

MAN AND HIS POWERS

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FIRST THINGS FIRST

Spiritual forces when manifested in man exhibit a sequence, a succession of steps.—FRIEDRICH FROEBEL.

My way is to begin with the beginning.—LORD BYRON.

ONE of the marvels of present-day life is the many-sided manifestation of the uses to which we have put the great natural power that we call electricity. During all historic time and until quite recently electricity was unknown save for its natural manifestations. Revealed in its elemental form as lightning it was intensively destructive, annihilating man, beast and human habitation. It was feared by uncivilized man as a god of wrath and vengeance. Civilized man regarded it as elemental danger such as fire, storm and earthquake. But the human mind, engaged in studying its manifestations, eventually found a way to attract electricity and use it. Now it is like a slave ready to do our bidding at the pressing of a button. It produces for us heat, light and power, and its possibilities are only beginning to be realized.

The nature of electricity is as yet unfathomed. We know what we can do with it but we do not know what it is. Thomas Edison, whose very name has become identified with it, says he does not know; nor does Tesla. All of those who have aided in bending it to their uses confess ignorance of what it really is. We have taken it out of the realm of the unseen to aid us in providing for our needs, and new uses for it are constantly being discovered. It is all about us in the condition known as static. We convert it into the condition known as dynamic. If we try to imagine where we would be without it we can do so only by picturing existence as it was before its uses were discovered. Our vision of the future invariably includes it in the imagination of what is yet to be.

Mind is a power as mysterious in its nature as electricity was a century or two ago. Its manifestations are even more wonderful than those of static electricity. There are many among us who believe that we are entering upon a period of discovery as to the use of this power which will be quite as startling in its effects as have been those of electricity.

When we go out into the open on a still, dark night and look at the heavens above us we are overcome with awe at the manifestation of so much life, power and energy. We behold vast fields

of worlds scintillating with light and moving in an immense universal swing of order, harmony and system. Science has revealed to us that this world of ours is but an auxiliary planet to our sun, itself but a little star of the sixty-fifth magnitude; that with relation to the entire universe we are as a grain of sand on the shore of a limitless continent. To comprehend the distances involved between these various points of light, packed together in what seems such close proximity, is impossible. We may grasp, to a certain extent in human terms, distances as between ourselves and some given point in the universe, but if we attempt to compass them relatively we fail, for it is a task which staggers the intellect.

The sight of this nocturnal spectacle raises in every thoughtful mind the eternal questions of time, space, motion and being, in a word, the origin of all things and, naturally, how we are related to it. Countless millions have given up trying to answer this riddle, while other millions have persisted in asking and endeavoring to solve it. A practical business man to whom I once put the question said, "Well, it's all there for us to look at, and we're here, I suppose, to look at it," which seemed to me a very sensible, although somewhat limited, reply. We are here to look at it and to draw our deductions from it. One of our

most treasured sonnets is that of Blanco White on "Night."

Mysterious Night! When our first parent knew
Thee from report divine and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of white and blue?
Yet, 'neath a curtain of translucent dew,
Bathed in the great sun's setting flame
Hesperus, and all the host of heaven came—
And lo, Creation widened on man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun! Or who could find,
Whilst fly and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind?
Why should we, then, shun death with anxious strife—
If *light* conceals so much, wherefore not Life?

The only rational conclusion to which we can come in viewing all natural phenomena is that a universal intelligence subsists throughout nature in every one of its manifestations for, overpowering as the visible universe is to the reflective mind, the invisible universe is even more overwhelming. Revelations of the telescope are paralleled by those of the microscope. In the days of men now living physicists have informed us that there are ninety-two different elements in all natural bodies. These have by modern science been reduced to one, the physical atom, from which everything that is physical is aggregated.

The atom, subjected to further analysis, reveals itself to be divided into one proton and one or more electrons. The electrons move about the proton as planets revolve about their sun, but with an incredible velocity. The electron is a negative charge of electricity, the protons being positive charges. Beyond these we can only suppose the existence of force or energy in its pure form. Metaphysicians declare that this force is thought, and that as it exists throughout creation it is the manifestation of Universal Mind, matter being thought at its lowest density of vibration. Therefore a scientist like Flammarion may say, "There is mind in everything, not only in human and animal life, but in plants, in minerals, in space."

Thus, if man looks with awe upon either the stellar universe or the microscopic atom, each may look back at man and, carrying out the imagery, say to him: "We are wonderful, but not so wonderful as you, for you have conscious intelligence, reason and intellect and shall eventually master our secrets and bend us to your uses."

We are familiar with the terms "matter" and "spirit," but we do not always think them out in order to get at their true meaning. Our thought of matter is that of inertia or deadness; of spirit that which is life or livingness. "The flesh profiteth nothing; it is the spirit that maketh alive,"

said the great Nazarene. We speak of a spirited horse or a high-spirited person, meaning a form of being very much alive. Thus in its physical application the word spirit pertains to intense livingness. We make a mistake in thinking of matter as dead since, as it is made up of atoms, and these are centers of force and life, the densest matter of which we can think—a bar of steel, for instance—is alive in its chemical ingredients, its actual composition.

Flammarion's observation that "mind gleams through its every atom" is a scientific truth, since there is a molecular affinity between atoms, an attraction and repulsion which can be accepted only as an intelligent choice of associates. Thus the word "affinity" means a power of attraction which draws together two particles or bodies having mutual sympathy, or we might say affection. Molecular attraction is a will-choice in matter at its ultimate source. Where there is choice or selection there is initiative, and these are both qualities of mind.

As we view life we see that there are degrees of livingness. Inert matter may seem to us to be dead, but it is made up of living particles, aggregated into density of form. The livingness of the mineral is not as great as that of the vegetable, nor is that of the vegetable so great as that of the

animal. When we come to man we find that, while the livingness of the animal may be physically quite as great as that of man, yet man possesses a fuller quality of life because of his nervous organization and intelligence. As we go up the scale therefore, we find that intelligence is the real measure of livingness. The intellectual man has a larger and more comprehensive life than the uncivilized man. The higher the intelligence the greater is the command of life. Thus this livingness is represented in terms of life by intelligence, or thought.

We cannot conceive of matter without attributing to it form or shape. It must occupy space, and to the extent that it does this it is form. We have to think then, that the characteristic quality of spirit is thought, and the characteristic quality of matter is form. Form requires space, but thought is independent of it. Life in the form of the atom exists throughout all space. The ether is composed of particles of the finest kind—atoms—and there is, therefore, no place where life is not found.

The light that comes from stars is pushed on to us by waves of atomic ether, an indication to us that the degree of livingness is not expressed by form. If we are to conceive the meaning of thought then, as independent of form, we must

see that it may be present in its totality anywhere. And if we conceive of pure thought, the thought of the Universal Mind, we must see that it exists independent of time or space and is found, in its totality, anywhere and everywhere. If thought exists without the element of space, it exists without the element of time. It is universal, filling everything that we call space, and having a continuous existence.

Universal Intelligence is omnipresent and pervades all things. It is marked by a gradual descent in the scale from man to the densest mineral. As the highest intelligence resides in the highest grade of life, we must take it that the supreme principle of life must be the ultimate principle of intelligence. That there is law, with harmony and order, throughout the whole scheme of creation, implies a cosmic intelligence which perpetually adjusts all parts of the cosmic system, and a life principle which flows throughout the universal order. This intelligence must be inherent in the life principle.

As we study the evolutionary theory of life we find that there is a steady progression from lower to higher forms of intelligence, ultimating in man. In the lower orders of life nature, as we call a certain form of this Universal Intelligence, is lavish in its production. In the higher orders the

production is less profuse. More and more responsibility for survival is thrown upon the higher developments. In proportion as intelligence advances, the individual exercises a continuously increasing power over the conditions that control his survival. The fact which differentiates the individual intelligence from Universal Intelligence is the presence of individual volition. The individual will, the power of initiative and selection, residing in the individual, fits him for individual life and enables him to provide for himself and to think in terms of his own being.

Now the intelligence which thus manifests in man is the highest point of natural creation, or of material production. This is the apex and summit of physical life and it ends where a new principle has been evolved, that of individual intelligence, volitional existence. Further evolution must lie within the individual's intelligence, and what man is yet to be must be worked out from his own center. He finds himself at a point where he has the power of thought for creative purposes and it can be assumed that only by conscious participation in the law of evolution can he go forward to the realization of his ultimate possibilities.

Every individual intelligence is, therefore, committed to the law of growth, expansion and ad-

vancement, and the instrument through which this growth is to be effected is thought. His growth proceeds in just the measure to which he realizes the operation of universal principles. To work with nature we must obey nature. To work with law we must obey law. All that man knows has come from a recognition of these truths. In electricity we can advance to mastery in proportion to the degree that we work with it. To work against it is to invite injury or destruction. As we recognize our own individual powers and prerogatives we grow by successive stages.

The highest stage appears in the recognition of our spiritual nature, of our oneness with universal life, intelligence and energy. We cease to think of ourselves alone as separate entities, our individuality ending where another begins, and come to see that the consciousness by which we recognize ourselves as individuals is a universal consciousness, shared by all men. We cease to see ourselves as mere physical beings and begin to realize that we are a part of the Supreme Being, each individual form existing for an individual purpose in the mind of the Being that is responsible for our existence. In other words, we recognize ourselves as individualizations of pure spirit which is pure intelligence. When this knowledge comes to us we may be able to see that

through this advanced intelligence we are able to control modes of spirit that have not yet reached this degree of intelligence. These lower modes of spirit are "under the law" of their own being because they do not know the law, and they may, therefore, be controlled by those who do know it.

Nothing gives us a greater idea of the power of mind, or thought, than the conception that the power which has brought us to where we are is a power that has constantly responded to our will. If we suppose that Ultimate Spirit is some form of primordial substance that is at the root of all created things, we may see that it has responded to every demand for progress between the created form and its environment. If we see a universal intelligence existing in all things we see also a responsiveness down deep in the nature of things ready to be called into action when appealed to.

We can therefore see spirit as the origin of all things in a universal substance not yet distributed into form. The distribution into form implies a deep essential unity which acts as the supporting or living element of every variety of form. It cannot be restrained to any particular part of space but must occupy all space. When, therefore, we desire to penetrate into the being of the individual we must go back to the essential principle of unity in the universal being. The In-

finite must be unity because it would not be infinite if it were not whole. It cannot be divided. Its wholeness must be everywhere. There cannot be a part here and a part there. Otherwise it would not be unity and it would not be whole. Wherever it is at all it exists in its totality, and we can therefore understand that wherever we may fix our thought on unity or infinity we can implant it upon all infinity. From this unity all the phenomena of being flow, whether on the physical or the mental plane. Our difficulty lies in our tendency to confine intelligence to the individual or to some form in space. Once we recognize intelligence without form in the infinite we are enabled to see whereby we may correspond to it and coöperate with it.

Passing from the abstract to the concrete, we see in the discovery of the subjective mind and the nature of its operation an importance which will become clearer to us when we make the further discovery that universal intelligence corresponds exactly with our findings concerning the subconscious, and that its function is to act under suggestion. Evolution has been effected entirely through suggestive methods, the intelligence passing from the lower to the higher form according to the activity of the desire and the will.

Throughout the entire realm of nature we see

the power of suggestion at work. The life principle manifests in habitual expressions, determined by developed powers of suggestibility. The suggestive mind is the builder of the body and performs its duties automatically. Beneath our conscious minds there is going on an immense amount of unconscious activity. The beating of the heart, the work of the stomach, the lungs, the liver, the kidneys and the other organs goes on ceaselessly without our say-so or our conscious thought. New processes are at work rebuilding the body as old material is thrown out with the waste. We really have nothing to do with this incessant activity except to stoke our furnaces and keep our vents free and clear.

We sleep and all these activities go on, freed from the hampering supervision of the conscious mind, and poisons are eliminated by the subconscious while the objective mind is bathed in sleep. Thus strength is renewed and body building is carried on quietly and in order. Whether on the scale of the individual or the infinite the operation is the same. Suggestion starts the machinery, controls, directs and conducts it with amazing system and regularity. The subjective mind of the individual is the same mind as the subjective mind of the universe. Its laws are the same and its operations are the same.

What is the conclusion, therefore? It is that our subjective mind, being our personal share of the subjective mind of the universe, we have but to realize this fact to know that wherever thought exists we can impress it with our own thought. But this can be effected only through an understanding of principles which, universal in their operation, may find expression through the individual by individual suggestibility.

A knowledge of principles is the most desirable form of knowledge that we, as individuals, may attain. In treating of the subject of principles it is necessary to explain the difference between the absolute and the relative. The absolute is the realm of original causation, the home of first causes. The relative is the realm of secondary causation. Secondary causation may be and is itself a source of other causes, and it is these that we humanly see. What we see is either a secondary cause or an effect of a secondary cause. This is the region of the relative because all these causes and effects are relative to other causes and effects. In the absolute there is nothing relative and therefore all cause is original, proceeding from original principles. The thinker learns to look to first principles as the source of first causes and therefore to think in the absolute and not in

the relative. The relative is the region of conditions and secondary causes are circumscribed by their environment. First causes are unconditioned and uncircumscribed.

When, therefore, problems present themselves to the mind, the thinker who is conscious of first principles will not look into the relative for the source of causes, but to the absolute whence first causes proceed. He will think in terms of principles and not in terms of effects. This form of thinking requires a knowledge of the interaction between our two mental worlds.

Through a realization of the relation of the individual subjective mind to the universal subjective mind the thinker will seek to produce the effects he desires by entering into the realm of first causes through contact with Universal Mind.

Under the law of suggestion the creation of conditions is in the hands of the individual who is aware of the power of mind to act under suggestion. In suggesting to his own subjective mind the conditions he wishes to produce, he is acting on the scale of the individual in the realm of secondary causes. But by supplementing his own subjective mind with the subjective mind of the universe his suggestions are operating in the realm of first causes. The knowledge of this truth

is the secret of creative power. It is the greatest revelation of mind power that has so far been made.

Let us go into it a little further. Scientists declare that the worlds were created through vortex rings formed from an infinitely fine primordial substance. If such a ring be formed and set rotating, moving in pure ether and subject to no friction, it will be indestructible and its motion perpetual. If two such rings approach each other, under the law of attraction they coalesce and this process is continued until matter as a whole is formed. This theory leads to the conclusion that all forms of nature have their origin in the minute nucleus of a vortex-ring.

Biologists account for the formation of the living organism on the basis of the nucleus. This nucleus forms the foundation of the formation of all the physical organs found in the body of man. Thus it is also throughout the whole range of the animal and vegetable kingdoms. It is the nucleus that is the starting-point of all that comes into manifestation through form. By means of an essential energy it attracts to itself all that it requires for differentiation into parts of an organic whole and for a perfect completion of the whole. It is not the business of science to ask what lies behind the formation of the nucleus, but nature

must have a beginning back of this formation. Many scientists have concluded that this baffling, hidden force is the power of Mind, or Will.

We may take it for granted, then, that it is the action of mind which establishes the nucleus. This being the assumed method of the operation of Universal Mind, it is the true model for the procedure of the individual mind in seeking creative expression. Is not this our method for creative purposes in the ordinary processes of utilizing creative ideas? We form in mind the image of the thing we desire and we proceed with the imagination to complete the image with the body it requires.

The architect who conceives the thought of a monumental edifice, the artist who visions a painting, the poet who composes a sonnet, the inventor who thinks out a device—all these work from the point of the image, and this is the vortex-ring of creation, the nucleus of the form that is to be brought into being. It exercises an attractive force, drawing to itself whatever is needed for its fulfilment in perfect form. The action of mind creates that nucleus, the nucleus attracts the elements that bring it into form, and the conditions for its perfect manifestation inevitably follow, through the power of the will over circumstances.

Our thoughts create corresponding external

conditions as we establish the nucleus about which they may gather and to which they attach themselves. This thought-out nucleus is the spiritual prototype of the thing that we desire to bring into manifestation. The constant picturing of that prototype and the use of the will to bring it into expression is the true method of creation, true alike of the individual and of the Universal Mind.

There is but one force or power. It may be used for evil purposes as well as for good, the difference being due to the direction in which this force is made to flow. We know that the laws of nature are immutable. The same immutability exists on the invisible side as on the visible. If there is any variability it is not in the law but in the will. Consequently if we understand our powers aright we must believe in the immutable operation of law and trust it to do our bidding through the suggestive processes described. Any weak hesitation or wavering skepticism destroys the effectiveness of the thought, through the introduction of opposing or neutralizing forces. Believing in the power of mind we must put our faith in it, work accordingly and know that in the manner outlined the conditions we desire may be brought to pass.

In including the universal subjective mind with our own subconscious we have a powerful

reinforcement in the development of the spiritual prototype. We must not think of this ocean of mind as something separate or apart from us, but as something in which we have a personal share, and a true apprehension of it may be had through a feeling of its consciousness within our own. It is the same mind as our own. It is our part to consciously bring it into coöperation with our own mind. All of the truth of mental influence is included in this truth of the unity of mind. The radio has given to us an illustration of the universal response to coöperation in the transmission of sound. Telepathy and thought transference indicate the possibility of a similar coöperation in the transmission of thought. Students of the mind and of mental phenomena are aware of manifestations of thought over distances and in strange forms. The apparition of the individual has often been seen at some distant place during the course of a powerful emotion felt by him, and his strong desire to convey it to a friend or relative. Psychic phenomena is a subject of wide research. There is an undoubted possibility of thought transference.

Who is to say that what has been done for the ear by the radio may not soon be accomplished for the mind in the transmission of thought vibrations? We must regard mind as an unknown dynamo the phenomena of which we do not un-

derstand but of which we get occasional glimpses, as the savage received his intimations of electricity in storms of thunder and lightning. There is no doubt of the "sensing" of another's thought by the observant person. Not alone by its manifestations in the expression of emotion is this true, but in the frequent conveyance of thought, unexpressed in words, between people of sympathetic understanding. We have discovered that there are mental vibrations just as there are those of sound, and it is not unnatural to suppose that above the Marconi waves there may be etheric waves of finer material in which thought vibrates.

The possibilities of the creative powers of the mind are well understood and it is these that the student must grasp if he is to conquer through mind power and mind control. The health of the body depends upon the confidence of control of the subjective mind by the individual. Similarly success and prosperity may be effected through subjective processes and confidence in the power of their operation. Emerson's advice to "hitch your wagon to a star" is a fine figure of speech and has been the inspiration of many who realize that an ideal to which one clings will surely manifest. But, as a matter of fact, we can hitch our mind to the mind of the universe and work in

accord with it. Let us understand that scientific thinking enables us to do this.

Working always through principle, seeking it behind the effect of a condition, and going back to it to find the original causation, we become familiar with the search for principles, and think in terms of the universal. Whether consciously or not, the men who have made the most extraordinary successes have been those who had universal vision and who were able to see, in all they did, the universal application. In proportion to the degree that we act in the universal we become great. The simplest person, thinking in universal terms, sees the truth of things and is never deceived by secondary causes or conditions.

We should deal only with first causes. Hence advanced teachers of any art seek to give the pupil the principles of that art. All science is a study of principles. Science works on effects and conditions to get back to first causes. The trained thinker does the same thing. Plant the image in the subconscious mind, nourish the seed, or nucleus, with frequent affirmations of the actual existence of the fact in the realm of principle, and wait with patience for its manifestation, for it will manifest as surely as the shoot, the stalk and the full corn in the ear manifest from the grain of corn placed in the earth. The whole proc-

ess is one grand movement of universal creation, and the business of the creative individual is to learn the law in every case and work with it in its primal harmony and order.

II

IDEAS ARE OUR RULERS

There is something greater than armies, and that is an idea when its time is come.—VICTOR HUGO.

THE memory of man is a store-house of mental images; impressions which have been made upon his consciousness from the beginning of time. Each is the type of some idea, for a mental image is a concept of the mind. Great images are the reflection of great ideas, and these write themselves indelibly across the pages of time and history.

Each human being stands in society as a personification of his dominant thought-form, for whatever idea his consciousness embraces becomes the acme of his thinking, and he bodies it forth so that all men recognize it. Cæsar and Napoleon stand forth prominently as typifying mental images of conquest. Lao-tse, that profound Chinese mystic and founder of Taoism, and Swedenborg, the Swedish philosopher and seer, are both outstanding figures of spiritual discernment. While the luminous personality of the Nazarene

represents the universal idea of the Christ, and typifies the Spirit of God incarnate in man.

As individual men are personified ideas so, also, certain cities represent the composite consciousness of their founders. Rome, originally founded on the idea of law and order, is even to-day designated as the Eternal City. Athens, with its titular deity Athena, goddess of wisdom, springing spontaneously from the head of Zeus, supremest of gods, is a mother-city of ideas. Great mental concepts have emanated from her, both in ancient and in modern times.

The genius of authors and playwrights lies in a power to so endow their characters with distinct states of consciousness that they may endure as concrete expressions of various individual modes of thought. Shakespeare's Othello is a perpetual symbol of jealousy; Macbeth stands for ambition, Caliban for sensuality, Prospero for self-dominion.

Throughout the history of philosophical thought there has run the teaching that there is an idea corresponding to every material thing. Remembering that the first step to knowledge is the correct definition of general terms one asks, "What is an idea?" And he is correctly answered, "An idea is an image in mind." The idea is the archetype; the image conveyed to our senses, its

material counterpart. The word "idea" comes from the Greek, *to see*. If we clearly see an object it *is*, for we cannot see a nonentity. For instance, we see a man because the idea of man is in mind.

It is the firm conviction of the best philosophers of the ages that indiscriminate thinking is the cause of the world's misery. To-day, as never before, it is known that the world in general is unsuccessful in solving its troublesome problems because its methods are unscientific. If we are to know the cause and find the solution of our problems, the idea behind every situation must be discovered. This method has not been used by mankind in the treatment of physical, mental and environmental inharmonies.

The cause of any untrue or discordant condition is the misconception in mind, or the failure to perceive the true and correct idea. The scientific premise of both ancient and modern philosophical teachers is that the only truly existing things are ideas, and that they have been created by the Parent Mind of the universe. An idea is a norm, a living, immortal entity, the perfect thought of the Creator. We come to know, sooner or later, that ideas in themselves are power. It was the discovery of this principle that made Disraeli, an unrecognized Jew, the Prime Minister of Great Britain. It is recorded that he once said that his

power and authority originated in his distinct, positive ideas.

The man who would come into possession of himself must think in clear-cut, definite terms. In this way he becomes a center around which conditions revolve. Personalities are transformed, matter is molded and circumstances are changed by mentally holding steadfastly to the ideas one desires to personify. Investigation proves that the ruling force which dominates all other forces is the power of ideas. Mind has always been and will always be the ruler of man and the organizing agency of his life.

Ideas change and create situations in the world. It is becoming generally known that health, supply and environment improve in accordance with men's thinking. It follows that the chief work of man is to direct his thought aright, and when he learns how to handle ideas with the dexterity with which he manipulates material things, he will have attained a place where he is indeed ruler. The human race at large is mistaken in believing that money and other material things have power to control men. False belief alone is their enslaving, limiting element.

Some eighty years ago a European philosopher separated men into two classes, distinct, yet re-

ciprocally related: masters of ideas, and those governed by ideas. The ego, as a free spirit, indiscriminately selects the ideas he allows to enter his mental domain. To the metaphysician the universe is a sea of ideas, and man lives, moves and has his being in this realm, just as the fish lives in water, the element suited to its needs. Lying within the grasp of our own intelligence is the world of perfect ideas. Spiritual seers declare that these perfect ideas are the eternal thoughts of the Infinite Mind; that they are thought-forms in the consciousness of God, and are visible to man only as he fixes his attention and pitches his thinking above sensuous and material appearances.

The preliminary step in scientific thinking is perception, gaining a clear idea. Demonstration lies in getting distinctly the definite idea about the thing you desire to be, to do or to have. First we perceive something, then the idea dwelt upon in consciousness enlarges into an understanding, which later culminates in realization, or the making of it into a concrete and visible reality. The student must go through this clear and concise process before he can arrive at a sane, rational understanding of life and truth. An individual stands in the world as so much consciousness per-

sonified. He has a healthy consciousness or a diseased one; a harmonious or a disturbed one; a succeeding or a failing one.

Idea by idea consciousness must be built, changed or regenerated. In changing conditions we must work with ideas, not material appearances. The idea of anything is the thing itself, containing substance and life, which bodies forth in form. Ideas are made flesh. We clothe and breathe life into our mental images through our thoughts. Most of us neglect and leave naked our cherished dreams in the realm of formless being, because we have not applied the metaphysician's trinity disclosed in the foregoing paragraph, to wit: perception, understanding and demonstration.

The nature of life is self-expression, and we observe man expressing himself every moment of time, either constructively or destructively. It is bewildering to think of the sum total of the race thought, for we see how much more positive man has been in his destructive processes than in his constructive. Notice the exactitude of definite thought of a patient who recently came to me. During the consultation the woman stated that each year a dreadful malady visited her. It recurred at the same time each successive year. It had first attacked her in the month of August. Later she noted that, for the past few years, it

had made its expected visit regularly at noon on the first day of the month. Would that we could find men and women so definite about their health and happiness as this deluded person was about misfortune!

We must regulate our faiths as definitely as we do our fears. Unscientific thinking is constantly defeating and destroying multitudes! One can neutralize even a good perception into nothingness by following destructive thought processes. Fear, condemnation and inharmony are disintegrating thoughts which actually destroy the perception of a true idea which one may cherish as an ideal. Steadily must we strive to overcome these misconceptions and false beliefs which create cross-currents in our thought-world. Unprofitable thinking must give way to the rulership of ideas.

Man's principal work is to obtain correct perceptions, i. e., clear ideas. In discussing this subject with an expert in criminal law, I became aware for the first time of the stupendous problem of dealing with criminal mentality because of its blunted perception. My informant said: "A criminal comes before us, and our treatment of him is necessarily different from that accorded to a normal being, because his mind is below normal and his mental perception is dull and warped. Seeing life through such a lens, crime follows.

He is incapable, inferior, inefficient; he steals, destroys and murders all because his perception is confused and blunted."

The entire trend of my work is to change the mass mind perception and thought processes to that lofty standard held by the Master. Potentially, Christianity is the science of perceiving the truly existing things—ideas. Any failure on man's part to see these eternal images is to miscreate and produce discord and disaster. Jesus clearly perceived the world of harmonious ideas, which he termed the Kingdom of Heaven, and he urged men to enter therein. In point of truth, man is established as the composite idea of God in His eternal consciousness.

From the metaphysical standpoint the scriptures reveal great scientific truths. Foremost among them is the principle that man is created in the image (idea) and likeness of the Divine Being. How marvelous this revelation of the truth, that man is God's idea! Jesus taught that God is spirit, and spirit is but another name for mind. In Universal Mind there has always been the perfect image or idea, man. This is a revolutionizing thought to those who have believed man a material and mortal creature. A material being is a mortal illusion, and is far from expressing God's idea. To hold that man is both spiritual

and material is untrue and paradoxical. Archdeacon Wilberforce has written that "It alters the whole outlook on life to know that you, personally, are an idea in the mind of God."

Man is forever translating his thoughts into things. His visible world is his demonstration of his conceptions. The possessions of an individual, his body, his work, his home, are all translations of his beliefs. A modern and paraphrased version of an ancient precept is, "as a man thinks (subconsciously), so is he." Understanding the process of creation, we know that thoughts are things, for everywhere about us are evidences of thoughts expressed. Things are but thoughts, called by other names. Material conditions are never causes in themselves, nor do they ever have existence apart from the ideas they represent. The secret of metaphysics is to know that you possess everything of which you have the idea, and that to lose or to hold, is to destroy or to establish in consciousness the underlying idea.

The Creator has bequeathed to man a great inheritance, which is his realm of ideas. The Nazarene clearly saw in mind "his Father's house," of many mansions, or substantial states of mind. We recognize these as ideas of substance and opulence, and appropriate them in building har-

monious circumstances, ideal homes and perfect bodies. To create a substantial world, man raises his consciousness above the surface of material and sense beliefs, and thinks from patterns "given upon the mount." He thus learns to think God's thoughts after Him. Negative conditions exist only because man does not clearly discern the perfect ideas which are ever in mind awaiting his acceptance.

Most of us are as unconscious of this realm of being as was the man who failed to claim and dispense his own legacy. The daily papers recently gave an account of a man who had spent more than a quarter of a century in an insane asylum. During the years of his imprisonment there was left to him a fortune not less than a million dollars. He was never conscious of his estate and died believing that he was as poor as when he was committed to the institution. No more intelligent are they who believe in lack and who fail to claim and dispense their mental legacy.

Recognition of the power and practicality of ideas gives man mastery of his conditions. When free from the dominion of all wrong thinking, he steps out of enslavement. He is reinstated in his original and true world when he returns to his Father (Divine Mind), and his kingdom (infinite

ideas). As he transcends material beliefs, he sees the ideas fundamental in being, thought forms in Universal Mind. With the discovery that all is mind and eternal ideas, we understand the truth that "the earth is the Lord's, and the fullness thereof," and we lose sight of the untrue basis of the supposed substantiality of matter.

The true concept of substance reveals that "all things were made by Him (in mind), and without Him was not anything made that was made." Comprehending this we exercise dominion, and control external conditions by converting ideas into material forms, and dissolve material conditions by thoughts. The Master saw men laying up corrupted treasures on earth where moth and rust destroyed, and where thieves stole them; so he encouraged his followers to store them in Heaven (right ideas in mind), where they would be safe, and where they would always be in readiness for use. Permanent accomplishment is brought about through the right idea, and he who possesses the accurate image is the one of whom it was said: "To him that hath shall be given."

The idea of abundant supply awaits our cultivation; the manifestation comes to those who think scientifically, for they see the finished fact—substance. At least one man has claimed that he remembered—regained his estate: "Father,

I thank thee that thou hast glorified me with the glory *that I had with thee before the creation of the world.*”

Ideas never decay nor wear out, but it is observed that their impressions grow faint unless they are positively established in mind through correct thinking. This thought suggests the illustration of printing. How like ideas is the type which has been set for publishing a book! At first its impression is clear and easily read. After several editions the type wears down and the printing becomes dim. Even the boldest and strongest type wears out and is difficult to read unless reset. Sometimes the metal has been so completely worn that it is almost impossible to read its imprint. It is the same with ideas! Again and again must the consciousness be refreshed with the recalling of cardinal ideas!

Coming into this world a soul might be clothed in a body of health and housed in prosperity. After years of living on inherited substance, perhaps taking for granted a continuous supply, a catastrophe occurs—a physical breakdown or financial ruin. This could have been averted by a renewed consciousness and by repeated exercise of ideas of health and substance. In England, several years ago, a lady of nobility said to me, pointing out a certain district which contained

a beautiful estate, "Once all this was mine, and now I am practically without home and funds. How can I regain my original welfare?" Then I cast for her the die which became the type (the idea of prosperity) for the lady's present happiness, for when I saw this same person during a later sojourn abroad, the efficacy of scientific thinking had proved itself.

Since nothing comes about accidentally, but everything is the result of this unerring process of thought—perception and understanding inevitably culminating in demonstration—we must first right ourselves with the world of ideas. Who is not familiar with the thought of "seek ye first the Kingdom of Heaven and its righteousness, and all other things shall be added unto you"? The metaphysician's approach to the kingdom is through mind, and his understanding of this quotation is scientific prayer. To pray definitely, we ask the all-knowing Mind to reveal to us the ideas necessary for our good, for God gives only ideas. We do not pray for an objective something, but for the subjective, the causative power, the mental image. The God-idea of anything is the thing itself, and the moment man perceives that things are all ideas in infinite Consciousness, all things are available to him through his receptive thought.

Following the pure reason of spiritual perception, one maintains the true premise that, since mind (spirit) is everywhere present, God, with His perfect ideas, is the only reality. The ideas, or images of the Creator are intelligence, life, love and substance. Man, expressing his true nature, manifests only divine attributes or ideas, and is the complete representation of Divine Mind. We can comprehend him as an individualized aggregation of ideas, the compound idea of God which includes all perfect ideas and expresses all true images. The pure concept of man reveals God's idea and this idea, the Son, is ever obedient to the Creator, and cannot be separated from its Source.

Ideas are emanative from the mind of God—"In the beginning was the Word (Idea), and the Word was with God, and the Word was God"—and are tangible to the mentally quickened and the spiritually awakened. Ideas are immutable, eternal and absolute. There is a great difference between them and human conceptions. They are opposites and cannot be unified. That which is termed human misconception or material belief proceeds from finite sense, immaturity. The perfect Mind of the universe, the Creator of ideas, is not the designer of human illusions, nor the author of sin, sickness, adversity and death.

There is no birth or death in so permanent a thing as a divine idea; hence man, as a spiritual image, is ever one with eternal life. There is no principle in material beliefs, nor anything scientific in the systems of finite thinking.

It has been discovered by scientists that ideas in themselves contain energy and are forces. This we have found to be fundamentally true in handling ideas. Whereas the individual was inefficient, as the direct consequence of human misconceptions, so now he is intelligent, well and successful by the science of mental dynamics—the knowledge and application of ideas. Does not the electrician improve the efficiency of electricity by perfecting the dynamo which generates the power? Then, by the same rule, will man improve his efficiency by perfecting the human dynamo, the mind.

Healing of mind, body and circumstances is the natural result of liberated energy through definite ideas. Evolution is the replacing, one by one, of human, material beliefs with immutable, powerful ideas; it is the path of rulership.

III

YOUR HIDDEN POWER

This flesh is but the visible outshowing
Of a portentous and a mighty thing,
Whereof each mortal knowing
Becomes a king.

—ANGELA MORGAN.

MAN has reached a point, in this age of scientific discovery, where he is no longer willing to believe unquestioningly or to follow blindly where others lead. In a world filled with the wonders of directed energy and harnessed force, it is but natural that he should turn his attention in the direction of certain causes and effects which have heretofore been either taken for granted or regarded as incomprehensible mysteries.

People who think at all purposively not only believe, but know that this universe is governed by law, and that back of that law lies the operating intelligence of mind or spirit which we call God. Man is linked to the universal by a great, underlying force which distinguishes him from all other forms of creation. He possesses within himself a powerful dynamo for the conversion of

vibratory energy, which may be used for good or otherwise, as its master wills. Just as waves of light and sound may either benefit or annihilate, so this mysterious, invisible power, far more potent than any electric current, reacts to bless or to destroy.

Knowledge is the controlling agency which regulates and directs the application of this silent force, this hidden power which we call thought. The value of knowledge is tested by its efficacy of production. It reveals itself as enslaving or liberating in so far as its direction of energy binds or sets free, destroys or creates.

This hidden power of thought is the great characteristic of man; indeed the word *man* is an ancient Sanscrit one which means *to think*. *Think* and *thing*, being of the same root-word, it becomes evident that man thinks and that his thoughts are things. Whatever is manifested to consciousness as existing in the universe, is an object of thought. In reality, all things are thoughts in the objective.

The world of creation which we call nature is the manifestation of universal Principle or divine Mind, and is perceived by man as his thought coincides with the creative Thought which gave it origin. What is the material world but an objectification of the thought of man? Carlyle

likens a great city to millions of thoughts made into one—a huge spirit of a thought, bodied forth in brick and light and smoke; in traffic and industry. Inherent in mind is the creative desire, the wish to objectify an ideal. Thus, through His image, man, does God continually create the world.

Everyone concedes that the difference between the savage and the civilized man; the ignorant and the unenlightened; the brute and the human, lies in thought. We may go a step farther and say that the same principle holds good in health and disease; in success and failure; in happiness and inharmony. For man is free to operate his creative force, with which he objectifies a material world, in whatever manner he desires. His is the privilege of thinking in such a way as to release potentialities of the soul and set in operation innate faculties which will not only create conditions but form them.

Since thought and existence are one, and to think is to exist, any change of thought must necessarily bring about a change of existence. Each man may prove for himself that, as his thought alters, his condition varies. As he thinks, he becomes. How important it is then, that he should know how to control and direct this hid-

den energy with which he is constantly changing both his world and himself.

We are in the midst of an age of mighty revolution in human thought, and the race has recently made an abrupt forward leap in intellectual development, yet we can trace this principle back throughout ages of philosophy and religion. We look to the Kabalistic scheme of creation which counted pure thought as the first emanation from the Unknown. In the Upanishads we find what was even then an old secret, that a man is what he thinks. In the mysticism of Buddha it appears that all is made up of and founded on thought. From ancient Greece we take from the sayings of Socrates and Plato: "My mind is myself. To take care of myself is to take care of my mind." Shakespeare inculcated as drama, that only *thinking* makes the good or bad. We hear Tennyson singing in verse that doing well follows thinking well. Lord Kelvin and Sir Oliver Lodge have discussed and written of matter made up of thought forms, and ether containing realms of resource.

With these and innumerable others forming such a cloud of witnesses, surely we have come to know that thought is the one great, active power in the universe. The reason that it is un-

dervalued and misused is that its action is unseen and unheard. "How noiseless is thought!" Carlyle exclaims, and goes on to say that no roll of drums or immeasurable tumult attends its movements, yet by ruling *in*, instead of *over* all, it may bend the world to its will. Like all of nature's potent forces this hidden power works silently and unobtrusively, yet there is no force in the world more real. Being creative, it forms its own image and likeness in the outer, either as a material possession or as a bodily condition.

Believing this, we might naturally expect to find the same law and order in man's life as that which rules the world of nature. But what do we see? Bodies racked with disease and pain; newspapers filled with neediest cases; homes inharmonious, business failing, old age and death everywhere. How tragic it seems and how unnecessary! Man, possessing the power of changing all these yet failing to apply the panacea; setting in operation negative conditions in place of positive ones; tearing down instead of building up.

And yet how generally noticed and admired is the man of definite thought! He it is who has always achieved greatly. One of our newspaper cartoonists contributes a picturization of a weak-chinned, timid soul—could he ever accomplish

much? Out of negative, indefinite thought he is always fashioning trouble for himself, because he does not know how to direct the power of his mind. Each person carries with him a thought atmosphere; a vibratory aura which surrounds him, sending forth radiations, invisible to the eye, but penetrating other consciousness and registering there as impression. Upon the quality and the strength of a dominant thought depends the effect produced. In summing up the average man it has been found that nine-tenths of his thought is negative. To use an expression of the market, he is "short" on mental action, therefore its projection is weak and inefficient.

It is amazing how we do manage to score at all in the game of life, as the average person knows nothing about it as a purposive reality. He is here and he must get through somehow. Problems loom large before his darkened mentality. With a jumbled mass of fears and worries forever clouding his brain, how can he transmit messages of life to his body, or of success to his affairs? Who thinks clearly and definitely about health and well-being? Or is awake to a realization of the potential energy he is able to release and apply as a powerful force in reconstructing his being? Notice the great Teacher saying: "Whatsoever you ask you shall receive." How can we

even ask intelligently for anything without a definite idea or purpose in view?

In sending a cablegram we spend a great deal of time in choosing and arranging the exact words which will express our meaning clearly and briefly. Our messages to life should be like that—plain and decisive—each idea fraught with meaning. "It is the mind that makes the body rich," Shakespeare wrote. I would paraphrase this by declaring that it is the mind which makes the body *live*. There is an ancient Chinese proverb which says that rigidity and death are synonymous. A mind closed to ideas is like a tree with the sap gone from its branches—rigid and easily broken down. Being cut off from its source of power it becomes unproductive and useless. In the art of living we must make captive every true idea for the enriching and renewing of the consciousness. Mind must be original, spontaneous, flexible—otherwise it cannot bring into expression the attributes of the great Artist whose genius seeks ever its outlet, man.

As it is present in all human perception, thought is identical with existence, yet most of us think just about enough to keep on existing. This hidden power which we might use as applied energy in constructing our lives and controlling our destinies, has become inactive

through disuse. Since it is only by mental possession that things can be concretely realized, an idea must be actively aroused and kept at the focus of attention, for its translation into physical reaction. In other words, thought must be very definite before it can become an active, operating force.

Perception, led by knowledge, becomes a thought-form or idea. This idea, kept at the focus of attention and given free play of the consciousness, enlarges into understanding, culminating finally in concrete realization. Thus does being come into visible form and embody itself as material manifestation. Divine perfection, striving to express itself through human consciousness, is progressing ever higher in the evolution of the spiritual image in the body. The race thought, which has been such a positive and, therefore, such a powerful force in producing destruction, must be rebuilt and regenerated.

As man comes to understand that he is the personification of his consciousness—his own word made flesh—and that his thoughts and possessions are one and inseparable, he will realize that he has the power to reconstruct both his body and his affairs. Holding in mind the divine image of himself, which is perfection, he may recreate his body according to the character of

his dominant idea and fixed belief. Cultivating the mental picture of abundant supply, by never losing sight of the finished fact of substance, he may reëstablish his affairs.

A seed contains within itself the true image of the plant it is to become and also an impulse to attract all nourishing elements necessary to its development and growth after it has been planted. So knowledge implants within man's mind the living germ of an image; in it is the tendency to draw to itself proper thought-sustenance for its outward expression. Every phase of its development depends upon this inner nourishment. Strong vigorous thoughts hasten its germination and, after its kind, it will produce, according to the nature of its inherency—tares or thorns, grain or fruit.

Christianity is the spiritual education which directs knowledge in its selection of seed-images, testing them in the light of truth. Paul had a great deal to say about knowledge of truth; it was to him an enlightenment of the eyes of the heart, revealing the glory of God as expressed through Jesus Christ. Ages ago he knew that man's life is renewed according to the knowledge he possesses of the image of the Creator of ideas. Peter also had learned from the Master that man's

divine heritage is everything pertaining to life and good, through his knowledge of eternal principle.

There is but one force or power. It may be wasted and corrupted, or conserved and utilized. In carrying out the race-thought it will bring disaster, disease and death or, directed toward spiritual perception, it will make humanity divine. Jesus made this accomplishment by steadfastly holding in mind the true and perfect image of man and his unity with the all-powerful principle of creation which he called the Father.

So much has been written and said about the teachings of Jesus. The ecclesiastical world has gone to war over the manner of his birth; his miracles have been discussed and assailed; his parables extolled; his doctrine sought. But to his brilliant *mind*, so direct in its working, so sure of results, so dominated by truth, little attention has been given. The closer we get to that luminous consciousness the stronger its stimulating power seems to grow. It was definite and purposive, never straying, never stumbling; it moved straight forward always—in the light of truth—rising above contradiction, confusion and compromise, to its direct conclusion. What wonder then that his personality radiated the authority

which could claim unity with God and, projecting itself over two thousand years of time, remain lord of life and death!

Jesus brought a new spirit into the world—original, life-giving ideas. The technic of his principles brings humanity into direct relationship with God. His method is the short and harmonious way to achievement. By knowing truth it eliminates false thinking; its substitution of the spiritual crowds out the material; it reveals divine Mind and its perfect ideas as the only reality—the one universal Intelligence of which man's mind is a part.

The great remedy for evil Jesus found in truth, and the dominant purpose of his life was to make this known. It was to him the simple and logical way of healing both souls and bodies. As truth is that which is, its opposite, error, is non-existent, or that which is not. Truth is the real, error the unreal. As Jesus saw that truth-thoughts are rooted in the reality which is God and that they have an inner essence of divinity, he was able to set in operation the power which accomplished miracles.

It is by bringing every wandering thought into the captivity of God's law and by conforming the mind to the true and permanent God-thoughts,

that man shall learn the constructive use of his hidden power. Of himself he can do nothing. He cannot even *think*, of himself, for his human race-thought has worked destruction. His sufficiency is in God, whose thoughts are perfect models for him to reproduce.

The living activity of God has evolved man in whom the creative power may now be actualized. This power is ever working in and through and beyond him toward the perfection of a divine order not yet fully realized. What the finished picture will be, who can say? We only know that if, with that mind in us which was also in Christ Jesus, we set a thought in operation to form a true idea of perfection; if we hold that idea steadfastly in mind, believing without the shadow of a doubt in its realization, by one of the inevitable laws of the universe it will manifest after the pattern of its type. Our power to re-make the world lies in committing our thoughts unto God, and so shall they be established as divine entities.

IV

SELF-EVOLUTION

A sense of law and beauty,
And a face turned from the clod,—
Some call it Evolution,
And others call it God.

WILLIAM HERBERT CARRUTH.

THE geologist, perusing sermons in stones, has found evidence of at least a billion years of ever-changing growth in the structure of the earth; the scientist sees the universe evolving even in its chemical elements; the biologist has discovered a continuous upward movement in plant and animal organism. The religionist must join this march of progress—this putting off of the old, to walk in newness of life.

Toward the close of the nineteenth century, natural scientists had about agreed that all great discoveries had been accomplished and that, in the future, progress would be made more through studying the old than by expecting any new phenomena in physics. And then, at the very end of the old century, as though He meant it as a gift to the new, God revealed Himself through the

human mind in power which revolutionized the world. His promise, "Light shall shine out of darkness as I have shined in this heart to give light of the knowledge of my glory," was fulfilled, for, suddenly, in the dazzling blaze of radio-activity, those fixed and immutable nineteenth century laws of physical science lost their significance. Chemistry, geology and astronomy electrified their old-fashioned torches at its magnetic flame, and the religion of the evolutionist received a great contribution.

Instead of the idea of a fixed and permanent universe, there came into existence the knowledge of a living, changing, evolving one. The static became dynamic, the dead became alive. Life resolved itself into a continuous creation, a growth, a development, a liberation of the potential energy which is each man's spiritual heritage. Much of the darkness is passing as the blaze of scientific discovery shows no sign of abatement, and we know that it shall shine on with ever-increasing intensity.

. Science has not taken God out of the world nor does it make atheists of its disciples. I read recently a list, too long to quote here, of eminent scientists who are true religionists. It included so many of our prominent scholars that the problem seemed to resolve itself into how and where

even *one* scoffer might be found. The truth is that science has become religion's great co-worker—its "hand-maid" someone has called it.

Michael Pupin, Columbia professor, distinguished inventor and scientist, considers that if his work has not assisted him in carrying out the divine purpose, then he is a failure. Dr. Pupin says that science has made him a better and a more spiritual man, as it will make all men and women who try to understand the simplicity and the beauty of its laws, because they are the laws of God. He admits that he cannot prove God by a mathematical formula, but his laws of science force him to conclude that back of everything there is a definite, guiding principle working out an orderly plan.

Creation's pageant has been unfolding for billions of years. The cyclorama is complete; the stage is set. Two thousand years ago there entered upon the scene a type-man who spoke as man had never before spoken. He possessed insight into fundamental laws of life which the world, as yet, has scarcely glimpsed. He preached a gospel of evolution which man must "carry on." Jesus is the shining example of self-evolution toward whom we look. The spot-light of truth is still focused upon him as the only star in life's drama who ever "finished" his work

and perfected his rôle; whose interpretation of the character within himself lighted his pathway through a tomb. "In the Christ mind all fullness dwells and we are complete in him. For our lives are hid with Christ in God." The completeness of the truth-principle is man's goal. Freedom from hampering conditions of environment, through his ability to control them, made Jesus an actor of supreme importance in the world of advancement.

Between Galileo, penetrating the mysteries of motion and force, and Edison, controlling and bending matter to his will, some three hundred years extend. Three hundred years of miraculous achievement, ever progressing, ever speeding to help man emerge, chrysalis-like, from the shell of material environment and racial bondage which has so long concealed his perfection and hampered his freedom. Dr. Pupin believes that if three hundred years of science have brought us so much nearer divinity, its revelations will, in all probability, go on from glory to glory until, in that light, man shall find the light of eternal life.

Jesus had the courage to deal great blows at the literalism of his day. He spoke many times after this manner: "Ye search the Scriptures, for in them ye *think* ye have eternal life," and "Thus it is written, *but* I say unto you." He came with a different idea of God, translating Him in terms

of spirit, as an ever-present Father rather than as a stern judge. From a far-away realm somewhere beyond the skies, Jesus enthroned Him in the innermost kingdom within man. Thus the great Teacher promulgated the most stimulating idea which has ever thrilled the mind of man: that within himself he possesses the power to progress, to unfold, to evolve.

Physical science is advancing ever closer and closer to that of the spirit. With the idea of a changing, progressing world we know that matter resolves itself into energy. In one of his Terry Lectures, Professor Millikan tells of an incident which happened when he was one of the speakers at a forum. During his address he used the word "spirit" a number of times. Afterward, when questions were called for, a man arose and, with a hostile air, demanded the definition of the word. Whereupon Professor Millikan replied that if the man would define for him the word "matter," he would be very glad to follow it up with a definition of "spirit." The subject was then dropped. "In view of the growth of twentieth century physics," the professor says, "and the changes in the conception of matter that it has brought, it is to-day quite as difficult to find a satisfactory definition of matter as of spirit."

The barrier between the natural world and the

spiritual universe is gradually lessening. Man is at last awakening to the discovery of himself, and with his awakening new worlds have opened for him and latent capacities have been called forth. Lamarck, an older and greater student than Darwin, believed that, with eyes which want to see and a will to keep trying to see, sight will evolve. But if, like the mole, you have eyes and don't want to see, you will lose even the eyes which you have. Continually creating, prompted by need and desire, the life-principle has evolved a being which may be entrusted with its self-evolution. That progress is from now on a spiritual ascent.

In the beginning the Creator lighted the eternal lamp of life which was to shine through the hearts of men "unto the perfect day." The majestic epic of creation relates that over the formless waste of void and darkness an activity of spirit moved. God said, "Let there be light," and out of chaos, cosmos emerged. The creative word set in action an ever-growing, vibratory force of energy which has never ceased. Each successive, symbolic day in that allegory of origin has been a sequence in progressive unfoldment; an advancing stage in the development of a being who is now beginning to realize that in his own keeping lies his final destiny.

Man, it is generally agreed by scientists, is the present climax of natural evolution. He is entering his kingdom and recognizing his lordship. In taking possession of his precious heritage of power he is freeing himself from dependence upon environment and assuming the privilege of determining his own fate.

The cry of the ancient "Preacher" and author of Ecclesiastes, that "there is no new thing under the sun," reverberates but faintly upon twentieth century understanding. It does, however, resemble the attitude of the fundamentalist as voiced by William Jennings Bryan in that farcical trial down in Tennessee. "I have all the information I want," Mr. Bryan said when questioned regarding the authority and origin of the Bible. Standing thus as a personal representative of those who believe in "the Bible, the whole Bible and nothing *but* the Bible," he typified perfectly the mind closed to truth.

One of the arguments of the fundamentalist is that evolution of thought leads to atheism and agnosticism. He sees about him a world of change, yet he continues to insist that an ancient interpretation of God is all-sufficient for minds enriched by the progress of ages. Deliberately closing his eyes to truth, he fails to understand that atheism is often the result of a literal acceptance

of scriptural myth. Fortunately man is free to choose between an impetuous Jehovah of caprice who threw the world together in a helter-skelter, six-day fashion; and a great, steady Principle of law and order, progressing and evolving, and eager to work through human intelligence as rapidly as man is able to receive and utilize its forces.

The Bible is a history of spiritual advancement narrated in the form of allegory, myth and legend. Its simple beauty of style makes it a masterpiece of literature, yet its reading requires intelligent discrimination and interpretation. Jehovah, of the ancient prophets, in whose face was mirrored their own hopes and aspirations, leaves a great deal to be desired in this age of enlightenment. Stories of Eve and an actual serpent; of Jonah and a whale; of Joshua commanding the sun to cease revolving around the earth until his nation had "avenged themselves of their enemies"; these, and many others require a great deal of explanation in the twentieth century. The Bible is a book filled with great spiritual truths, but a religion which jealously guards each word and each incident as actual fact, is fixed and static. It cannot exist in an age of intellectual advancement, an age in which knowledge must precede assertion.

For man, as he ascends the ladder of evolution, must keep himself receptive to truth, and as he makes his advance in wisdom and knowledge all things connected with his life must keep pace with him. Progress continually demands of him a casting out of cumbersome ballast; a passing of the old to make way for the new. Each year the stag must shed his antlers, but only that they may be renewed—in beauty and in strength—and with each renewal there is added to his crown of protection another branch.

Many years in advance of his time Jesus perfected the evolutionary process. He knew that, as he had overcome the world, so man could and would do—that, and even greater than that, because he knew progress was a law and that the universe would go on. In Jesus' time would not Burbank, Edison and Lindbergh have been called gods? All great accomplishment is divine, for is it not a ray from the God-life shining through the heart of humanity?

“In the beginning” was the lamp lighted and “in its light shall we see light.” There are, of course, those who love darkness more than light; whose eyes see not because they have closed their minds to the light of science, shunning it as an enemy of God and religion. These have no concep-

tion of the meaning of any process of evolution. For them the light shines but their dogmatic darkness apprehends it not.

For almost two thousand years men have read the words of Jesus—read and failed to understand their significance. But upon this darkness a great light is now shining. The day-star of divine Intelligence has arisen in the mind of man; its eternal glow has kindled the blaze of science until, in its illumination, man may read the true meaning of the message of the Master.

Spirit, quickening the understanding of man, has developed eyes which pierce through matter and ears which hear half-way around the earth; it has developed power which runs and is not weary, and which mounts up with eagles' wings. God is still saying, "Let there be light," and in that light man is beholding the image and likeness which was stamped upon his soul at conception. To actualize that image of perfected humanity which the Infinite Mind created, is now in your hands and in mine. An insistent urge from within is ever compelling outward expression. It is the principle of growth and produces, not grapes of thorns or figs of thistles, but each according to its own inherent life-germ.

A seed planted in the ground immediately be-

gins to draw to itself the elements which nourish its growth, and the greater its vitality the stronger its attraction for that nourishment will be. A thought planted in mind is under the same law of growth and, according to its vitality it develops from thought to idea, from idea to image, from image to embodiment. Once the planting has been accomplished the law is going to work, whether you want it to or not. The gist of the whole matter of self-evolution is, "As a man thinketh in his heart, so is he."

Advancement is the watchword of all things living. Man has become the most important element in that advancement. It is he who must carry the progress banner forward. From now on his evolution is a spiritual unfoldment dependent upon the nature and the force of his thought. He may, through the energy of this hidden power, work for destruction or for a kingdom of the race. Each individual attitude is a building-stone in the structure of human evolution. If it is marred and misshapen, or ugly and soiled, it must be rejected by the builder. Thus it can impede and delay, but it cannot stop the progress of the whole. God works. Will you work with Him? His activity is endless, His purpose sure.

"What do you suppose creation (evolution) is?" asks Walt Whitman.

“What do you suppose will satisfy the soul, except to walk free and own no superior?

“What do you suppose I have intimated to you in a hundred ways, but that man is as good as God?

“And that there is no God any more divine than yourself.”

DRAWING FORTH YOUR POWERS

Truth is within ourselves; it takes no rise
 From outward things whate'er you may believe.
 There is an inmost center in us all,
 Where truth abides in fulness; and around
 Wall upon wall, the gross flesh hems it in,
 This perfect, clear perception—which is truth;
 A baffling and perverting carnal mesh
 Blinds it, and makes all error: and "to know"
 Rather consists in opening out a way
 Whence the imprisoned splendor may escape,
 Than in effecting entry for a light
 Supposed to be without. Watch narrowly
 The demonstration of a truth, its birth,
 And you trace back the effluence to its spring
 And source within us, where broods radiance vast,
 To be elicited ray by ray, as chance
 Shall favor. . . .
 God's gift was that man should conceive of truth
 And yearn to gain it. . . .
 Hence, may not truth be lodged alike in all,
 The lowest as, the highest? . . .
 Why is it, flesh enthralls it or enthrones?
 What is this flesh we have to penetrate?
 Oh, not alone when life flows still do truth
 And power emerge, but also when strange chance
 Ruffles its current. . . .

Why should I be sad or lorn of hope?
 Why ever make man's good distinct from God's?
 Or, finding they are one, why dare mistrust?
 Mine is no mad attempt to build a world
 Apart from His. . . . We ask
 To put forth just our strength, our human strength
 All starting fairly, all equipped alike,
 Gifted alike, all eagle-eyed, true-hearted—
 . . . set free the soul alike in all,
 Discovering the true laws by which the flesh
 Bars in the spirit.

—BROWNING'S *Paracelsus*.

PARAMOUNT in the human mind to-day and sweeping throughout the world in a veritable renaissance of enthusiasm is a deep and persistent desire for knowledge. Evidence of its urge is on every hand in an incredible array of effects, both academic and popular. The term "education" is blazoned forth indiscriminately and has come to be associated with almost anything from a university course, a "best-selling" history of philosophy, on down to advertising propaganda for numerous products and projects existent in a market of public demand.

The word "education" however, bears in its very countenance the features of its Latin ancestry, wherein we may read its true meaning: "e" denoting "out," and "duco" signifying "to lead." Literally then, it is a leading out or a

drawing forth of something which is within. By thinking back a few years we all can remember a far different interpretation of its significance. Most of us can distinctly recall the time when it meant nothing more than the forced accumulation of a mass of disagreeable, uninteresting facts—a never-ending line of dates, figures and boundary lines—which had to be taken in and retained, somehow, until the term's examinations were over.

When George Bernard Shaw made the statement that he has reached his place of present distinction not *because* of his education but *in spite* of it, I think he must have had in mind the old doggerel which so graphically expresses a method fast becoming antiquated:

Slam it in, lam it in,
Children's heads are hollow.
Cram it in, ram it in,
There is more to follow.

“Getting” an education in this manner during childhood (and just as promptly *forgetting* it when our probation period ended) distinguished the fortunate from the unfortunate who missed such advantages. Presumably if we thought about it at all, our definition of education in those days would have been, “a memory for the contents

of textbooks—an ability to take in a lot of facts from the outside.” At any rate, the very last thing we would have named it was an unfolding of inner power. The idea which is becoming so popular to-day, that it is a blossoming of dormant faculties already existent within ourselves, would, I fear, have meant little to us under the old methods.

The wish to tell somebody else what to think seems to be a very human characteristic; therefore it is no great wonder that the child’s own inclinations were repressed instead of encouraged, and that his career was often fully mapped out by his parents while he was still in his cradle. Religious dogma taught that he was born in sin and that it must be stamped out of him at whatever cost. The idea was carried into his schooling (so-called education) and if he failed to memorize the stipulated number of pages assigned, he had to stay after school and commit to memory double that number. Elbert Hubbard has called attention to the keen irony of fining a delinquent forty lines of Virgil as a means of teaching him to love the study of languages. If there were any way of making learning more distasteful than to apply such a penalty, Hubbard said he had never yet come across it.

Up to the time of Froebel the general idea

seemed to be that about all a young child needed was discipline. More than anything else his spirit must be conquered, his will broken and his life molded into the parent-pattern. Froebel's idea of the wonder and divinity of children survived the cold indifference and jealous opposition of his contemporaries. He called his school a human flower garden where child-souls were encouraged to unfold and blossom in the sunshine of love. His prophecy of the immortality of his idea has been fulfilled in a measure by Madame Montessori who uses the same theory in her work. It is her firm belief that development of young minds must come through a liberation of inner, latent forces. Wordsworth has defined this for us as "trailing clouds of glory" which we bring with us from "God who is our home."

Madame Montessori's life has been consecrated to the work of resurrecting and encouraging this celestial memory of "home" which resides as a fairy godmother in the heart of every child. She once related an interesting experience with a group of little ones—tiny tots who had never yet written words or even attempted to do so. She was directing their play on the roof of a building, and she asked one little fellow to draw a picture of the chimney for her. With chalk he traced a rough sketch on the roof. Looking up into her

face, as she encouragingly praised his work, suddenly a light seemed to break through his countenance and he cried excitedly, "I can write too. I know how to write!" And this he proceeded to do. The others caught his enthusiasm and, asking for chalk, they also wrote words for the first time.

A new understanding is taking possession of the minds of men. The evolutionary urge is demanding not only more truth, but a better way of developing it. We are coming to realize that the old methods were inadequate as a "preparation for complete living"; that education is not the formal process of marshaling facts, dates and figures, which we have so long considered it; that it belongs to no particular period of years but is, as Plato taught, co-extensive with life—in fact it *is* life—life ascending the ladder of evolution by the rungs of experience and, whether we wish to or not, we are obliged to climb with it. Escape we may not, for it is the natural and inevitable process by which is unfolded the truth and divinity of that "inmost center in us all." As the life-stream mounts upward it becomes ever more forcible in its consciousness of man as a divine urge crying out for discovery, for liberation and for development of unrealized power.

Considering man as an image or reproduction of Universal Mind, we must regard his education

as an awakening of spiritual memory, a development of his existent heritage rather than as an acquirement of a bag of tricks. It is not something he can go out and "get." Its method lies in clearing a way through error and materiality so that the inexhaustible inner truth may shine forth for his direction and guidance. To keep his signal burning is not the whole duty of the light-house keeper. If the glass through which its rays must penetrate is murky with dust and grime, its message is obscured and its usefulness lost. Education is the process by which ignorance is removed through the cleansing power of truth. It must of necessity be an inner urge or desire, and must be obtained and maintained by effort.

Present-day interest is headed toward this re-education. People of all ages are thrilling to its call and, although it means vastly different things to different minds, the fact in itself is reassuring. University extension and lecture courses, correspondence schools and classes for parents are not only filled, but overcrowded.

With many the urge still takes the form of how to make a living rather than of how to live. Advertisers exploit this utilitarian propaganda behind the mask of education, by means of newspapers, magazines and billboards. They draw vivid pictures of office boys advanced to business

heads through various short-cuts to learning. They contrast conditions of success and failure resulting from the daily fifteen-minute perusal or the neglect of a certain book or course. They depict dreadful moments of embarrassment owing to ignorance of social usage which they also label as education. One advertisement which has attracted my attention shows the amazement of several men over the rapid rise of an ignorant workman to a managerial position; but they are all agreed that success in his case came through a realization of his handicap and a desire to find a short-cut to education, which resulted in his purchase of Elbert Hubbard's *Scrap-Book*.

"Educating" the public in the use of certain brands of foods, kitchen stoves or refrigeration seems to belong in the same category as the training of animals, which our mechanistic psychologist considers coincident with human education under the heading of habit formation. According to this theory it is all a matter of conditioned reflexes or habit patterns. Well, the parrot in the advertisement expounding, "You can teach a parrot to say 'Just as good,' but he won't know what he is talking about," is in itself an argument against a theory which says that no essential difference exists between the training of the animal mind and that of man.

To those who expect to tread the path of education by means of short-cuts, subway signs or superficialities gathered from some outside source, learning through habit formation will have a certain appeal. They will respond to the "learning curve" of the dog and cat which requires neither insight nor mental effort. But to those who regard it as an unfoldment of life rather than as a preparation for making a living, it is a continuous process, a daily discovery of that "highest" within ourselves which "cannot be spoken," but which must be acted or expressed in our lives through our work. And by the word "work" I do not mean employment, but what Jesus called "deeds," or the "fruit" by which men were to be known.

It is far from my intention to decry or to seem to discourage the significance of teachers, books and colleges. They are most necessary attributes in the discovery and selection of those specific influences and interests which go to form the individual mold in which each man helps to "recast the world."

The true teacher imparts more through inspiration than by a knowledge of statistics. He carries the colors of one whose genius labeled him "Master"—not *a* master, but *the* Master. Not of *one* time, but of *all* time! The Master, who

transformed mediocrity into superiority! The Master, whose magic converted ignorant fishermen into brilliant writers, orators and linguists! The Master, whose words burned into the very hearts of those he contacted! The Master, whose radiant personality became the center of a new solar system! The true teacher reflects, in some degree, the light of that center. In the fire of his enthusiasm are kindled sparks which the student fans into flame for the illumination of his own life.

The stimulation of books is as great or as futile as the individual's response to their contents. You might memorize the "Encyclopedia Britannica" in its entirety and yet have no real conception of knowledge. If you cannot *see* for yourself, outside effort is worthless.

While a number of our great men have been college graduates, many who have stirred the profoundest depths of truth never had that advantage. Robert Burns sang as truly under nature's tutelage as did Tennyson with Cambridge as his Alma Mater. Abraham Lincoln's *Gettysburg Address* blossomed with a style which even Woodrow Wilson's perfect diction could not surpass. And what of that training which began in a carpenter's shop and ended in a resurrection? It "advanced in wisdom" the lad of twelve, amaz-

ing learned doctors by his understanding, to the teacher of Nazareth, astonishing neighbors and home-folks by his knowledge and mighty works, and offending them because they were unable to reconcile greatness with the "carpenter's son."

Two minds of giant stature tower high in our century of science: those of Edison and Burbank—miracle workers, both! Yet neither was tutored along the lines of our so-called "higher education." It is interesting to note a similarity in their desire for knowledge and their methods of attaining it. Intuition, experience, books, observation, attention to the lives of their fellowmen—all of these teachers trained them to reverence a universe alive with ideas awaiting recognition and appropriation. Both Edison and Burbank have refused to regard their scientific accomplishment as other than a contribution to the world's work, a higher rung in the ladder of evolution, an additional jewel in the crown of humanity's progress.

Shortly before the passing of Luther Burbank, a great furore was raised by the press regarding some statement he made about religion. Headlines ran riot with false assertions—Burbank an atheist—Burbank this and Burbank that. Recently I finished reading his *Harvest of the Years*, into which he has garnered the wealth of his life's experiences. I think I may safely say that no man

has ever lived closer to God. What difference did it make that he called it "Nature"? Edison knows it as "Science." Jesus named it "The Father." To Shakespeare we are indebted for the very expressive phrase, "What's in a name?" Luther Burbank was no unbeliever. His knowledge of life as a force whose tendency is always upward, made him impatient of the puny, ineffectual efforts of humanity to pull with it. He felt that religion and education have not measured up to their opportunities. They belong together, and must work hand in hand.

One of the greatest educators of our day, Dr. Jacks, has expressed the same opinion. The spirit of religion must enter into education and (startling as it may seem to followers of creed and dogma) the spirit of education needs to enter into religion. In reality they *are* one. Two branches of the same tree they should bear the same fruit. It is needless for me to say that, properly interpreted, this fruit should not be the discouragement and suicide which have lately been called the result of over-education.

To Dr. Jacks I am indebted for an account of a schoolmaster who was asked what period of time he gave to religious instruction. His reply was that he taught it all the time—in arithmetic by accuracy; in language by speaking truly; in his-

tory by humanity; in geography by breadth of mind; in handicraft by thoroughness; in astronomy by reverence; by fair play on the playground, by kindness to animals, by courtesy to servants, good manners to one another and by truthfulness at all times. No denominational differences were allowed entrance. His pupils were taught the unity of the whole as members of one school and as members of one another. Religion, *as religion* he seldom mentioned and he did not wish it brought in from the outside. "What we have of it we grow ourselves," were his exact words.

Here is a man who has come very close to the discovery of the secret of one who said: "Not by observation does the kingdom come, nor by searching here and there; for the location of that kingdom is within." This place of the kingdom is like a field. Seed sown here must find good ground, unencumbered by thorns of fear or weeds of doubt and worldly wisdom; ground plowed and harrowed by divine desire; fertilized with understanding and irrigated by faith; ground where the precious embryo may germinate in the light and warmth of love. Unless it "hath root in himself," it can bear no fruit, neither can it abide. Having this root, it advances through three stages: the plant of self-discovery, the flower of self-knowledge and the fruit of self-expression.

Much of what the world values as material treasure still lies buried in the earth. When, at intervals, a vein of gold is unearthed or a precious gem is revealed, men risk their lives in a "gold rush" or a "diamond stampede," impelled by the passion for possession. Of far greater importance is that germ of dormant wealth awaiting discovery in the human mind. Its thought-buds blossom as science, and its developed fruition is art. It is known by the quality of its fruit and only the good shall endure. As a Tree of Life its yield is for the healing and enriching of the nations.

Our highest stage of growth appears in the recognition of the spirit within us and its unity with the universal. No longer do we think of ourselves as separate beings but as parts of the Supreme Being, varied personifications of a pure spirit of intelligence and existing as individuals only for the individual expression of that Intelligence which is responsible for our existence.

The demand of evolution is for spiritual dominion. The force of that persistent urge which has risen through æons of hindrance and obstruction, from darkness of chaos into radiance of intellect, moves steadily onward and upward. Unhasting, unresting, it pursues its course, ever mounting, ever ameliorating. Its destiny is in-

evitable and inexorable. It is approaching its last enemy. Disciplined by education, and flying the banner of Truth, it marches forward with a countersign spoken two thousand years ago by one who understood: "I AM the resurrection and the life!" Believest thou this?

VI

INTUITION—DIRECT KNOWING

Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither.

—WORDSWORTH.

IN its quest for knowledge the mind of man turns ever toward two sources. They lie in different directions, like doors in opposite walls of a room, and while one opens outward through the intellect into a contemplation of the external, the other swings inward, admitting a radiant, intuitive faculty which must often shine through and illumine with its rays of truth much which is but dimly seen through the intellectual doorway. Intuition is direct perceiving, instinctive knowing, revelation. It has been called the Voice of God, and we know it as that guiding intelligence within, which never makes a mistake.

Hermetic philosophers of many ages and countries have demonstrated an ability to acquire universal knowledge through the assumption of the duality of the human mind. They have designated

the active, intellectual principle, masculine, and the passive, receptive part, feminine—action being the function of one and reception or reaction that of the other. According to the degree of receptivity will the light of truth flow in when the passive is turned towards what to Plato was the “intelligible world,” or the region of pure ideas.

In this realm of the universal exists all that is known or ever was known, ready to be contacted by that person who is ready to abandon his restless search in the without for that which is to be found only within. When one turns the receptive part of his nature towards this omnipresence of divine light he may pass through the doorway of intuition into the supermental kingdom of pure ideas and partake, according to his capacity to receive.

M. Bergson devoted a whole course of lectures to this theme of the soul's union with God, which is the fundamental teaching in the philosophy of the Enneades:

Our Fatherland is there whence we have come, and there is the Father. What, then is our course, and what the manner of our flight? This is not a journey for the feet, even the feet which bring us from one spot of earth to another, in all this order of things you must set aside. Nor do you need to see; you must close your eyes and call instead upon another vision which is to be awakened

within you, a vision which all possess but which few apply.

Throughout the ages there have existed the dim eyes, the dull ears and the lack of understanding which the prophet Jeremiah recognized in the mass-mind years before Jesus cried out his disappointment to his chosen disciples: "Do ye not, *yet* perceive, neither understand? Having eyes see ye not? And having ears hear ye not? And do ye not remember?" It has been the experience of comparatively few to apply the principle Jesus taught, that is, to find within themselves that meeting place with God, and to hear, above the clamor of sense and materiality, the still, small voice of the guide who is so anxious to direct their paths.

Looking at the world through Shakespeare's imagery, as a stage, with all men and women merely actors in life's great drama, we note the existence of an all-powerful Director who, like the stage director of a theatrical production, holds a perfect working manuscript of the play, from which he expects nothing less than perfection. In the very beginning the director has worked out every detail for the good of each character and at the same time for a perfect ensemble effect of artistic harmony. If the actors listen to the

voice of their director and follow his guidance, the result is concordant and all goes well for everyone. Those who do not hear or, hearing, do not heed the voice, invariably come to grief, marring not only their own rôles, but seriously interfering with the unity of the whole.

In the beginning was the Word, and the Word was Omnipotent Principle. All things were made through it and without it was nothing made that was made. In it was life, the light of men, and it made the light shine in darkness. Its chosen method of direction was not in the loud noise of imperious command, but in gentle silence, by means of a spirit of truth which was placed in each soul, and those who listen may hear the voice of the great Director advising: "This is the way. Walk ye in it."

Practical business men, although seldom recognizing it as divine insight, frequently depend upon an intuitive sense which, in common parlance, they label a "hunch" or "lead," and very often the spontaneity of its conclusion or action is finer than one arrived at by lengthy calculation. Many of our most successful people consult this inner monitor before deciding important business ventures, and invariably their decisions are correct ones.

A scientific magazine tells of a Wall Street

market letter writer who judges the course of the stock market by intuition. He tries to get the "feel" of the market, and he supposes that people would say he writes from a "hunch." Many a famous local weather prophet qualifies less from scientific knowledge than by a "feeling" of the elements. The mining engineer often recognizes its influence in locating a body of ore. Andrew Carnegie whose vision was a little clearer, a little more far-reaching and a little quicker than most men's, made the statement that nothing could worry him so long as he obeyed the voice within.

I was deeply interested in a lecture at the New York University by Mary Austin which resulted in a number of articles for *The Bookman* and later, in 1925, grew into a volume on the subject of *Everyman's Genius*. Her study of this subject was undertaken as a distraction during the eighteen years she was marooned in the Mojave desert with very little aid other than a creative process going on within herself, and the opportunity of learning many interesting things from a direct contact with the Indians of that region. To express that endowment which we call intuition, the natives of the desert used the word "in-knowing," and she immediately recognized its distinction from our literal translation, "in-taught." As nothing can be taught without first

being known, Mrs. Austin defines intuition as the work of the "in-knower" translated through the subconscious to the intelligence.

This process of in-knowing goes on at all times, below the threshold of attention, frequently rising and crossing it, as direct promptings in many ways. The "hunch" of course invariably appeals to the superstition of the gambler. Mrs. Austin, while feeling that the misdirection of the "hunch," is so widely experienced that it seems hardly necessary to offer examples, speaks of one man who depended almost entirely upon "hunches." He excused his neglect of his wife and child because the baby's nightly crying spoiled his "hunches," and interfered with his business. It is needless to say that many in that community took him seriously.

When William J. Burns was at the height of his detective career, although he knew nothing about the orthodox psychology of an in-knowing, never-failing guide, he recognized perfectly that his ability to trace clues was due far more to the advice of an inner faculty than to his remarkable powers of observation.

Mrs. Austin offers an experience of her own in San Francisco as an example of warning presentiment. One afternoon, while stopping at the Palace Hotel, she had a sensation that the roof

was falling in upon her. This feeling rapidly grew into such a strong conviction that she decided to move away from the hotel. Her brother, a physician, insisted that all she needed was a prescription for her nerves, and the friends to whom she telephoned her plans were much amused, laughingly advising her not to worry about the roof of the Palace, as nothing short of an earthquake could bring it down. However, she moved to an outlying district and the next morning the great earthquake did demolish even the substantial roof of the Palace Hotel, injuring a number of people.

She believes this foresight to have been the direct result of true in-knowing and feels that it registered thus accurately because her supersensitiveness is of the primitive type and always works better regarding phenomena of nature and the out-of-doors. It is her theory that the in-knowing always breaks through at the point of least resistance and she observes that it manifests in particular directions not only with individuals, but with racial groups as well. The Scotch are credited with second sight; gypsies with fortune telling; the Hebrew with prophecy; the Hindu with the power of overcoming time and space; and lastly, the "hunch" seems typically American in that it is a normal index of affairs in action. The

present grave plight of Europe she attributes to the failure of all intuitive processes and the substitution for them of formal intellectualism.

Centuries ago there lived a Roman governor in Judea whose legal mind defeated all warnings of the In-knower. Pontius Pilate, besought by his wife to have nothing to do with the fate of that righteous man of her dream, disregarded her pleading. Although he, himself, found no fault in Jesus, he allowed the clamor of argument and fear to drown the voice of his faithful mentor—that strong intuitive sense which was seeking desperately to protect him against an act that was to result in his misery and self-destruction.

How are we to distinguish the real voice of intuition from the false? How are we to know whether its prompting is right or wrong? Our first answer is that intuition is a *knowing*, therefore the supposition of the question is incorrect. The second is that, being the voice of God in the soul it cannot give wrong promptings. What we meant to ask is how are we to discern the voice of intuition from that of the intellect?

As a rule women are more apt to act from intuition than men because men are more prone to reason things out, although they very often arrive at exactly the same conclusion in the end. The intellect must not prove a barrier and a

stumbling-block to the intuition, but must enter into partnership with it as its vocal expression, communicating to the outside world its messages of truth.

The civil engineer, gazing at a mountain which is to house a tunnel, works out his mathematical problem by setting an imaginary marker at one angle and a pointer at another, and calculating from these two exactly where the lines will cross. In this way we may draw our thought lines. To ask is the first, the marker, set at an angle of desire to know; the answer which comes back to us is the second, the pointer, and *its* angle is a prayer for reassurance: prove now my answer—is it true and reliable? The point where the lines cross, the final result you will find is peace, and there you may safely rest.

Read the story of Gideon who requested a sign that it was really God who talked with him, and see how patiently the Spirit respected his desire for reassurance. "Wait here, I pray thee, until I can bring my gift and *know* who speaks," was Gideon's plea, and the answer came tenderly and willingly, "I will tarry until thou come again." Not once, but many times did Gideon depend upon this second thought-line and always he received his reply. Intuition will not fail you. Truly and unerringly you will meet its response, accord-

ing to the spirit of the principle which you have applied in the solving of your problem. You will neither hear physical voices, nor will you need to see visions; you will feel the answer, and *know*.

The *Literary Review* published an interview with Nathalia Crane, that twelve-year-old genius who has been called the baby Browning of Brooklyn. She was asked by the interviewer how she knew all about the stars, when the greatest scientists in the world, with all their figures and instruments, can only guess about them. "That's just it," flashed back this intuitive poet. "With all their books and telescopes they can only guess—but I *know*." Here was a remarkable case of direct insight.

There is an unfailing law that organs of the body and faculties of the mind become dwarfed by disuse; therefore we must come to learn that through listening, trusting and obeying, we exercise into normal functioning this marvelous protector and guide. Who among us is in good receiving condition? Who is attuned accurately enough to the wave length of the infinite broadcasting station to get in touch with its Voice? Who can shut out the distractions of the world of sense long enough to "be still and know"? Who is listening for the word from within: "This is

the way. Walk ye in it"? And, having heard, who has faith enough to follow that lead?

Humanity is in a sad state of mental hypnosis—of psychic fixation. It is time the "holden eyes" were freed and the sluggish ears vitalized. It is time we encouraged the education of intuition along with its side-partner, the intellect. True education is a development of the whole spirit, and great are its revelations to those who fix their attention upon it. Wise men of all ages have known and taught this. Plato believed that he could draw upon a store of pure intelligence by contacting his mind with his immortal self—the soul of him, whose existence pre-dated its descent into material incarnation. Jesus stated it in a much simpler way. He called it "Oneness with the Father." Works of art, invention and literature owe their inspiration to that Source, and are expressions of a sudden inrush of intuition, which is the flash of light by which genius works.

This in-knowing faculty has been so generally termed a "voice" that we have come to realize its demand for a listening attitude. The still, small voice at Horeb did not pierce the noise of wind, of earthquake or of fire. In the silence which followed these it spoke to Elijah, and in quietness of body and receptivity of spirit he stood and listened. There is a story that young Rafael

once said to Leonardo de Vinci: "I have noticed that when one paints one should think of nothing; everything then comes better."'

The path of silence leading to the road of intuition is naturally a narrow way where two may not walk abreast. One must seek his adventure there, alone. "No man shall come up with thee," Moses was instructed at Sinai; Jacob wrestled alone for his blessing; Abraham, David, Solomon, all received God's promises in solitude; Samuel was summoned at night, in the holy quiet of the temple; Jesus withdrew, even from those he loved best, when he needed direct communication with the Father-source.

Abraham Lincoln was one whose mind was dependent upon the inner rather than the outer influence. It takes efficiency to appreciate efficiency, and Woodrow Wilson has eulogized the quality of silent spirituality in Lincoln thus: "That great spirit dwelt apart, saw its visions of duty where no man looked on. That lonely search of the spirit for the right no man could assist. This strange child of the cabin kept company with invisible things." Wilson himself possessed, to a great degree, the same aloofness of mind and, while it brought a storm of critical protest from his enemies, it placed him in the category of the great.

How, then, is one to understand his way? There is a spirit in man and the breath of the Almighty giveth him understanding. God hath shined in his heart and given him this spirit within which is the lamp of God, searching all his innermost parts. It is the light which lights every man, the spirit which shall guide him into all truth and reveal to him the mysteries of the Kingdom of Heaven. The kingdom comes not with observation or with saying "Lo, here," and "Lo, there," for it is within him. This Holy Spirit which shall teach him and bring all things to his remembrance is very near, "in his mouth and in his heart."

The anointing he has received abides in him and he has no need that any man shall teach him, for God will instruct him and show him the way he shall go. He will guide him and bring the blind by a way he knows not, and He will make darkness light before him, and crooked things straight.

Blessed is the man that heareth His voice saying, "Behold, I stand at your door and knock; if you will hear my voice and open the door I will come in and dwell with you. I will guide you continually and satisfy your soul and make strong your bones, and you shall be like a spring whose waters fail not. Be still and know that I am God,

and thine ears shall hear a word within thee saying, 'This is the way. Walk ye in it.' Lean upon my understanding; in all thy ways acknowledge me and I will direct thy paths.'

VII

FAITH AS A VITAL FACTOR IN LIFE

There is another world all around us, though we see it not. All around us are numberless objects, coming and going, watching, working or waiting, which we see not, which the eyes reach not unto, but faith only.

—CARDINAL NEWMAN.

THE spiritual world is that which *is*, in contradistinction to that which only *seems* to be. Science has proved conclusively that the material world is not solid, but directly the opposite; that the properties of matter are ephemeral, transitory and diminishable to the disappearing point.

The material world is continuously *changing*, and therefore cannot be the expression of that One "who is without variableness or shadow of turning." We see the world as we do, because we merely see bodies and objects; but there are illumined men and women who see the soul of the world—the mind back of the bodies—and these are seers and prophets, men and women of faith. Those who have seen the soul know that in human limitations we see through the lens of our subconscious impressions, and thus we dis-

cern that matter mirrors back upon us our own impermanent and experimental thinking.

Man possesses the spiritual faculty that intuits and enables him to consciously know truth. This faculty recognizes the real, that which lies beyond the range of our ordinary objective thinking. The spiritual world only appears to us as we transcend this state of consciousness, breaking through human limitation. We all possess this faculty of faith, and to keep perpetually functioning so that we are ever consciously contacting the spiritual world is the high endeavor of our lives and the ideal of every student of Truth.

To perceive that which really *is*, is faith. To have faith vision is to maintain a transcendent and definite attitude of thought. Faith constantly endeavors to pierce through the shadows of matter, and those who persist in this faith-attitude are the saviors and leaders of the race in every avenue of progress.

While limited by our senses we reason from object to object, believing these apparent sense-objects to be solid realities. Not one perception of the sense-man is *real*. The chairs we sit on, the houses we live in, the bodies we function through—all exist because there is the idea, or soul of all things in mind. To perceive the soul of

things is to have dominion over them, and this dominion is a state of faith.

“Faith is a gift of God, and not a process of objective reasoning,” said Pascal. And the brilliant author of Hebrews says positively that without faith it is impossible to please God. We cannot please God until we see as He sees, for “the seeing eye and the hearing ear, the Lord hath made even both of them.” He is pleased only when, through *use* we develop that which He has given us, and grow up into the clear perception of things by learning to *see*.

Philosophic thinkers and spiritual seers define the power to see clearly as an intense form of mental action and the highest intellectual sensibility. To intuit reality is to correct the errors of sense beliefs. Normal mental functioning is the search for the idea or real of all things and all beings. We exercise our mental powers normally every time we endeavor to perceive persons, conditions and things correctly. “Judge not according to the appearance, but judge righteous judgment,” said he who always saw the *soul* of all. Through a correct exercise of the perceptive faculties we keep a sustained contact with the spiritual world, the condition of faith.

Faith is enlarged vision, a true insight into

life. Jesus' vision enabled him to perceive the false sense under which humanity labored and the mental pitfalls into which they stumbled because of this, and he pitied them as we pity those physically blind whom we see groping about. It is spiritual blindness, a false sense of life, which miscreates the ills that afflict humanity. Knowing the mental eye of the race to be sadly out of focus, Jesus spent his life endeavoring to correct men's vision by inducing his own faith into their consciousness, thus augmenting their own insight.

The self-conscious mind of humanity is *negative*, the result of dimness of vision. To see positively we must have spiritual illumination; we must *receive* the "same mind which was also in Christ Jesus." The vision of the Nazarene enabled him to see affirmatively the "yes" aspect of life. He found humanity diseased, unhappy, poor and defenseless because it dwelt upon the negative, the "no" aspect.

It was the way Jesus *saw* life that enabled him to pray effectively, for real prayer is agreement with God, and only faith—cosmic vision—makes it possible for us to agree with the Creator. The Master found men anxiously seeking remedies for the ills which menaced their welfare; but as material remedies cannot reach mental causes, these must always fall short of real healing. Fear

and anxiety are most prolific sources of disease in themselves, for in this disturbed state one is not receptive to the faith that does the healing; and so the first injunctions of the Great Physician were always to cease to fear, and to eliminate worry. What is fear but unbelief—a lack of faith, and the taproot of disease and discomfort? When the mind is quieted the vision of faith can enter, and faith is the *substance* of all the good sought by the soul of man.

Faith is spontaneity, vitality, the action of life. Jesus assured the poor that the birds of the air were not anxious, and God cared for them. He laid the ax at the root of the evil, the cause of the condition. He enlarged upon his theme—that anxiety could do nothing, not even add a cubit to the stature. One can do nothing by “taking anxious thought,” therefore the first step in spiritual discipline is to eliminate it.

The basis of all religion is faith and without this vital factor it is neither practical nor scientific, and certainly not in accord with the teaching of the founder of Christianity. Healing is impossible without it. The method of healing, as practiced by Jesus, was through the divine alchemy of faith. The fundamental of the teaching of the Master was that faith made man whole; that faith saved him; that through faith he walked

and talked with God. In the light of truth we use spiritual principles instead of relying on external applications and medicines. Mind is health, truth, beauty, wholeness, and to know this is to know how to control the body; to stamp into it and to outline upon it the truth of the Spirit. The one way to discern the truth is through faith, and faith is the entrance of God Himself into our consciousness.

The Vatican in Rome stands as an age-long symbol of the power of faith. It symbolizes the key given to Peter, the key to Heaven. When divine illumination (faith) came upon this first disciple, Jesus changed the name of Simon to "Peter" (rock); and it is upon the rock of faith that the Church of Christ must forever stand. Without this key of faith we can unlock no mansions in the Father's house; they must remain hermetically sealed, so far as we are concerned, until we gain possession of it. The power of knowledge cannot swing wide the doors, for if this were so the little child and the uneducated person could not enter the kingdom, as they can, through faith.

Faith, therefore, is the first thing which we must receive. Without it we are spiritually dead and can do nothing. Through faith we become alive to the Spirit; we create true conditions—

health, art and civilization. All that we do is through this faculty, and always, according to our faith it is to us, and ever must be so. We are saved by this insight. Not saved in the hereafter, but now—literally *safe* from all the ills that menace human welfare—here and now, as we put on the mind of faith.

Every step in human evolution is the result of faith, and through it every advance made by the human race was initiated. No one discredits the fact that all the benefactors of the world were men of enlarged vision, and that all great workers have been men of faith. "Faith without works is dead." Indeed there can be no faith without works, for faith is a work-inducing state of consciousness. It is the "quickenning spirit." Half of faith is vision and the other half is the power to execute the vision.

It was not enough for Columbus to have the vision of a new continent, but he must needs sail in quest of the land that his faith affirmed lay to the west. It was this impelling force of faith that crowned him the discoverer of America. Every man must work from the vision of faith if he is to achieve anything of worth. The genius and accomplishment of Thomas Edison proclaim his faith, and it is the same state of mind, turned in the direction of the business world, that pro-

duced such men as John Wanamaker and Marshall Field.

Each man is a type-man if he will but see himself as such through the exercise of faith. The first need of the individual is this form of knowing, for it supplies all the other needs of man. I heard recently of a lad in Kentucky who was greatly handicapped by lack of education, poor physical health and poverty. Early in life he met a senator from our Capitol, and an overwhelming desire to be a senator entered his heart. His friends, like Job's comforters, tried to discourage him because he lacked all of the required qualifications—education, position, money. Nothing daunted him, however. He held fast to the vision: to the senate he would go. And to-day he addresses that body in Washington. Anything short of faith is *sin* and to *miss* what you desire to be and to have.

The only limitation is lack of vision, which is another way of saying lack of faith. We all believe in something, in fact, we believe in many things. There are no absolute unbelievers. But the mass of humanity is uncertain and hesitant in its faith crying: "I believe; help thou mine unbelief!" It is this indefinite state that miscreates confusion and unhappiness.

A character in one of Victor Hugo's novels,

when asked if he believed in God replied, "Yes. No. Sometimes." This is keen insight into the hesitant mass-mind. Indecision is corrected by the development of faith for, like all of man's powers, it can be developed. John Milton once said, "Faith thrives by exercise." All of man's faculties and powers are strengthened as faith is exercised.

The things which you believe you have, are yours. To *believe* is to *have*. Faith is the assurance, the substance, of things *hoped* for, and the conviction and evidence of things not seen. We are here dealing with power that links our present with our future life. Acting from the insight into the realities of the spiritual world one "steps out on seeming void and finds the solid ground." Thoughts and possessions are an inseparable state of consciousness. A change of belief alters outward objects; this is why we emphasize the fact that faith (the accurate insight) corrects the false testimony of the senses. Our beliefs are all inferences of the senses. Each sees differently because no two believe alike. From the human viewpoint we see "dimly," but with faith comes clear insight and ability to see "face to face" any individual, condition or proposition. As men change their beliefs they change their conditions. Each may prove this for himself.

We know that we are standing on an impregnable scientific foundation, and we base our lives and work upon the faith of Jesus, because we perceive that he worked according to divine law. He wasted neither time nor force in resisting or condemning outward conditions. The man who is always seeking a scapegoat for his failure will remain a failure until he knows that there is no failure save lack of faith. Neither weather conditions, family relations, stock markets nor any other thing except imperfect vision prevents us from demonstrating truth.

The lack is never outside of us, but within us. Neither Jesus nor Peter blamed the water because Peter was sinking. His failure was caused by lack of assurance and conviction in his own consciousness. It is useless to blame industrial conditions or any others, for our deficiencies, for man is subject to nothing but God, and that means that he is subject to nothing but good. If he has not that good the lack is in his faith, for lack can be nowhere else if God is omnipresent. Faith gives man mastery and dominion.

External conditions could hardly be worse than they were in the time of Jesus; yet we perceive what he accomplished through faith, alone. As it is one of the highest powers of the soul, faith needs no aid; it is, in itself, sufficient for all

things and equal to all occasions. It fed the multitude, healed the sick, stopped the mouths of lions, quenched the power of fire, turned to flight armies of aliens and raised the dead. What more could be required of it or of any other power?

Through the exercise of faith Jesus made the common people of his time great. The rich, the powerful, the educated have no monopoly on faith; it is essentially the heritage of the meek. "He that humbleth himself shall be exalted." This power will always belong to the humble, the receptive, for faith is the promised Comforter that gives life and strength to those who seek it in spirit and in truth. It is through this quality that we are able to enter the Kingdom of God.

Through faith we emerge into the fourth dimensional realm—the inexhaustible—the cosmic consciousness. In this realm we perceive that man, his body, his conditions and his environment are spiritually perfect. Only through faith can we discern the universe of God and the truth of *man*. *Losing this vision is the only thing that can conquer us*. It is useless and cumbersome to have intellectual concepts that we cannot carry through to fulfilment. Every concept of life should register in an accomplished act. This is growth. As we gain the higher vision the impulse to act upon it is born within us. Faith is the vision of the

soul and must be acted upon, else it is ineffective and falls short of achievement. Failure is overcome as we act upon our visions and our spiritual impulses.

Press on to the goal of high calling—faith. God delights to give man all that He hath: but the stipulation is that man be enabled, through faith, to receive his divine heritage. To follow this light of the soul is to be filled with enthusiasm and power. Faith leads to all true accomplishment. “Whosoever shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.”

VIII

IMAGINATION: ITS VALUE AND ITS USE

“For that thou seest man,
That too become thou must;
God if thou seest God,
Dust if thou seest dust.”

THE intelligent, without reservation, acknowledge that law and order govern the universe. Law and order posit an infinitely intelligent consciousness which sustains them. The deeply discerning know this sustainer as God and define the activity of God as mind. Metaphysics is the endeavor to perceive how the ideas of mind are expressed in form and visibility. This science reveals mind as manifesting through faculties, and one of the principal faculties is imagination.

Man possesses no greater or more influential power than that of the imagination, yet it is the least understood of all his faculties, and possibly it has been the most maligned. It is undervalued by the practical mind because it seems to be concerned only with visions and fantasies which appear to lack all utilitarian value. It has been derided because its function is mysterious. A

comprehension of this potent factor is actually the criterion of one's mental status.

In contradistinction to the claim that things imaginary are unreal, it is now clearly discerned that an image in mind is the cause of everything that we call *natural*, and that without the word (image) "was not anything made that was made." We are perceiving that the image is the thing itself.

Let me definitely state here what imagination really is. One of the clearest definitions is "an image-making faculty." It is that power which forms an idea in mind, and then projects it through substance into the world as something living—a manifest entity. Imagination is a spiritual faculty, a creative power. It is the shaping force which molds substance into form after the image held in mind. As an architect is employed to supply plans for the erection of a building, so man is daily employing an invisible, though real, architect to shape his life and affairs. Imagination is this unseen designer, this subtle architect of human destiny. We are constantly photographing, upon the invisible substance, the pictures which are to create our future conditions. This silent photographer of the soul is the executive power called imagination. A great kindergarten teacher aptly named this

divine function the "scissors of the mind," because he discerned it cutting shapes and designs which, sooner or later, were to appear on the scene of human activity. Through imagination we have the power to change misfortune into success, disease into health, unhappiness and in-harmony into joyous peace. It is the transforming power of the soul, the Cinderella of the mental world.

"Imagination rules the world," said Napoleon. He was sufficiently clear-sighted to observe that an invisible mental power was molding conditions and shaping events. It is the power that is daily and hourly changing human destiny, the imaging faculty which Émile Coué considered of greater import in life than that mighty rudder of the mind, the will. Coué asserted that when the will and the imagination are in opposition, the imagination wins every time. We can readily comprehend this when we face facts. Each one of us desires ease of body and of affairs, both social and financial; yet many are suffering in disease, unrest and poverty. While they all *will* to have conditions of ease, the imagination is manufacturing adverse conditions. When *will* and *imagination* are *one*, humanity will be free.

Do not confuse this visional faculty with any of the other powers of mind. It can easily be

distinguished from understanding, perception, memory or emotion. Its office is distinct—that of shaping mental images. The intensity of the imagination determines the *time* it takes to bring thoughts and ideas into visibility. Intense, definite thought bridges space and annihilates time. Thought and its visible manifestation were instantaneous with Jesus.

As we focus this faculty in the body we discover its creative potentiality. It is impossible to sever thought and existence; it follows, then, that it is impossible to sever a thing imagined from its existence. Instead of an imaginary disease being an unreal one, we see that the only diseases possible are those of the imagination. Leo H. Grindon tells us, "What the populace say about imagination presenting images that we mistake for reality is pure nonsense. No man ever imagined or can imagine anything that has not reality *somewhere*, and this whether waking or sleeping." To picture sickness is proof sufficient that, since thoughts are things, disease is reality only as long as it is given the attention of belief, or imagined in thought. To heal any disease is not to cure a man of something which never had an actual existence (the popular view of imagination), but to erase from mind a distorted picture, an imperfect image.

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Dr. Marden related, during a lecture, an instance of the effect of imagination upon the body and its health. When he was a student in the Harvard Medical School, he attended a lecture on the subject of the imagination given by one of the professors who was also a celebrated physician. The students were warned against the dangers of imagining the diseases which they studied, for it had been the physician's own personal experience to image upon himself a certain disease by giving it his fixed attention. His conviction of the condition had been so strong that it required earnest persuasion on the part of his colleagues to displace the false belief, for an examination revealed not the slightest evidence of the dreaded disease.

In this same address Dr. Marden told of a young army officer who consulted a noted physician. After the consultation the doctor told the man that he would send him a written diagnosis of his case. The letter which the patient received next day contained the information that his heart was seriously affected and that one of his lungs was entirely gone, and advised the young man to attend to all important affairs as his life was but a matter of weeks. Upon receipt of the letter, believing and imaging what the doctor had written, the officer became seriously ill and within a few hours thought his end was approaching.

A relative, becoming alarmed, sent for the physician who responded immediately. Greatly surprised at the young man's condition, the doctor demanded to know what he had done to himself, as there had been no serious symptoms at the examination the day before. All he needed was a little rest, and the physician had written him to that effect. It developed that a secretary had sent the wrong letter. Within a few hours after this explanation, the young man was on his feet again, practically well. The lesson here is obvious, for it shows us that when the imagination is perverted it is one of the most destructive of forces.

In modern metaphysics there is revived a teaching that is thousands of years old—that man is the result of his thinking. “As a man thinketh in his heart, so is he.” When this is understood life is an open scroll. Thought not only makes a man's body after its own design; it also creates conditions and things. Thoughts *are* things. A thing is but another name for a thought, for nothing has existence apart from the mind. When a thing has been removed from mind it doesn't exist any longer. It was Sterling who said, “Whatever is, is thought,” and Shakespeare wrote:

“There's nothing either good or bad
But thinking makes it so.”

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The immortal poet also saw that imagination "bodies forth" and that "we are such stuff as dreams are made of." He knew that images in mind become concrete things; that imaginations have the power to embody themselves.

William Blake, that quaint mystic who, nevertheless, was so wholesomely practical, said: "What is now proved was once only imagined." We are now perceiving that "day dreams" and "castles in the air" are vital factors in creation. These fanciful pictures may be whipped into form and become tangible realities through an understanding and practical application of this divine power that has been called one of the daughters of the gods—imagination.

The Old Testament has many injunctions against false imaginations, and we now know that it is not an arbitrary God who has rewarded man for being good and punished him for being evil, but that each man images his own life; creates the good by true imaging and miscreates his own evils by falsely misusing his divine power.

Read Ezekiel who had one of the most powerful imaginations of the human family: "I, the Lord create good, and I create evil." Read this in the light of the Lord being *man himself*, and

it is illuminating. Nothing outside of us creates our conditions; we, ourselves, are masters of our own fate; we, ourselves, are captains of our own souls' destinies, through the imagination.

When he was president of the Royal Society, London, Sir Benjamin Brodie, in an address, said: "Lastly, physical investigation, more than anything/besides, helps to teach us the actual value and right use of the imagination—of that wondrous faculty which, left to ramble uncontrolled, leads us astray into a wilderness of perplexities and errors, but which, properly controlled by experience and reflection, becomes the noblest attribute of man; the source of poetic genius, the instrument of discovery, of science, without the aid of which Newton would never have invented fluxions, nor would Columbus have found another continent." Like all of man's faculties, imagination is not in itself good or bad, true or false. Our use determines whether it will serve us beneficently or otherwise.

A current magazine tells us of a man of national reputation who built his business and huge success upon an exalted vision (imagination), and at the height of his power he destroyed his prosperity by a negative use of the same force which had created his success. His disaster began by his reflecting upon a letter from a brother

who had lost his fortune, and who was then living in an attic, penniless. He misused his imagination by picturing himself in the same condition. Supposing and fearing loss and deprivation, his prosperity crumbled into nothing, for the substance of it was *withdrawn*. He, however, discovered the power of the imaging faculty and, turning about in his thinking, reestablished himself in prosperity. No one can afford to ignore or eliminate this power which shapes the destiny of each individual.

Man must know the Truth to image divine creation. To faithfully reproduce the beauty and perfection of Divine Mind is the scientific practice of all religion. Correct thought is spiritual thought. Whenever we are thinking or reasoning from the objective, or material side, let us get quiet enough to hear the still, small voice say: "My thoughts are not your thoughts, neither are your ways my ways." We live in God and, sooner or later, we must find, as Paul did, "that we are not sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

Recognizing that imagination is a spiritual power, and as an action of thought is the use of the will to create true imaging, we emphasize the necessity of directing this potent force. Isaiah foretold the blessings which follow "shutting the

eyes from evil''; Jeremiah warned of the failures that come upon evil watchers; and the beautifully mystic prophet Zachariah said: "Let none of you imagine evil." From Scriptures replete with texts on this vital subject, let me quote the revised version of one familiar to all Bible students: "Thou wilt keep him in perfect peace whose imagination is stayed on Thee."

It is illuminating to read the Scriptures in the light of scientific investigation. The first chapter of Genesis states that man is created in the image and likeness of God. Philosophy defines an image as an idea; an idea is something we perceive with the eye of the mind. To vision ourselves in mind, perfect as our Father in Heaven is perfect, is to see ourselves as God sees us.

The mere fact that things may be imagined more vividly one way than another does not prove the truth or falsity of the faculty itself. Spiritually man is God's idea, located in Divine Mind. To image this truth is to think scientifically and, at the same time, to constructively develop the most influential power we possess. To be incomplete in this direction is to be shorn of something which is the essential means of development, the axle around which the wheels of our lives revolve. "To see a man without imagination," says Henry Ward Beecher, "is like seeing an observatory

without a telescope." Individual efficiency is the result of the "favoring eye," correct imaging.

The beauty in which we are embosomed is the imagination of God. "Every flower is a thought. The trees are speech. The grass is speech. The winds are speech. The waters are speech." To live in the creation of God inspires us to emulate the Creator, and image new and beautiful things—our mite added to the whole. "Art is an extension of nature," and all of man's work is art, as all of God's work is nature. Our bodies, our work, our homes, our cities are works of art; all have their birth in the glowing forge of the human imagination. To image clear-cut, distinct personalities, individualistic work and free, prospering lives, is the greatest thing we can do for the race; for, by so doing, we are conveying, in terms which cannot be combated, what each may accomplish for himself and thus, through his God-given faculty of imagination, bring his own life to completion.

IX

THE WILL IS THE MAN

The seeds of God-like power are in us still,
Gods are we, bards, saints, heroes, if we will.

—MATTHEW ARNOLD.

THE secret of successful lives is revealed in their intercourse with other men. A man's conversation always indicates the direction his life is taking. The father of one of the most distinguished men of France tried to discourage his son from the pursuit of literature. "Do you know," said Père Balzac, "that in literature a man must be either a king or a beggar?" "Very well," replied Honore de Balzac, "I will be a king." His words were prophetic for in the world of letters he did indeed become a king.

In the United States, James T. Fields, at that time editor of the *Atlantic Monthly*, wrote Louisa May Alcott advising her that he was returning her manuscript and suggesting that she continue her present occupation, that of teaching school, as she could never become a writer. Her reply was: "I *will* succeed as a writer, and some day I shall write for the *Atlantic*." And the day came when

the *Atlantic Monthly*, instead of returning her manuscripts, gladly published them. It is said that she earned a quarter of a million dollars by her pen, a large fortune in that day.

When told by his physicians that he must die because they could do no more for him, Douglas Jerold said: "And leave a family of helpless children? I won't die! I *will* live!" After making this decision he recovered his health and lived for many years. Seneca, having lain long at death's door, commanded himself to live and lived. Even the Grim Reaper himself must tarry at the will of man to defy him. Man does not die so long as he exerts the will to live, nor does he fail so long as he exerts the will to be successful. It is the will to live that has made man stand erect, face the stars and press on to endless consequences.

The active will makes for health and success. We read in our Scriptures a great deal regarding its power. The Master always demanded its exercise in his miracles of healing. "Wilt thou be made whole?" he asked of the invalid at the pool of Bethesda. Year after year this poor sufferer had been brought to the healing waters; year after year while he had passively waited for the troubling of the waters, the healing, vitalizing, restoring water of life was ever present, waiting for his word, "I *will* be made whole." It was

not the water that healed him, but the action of his own will.

Surely this age is not radically different from those which have gone before. Each has realized, to an astounding degree, the need of the definite action of this rudder, the will—one of the highest powers of the human mind. The foremost philosophers of every age have emphasized the importance of this faculty which they term the executive power of the soul. Because the masses demand it, many of our popular magazines contain advertisements of books dealing with the will and its nature, with instructions as to its use and development.

If the modern scientists and psychologists have not the highest conception of will, what can be expected of those who are popularizing the powers of man with but a shallow pretense of a correct understanding of them? Our most reliable teachers tell us that the will is not an active power, but a passive or reactive force. Ancient sciences taught that the will, instead of originating action of itself, as is generally accepted, responds to stimuli or is a reactive potency. As intelligence is considered a masculine faculty, the active, so will is believed to be feminine, or passive. The mind thinks and its response is felt as the potent force of the will.

We read in Philippians that it is God who works in us to will and to do His good pleasure. Like those other activities of the mind, faith and imagination, the will is a phase of the divine spirit in man, the stirring of the God-self within him. We must treat the will as we do faith, as an activity of the divine Mind. As Jesus said to his followers, "Have the faith of God," so I say in this treatise, "Have the will of God." Pythagoras taught that God is universal Mind diffused. Faith, imagination and will are attributes of the mind.

Will never varies according to circumstances nor does it, in petty tyranny, chastise and punish men. It is always beneficent, illuminating, freeing. The tribal Jehovah of the Israelites is largely responsible for the idea that God is a power that punishes the disobedient and the wicked. This is not the viewpoint of the scientifically inclined who perceive the Almighty as the unchanging, unyielding justice and harmony of the universe. Rousseau said: "I believe that the world is governed by a wise and powerful Will. That Being whose will is His deed, whose principle of action is in Himself—that Being that gives motion to all parts of the universe, and governs all things, I call God. To this term I affix the ideas of Intelligence, Power and Will."

I believe that the author of Revelation speaks of the will of man when he writes: "And I saw and beheld a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." Ibáñez could have written a more powerful story of this horseman of the Apocalypse than of the terrifying four he pictured.

Spiritual understanding enables us to comprehend the beneficent Will of creation. In the not far distant past, plagues, famines, wars and all forms of destruction were accredited to the will of God. Jesus actively contested this ignorance. He said: "If a child ask his father for bread, *will* the father give him a serpent? Or for an egg, *will* the father give him a scorpion?" And he also said: "If ye, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give to them that ask Him?" And he added: "It is not the will of my Father that one of these little ones should perish." Even, "It is not the will of my Father which is in Heaven that the sinner should die, but rather that he should be converted and live." It is through His will that the Father imparts His life to His children.

Modern psychology informs us that the evolution of man is through three stages of mental

progression—knowing, feeling and willing. Investigations of biologists show that knowing and feeling are active in the lowest forms of physical life. The protoplasm intelligently divides and multiplies itself; instinctively it knows what to do; it must also feel, for heat and cold affect all forms of living things. But the will, as the function of volition, is active only in the higher forms of development. The well-balanced man expresses all three mental processes. Until we do function evenly, we have the coldly intellectual man without feeling; the stirring emotional one without knowledge; or that one who knows and feels but, lacking will, is unable to produce or bring any idea or ideal to fruition. The measure of the stature of a man is his ability to know, to feel and to produce.

Many gross charges have been laid at the door of the will, but a correct understanding of this power reveals that the will itself can never harm. It is the power by which the Creator dispenses Himself, which is His life, love and substance to man. Will is, therefore, a perfect and unfailing characteristic of mind.

The will is the spirit of God in action. In truth, there is no human will. That which we term human will is only man's use of a beneficent power which often appears dreadful because of the un-

true thought which misshapes it. The exercise of man's will sets in action human thought; it is this human action that diverts and misdirects the rudder of man's soul. The more human, material or sensuous the thought, the farther it is from the central will of God. I once saw a large motor-car, without a driver, dash down a street, knocking over and killing all in its path. It finally crashed into a stone building, destroying itself. Such is the disaster which always follows in the wake of the so-called personal will. Long ago Euripides said:

"No mortal e'er is fortunate save him
Whose will with the Divine will's in accord."

Resistant states of mind are always followed by congestion of some nature. I have seen many patients who were suffering directly from wilful, stubborn thought. To will one's way, despite the rights of others, interferes with the building and renewing processes of the body, as it interrupts the circulation of the life forces. Stomach, heart and head disorders are the results of resistant determination. The tendons, nerves and muscles of the physical system become twisted and knotted by intense wilfulness. All of the physical senses can be affected by it. Many metaphysicians trace deafness, blindness, and many phases of paraly-

sis and nervous prostration to self-will and obstinacy. Work to be free from stubborn, contrary states of will. Relax and rest in the consciousness of the equalizing, harmonizing power of Spirit. "Let go," and trust the action of God's will to right conditions.

There is no curative power in the assertive will-force which we call personal will. On the contrary we now know that all labored effort is lack of will. The real action of the will is not an imperative command, but a positive affirmation of that which is eternally true. This is clearly seen in the first chapter of Genesis. The original text for our authorized translation of "Let there be light and there was light" is "God said (or thought) light is: and light was." There is more healing power and influence in a positive affirmation than in a command. Commands oftentimes postpone reformation and healing by placing conditions in the future. Note the affirmative attitude of the Master Physician, speaking to the nobleman of Capernaum, "*Thy son liveth.*" This is the record of an instantaneous healing. To the woman who, for eighteen years, had been an invalid, he said: "*Woman, thou art loosed from thine infirmity.*" And again, in the case of the sick person at the pool of Siloam, "*Thou art made whole.*"

It is disastrous for a person to let any outside

entity control his will, whether the personality is in a visible or a disembodied form. I have seen good minds distracted by the practice of hypnotism and mediumship. Through continual spiritual study and persistent scientific meditation the mind opens to the influx of inspiration and knowledge. In this way is man guided and advised.

Recently a student came to us from the West. He had followed the direction of another, selling his business and investing all of his finances in an enterprise which, upon investigation, proved to be an utter failure. This happens daily to hundreds who act upon the suggestions of the ill-advised and unscrupulous. Nor should one try intellectually to will results. All of our confused and unhappy situations are due to the selfish action of the human soul. These situations continue as long as man acts from the basis of human will. He adjusts all relationships as soon as he understands that the will is the living principle of the spiritual world and the effective cause of being. Each may know the direct way which terminates in harmony and prosperity if he will but cultivate the universal will. "If any man will do His will, he shall know of the doctrine." Rabbi Gamaliel wrote: "Do God's will

as if it were thy will, and He will accomplish thy will as if it were His own.”

If parents and educators could only get the scientific point of view of the will! Through their lack of understanding of this potent force they often take children in hand with the idea of attempting to *break their wills*. Nothing is more detrimental to a child than to curb this power instead of directing it. In fact, the will is a sense of direction. In his famous kindergarten, Frederick Froebel intelligently developed the child-will. We learn from him that strength of character comes, not from the broken will, but from the wisely educated one.

The self-conscious I is always egotistic, demanding its own way. Civilization is said to be the result of the long infancy of the human race in which parents lose their own will in working for the welfare of their children, a widening of the individual will to the family will. In the family the child learns a larger will, that of the family; in school he must conform to the will of the group mind which is the school mind. In our civic life we must conform to the will of a larger group, the city mind; while, wider still is the group mind of the nation. At present humanity is endeavoring to find the group mind of the

world through a League of Nations or a similar body. Every conformation to the group mind enlarges our consciousness of will. We must widen the consciousness until we function in the will of the Whole or Holy Spirit.

Maeterlinck, in his delightful "Life of the Bee," graphically depicts for us the spirit of the hive under and for which each individual bee works with all its might. There is not a selfish one among them. Each functions in his own office, his destined purpose to work for the welfare of the complete hive. So also will it be with an illumined humanity. Each one of us has come that all others "may have life and have it more abundantly," and when we freely give and spend ourselves for the welfare of the whole, mortality will be swallowed up by immortality, earth will be swallowed up by heaven.

Scientists agree that man is a unit will in the universal Will. When the unit wills the universal Will there is brought about an inner and an outer calm; this is power under control or poise. The correct use of the will invariably results in a condition which we recognize as poise. When poised, man is like a high-powered motor running in neutral, waiting to be shifted into gear; ready for action. Modern physiological research has conclusively demonstrated that nine-tenths of the

ills of the human family are due to lack of energy. It is impossible to be sick or below par in any way when vitalized by the will to be well. Poise stores up energy, thereby making man immune from disease. Our psychologists say that the average person wastes or mis-directs from one-quarter to three-quarters of his energy. Poise prevents this drain. A correct understanding and use of the will restores us to such poise that we work without fatigue; and that sleep and rest refresh and rebuild us.

Whatever we desire to accomplish in life requires a continuous increase of energy. Unless we are poised in the Will this attainment is impossible. Our lives and our work become resistless through the right use of the will; there is no greater proof of power than sure poise and steady calm. Rachmaninoff once said to a friend: "A weak wrist can pound the piano; only the poised musician, with iron muscles, can touch the keys with surety, yet softly and masterfully."

When we discover evidences of the power and dominion of personal wilfulness we must declare, with our greatest teacher, "Not my will, but thine be done." Since we now realize that most of our physical, mental and financial inharmony is due to the interference of human resistance, we must diligently practice "Not the will of the

flesh, nor the will of man, but of God." Even though we believe that the Creator is the will of the universe, we hold that man, His offspring, has free-will. Man, possessing and expressing the will is a free agent. From the theological standpoint this is a most vital subject and one upon which denominations greatly differ. One can hardly think of free-will without considering predestination. Those who do not rightly understand scientific truth may say that predestination relieves man of all responsibility. In one sense it does, and rightly so, for the destiny of man is sealed by the will of God; he is destined to be "perfect as his Father which is in heaven." On the other hand man is at liberty to express, in his own free and original way, the divine design of his life. His is the work of eternity, growing each day in the "image and likeness" of the Creator.

The secret of Jesus' success is seen in his co-operation with divine Mind. He said: "I came not to do mine own will, but the will of Him that sent me." And again, remember that "he that doeth the will of God abideth forever."

THE ACTION OF LIFE—LOVE

We are, in this world, like children playing with dis-integrated maps which we do not know how to put together. Here is some father-love, and here some mother-love, and here some wife-love; here some love that is wrathful against wrong, and here some love that is merciful and compassionate toward the sinful love all broken up in fragments. Put them together. Take your life for this task and put them together. You will find the map is love, for life is God, and God is love.

—LYMAN ABBOTT.

Love! Celebrated by philosophers, analyzed by scientists, portrayed by artists, sung by poets and proclaimed the supreme goal by prophets of all ages and all countries! What is it? Where may it be discovered? All declare it to be the ultimate good and that without it even life itself is valueless. The wise of all nations and all times have regarded its quest as far more desirable than that of wealth and fame, for these are as empty baubles unless they are animated by a soul of love.

Love has been esteemed an instinctive interchange between man and woman, and the natural tie between parents and children, brothers and

sisters, friends and relatives. It has been our conviction that love was born of man, belongs to man and dies with him. Can we believe that it comes thus "like water, and like the wind it goes"? Does it actually, as Omar Khayyam writes, come "into this universe, the *why* not knowing, nor *whence* like water willy-nilly flowing"? Has it no other basis than the evanescent feeling in human hearts? Has it no other *parent* than man? We must take issue with this, for we find it in bird and beast; we cannot deny its presence in flower and mineral, and the scientists tell us that in the molecular stratum of life there is an attraction that we might designate by the term love. So we must search back of the particular in order to find love, and find it as the universal essence of life itself. We must believe that in bird, animal and the soul of man, we are merely beholding the blooming of a universal plant.

Love is the action of life. Love is the expression of life. Its basis can be ascribed only to something eternal, infinite, boundless. The perfect flowering of this universal essence is spiritual love in the soul of humanity, always creative, always beneficent, always harmonious.

Man's primal lesson is to learn to translate universal life into creative accomplishment through his consciousness. Naturally we ask how this can

be done. Study the greatest of all teachers and demonstrators of the principles of life, and see how he translated universal power through his individual being. In Jesus we behold the outstanding figure in the world's history: a marvelous man functioning through an illumined mind and a vitalized body. We should all seek to know the specific process by which he gained his dynamic power, his radiant personality and his healing ability. Some have sought this in theology and found only dogmatic conceptions of religions. More is demanded than the theoretical, the historical and the doctrinaire.

Turning from theology, others have sought in the direction of the psychology of religion, and have found a branch of the mental activity of humanity. Through psychology, the student of mind has received a new and practical insight into religion; a revelation of scientific truth in place of the dogma of theological teaching. Dogmatic creeds and doctrines are fast being relegated to the dark era of religion. That department of science known as psychology has limitations in its classifications, observations and conclusions. It does not reveal the secret of the Master's practical demonstration of spiritual power. This above all else we seek—the power which will heal and elevate human life.

Another, a newer movement, is to-day attracting wide-spread interest. A noted Viennese doctor, Sigmund Freud, is responsible for it. He has originated and developed to an extraordinary extent, what is known as psychoanalysis, which is the analysis of mind and its states. Contemporary reviews, in addition to numerous substantial treatises, are devoted to this new science. By drawing upon his psychological and medical observations, Freud's theory may be summed up in a few words. There is in every person a tremendous force or energy which Freud calls the *libido*. This force has been named by Bergson the *élan vital*, and Schopenhauer has called it the *will to live*. In its last analysis we all recognize it as the creative or sex power. This life force, the essential life in man, is forever throwing itself against what Freud designates as the *censor*, that is, against our accumulated moral and social restrictions. Civilization has built mountain high in man, restrictions enforced by education, moral conscience and society. These are the censors against which the *libido* flings itself.

Repressed, then, are many of the natural desires, instincts and inclinations, having been stopped by this powerful, invisible, prohibitive barrier. Many disorders and diseases are the

result of this interference. Note, for instance, that there arises in the youth certain natural inclinations. Can he openly acknowledge these to his parents, his teachers and his friends? No! So what does he do? He suppresses and is ashamed of them, feeling degraded because of them. He dares not indulge his personal feelings because of the CENSOR—conscience, public opinion and social regulations. Denied free expression, do these inclinations die and disappear forever? They most certainly do not! Though arrested they operate deleteriously in the recesses of the subconscious mind. This is the greatest menace. Forbidden the free course of the open consciousness and hidden from the daylight, these instincts damage and derange the personality, creating mental and physical diseases that destroy the health of man unless he has been trained to transmute their force. The Freudian theory enunciates the principle by which universal power may be translated through the individual.

Thanks to the Viennese scientist for this new aspect—the *sublimation* of the sex instincts! Sublimation, as defined by Freud, is the elevation and transformation of the suppressed instincts. The censor, the educated mind of man, will not consent to degradation, but through the divine alchemy of knowledge, sublimates the

force by raising its operative activity to a higher level. The natural inclinations cannot be expressed in their existing form, so they are raised out of their disorderly patterns. Man must learn not to suppress the life force, the *libido*, but to transform it and the purely human instincts into health, substance, love and intelligent action. The resurrection of man will be an inevitable result of this conscious process of the sublimation of his natural inclinations and desires. Constructive thinking will direct the creative energy and lift it into beneficent usefulness.

Georges Berguer, a lecturer at the University of Geneva, has given a valuable course of lectures under the caption, "Some Aspects of the Life of Jesus." These represent the psychological and psychoanalytic point of view. Professor Berguer, endorsing the idea that life in action is love, says that the primitive vital urge, the creative energy, seems to be for the sole purpose of elevating man to the love of his neighbor in the highest and noblest sense. The life force must be expressed, it must flow. As the flowing sap sends out a vitalizing, life-producing, life-renewing energy to every twig and leaf of the tree, so must the *libido* in the human body constantly renew and recreate it in every part. As Moses lifted up the serpent in the wilderness, so that all who looked upon it

were healed, so must the life force be lifted up. Prostitution, degradation, disease and misery are the results of a failure to comprehend this God-like power of sublimating the creative force into the action of life.

Two ways are open to man: on the one hand, the strait and narrow way of sublimation, the vital way of truth, the way of complete development, of liberty without restraint—conscious direction of power. On the other hand we have arrest, inhibitions, incomprehensible darkness and possibly neurosis, madness and perdition. Repression is not the way any more than is sensuous excess. Both are “the broad way which leadeth to destruction.” Instead of repression, the way of truth reveals the “glorious liberty of the sons of God,” the way of spiritual expression. Psychoanalysis teaches us to relate the humblest beginnings to the loftiest results, to find continuity where formerly we could only see opposition. The *libido* is to be neither repressed nor destroyed, but all condemnation is to be lifted from it. It is the life power in man, nay, the very life itself of man.

Mankind is starving for love. Each individual life is craving an outlet which can only be attained as we lift the life force into creative enterprises. The creative are always loved, for we see men

through their works. Creative work develops the personality, for the productive man must be *pleased* with himself, and this reacts concordantly upon him, making him attractive and lovable. The love principle is to give, to flow outward; this begets love in others. When we lack love the heart hunger gnaws away our lives. Love begins in mind and unless one realizes man as a spiritual being, he cannot fully know love. To realize divine love, the unreality of things material must be sensed. Love is closest to that man who is able to discern and understand the spiritual world. Divine Mind and its ideas represent the spiritual universe.

We are counseled to love God with all our mind. Who ever thought of loving with the mind? Increasingly difficult is it to understand this, although easy to comprehend the affections of the emotional nature, loving God with the heart and soul. The difficulty lies in our not having associated the affections with the intellectual nature of man. Rather have we sometimes thought that love departed as the mind became active. We now know, without the shadow of a doubt, that the clearer the vision, the more perfect the perception of that ideal mental condition—love. I sometimes think that the reason men lack love is because they do not love with the mind, which

is intelligent thought. Even though we love with heart, soul and strength, which means with emotional intensity, we have not fulfilled the law until we have thought it out—loved with the mind. The powers of the mind have distinctive affection when turned in the direction of the truth of life. The truer the thought, the deeper the knowledge, the greater the love. We have not wholly loved if we have not put our minds into our affections, for complete love is impossible unless the mind is joined with the heart and soul. Do not fear the intellect; it is not cold, critical and condemnatory but, when inspired by love and balanced by the heart, it is your faithful interpreter of reality.

Why does the brilliant writer of the thirteenth chapter of First Corinthians tell us that love never fails? Love *cannot* fail, being the indestructible harmony of the spheres. That which is eternal, immutable and unchanging cannot fail, nor can man when he intelligently aligns himself with this irresistible power of the universe. There is neither opposition nor antagonism in love, but only harmony, the law of laws.

To find love we turn to the Universal, where we discover the kingdom of God, the realm of unity. What is hell but an absence of love? In truth nothing can separate us from love, for man

is born of it and dwelleth in it. Our chief endeavor is to realize this in consciousness, to know, as Jesus knew, that man is the beloved of God. Until we know this we cannot give generously and unselfishly of what Drummond called "the greatest thing in the world." If we would exercise the pass-word that will admit us into the realm of heaven, we must speak the word *love*.

The success and happiness of mankind depend upon this quality. Even on the outer rim of life, its very circumference, all successful business methods include some phase of love—good-will, fellowship, kindness. By the quality of our thought we may prosper or we may fail. A noted horticulturist once said that one should be careful of his thought in the presence of plant life, for his mental atmosphere, if not constructive, may bring about injurious results. In China, where silk has been made for thousands of years, great care is taken of the silk worm. For centuries royal women have studied and developed its culture. It is interesting to know that the silk worm must be carefully watched over throughout its life, and that this is done by nun-like girls, exquisitely sensitive—girls who are quiet, gentle, cheerful *lovers* of their charges.

I have seen pictures of photographed thoughts. Those of love and good-will flow along freely

and beautifully, while selfish, untrue ones picture themselves with hooks that bind and hold. In the light of this scientific achievement, we understand the desire to be with those who express love. It is because they set us free. Love permits us to be ourselves, without excuse or camouflage. This leads us to another idea, inseparable from that of love, or perhaps I should say, love in its highest form, its most perfect expression—friendship.

Friendship has been the ultimate attainment of men for thousands of years, and we pay unto them the greatest tribute when we call them *friends*. It has been aptly said that the only way to have a friend is to *be* one. Perhaps the deepest desire of the human heart is for friendship. We all crave the companionship of those who understand us. But if we have failed to fill our lives with the joy of this coveted blessing, how shall we begin to develop it? First of all, it is impossible to be a human friend until, like Abraham, we have become the "friend of God." God is the eternal friend of man and until we accept his loving friendship we have nothing to give, for we have neither the vision nor the power which this great gift demands. Abraham, that magnanimous, royal father of three great religions, Judaism, Christianity and Mohammedanism, held

the profound secret in his heart, friendship with the divine. Browning must have sensed this when he wrote, "Hush, I pray you! What if that friend happen to be—God!"

A friend is one with whom you can be yourself, without apology and without artificiality. Pythagoras called a friend "another I," and certainly there is just this perfect sincerity and freedom in the presence of a loving, understanding friend. In fact, friendship is the ultimate love of free men and women. In the world of freedom there are no "leaners" one upon another. You cannot have a friend until, paradoxically speaking, you are able to get along without him, that is, until you are personally independent of him.

Friends are divine gifts and like all of God's handiwork, cannot be bought or bargained for. When we are worthy of them they come into our lives unsought. Confucius had the correct idea, for he once said that he did not ask for friends, he asked to be worthy of them. We can never lose our friends, because they are eternal blessings and will remain so long as we are faithful. Like attracts like, and here we see, as elsewhere in the world, that friendship is based upon the law of attraction and magnetism.

A great tribute to friendship was made by

Charles Kingsley. When asked the secret of his successful work he answered, "I had a friend." Here we observe that friendship calls out our best. From the spiritual point of view we understand this, for a friend is one who refuses to see apparent error, but holds us as we really are, the perfect image and likeness of the divine idea in mind. Bacon saw the mathematics of friendship when he said that it doubles our joys and halves our sorrows. His thought calls to mind that Persian manuscript which, read in one way, is an invocation to love, expressed in the form of verse; and, read backward, is an essay on mathematics in prose form. Thus we may say that love and friendship may be interpreted as both science and poetry. Friendship is the bloom of the love of God in the soul of man.

NONRESISTANCE

I rave no more 'gainst time and fate
For lo! my own shall come to me.

—JOHN BURROUGHS.

THERE is to-day in India a man who will probably stand out in time as the greatest man that India has ever produced. His name is Mahatma Ghandi, and he is exemplifying truth in its purest form. Both in his words and in his activities he is giving not only to India but to the world an illustration of ideal living. He is forming a deposit of thought that, close students prophesy, will leaven the whole lump of Buddhistical India, reproducing practical Christianity of the apostolic age.

On the arrival of a train bearing Ghandi at an East Indian village, this modern leader was called upon to address the villagers who had assembled to meet him. He took from his bosom a copy of the New Testament and read to them the beatitudes from the Sermon on the Mount. He finished by saying: "That is all of my address to you. Act upon that."

Ghandi is the leading exemplar in contemporary

life of the doctrine of nonresistance. Seemingly, nearly all of his movements have failed, but ultimately he will have Christianized India. He is as a light shining in apparent darkness. All great spiritual achievements have come out of so-called failures.

Ghandi has undertaken the task of freeing India from the British rule. He saw that there were two ways in which she might gain her freedom. She might, as Dr. S. Stanley Jones says in his *Christ of the Indian Road*, take the way of the sword and the bomb which the Mohammedan leaders, unrestrained by him, would have taken, or she might take the way of nonresistance.

The flash of a bomb here and there would have shown the world the seething discontent in India. But he rejected methods of violence because he believed in another type of power—soul force, and another type of victory—a victory over self, this inward victory being the precursor of the outward national victory. He knew that, by his method of nonresistance there would come the inward freedom, the purification of social and political life from within.

For the first time in history, therefore, a nation sought its freedom not through physical, but through soul force, making national regeneration a vital part of its program. An English writer

said of this movement, which failed only because the Indian people never caught the idea on a national scale, "Had India really adopted Ghandi's program, no nation on earth could have denied to her the moral leadership of the world."

There are two opposing laws in the Bible: the Mosaic law of returning evil for evil, and the Christ law of overcoming evil with good. Moses' law said: "Thou shalt consume all the peoples: thine eyes shall not pity them." Five thousand years of this belief have not abolished evil but have increased it, and it is still planted deep in the hearts of men.

We have but to recall the torture chambers of the Inquisition, seen by those who visit the Doges' Palace, or the terrible seats of trial by torture in Spain, in Italy and even in Holland, to realize how futile has been the cruelty of men in complying with what they conceived to be divine law in the extirpation of evil—all of it born in ignorance and in feudal hatred.

Contrast with this method the Christ law: "Ye have heard that it was said, An eye for an eye and a tooth for a tooth; but I say unto thee, resist not him that is evil." "Resist not," Jesus said. He stressed the idea of never retaliating—"Whosoever shall compel thee to go one mile with him, go with him two."

What is evil that we should resist it? It is man-created thought. It is not a positive condition. It is negation. It is the belief in two powers in the universe—good and evil, and the believers in retaliation think that evil is stronger than good. Darkness is not a positive condition, it is merely the absence of light. Throw light into darkness and what becomes of it? It is a shadow—a phantom. Evil is a belief which rests on shadows, the absence of truth.

Psychologists tell us of fixations of sex, poverty and disease. These ideas, as so much evil, are fixed in the mind to such an extent as to require the utmost effort to unseat them. In fact when these fixations exist there is nothing to be done except to pour in the healing light of truth until the error is crowded out of consciousness. Man creates a phantom in his mind, an imaginary condition with no basis in fact, and then he consumes himself in resisting it, when all the time it has no power other than the power he lends it as a shadow. We are like children “seeing things at night.” We do not question the power of the imagination, but we do doubt the existence of the things conjured out of ignorance and fear.

Resistance to evil is futile because it but increases our sense of it. Shakespeare spoke of the power of “war-like resistance.” We are con-

stantly being taught how to set ourselves against some particularly dreaded evil. Yet what has such resistance ever accomplished? Nothing but an increased belief in it. We are like men beating the air, exhausting ourselves in fighting off nonexistent appearances.

When will universal peace and individual harmony be realized? Never until man expresses from within outward, through conscious thought and positive word, the indwelling consciousness of peace. We call to memory what the Master said about heaven coming only when the within and the without were coördinated.

Urbain Ledoux, the "Mr. Zero" of the newspapers, with the proletariat he cultivates, following his own conceptions of overcoming economic evils, does not offer resistance but, on the contrary, makes a display of nonresistance. He has caught, after a manner, the truth principle. He boldly declares himself an apostle of nonresistance, stating that he maintains peace within so that there shall be peace without. He attributes his success and his strong personality to an inner stillness that makes for outer peace.

Tolstoy was a disciple of nonresistance and made a tremendous impression in his time. This great Russian represented the soul of the peasant. The evil of which he complained would have passed

away through nonresistance. But what has been substituted for the Tolstoy doctrine in the Russian government? Force. So far we have seen no effect of this belief but counter force and the violation of all human rights—liberty, justice and mercy. To Tolstoy the stream of humanity was like a river, polluted by a belief in evil.

Dr. Charles Mayo, in an address before the Chicago & Northwestern Railway Surgical Association, remarked that the thing people get away from is the soul. "Modern surgeons," he said, "are still as much in the dark about man's soul as ever, although they have explored every nook and corner of the body and know, to the last detail, its composition and its functions." And he added: "Like the small boy with a watch, we have taken man's form apart and put it together again, but as yet we are hazy about the force that makes it run." He voices the mind of the present-day materialist, apparently ignoring the fact that "spiritual things are spiritually discerned."

Is it not the physical which occupies almost exclusively the minds of men? And is not this the reason that they meet evil with evil, force with force, craft with craft and violence with violence? According to the world's sense of justice evil must be returned that evil may be diminished. This is as far as short-sighted humanity can see,

as it is the highest teaching the race-thought can give.

In direct opposition to this method is the principle which characterizes the "more excellent" way—agreement. Agreement with all the order and harmony of the universe; with all spiritual movement, with God and His law of good. The mark of agreement is nonresistance. Resistance disorganizes and destroys; nonresistance accepts the truth that God is above all and in all.

As God is the only Creator, all action, power and intelligence proceed from Him. He does not share with anything outside Himself, so everything in existence must be good, both potentially and manifestly. Should the manifestation appear evil to us we must know that we are but looking at a shadow, an unreality. The darkest hour of Jesus' life was the hour which followed the last supper and which he spent in the garden of Gethsemane. What is more touching than the account which tells us that he fell upon his face and prayed: "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will but as Thou wilt." This is the attitude for all of us when we are overcome by the apparent evil of the world, for we are told that the Spirit came and ministered unto him, and he then went forth calmly and courageously, to meet his accusers.

Jesus did not merely preach that when smitten on one cheek we should turn the other; that when compelled to go one mile, we should go two; when sued at law for a coat, we should give the cloak also and that we should love and bless our enemies—he did these very things himself. The servants struck him on one cheek and he turned the other; they compelled him to go one mile from Gethsemane to the judgment hall, and he went with them two, even to Calvary. They took away his coat at the place of judgment and he gave them his seamless robe at the cross; and during the cruel torture of the crucifixion he prayed for his persecutors: “Father, forgive them, for they know not what they do.”

H. G. Wells, in his *Outline of History*, gives the names of those he considers as the six greatest men who ever lived and the name of Jesus heads his list. Mr. Wells says Jesus is entitled to human leadership because of his doctrine of non-resistance, which is the greatest truth ever uttered by man. Mankind has not yet grown up to this truth. We have not yet rid ourselves of the Mosaic injunction, an eye for an eye. But profound thinkers have seen the inner wisdom of this marvelous doctrine. It is amazing to think of a teacher giving a truth like this to the world—so dynamic, so revolutionary, and then acting up

to it in his own life. "Oh, Galilean, thou hast conquered," said the Roman general as, dying, he contemplated the invasion of the empire by silent ranks of nonresistant Christians. Never was a truth uttered so opposed to the race-thought.

We meet everywhere the policy of an-eye-for-an-eye. From infancy up we are taught to fight, to resist. It is true we must resist injustice, but how are we to judge what is just and what unjust? A free people must fight for the retention and maintenance of their liberty and their civilization, but this is a possibility which is every day being farther and farther removed from us. The Romans were justified in fighting against the invasions of the Goths and Vandals. The Romans were conquered. But what was the result? The invaders were caught by Rome's civilization and the peaceful persuasion of Rome's art, letters and culture slowly spread throughout Europe.

During the course of world history many civilizations have been blotted out for the time being, but eventually the nonresistance of culture has emerged victorious, for from its ruins the flower and fruit of its accomplishments have sprung up again. To fight just because of the power to fight and overcome others has been the bane of human progress. Militarism invariably ensues and as it

becomes fixed, power placed in the hands of professional fighters destroys the rights of the people and plunges the nation into irretrievable ruin.

In the case of many civilizations which have been destroyed it was not the outsider, the barbarian who blotted them out, but the fighting spirit that arose within. Greece, disunited through internal warfare, was destroyed by Rome, but its culture persisted. Poland was once the flower of Europe; as large as the France of to-day and equally gifted. But the Poles, contending among themselves, destroyed each other, reduced their country to poverty and invited strong nations lying close to them to annexation. The story of resistance among peoples within a nation is ever old, ever new; we witness it to-day in many of the countries of Europe as it is recorded in history.

And what of the individual with a dominant spirit of resistance? What can we say except that he makes his life a series of violent and unjust episodes? It does not take long to conclude that the man who makes fighting a principle is inevitably beaten by himself or by the possession of the things for which he fought. We admire the strong, virile, powerful man, but he is hard to live with.

Small boys who represent in the individual that stage at which evolution produces the primitive, judge each other by their fighting prowess. The

hero of the typical boy is the man who has the power to take what he will from another and who can administer punishment when and as he will. But there is little justice in the boy, a fact for which we must allow since we know that he is still immature, still in the hero age, still somewhat of a barbarian. We know that he will get over it; but we need no argument to convince us that this disposition carried forward into life will be detrimental to him.

Dr. Edwin Grant Conklin, head of the Princeton Department of Biology, author of many works on evolution, recently declared that men are retrograding and that evolution has ceased. He maintains that since the beginning of history there have been few and wholly minor changes in the body of man and those have been retrogressive. He says that our teeth are not as good, that our feet have changed in form and usefulness, and that there has been a general lowering in perfection of the sense organs. Therefore he concludes that never again will there be men with the genius of Socrates, Plato, Aristotle and Shakespeare. Unfortunately Dr. Conklin tries to prove mental retrogression by physical deterioration. However, there is a mental retrogression in progress. All is retrogression in *human* consciousness. It ceases as we develop spiritual consciousness for this

is where genius and true success are produced.

We must, at all times, obey the highest impulses within us, living up to our highest ideals. It is spiritual and intellectual progress which carries the world forward. We must advance beyond the ideals of the barbarian; we must press ever forward toward the development of the highest that is in us, for as we make this effort our range of thought widens, our minds expand and we understand more clearly the universal concept. Were we to possess this concept in Truth there would be no strife, no contention. We would see all men as brothers and each with rights equal to our own. Evil, as such, would disappear. The only evil we could possibly fear would be in not loving enough, in failing to apply love as a solvent for all of our problems.

Continuing this idea I should like to quote from the great Buddha: "A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall come from me. Hatred does not cease by hatred at any time; hatred ceases by love: this is an old rule." And surely a true one! Love is the light which, directed to dark places, overcomes all shadows. The great Chinese philosopher, Lao-tse said: "The good I would meet with goodness. The not-good I would meet

with goodness also. The faithful I would meet with faith. The not-faithful I would meet with faith also. Virtue is faithful. Recompense injury with love." Ptolemy the Great was one day reproached for rewarding instead of destroying his enemies. "What!" said the wise Egyptian, "do I not destroy my enemies when I make them my friends?"

All resistance is born of fear and ignorance, of selfishness and a demand for possession, control or power. Nonresistance is born of love. "Render to no man evil for evil," said Paul to the Romans. "Be at peace with all men. Be not overcome of evil but overcome evil with good." This is true principle and the perfect interpretation of spiritual consciousness. Animated and inspired by this thought we shall always be at peace; we shall ever meet all of our problems; we shall bless others and this blessing shall react upon ourselves.

"Overcome evil with good." It sounds more like a counsel of perfection than a formula for success. But as a matter of fact it is a perfect formula, for in its application we place ourselves under the law and move forward with the great current of Truth flowing through the universe. The sun of hope ever shines brightly in the heavens for one who makes this practice a rule of life. Anything which obstructs the light of the sun casts a shadow, but the shadow is not in the sun;

it is in the hill or the mountain or the tree that stands between the Lord of Day and the soil which needs its warmth and light. And the universe is so organized that even the obstruction cannot always cast its shadow. The sun moves and the earth moves and the enshadowed soil at length receives its blessing.

So the practice of good may find its shadowed places, but eventually it overcomes "evil" as we foolishly call it, and finds the spots that were hidden away from it. Overcome evil with good, not with a counter-attack of evil; and peace, joy, harmony, success and happiness will inevitably crown your life.

A man's enemies are more likely to be mental than human. Beliefs of physical, financial and mental imperfection are often the evil and the enemy. Against these our human effort seems fragile and weak. Turn away from fighting these conditions! Resist them not! Let your procedure be concentrating your attention upon God.

Observe Gideon who described himself as of a family the poorest in Manasseh, "and I am the least in my father's house." He achieved great leadership by refusing to recognize resistance; by turning away all of his people but a small chosen band of followers. He triumphed over the Midianites and gave rest to his land for many years.

The least in his father's house and the least in his nation, yet by following the Spirit he was led out of what seemed the darkest of conditions into high places of victory.

"And we know that to them who love God all things work together for good." This admonition of Paul's should strengthen us. Do we regard sickness, strife and poverty as fixed, unalterable conditions? If so we but rivet them more tightly to us. They are not real; they are products of a perverted imagination and they deliver us over to destruction. We think sickness and we lose our health; we think strife and we lose our friends; we think poverty and we lose our possessions. We do not get out from under our fears and our dreads but we are engaged in fighting off the phantoms which we think are pursuing us.

"For I will not contend forever; neither will I be always wroth," we read in Isaiah. Is not contention the secret of our troubles? We contend too much. We are too often wroth. Why contend? Does not the spirit of contention lead to destruction? To contend with a locomotive, with the raging surf, with the waters of Niagara, with the lightning, is to invite swift annihilation. "Why so hot, little man?" Emerson asked. Our anger gets the better of us; our dissatisfaction makes us unhappy. Better is it to fold our arms in peace-

ful quiet. "In quiet and in confidence shall be my strength."

Life is like a stream of water; we can go with it or we can resist it. If you have ever taken a row-boat out into the main current of a river you know the labor of rowing against the stream. You pull forward a few feet only to drop back. On the other hand, if you give yourself to the current your progress is smooth, easy and rapid. Why not meet life in this way? Why not accept the underlying law of the universe and move with its mighty current? You cannot resist the operation of fundamental law. You can make no progress fighting against it. The whole universe is an example of the harmonious operation of law. Let us find this law and swing into its motion. Then we shall not care to resist but shall be carried forward with the movement that sends the planets in their orbits and the electrons about the atoms. Let us go with the stream of spiritual power knowing full well that it will bear us safely and swiftly to the accomplishment of our highest ideals.

XII

DESTROYING NEGATIVE CONDITIONS

The first step in healing any condition is to cleanse the consciousness of the erroneous cause.

—*Health and Healing.*

THERE exists in the world a great problem which is constantly re-acting as a stumbling-block in our human pathway. Throughout the ages men have grappled with this challenger of their faith whose influence continues to affront their intelligence and undermine their beliefs. That bewildering enigma, the power of evil, still perplexes the minds of those who have not found, in the light of truth, intelligible answers to numerous troublesome questions.

Perhaps you read, as I did recently, an opinion of one whom the world honors as a master-intellect. To this mind any admission of the existence of evil contradicts the belief in a God of perfection. The idea of an omniscient Omnipotence creating something lower than itself when it might just as easily have accomplished infallibility is, he says, horrible. His argument goes on to prove that God, if all-powerful and all-perfect,

must be, not only the God of love, but the God of epilepsy as well; malignantly capable of creating evil, or else a God of many mistakes.

The questions implied here are not new. They but voice the despairing doubts of ages—the ifs and buts and hows of man since the beginning of time. In the same article which I have mentioned, we find, “To me God does not yet exist, *but* there is a creative force constantly struggling.” Yes, there *is* a creative force—a great principle of perfection which we recognize as God. By it the worlds were made and, according to the latest discovery of one of our most brilliant scientists, are in a constant state of re-creation.

Robert Millikan’s idea of a renewing process ever replacing broken-down, cast-off atoms upsets (overnight almost) gloomy old prophecies of a run-down, worn-out world. What a marvelous vision he gives us of “God’s in His heaven, all’s right with the world!” In place of disintegration, construction; new-born elements continually rebuilding the universe; positive proof of the Logos, without which nothing is made that *is* made. Creations of that force are true and perfect. Held together by divine power, the order is faultless, the working-principle unassailable. Chaotic conditions are absent, there is no sickness, no hatred, no war, no death. On the contrary, cosmos

is continually evolving out of chaos; coöperation is the divine fiat; light and life are lords of darkness and death.

The eighteenth and nineteenth centuries gave us a number of great philosophers. These had vastly different viewpoints, but the conclusions of their wisdom led to one idea; that this world, as we see it humanly, is only an appearance, a sensuous image of pure spiritual life. In itself it has no reality but is like a dream swimming before our eyes.

The perfect spirit in man, which is his heritage of divinity, looks out at God's perfect universe, through the glass of sense-consciousness, and the result is a darkened, blurred vision of reality. Through this defective medium man sees himself and his world distorted in various shapes of ugliness which he calls evil. The condition is an outcome of his ignorance of its cause, and its seeming actuality responds as a powerful force in his thought and he is "hoist with his own petard." The more he thinks of evil as his enemy the greater power he gives it, until it becomes a veritable Frankenstein of destruction. And in his poor, little, human misunderstanding he credits God with its creation. Being a creature of reason, he must find an excuse for God, therefore he tries

to believe that an infinite Mind invented all of these malformations as problems to prove human strength or as punishment for weakness and imperfection.

The Nazarene saw, not through a glass darkly, but face to face with divine perfection. Speaking from his clarity of vision he could not acknowledge evil because, from his spiritual viewpoint, it was nonexistent. He realized the futility of argument with those who had no comprehension of what he was teaching. "How can you understand my speech when you cannot even hear my words?" he asked them. To the things he spoke of, they could not respond, because there was no understanding of truth in their minds. Their belief in the reality of evil or mortal conditions he termed the devil—that liar whose bidding they were pleased to obey.

In itself evil is a nothingness, a state of negativity with no origin—no creator. It is a result of incorrect seeing and its abnormal vision produces sin. A true reality cannot be produced by a nonentity, so we know that sin possesses only as much power over us as we give it by our belief in its actuality. The sin or fall of man was enacted when he sought to interpret truth through the medium of his senses and the consequence was

a mis-interpretation—a failure to measure up to his inherent divinity. This fall is repeated every time he thinks below divine perfection.

As man companions with universal Principle his progress is easy, but every time he allows his human mind to thrill over sense happenings he weaves another strand in his death-spell. "Let no man say he is tempted of God, for God cannot be tempted with evil, and He tempteth no man. But each man is tempted when he is drawn away by his own lust and enticed. Then the lust, when it hath conceived, beareth sin, and sin, when full-grown, bringeth forth death."

Man must demonstrate the implanted word of truth by looking into the perfect law; he must rise by spiritual discernment. But his progress is often hindered by the wreckage of his past; his present being colored by humiliations and shortcomings. A musician once told me the story of an orchestra which was playing with a musical comedy. All the dance numbers were jazz and for many months they had been exploiting our great American discord. Then, one day, a new number was added—an interpretive, symphonic dance—and that orchestra found it all but impossible to change the tempo of its jazz syncopation.

Our lives are so like that. The jazz movement of strife and greed, of pain and fear, of jealousy and

selfishness, deafens us with its noisy turmoil. So accustomed have we become to its habitual discord that we feel unable to attune our thought to heavenly harmony even if it reaches our consciousness; the sense-tempo has us in its power. We believe *but*—how may our unbelief be helped? We want to find the Master's kingdom of heaven, but how can we see through this defective medium of sense? We long for that mind which was in Christ Jesus, but there is no room in the inn of our consciousness for even an infant Christ-thought. Above all else we desire our heritage of abundant life in its eternal perfection, but there stands the mortal condition—that bond-slave whose wages is death.

Throughout the centuries there has reverberated that sorrowful question of Thomas: "How can we know the way?" How, indeed? Not by resistance, we are assured. Jesus was very specific on that point. Why resist something which *is not*? Why increase the power we have given it, by contending with it? A shadow may seem very real at the time of a solar eclipse; to the ignorant or inexperienced mind it would strike terror. Knowing the truth about it changes its appearance of disaster into miraculous proof of an orderly, systematic intelligence behind universal law.

A shadow picture, called a skiagraph, is made by passing powerful Roentgen rays through an intervening medium and recording upon a sensitive film, shapes or shadows of conditions (usually obstructive) existent within that medium. Continually are we sending powerful Roentgen thought-rays through our sense-media and impressing upon the delicate film of consciousness shadow-graphs of evil—mortal obstructions of fear and worry, of envy and jealousy, of hatred and unkindness. We develop these films and imprint them upon our bodies in pictures of poverty, misery, disease and death.

“How can we know the way?” We turn always to that One who did not recognize human heritage but who claimed relationship with perfection; that One who said “*I am the way.*” The man who would tread that way must “deny himself” and follow his Master. The idea of denial has probably confused more minds than any other one word in our scriptures. It has, according to our dictionaries, two distinct meanings: “to declare to be untrue or non-existent” is one, and the other is, “to withhold or refuse to give.” The word-group, “to deny oneself,” takes its definition from popular usage: “to refuse oneself a gratification.” Just *why* it descended to us with that implication I do not know, but what I *am* confi-

dent of is that Jesus' statement did not convey the idea of starved and tortured bodies.

We cannot connect the thought of a Heavenly Father who knows His children's needs, with that of a stern disciplinarian, demanding the sacrifice of every comfort. We do not understand why we should ask and receive a fullness of joy and at the same time renounce these gifts. I do not believe that Jesus commanded his followers to go about in the world weak and poor and unhappy. More and more are we coming to doubt the authenticity of the personal representations of Jesus of Nazareth which have been bequeathed to us; we cannot picture him according to tradition. In the light of our knowledge we see him radiant with the health he constantly bestowed upon others; a man, not of sorrows, but of joys; not poor but demonstrating the truth he was always talking about—the richness of the gifts his Father conferred upon him. Only once did Jesus condemn wealth and that was because it possessed its possessor. His advice was to seek *first* the heavenly kingdom and all *things* would be added. He was not referring casually to the comforts of life, but was quite specific in his mention of food and raiment and home being supplied by the Father.

We must see, I think, that it is the other mean-

ing of denial we are seeking. To declare something to be untrue; to refuse to acknowledge the reality of something; to call something non-existent. Each one of us has, at some time, discovered that "inmost center of himself, where truth abides." We have also encountered that mortal self which "bars in the spirit-self." Too well we know our house to be divided. This unreliable, sense-reporting self, this selfish self which is at all times seeking its own gratification is that something deserving denial. Here is the self which, mis-informing and enslaving us, cannot enter the true way.

Jesus spoke many times of the necessity of the process of denial, calling it by various names and employing his wealth of illustration in its explanation. He taught the dangers of leaving the inside of the cup uncleansed. He likened it to removing withered and unfruitful branches; to uprooting cumbersome plants; to a grain of wheat giving itself up to the process of growth in order to achieve perfection.

Man is the result of all he has thought; the sum-total of his beliefs; the embodiment of his consciousness. His list contains many false items; others which should be there are lacking. He must erase his errors and fill in his omissions before he can get his correct result. He must blot the

undesirable out of his subconscious mind; rickety old mental structures must be torn down and destroyed; his lesser self must "die daily." Those shadowgraphs he carries about in his body must be corrected—the film must be re-taken. First, however, it is necessary to remove from his sense-medium those obstructions which cast their shadows on the delicate film of his consciousness. Before he can stand face to face with truth he has to cleanse the darkened glass, or remove the broken, defective one. He must surrender his sense-self knowing, with Job, that "Thou dissolvest."

Many hundreds of years before the time of Jesus, Egyptians used the sign of a cross to indicate a crossing or blotting out of evil spirits. It is still used by the Catholic Church with much the same significance. Those who knew Mary Baker Eddy closely say that the supreme secret of her great healing power lay in her absolute denial of apparent conditions. "It is not so," was her challenge to every false appearance of evil.

An incident in the life of St. Francis of Assisi illustrates, very pointedly, the process of denial. Bernardoni, the father of Francis, was a rich and very influential merchant, and encouraged his son in all sorts of extravagant excesses. A natural leader, Francis plunged into the riotous pleas-

ures which his father was willing and anxious to bestow upon him. But there came a time when, tired of amusement and self-gratification, Francis turned to religion. Realizing the shallowness and insincerity of his past, he gazed with a sort of horror on what he had been. The wealth which surrounded him at home took on such an exaggerated appearance of evil that he could no longer endure it and so he ran away. His father was furious and, following him to the little chapel of St. Damien's where he had taken refuge, tried to compel his return. When Francis absolutely refused to go Bernardoni appealed to the civil magistrates who, in turn, referred the matter to the Bishop's court.

Before a great crowd the trial proceeded and the Bishop advised Francis to give back anything he might have which belonged to his father. To the amazement of all, Francis then removed all his clothes, laying them in a bundle at Bernardoni's feet. Standing there naked before the crowd he cried out that in order to be able to say "Our Father who art in Heaven," he now returned to his earthly father all those possessions which could in any way bind him and prevent his desire to serve God.

This is our mental renunciation—our letting go

of earth bonds—our preparation for the entrance of spiritual truth. The liberation which Francis experienced in feeling himself freed from old ties is ours when we cast aside those hampering garments of sense, for which we have paid a great price. Francis felt that in denying every possession and in making his heart empty of all, he had opened it to the all-possession of God who was his all-in-all.

That is what denial does for us. It is not something which affects God, but a reëducation which dredges our own channels for the in-flow of truth. Like the Preacher of the Wilderness, it makes straight the paths for the coming of the Lord. It is the ax at the root of the unfruitful tree; the fan which blows away the chaff for the thorough cleansing of the threshing-floor.

The denial of self, as Jesus taught it, is a voluntary setting aside of all false beliefs—both those which have come to us by inheritance and those reported to us by material sensations of the “natural” man—that wretched man of flesh which Paul saw striving and warring with the inward or spiritual man. Who shall deliver us from that body of death? Who, indeed, but that One who, by denying their enmity, created of these two, one new man; a man “tempted in all points,

like as we are, yet without sin''; a man who, by establishing peace between these two antagonists, abolished the law of sin and death.

I wish each one of us might realize that the ugly, distorted conditions which seem so real to us are but shadows of impedimenta we carry about with us and which we may discard at will. Are your bodies racked with pain? Your lives darkened by sorrow and inharmony? Your desires stunted by lack and want? Giving attention to these manifestations as realities but increases their power over you. Look back of the effect to its cause.

You may tear up the photograph you dislike so much, but unless its negative is destroyed reproductions may be made continually to distress and irritate you. You must go back farther even than the negative. As long as the impedimenta remain to hamper you, new exposures may be made, new negatives developed, new pictures printed. At last we have the ax at the very root of the tree; the fan blowing away the chaff. Of yourself you cannot do this, but there is a power which will dissolve these enemies of yours and free your lives of all obstructions whose dark shades are outpictured in your bodies and in your affairs.

“Your warfare shall be accomplished, your

iniquity pardoned. Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for God. Every valley shall be exalted and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain; then the glory shall be revealed and all flesh shall see it. He giveth power to the faint, and they that wait for Him shall renew their strength."

XIII

THE ART OF FORGETTING

O living always, always dying!
O the burials of me past and present,
O me while I stride ahead, material, visible, imperious
as ever;
O me, what I was for years, now dead (I lament not, I
am content);
O to disengage myself from those corpses of me, which
I turn and look at where I cast them,
To pass on (O living! always living!), and leave the
corpses behind.

—WALT WHITMAN.

THROUGHOUT the ages the secret of a good memory has been diligently sought by mankind. When the Ancients called it the "Mother of the Muses" they realized what we know to-day, that its possession preserves and stabilizes all knowledge and gives direction to the selection and combination of ideas taken from its store-house, ready for immediate presentation upon demand. It may, therefore, seem paradoxical to place its opposite, forgetfulness, among the arts. But there are times when a *selective* memory which appreciates the value of its negative or rejecting power, may

prove an invaluable blessing. In cases of illness or unhappiness there is the temptation to long for an ability to forget; to change the direction of thought; to discard and put out of mind morbid ideas, even at the expense of the very best of memories.

There are existent to-day so many mnemonic aids,—books, lectures and correspondence classes,—dealing with memory training, that very little encouragement is given an attribute which seemingly tears down and destroys the careful education of this invaluable mind-faculty. Human memory of itself, is often very erratic and capricious. “A crazy witch,” Oliver Wendell Holmes labeled it, because it treasures worthless rubbish, while casting away precious pearls. Its training is to many, a long and arduous task, resulting sometimes in amusing incidents. A traveling friend of mine who was taking a correspondence course in mnemonics, invariably forgot to pack, and left behind in his hotel room, his precious daily lesson-sheet with its carefully thought-out answers to questions and suggestions on how to appropriate the laws of association.

It was a wise and understanding ancient prayer which said: “Help us to remember what we ought not to forget, and to forget what we ought not to remember.” Indeed, I sometimes think it is even

more important to forget some things than it is to remember some others. As man is the result of all he has ever thought, it would seem just as necessary to introduce a spring cleaning for his inner dwelling as that which appears an inevitable yearly institution for his outer comfort and well-being; to sweep out the season's accumulation of dust, to wash away its soot and grime, and to dispose of its hoarded rubbish. Jesus laid great emphasis on this purifying of the "inside of the cup"; of "thoroughly cleansing the threshing-floor"—garnering the wheat and burning up useless chaff; of removing branches which bear no fruit and uprooting cumbersome plants; of cleansing even the fruit-bearing branch, that it may bear more generously. How effectively he taught his hearers by similes, the necessity of remembering to forget!

Many people have assured me that forgetting is an impossibility to those who have any depth of feeling. Elbert Hubbard must have been inspired by such as these to say that "A man who can't forget is quite as bad as the one who can't remember." As what we *are* is a result of what we think, making the decision rests with us: do we care to change? Continually are we creating effects, bringing the inner into expression through the outer, becoming that which we *see*. Shall we

be subdued by tyrannical past memories, or shall we choose to-day that which makes for progress and advancement? Walt Whitman wrote of disengaging himself from the corpses of old selves which he had cast off and left behind him; Tennyson immortalized the idea of rising on the stepping-stones of dead selves to higher things; and many, many years before these, there was Paul, the apostle, dying (forgetting) daily.

The majority of people are bound by iron rings of the past; a past not entirely of their own but of their ancestors as well. Heirs to ages of race-thought they are dwelling constantly in past yesterdays, and, like Lot's wife, bringing upon themselves rigidity and destruction through turning their attention backward toward things which should long since have slipped into oblivion. Bemoaning and bewailing past sins and mistakes, and digging up old graves of troublesome worry, they are forgetting to remember to forget.

David, in an agony of soul, found relief in remembering not the sins of his past; Isaiah sought to comfort a fearful people with the argument that, as God's promise blotted out transgression and remembered not sin, why should men call to mind their former mistakes or consider the harassing things of old. Surely no man ever had more cause for bitter memories than Paul! Did

he choose to sit in sackcloth and ashes of remembrance over the deeds of Saul of Tarsus who "laid waste the church"; who watched eagerly the stoning of Stephen; who breathed threatening and slaughter against the disciples; and whose zeal requested letters to Damascus authorizing him to search out and bind any who called themselves Christians?

With what energy did Paul preach the gospel of putting away the old and of being renewed in the spirit of his mind! How he emphasized letting go of all bitterness and anger, all malice and evil speaking, and putting on the new and perfect man! With what fervency he declared his purpose of forgetting the past and reaching forward to the future, of pressing on toward the goal! With what wealth of metaphor he endowed two little words! To "die daily" was Paul's way of escape. He knew the nonexistence of death as long as there remains a memory; therefore each night was to him a sleep and a forgetting, a blotting out, an annihilation, a death; each morning, a renewal and a transformation.

"Forgetting the things which are behind." That sense of injury, that desire for revenge which memory fans into flame is a ravaging, consuming flame ever growing by what it feeds upon—a burning flame despoiling souls of precious

attributes, a hell-fire, most assuredly. All bitterness and anger are to be put aside, together with all malice and evil speaking. That rankling thought of condemnation you are holding—are you your brother's keeper that you must cast a stone of criticism? Down through the ages there comes the echo of a Voice: "What is that to thee? Follow thou me." For that ancient grudge you are cherishing so dearly under the name of fair play or justice or patriotism, the Voice has an echo also—"first be reconciled to thy brother." Any offering you have to make to the world is futile if inharmonious. Your gift to humanity misses its point unless unified with the spirit of fellowship. "Forgetting the things which are behind." Here is the voice of Lincoln beseeching a nation to let bygones be bygones; to let past differences be as nothing and to keep a steady eye on the real issue. Here is the voice of Wilson counseling a Peace League, a forgetting of wars and things which make for wars. And here is the advice of another great American whose bits of wisdom have become household words, to "write benefits in marble, but injuries in dust."

"Forgetting the things which are behind." Memories are often barriers to progress. Have you ever heard, as I have, a man rehearsing his past benefactions?—"and I gave so and so to so

and so." People of his kind are continually counting over to themselves their former beneficences. Almost invariably they have ceased giving. Ignoring the echo of the Voice they have kept the left hand well-informed of the performance of its mate; they have sounded the trumpet of their good deeds and have received their reward. "See that thou tell no man," was the instruction of that great benefactor of mankind whose gifts of healing, cleansing and supplying were as free and spontaneous as the bubbling waters of a fountain-head. The Nazarene's store was inexhaustible, yet he desired no blare of trumpets—no loud acclaim. "Go thy way, and tell no man." "Thy sins are forgiven" *and* forgotten. He bestowed his gifts and, like the waters of yesterday, they passed away, making room for to-day's supply, by keeping the channel open. He spent no time in calculating how many and how much the past held, or in arguing that because, having supplied food for five thousand it was no concern of his that four thousand others needed his help, nor did he balance what he had done to relieve the misery and sorrow of multitudes against his responsibility regarding Lazarus. Forgetting the gifts which were behind, continually was he reaching forth his hand to bestow new and greater blessings.

"Forgetting the things which are behind."

That past attainment you have made, that successful accomplishment you are flaunting so exultingly—how disastrous a thing the memory of these may prove! Paul used the figure of a racer pressing forward to his goal. No more poignant idea of leaving the past could have been imaged. What marathon-runner would pause to consider the course stretching away behind him? Though he might be yards in the lead his gaze never would wander backward to triumph in partial victory. In forgetting what lay behind and in pressing forward toward the goal would lie his hope of winning the prize.

The art of forgetting! What is it? Blotting the undesirable out of the subconscious; tearing down old mental structures; erasing false records; a daily dying of lesser selves. Happy is the child brought up in Truth; for him there will be no need of forgetting, no unlearning of sad, wearisome lessons founded upon false ideas. His heritage of the past will be joy, freedom and peace. But to us whose inheritance of race thought has hampered and bound us, forgetting those things which are behind releases and frees; clears the ground of unsightly obstructions and, by demolishing old, worn-out buildings, prepares a place for new construction. As man is the result of all that he has thought, he must keep clearly

and continually in mind that correct image of himself which is the plan of an infinite Creator. He must press on toward the goal, the true idea, God's blue-print of man.

Job said, "In setting thy heart (mind) aright, thou shalt forget thy misery," thereby giving utterance to an intensely intelligent law of substitution and interpreting for us the point of the whole subject of the ability to forget. As rays of light banish darkness, as streams of water replace empty air, so flooding thoughts of health crowd out and expunge from the tablet of the mind morbid ideas of sickness and disease. Since thought and existence are one it follows that substituting a new idea for an old must necessarily modify a man's life according to the degree of change his thought has undergone. In setting his mind aright he shall forget his misery. Jesus' idea of resisting evil was by overcoming it with good. In this same paradoxical manner we must forget by remembering.

A mind filled to overflowing with positive ideas of health, happiness and prosperity has no room for the negativity of their opposites. I once knew a man, lame from arthritis, who one day became so absorbed in an interesting discussion that he walked for several blocks with no indication of his habitual limp. Suddenly he stopped, remem-

bering his infirmity, but, realizing what had happened, he decided that what could be forgotten for ten minutes could just as easily be eliminated altogether. Another friend with a painfully sprained ankle, could walk, while asleep, into places he would have considered far too dangerous when awake and with two perfectly good feet. We have all read of helpless invalids leaving their beds to escape from fire or flood; often such catastrophe has brought them permanent healing. I have read that, while he was Governor of Hungary, Kossuth was many times confined to his bed by illness. Then there would come news from the army requiring all the mind-energy of which he was capable. Realizing this, and being so filled with the necessity of solving the problem at hand, he would say to his body: "Be well!" and it would rise and obey his commands.

It is the teaching of psychology that man remembers longest that to which he gives fixed attention, and that, conversely, in proportion as he neglects to attend to it, does memory cease and forgetfulness begin. I know of nothing which better illustrates this than a lovely inscription which is to be found on an ancient Venetian sundial: "*Horas non numero insi serenas,*" "I count only the hours that are serene." Hazlitt, upon discovering it, commented upon it thus:

“What a bland and care-dispelling feeling! How the shadows seem to fade on the dial-plate as the sky lours and time presents only a blank, unless as its progress is marked by what is joyous and all that is not happy descends into oblivion. What a fine lesson is conveyed to the mind to take no note of time but by its benefits, to watch only for the smiles and neglect the frowns of fate, to compose our lives of bright and gentle moments, turning always to the sunny side of things and letting the rest slip from our imagination, unheeded or forgotten!”

I have just been reading that we ought to keep our past alive by every means in our power. The author of this expresses contempt for those seemingly intellectual people who can make their minds like school blackboards from which to-day's happenings may be erased to make room for those of to-morrow; and he says that when we keep the past alive it makes us go on living too. He assumes that it is impossible to be discriminate in choosing our memories; either we must remember all or forget all, and to utterly lose yesterday is to be unable to find any to-morrow. He fails to recognize a discrimination which may select and assimilate for nourishment the wheat, while discarding worthless, burdensome chaff; or an

attraction of mind which may draw to its memory storehouse nothing but its affinity, just as the magnet gathers steel from masses of sand or dust.

We are coming to know that it is not as impossible as it seems to record only what is worth while; we are learning that we may keep the experience in the subconscious as a valuable lesson, and at the same time let go of any bitterness or unhappiness which may have been connected with it. I know people who have come through much tribulation, but because they have recorded only sunny hours on the dials of their lives, they have been able to translate their past into happy memories.

The subconscious mind, being a storehouse of all the objective mind has passed on to it, the seat of memory and habit tendency, we must see to it that no impressions of inharmony or failure are deposited there; that no fear-thought shall cast its ominous shadow over this treasure-house; that no disease or death image shall become as a stowaway necessitating lengthy and arduous deportation when discovered. Forget, then, the things which are behind; blot out of consciousness the misery of yesterday's mistakes; free yourself from the tyranny of an unhappy past; demolish

the old structure of worthless memories; let these former things pass away, and behold, all things shall be made new.

In pressing forward toward the goal, what are the memories we most desire to take with us? Which ones are going to help us in reaching that true idea, that correct pattern of ourselves in the infinite Mind? We have the promise of a gracious Reminder who will bring to our remembrance all things worth while and guide us into all truth, where faith dispels fear, hope displaces despair and failure, and never-failing love crowds out bitterness, malice, covetousness and evil speaking.

Twenty centuries ago there lived One who reached this goal, this mark of God's high calling. Remembering not the sins of past generations which lay behind him, forgetting to recognize the lack, the disease and the death which stalked in the midst of his own generation, blotting out of his remembrance all consciousness of error and evil, serenely he pressed onward toward his goal where lay his prize—a Resurrection.

"Follow me," was the solicitation of the Nazarene. "What I have done, you also can do, yes, even greater things you shall accomplish. Follow me." Are we accepting this invitation? Like children we want to win, we desire the prize, but

are we quite willing to run the race? Many there were who declared loud intention of following Jesus wherever he should go, but whose zealous ardor cooled when they learned the journey's requirements. "No man having put his hand to the plow and looking back, is fit for the kingdom." He must be proficient in the art of forgetting the distractions of his past; *one* thing he must do, he must press forward toward the goal, unto the prize of the high calling.

BUILDING POSITIVE STATES

Build thee more stately mansions, O my soul,
As the swift seasons roll!

—OLIVER WENDELL HOLMES.

THERE is a universal Law of Duality which everywhere divides natural and human conditions, so that the mention of one part inevitably suggests its antithetical counterpart. Although, or perhaps *because* they are opposites we find them inseparably associated in our minds and so, just as we couple heat and cold, light and darkness, spirit and matter, a negation cannot fail to imply an affirmation. Destruction of negative conditions not only suggests but necessitates a corresponding process of re-construction.

Seldom do we tear down old houses with no intention of re-building in that space new and better ones, therefore the demolition of unstable negative structures is but a clearing of the ground, a preparation for the setting up of substantial positive ones.

The swept and garnished house of spirit may not be left empty, but must be occupied against

the re-appearance of its former inhabitant. According to the parable, this undesirable ex-tenant, failing to find a new home, and perhaps not quite convinced of the finality of its eviction, returns to its late dwelling place. Finding this still vacant and attracted by the clean, unobstructed spaciousness, it gathers together a family of seven even more worthless than itself, and in a body they take possession and dwell there. And so, according to the parable, the last state of that house is worse than the first.

Nature does not encourage vacuity. Rarely does she suffer bare, empty spaces. Her inclination is to fill in, to complete. The uncultivated field she covers with weeds or adorns with beauty; into dry channels she pours fluid streams; nor does she overlook even rocky cliffs and sultry deserts—each must bring forth something, after its kind and according to its environment.

This law of vital resource in the natural world applies equally to man so that he must be on his guard against the reactions of his destructive activities. His sword must be two-edged; as he tears down he must rebuild. For each discarded negative he must substitute a positive, because denial may become a powerful vampire extracting the very life-blood of existence. I once attended a patient whose extravagant employment of nega-

tions had so weakened her bodily forces that death seemed imminent. She had indeed cleansed and emptied her house of spirit without establishing the positive, life-sustaining truth of being. It was a lesson which taught her, ever after, to "nerve herself with incessant affirmatives."

Of the two preliminary steps which the student must take at the beginning of his spiritual re-education denial is nothing more than a preparation for the exercise of its affirmative antithesis. It clears the way for the establishment of truth in the mind; it is a liberation from hampering bonds, an erasure of wrong reasoning, and must be followed up by a substitution of the corrected computation, in order to ascertain the true solution to the problem.

Of course if no error has been made there is no necessity for erasure or denial, but where is the man who has not fallen short of his perfect ideal? Life is a continuous reaching out for perfection; and herein are all men idealists. Whatever his position in evolutionary progress may be each one is gazing ever higher and in this quest of the grail of the Absolute each encounters many check-mates. None is so perfect that he may eliminate altogether the process of erasure. In the race-consciousness fear is lurking or jealousy or lust, to overthrow him. And so, just as a child

must learn first things first, beginning with the simplest mathematical rules, man is required to school his consciousness in simple primary exercises. His work must be individual as it reacts upon himself, affecting neither the Principal nor the principle, but establishing his own relationship to both.

Denial is a destructive agency and, while it is often a very necessary factor in dealing with shadowy, false appearances, its excessive use produces a state of ineffective negativity—a condition which in mathematical computation is designated by the minus sign in contradistinction to the plus symbol of a positive quantity. These very designations are significant, implying on the one hand a lack or lessening and, opposed to it, an addition or gain. A business man gave me a very striking illustration of this, not long ago. As the head of a great trust company, he pointed out to me a man whose financial success has been, of late, nothing less than phenomenal; in fact he has accumulated several millions in a very short time. "How do you account for his achievement?" I asked. "He hasn't a negative in him," was the prompt reply, "he doesn't know the meaning of failure." And certainly he was demonstrating in his affairs the success which accompanies that plus or positive power behind which lies the

force of the affirmative. No minus signs for him—not a negative in him.

One of the most outstanding points in Christianity is its positiveness. Its founder was no weakling dealing in negatives. When afflicted ones approached him seeking help what were his replies? Did he say that he would *try* hard to help them, or that *perhaps* their loved ones would come back to them? When great rulers came to him for advice did he bow before their age or superiority and question his ability to counsel them? No, he spoke, not as the scribes, but as one having authority. "Be thou made whole," "Lazarus, come forth," "Ye must be born again,"—affirmatives all. Not a negative in him, but always that majestic conviction which is the very soul of leadership. All difficulties vanished in the blaze of its assurance.

To that father whose very human appeal was: "If you can do anything please have compassion and help us," his reply was a great lesson in the building of positive states. *If* he could! How long must he bear with their futile, negative expressions of unbelief? The disciples had failed, in this case, to sufficiently counteract that doubtful "if." "*If* thou canst," he repeated, "*All* things are possible to him that believeth." And, at once, the father made his affirmation, "I believe"—

but "help thou mine unbelief!" Was this an acknowledgment of his former state and a petition to have its results removed, or did he catch the significance of the practice of the affirmative statement? The "I believe" which, repeated in the face of all evidence to the contrary notwithstanding, must prevail.

To the student who asks, "What good does it do to say something I don't believe?" I would answer, "Keep on saying it. Repeat the words often enough and the healing of your unbelief will follow." There is something so powerful in the sound of emphatic affirmation that it overcomes all human reasoning. It is often said of people that they have even "bluffed" themselves, which means, of course, that they have succumbed to the affirmative repetition of some seeming impossibility. I am sure that a thorough search of any one of our memories would reveal some such experience.

Most of us go through life divided against ourselves mentally. We don't know this, and we are not certain what to do there. Jesus came with a distinct mission—that of fulfilment; to re-build instead of to tear down; to conserve, not to dissipate power. He had seen the results of the preaching of John the Baptist. He had listened to those thundering denunciations and calls to re-

pentance, realizing the necessity of following up this cleansing process with something effective, something positive. What John had emptied he must fill, where John had denounced and torn down, he must re-build. What John had prepared he must organize for effective service.

What is the truly majestic force with which the earth is replete? Certainly not that of destruction, but of fulfilment. Nature's processes of realization and construction are crowding everywhere, utilizing all means toward an end, the objective of growth, completion, consummation. And what of the power of man's relation to his fellowman? Does the minus quality work destruction with its negativity of doubt, suspicion and discouragement? Or does a positive plus inspire and fulfil? Do you seek that person whose impatient criticism takes from you even the modicum of self-confidence which you have so patiently developed? Or do you shun such annihilating force and turn to that one who emphasizes and employs each of your good points in an effort to fulfil the best in you? And, in turn, which are you choosing to be, a destroyer or a fulfiller? Are you saturated with negatives for the accomplishments of others, denying their value and tearing down their achievements, or have you learned that in helping to fulfil your brother's

life you but add to the positive plus of your own?

"I am not come to destroy but to fulfil." How the Master demonstrated his words in all of his relationships! His chosen associates were ignorant fishermen yet never did he criticize their lack of education nor belittle their humble calling. With all the fire of his personal conviction, with all the might of the affirmative force of his being, he set about his work of adding something to them. "I will make you fishers of men," was his assurance. So truly did he fulfil this mission among them, and so greatly did they benefit by their association with him that all who came in contact with them "took knowledge that they had been with Jesus." Because of his extraordinary recognition of their hidden capacities and his positive faith in an ability to develop them, he molded them into superior writers and teachers. "We have the mind of Christ," was their exalted claim throughout their ministry.

The world offers its homage to those who, possessing this plus or positive power, stand boldly forth and affirm it. Not that a man must shout his convictions from the house-tops; silence is generally a very forcible convincer and "what you *are* thunders so loud your words aren't heard." The student who goes about, antagonizing his family and friends by insistently affirm-

ing the truth or falsity of conditions, makes a great mistake. I have seen many homes and friendships wrecked on the rock of over-zealous enthusiasm.

But there are times when a man must stand squarely and determinedly by his positive convictions—when a definite decision is required of him. It is here that the plus-power counts. One feels more respect for that person who upholds his beliefs, even though they are faulty, than for the weak-kneed, lukewarm dodger who is ineffective because he is neither hot nor cold. “I would that thou wert either cold or hot,” was the Revelator’s message to the richest of the seven churches, that of the Laodiceans who, because they felt the need of nothing more, had become passively inefficient. Not much hope for indifference. It may seem paradoxical but the energy behind a positive negative is very easily converted into its opposite, the positive affirmative.

Our consciousness has been cleansed of error, we will suppose. The first step has been taken; unsightly old beliefs have been demolished and removed. First things have been done first. And what comes next? Since our bodies have been so aptly called houses or temples, we may well take a lesson from the builder. His materials are im-

portant, his labor is necessary, but of what value are they in the absence of his blue-print?

And so, in the re-building of these body-temples of ours, the affirmations we are using must not be scattered about, aimlessly and formlessly. Our successful construction requires always the blue-print of a perfect design. We are to make all things after the pattern given in the mount—that first blue-print whose architect and draftsman was God. Continually must we have this model before us, perpetuating it in consciousness so that, never for a moment, shall it be mislaid or lost. Shadows may intervene so that we cannot see it clearly, indeed they may entirely obscure it from our view. This is a time of test. How much easier now to deny its existence than to steadfastly affirm its indestructibility. A negative attitude here must be distrusted; its acceptance means failure. If the mind has been educated in the knowledge of its inheritance until that truth has become a positive conviction, it will stand fast, and its very steadfastness is, in itself, a powerful affirmation.

We shall never be able to demonstrate perfection with an imperfect picture before us. How can we expect to build after the divine plan of our birthright of health if we are continually refusing

to see the pattern of it? Or perhaps we are always affirming negatives. I know of no simpler way to be ill than to be always declaring our ailments. And how can we expect an abundant supply if we are continually recognizing and giving our attention to poverty by economizing and hoarding for that rainy day which we are so constantly and so confidently expecting? Is there any easier way to bring about inharmony and unhappiness than by deciding we are furiously angry or wretchedly miserable?

“Thou shalt decree a thing and it shall be established unto you.” Most of us are decreeing pain, old age and death for our bodies; lack and failure for our affairs; inharmony and discontent for our minds. Some there are who have kept the pattern of health before them and it has been established in their bodies, but they have never recognized supply as a divine inheritance. Others have decreed for themselves substance but have missed the spirit of brotherhood.

Who is there who has dared to claim the full measure of his heritage? Who has been brave enough to bear witness, by his positive, authoritative attitude, to his sonship and therefore his rightful heirship as the beloved of his Father? All that the Father has He has bestowed upon His children—a kingdom of heaven, no less—

deposited, and thus protected, to each one's account, in the safe deposit vault of the innermost depths of his being. To your own inheritance you hold the key and there is no duplicate. No robber has a pass-key to your treasure, it cannot be stolen from you.

God has done His part in supplying all that could ever be apprehended and more, "for eye hath not seen, nor ear heard, neither hath entered into the heart of man" a comprehension of the magnitude of his fortune. Thus the supply, but our Law of Duality requires another half for its completion, for it is indeed an unprofitable servant who refuses to use the talent bestowed upon him. The substance must be drawn upon and this work is yours and mine; the demand is in our hands.

Job suffered long and grievously before the realization came to him that he had been utterly mistaken in his understanding of God. "Henceforth," he said, "I will demand of Thee, and declare Thou unto me." We too have heard many misinterpretations of God and blamed Him for our self-imposed wretchedness of mind and body. We have argued and moaned and implored and all the time we have been uttering that which we understood not.

"I will demand of Thee." I will unlock this

inner treasure vault and draw upon its infinite resource. I will demand of it my perfection—of health, of joy and of supply. Daily will I affirm these, silently and steadfastly, because I know that deeds are more effective than words. With these affirmations I will construct, according to the pattern of the mount, my house of positive being.

I will “Be still and know that my Redeemer liveth; that He is God, and in quietness and confidence shall be my strength. I know that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers, nor height nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus. For I *know* Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him. And this faith is my confident assurance of things hoped for, my positive conviction of things not yet seen.”

XV

THE GODS OF TIME

But bear to-day whate'er
To-day may bring;
'Tis the one way to make
To-morrow sing.

—RICHARD LE GALLIENNE.

“THE summits of the Alps. . . . A whole chain of steep cliffs . . . the very heart of the mountains. Overhead a bright, mute, pale-green sky. A hard, cruel frost; firm, sparkling snow; from beneath the snow project grim blocks of ice-bound, wind-worn cliffs.

“Two huge masses, two giants rise aloft, one on each side of the horizon; the Jungfrau and the Finsteraarhorn. And the Jungfrau says to its neighbor: ‘What news hast thou to tell? Thou canst see better—what is going on there below?’

“Several thousand years pass by like one minute. And the Finsteraarhorn rumbles in reply: ‘Dense clouds veil the earth. . . . Wait!’

“More thousands of years elapse, as it were one minute.

“‘Well, and what now?’ asks the Jungfrau.

“ ‘Now I can see; down yonder, below, everything is still the same; partly colored, tiny. The waters gleam blue; the forests are black; heaps of stones piled up shine gray. Around them small beetles are still bustling—thou knowest, those two-legged beetles who have as yet been unable to defile either thou or me.’

“ ‘Men?’

“ ‘Yes, men.’

“ ‘Thousands of years pass, as it were one minute—

“ ‘Well, and what now?’ asks the Jungfrau.

“ ‘I seem to see fewer of the little beetles,’ thunders the Finsteraarhorn. ‘Things have become clearer down below; the waters have contracted; the forests have grown thinner.’

“ ‘More thousands of years pass, as it were one minute.

“ ‘What dost thou see?’ says the Jungfrau.

“ ‘Things seem to have grown clearer round us close at hand,’ replies the Finsteraarhorn; ‘well, and yonder, far away in the valleys there is still a spot, and something is moving.’

“ ‘And now?’ inquires the Jungfrau, after thousands of years, which are as one minute.

“ ‘Now it is well,’ replies the Finsteraarhorn; ‘it is clean again, everywhere, quite white, wherever one looks . . . everywhere is our snow, level

snow and ice. Everything is congealed. It is well now, and calm.'

" 'Good,' said the Jungfrau,—'But thou and I have chatted long enough, old fellow. It is time to sleep.'

" 'It is time.' The huge mountains slumber; the green, clear heaven slumbers over the earth which has grown dumb forever."

To the mountains, representing Reality, the eons of evolution, entailing the appearance and disappearance of man on the planet, are mere incidents. Turgeneff wishes to convey the idea that time, the great mystery of the human mind, is non-existent to Reality. Reality is a state of eternal perfection, the place in which we find the consummation of our highest hopes. Man has but slight appreciation of his ability to live in the fullness of this great reality, because he has not learned that it is the very presence of God.

According to Kant, time is simply a condition of man's sensuous receptivity. Since all things exist independently of time, man has imposed this property upon the objects of his perception as a necessary aid to the interpretation of the world about him.

Time moves steadily and perpetually onward, and man must needs measure and weigh it, sepa-

rating it into an illimitable series of periods as his only means of solving its vast immensity. As his human mind is unable to grasp *all* of time, out of this infinite series of periods, there exists for him but one. According to Ouspensky, it is as though he perceives this perpetual stream through the obstructed vision of a narrow slit. What he now sees he calls the present; what has gone beyond his vision is the past; what he expects to see is the future. The psychoanalyst uses the "word-experiment" method as a means of measuring reactions. The subject is provided with a list of "stimulus words," and is asked to write, without time for deliberation, the word which the stimulus word suggests. It is almost certain that if the word time were given as a stimulus word, it would be in most minds associated with the three periods of its measurement: the past, the present and the future.

With all his modern ostentation, man is so bound by the iron rings of the past, that his vision of the blessings and opportunities of the eternal now is obscured. Stamped upon his subconsciousness, even before he is born, are errors and delusions of race thought—various stages through which man has lived in the process of evolution. These tyrants of the past are subdued and over-

come only when he learns the truth about the eternal newness of the present.

Constant reflection upon the happenings of yesterday wears deep furrows in the brain, into which tumbles and is lost forever, the present good. It not only dissipates energy, but is almost invariably fraught with dire results. Like Lot's wife, rigidity and destruction follow those who turn their attention in the direction of past mistakes and failures. Remorse and vain regret are thieves, robbing the present of peace, joy and high endeavor. The old teaching that conscience must punish its victims is futile and unavailing. To the majority of people conscience is not real contrition, but a self-condemnatory attitude of mind leading through cowardly disparagement of self to present uselessness and blighted prospects.

As the Psalmist, with his past sorely troubling him, cried out in an agony of soul, "Remember not the sins of the past," so ought we to let our mistakes of word and deed silently slip into oblivion.

"What's gone and what's past help should be past grief," wrote Shakespeare. The fine art of living consists in burying that Frankenstein of horrors fashioned from materials of yesterday's delinquencies—burying it deep and forever, be-

fore the power of its fury destroys the peaceful happiness of to-day's opportunities.

The Chinese ambassador, before a brilliant Washington audience, made the statement that the reason China, as a nation to-day, is not progressing, is because its people live in the past, venerating above all else their ancestors and bending to the influence of their dead. The mountain of present conquest can never be climbed until excess baggage of the past is cast aside as worthless impedimenta. Like gravel in the shoes of a traveler are the irritations of "the good old times which can never return"; the "old-time religion which, because it was good enough for father must be good enough for me"; and that age-thought expressed every day, "at my age I must expect ill-health"; or "when you have lived as long as I have you'll know it's no use." Until these thoughts are eliminated they cause constant distress and unhappiness. Hurl aside the excess weight; remove the irritating gravel; leave behind the ancient, hampering enveloping raiment, even as Joseph slipped out of his coat and escaped from Potiphar's wife while she still clung to his garment.

Many an ocean-liner, sweeping down the harbor, carries among its throngs a group who gaze at the receding shores of home with varied emo-

tions. Slowly, yet surely all fades away—the same skyline, the same docks and beaches, the same harbinger of liberty, disappearing in the dim distance—yet how differently these watchers translate it into memory. Perhaps one is a criminal whose only escape lies in exile—a man driven out of his past because he dare not remain there; another seeks consolation for loss in change of scene, yet his mind hovers around a burying-ground, and, through a mist of tears, he sees nothing but “the times that were.” There is one who, satiated with the superficiality of his past, is drawing upon the future for renewed funds of amusement; and there, too, is the student, rich in the knowledge he has acquired in the land he is leaving, setting forth to use his attainments in a larger field of service.

The spirit of the past may be a great teacher if one will but see it as the interpreter of the Spirit Eternal. Its experiences may shine forth as jewels on life's cloth of gold or they may be as ashes in the burnt-out crater of existence. It is valuable if it has brought a comprehension and an appreciation of the present—that eternal now which Carlyle calls the child and heir of the past, and the parent of the future.

There is an ancient sun-dial near Venice which bears the inscription “I count only the hours that

are serene." What a fair inheritance the present could claim were there no records of bitter memories and unpleasant associations bequeathed it by its parent-past. No mind can afford to harbor thoughts of inharmony and unhappiness, of misfortune and failure. The person who inflicts upon others reminiscent horrors of age, sickness or loss should be shunned as a public nuisance. Those who have counted only sunny hours may have had all sorts of sorrow and misfortune, but these have descended into oblivion for lack of attention. People who have measured time by its benefits and who have translated the past into happy memories are those whose companionship we seek, whose friendship we cherish.

This time-measure, designated by man as a day, should come to him each morning as a new life in miniature. With the apostle Paul to "die daily" was but another expression for "forgetting the things which are behind," and letting the darkness of each night blot out petty thoughts, strong resentments or formidable sins; allowing only the *lesson* to be stamped upon the sub-conscious; keeping the experience but letting the bitterness pass; being transformed by a daily renewal of the mind; putting off the old garment and donning the new. The possibilities of this to-day which God has set as eternity in man's heart must

not be blocked by a barrier of yesterday's mistakes. The tyranny of his past must be set aside for the freedom of the eternal now which Hindu philosophy so accentuates and which Paul named the "acceptable time," the "day of salvation."

Jesus emphasized another limitation of time when he advised the people to "take no anxious thought for the morrow." He knew that living in the future is just as disastrous as dwelling upon the past. To feel that happiness, health or competency exist only in the future is to keep them always at a distance. Has anyone ever caught up with what he calls the future? Continually does it beckon onward, and just as continually does it become the present.

To Charles Dickens we owe that immortal illustration of Wilkins Micawber whose life was a series of misfortunes because of his habitual attitude of "waiting for something to turn up." The world contains many Micawbers who are so interested in what may turn up to-morrow that they allow *yesterday's* to-morrow, which is to-day, to slip by unheeded and unimproved. They have never learned that a future well taken care of is the result of a well-filled present. They must come to know that *every* day is a best day, and that to fill each day with hours that are serene gives as-

surance of "cheerful yesterdays and confident to-morrows." Very recently I came out of a country which is a world-example of the disastrous effect of bending every resource toward the future. Germany, spending years of effort in preparing for war, is reaping a bitter harvest of want and unhappiness.

Time has been called money, and certainly it should be weighed and used as invisible currency. Of far more value than money is it accounted, for it is life itself. Sarah Bernhardt was once asked why she never tired of a rôle she had played thousands of times. Her reply was to the effect that each performance was different to her because she always brought something new to the part. Men and women are all actors upon life's stage and their rôles are lifeless or vital as they neglect or take advantage of each day's opportunities to bring something new to the rôles they are enacting.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in shadows on a dial.
We should count time by heart-throbs.
He most lives
Who thinks most, feels the noblest, acts the best."

There are existent two great theories regarding the future of mankind—theories which have

formed the basis of many theological discussions. On the one hand is the Calvinistic doctrine of predestination; the other, diametrically opposed to it, asserts that man has freedom of will or is a free moral agent with power to choose for himself.

Many of us have listened with childish curiosity to an exposition of this enigmatic theory of pre-ordination. We have shuddered with horror at feeling ourselves perhaps protected from accident only because God meant us for the hangman's noose. We have called ourselves fatalists and declared that if we were intended to be saved we *should* be. Of what use was it to battle with a predestined fate? We had read Dante's delineation of an Inferno of lost souls, and we had heard of a certain pavement in hell composed of the skulls of unbaptized babies whom God had created for destruction. Imagine! Each life and each act of that life cut and dried and charted from the very beginning! A course of conduct, planned by the will of destiny, and leading to the punishment or reward elected by God before that life began! And over against that predestination idea is the theory of free-will. One *or* the other!

After almost two thousand years of so-called Christianity, man begins to understand that the Master coupled predestination and free-will in a

perfectly harmonious teaching. It is the will of the Father that *all* shall have eternal life. It is His good pleasure to give the kingdom of heaven not to certain chosen ones, but to *all*. Man is predestined and his destiny lies in the Infinite Consciousness—a perfect plan, a finished fact. His perfection is predestined, foreknown, fore-ordained. Made in God's image and God's likeness, it is his privilege to use his divinely bestowed free-will in the demonstration of his birthright; he may return to that state of wholeness and well-being created for him and ever-existent in the Infinite Mind of One who is the same yesterday, to-day and forever.

Truly "there is a destiny which shapes our ends, rough hew them as we will." There remains always the archetype, the perfect pattern, unaffected by our crude workmanship or our bungling mistakes. Olive Schreiner calls it an outline which God gives each man to fill in—to complete. What are you sketching into your outline? Are your lines blurred with regretful tears and indistinct with a hesitancy over what may come next? Consider then those strokes you are putting in to-day—draw them with a steady hand, firm and true, keeping the pattern ever before your mind's eye. Not all your gazing at those unsightly smears of yesterday will change them. Your only

hope is in your attention to the model. This which you are doing to-day will soon be the past; you can never catch up with the future; you have only now, that eternal now. Embrace it, cherish it, because God is, and man is, *now!*

In man's three-dimensional world his faculty of receptivity seems chained to a plane of consciousness from which he cannot escape. His limited viewpoint circumscribes his perception and restricts his vision. We know that rising to any great height above the earth enlarges the perspective, bringing into visibility hitherto unseen, perhaps unknown, objects. This broadening of the horizon, by affording a simultaneous view of contemporaneous action, merges events into a unity of purpose surprising because altogether unsuspected.

Thus a receptivity raised above the human, three-dimensional world, into the superconscious realm of the fourth dimension may give such insight that the gods of time called past, present and future will be so fused as to expand that period which man has chosen to call the present moment. He may then altogether lose the time-sense as humans know it, the idea of time receding with an expansion of consciousness.

Jesus certainly was speaking from this plane when he declared newly planted fields to be white

with the ripe harvest. Not four months away, in the future, but *now* is the consummation, the perfection. How long does it take to get an answer to prayer? To be healed of disease or poverty? These are questions I hear every day. Prayer is the release of the perfect idea into mind; the recognition of the finished world, the ripe harvest, now. Since the answer is ever ready to be brought into manifestation, it is conditioned only by the clarity of the idea in the consciousness of the petitioner. Healing is instantaneous to those who perceive, from the heights of the fourth dimension, that finished perfection existent in the eternal, in the everlasting *now*.

EXPECTANCY WINS

Look one step forward
And secure that step.

—ROBERT BROWNING.

THROUGHOUT the history of mankind, and continually accompanying it, there has been a sustaining element without which it could neither exist nor carry on. This ever-present, upholding essential is a lamp unto the feet and a light unto the path—a thread of color glowing amidst drab dullness. It furnishes motive power for joy, for enthusiasm and for progress. It is that attitude of mind which we call expectancy, and, in our language, there is no other word which so adequately expresses this state of consciousness.

Many of our eminent psychologists have dealt with it at length, by means of thesis and experiment. They have defined it in various ways but on this one point they are agreed: that it is a form of anticipatory attention. Some have called it a stretching forward of the mind toward something which is to happen in the future; others, the strenuous activity of an image striving to become

a perception; a connecting link between two sensations when the organism is receptive and responsive; a three-fold process consisting of an idea, its mental acceptance and a readiness to act in conformity with it.

Pyle, who disagrees in some points with many of his contemporaries, says that an expectant consciousness is all background; that it has no focus; that it is like a picture with the central figure left out. He states that, in active attention, the mind is all *now*, but that in expectancy it is preparing for a coming impression.

To the metaphysician this anticipatory attention includes two important mental forces, those of imagination and faith. Upon imagination, which Ruskin calls the retina of the universe, depends the choice of what shall be the imprint upon the sensitive film which the future will bring into development. This faculty which, more than any other, distinguishes man from the animal kingdom, is the artist which must supply a foreground for the canvas of expectation. The beatific vision of this image-maker may free humanity from bondage or fetter it in chains of fear. It has the power both of forming an idea and of portraying it as a manifest reality. It is at once the architect and builder of man's destiny.

Working close beside it, as its team-mate, is the spiritual faculty which believes—faith. For faith is the *assurance* of the thing imaged, the conviction and evidence of that which is unseen. It is an inward discernment and the very highest form of knowing; the rock upon which rests, not only the church or principle of Christ, but also all human knowledge. Discovery, invention, theory, all are visions of faith first. It sees the truth and *knows*. Attention, imagination and faith combine as expectation, and constitute a link which unites the present with the future.

Every step in the process of human evolution is a result of this combination of forces and through it every advancement made by the human race has been initiated. All genius of accomplishment proclaims its influence, for all great men have been its disciples. It has been the inspiration not only of the Christian world but of humanity; the soul of discovery and invention, of science and art, from Columbus to Lindbergh, from Newton to Edison, from Homer to Browning. We know the futility of idle thought with no definite accomplishment behind it. Each one of life's ideals should be worked out as a concrete reality, and expectancy is the compelling force behind this consummation, that expectancy which

leaves the past behind and mounts with glorious enthusiasm the ladder of progress. This is advancement, growth, evolution.

Where are you placing your attention? What is the focus of your soul's image? How strong is your faith in the realization of that image? What do you expect? If, as the psychologist affirms, expectation is a connecting link between two perceptions, and your organism is poised for the reception of and the response to an impression; if it is a confident waiting for something that must surely happen; you can plainly see the importance of asking yourself these questions. Against the background of your expectant consciousness you must focalize an idea; fill in the picture with a central figure; *choose* what you will await.

We must come to realize how dangerous it is to trifle with negative statements such as, "I expect to die, be ill or poor." Looking for trouble has become a habit with many. Each new event is, to them, an anticipatory menace. "Well, what *now?*" is the formula of expectation with which they greet the future. Their intense desire for something seems to carry with it the fear of disappointment. It is to be hoped that these thoughtless attitudes are casual and that their owners never really expect their fulfilment.

The union of faith and imagination forms an intense power of mental action which can be used to influence either the physical organism or the material universe. To have a clear, definite image and to believe in it, is to possess it mentally; to steadfastly expect it is to mold it into an external expression of what the mind desires and to bring it into visibility. For it is the law that expectancy wins, and that the idea nourished by faith bodies forth in visible manifestation.

From the first declaration of expectation, expressed as "Let there be light," its assurance has echoed down the centuries, comforting and uplifting the hearts of men. Our Scriptures are replete with it. It was the watchword of the kings of Israel voiced by David as "Our expectation is from God." It led them through seas of trouble, over mountains of difficulty, out of bondage into freedom. As a pillar of cloud and fire it advanced by day and by night toward the image of their ideal, the Promised Land. Continually was its message reiterated by the prophets of the Old Testament in promises of a Messiah. To the Hebrew nation this expectation of their liberation was the very breath of existence. In the radiance of Bethlehem's star it shone as a blessing of peace and joy. It actuated the inquiry of the Preacher of the Wilderness: "Art thou He that we ex-

pected, or look we for another?" In the Nazarene its blaze of divine enthusiasm performed wonders which culminated in victory over the great enemy, death.

Jesus spent his life in endeavoring to correct men's vision by inducing his own faith and expectancy into their consciousness, thus augmenting their own insight. In almost every one of his quiet talks with those who were nearest and dearest to him, Jesus tried to impress upon their minds the fact that his passing from their earthly vision was to be but a temporary absence. He told them that they must be like men waiting for their master's return, ready at any time to open the door when his knock came, for blessed were those who would be found *expecting* his coming. It would seem that, foreseeing their grief, he was trying to plant seeds of comfort in their minds, which should spring up later as the wonderful quality of anticipation which someone (hardly an optimist) declared is better than realization.

We have but to read the history of the Apostolic church and those first Christians, to realize the wonderful results which this loving forethought of Jesus accomplished. His little group of faithful followers were completely governed by its power. We can still feel the radiance of the

expectant spirit of those who awaited the fulfilment of that promise of their Lord. Association with his glowing personality and their dependence upon it made its reappearance seem absolutely necessary to them. Always were they looking for and earnestly desiring it, for had not Jesus himself told them to be ready at all times to respond to the master's signal?

There was a word which they used continually as a combined salutation, blessing and slogan. A beautiful old Aramaic word which has been bequeathed to us, untouched throughout the ages. In all Bible translations it has been allowed to stand. The word is "Maranatha" and signifies, "The Lord is coming." Is it any wonder that they could do all things through this fervent expectation which was their tower of strength? Their Lord was coming, and they knew not what moment he might appear. Any new day would perhaps bring him. At any hour of the night they might be aroused by his presence. The traveler, returning home, looked for the joyous news that he had arrived. If only that spirit of intensity could be alive among Christians of to-day! But who thinks of taking his attention away from attractions of the material world long enough to give even a few minutes to the contemplation of Maranatha?

They were wrong, of course, those devout ones, in their interpretation of Jesus' promise. Paul, especially, seems to have pictured the return of the Master as a great, heavenly pageant. Something spectacular and dramatic—a clamorous descent from the heavens and a triumphant ascent of the faithful to meet this king who had come to claim his own. A miraculous departure from this wicked and troubled world to be ever with their Lord.

I like to believe that Jesus, with his great sympathetic heart, realizing what their first sense of bitter desolation would be, meant them to mistake his actual meaning. He knew how utterly dark life was going to seem to them with nothing to expect but an unseen, intangible presence. He also knew that this very human quality of anticipation would bridge over their first keen sorrow and that, later, the spirit of understanding would comfort and inspire them. With what patient courage they arrived at this realization, and how bravely they conquered their grief and disappointment!

Gradually there came to them a knowledge of the true coming of Christ and all it was to mean to the world. In the Gospel of John, written many years after the resurrection, we read the words of Jesus with that new meaning. Often

they are interspersed with those of the narrator and his later understanding of them. Perspective brought clear vision just as the Master knew it would. Especially regarding this promise of Jesus is John's narration different from that of the earlier gospels. It indicates the wisdom which they had received regarding the manner of his coming, their acceptance of the fact that it was a spiritual presence which should dwell in their hearts and unify them with the Father. Here we also learn of their comprehension of the comfort of the Holy Spirit which Jesus had told them should bring to their remembrance all that he had said.

That Paul also gained this knowledge we find in much that he wrote. His natural impatience and his impulsive enthusiasm no doubt led him into extravagant statements, but instead of being disgruntled and skeptical over his mistake, he gathered new strength and, forgetting his disappointment, pressed straight onward toward his goal. His Lord was at hand and he could still salute his friends with "Maranatha." They all retained the earnest expectation and hope, not in the reappearance of Jesus as an earthly king, but that the Christ should dwell in their hearts and be manifested in their bodies.

Maranatha comes to us to-day with all its

sacred tradition—untouched by the hand of the translator, fraught with its original, mystical meaning. The Lord is coming—more than that, he is at hand. He stands at the door of each life and knocks. Nor does he approach empty handed, he bears rich gifts. But he will not enter unbidden and unwelcomed, he claims the privilege of being an expected guest. If there is no room for him in the inn of your consciousness and you are not prepared to receive his coöperation and his gifts he will not force them upon you.

Men and women never have succeeded in working out their inner ideals and bringing them into concrete accomplishment save by knowing they could do the things they desired to do and be what they wished to be. This knowledge comes to them only with the opening of the inner vision which is the entrance of the spirit of Truth in their lives. “My soul, wait thou in silence for God only; for my expectation is from Him.” Has not David stated for us here the conclusion of the whole subject? Has not *all* expectation, always, been expectation from and of God?

In the old thought many of us were taught to believe in a literal second coming of Christ. I have very vivid memories of waking in the night and being terrified at the thought of seeing graves opened and dead people coming to life and my-

self being questioned regarding my fitness to join those who were to meet the Lord in the air. What a sacrilegious interpretation of the simple teaching of Jesus to give to a child-mind! Such beliefs are fast being labeled fanatical. Setting dates for "the end of the world" is losing its once popular appeal. Of course you do not believe in a *literal* coming of Jesus. But do you believe *any*-thing about his coming? Does your soul respond to this Maranatha?

Progression is the law of life and demands of us active, enthusiastic effort. Without hope we have no expectation, therefore no incentive. Those who expect nothing are never disappointed. The much maligned Micawbers, while they may lack imagination and energy, have at least the virtue of continuous expectation. Man must have a goal to look to and an intelligence to coöperate with. This Intelligence, moving always in and through and beyond him, is the God from whom his being is derived; the never-failing, creative energy which has evolved him and placed in his hands the power of working out his own destiny. He has the privilege of denying his Lord and destroying himself, or of remaining in partnership with his good, wherein lies his expectant hope of achievement.

It is hope that saves him, Paul wrote to the

Romans, hope of something beyond and unseen, for who hopes for what he already sees? But if he hopes for that which has not yet been made visible he will patiently expect those things he has shaped according to the pattern of his strong desire. If he has welcomed his Christ-spirit and bidden it remain with him, if his Lord has come, he will know how to fashion those patterns, within the divine scale of universal measurement, for the glorious adornment of his individual life. He will thrill to the expectation of a sound mind and a perfect body; of joy in achievement, of appreciation of beauty, of plenteous substance and, in the end, of triumph over his dread enemy, death.

If the world were looking for another name for that book which has had more history than even history itself; the book that has provoked every emotion from bitterest denunciation and controversy to divinest inspirational service; if we needed to re-title the Bible, might it not be aptly called our Book of Expectation? Its testaments, both old and new, begin with records of creation—creation of a universe and creation of a type-man. Likewise each closes with a joyous note of anticipatory promise—promise of a rising sun of righteousness which shall bear healing in its wings of light; and the prophecy of a poet voice-

ing another and a greater promise: Behold, I come quickly.

Behold, I come quickly! What proof the world has had of this in the last fifty years! How the process of evolution has been speeded up! How quickly the Lord has come to science, to invention, to art! And what a response these have made! "Maranatha," the Lord is coming to the world—His message and its revelation are at hand!

More and more is the world of science expecting new and greater comings. Visioning greater weapons for man in his struggle to free his spirit from material bondage; working with eager expectancy, with divine intelligence, with patient faith, for the revelation of that which is hidden, the evidence of that which is not yet seen. More and more must the world of religion keep stride with this, its brother and co-worker.

Fifty years ago a Serbian peasant boy, instructed by David's Psalms, found a heavenly language in the light of the stars. The earnest expectation of his life has been to explain that light as the life-giving breath of God. I do not need to tell you what Michael Pupin's expectancy has won for him and for science and for you and me, or how it has placed him foremost among his

contemporaries. His latest book, which discusses scientific discoveries and the manner in which they have altered man's view of the universe, closes with this explanation of its title: "Science and religion are the two pillars of the portal through which the human soul enters the world where divinity resides. This is the mental attitude which dictates these narratives. If the signs of the times do not deceive, then there is a universal drift toward this mental attitude. This drift I call **THE NEW REFORMATION.**"

This new reformation ushers in a spiritual era, an age of mind rising triumphant over matter, of light over darkness, of spirit over body. Man must fan the divine spark in his heart into an eternal light of expectancy. He must focus that light upon his soul's sincere desire, and in that light shall he see light. Will his desire bear this shining illumination, this powerful calcium, or will it grow unimportant and inconsequential when thus exposed? Is it worthy of his Lord's attention? If so, its fulfilment is at hand. Is it health he wants? Is it love he longs for, or harmony or substance? He may say to his soul, "**Maranatha,**" for his good is at hand. Expectant faith in this assurance is a movement of his whole being toward God and will contact him with the all-powerful, ever-present, unlimited good which is

the divinity within him waiting to be received.

Have you ever wondered why the heart of humanity is so joyously expectant? Surely it is because the fulfilment of God's plan grows ever nearer. Our expectation is from Him and we must never let it die out. Through it new opportunities open up, new ideals dawn, new friends appear, new light shines. Continually it leads us onward and upward toward the goal of our high calling. It demands of us attention, imagination, faith; it gives to us in return, enthusiasm and power. Willingly it leaves behind it old fears and animosities, old bitterness and sorrow; joyfully it goes forth toward the accomplishment of its mission—a working out of the divine destiny of man. "There is a spirit in man and the breath of the Almighty giveth him understanding." His earnest expectation is from this spirit within and, trusting in the assurance of this source of unlimited, illimitable power, he goes forth confidently and expectantly toward his good.

XVII

PEACE AND ITS ATTAINMENT

For lo! the days are hastening on
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold;
When Peace shall over all the earth
Its ancient splendors fling
And the whole world send back the song
Which now the angels sing.

—EDMUND HAMILTON SEARS.

It so happens that at the present moment the grim figure of War hovers again over Europe. In fact we may question if it has ever been banished. A condition of affairs exists within many nations that is suggestive of war, the condition, in fact, which breeds it. The intense nationalities of the young-old nations of Europe, jealous of territorial boundaries or of imposed rulerships and protectorates, manifest in an inner flame that kindles the revolutionary spirit and encourages lawlessness in expression.

Spain has abandoned its war against the Moroccan tribe known as the Riffs and France has taken it up, and actual war exists in the Algerian

section. In the Balkans there is a seething unrest because of the territorial and national ambitions of the peoples of old nationalities who have been compounded into new national forms unacceptable to the masses. Imperial ambitions stir the larger nations and the insidious methods of diplomats of the older tradition manifest in frictional disturbances powerful enough in the past to bring about a flame of murderous passion and likely to do the same at any moment of the present.

A short time ago we had the spectacle in this free country of the muzzling of a visiting European statesman, here to see his sick wife, because of the intervention of the old diplomacy of Europe. Count Karolyi had a message for his fellow Hungarians in the United States, but he was not allowed to deliver it, being notified by our State Department that he could not speak. This was in contravention of the fundamental principles of the American government. The war feeling in Europe inserted a gag in the mouth of Karolyi through our own Department of State. This European statesman, it was feared, would tell some plain facts about conditions in Central Europe, and these it was desired by European diplomats should not be known. Karolyi was silenced. But when his wife was sufficiently recovered to travel, she was taken by her husband

to Montreal and there, under the freedom of the British flag, we learned from the lips of this European exile that a new war was brewing and that the loans made by American bankers to certain foreign governments were to be used in financing that war. Is this an idle suggestion? It would not appear so when we consider that the President of the United States has allowed it to be known that he will not favor the extension of any loan to European financiers, or to European nations, public or private, that will be used for the purchase of armament or military or naval supplies. These loans, Count Karolyi would have told us, had he been free to express himself, were to be used in the manufacture of new guns, new aëroplanes, poison gases, bombs and engines of destruction more terrible than any ever before used to broadcast the fearful voice of War.

The manufacture of hate, as an industry, is steadily going on. In word and in song, in print and in picture, the war feeling is developed in the hearts of the people until they have reached a state of mind in which war will be demanded as a means of enforcing principle and the rights of the nation. Thus the people are fed and stimulated to think in terms of hate toward their fellowmen. Hate is cultivated assiduously as a means of carrying out the designs of individuals and war

groups. Subtly the minds of the nations are inflamed with hostility toward their neighbors, and thus we have a great continent supposed to be working for peace, but actually busy instigating a war feeling by the very methods through which peace might be secured.

In our military camps, during the recent world war we had an example of the manner in which the cultivation of hate is shown as a preliminary to and an abettor of war. Recruits were taught to bury their bayonets in the soft substance of dummy figures so that when they came in contact with human flesh they would be energized to exercise the ferocity of hate. Hate was at that time directed at the Germans and the dummy to be bayoneted was presented to the mind of a recruit as a hostile German. This was the method of instruction for the treatment of the enemy. The Government was not to blame for this, but the war spirit—the will of our own people. We wanted to hate, to kill, to torture and destroy.

In those days one who mentioned peace was certain to be muzzled. Many were sent to penitentiaries for long terms of service at hard labor. There were men then who could not accept this enforced hate against another human being. I confess, because it is no secret, that I personally could not endure the false standards of war. I

could not accept the national policy of taking a gun in my hands to blow off the head of another man. I volunteered for service to my country in any way that was consistent with my principle of brotherly love for my fellow-beings, but I would not agree to shoot a man down because he was my supposed enemy. My instinct towards the purpose of life, is life.

The world is hungry for peace. It is praying and working for it. But "the cry is peace, peace, and there is no peace." What is the reason? Surely it is because so many men have been taught to think in terms of glory, victory and patriotism, of "dying for one's country." All this is the language of war, the rationale of war, the breeder of war. It is believed that there are two kinds of men in the world, those who trample and those who are trampled upon. Those who are trampled upon are those who submit to the trampling by welcoming the propaganda of war. They are the victims of their own unrighteous mentality. They are the subjects of fear.

The world is listening to the promise of universal peace, still listening to human plans for its attainment. In the last six hundred years sixty plans for world peace have been offered. Such men of genius as Dante, Erasmus, Kant, Penn and Franklin have contributed to the peace idea. All

of these outstanding approaches to a solution of the greatest spiritual ambition of human nature have brought practically no working hypothesis. The best they have done with the problem has been to educate the mind towards a merely hypothetical solution.

Still laboring with this momentous idea, people to-day are working upon it for the benefit of humanity. The League of Nations sounds the soft note of ideality, but cannot be heard because of the strident voices of manufacturers of discord and hatred. There is an International Court of World Relations, but we in the United States, while approving it, are through subtle and indefinable means held powerless to take part in it. There is also a Hague Court of Peace. There are numberless peace associations, all working for the generation in the human mind of the peace ideal. This is as it should be and every lover of Truth should aid these movements. These peace plans have obtained world attention because the world wants peace. And it is the kindly thinking leaders of the world who will set in motion the thought waves that will produce it. Just as war is a condition of mind, so is peace. To have universal peace each individual thought must be a dominant peace thought.

I am told that the purpose of training at West

Point is to insure peace and to perpetuate it. The great generals calculate the exact number of lives necessary to be taken to bring about peace, the exact number of dead soldiers it will cost to conquer the enemy and establish peace. That is the science of war.

The science of peace consists of the proper mental training of the peoples of the earth. This science was well understood by the prophets of Israel. Isaiah wrote that the earth shall be full of the knowledge of Jehovah as the waters that cover the sea. Paul saw all the nations as one. Jesus said: "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you."

The real source of war is in you and in me—the individual man. So is the real source of peace. Each nation will find enough to do to harmonize its own bit of earth without coveting its neighbor's land. The war thought is discord to the individual as it is to the nations. Hate breeds ugly microbes, and these are not destroyed by self-justification.

The peace thought is deeply rooted in the human soul because it is the divine idea. You will recall the stories during the war of the Angel of Mons, the soldiers' vision of Christ hovering over the battlefields. It was the divination of those

souls who were tortured by the thought of war.

The justice of war is farcical because it scatters the fields with innocent blood and crippled bodies; with the smell of brimstone and the atmosphere of hell.

There is peace for all of us. It is in the mind, in the soul. "Agree with thine adversary," said Jesus. This seems foolish to mortal mind, but it is the highest wisdom, for it is based on reason and truth. There is a possible adjustment for all differences. When men cease hating they will cease fighting. If they permit the right mental state to prevail there will be neither fear nor violence. A council table surrounded by minds filled with love is bound to overcome all grievances set forward by hate.

We, in America, are progressing even if they are not doing so in Europe. We are arriving at an understanding of coöperation instead of competition. We are extending the peace thought to the weak, the disabled, the suffering, the incompetent, the feeble-minded, the broken and shattered débris of humanity and even to animals and birds. In our business methods we are making friends of our customers. Collectors avoid making enemies of their debtors. There is an intangible quality known as "good-will" or peace, which is entered upon our commercial balance sheets

as our most valuable asset, often being counted as an entity worth many millions of dollars.

The persecution thought, one of the most persistent causes of war, is one of the commonest symptoms of insanity. It is born of the idea of individual rights, as the war thought is born of the idea of national rights. It is not safe to fight for your rights. The great principle of peace is to stand up for the spirit of justice. To cultivate the thought of enmity is to travel toward the lunatic asylum. This is the road of an intense selfishness. The war thought belongs to the mind of the negative man, causing delusions of imaginary enmities. In war we rebel against the Divine Mind.

A consciousness of universal peace brings us into new relations with ourselves and with the world. Jesus told us to love our enemies. We do not need to have enemies if we harbor peaceful thoughts, and the true idea of peace must begin with the individual. That is the world court of peace for every human soul. World peace will be secured only by putting man at peace with himself. Where can we find a more admirable example in this respect than in the history of the Quakers, properly known as the Society of Friends? The best peace work done in Europe in a universal sense has been accomplished by these

mild conscientious objectors who carried corn to the enemy instead of death, who bound up the wounds of war instead of inflicting them.

The salutation of Jesus at all times and on all occasions was "peace." The Spirit cannot dwell in the soul that lacks this, its first fruit. Peace puts to flight all enemies produced by discord. It is not only possible but profitable to all men to think peace, and it is necessary to all orderly thinking and practice. The cultivation of a troubled spirit is the work of evil thinking, and indicates the absence of that good-will which is the love of God expressing through us toward our fellowmen. If we practice the method of the Hindu when he speaks to a friend or an acquaintance: "I salute the divinity within you," we should never think of war. Recognizing the divinity in our neighbor is the first step toward establishing within us and within him the kingdom of heaven, universal peace.

Since the close of the World War armies have been glorified, warriors have been praised for their valor and death has been adorned with the "honors of war." Soldiers who went into the war were told by their army chaplains to fear God and love their fellowmen, but these same chaplains cheered them as they went into the action of battle to kill the enemy. Peace was

hoped for then as now, at the mouth of the cannon only when enough of the enemy had been killed to enforce its necessity.

Naturally many of us are confused as to the meaning of the word. With the outbreak of such a war as is now imminent in Central Europe, with its threat against the peace of the world, it is not unreasonable to look at the Source of Peace, the prospect of obtaining "peace on earth to men of good-will."

Our national peace has become a part of our religious thought. The flag hangs beside the altar, a symbol to be blessed by contact with holy environment. Whether it belongs there or not is not the only issue; the fact remains that the flag of war is also the flag of peace. It is the same bit of bunting, the same design of stirring symbolism, the same defiant challenge to human tyranny that it has always been. To wave the national flag in the interests of peace is a challenge to the crafty diplomatists who initiate policies and create issues that provoke war. It is the symbol of justice, freedom and equality to the oppressed peoples of the world. That is the American flag. Its history is a history of peace, which cannot be said of any other flag in the world. Therefore, when an American flag is placed in the position

of honor near the altar, it is there as a signification of peace.

As a nation we in America know what peace means. Our name stands for it the world over. This is one of the wonderful attainments of the United States, a national instinct for peace, produced by correct thinking. Let us preserve this national reputation; let us ever think in terms of peace; let us cease to be drawn into international wars and diplomatic snares; let us keep alive always the thought of the Fatherhood of God and the brotherhood of man; let us maintain a peace of the soul in the inner and the peace of the world will be expressed in the outer.

Hearken! "Thou wilt give perfect peace to him whose mind is stayed on Thee, for he trusteth in Thee." To the steadfast and faithful who trust in Him, is given the power of this perfect, inner peace—the peace of God within each soul; that refuge of protection, that point of absolute stillness which is the true axis or center of being around which clusters and revolves the tumult of race thought and sense belief. In the depths of each self, far beneath the turmoil of surface disturbance, it lies, awaiting recognition. It is no negative thing, lulling brain and body to sleep, but a vital quality of spirit, a dynamic

state of mind, a realization of that consciousness which inspires and controls the lives and affairs of those who steadfastly trust its power.

Warring, discordant thoughts develop into disease and disaster. They are the "world of tribulation" which Jesus overcame with his knowledge of the peace which passeth understanding. His way and his knowledge of that peace he gives to us through his consciousness. It is our divine heritage. It is our panacea for restless hearts and distressed souls, and, working from within outward, our safeguard against national dissension and world-war. Invite the Prince of Peace (the higher self) to dwell with you, and "of the increase of his government and of peace there shall be no end." Let us strive to enthrone this greater consciousness within us, for its presence is healing and its attainment is the desire of all men.

XVIII

YOUR KINGDOM OF HAPPINESS

All who joy would win
Must share it— Happiness
Was born a twin.

—BYRON.

THE ultimate desire in the heart of every man, the goal towards which humanity bends its steps and shapes its struggles, is an attainment of that state of being designated as happiness. It is the “pearl of great price” for which men sacrifice all else, because it is, indeed, the *summum bonum* of existence.

As an exquisite ray of white light may be refracted into its elemental colors, so happiness, passing through the prism of the human mind, has been separated into a spectrum of desires—work, wealth, position, love—what are they but the rainbow effect of their composite effulgence?

Philosophers and poets, in fable and allegory, have likened happiness to a blue flower, a blue bird, a crock of gold, and have metaphorized its dwelling-place as Mape, the Land of Utopia, the End of the Rainbow, Out Where the Blue Begins,

and numerous other fanciful locations. Always its human attainment seems associated with the hopelessness of failure. "Too good to be true," "too happy to last"—you have heard this doubt expressed in any seeming capture of this fleeting will-o'-the-wisp.

The search for it has been a veritable quest of the Grail since the beginning of time, and many are the Galahads it has produced. Groping amidst pitiful wretchedness, the Brahmin mind comprehended it only as a state of nonentity or Nirvana. To enter the Elysian fields of the ancient Greek, one was required to cross and drink of the Lethean waters of forgetfulness. The Hebrew prophets pictured it as a state of futurity, a heavenly reward for earthly tribulation, and this idea of a celestial joy so mingled with and colored human thought that its influence overshadowed even the teaching of that greatest of philosophers who declared that happiness is an ever-present condition, and that its dwelling-place is in man's own consciousness.

Some few there were who understood but, to the multitude, Jesus' vision of an inner perfection, an exquisite kingdom of happiness, was incomprehensible. Down through the centuries the old thought still prevailed, that goodness is somehow identified with suffering and that death is the

great awarder of joyous bliss. It is only in the new thought that we are coming to realize the fallacy of creed and dogma which we learned and regarded as fundamental of religious education.

Intelligent people to-day are well aware that all creative process is from within outward, the existence of the entire universe depending upon the power of mind perception. Every existent state has its counterpart there, in man's mental world. An understanding of this principle of the visible expression or embodiment of thought, reveals the source of mistaken, unhappy conditions which abound in the world to-day. Disease and inharmony are the working out of mental unhappiness and spiritual wretchedness. They are the ultimate effect of their antecedent inner cause, and the creation of happier conditions must proceed, according to law, from within outward.

And how are we going to find this panacea for the world's agony? And where? Two forces are continually contending for supremacy, gloomy discouragement as opposed to happiness with its attendant retinue of desirable conditions. Listen to the advice of the master. "The kingdom of Heaven is within you," he said. And surely, as Jesus used it, heaven was but another name for happiness.

It exists in every man, as a possibility. It is

something which has always been a part of the human mind (you may not believe this, but it is true), latent perhaps, like the plant-germ in the seed, waiting to be warmed and nourished into growth, but existent as a celestial, perfect entity, in miniature.

Many years ago the Egyptians, it is said, discovered in the seed of the lotus, even before germination, a perfect formation whose developed result was of such exquisite beauty and of such emblematic value as to render it sacred in their eyes. It was, to them, the symbol of life. Those ancients did not know as much, perhaps, about plant culture as we of Luther Burbank's age—of combination, of grafting, of cross-fertilization—but they did know of the perfect pattern in the seed. In Jesus' day men did not gather grapes of thorns or figs of thistles. Trees were not stunted in growth to fit their environment. According to its kind each seed germinated, grew and produced. Not yet had mind created fruit on the barren fig tree or banished irritating, useless thorns.

To free the life-pattern from its hampering seed-sheath and to nurture its growth into beauty of bloom and consummation of fruition, is nature's miracle of production. Encased in its human sheath, the mind-germ of man exists in its perfect form. Happiness is a part of that image,

along with life, intelligence, love and all the other elements necessary to the development of a human miracle. This completion demands a freeing of the spirit-germ from its material wrappings, a domination of mind over matter.

The growth of happiness may be checked, its progress stunted or its development cramped, by continually cutting off its good, with much less effort than it takes to divert nature's forces. It readily succumbs to the darkness of fear and the freezing blasts of worry; it demands the sunlight of love; the rich elements of interest and enthusiasm; the sturdy habit of use; and above all else it must be firmly rooted in the soul.

You may go forth with the dutiful intention of making people happy; with trite phrase and forced smile you may set out, but unless you have really sensed happiness in your own soul and thrilled to its meaning, your mask will be torn off, your disguise discovered. For it is something you cannot assume. It must have its broadcasting station at the very center of your being in order to register receptive vibration.

You may follow each beautiful rainbow hue of outer material desire. You are not a pioneer in that quest. Its way stretches before you, a well-worn, much traveled road—this highway toward a goal which vanishes, miragelike, when you have

overtaken it. I have read that mirages are caused by a difference in temperature between lower and higher air strata. Happiness can never be anything but an illusion until man harmonizes his thought strata; until he seeks first its inner kingdom. This kingdom bodies forth as all "other things" which, the great Teacher promised, would be "added unto" those who found it.

The search is open to all. There are no entrance fees, no advantages, no handicaps. One is not born happier than another. It is humanity's birthright, share and share alike. Abraham Lincoln once remarked that people seemed to him to be about as happy as they made up their minds to be. It is not a science, to be learned or taken on. Like living, it is an art—a fine art—an inner quality demanding use or expression—the practice which makes perfect.

After all it is the practice of happiness which counts. Like the muscles of the body, it is strengthened by exercise. To be proficient in this art you must continually use it. There are many who hold tenaciously to gloomy, unhappy thoughts, happy in their misery, it would seem. Like the man afflicted with the black death in a recent film, they "cling to their infirmity" thus shutting themselves off from the sunshine of love which is yearning to serve them. In the kingdom

of happiness there is no room for shadows—they cannot exist in the shining brilliance of a consciousness illumined by joy.

From India, the land of mysticism, there came to this country some time ago, a slender, dark-skinned youth whose remarkable occult development has obtained for him international recognition. Setting aside all questions relating to his acceptance, by a certain religious cult, as prophet and redeemer, we note with interest, his late publication which suggested the subject of this article. To many of us the ideas he brings are not new ones. For years they have been taught as fundamental principles, and their efficacy has been demonstrated in rebuilt bodies and reconstructed lives. They will serve the purpose of stressing certain points which we need constantly to bear in mind.

Always, in the innermost depths of self, a Voice is speaking. A voice which would serve as a guide to the cultivation of each individual's viewpoint, his tendencies and his abilities, the perfecting of which makes each person a creative artist and leads him to his goal of happiness. Unfortunately the spiritual ears of the multitude are not attuned to this guiding voice. Its quiet appeal is overwhelmed by the clamor and turmoil of materiality, or its obedience requires too great an effort.

Far easier is it to copy another's ideas; to conform to a type; to fit ourselves into readymade garments of convention and mediocrity. Others can point the way, but only toward that which you, yourself, must accomplish. The sequence of your own thought becomes an embodiment for you.

I do not mean that you are to cultivate a separate self in the sense of being above and apart from the universe. Unity means the universal. All paths meet and merge in this kingdom we are seeking. To realize this universe, to become one with it by contributing something toward its progress, is an "open sesame" to its delights. Krishnamurti illustrates this by relating that, in walking with an imaginary brother, his own shadow seemed always the darker. Over this he pondered until he finally knew that it was because his consciousness was centered more in himself than in his brother. Very strongly then he wanted his brother's shadow to be like his own, and soon the original difference disappeared.

He also likens this unity to a blade of grass springing forth from its seed. It grows at first in a tight sheath, which soon separates into several parts. He thought of himself as that undivided sheath whose development would bring forth separate leaves. In just this manner we

must forget the individual "I" and identify ourselves with God, the Universal. We must lose ourselves in the great whole and yet retain our own vision of truth and perfection.

Our development is dependent upon the nourishment and growth of the Universal Sheath from which we sprang. We cannot afford to stunt our own advancement by giving attention to the petty annoyances of grievance and criticism. If we have keen, universal interests we are open to the all-good which flows from them. Lacking this interest we are quite hopeless, because it is the key to attention, without which desire can never be other than a flimsy nothing. You might wish for happiness, you might long to attain it, but if you have no interest in its elements you will never attend to their growth and development.

A deep concern in all that pertains to life is an absolute necessity, and a mind alert and active, alight with glowing enthusiasm, and fixed always and unwaveringly upon its goal. Emerson defined happiness as the triumph of principle. What, then, is your particular principle, the triumph of which is to be your goal—your happiness? Take an interest in finding it, fix your attention upon it, illuminate it so brightly with the spirit of enthusiasm that nothing can dim its vision, and then push steadfastly towards it.

Such a triumph has lately been reached by one who has, through it, commanded the recognition of the world. The Spirit of Youth, rising high above the material world, has overcome time and space. Lindbergh, clear-eyed, courageous, independent of such so-called physical necessities as food, drink, sleep or companionship, took up his wings of faith and flew straight to his goal. Deaf to gloomy predictions, oblivious to the warning of recent tragedy, he kept his vision clear. Hampering fog and sleet but emphasized his knowledge that there was no backward way. Carefully, attentively he advanced, selecting his course, now up, now down, but always onward.

The thoughtless have labeled him "Lucky." Well may he object to this nickname. His triumph was far from being the result of haphazard chance. It represented years of interested vision, months of attention to detail and preparation; and always it was lighted by the youthful enthusiasm that knew it could win. Forgetting the turmoil and strife all about him, attending to his preparations, observing conditions, when the time arrived, he silently and unostentatiously set out to accomplish the impossible, to conquer the unconquerable, and the world has thrilled to his success.

All have commented upon his flying alone. Note the New York newspaper editorial:

“Alone?

“Is he alone at whose right hand rides Courage, with Skill within the cockpit and Faith upon the left? Does solitude surround the brave when Adventure leads the way and Ambition reads the dials? Is there no company with him for whom the air is cleft by Daring and the darkness is made light by Emprise?

“True, the fragile bodies of his fellows do not weigh down his plane; true, the fretful minds of weaker men are lacking from his crowded cabin; but as his airship keeps her course he holds communion with those rarer spirits that inspire to intrepidity and by their sustaining potency give strength to arm, resource to mind, content to soul!

“Alone? With what other companions would that man fly to whom the choice were given?”

This brings us to another point—the idea of personality; and there is no finer illustration of the vast difference between personality and the personal, than Lindbergh. Although sorely tempted in various ways to exploit the personal side of his accomplishment, he has refused to do so. As a marvelous personality this young hero stands before the world as student, worker and

pioneer in the demonstration of truth—as a modest contributor to the world’s work. But for his own personal advancement or profit he cares not at all.

Your personality is your individual method of liberating your God-qualities; it is the result of your own unique thought. The more you develop it the more impersonal you become. Your little personal viewpoint, whose motives are self-satisfaction and private gain, resembles the perspective you get when you stand in front of a small hill. These motives are obstacles hiding the glorious vision of giant truth peaks just beyond. You cannot afford to obscure your view by placing a person, either your own or that of someone else, between your spirit and its goal. It will throw sorrowful shadows across your life and hinder your advancement toward your Kingdom of Happiness.

Ages ago Moses erected a tabernacle according to a pattern shown him. Later Solomon replaced it with a temple, after a plan received by his father, David. Of richest materials were they constructed, and silently, with “no noise of hammer or instrument.” Within each was built an inner shrine, a Holy of Holies, where rested the sacred Ark of the Covenant containing the tables whereon Moses had transcribed the law and

promises of God. "Here will I meet and commune with thee," said the Voice.

Krishnamurti compares man to a temple, but he is not the first to do this. To the Corinthians Paul wrote: "Know you not that your body is a temple of the Holy Spirit which is in you, which you have from God? . . . Glorify God, therefore, in your body." Within that body is a secret shrine—your holy of holies—where God meets and communes with you, at your pleasure. Your life is hid there, in the ark of your mind. Your thought, directing your life force, is continually creating, constructively or destructively, according to your choice. Inharmony, unhappiness and depression bring forth disease and death.

Happiness is a spiritual healthfulness and therefore, most intimately associated with health of body. Rarely do you find unhappiness combined with health. Much disease which is named physical, and so treated, has its rise in a state of mental wretchedness. Doctors and nurses who radiate cheer obtain much better results with their patients than do those worried, long-faced ones who seek to live up to the gravity of their calling. Happiness is a radiation of God and its release raises the vibration of the body and lifts the life forces.

The Great Physician was never the Man of Sor-

rows we have been taught to believe him. Gloomy sadness could not have calmed the fears and solved the problems he was called upon to meet. People do not flock around dreariness and melancholy, nor are they fond of grave dignity. Jesus was a dispenser of blessing—one whose very presence radiated peace. He ministered to diseased minds, and physical health was the result.

“If he had been here, this calamity could not have happened,” was the opinion of his friends. And why? Was it because of some medical or surgical secret he possessed? Certainly not. In the midst of the temple, Jesus had discovered, in the ark of his mind, that truth of being which nothing external could affect. This realization of blessedness *through* and *through* gave to him a sense of power, a radiation of divinity which could not go unrecognized.

A citizen of the Kingdom of Happiness cannot hide his nationality, nor would he desire to do so. Far more conspicuous is he than the reputed American abroad. By his countenance, his attitude and his speech is he known; by his conduct of life and by the desires of his heart; by the atmosphere surrounding him, by his divine personality and, high above all else, by his efforts to bestow upon others his joyous heritage.

You will remember, in Maeterlinck's fairy play, the children's dream quest of the Blue Bird. When captured and caged it always changed color and the search had to be continued. Not until they reached home did they find what they had gone so far to seek. Tytyl's dove, which had been there all the time, took on the heavenly blue color when it was freely given to bring happiness to another.

The Nazarene, continually bestowing blessings upon others, must have been, according to all logic and principle, the Man of Joy. He knew the secret of the Blue Bird: that the dwelling place of happiness is the heart of man. Always it is there, but it loses its beauty if it is held captive in a cage of selfishness. It must be released for the benefit of the Great Whole. In the flash of its exquisite beauty, as it flies on its mission of loving service, you will find your own celestial ecstasy and enter into your Kingdom of Happiness.

HOW TO MAKE YOUR IDEALS REAL

Follow thy star through Life's black-shadowed hollow;
Follow that gleam though never so faint or far
With all the might of thy soul-sinew, follow thy star!
—ROBERT HAVEN SCHAUFFLER.

DEEP in the heart of man and as old as the human race, is an existent faith in some magic power which makes dreams come true. Unfortunate indeed is that person who has ceased to expect a realization of his ideal; who, having prepared and planted his garden of life anticipates no harvest therefrom—in whose soul is no vision of ultimate perfection.

Necessary as the universal belief in such an inspiration would seem there has, nevertheless, continued throughout the ages an active antagonism between the spiritual and the material. In the realm of philosophy its division of thought gives rise to the conflicting schools of the realist and the idealist. In the psychological field this difference of opinion is noted as mechanistic and purposive.

The argument of the mechanistic school is not

concerned with consciousness, but with the mechanics of the nervous system. The study of human behavior is carried on much as are experiments by a student with chemicals in a test tube. Attention, imagination, reason and memory are defined as various reflex processes resulting from different nerve stimuli. In contradistinction to the purposive which is introspective, the mechanistic deals with the outer or materialistic, and claims that psychology is not a science when the importance of an inner self or ego is realized and emphasized. Not long ago this country was horrified over a shocking tragedy brought about by the moral delinquency of two youths who boasted of their strong, and perhaps one should say perverted, belief in the predominance of "conditioned reflexes" over moral consciousness. ¹

In the inevitable conflict which is evolution's supreme factor, the purposive school of psychology confronts the mechanistic with a defense as old as the history of the race: that of the "dominion" which was given to man in the Eden of creation. His responsibility of decision and his ability to assume it, comprise the very breastplate of the armor in which the idealist is clothed. This belief in man's power to control his own destiny from an inner or spiritual center, and to purposively choose his course of action, is ages

old and carries in its wake a shining array of teaching and example.

It considers matter as nothing more than a "sensuous seeming," an outward expression of a real or inner spiritual essence. Not alone does it maintain that the idea is the original, but that it is the sole actuality and that, according to the ancient Kabala, "Thought is the source of all that is." The idealists have always regarded thought as the actually existent entity out of which the world of material phenomena was educed.

This doctrine dates from remotest antiquity, having been taught in the Vedas and philosophies of the Orient. It actuated the potent enthusiasm of the Hebrew patriarchs and prophets. It was gathered from the occult science of Egypt, Chaldea and India by Plato, who made it the foundation of the ethical teaching of his beloved master, Socrates. It was the inspiration of Jesus and the corner-stone of his principle of Truth. Immanuel Kant's "category of Causation" was that thought-form constantly employed by man in the drawing of his outline plan or *schema*, in the terms of which he builds his world of conceptual construction. Bishop Berkeley taught and wrote at length upon the subject, and later Fichte, Schelling, Hegel and Schopenhauer followed in his footsteps with but slight variations.

Approaching our own age we note Munsterberg turning from materialistic to idealistic psychology as a result of close introspection and study, and William James undergoing a similar although less defined change. We have to-day a number of brilliant minds issuing triumphantly from like experiences, notably Bergson, of the French school and, in our own country, Dr. McDougall, of Harvard, Dr. Lovejoy, of Johns Hopkins, and Dr. Sheldon, of Yale.

The foregoing would seem to be sufficient to establish the fact that a host of the world's best thinkers regarding the science of mind and human behavior have divined the existence of something more than mere mechanism can explain; something which they have felt to be "an intelligence aiming at an end"; that "something" in man which transcends the mechanical processes of physical being. They may not have called it the "I AM," nor regarded it as the Spirit of God, but I believe they have, without exception, defined it as conscious thought, or divine idea. I am convinced that every human heart holds somewhere a faith in its own essential divinity and a (although often unconscious) realization of its power.

In an issue of the *Atlantic Monthly* several years ago, James Truslow Adams, in an article

entitled, "Historic Determinism and the Individual," says: "If, in despair, man should refuse to believe in and to avail himself of his power to control his own destiny, then and then only, would there be no hope." As the real perils of the race have always been spiritual ones, it is well that a vision of ultimate perfection is implanted in the soul of every generation.

I hesitate to freely use the term "idealism" without explaining exactly what it means to me. It has been so misunderstood and misused by its association with vague fancies and weak sentimentalism that to many it has come to stand for nothing more than an idle dreaming, and it has attracted those who mistake unintelligent discontent for high aspiration. But we are considering something far from such irrationalism. The true idealist has his foundation firmly laid in the real. According to Goethe "the ideal is a completion of the real." "You must join the dream onto reality," Du Maurier says, in his remarkable story of the dream life of Peter Ibbetson. His symbolism illustrates very clearly our interpretation of the ideal. Peter is instructed in the method of correct dreaming. Explicit directions as to bodily position are first given, and then, "Never for a moment cease thinking of where you want to be in your dream, till you get there. And never forget

in your dream where and what you were when awake. And mind you make everything plain in front of you—make it *true* or else you'll have to wake and begin it all over again. You have only to will it and think of yourself as awake and it will come."

The idealist must first take his position in mind. What is his "category of Causation," his outline plan? Where is his dream journey to take him? Then, never for a moment must he lose his ideal pattern, nor must he lose himself in his dream. He must clear his path of every obstacle and dream "*true*"; he must have faith in it, willing it according to the high or model Will. The real is, as Plato taught, the idea or image of God in the son of man, the divine pattern, the living model, the working-plan from which the appearance or ideal is to be produced.

It was the inspiration of creation as recorded in Genesis:

And God saw everything that he had made, and behold it was very good. And the heavens and the earth were *finished*. . . . These are the generations of the heavens and the earth when they were created in the day that Jehovah God made earth and heaven. And no plant of the field was yet in the earth and no herb of the field had yet sprung up.

Here was the idea of the universe seen as an ideal reality, a perfect whole, "in the beginning," before ever Spirit moved upon the material darkness of "waste and void" in potential expression.

Without idealism there could be no great accomplishment in art, literature or architecture. In the mind of the artist his picture existed before he touched brush to canvas. The beauty of the Taj Mahal and the immensity of the Woolworth Building were modeled first in mind; long before the Majestic sailed the seas it was a reality in the mind of its builder; Hamlet was not just the mechanism of Shakespeare's quill. All of these creations were first conceived as ideas. The union of intellect with emotion gave them birth. "The marriage of truth and good," Swedenborg says, "extends throughout the universe." The welding of thought and feeling effects a living, vital creation of all truly existing things, which are ideas. The son of Intellect and Intuition, according to James Stephens in his *Crock of Gold*, is called Wisdom. "If you listen to your heart," says his philosopher, "you will learn every good thing; for the heart is the fountain of wisdom tossing its thoughts up to the brain which gives them form."

In the absence of this real world or realm of

the ideal, the material world has no more existence than a shadow without a substance, or a body without a spirit. From the ancient Jewish Kabala we learn that the lower world is made after the pattern of the upper (or inner), and that everything existing in the upper is to be found in a copy upon the earth; still the whole remains one. We live, not as the materialist would have us believe, from the without; but from within outward, and each life takes the form of its possessor's central activity, the extension of all human consciousness uniting in the formation of a material world.

These material representations then, require of us an inner vision—the seeing eyes which Jesus mentioned. So many perfect organs of sight are blind to the real of manifestation; gazing upon the external and failing to observe the inner pattern or idea which is the real object of vision. You look at a picture, a statue or a play, and when you have come away what is it that remains with you? What have you *seen*? If you have had no inner form corresponding to the external, you have looked only at the representation—you have never seen the real form or idea. Professor Royce says that intelligent seeing is a spontaneous response to things—a doing as well as a viewing—a stamping one's self upon his

world. Man sees in things what he is prepared to think into things. There is no need to worry over unworthy or unrequited love or friendship, Emerson tells us, because the true emotion transcends an unworthy object. Its idea is enlarged by its own shining and is a demonstration of the self. Is it not so with every act of your life? What you see in an object, what you love in a friend, what you appreciate in humanity is all a demonstration of your self. It is the idea in you which has gone forth to meet and comprehend the spiritual form and reality of a material correspondent or representation.

The Greek word for form means "that which is seen"—so also does the term idea. We cannot visualize anything of which we have no related thought because the "thing itself," the really "existing thing," its "living soul," escapes us. Look, for example, at our flag. Is that bit of bunting, containing a colored design, what men have died to rescue? Does the expression "stars and stripes" mean just that? Certainly not. Behind that fluttering bit of color lies a world of reality, a flock of ideas. It is the archetype of just as much or just as little as we meet it with in the demonstration of ourselves.

We have read that in the seed of the sacred

lotus flower, which was used in the religious rites of ancient Egypt and India, there exists, even before germination, leaf and bud forms, infinitesimal, but perfect. So in each one of us exists the ideal, immortal being, the divine image which was our glory with the Father before the material world existed for us. To nourish this germ into growth, to free this soul from its bond of sense, is the goal toward which we work.

As the idea is the cause necessary to material existence—the *real* of man which he is aiming to express, it must be inspired by the model of perfection to be found only in the infinite plan of its Designer. We all remember the copy-books of our childhood. Over and over again we tried to reproduce the perfect example set at the top of the page. On and on we went, down the page, to the very end: going back and erasing made a soiled blur; it was best always to keep the standard before us and to persist.

In the mind of the Father lies the true design for the life of each one of His children, the pattern of what each is capable of becoming. No child is born without this heritage, and failure is but a lack of discernment or a wilful neglect of its presence. To us is freely given the power of selecting an ideal. We are free to scribble over

the entire page, to blot and erase and destroy. Never for a moment does any of this affect the Absolute Idea.

“See that thou make all things according to the pattern showed thee in the mount,” was the instruction to Moses regarding the building of the tabernacle. In the inspired silence, high up on Mt. Sinai, God had given to the mind of Moses in infinite detail the idea of a perfect structure. There is an exalted mountain of silence for each one of us—a Sinai of illumination—where we may receive accurate instruction as to the building of our “earthly house of this tabernacle.”

Paul speaks of the place and the things which are above in contradistinction to the earthly or material which are below. This lofty place of upliftment is the divine Spirit wherein is hid the celestial germ, the sacred lotus pattern of man’s life. When this divinity shall be discovered and manifested, then shall man enter into his kingdom of heaven and be glorified with the glory which was his before the world was.

This eternal urge is a growing force ever pushing from within, a divine dissatisfaction compelling greater and better effort. For, with the exception of the Nazarene, no man has ever yet been able to say of his work and his life, “It is finished,” or perfected. Always it has been as

Emerson described it, "hitching your wagon to a star," following a "flying ideal." In Jesus dwelt the true realization and manifestation of the ideal. In him the type man became the actual, the immortal man, the conscious. He was the great idealist. In the "mount" of his spirit he continually perceived the "really existing thing"—the pattern of perfection. He saw through the seed to the harvest; past lack to plenty; beyond the storm into calm. In his consciousness were no ideas of disease and death, and therefore for him they contained no actuality.

His country was a kingdom of heaven where the standard of living was perfection; where love included both enemies and friends and where the highest law of life was service. Nor did he claim exclusive right to this Utopia. He limited none. His heavenly kingdom was, and still is, "at hand" for all who care to enter and dwell there. Like Moses we may see the divine pattern and it is our privilege at any moment to go up into the "mount" of the spirit within us and to take from that rich treasury an unlimited supply of whatever currency we need to complete our lives. Perfection of health, of supply, of happiness, await us there in the kingdom of heaven.

All may enter, I have said. But there are restrictions. There are impedimenta which may not

pass the customs of Truth. The word for truth is, in the Sanskrit, almost identical with a word which means "existing," "being," hence "true," "real." Truth is that which exists or is, as opposed to that which *seems* to be. Truth, standing at the portal of this Land of the Ideal, declares contraband the possessions of the old or flesh man, such as falsehood, bitterness, wrath, anger, evil-speaking, malice, envy and dishonesty. Truth requires for entrance there, a new spiritual garment, an income of love and a passport of faith.

Faith is the perception and the conscious recognition of the real of the spirit over seeming beliefs of the senses and a firm reliance upon these higher truths. Faith holds steadfastly to this attitude in spite of all deceptive appearances of the senses. Jesus understood and taught its principle as a law of mind; according to a man's faith so shall it be unto him. We have the things we believe we have; we can do whatever we know we can do. The fundamental principle of faith is, aside from all religious experience, essentially a part of man. It must, of necessity, be increased and turned in the right direction. To illustrate its application in connection with a mere physical exercise, every able-bodied person is capable of learning and performing the mechanics of swim-

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ming, but unless he believes in the result of his efforts he sinks.

We are, as Paul wrote in that remarkable faith letter to the Hebrews, "compassed about with such a great cloud of witnesses" of what faith has inspired and accomplished, that time would fail us to try to relate them all. It remains the source and solid foundation of all spiritual power and gives absolute assurance of things hoped for and firm conviction of unseen things.

The Church, in its various branches, has tried to monopolize the essence of spiritual faith, loading it down with absurd dogmas which, rather than accept, many have repudiated along with the principle involved. But how, then, may we obtain this essential? We are like the absent-minded one who, while frantically searching for his spectacles, is all the time wearing and looking through them. In almost every act of our lives we are using faith, unconsciously perhaps, but depending upon it, nevertheless. Dependence upon any law or principle assumes a background of faith in its verity, thus we can trace throughout our waking hours, and even during those of sleep, a belief in something other than appearance, a confidence in some divine rectitude of thought, which is really an exercise of faith.

The Master taught, "If ye have faith and *doubt* not," whatever you believe will come to pass. Christianity is essentially a faith religion. Its history throughout the centuries is a record of "ideals conquering the world." "Know thyself" was the highest Greek wisdom in expression. Know thyself as the divine ideal, as Plato's uncrucifiable self, as the self which Jesus resurrected from the tomb. To know this self and to believe in it is to "dream true" and to have a supreme sense of the ideal which faith makes whole or perfect.

"Mine own will come to me," wrote John Burroughs in his beautiful poem. Your "own" is your idea, the real of you, the self you are seeking to know. Ask not that it may *come* to you, because it is already yours, awaiting your recognition. That perfection which you seek is seeking you. When you want it enough to comply with its requirements you will meet and journey with it. Your eyes shall be opened to its vision of beauty; its celestial harmonies shall pierce the dullness of your ears, and your understanding shall interpret for you the glorious reality of your ideal.

David gave to his son Solomon the pattern of the temple which he had received from the Spirit. And he said to his son: "God hath chosen thee to build a house for the sanctuary. Serve Him

with a perfect heart and a willing mind; be strong and do it."

Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And you are not your own. You were bought with a price. Glorify God in your body.

Hold ye the pattern of sound words which ye have heard in faith and love. Ye therefore shall be perfect as your Heavenly Father is perfect. For as a man thinketh in his heart, so is he.

That good thing which was committed unto thee, guard through the Holy Spirit which dwelleth in thee. It is the spirit which quickeneth. The spirit indeed is willing but the flesh is weak.

It pleased the Father that in the son should all fullness dwell, and you are complete in Him. For your life is hid with Christ in God. And in them are you glorified with the glory that was yours before the world was.

FOLLOW THY GENIUS

What is genius but a love of the perfection of things, and a desire to draw a new picture or copy of the same? Genius is its own end, and draws its means and the style of its architecture from within.—EMERSON.

For countless ages the soul of man has been yearning and searching for that which will complete and satisfy its longing. An urge, mighty and unceasing, although oftentimes misunderstood and misdirected, has plunged him into the manifold problems of life.

Comparatively few apprehend that only an infinitely perfect Consciousness fulfils all of man's requirements, and that Truth alone is the supreme event toward which the entire world moves. Friction and unrest, attended by the shocking derangement of human affairs, is the result of persistent disagreement between man's thought and universal intelligence—the infinitely perfect Consciousness, God. For every ill of the human family there is a panacea.

This universal remedy, this cure-all, is not yet perceived by the world at large, for it is invisible

and intangible to the senses. It is a spiritual solvent and can be discerned only by those who are awakened to soul verities. Knowing the truth alone sets man free; this was the concise and direct statement of One who understood irrevocable principles, and through them set free the captives of sense.

There is a stimulating way of looking at life which endows us with indefatigable zeal. Truth is the name of this way. It enables us to break through the network of illusions into the world of reality and there locate our inexhaustible good. The science of Truth unveils the infinitely perfect creation of Mind, mankind as a reservoir of spiritual power and intelligence. Its teaching kindles within us a spark of the celestial fire, the inherent ability resident in our own souls. Spiritual or scientific thinking fans that spark into a living, quenchless flame—genius.

Genius, in the light of both ancient and modern investigation, is a remarkable capacity for some kind of achievement. It is the power which comprehends by instantaneous knowing and which accomplishes by methods which we ordinarily hold as superhuman. This genius in man, his hope of glory, is the pivotal idea in the teachings of Jesus. This divine ideal, the image and likeness of God, is what we call Truth.

In one man this God-given quality breaks forth as superior inventive ability or creative power; in another as distinguished mental efficiency or intellectual capacity. It is the inspiration of the thinker, the writer, the speaker, as well as that of the painter, poet or musician.

To Carlyle genius was "an uttering forth of the inspired soul of man," the faculty which discerns the inner harmony of eternal things and, seeing clearly, is enabled to broadcast those impressions. Impression precedes expression. The inspired soul exists potentially in every man, comparatively independent of education or training, awaiting that inspiration whose "utterance" we regard as genius.

Schopenhauer, perceiving the superhuman, declared a genius to be a man who "knows without learning." Certainly he is one who understands without effort and who works in a manner miraculous. We are told that when Mozart was three years of age he searched out thirds on the piano; at four, he played; at five, he was composing; he was a celebrity at six, and at seven he had written four sonatas and a number of other compositions. Asked later in life for his method he said he did not know and could not explain it—thoughts came to him in a rush, as though in a vivid dream. Michael Angelo, that versatile

sixteenth century genius—soldier, sculptor, painter and writer—often affirmed that he received his inspiration from within.

This unseen, interior realm, the birthplace of genius, is the kingdom of man's soul and is a condition of mind. Locationless it is, for it fills all space and is all-pervading Spirit. When we cease to think from a material basis we become established in the kingdom of reality, the home of genius.

The word "genius" is derived from a verb signifying "to engender or to create," and is defined as "the peculiar structure of mind with which each individual is endowed by nature." It expresses a common meaning in more languages than almost any other Latin derivative, and has come to be universally recognized as a "gift." But whether we regard it with Plato as "inspiration"; with Cicero as "divine frenzy"; as the "heroic test" of Plutarch; with Carlyle as "the fallen from Heaven," or as Elbert Hubbard's "sample of God's power," we must come to know that it is always a spiritual faculty and, as such, can be approached and understood only through the realm of spirit, or mind.

It has been a popular theory that man can be developed on the physical plane, but that much more difficult endeavor is required along the line

of mental unfoldment. Much has been said and written on the subject of heredity and the necessity of going through life equipped only as we were fortunate or unfortunate (as the case may be) enough to have entered it. This theory, by means of which parents and teachers have limited many possibilities of the child-mind, is fast becoming obsolete and we are learning that, by way of mental and spiritual approaches we can open up new avenues of expression. Man can and does develop along every line, the mental and spiritual as well as the physical. There has been no inequality or favoritism as to equipment.

When he was a professor of philosophy at Harvard University, William James wrote a remarkable essay on "The Energies of Men," which proved conclusively that man habitually uses but a small part of the power he actually possesses. Professor James said, in part: "Most people are not conscious that they are only half awake. Our fires are damped, our drafts are checked. We are making use of only a small part of our possible mental and physical resources. Man energizes below his maximum and lives below his optimum. He lives in the habit of inferiority to his full self."

Heretofore, when we thought of possessing powers to a slight degree, in germ, now, with a

greater knowledge of mind scientifically applied, we gain the ability to draw at will upon the unseen reservoir, and thus discover the inexhaustible sea of divine power. We are like a one hundred horse-power engine operating at ten horse-power, when we do not know the truth of being.

Psychology is helping many to expand their limited concepts and enter the larger streams of consciousness which function above the ordinary mental processes. We see all schools of thought working to the end of liberating humanity, thus making way for spiritual illumination. Yesterday psychology dwelt primarily upon the functions of the conscious and subconscious minds; but the schools of to-day bridge the chasm between science and religion. Therefore, the superconscious mind, the intuitive or God-mind, occupies a vital place in all mental sciences.

No longer do we quarrel as to whether God is a person or a principle, but we are working together, all drawing upon the infinite resources, tapping the illimitable source of life and intelligence, and crying, in a great choral unity: "Awake, thou that sleepest, and arise from the dead!" In this manner do we become sons of power and inherit the Kingdom of Heaven.

There are "diversities of gifts" in this kingdom, but the same beneficent Giver—the one

Spirit, submerged in many, latent in most, actualized in a few. The spirit of genius in man has created a Hamlet or a Faust, a Beethoven symphony or a Chopin prelude, a Sistine Chapel or a Taj Mahal, a Psalm or a Sermon on the Mount. Man has thrilled to the voice of a Patti or a Caruso; to the art of a Bernhardt or a Dusé; to the ingenuity of an Edison or a Marconi, because these have all been receptive and responsive to phases of genius. They have liberated the inner spirit of truth and, in the midst of materiality and mediocrity, have expressed the shining light which was hidden within them.

Through research and study we find that genius has often been wasted, and many who possessed it in a superlative degree have been failures because they did not know how to direct this spiritual gift. To be of service and to benefit mankind it must be harnessed to talent. Talent, being of the mind, is trained for practical action, and by wise direction raises genius to the perfection of its fulfilment. Genius is of the spirit and must be coördinated with talent in order to stabilize and equalize the stream of power which flows so rapidly from the unlimited, unseen Source.

As it is infinite Spirit set free, genius knows no bounds, no restrictions; it cannot be limited by

rule or bounded by mediocrity. It takes a Balzac or a Whitman to understand that, by obeying the law, which Goethe considered the first and last requisite of genius, it may transcend material rule and become a law unto itself. According to Schopenhauer "genius is its own reward; for the best that one is, one must necessarily be for oneself."

It is related of Corot that when, one day after years of fruitless effort, he suddenly succeeded in transferring a sunlight effect to canvas, he began singing and shouting for joy. Wishing to share his rapture with someone, he ran to a peasant who was trudging along the road. Seizing him by the arm, Corot dragged him to the canvas shouting, "Look! Look at that! I've got it at last!" The peasant however, knowing nothing of sunlight in the soul, failed to appreciate it in expression. The only thing he saw was a "wild look" in the artist's eyes, and hurrying home he informed his wife that Corot was crazy.

That "superior power of seeing," which is God within perceiving Himself in the outer, is what Emerson recognized potentially in every man. To see through the divine eyes of genius is to know God. Lessing said that if Raphael had been born without hands he would still have been

a genius because, even though he could not express it, he would have seen the world through the eyes of God.

Cesare Lombroso, spending a lifetime trying to prove genius was akin to insanity, was working from an unsound basis—the three-dimensional world. He failed to recognize that the first requirement of the perception of genius is a spiritual one—not necessarily religious or of the Church, but a freedom from the ordinary interpretation of life. Whatever we see beyond the commonplace realm of the three dimensions is in mind. Originality, creative power, mental ability—any departure from the finite restrictions—is mind absolved, consciousness freed, spirit liberated, genius quickened.

Genius has been called abnormal and lawless by those who have failed to recognize its spiritual foundation. Its so-called eccentricities divorced from wise direction have given rise to the popular fallacy, voiced by Shakespeare: "Great genius is to madness near allied." There were certain people who said of Jesus: "This man hath a devil and is mad."

When we come to interpret genius as "divine transcendental ego," the presence of God in man and his identification with the very source of Being, we must know that, far from

being lawless it is the ultimate fulfilment of law. The man of genius is greater than other men in this: not that he *possesses* more ability, but that, through spiritual understanding, he *liberates* a larger quantity. He has used his "superior power of seeing" to discover new truths, to master physical forces or to reveal nature's carefully guarded secrets. He obeys his rapturous urge to create, and performs miracles, not by transcending natural law, but by his instinctive knowledge of it and his conscious dependence upon it.

Scientific thinking is a method of education, its endeavor being to reveal to man his spiritual nature and its infinite possibility. In every person lies a genius for something—a "gift" from Heaven, a "sacred deposit," a "living fountain,"—waiting to be loosed from the bonds of materiality; to be freed from the limitations of the finite; to be directed into channels of truth and beauty and used in the fine art of living. Epicurus advised every man to "examine his own genius" and decide what was proper to apply himself to.

To be identified with the Spirit of God, to direct pure thought understandingly and to believe in that thought, is to develop and to express genius. We must come to realize that results follow dependence upon Spirit just as surely as defeat

follows turning away from our Source. What is the meaning of life or love or intelligence other than as expressions of the spiritual self which bring into manifestation the activity of all of the God-attributes?

It is surprising to find that, by habit of thought, we have so entirely connected Jesus of Nazareth with moral and religious perfection that we seem to have lost sight of the fact that he has shown us every human endowment at its best, and that in him genius found its purest expression. Dr. Crawshaw, Dean at Colgate University, says that genius, to Jesus, was an instrument for service, to be used in the accomplishment of all his work. Subdividing genius into four modes we have, according to Dr. Crawshaw, the discursive as that of the thinker; the creative as that of the artist; the executive as that of the statesman and the intuitive as that of the mystic. We find that Jesus came into his birthright on every one of these planes. Perhaps he did not call it genius—few do—but all of his demonstrations measure up perfectly to our understanding of the word.

What literary genius has given us such philosophy of life, such poetic imagination, such simplicity of "pure reason," as are recorded in the Sermon on the Mount? Where else has creative art found expression in the shaping of souls?

When has executive power been directed with such dauntless energy, such calm patience, such unfaltering courage, as Jesus proved in his teaching and the carrying out of his life-plan? As seer, mystic and prophet he saw always the *real* world back of that which appeared: food for the hungry, sight for the blind, health for the diseased, wealth for the poor, life for the dead! Through his insight into divine Mind and his use of spiritual power, Jesus rounded out the absolute genius of his soul—the Spirit within him.

The ancient Greek oracle said: "Follow thy genius." Who knows his genius to follow it? Who is there who knows the inner spirit, divine, free and unbound? "Follow thy genius!" Turn to your inspiration, to the divinity in you. Encourage this wonder-worker, this divine frenzy, and lo! you begin to do the works of Him who sent you. "Follow thy genius!"

