furthermore, Spiritual Economics has taught him that to the extent that he imposes any sort of bondage upon his brother, he imposes bondage of some sort or another upon himself.

This is a principle little realized in the past, but now rapidly gaining in understanding and acceptance by large numbers of people. This principle in ancient times was expressed in the maxim, "*With what measure ye mete, it shall be measured to you again.*"¹ In modern times, it is often referred to as "The Law of Compensation."

The Spiritual Economics of Christ is the platform of a spiritual democracy, whose tide is coming in and which stirs the world with the slogan, "*Let him that would be greatest among you be the servant of all.*"²

¹ Matt. 7:2. ² Matt. 23:11. Mark 9:35.

Recognizing that the working ideal in the Commonwealth of Christ, is the obligation to labor, unfettered by mental despotism, or physical bondage to any man or group of men, the Law-Abiding Man finds expression of the finest and highest qualities in himself, by always endeavoring to serve without attempting to govern; and he finds joy in practising this rule in every station and in every circumstance of his daily life.

Mind Makes Hell or Heaven

“The mind in its own place, and in itself,
Can make a heaven of hell, a hell of heaven.”

Milton.

There are too many men in our world today, who insist upon the observance of law by others, but who break the law whenever it suits their purposes. This applies to both the so-called human law and the divine. It is perfectly plain to the “man in the street,” that the great majority of the lawmakers themselves, either acquiesce or assist in the establishment and perpetuation of legalized iniquities, that circumscribe and retard the expression of the divine nature in man.

This condition will continue until men learn that the remedy cannot come from the men

“higher up;” from lawmakers who sit in Councils and Legislatures, who are mere automatons or pawns upon the political chess-board; but on the contrary, the true and only remedy (though manifested in political ways and means) must come from the One Great Law Giver, who dwells, an active, though unrecognized Presence, in the spirit of every man, and who declares, “*I AM the Lord thy God.*”³

The lawmakers in Councils are what they are, because the “man in the street” is what he is. The fact that multitudes of men are determined to have heaven on earth if they have to raise hell to get it, is sufficient proof of Milton’s poetical paradox.

The Law-Abiding Man believes in heaven on earth, but he knows that this must be a brotherhood achievement; that it must be accomplished through the brotherhood spirit, and in the brotherhood way.

Theory and Practice in Truth

The spiritual economics of Christ may be misapplied or misused, but never successfully, for any purpose contrary to the spirit of their

³ Exodus 20:2.

Integral Divine Nature. Therefore it is a mistake for any student to attempt to use the economics of Christ for wrongful purposes or out of inferior motives; and this is the explanation for many failures in demonstration.

*"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Thou shalt love thy neighbor as thyself."*¹ This is the Law of Love. It requires of the student, the consecration of his life, and the expression of his powers in both the invisible and visible realms, so that he will practice the presence of God in thought, word and deed.

*"For we can do nothing against the truth, but for the truth."*² This is a very exact and far-reaching law, as yet insufficiently comprehended. There are thousands of students who pray for the kingdom of heaven on earth, three hundred and sixty-five days in the year, but who vote against this divine programme on election day, misusing their divine powers, and thereby dishonoring the first and second commandments.

The Law-Abiding Man consecrates all of his powers to the Fatherhood of God and the Brotherhood of Man every day in the year; he

¹ Mark 12:30, 31. ² 2 Cor. 13:8.

recognizes election day, as one of those occasions for holiness, wherein a true disciple is not alone a hearer, but a doer of the word; wherein political measures embodying the spirit of Christ's teachings are as sacred to him as the Ten Commandments or the Sermon on the Mount; hence it follows as a principle of both religion and patriotism, that he votes in the same spirit and for the same principles that animate his daily devotion and his prayers.

For All Men All Time

The Law-Abiding Man knows that law is an invisible quantity or thing, and that you cannot see, hear, taste, smell or feel any kind of law, whether it be the law of nature, of God, or of man. But while law in the abstract is invisible, it can always be proven concretely in visible effects, and this is just as true of the laws of God, as it is true of the laws of nature or of man.

*"These signs shall follow them that believe,"*¹ and *"He that believeth on me, the works that I do shall he do also."*² These declarations are capable of only one intelligent and reasonable interpretation. The law which

¹ Mark 16:17. ² John 14:12.

the Master applied was eternal, and capable of universal application by all men, for all time.

Being Instead of Becoming

Some men think and act from the standpoint of "Becoming," the Law-Abiding Man from the standpoint of "Being." The man who believes that the appearances or visible evidences of wealth constitute riches, says, "I intend to get rich;" but the Law-Abiding Man, conscious of his at-one-ment with the Source of Wealth, says, "I am rich."

The man who is ignorant of the higher law, who swims with the current of the popular superstitions about luck and fate; and who also speaks from the standpoint of "becoming;" of "getting on his feet" sometime, is the man who so often says "circumstances were against me;" but the man who speaks and acts from the standpoint of "Being," who is ever conscious of his Divine Power, meets every circumstance with supreme confidence and the certainty of success. He is the Master of circumstances. Like Monte Cristo, he exclaims, "*The World is mine!*"