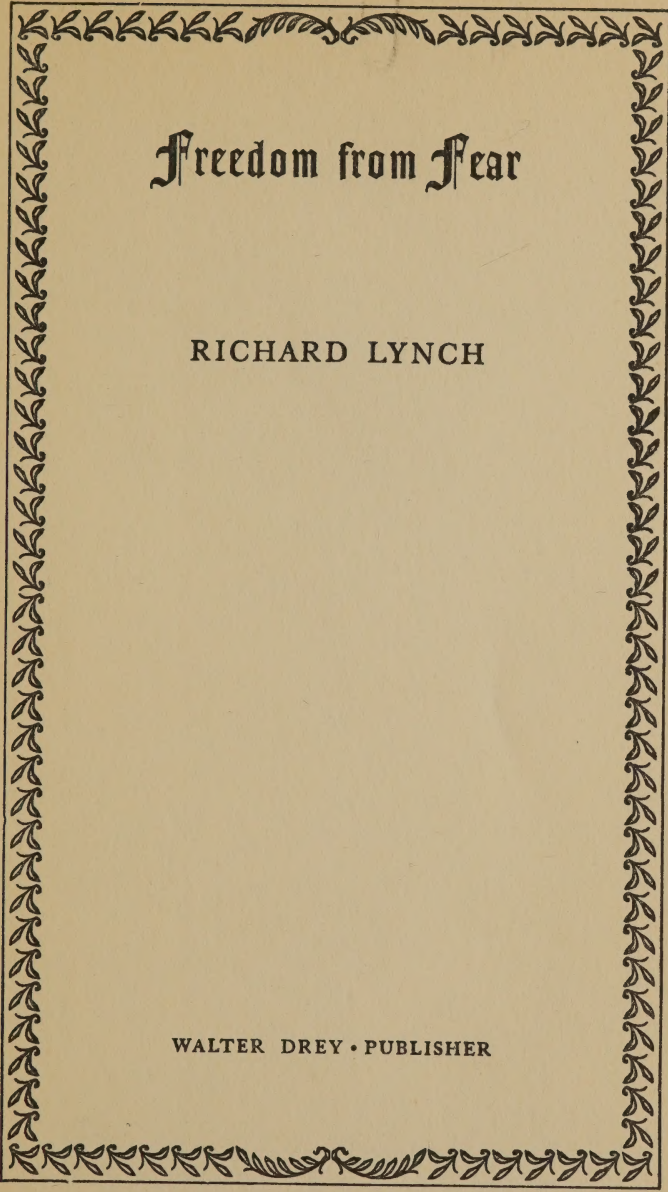


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Freedom from Fear

RICHARD LYNCH

WALTER DREY • PUBLISHER

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Foreword

PHYSICALLY handicapped throughout his entire childhood and youth, Richard Lynch was introspective, sensitive and was fearful of everything. Despite the best of physical care and medical attention, he had grown worse instead of better. Then he chanced to come under the influence of a great system of philosophy. It was not easy for him to understand and accept the thought through which he was healed. As he became receptive, as he accepted instead of debated, he found himself reborn. The resurrection of the spiritual man developed a new being. From a chaos of doubt and despair emerged a god-like man, filled with the joy of living, radiating strength and power, prepared to devote his life to help others to help themselves.

Freedom From Fear had to be lived, in order to be written. Otherwise it would not have been possible to develop the ability to express so clearly and concisely the thought that has made Richard Lynch a great leader and a great teacher. The definitions are the organized expression of a Master, who has the power to make clear what so many have wanted to understand.

The book is published as a response to a call of greater service, for as men and women are released from fear they become masters, living richly and wisely.

WALTER DREY

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Freedom from Fear

CHAPTER I

Now is the Appointed Time

THE ROMAN GOD, JANUS, WHOSE name designates the month which ushers in our New Year, was the god of beginnings, and therefore also of portals, gates and entrances. He was always represented as two-faced because, as he was a controller of beginnings, he presided over the past and the future, as well. Recognized as a god of undertakings, the doors of his temple were never closed in time of conflict, but remained wide open as a constant reminder of past victories, and an inspiration to future conquests. Being a god of beginnings, he took precedence of all other gods. His two faces gazed ever in opposite directions. The face which looked backward into the past was old and tired, but toward the future he turned the bright new expectancy of eternal youth.

We might very aptly re-christen this ancient Roman deity with the brief but expressive appellation, "Now," for now is not only Janus-faced but Janus-minded. "Now" looks both backward and forward, and is, in itself, a compound of past and future. "Now" is that which hath been and that which shall be; that which had been done and that which shall be done.

With the beginning of each new calendar year

we feel ourselves standing upon the threshold of new expectations, new hopes, new circumstances, new starts in life.

This is the essential idea back of our celebration of the advent of the New Year. It is a reminder that, although the past holds sorrow and failure, the future lies before us, fresh and clean and un-lived. Each morning of the year new blessings will await us, fresh opportunities will face us, and we shall have, entirely in our own hands, the chance to correct our mistakes and to profit by our experiences. For, whether we like to hear it or not, we are what we have made ourselves. As we have thought, so we have become. As we have believed, so have we advanced, what we have earned we possess. When we are ready and willing to admit this to ourselves, many barriers will fall away from us—self-pity, self-condemnation, a sense of injustice—all these hindrances which have been blocking our paths.

We are so ready to let the present stand alone, to detach it from both past and future, to call it the one tangibility in the midst of fleeting shadows. In reality it is a logical result of the past and, at the same time, potential material out of which the future is being formed. The intelligence of far-seeing vision never detaches the hour from the day, the day from the year, nor the year from that

eternity which God hath set in our hearts, and which shall be forever. All are bound together by so many elusive ties that we can neither trace nor disentangle them.

The mistakes or the triumphs of yesterday have made today what it is; those of today are the substance out of which tomorrow is now being built. How important it is, then, to think and act and live our best in this now which is a preparation for those tomorrows which will so soon be todays; to impress upon our minds that today is the very best day, not only of the year, but of the ages.

We could accomplish a great deal more than we do if we would give our undivided attention to the golden opportunities of this eternal today which is ours. We insist upon storing away souvenirs of the past, upon clinging to and agonizing over them. We have made mistakes, we have been unhappy, we have strayed far from the sage protection of home. Shall we waste energy in vain regrets and useless remorse, gazing ever backward with tired eyes of disillusionment? It is but a dissipation of the forces which should go into tomorrow's structure. Nor may we remain in the past with achievements of other years, continually referring to good old golden days that are no more, and with no appreciation of the newness of today with its blessed opportunities. Our souvenirs are

helpful only as they represent experiences to be used as stepping stones toward future accomplishment.

It has often been said and written that man should live day by day as though each were an entire existence. "Take no thought for the morrow," was the old interpretation of the Master's teaching. How much light the new translation sheds upon this! Be not anxious for the morrow and its material wants. Sufficient unto the day are all such worries. Seek first the kingdom your soul longs for.

Progress is ever pressing forward toward the foot of the rainbow and its pot of gold; anticipating its pilgrimage in search of the grail of its heart's desire. Its clear eyes of youth cannot see backward. It stands on a pinnacle of anticipation and looks eagerly out upon a land of enticement, peopled by vague, enchanting possibilities.

The spirit of achievement is always lured onward by something ahead, something beyond. Happy is the man for whom life still holds anticipation and the thrill of expectancy, if experience has taught him the secret of Janus: that now is the trinity of time's phases. Now holds in its firm grasp the lesson of yesterday and the problem of tomorrow, for now is tomorrow's preparatory school.

Many there are who either do not know of this place of learning or, knowing, do not care to enroll here. We are all apt to live too much in the future, heedless of the message today brings from it: "prepare ye my way." In our anxiety to grasp its benefits, we hurry past what was yesterday's anticipated benefit, and so we go on, forever chasing fantasmagoria.

Whatever man may have achieved or whatever consciousness he has attained, he seems never to be perfectly satisfied, for always there is within him an urge toward something better. There is no progress for the man who is no longer inspired by this urge or interested in its stimulation. When he feels that he has solved all problems and settles himself in a dull content, he has closed his temple doors against new beginnings and has thus shut out the zest of life.

In the old teaching of theology this divine dissatisfaction was proof conclusive of that hereafter for which this present life was but a preparation. "In the sweet bye and bye," in a land beyond, the pot of gold lay buried, the grail awaited. Getting ready for a future heaven was the chief occupation, with little attention to the gleanings of any of life's joys by the wayside. The world is fast letting go of such gloomy old ideas and coming to understand the simple beauty of the Master's

teaching, that the kingdom of heaven is at hand—it is here—it is now.

Time, that great mystery—the illimitable, silent, never-resting thing which philosophers of all ages have speculated upon, but failed to define in terms of human understanding—time, unhasting, unresting, moves ever onward. Cycle succeeds cycle in a great never-ending, unbroken continuity. The portion of this vast immensity which has been given to us is now.

Now is the currency with which man makes his purchases of life. There is no more reckless spendthrift than he who squanders this heritage. For it is possible to regain material fortune and to buy back or rebuild lost possessions, but what power can bring back an hour that has passed, an opportunity that has been missed? In the distribution of this wealth we call “now,” no favoritism has been shown; each man has all there is, share and share alike. The question which concerns him is not, “how can I get more?” but “what am I going to do with my portion?”

Man has, for his convenience, divided his fund into certain measured allotments—some for sleep, some for work, some for play. These must be profitable expenditures, as he cannot afford to throw away any of his precious fortune. Neither may he dig in the earth and hide his lord’s money,

after the manner of the unprofitable servant who hoarded his talent; for a day of reckoning will come, when he must give an accounting of his stewardship.

Therefore, his investments must be secure; his sleep must re-enforce his energies; his work must express the innermost self of him; his play must revitalize him with the divine essence of joy. And for these things, now is the acceptable time, now is the only time. Upon today depends the well-being, the achievement and the happiness of tomorrow.

Each one of us is a part of the great universal energy whose atomic force is unceasing and unending. Each makes his contribution to this world-activity, now. Each takes his compensation, now. The lure of happiness in some faraway, fair tomorrow, leads only to disappointment, for is not tomorrow but another today? And if we do not seize this good today, we can never hope to overtake it.

Time flows ever onward, like a great stream, bearing life on its current. Its banks are continually changing, its scenes shifting, its conditions varying. The outlook is now serene and beautiful, now bleak and barren. It is ours, in its entirety. We may gaze backward or peer forward, missing that which is in our immediate fore-

ground. In memory we may store away all that we have seen, or we may keep only what is desirable. It is, in the vernacular, all up to us.

The man who understands these things is like the householder Jesus spoke of who "bringeth forth out of his treasure things new and old." In the house of his mind, man stores his treasured memories of the old and his bright expectations of the new, bringing them forth in the service of his Janus-god, now. Now is the great reality, the Omnipresence in which man lives and moves and has his being, as an individual expression of eternal existence.

Very early in Biblical history we have the story of Moses, seeking a name for Jehovah—a name the people could understand: and Moses received this instruction: "Say, unto the people, 'I AM hath sent you.' This is my name forever and my memorial unto all generations." Centuries later, Jesus, recognizing this divine continuity of perpetual Omnipresence, infuriated those who claimed Abraham as an ancestor, by declaring that "Before Abraham was born, I am." The very race which had received this name as a memorial forever, took up stones to cast at him.

To many the problem remains as great today as it was twenty centuries ago. However, science is fast coming to the aid of religion in explaining

the continuity of time and space. Science, so recently regarded as religion's bitter enemy, has done more in the last few years, toward proving that God is, than her late opponent accomplished in as many centuries.

In a recent address upon this subject, Robert Millikan, recognized as our leading American physicist, said that man's supreme and godlike task is to create greater beauty and fuller joy, by encouraging scientific discovery, rather than by turning weeping eyes backward toward the past, and flinging his prejudices madly and unreasonably athwart the path of progress.

God is the eternal now, the Alpha and the Omega, the beginning and the ending; He has neither yesterdays nor tomorrows—He is. I am, therefore it is my privilege to dwell with Him in this Omnipresent now.

Because it was so hard for man's mind to grasp the immensity of time as a whole, he separated it into a series of periods which might be measured and shaped in substantial form. We recognize them merely as transitions of the now, arranged for the convenience of practical affairs. No one expects a miraculous change to mark the entrance of each new year. Those who are asleep when it makes its appearance will not be awakened by peals of thunder or quakings of the earth, unless,

by chance, the reverberation of bells and horns and shouts might come to them in that guise. The merry celebrates themselves have to keep their eyes fixed upon a time-piece to determine the exact instant of transition; and yet something of the miraculous does seem to enter the hearts and minds of men, in that moment.

The time-sense, so deeply imbedded in the human consciousness as a belief, is but the realization of a part of something—a subdivision of the great whole. The coming of a new year is nothing more than a symbol of the attainment of a new point of view. The mental uplift which comes with the reminder that old things may be left behind; the enthusiasm of feeling that all things may be made new; the thrill of uncertainty which beckons—all these carry with them a spiritual significance, recalling to our minds the new era of consciousness which the Advent of the Master inaugurated.

There is a very old story of the conquest of a great city. Joshua, directed by Jehovah, commanded his people to encompass the city of Jericho, according to instructions. When all these had been obeyed, Joshua said unto his people: "Shout! For Jehovah hath given you the city." And it came to pass, when the people heard the sound of the trumpet, that they shouted with a

great shout, and the walls of Jericho fell down flat. And every man went straight before him into the city.

With the beginning of each new day, when you awaken, hear the sound of the trumpet announcing the "Now." Shout with a great shout: Today is the day of days. Then just as the walls of Jericho fell flat, the walls of Worry and Doubt will crumble before you and you will enter the City of Peace and Prosperity, freed from the Shackles of Fear.

CHAPTER II

The Mastery of Fear

FEAR IS THE GREAT ENEMY OF MANKIND, inherited from a dark and distant past. It is embedded in the human consciousness as racial heritage. Attempts to abolish it date as far back as history can carry us. It yet remains a dominant instinct of man, a constant irritant, of which he is perfectly aware, but which he can find no way to completely dispel. Courage is a rare hidden treasure for which he is constantly and painstakingly searching.

In a book, Demetrios Stylianou, describes the manners and customs on the island of Cyprus, of long ago. He dwells upon the inner life of its people, and offers the following specific panacea to those who are troubled by any sort of fear:

“Go to the village doctor. Tell him your trouble. He will then build a fire of brushwood stolen from seven different neighbors’ yards. You then walk with him around the fire seven times, while he repeats certain words of a religious nature. Jump over the fire three times. The doctor is now ready to melt some lead in a pan over the fire; and the moment you see it assume the shape of the object of your fear, rush toward the door; the evil spirit will leave you, and you will be cured.”

These tactics of the village doctor, taken liter-

ally, are of course absurd to the enlightened mind of present-day civilization, yet they are supposedly Christian customs. At least one of the ideas we can translate into terms of modern therapeutics. We know that about the hardest thing we have to do is to relax and let go of harassing thoughts. More people are worn out, weak and sick from mental tension than from physical exhaustion. Telling a trouble relieves the burden by shifting it to the mind of another.

The “village doctor” of today is as apt to be one of philosophy or divinity as of medical science. It is his concern to act the role of confessor; to be the “scape-goat” for troubles and fears—one upon whom they may be laid and banished from sight. The patient’s liberation is gained through psychological release; through emancipation from the hampering chain of thought which has been shackling the mind of its captive in a restrictive prison-cell of fear. The burden of trouble can be transferred. As it is the province of the true metaphysician to take upon himself the fears of others and resolve them into their native nothingness, he is fortunate if he is able to completely dissolve and cross out the condition.

The Cyprian doctor and his melted lead are significant of another important factor in the abolishing of fear. In order to confide it to the care of

another, a clear statement of its nature is required. Many people are burdened with nameless terrors. They are just afraid—of what, they do not know. Fear, for them, rises from the subconscious, or it is taken on from the surrounding thought-atmosphere. For, always, when one is free from his own fears, the ether surrounding him is saturated with the fear vibrations of others. Everywhere he contacts these fears.

“The only thing we have to fear is fear itself. Nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance.” These first words of President Franklin D. Roosevelt to the American people, have already taken their place among the classics. This is the kind of fear which disorganizes and defeats, because it becomes a literal contagion, spreading throughout the surrounding thought area. Its ultimate outcome is blind, irrational panic; terror that goes beyond the individual and, sweeping over communities, often obsesses the consciousness of an entire nation. It is the vague, shadowy, mysterious peril that instigates such overpowering terror.

Fear of the unknown is a strong racial inheritance. To face any condition boldly and courageously, it must be clearly objectified. The more distinctly it is recognized as an enemy, the easier

it is to deal with and overcome. As the melted lead of the village doctor assumed the particular shape of each objectified fear, thus bringing it to light, its victim could escape and be free.

A great explorer once described an experience that is very like our human impulse to turn and run from each shadowy terror—to hide from it, ostrich-like, with covered heads and blinded eyes. He had been riding, all day, through a dense forest. Just at dusk he came to a stream on the edge of the wood. Directly across the water he saw a man, aiming a rifle straight at him. As he made a remarkable target, mounted on his horse there in the open, he dared neither draw his own gun nor attempt to ride away, for fear of precipitating the attack. And so he rode, boldly, yet trembling with fear, right up to the danger. What was his amazement to find a small tree with its one branch pointing toward the forest!

Many of our troublesome fears are just as evanescent as this very real appearance of danger, and they resolve themselves into absurdities, as we get near enough to see clearly just what they are. We may often laugh at our apprehension, as the explorer did at his, almost before his knees had stopped shaking from fright.

“The only thing we have to fear is fear itself.”
The fear whose result “comes upon us” eventually

if we entertain its idea long enough. Many people find themselves afraid of what life may do to them; they feel the struggle of two natures within them—the human and the divine. They fear the human lack of mental stability or steadfast force of will which may steal their self-respect, shatter their resolutions and haunt their memories. Others are afraid to think seriously at all. As a mask or counter-irritant they seek to lose themselves in the artificialities of life, thus attempting to crowd out its significance and purpose. Still others are caught in the eddy vortex of race-thought that vibrates with fear of lack, loss and poverty; of failure, sickness, old age and death. The fear of these things is what we need to fear. They themselves, are not realities. All are but shadowy illusions, misrepresenting the true character of that which appears to be so real.

Whether it is the village doctor of far-away Cyprus or the modern metaphysician of our own civilization, the psychological technique of dealing with fear remains the same. Both base their efficacy upon an assumption that some power exists which, when properly understood, can destroy fear; some power that can change weakness into strength and make heroes of the timid. Both deal with nothing more than a change of thought.

The entire world needs a complete change of

thought. The mind of humanity is in a turmoil of confused, tumultuous disorder. Fear has it by the throat. Panic is lying in wait. Stable equilibrium, for either men or nations, is rare. Faith seems to be faltering. The very atmosphere appears to be saturated with anxiety and alarm. In order to be free from these conditions, a new thought-atmosphere must be established. Fear must yield its place to faith.

Both science and religion have been zealous in contributing toward this change. Science has mitigated the primitive fear of nature's forces by demonstrating an orderly law ever at work in the universe. Religion has dispelled much of the terror it once engendered, by shedding the light of understanding upon ancient rites and pagan practices. But the world needs an assurance that the creative forces are friendly in their process and purpose. It needs a working principle, a living faith to counteract tragedies of defeated purpose, betrayed hopes and shattered plans.

In the heart of the city of Moscow, on the Red Square, there is a tomb. Inside, two soldiers stand, guarding the embalmed body of Vladimir Ilyich Lenin, creator of the new Russia. Every afternoon, between two and four o'clock, a continuous procession of people streams through the mighty mausoleum, which is built of stones collected from

every part of the Soviet Union. It is a quiet, ceremonious procession. Occasionally someone pushes his way in, but he is calm and quiet when he comes out. The people walk past the body of their one-time leader, look at him and continue about their business, on through the Red Square. This is the one backward glance Soviet Russia encourages—all else is in the future. Only Lenin may exist as a retrospective influence. Peasants, soldiers and factory workers flock here, not once but many times. It is their pilgrimage to inspiration. It renews their faith and rekindles their patriotism.

The world today needs a shrine of truth, where it may revitalize its flagging faith; where it may cast aside its terrifying, crippling fears, and walk forth upright and unafraid. Religious history, before the rise of Christianity, was filled with fear; its dominant note was dread of the unseen and unknown. Its chief aim was to assuage the anger and escape the punishment of an offended deity. The Nazarene's "Fear not," brought reassurance and reinforcement to the terrified heart of humanity. His "Peace, be still," calmed its agitated spirit as effectively as it quieted the turbulent waves of Galilee. We need, today, to look back and re-visit across the centuries, a tomb. It is an empty tomb because he who was laid therein over-

came a terror even greater than that of life—the fear of death. He brought both life and immortality to light and calmed the troubled soul of the world. We cannot turn too often to this place of calm, quiet strength, or hear too frequently the serene assurance; “I have overcome the world.”

The Bible is filled with “fear nots,” which cover nearly every situation and circumstance in human experience. As primitive man was beset, on every hand, by hostile foes, most of the Old Testament assurances deal with triumph over enemies. “Fear not, for I am thy shield.” “Fear not, for they that be with us are more than they that be with them.” “Stand still and see the victory that God will gain for you.” “Fear not” to go into a strange land. “Fear not” false gods or the reproaches of men.

The new dispensation which Christianity brought into the world carried with it a new note for the “fear nots.” The personal relationship, established by the Master, between God and man, shed its influence over the assurances of the Gospel. The fatherhood of God provides man with a complete antidote for fear: the perfect love which “casteth out” all cause for apprehension.

Are we fearing persecution, false accusation or violence of any sort? The Father’s love surrounds and upholds each one of His children. “Not a sparrow falls unheeded, and we are of more value

than many sparrows." Do accidents terrify us? Do wind and storm, earthquake and flood frighten us? "Why are we fearful? Have we no faith?" Are we tense and strained over lack and limitation? "It is the Father's good pleasure to give us the kingdom." Are we bent and broken under a burden of obligation and debt? "Owe no man anything but to love one another." Are we breaking our hearts over our loved ones? "Only believe, and they shall be made whole." Does the thought of death terrify us? We need not fear even the silence of a tomb. "Fear not, he is not here. He is risen from the dead. And there shall be no more death, neither sorrow nor crying; neither shall there be any more pain." He that overcometh shall inherit none of these troublesome things.

God has not given us a spirit of fear, but a spirit of love and of power and of a sound mind; a spirit capable of resisting discouragement and conquering difficulties. If we will but make the effort, we can overcome our enemy, fear, and dominate our environment. Anyone can make the attempt. The way is open to all. It leads from the local and limited into the universal and illimitable. It links up each individual life with the infinite life of God. Anyone may plant a seed of faith and nurture it into a growth great enough to crowd out every negative thought of fear.

Faith is a substantial expectation and the confident assurance of its manifestation. Faith combines belief and trust. In his letter to the Hebrews, Paul's brilliant intelligence faceted faith with all the prismatic glow of a precious gem. Like the work of the expert diamond cutter, it is as radiant today as when his master mind conceived and expressed it. Upon the quality of faith he has based the work of the scientist, the inventor and the explorer; the genius of leadership, the practicality of vibration, the utopianism of social relationship and economic government. He has provided, as a cloud of witnesses to these, apt illustrations of all points—historical incidents setting forth the courage and fortitude of those whose faith triumphed over fear.

More than any other Bible character, Paul used the word faith. It seems to have been woven into the fabric of his nature as both warp and woof. He knew that no greater calamity could occur than the failure of faith, for without it fear becomes a haunting spectre. He contacted fear and trouble and inharmony on every side, yet he kept his faith in an inherent divinity. "We have not received the spirit of bondage unto fear," he wrote to the Romans. "We have received the spirit of adoption whereby we may call upon the Father."

There is something very powerful in Paul's attitude of assurance—something very encouraging and inspiring in his confident faith in and dependence upon a love that "never faileth." A love that is kind, that is not easily provoked, that beareth all things, believeth all things, hopeth and endureth all things. A love which Jesus trusted and leaned upon in every time of trial. This love is God and it would cast all fear out of life, because "fear hath torment." It is a love so perfect that "it dwelleth in me," not only willing but anxious to justify, to guide, to protect, to forgive and to sustain us always. It flows forth forever, as personal tenderness to all men, everywhere, in every age. It is ever accessible, ever available, as a spirit of infinite good—the beginning and the ending of creation. It has planned and is conducting the evolutionary process through light and shadow, through defeat and victory, through death and life, to its ultimate issue of full and final good. As we identify ourselves with this spirit and become one with it, what is there, in the whole scheme of creation, for us to fear?

CHAPTER III

The Power of Ideas

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." An idea is the archetype of the thing we see with the eye of sense. The word "idea" comes from the Greek, to see. If we clearly see an object, it is, for we cannot see a thing that is not. 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. Today, 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 and discordant condition is the misconception in mind, or the failure to perceive the true and correct idea. The scien-

tific 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 his power and authority originated in his distinct and 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, 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 always will be the ruler of man and the organizing agency of life.

The memory of man is a storehouse 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

reflections of great ideas, and these write themselves indelibly across the pages of time and history.

Each human being stands before the world as a personification of his dominant thoughtform, for whatever his consciousness embraces becomes the acme of his thinking, and he bodies it forth so that all men recognize it. Caesar and Napoleon typify the mental image of conquest. Lao-tse, that profound Chinese mystic and founder of Taoism, and Swedenborg, the Swedish seer, are 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 today designated as the Eternal City. Athens, with its titular deity Athena, goddess of wisdom, springing spontaneously from the head of Zeus, supremest of the gods, is a mother-city of ideas. Great mental concepts have emanated from her, both in ancient and modern times.

The genius of Shakespeare endowed his characters with distinct states of consciousness; they endure as concrete expressions of various indi-

vidual modes of thought. He has made Othello a synonym for jealousy; Macbeth, for ambition; Caliban, for sensuality; Shylock for greed; Portia for merciful justice.

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 reciprocally related; masters of ideas and those governed by ideas. The ego, as a free spirit, discriminately 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 it. 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 distinctly apprehending 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 the consciousness enlarges into an understanding, which later culminates in realization, or the formation into concrete and visible reality. The student must go through this clear, concise process before he can arrive at a sane, rational understanding of life and truth. An individual appears as so much personified consciousness. He is healthy or diseased, harmonious or disturbed, successful or a failure, as his dominant thought becomes embodied in concrete form.

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 the 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 which is composed of 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 than in his constructive processes. 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 as 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 that one may cherish as an

ideal. Steadily we must 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 because his perception is confused and blunted." It is the purpose of truth to direct 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 is 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 concrete expressions 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 "his Father's house of many mansions," as substantial states of mind. We recognize these as ideas of substance and we appropriate them in building harmonious circumstances, ideal homes and perfect bodies. To create a substantial world, man raises his consciousness above the surface of material, 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 he inher-

ited a fortune, but as he was never conscious of his estate he died believing himself poor. Those who believe in luck and who fail to claim and dispense their mental legacy, are no more intelligent.

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, 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 could destroy, and thieves could steal 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 their impressions grow faint unless they are positively established in mind through correct thinking. This 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 the strongest type wears out and is difficult to read unless reset. Sometimes it is almost impossible to read some printing because the metal has been so completely worn. It is the same with ideas! Again and again the consciousness must 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, pointing out a beautiful estate, said to me, “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 her present happiness; when I saw her again the efficacy of scientific thinking had demonstrated its power in her affairs.

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 neces-

sary 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. In handling ideas we have found this to be fundamentally true. 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, man will improve his efficiency by perfecting the human dynamo, the mind.

Healing of mind, body and circumstances is the natural result of energy liberated through definite ideas. Perfection comes through replacing, one by one, human, material beliefs with immutable,

forceful ideas. They, and they only, constitute the key which will unlock the door of finite sense and release the powerful truth of infinite and eternal things.

CHAPTER IV

The Law of Growth

THE STORY OF THE UNIVERSE, AS science tells it to us, is the story of a force, mysterious and powerful; the story of an exhaustless vitality, moving silently and slowly, but steadily and uninterruptedly, onward. It pictures for us a world millions of years old, yet still in its infancy. It calls our attention to many stages of succession by which this stream of energy has advanced, from dark waste and void, through an endless series of phases, by means of varied conditions and forms, to its present climax of progression, the intellect of man.

The scientist would have us believe that, from an evolutionary standpoint, man is still but an intellectual infant; that he is in the midst of a vast process, involving the working out of a sublime design, as majestic as it is mysterious. Forms change, conditions vary, but the life-stream sweeps triumphantly onward. Over and over again it has been threatened with defeat and compelled to challenge extinction, and with what result? It is the basis of all advancement—the elementary, original Force, which creates, sustains and conserves and which gives interest and significance to your world and mine.

Life is, according to a great English poet,

“Ablaze with sign and countersign,” and yet our connection with it is so intimate, our proximity to it so direct, that we are blinded to these guiding signals, by their very brilliancy. Existence is, to most of us, “The daily thing we never heed.” The scientist can read for us many of its laws. The astronomer has fathomed the orderly harmony of the starry universe; the chemist knows a working principle for marvelous combinations of elements; the botanist sets forth Nature’s method of growth by which the infinite energy is released and its functions and ends fulfilled. The biologist has reduced his knowledge of living organisms to law and embodied it in a system of organic functions. The artist can express life’s phases in beauty of form and color and rhythmical harmony. The philosopher seeks to interpret its meaning and purpose; from Plato, Kant and Emerson, up to our present day they have added to our knowledge of why and whence and therefore; and yet, who among all these, has learned what life is or how to create it?

Life lives and advances through infinite conduits of which man is one. And in just the degree that each individual makes of himself a channel for this torrential flow of energy, is he charged with the divine, originative impulse which accomplishes and succeeds, which inspires and dom-

inates. This life-stream, with its signs and countersigns which so few of us heed; this mysterious, elusive force, is a process which proceeds in accordance with the nature of those elements which are involved in it. And the method by which life has thus worked itself out, advancing and progressing, we call growth.

Is growth a mystery? Life and growth are so closely associated in our minds that they are very nearly synonymous to us. It seems hardly possible to think of one without the other. Growth is life's manner of expressing itself—God's method of working in our world. In nature, it is a mysterious, miraculous wonder-worker, continuously carrying out the life-embodying process of its moving principle. Growth, as well as life, is ablaze with sign and countersign. We see its achievement but we do not know the manner of its performance. Our human ingenuity has devised ways of imitating its activity and employing its energy. Marvelous things have been wrought through physical mechanism, but growth, still savoring of the miraculous, holds and protects its eternal secret. Between the simplest growing thing in nature, and the most complex product of human manufacture, there lies the shadow of the Infinite.

But life is ablaze with sign and countersign, and if man will but withdraw a bit from their blind-

ing proximity they will guide him through this mystic shadow. If he will extend his vision beyond his little, individual viewpoint; if he will look farther than the obvious and the superficial, past petty selfishness and disagreement, he may find his way by the guiding light of universal law. For who, that has seen the vast magnificence of life as a whole, has failed to read Nature's prophecy for man? If he has followed life, with its law of growth, upward, through darkness, waste and void, through mineral, vegetable and animal, he has not missed the significance of their signs and countersigns; he knows he has been reading a continued story and that the concluding chapter is not yet.

If we depicted Life as a Panorama it would divide itself into three sections. "Yesterday, Today and Tomorrow." The Panorama of yesterday would bring primitive man from hunter and herdsman to farmer peacefully tilling the soil. Today would show the machine age, and be a perfect representation of the growth of man's mind, and his ability to conquer and utilize forces he does not yet fully understand. Tomorrow would depict the future benefits of world peace and international cooperation. It would be mystic in quality, a prophecy of spiritual development, of evolutionary progress.

Life is a continuous and continuing story. Nature's prophecy remains unfulfilled. "For this corruptible must put on incorruption; this mortal must put on immortality." The sublime force, the inexhaustible vitality is forever rising and unfolding, developing and progressing. In our human intelligence it has reached a triumphant height. But life is not a quantity, but a quality; not a material substance, but a spiritual force. More and more is man learning that "It is the spirit that quickens," and that "The flesh profiteth nothing." More and more is he realizing that the law of his life is progression, and that his work is to carry forward the germ of spirit which has been entrusted to his keeping. How else shall man interpret that insistent inner urge which is ever compelling him onward?

Somewhere in his being every man, at some time, hears the call to advance. Unlike the atoms and molecules and electrons of the physical universe, which must act under law, man may choose his course. Heeding the summons, he may respond to its offer of partnership, and in working with the law of growth he may free himself from the inactivity or antagonism which means failure. For we have seen that life everywhere employs this method of growth. In nature, it gives generously as its bounty is used, but it withholds from the

miserly spirit which refuses to expend, thereby ceasing to expand.

Jesus thought a great deal about this principle, as indeed he was always attracted by Nature and her ways. He saw the law so clearly and tried in various ways to explain its significance. In the Parable of the Talents, he sought to explain its seeming injustice. To those faithful ones who used their master's money, in his interest and his behalf, were freely given both the capital and its profit; but the timid, hoarding one, too fearful to show his talent, too indolent or suspicious to invest it, lost even his modicum of opportunity. "To him that hath shall be given, and he shall have abundance," thus the Master summed it up. "But from him that hath not shall be taken away even that which he seemeth to have." The world is full of philosophy which is the refuge of the disappointed and the incompetent. "Of course," you will hear them say, "this is a rich man's world." "He gets richer, and the poor man gets poorer." Or, "As usual, the one who doesn't need it gets more. In the name of justice, why can't it go to the one who needs it?" We have but to look around us to see how true this is, yet it should not call forth bitterness. It is really a reassurance that life works according to law, and not through ac-

cident or blind chance. It is one of the signs with which life is ablaze.

“To him that hath shall be given.” Oh, yes, money makes money. Popularity attracts praise. The man who has friends is the one whose favor is desired. The busy man is the one who has time to serve you. The thriving business is the one everybody patronizes. The prosperous man prospers. The man with a job is in demand, while he who needs work however competent he may be, just misses it. The man who is well and happy finds health and joy, while disease and sorrow dog the steps of the sick and unhappy. Everyone helps the man who is succeeding, and oh, how fast the “Rats desert the sinking ship!”

The law keeps working, and yet men are always either hoping that sometime, somehow, conditions will change for them—that luck will come their way—or else they are forlornly resigning themselves to what they look upon as unjust inequalities. They are making of themselves puppets and automatons, by ignoring a law of spiritual growth, a principle of quickening and of increase, in which neither accident, chance nor failure plays any part whatsoever.

Man, himself, furnishes the determination which God helps forward. The electric life-force, working through its human medium, is both posi-

tive and negative, both constructive and destructive, both progressive and retrogressive. Man is, as it were, the transformer which changes a potential electric current at will. He has the privilege of choosing whether we will be classed as a "Step-up" or a "Step-down" transformer—whether he will change his high potential to one of lower working force, or vice versa. He has, within himself, an inherent capacity for development, and his use of that potentiality is self-determined. In physical science, particles must work according to their order. Man may select his own order passing his vital capacity for limitless possibilities through the induction-coil of his own free will, and thereby raising or lowering the degree of his own potential energy.

There lies before man the easy way of hiding his talent in self-indulgence or apathetic indifference, or the loyal, active method of using and increasing his trust fund for his Lord's benefit, whereby it shall react to his individual self. In each case the law is going to work. Whether it proves a law of loss or of gain, depends upon the nature of the germ stamped upon it by the individual man. In the natural world this germinal form has the faculty of selection, and is a center of attraction for all its kindred elements. These gravitate toward it, more and more, from without,

as it expands from within. It attracts to itself just the elements it needs for growth and the preservation of its type. All others it rejects, as though they had no existence.

The acorn grows into an oak, not an elm; the grain of corn does not produce wheat. Planted side by side, each summons its own. Like attracts like. The earth gives to each, according to its demand. In just the same way the human mind-germ attracts its affinities. There is a law of spiritual growth by which each man draws to himself his own type-nourishment.

In every thought is a germ of vital energy, clamoring for expression; it has the power to call out of life the elements necessary for its development, and the greater the vitality of the thought-germ, the stronger will be its attraction for its nourishing elements. It is under the same universal law of growth as the acorn or the grain of corn; and according to its degree of force, it demands of its surroundings, the distinctive requirements for its own unfolding. Is it a strong, positive idea of health or prosperity? From the Infinite Invisible there flock to it all things which tend to develop its growing expansion from within.

Thought forms the nucleus or central mass around which conditions accumulate. A fear-thought of disease or poverty has the same attrac-

tive quality and, in accordance with the law of growth, the same tendency to increase and develop. The things we fear have come upon us. Often they are greater and more powerful than their opposites. They constitute the negative, destructive, retrogressive force which is continually pulling downward; the material potential, with its busy race-activity, tending to discourage us and to deprive us of even that which we seem to possess.

We might well be discouraged were it not for life's blazing signs and countersigns. By their light we may contemplate the Universal. We may see it as one sublime Power, flowing through, and sustaining all things. Its progress, although impeded and interrupted, has ever been upward—from lower to higher, from material to spiritual. The positive, constructive element has always triumphed in its tug of war with negative retrogression.

In the intelligence of man the Power seeks to rise to its immortal level, to attain its perfected growth. Its law is immutable and infallible but it is not compulsory. Man may work with it, or battle against it, as he chooses. He may call out of the Infinite Invisible a response; according to the nature of the seed-thought planted, the requirement is rendered.

Health, happiness, prosperity—he may plant all of these, and “To him that hath (the germ) shall be given”—he shall reap abundance. Nor need he worry about the size of his sowing. The Master anticipated this excuse by calling attention to the tiny mustard seed and its possible phenomenal development. Spiritual things must be spiritually discerned, and spirit is measured by quality, not quantity. The smallest particle of good contains power to intensify itself.

No favoritism was shown the man with five talents, over the one who had only two. Nor would the Master have discriminated against the possessor of but one, had he placed that one under the law of growth. Jesus always saw beyond the seed to the harvest, beyond the possibility to its accomplishment. He was patient with those he loved, recognizing their inherent capabilities and willing to await their development.

Consider the perfect law of growth. Meditate on its prophecy, and behold wondrous things, knowing that “We shall be enriched in everything unto all liberality which worketh through the law.”

CHAPTER V

The Power Within

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 as a factor 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 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 idea. Thus, through His image, man, does God continually create the world.

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 further 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 hidden 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 it is undervalued 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 attend 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 the hidden power of thought 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; business failing, homes inharmonious, old age and death everywhere. How tragic it seems and how foolish! Man, possessing the power of changing all these and failing to apply the panacea; setting in operation negative in place of positive conditions; 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 newspapers carries a picturization of a weak-chinned, timid soul—could he ever accomplish much? Out of negative indefinite thought he has fashioned himself because he has not known how to direct the power of his mind. Each person carries about with him a thought atmosphere; a vibratory aura which surrounds him, sending forth radiations, invisible to the eye, but penetrating other consciousness and registering as impression; upon the quality and the strength of his dominant thought depends the effect produced.

In summing up the average man it has been found that nine-tenths of his thought is negative. It is amazing how he manages to score at all in the game of life, for he knows nothing about it as a purposive reality. He is here and he must go through with it 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 success to his affairs? How can he think clearly and definitely about health and well-being? How can he be awake to a realization of the potential energy he is able to release and apply as a powerful force in reconstructing his being? How can he even ask intelligently for anything without a definite idea or purpose in view? (Yet the message of the Master was, whatsoever you ask you shall receive.)

In sending a cablegram we spend a great deal of time in choosing and arranging the exact words which will express our meaning briefly and clearly. 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 it 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 thought is present in all human perception, it is identical with existence, yet most of us think just about enough to keep on existing. The hidden power which we might use as applied energy in constructing our lives and controlling our destinies, has become inactive through dis-use. 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 create 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 reestablish 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.

Scientific Mental Training based on Christian

ideals 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 the knowledge of the truth which 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 was renewed according to the knowledge he possessed of the image of the Creator of ideas. Peter also had learned from the Master that man's divine heritage was everything pertaining to life and good, through his knowledge of divine 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 dominated by truth, little at-

tention 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 the 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. Christianity 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 that Reality which is God and that they have an inner essence of divinity, he was able to put 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 man 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 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. This is the Hidden Power which the Master realized and revealed for our use.

CHAPTER VI

The Value of Prayer

THERE ARE TIMES IN THE LIVES OF all of us, when it seems as if the end of the road has been reached. Human power unaided can go no further. All the efforts it has been possible to make have been made, and we are face to face with insuperable barriers. By our own powers we cannot satisfy our need. We are apparently helpless, in the "Fell clutch of circumstances." We are ready to confess that life is hard and difficult, a trial too great for mortals to bear.

At such times we are driven to prayer. We feel that there is a power above us that is somehow responsible for us, that can help us, and show us the way out of the darkness of depression and despair. Blindly, it may be, we turn to that power and ask for relief from the burden of sorrow, deprivation, condemnation, bereavement, or of a culminating group of calamities which has closed in about us.

The cry from the human heart for aid from the unseen may not take the form of prayer, but it is a seeking after that Supreme Intelligence which, we feel, knows our position, our circumstances and our helplessness and is beneficently disposed. In the naïve words of the negro spiritual, "It's me, oh Lord, standing in the need of prayer, it's not

my brother, it's not my sister, it's me it's me oh Lord, standing in the need of prayer."

The difficulty may be one thing for one person, another for another, but life's challenge is to rise through our own efforts to higher levels, to overcome, to fight our way through to freedom. The glorious fact about man is that the challenge has always been met. We are where we are today because of this overcoming, this "Survival of the fittest," this confronting and conquering of the difficulties presented to us.

Primitive man shared this self same experience. The ethnographers, the archaeologists, the sociologists, the biologists tell us much of primitive man, and what they tell indicates that he was much more religious than we are. Primitive man was a fire worshipper, a pagan, who, stricken into fear by the elements, created his own gods, but we make a mistake if we believe that he had no religion or did not pray. Ratzel, in his *History of Mankind* says: "Ethnography knows no race devoid of religion, but only differences in the degree to which religious ideas have developed." Primitive religions are like so many beads on a string and the concern of the student of comparative religion is mainly with the nature of the string. The string is the condition of the soul, the longing for help from a higher power, the satisfaction of an

inherent desire to seek through some form of expression the center of the great forces that play all about us, as well as the mysterious forces working within us.

In primitive man there was a greater desire for prayer than we can comprehend and we do little justice to the hunger for divine contact if we consider merely that the mentality of primitive man was incapable of conceiving the nature of the powers to which he appealed. Blindly perhaps, groping certainly, but trusting surely, he conceived of an Infinity that somehow had him in its grasp, and in every way possible he sought to propitiate and placate it. "Hitherto," writes Dr. Joseph Estlin Carpenter, Principal of Manchester College, Oxford, "our account of primitive religion has had to move on somewhat abstract lines. His religion is, however, anything but an abstraction to the savage, and stands for the whole of his concrete life so far as it is penetrated by a spirit of earnest endeavor. The end and result of primitive religion is, in a word, the consecration of life, the stimulation of the will to live and to do."

Our difficulties by no means subside as we advance in enlightenment and knowledge, but on the contrary intensify, and the drive to seek help from "Above" is if anything greater than it was

in the primitive periods when the gods of thunder and lightning shook the soul with terror. The tremendous advances made in the direction of the transmission of intelligence, the discoveries in natural science, in mechanics and in the study of the mind, have brought new and immense difficulties with them; so that there is perhaps no man living who can grasp the problem of life as a whole, no statesman alive who can furnish the universal grasp made necessary by the problems of the nations, no commanding genius who can exercise a world mastery.

We are all provincials, concentrated on home and national problems, unable to see beyond the walls of our own circumscription and prescribe for the general ills that affect all peoples today. There is no one to solve the labor problem, the problem of unequal distribution of wealth, the problem of peace, the problem of social and economic wrongs. The further we advance in civilization the greater are the problems with which we are confronted and the weaker the grasp laid on them. The less also we seem to rely on a higher power, the fewer there are of lives of intense consecration to the challenge of life.

Despite all our discoveries about life we moderns are like children reading a book of which the beginning and the end are unknown, which has

many missing pages and others glued together, and which is not all in the same language. The more of life we chart, the more we see remains to be explored and mapped and explained.

Pascal summarized the situation completely with the statement, "Reason's final move consists in recognizing that there are an infinity of things which go beyond her." There is a way, however, by which man can reach this "infinity of things" beyond his reasoning powers, and that is prayer.

Much has been written, much has been spoken, much taught on this subject, and many definitions have been given. The old catechism stated: "Prayer is an aspiration of the soul to its Maker." Prayer has been defined as the "Pouring of the Divine Life into the soul of man." The first human concept of prayer was supplication, a beating of the breast in penitence and contrition, a making little of one's self and a making much of God, the cry of a child to its father. The God of all men finds prayer acceptable in any form of expression when it is offered in sincere worship and adoration. For He understands the minds of men and we need not think that any cry addressed to him, coming from a soul surcharged with the emotional burdens of life and appealing to the Supreme Power of the universe for aid, for comfort and consolation, for peace and tranquillity, is unheard

or unheeded. For in the gospels we find both evidence and authority for prayer as supplication. In Luke we find instructions such as these: "But watch ye at every season, making supplication, that ye may prevail to escape all these things." "I made supplication for thee that thy faith fail not." Paul in his letter to the Ephesians counsels them: "With all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf." In his letter to the Philippians Paul says: "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." James says: "The supplication of a righteous man availeth much in its working."

It was the Great Nazarene, however, who gave a new direction and a new meaning to prayer.

It is in the sixth chapter of St. Matthew, however, that we find the complete formula of Jesus for prayer, and it is this formula to which all who follow advanced spiritual thought adhere. "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions as the Gentiles do: for they think that they shall be heard for their

much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of before ye ask Him." Again he said: "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them and ye shall have them." The Master is our highest authority on prayer, for he of all men understood that the prayer and the answer are one.

"Enter into thine inner chamber and having shut the door pray to thy Father which is in secret." This is the formula for true prayer, namely a contemplation of the Father as the Source of All Good, a shutting of the door of the mind to any other thought, especially to thoughts of the world which clamor noisily for a foremost position, and to idle reveries which beset us through the subjective mind. Thus we approach "The secret place of the Most High" and identify ourselves with the universal intelligence. This form of prayer we know as "The Silence," and its watchword is "Be still, and know that I am God." The realization is that "I am a temple of the living God and the Spirit of the Almighty dwelleth in me." This carries into effect the statement of Jesus, "The Father and I are one," and in a secondary way that of Paul: "In Him we live, move and have our being."

Prayer by this method becomes a demonstrable science. It is impossible to think of any good

which does not already exist in Infinite Consciousness. As we unite our consciousness to that of the Infinite, realizing that our intelligence is our personal share of the divine intelligence, knowing that God is spirit and that "They who worship him shall worship him in spirit and in truth," "For He seeketh such to worship him," we grasp the thought of the Master that we are one with the Father, one with universal intelligence, love, energy and supply, and have but to hold in our mind a realization of God, silently, lovingly and trustfully.

"The Father knoweth what things ye have need of before ye ask him." Why beseech, supplicate or beg? Why "Storm heaven" with sighs, tears and lamentations? He knoweth. The secrets of the heart are open to Him; He knows us better than we know ourselves.

The five cardinal points of the Silence are: (1) Stillness, (2) Relaxation, (3) Concentration, (4) Meditation, and (5) Realization. We must first secure stillness, quiet, a calming of the storms of life. We must allow for necessary time. We cannot rush into the Infinite Presence with a mind filled with confused mass-thoughts. Therefore, it is well to relax; to let go the tension that we are usually under; to seek peace. One may relax altogether, or by degrees, relaxing first one part of the body,

then another, then the whole. One should rid himself of all strain. Avoid hurry. We are in eternity where there is no time. Stillness and receptivity through relaxation should be at all times our form of preparation.

Then we must concentrate on the idea of God. He is here with us, "Over all, in all and through all." He is within us—our life, our intelligence, our energy, our love.

Speak to Him then for He heareth
When Spirit with spirit doth meet;
Closer is He than breathing,
And nearer than hands or than feet.

God is omnipresent and his totality exists at each point. As the dewdrop reflects the entire sun so do we reflect the image of the divine. As all of the sun is in a single ray, so all of God is in his presence in the individual soul.

People often say that they cannot concentrate. Yet it is easy for them to concentrate on an individual, on a piece of gossip, or a song, or a motion picture, on any moving development before the eyes. It is necessary to meditate upon God, and to one who really seeks the Divine Presence meditation is filled with the wonder and majesty, the power and glory of the Divine Being.

It is not difficult to think of God. Only we must

think of God as he is and not as an image of a magnified man. We must think of Him as principle or law, universal in His operation because He is not an individual; personal in his nature because He is the principle of personality. Realize God as the "I Am" of the universe, the Divine Being. Realize yourself as a spiritual being. Realize that all being is one. These are but the merest suggestions for the frame of mind necessary for meditation. What is needed is absorption in the idea of God, "the loving absorption of a child" as someone has aptly termed it. Thus, with meditation comes concentration and realization—all three interwoven, all three absorbing the whole mind.

"How long does it take to get an answer to prayer?" Since the answer is ever ready to be brought into manifestation, just as your current for electric light is always ready to be released, we believe that the answer to prayer is conditioned by the clearness of the idea in consciousness of the one who prays. To receive electric light we press the button which releases the current of electricity; to receive spiritual light, or answer to prayer, we must release the correct idea into consciousness; or, as in music we touch certain chords and then hear certain harmonies. In prayer we attain attitudes of mind and we then see certain ideas.

CHAPTER VII

The Use of Prayer

HARMONY IN MIND AND BODY results naturally from the proper practice of meditation in the Silence. The great teachers of the East invariably emphasized the necessity of it as part of each individual's development. Why? Looking at it from the objective side alone, which is but one phase of man's constitution, it relieves mental and physical tension. This relief is due to relaxation. Modern Physiologists have proven that relaxation lowers the blood pressure definitely, and this, science tells us, prevents many diseases, including old age. When one relaxes and meditates, the breathing becomes deeper, and this in turn aids circulation, which is conducive to health. Meditation, relaxation and deep breathing all tend to develop poise and serenity within the soul. This work alone has brought great benefit to those who require nerve treatment.

It is thought by some that entering the Silence produces a negative condition; others think it causes a state bordering that of lethargy. Regarding the way of Silence, there is the necessity of being mentally positive. Guard against drifting or becoming lethargic or lazy. The Physical body has much to labor under when the mind in command is negative. Psychology proves that numer-

ous physical ills, even to dissolution, are due directly to the destructive practice of letting the thought and mind become negative. One can become passive, yet at the same time become definite. The receptive, passive attitude of mind, which is one of the secrets of communion with Divine Mind, is the quiet, listening, waiting, expectant yet positive and definite consciousness. No negative or harmful condition can result from this practice; nothing external can control your mind or produce psychic development from this mental discipline if your mind is centered upon a constructive idea; by this is meant an idea which pertains to Truth.

We base our method on the model prayer of the Master, Jesus. We believe that the process we take, meditation, is prayer along the most scientific lines. Harmonizing the individual mind with Universal Mind is what the Master taught as prayer. What we call the Silence is that inner unity of prayer, the secret meeting place of God and man.

Often when you want to meditate, or to go into the Silence, and seek quiet, many foreign thoughts come to your attention. To the untrained mind every imaginable thing will review itself before the mirror of the soul and demand the time that is set apart for constructive thinking. To entertain these uninvited thoughts means the postponement

of success, no matter what the goal may be. No one will ever make his attainment by encouraging vagrant thoughts. The door must be shut to all things but the one idea that has been chosen for consideration.

Concentration, then, is a mode of mind which must be developed before the individual can penetrate the inner realm of being. To hold the mind on one subject to the exclusion of every other subject is concentration. To the novice this is no small undertaking. According to advanced thinkers, there are not many people today on this plane of consciousness who have mastered this art. Psychologists say that the average person does not hold his mind for ten consecutive seconds on one subject. Concentration as a necessary step in prayer is advised because it will quicken one's power as it brings to a focus the full strength of the mental sun, just as the great men of India discovered thousands of years ago that the rays of the sun, focused through a lens, will burn an object, whereas the scattered rays will only mildly warm that which they touch.

The successful men and women of today are those who have practiced concentration along special lines. Man may bring success into his life by keeping his mind fixed upon the purpose he has set as a goal. The first and great command-

ment of loving God with all the heart, soul and mind, that is, having the eye single (focusing the mind on one subject to the exclusion of every other thought) makes the body full of light: do not recognize two powers, good and evil, health and disease, harmony and discord, wealth and poverty, life and death—but only one power, the good Omnipotent. The mental operation of concentration so often used for material achievement is the vital force to achieve things spiritual.

With regard to receiving answers to prayer, the idea is prevalent that when one has asked in prayer for knowledge concerning anything, that the answer should come immediately, whereas it often takes hours, even days and months. We should know that the peace which enters our hearts in the silent period is an answer of itself—that peace which has been described as “passing understanding.” We bring out of the Silence a peaceful mind, a harmonious being and a calm outlook. This is one of the first purposes of prayers—an establishment of power and understanding and a basis for clear thinking.

Our prayers, as James says in his gospel, are often unanswered because we “Ask amiss.” We offer prayer that does not lead to freedom. We prepare plans and specifications for the thing which we want God to do. We attempt to influence Uni-

versal Intelligence to act out our particular program. We know that there is no lack of knowledge in Universal Mind, neither is there any inaccuracy in the laws of governing mind; so the reason many prayers are not answered is the erroneous method of approaching the principle. Very often what we take for a response is nothing more than the objective mind speaking.

The Silence awakens one to know the character of thought, whether it is from self or the Universal. This knowledge is gained only by diligent practice, by ceaseless meditation upon Truth. The person who diligently practices the Silence realizes for himself, within a very short time, that he comes more and more into the power to control and regulate his thoughts, to focus his mind definitely on the subject of his meditation and to keep it there. The experience is sufficient to make him see that by "Continuing faithfully in prayer" the door of Truth is opened more and more and vistas of what lies beyond are perceptible to a greater and greater degree.

We cannot enter into the fourth dimensional realm with the third dimensional vision. We must cultivate the eye single, must practice ardently the art of meditation, and as we go forward we receive inspiration and illumination. We come to a point where we see that the intensity of thought

determines the promptness of the response. And very often we are brought to an understanding of the foolishness of our own perturbation about our affairs. As a student once said to me: "When I first began to pray I was terribly anxious about a solution for my problem. Now I am in a state of mind where the importance of the problem has been reduced to a point where I have completely lost sight of it—I never think of it any more."

The whole purpose of our life should be to change our consciousness from the unreal, the in-harmonious, to the eternal principle of harmony, God. We enter into the Christ mind only to the degree that we redeem ourselves in a deeper, fuller and more vivid state of mind as spiritual beings, living in a spiritual world with a realized spiritual life. Spirit, soul and body, we redeem ourselves from a sense consciousness into a consciousness of the beauty of the perfect image. The result of this practice is realization, the ultimate place to reach in the Silence. Here we become united with Spirit; the intermediate operations of mind, the varying thoughts and emotions of self consciousness vanish, until we attain to the secret place of the Most High.

Scientific prayer never fails. It is always answered. The sole purpose in praying should be the accepting of the good which has been eternally

ours, but of which we have known little until we have thought accurately. With the awakening of true consciousness all false conditions which have been so apparent to human sense are destroyed. Prayer is the release of the perfect idea into mind.

Prayer is true thinking, high visioning and constructive working in all activities, cooperating with the Infinite and its perfect consciousness. Emerson defines prayer as a contemplation of the facts of life from the highest point of view; the soliloquy of a beholding and jubilant soul.

To discern the Master's ideal design of life we must acknowledge that there is only one God (Good) and his Kingdom (consciousness). Where, then, is materiality, with its imperfections? It disappears with the sense belief which gave it existence. To see this is to practice efficacious prayer. Correct conceptions come to us from the mind of God and our relationship to the Infinite is simple communion (prayer) and obedience (cooperation). Agreement with our good is prayer, and it is the highest form of prayer. Disagreement invariably disorganizes, disintegrates and destroys. It repels our good and disconnects us from the source. Agreement is the combining power of mind and is the immutable law of God. It cements a man and the universe into one harmonious consciousness.

Prayer and answer are one, and no man fails in prayer until he ceases to pray. Prayer does not in any way affect the purpose of creation. It is merely a method of transmitting intelligence to the mind, health to the body, supply to the affairs and harmony to every department of man's being. We demonstrate life, love, substance, work and happiness in direct ratio to our appreciation and application of Divine Mind.

Jesus taught that the Father has provided for all our needs before we ask. Are we not, therefore, to trust in that good? We do not know what God has provided for us, but we do know that contact with God is afforded through prayer.

To pray one need not join a church. Joining a church might help one to keep his mind on the subject of his oneness with God. But there should be a recognition of the good that is already in existence and an effort to harmonize it in prayer. There was no order from Jesus to join any church to bring about contact with God. Jesus said that God is Spirit and that those who worship him must worship in spirit and in truth. He added that neither in the mountain, nor at Jerusalem, meaning that not in temples, was God to be worshipped, but in the silence of the sanctuary of the individual soul.

Many men and women need assurance as to the

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benefits of prayer. Consciously we are one thing and subconsciously another. We must so manage that, consciously or subconsciously, we shall be in touch with the Infinite. It is only through practice that we can thus become consciously one, and we must learn to place this truth in consciousness. We can become still and know that we are one with God and with that there comes the knowledge that something within us is satisfied.

We must learn to practice daily until we live from a center of conviction. All our inharmonies come from working without direction. The Master told us that we must first find the Kingdom and then all things would be added.

Most of us work from the outside and not from the within. Prayer is knowing that we are always inside the great power. The mistake made is, too often, in praying to a far-off God. That involves the thought of separation. Man thus feels that he is always outside his good. That is man's menace. It arises from ignorance of the Omnipresence of God. What is needed is a deep sense of realization that God is always with us, that we live, move and have our being in him; that we are inseparable from him; through seeming good or evil God is all that we are, our life, our intelligence, our love, our energy. When we look within for God we get to know that we are indeed one, and that nothing

but our wilful actions can separate us from our good. We are already appropriating everything that we need. We must become the receptacle, the vessel, the channel through which the divine will can work.

When we understand that we are instruments, or agencies, through which God operates on the individual plane, using us as we give ourselves freely to him as instruments to work good upon others, then we shall know that we have but to place ourselves in position with God to enable his will to be done through us—"Not my will, but Thy will, be done."

"Pray without ceasing" is the command. How is this done? By an attitude of mind. When we are conscious of God's presence within us (and if we believe in Omnipresence, logically we cannot be conscious of any other relation since that would mean that we are outside of the universe, which would be a ridiculous assumption), we have a conception that gradually obtains possession of our consciousness and enters into all other concepts of self, abolishes the idea of separation and makes us truly and really one with God. This consciousness is in itself prayer and "Prayer without ceasing," for it is with us always, awake and asleep. This is a recognition of our eternal completeness. We are ever seeking for agreement with

God. We are in a state of absolute trust. Our mind is "stayed" on God, anchored to him as Universal Being, enjoying our own being with him, realizing, in a word, our circulus within Divine Being through the very fact that we have being.

A recognition of our intimate relation with the Divine at all times, a keen realization of Divine immanence, love, paternal interest, regard for our well-being, protection, guidance—on all of which we rely—this is prayer.

CHAPTER VIII

The Key to Health

EVERY GREAT PHYSICIAN IN ADDITION to his scientific knowledge of the physical body, its ailments and its diseases, and how to cure them, is also in actual practice a metaphysician. For no one knows better than he how many of the "ills" that flesh is heir to are directly attributable to disturbed and disturbing conditions of thought. The truth of this statement became so apparent that in the twentieth century specialized fields of medical practice were developed and the professions of psychoanalysis and psychiatry were created. From the time primitive man developed to a point where he began to live in groups, there has always emerged from the multitude, men whose lives were dedicated to the healing of others. Regardless of the methods followed, the witch doctor of the savages and the physician of our day, shared the same objective—to relieve physical suffering, and to restore the health and harmony of mind and body. When we consider the progress of medical science and how limited was the knowledge of the best physicians of only fifty years ago, we begin to realize that in addition to their use of drugs and medicaments these men were in actual practice "faith healers." For in a large number of cases even when they used means and

methods that we now know were harmful, they were successful in restoring a considerable number of their patients to health. What they actually did was to stimulate the will to live, to actually eliminate fear and then allow nature, which in the modern scientific sense is just another synonym for God to complete the healing process. Perhaps the largest number of successful "faith healers" of all times were the "old family physicians" who, with a limited knowledge and a limited pharmacopia, restored health and happiness to thousands of their patients.

The key to health is actually a matter of emphasis. Mental healing was and still is the first essential of success in any method used to relieve human suffering.

A scientific and practical method of spiritual therapeutics is recognized in Christian thought by all who discern the basic principle of this system of healing. No greater physician than the Nazarene has ever trod this planet. He taught and demonstrated the real way to permanent health and welfare. The method of the great Physician contradicts the so-called laws of materiality, and does not conform to the shifting standards of human systems. A child's mind may comprehend its clear simplicity, yet the learned of all ages are enthralled by its profundity.

The penetrating vision of Jesus pierced through the material surface to spiritual reality, and from this realm he consciously operated the healing law. Disease is always of mental origin and must be corrected on the mental plane. The health of the race is the life of God, who holds it in his consciousness. To be in the consciousness of God is necessarily to be in life, and life is health. Jesus' system of healing consisted in bringing this truth to the consciousness of his patients and adherents. This was his simple, yet scientific, definite and accurate method.

Healing was the prominent characteristic of the ministry of primitive Christianity, and to fail to discern its principles is to disregard its most compelling element. There is no doubt that in early days the Christian movement spread like wildfire because of the exercise of spiritual power to heal the sick by annihilating sin. Sin and sickness are the seed and fruit of one branch, for we sin when we think of ourselves as material and imperfect beings and "miss the mark" of our divine perfection as children of God. Sweeping over the world today in a renaissance of the original teaching of the Nazarene is a great revival of Christian healing. Men are awakening to the truth of spiritual law, and breaking the fetters which

have bound them for centuries, the belief in materialism.

Jesus did not make the healing law, but he did discern it. One who had never heard of the Master of Nazareth could heal provided he discerned and actively applied the absolute Christ principle which is that the Spirit ruling the universe is the Spirit in the midst of you. Based, as it is, upon this demonstrable principle, the healing law, properly practised, is as operative today as it was two thousand years ago.

We are victoriously proving that there is no failure in spiritual law. It is impossible to believe that God can be defeated; and God could be defeated if any diseases could touch His creation. The creation of God is inviolable. Therefore, the divine law is ever victorious, ever omnipotent. It is permanent, unyielding and absolute, the same yesterday, today and forever. To believe in spiritual law, not passively, but actively, is to eliminate material misconceptions and everything that is unlike God. God and his perfect creation are all there is, and besides them there is naught else. To realize this is to relegate the material world to its native nothingness—as a misconception of the life principle. When we understand and definitely apply spiritual principles, healing of body and affairs is not to be regarded as a supernatural feat

but a natural result. It is the normal and orderly process of life in operation. Health is natural and normal, disease is unnatural and abnormal.

Not only are there records of healing in the New Testament but throughout the Old Testament many beautiful texts and references reveal the fact that for those who see there is always a way out of disease into the health of the Spirit. "Call upon me," writes Jeremiah, "and I will answer thee, and show thee great and mighty things which thou knowest not. . . . Behold, I will bring health and cure, and will reveal unto them the abundance of peace and truth." From the Apocryphal book, The Wisdom of Solomon: "There is neither herb, nor mollifying plaister that restor-eth them to health, but thy word, O Lord, which healeth all things."

Disease, discord and death were treated by the great Physician through Mind. He knew that all the ills of suffering humanity are the effects of erroneous human concepts. Correct these and their effects are destroyed, permitting the truth of man's being to be revealed.

Since the foundation of disease is not physical, but definitely and absolutely mental, the solution must necessarily be mental. When we discover that material conditions are mental outpicturings, we cease to work externally, but apply spiritual

principles. Disease is invariably produced by disorderly thinking which externalizes itself. Mental images of tenseness, deformity and injury invariably write themselves out physically. Thought and body are one, the inside and outside of one thing. A photograph is the picture of an image, and everything physical is the picture of a mental image.

If the mental images of disease are obliterated, there can be no disease. The body registers accurately and responds perfectly to images, which are thoughts and beliefs, whether they be true or false. The first step in the healing of a disease is to find the image which causes the disorder and cleanse the consciousness of the erroneous condition.

Receptivity to perfect ideas was the absolute requirement demanded by Jesus of those whom he taught and healed. Teaching and healing are natural corollaries, the thought and act which constitute the cycle, and can never be separated. The correct idea projected in active, vital prayer will bring to pass whatsoever we ask. The correct idea about man, vitally and definitely registered, can save him from death.

It is mind that believes; it is thought which impresses the positive or negative, which is the body; and the character of our thought makes a

body healthy or diseased according to its true or false concepts. The human body is the sum total of the reactions of the mind. The body as merely a reaction of the mind can be neither sick nor well of itself. "The flesh profiteth nothing; it is the spirit that quickeneth," said the One who proved it.

Christian thought in its pure essence is receptivity to the perfect ideas of Mind. Jesus taught that the correct idea would bring to pass whatsoever we asked in prayer. It is the correct idea which man holds of himself which will save him from sin, disease and death.

Neither the body nor the condition is what Immanuel Kant calls "the thing itself." The body and conditions, matter and materiality, are not believing things, but manifestations or embodiments of thought. With the eye of sense we behold nothing but objectified thoughts, and it is these thoughts alone which must be dealt with in healing. Health depends upon correct belief, true thought, perfect ideas. The attainment of the perfect ideas of the Eternal Mind must be our constant aspiration if we desire the "body incorruptible."

For thousands of years the best minds of the ages have taught that the spiritualization of the body alone is its salvation. This spiritualization is

what we think into it. It will mirror back upon us heavy, inert, materialistic bodies so long as we think in terms of materialism. It will reflect light, easeful and responsive bodies if we think of them in terms of spirituality.

Material mindedness is slow to acknowledge spiritual facts; so there rises from the unenlightened mass-consciousness the question, "Why should I yield my mind to be treated?" The answer is, because all that is wrong is but distorted view, false belief, perverted thought or delusion. Strictly speaking, it is neither man's mind nor his body that is to be treated, for the only Mind is the Infinite, always perfect, and the body is a mere helpless reproduction of wrong thinking. It is the thought alone that is wrong. Only this is to be changed. All healing is of the thought or belief.

Christian thought is a radical and definite call to change your whole thought from materialism to spirituality. It predicates such a specific mental change that we are transformed. We are "new creatures" with a new outlook on life. We think and act differently. Jesus healed disease by healing sin, or correcting the cause of disease. Sin is delusion, a perverted condition of thought.

The verdict of the greatest philosophers is that the whole material world is delusion. Schopenhauer says, "The material world is a disordered

dream of humanity," and Kant, "This world's life is only an appearance. The world of sense is only a picture swimming before our present knowing faculty like a dream, and having no reality in itself." In fact, to use again the expression of Kant, quoted before, the body and material objects we perceive are not "things themselves." Another great thinker, Swedenborg, saw that objects and bodies in the material world have spiritual counterparts on the spiritual plane. The counterpart of the material body or object is "the thing itself." The consciousness must grasp this, and this does the healing work. Man himself is always perfect, a perfect idea, or more correctly, the sum total of perfect ideas.

Galsworthy, in his play, "Windows," says, "Things are not what they seem, and ideas six apenny unless founded on realities. If we cleaned our windows better, and looked things straight in the face, we should not be disturbed." If one sees spiritual Reality, he is no more disturbed by the false appearance of sense than one seeing the subject would be disturbed by the untrue negative of the subject. The camera was defective, not the subject, and we know that the lens of human consciousness is defective when it reports untrue conditions, and not the thing itself.

It is through Truth that we are enabled to look

at things straight, eliminating all delusions by turning to divine Mind its eternal ideas. Diseases, illusions, distortions and sins all lose their power and reality when we see from the realm of Mind. Spirit always dispels discordant beliefs. Mind is superior to all material concepts, and to the supposed laws of matter. There is a healing law applicable to every case, and it is the law of spiritual mindedness instead of material unbelief.

The paralytic who believed he could not walk was healed by the correct idea of the Christian Physician. Jesus, with his perfect vision of the Truth, was able to free the man's body which was bound by nothing but his false belief. Man's body is always perfect in the Mind of God—"complete in him, the head of all principality and power."

The devil or fear thought that held the man bound was the belief that he could not walk. Healing was the result of Jesus' discernment of the truth that man is always free to move. He is a free citizen in a spiritual universe. We do not walk with our legs; we walk with our minds.

Paralysis is self-hypnosis. When Jesus gave the man the true idea of himself, he merely dehypnotized the man and set him free.

In the case of the paralyzed man, and in every case of discordant condition, it is a false belief,

that holds man in physical or any other kind of bondage.

One is instantly healed when the cause of disorder is removed. So long as the consciousness of man is filled with false beliefs, distorted human opinions sensuously responding to sensuous appearances and the sense beliefs of others, there will be no room in his mind for spiritual discrimination.

When the consciousness of man functions in the realm of ideals (the mind of health—the Kingdom), he is thinking correctly and correct thinking is dominion over body and circumstances. Time, the Kantian philosophy informs us, is a human intuition. An interesting example of this is that of the woman with the issue of blood who set the time for her healing. “If I may but touch his garment, I shall be whole.” It was a case of self-healing, for Jesus was unaware of her presence, and said to her; “Thy faith hath made thee whole.” Some one has said that “Faith is the mind’s consent to truth.”

To be spiritually minded is life; so the demonstration of Truth over error, life over death, was the result of the power of mind over material thought. Matter per se does not exist; it seems to exist because of our present limitation of vision—

the impermanent movement of thought not based on spiritual discernment of the eternal verities.

Paul discerned understandingly when he said: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." False belief impotently yields whenever the powerful and never-failing law of the Spirit, Divine Mind, is exercised. Infinite power is omnipresent to enforce spiritual law, to develop the latent faculties in man, such as faith in the always operative, unchanging principle, the law of God. Man can never correct or intensify this law; nor can he, by his belief, affect it in the slightest degree. Healing comes with the spiritualization of the mind, with the adjustment of man's belief to the pure reason of God-knowing. All things will work together for good when a man agrees with divine law, the rule of constructive thinking and spiritual realization.

We cannot depend upon the infallibility of the senses with regard to the body any more than we can depend upon them with regard to the earth. Can you trust their reliability in conveying to your consciousness the evidence that the earth is flat? The senses do not tell us that the earth is round any more than they tell us that man's body is spiritual and eternally perfect. "But the Spirit, itself, beareth witness with our spirit that we are children of God," and we thus discern the shape of

the earth in the same manner as we discern the spiritual body.

To believe in something unscientific, untrue, unreal, is to receive impressions of finite sense, instead of receiving through identically the same avenues the real and the true. By believing perfect ideas, we demonstrate the unfailing law of Mind. To believe as the Master believed is actually to eliminate everything that is not real. With the entrance of spiritual truths, sin, disease and death cease to reign. We have but to correct the vision to rise out of material beliefs. As the sun lifts the moisture from the earth, so the mind lifts the body when we "let that Mind be in us which was also in Christ Jesus," for this Mind enables us to see accurately and perfectly. We then become whole, hale, hearty, for God is Wholeness (health) and he "is the fullness that filleth all with all."

Recognizing and accepting the fundamental principle that all material and physical manifestations regarded either as good or evil, as sickness or health, are the direct result of thought, someone may ask how would you treat a decayed tooth, a broken arm, an infectious disease? Is it possible to heal these things through the power of the Spiritual Mind? My answer would be an unequivocal yes. However, the degree of Christ-Con-

sciousness required, both on the part of the metaphysician and patient to be successful, would necessarily have to be perfect. The limitation is not in the principle but in the practitioner and the patient.

There are innumerable examples of the effect of thought on disease. Recently a physician, of the Rockefeller Institute of Medical Research who devoted his entire life to the study of Infantile Paralysis, who contributed more than anyone else in scientific research to combat this dreaded disease, became a martyr as a result of his life work. Approaching fifty, he died of infantile paralysis, which seldom, if ever, attacks those who are over thirty years old. He was the victim of the mental law that thought manifests itself in the physical. The greater the Christ-Consciousness in the individual, the greater is his freedom from fear, and the greater is his immunity from the diseases of mind and body.

This is the Key to Health as I interpret it and use it in everything that affects my human mind, body and affairs.

CHAPTER IX

Building Positive States

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 negations 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. The experience was a lesson which taught her, ever after, to “nerve herself with incessant affirmatives.”

Of the two preliminary steps which the individual must take at the beginning of his spiritual re-education, denial is nothing more than a preparation for the exercise of its affirmative antithesis. Denial 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. 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 prominent financier gave me a very striking illustration of this point. He pointed out to me a man whose recent financial success has been 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. The Master 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 man 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 repentance, 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 universe is replete? Certainly not that of destruction, but of fulfilment. Nature's processes of real-

ization 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 fellow man? 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 or 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 individual, who goes about antagonizing his family and friends by insistently affirming the truth or falsity of conditions, makes a great mistake.

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. It may seem paradoxical but the energy behind a positive negative is very easily converted into its opposite, the positive affirmative.

When our consciousness has been cleansed of error, 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 important, 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 reconstruction requires always the blue-print of a perfect design. We are to make all things after the pattern given on the Mount—that first blue-print whose architect and draughtsman 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. How can we hope for 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. You hold the key to your own inheritance 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 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. Here is the supply; it 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 de-

clare '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 the consciousness of the Christ within.

Be persuaded that He is able to guard that which you have committed unto Him. Faith must be your confident assurance of things hoped for, your positive conviction of things not yet seen.

Replace your concept of the Duality of Good and Evil with the firm belief in the Unity of the Absolute, Omnipresent and Omnipotent.

CHAPTER X

The Renewal of Strength

FROM THE TIME THE FIRST CAVE-man pitted his strength against that of jungle life, down to the last match for championship in the prize ring, physical prowess has aroused instinctive admiration in human nature. Although its force is crude, it is often most convincing in its immediate effect. In spite of the fact that civilization is daily seeming to make physical strength less important, it can never wholly obliterate its significance. The "strong man" will always have an admiring audience to applaud his feats of brawn. Boys will continue to settle disputes with the primitive fists, and bow to its supremacy. Although, in the philosophy of experience, there are higher qualities than that of physical strength, youth continues to honor and to covet it. Age also returns, wiser, but with envious, concealed appreciation to cheer that one whose blows are hardest, whose shoulders are broadest and whose muscles are toughest.

With all this admiration for bodily vigor, it is remarkable how many of us are willing to simply "vegetate" through life. In this state we can never be keenly alive—throbbing with enthusiastic desire to get the most out of existence. It is true, we shall not all be physical giants; nor would we wish

to be, for as a rule, men of super-development of body are not celebrated for their intellectual accomplishments, but they do stand as manifestations of certain mental phases.

Strange as it may seem, the world's retired heavyweight champion was an exception to this general rule. Which is, perhaps, the reason he "did not choose to run" further in an environment that was not only distasteful, but unfriendly to his balanced development of power.

That grand old authority on athletics, William Muldoon, whose experience in nurturing muscular strength authenticates his opinion, is quoted as saying, over and over again, that mind is the creative force behind physical strength; and that without definite mental determination, muscular power cannot be acquired. Desire, resolute purpose, enthusiastic, steadfast effort—all these have gone into the building of those powerful specimens of body-development we admire and secretly envy. Gene Tunney carried into his contests an added strength, born of the assurance of intellectual superiority. It won for him a crown of victory, which the gibes of an unsympathetic, uncomprehending mob converted into a thorny crown of renunciation.

Unfortunately we all have to contend with a gigantic enemy, called physical inheritance, which

is vastly different in different people. Extraordinary vigor has been bestowed upon some, while others must call it forth from a subconscious realm, filled with ancestral negative ideas of weakness and disease, of superstition and fear.

Fortunately, it is not necessary to remain either a physical or a mental weakling. Back of the physical stands the mental or creative force—the desire, the determination and the enthusiasm which re-creates when steadfastly and regularly and patiently applied. The process moves in an endless circle. Mentality roused to action creates vitality of physical forces which, in turn, react to strengthen those qualities which gave them birth.

When Abraham Lincoln was a rawboned, growing lad of unusual height and extraordinary physical strength, he took part in many wrestling matches and athletic contests. These undoubtedly added both to the development of his body and the molding, through mind, of his remarkably forceful personality. An eminent American psychologist in speaking of Lincoln's authoritative power to command, expressed a unique opinion as to its psychological secret. A tall man who is strong, realizes his ability to elbow his way through most situations. This knowledge gives him a degree of assurance which he unconsciously restrains by self-control. Because he seldom needs to use

his maximum force, he has a reserve of vital energy which comes to his assistance in any hour of need. We draw from this idea an analysis of the development of Lincoln's majestic personality which dominated every situation. It was mind, working through a body and molded by environment, returning to re-enforce its native element.

Few of us live up to our possibilities of strength. We have liquid assets of power available for immediate conversion into bonds of usefulness. By investing this capital in noble purposes we may free our lives from the insistent demands of those exacting creditors, worry, discouragement and morbid fatigue; we may clip daily coupons of reactive energy which will be equally current in the mental and the physical worlds. Standing back of these two—the mental and the physical—is another and greater world of energy—the Source which supplies them both; the mystical, hidden fountainhead of all being—the Spirit. Here mind receives its inspiration to function through matter; its strength to pass onward and outward. "There is a spirit within man, and the breath of God gives him understanding."

Captain J. A. Hadfield, of the Neurological War Hospital at Oxford, has expressed some surprising opinions regarding the resources of strength. He represents no thought cult, but

writes in a vein of pure science, basing his ideas upon actual experiments made by himself. He says it is the theory of the physicist that strength comes to us by means of the food we eat and the air we breathe. But it is the experience of applied psychology that the real supply of energy upon which we draw is not material, but of the spirit. Fatigue, he believes, results far oftener from a mental than from a physical cause.

Sometimes fear lends its possessor extraordinary strength for the time being; and that powerful emotion so multiplies his physical energy, that it manifests, not only in vigorous mental expression, but in certain increased physical functions as well; and that, many times, a prodigious amount of surplus power may be expended with no consequent fatigue.

It is related of Cellini, that when he sent his famous conception of the Medusa to be cast, the workers in the foundry were panic stricken. "It is impossible to cast it," they said. "It will have to be simplified." The artist refused to mar its beauty by any change, and ordered them to cast it as it was. They failed in the attempt, and this so aroused Cellini that he rose from a sickbed, rushed to the foundry and, working in a fury of emotion, did the work himself. "I was for a time raised

above mortals, and could do the impossible," he said.

Man is constantly creating man—breathing into his nostrils the breath of life, and using this breath in terms of usefulness. This man exists in the subconscious, as a multitude of men. Each may be called upon in time of need. Do we require wisdom? It is there. Do we call upon youth, joy, love? They will answer the summons. The ancient Greeks had other names for them and elevated them to pagan thrones, where they were worshipped and called upon, each for the quality he represented. To Athena they appealed for wisdom; Apollo came at the call of youth and beauty; Hercules provided enduring strength.

We have the marvelous record of a great American who made his demand at the altar of Hercules. The story of Theodore Roosevelt, the elder, is familiar to many of us. He was a frail, sickly child, threatened with a life of pampered invalidism. But this, even as a child, he refused to recognize. He had far different plans for his life. "I will be strong," he said. Life, in him, ran keenly, vividly, buoyantly. Beneath his determined desire lay intelligence of direction and steadfastness of purpose. The world still thrills to the ghostlike hoofbeats of Teddy's roughriders coming out of the

West, and their sturdy leader whose call upon strength was so completely answered.

The desire which reaches the innermost being of man touches a power hidden there which is the creative spirit of the universe and brings forth miracles. "David strengthened himself in Jehovah, his God," we read in our scriptures. Paul prayed that his friends might be "Strengthened with power through the spirit in the inner man."

Until quite recently this strengthening process seemed a vague something which nobody could explain with any degree of clarity, but which everybody wanted to know. Mystics caught the idea, and many walked its way by the light of faith. But to find a rational means of co-ordinating mind and body—an explicit explanation of their co-operative work, has been the scientist's goal for many years.

It is a well-known fact that our bodies are valuable to us in the proportion that we keep them alive, active, spirited—in touch with the individual mind which feeds upon infinite Mind or Spirit. When spirit is dramatized in flesh and transmuted, by distillation, into spirit again, man becomes his real self. But mysticism and faith are not easily assimilated by the popular mind, which reiterates its continuous, puzzling query: "How can these things be?"

And now science has turned its giant spotlight on a new explanation of the creative incorporation which God organized with man, in the very beginning. In the endocrine glands, which were once regarded as accidental and superfluous, has been found the very essence of life. The result of this discovery clarifies much that has seemed vaguely mysterious. It brings before us a practical, working relationship between God and man.

In the little ductless glands, distributed throughout this marvelous chemical plant we call the body, is distilled the medium through which mind carries on its work of embodiment. That materialist would have us believe that the mind is a function of the body, and therefore controlled by its gland distillations. While most of us know that the mind may be operated by commencing with the outside or material end, it is also a well established fact that thought is continually influencing the chemical manufactures of the body. Thinking of sorrow causes tears; surrendering the mind to fear or worry or anger results in certain definite physical changes. What causes them? A disturbance of the gland balance. A "blowout" has occurred in one, and others must assume its burden, for the time being. If fear has shut off the thyroid, the adrenal comes to the rescue with its strength-chemical to counterbalance the lack, un-

til the master chemist applies his philosopher's stone of self-control and restores the original order.

Now, if the master chemist prefers to renounce his rightful position of directorship, he may transfer his authority to an external stimulus, and carry out the theory of the materialist. But we prefer to conclude that it is far better to apply the remedy from within, than to depend upon an outer one. It is a safer, more secure feeling to be the chief maker and mixer of our own body elements, than to rely upon a chance, and perhaps, mistaken application from without.

The subject of glands is a momentous one, ilimitable in its possibilities. It has furnished the metaphysician a connecting link between mind and matter. It has given him a working hypothesis whereby he may feel at home with the Infinite Creator. Elixir of life should be continually pouring into the blood stream from these tiny distilleries of energy. As all strength is a result of divine orderliness, man's supreme effort should be to maintain a perfect gland balance in his body. Mind is the controlling agency which regulates this equilibrium. Mind-control comes from communion with spirit; from dipping into the one great Source of being which is the alpha and the

omega of all existence. "He that communeth with God shall find a quickening of his strength."

"I fetch my strength from afar," was the prophet's explanation of his miracle. From as far as the ends of the earth, and from as near as the hands and feet! There is but one Strength—illimitable in its scope. Man calls upon that inexhaustible fund and instantly it obeys his summons and possesses his mind. Mind relays the message of the spirit, with instinctive speed, to two little chemical stations located in the small of the back; and in a breath, in the twinkling of an eye, the adrenalin elixir has transmitted it into the physical stream of life, and thus "His power is made perfect in man's weakness."

The Bible holds before us two gigantic examples of strength. Both of these lives were consecrated to God at their conception. One, a Nazirite, the other, a Nazarene. One's name a synonym of physical vigor, the other's of divine perfection.

Samson, girded with mighty muscular power, "slaying" his way through the land of the Philistines, wielding, as his weapon, the jawbone of an ass. Triumphantly revelling in his strength, boastfully crying his victories and the havoc he had created, he pursued his wild fantastic existence. Yet, through it all, he kept his faith with God, remaining true to his vows of consecration. As

long as he treasured his gift and protected its secret, his championship was acceptable to God. But temptation came to Samson, and because he lacked the mental force of true balance to resist it, he was betrayed into the hands of his enemies. Blinded, and shorn of his strength for a time, groping in darkness, he remained enslaved by his betrayers. As his strength of body returned, he was forced to use it in the service of his enemies—to squander and waste its energy. Yet, in the end, by a last, mighty effort, using it blindly, he brought destruction, not alone upon his enemies, but upon himself as well. Such is the story of Samson, a fatal record of unbalanced physical strength.

And over against it stands the epic of the Nazarene—also consecrated to the work of God. The physical weakling, so long depicted as Jesus, is fast becoming incongruous to those who think intelligently. Vigorous of body, we know he must have been, with the perfect balance of all true strength, for did he not know the secret of its source? He carried, as his weapon, the sword of the spirit, and it was quick and active in the destruction of enemies. It struck down lack and fear, ignorance and greed, sickness and death, but he who wielded it did not choose to exploit his victories. Like Samson, he was tempted and betrayed, yet he

did not yield; nor was he enslaved, even by a tomb. He made no secret of his source of power, for no man could take it from him. More than that, he tried to share it with others, but they would not understand him. "Of myself I can do nothing. The Father within me, He doeth the work." This was the key to his achievement. This was the superconsciousness which had strength enough to face the world's enemy and emerge victorious—the power to lay down life, and to take it up again.

"They that commune with Jehovah shall renew their strength." To confer intimately with the spirit of power is to draw it into every department of life. This communion will not be forced upon us; the privilege is ours if we choose to accept it. God has given each one of us the raw material. If we are inclined to shape it into useful commodities, He is "at hand" to help us. "The Father works, and I work." Shall we work together?

Is it any wonder that the little band of early Christians could do all things through the Christ-mind? They knew their Lord was with them and they were strong in the power of His might. Who, among us, is confident of this? Who depends upon it? Latent strength lies sleeping, awaiting the stimulus of your call. Awake! oh soul, awake! And put on thy strength. Each day brings its own needs and "As thy days, so shall thy strength be."

CHAPTER XI

Man's Greater Powers

IS IT THE DESTINY OF MAN TO RISE ever higher on the wings of power? Or is he destined to dwindle and fall, as nations, races and civilizations have been born, reached maturity, grown old and declined?

Eminent Scientists of today picture for us a world more than a thousand million years old and yet, in the language of science, a mere planetary infant. During this period, which is as nothing in the vast immensity of time, the surface temperature of the earth has not changed much; the sun has not perceptibly cooled, nor is it expected to do so in future billions of years. Man, in his evolutionary progress, is but standing on the threshold of existence. Six hundred million years ago, life crawled, wormlike, about the earth. Ten thousand years ago savage creatures stalked its forests.

Civilization probably originated in Egypt, less than ten thousand years back, and was rather a poor, slow-moving thing until science came to its assistance, in the minds of men. As lately as a hundred and forty years ago they were hanging men, women and even children, in England, for petty theft; making hereditary slaves of miners in Scotland, and torturing to death, legally and in public, criminals in France. European civilization was

then no better than that of the Roman Empire in the year 150 A.D.

The march of evolution has been considerably speeded up during the past century and a half. No longer do we hang starving children for stealing food; make slaves of our fellowmen, or torture and imprison debtors. The development of intelligence has quickened the advance of civilization and man has come to realize that his power to rise in the scheme of creation lies, from now on, within himself. His dominion is of mind and spirit, and in the event of his complete exercise of these capabilities, there is no limit to his progress. But scientists tell us the average man is only half awake to the possibilities of his own power. Most of us are overwhelmed in the great conflict of life, because we have not learned the secret of our identity with a universal Force which is unfailing and illimitable.

It seems inconceivable that man, in his search for outside power, has so neglected the vast source of surplus energy lying dormant, because undiscovered and unused, within himself. Continually is he seeking to produce degrees of horse-power by utilizing nature's forces. When he has discerned and learned to control his own power, as he is learning to control nature's, he will know himself,

not as a creature of fate, but as the master designer of his own destiny.

Man's intellect, gradually enlarging, has reached outward and employed environmental forces in his scheme of living. Without wings he can fly; lacking swiftness of foot he yet can run faster than many horses; he has no great sense of the occult, yet he can talk and hear, and will soon be able to see, half way around the earth. He does not believe in his own strength, but he removes mountains, changes the course of rivers and alters the face of the earth. When he shall have enlarged the scope of his will as he has that of his intellect, there will be no limit to his spiritual possibilities. As he wills to discover and develop his inner energies, they will grow and mature into vast sources of surplus strength, stored in spiritual reservoirs, and ready for use in time of need.

Recently a famous neurologist performed an interesting experiment to ascertain the range of normal human strength. Several young men under hypnosis were told, first, that they were weaklings, and afterward, that they possessed unlimited vigor. In the first instance their rate of normal strength fell as low as thirty percent; but at the suggestion of remarkable vitality it rose far above its hundred percentage of normality. The reserve of power came from nothing outside them-

selves, but from stores of dormant, hidden energy, of which they themselves were unaware.

We all possess these potential powers—this reserve force which is ever ready to “stand by” at the command of some great crisis. At the time of the sinking of the S. S. Vestris, many such experiences were related to a wondering and sympathetic public. One of the most remarkable was that of a woman—normally frail and delicate and by nature fearful, shrinking, dependent—who not only clung to a bit of wreckage in the ocean for twenty-four hours, but supported her injured husband, as well. The secret source of this power she was, herself, unable to explain. Certainly those resolute reserves within her having been called into action in time of great stress, responded as gallant soldiers obeying their commanding officer.

Everyone is familiar with the experience of getting a “second wind”—both mentally and physically; of being able to work or think far past that first limit of fatigue which has been set as “too tired.” The trouble with most of us is that we stop at this first boundary mark of endurance. We all know how walking a little farther, thinking a little deeper, persisting a little longer, takes us out of exhaustion into ease, out of effort into enthusiasm, out of staleness into renewed interest.

In digging a well shaft, the engineer must bore

through layer after layer of earth and rock until he reaches and releases the well-spring underneath. His auger points must be sharp and strong, able to push through the many obstructing strata between the surface of the earth and its underground treasure. So it is when we would tap new levels of energy. Our thought-drills must be firm and pointed, capable of piercing through layers of staleness and fatigue to the living, bubbling power which enriches the depths of our being.

If we want to utilize these hidden treasures of ours we have to bore through the inhibition strata which block our way. One of the hardest and densest of these layers is fear. To tap the courage which brings poise, the haunting worries hemming it in must be broken through. Centuries ago the great Teacher realized the danger of this barricade. "Be not anxious"—"Fear not," were his constant admonitions. How well he knew the devastating effect of fearful anxiety in the lives of men!

Another formidable obstruction to our psychological release is the treasured resentment or the spark of jealousy we are harboring. Jesus had a panacea for this also. He knew the impossibility of contributing anything worthwhile to the world as long as anger or fancied injury keeps the mind strained and taut. His instruction was to leave the gift and go and be reconciled to our brother; then

come and offer the gift. Sharpening the thought with forgiveness, and with love as the motive power, we needs must pierce through these obstructing layers to the free-flowing energy beneath. Many other obstacles lie between us and our objective: condemnation, both of self and of others; lack of faith—all must be broken through and passed in our work of releasing those inner forces which constitute the stored-up surplus power of man.

Few of us know how to employ these energies as we should, or, knowing, are too careless or indolent to make the effort. It is easier to surrender at the first outpost—to let the “tired” habit arrest and imprison us. Instead of pushing on from trench to trench, toward the victory which is our freedom, we are content to dwell in captivity, subservient to inhibitions of fatigue, of fear and of false belief. What is going to take us “over the top”? How shall we advance from safety zone to safety zone of what we might call degrees of habit, until we find that second, third and even fourth “winds” are not impossible to us?

Those who make this drive, pushing past the enemy’s sentinels, find they can attain and occupy even front line positions of power, in perfect safety and with sustained comfort, often far beyond their own understanding. What carried our

soldiers "over the top" during the late World War? Boys from farms and quiet places; boys from homes of luxury; boys cradled and educated under the flag of peace—what carried them through the grime and horror of war—up and "over the top," into the very jaws of hell? Enthusiasm, example, contagion—one or all of these were stimuli urging them forward into hitherto latent and inconceivable states of energy.

Degrees of power vary in the ratio of their use, and, as a rule, men respond to the demands made upon them by duty or requirement. Many a man has risen to the pinnacle of achievement by means of the ladder of necessity, each rung seeming, at the moment, insurmountable, but when reached, rapidly becoming adjusted into the habitual. People often speculate upon what the reactions of our first settlers would be if they were put down in the midst of present day activities. The answer is simple. Very probably they would soon be so accustomed to the miracles of our century that they would be sighing for more worlds to conquer.

Robert Andrews Millikan, leading American physicist, lately smashed into bits, in his laboratory, one of the oldest theories of the scientific world. In a recent interview Dr. Millikan told how, at first, he had no idea of specializing in what is now his life-work. He needed to pay his way

through college and was asked by one of the faculty if he would care to instruct some classes in physics. During the summer vacation he "brushed up" on the subject, with a view to teaching it in the fall. This was the stimulus which took him "over the top" toward an interest which later won for him the Nobel Prize for research work in the matter of electrons and cosmic rays. He has come to the conclusion that, eventually, a man grows to like the thing he is compelled to do. Certainly if he takes an interest in his present duty and resolves to bend every effort toward its accomplishment, he will be able to go "over the top" into further advancement, either in his present line of endeavor, or out of it, into that which is really his own.

The way to find power is to begin, right where we are, to tap those resources which are at hand; as we clear our lives of the inhibitions of fear, hatred and false belief, floodgates will open and refill them with energy. Not until we are willing to give up these negative restrictions, may we be loosed from our infirmities, and go free. Man's spiritual inheritance is "all that the Father hath," but until he believes this about himself he will continue to fail. All around him men less capable than he are carrying off the prizes he covets. His failure is not from lack of desire or effort, but

simply because he is not confident of his power.

Not long ago some interesting impressions of Gene Tunney, the former heavyweight champion were published. The author commented upon this unique illustration of an inferiority complex melting away before the warmth of inner culture. He called attention to the fact that Tunney's early youthful self-consciousness gave way to poise, before the feeling of assured confidence in his inner forces. The writer went on to say that he was convinced that this building up of mind, as well as body, was the secret of the champion's victories. Knowing himself to be at least the physical equal of his antagonist, the result was inevitable because he also possessed something far more potent—something mightier than physical prowess. He carried with him into his battles a calm, quiet strength, born of a realization of the superiority which mental and spiritual exercise develop in a man. It was, undoubtedly, this supreme confidence in his greater powers which brought him his crown of championship.

We hear a great deal about faith as a quality, and yet few people have a strong conviction of its effect on the inner nature of man. Few realize what marvelous results a man's belief in himself is bound to accomplish. Faith is really the result of a psychological release from the fear inhibition.

It is an annuller of "ifs." Hear the Nazarene saying: "If I can! I know that all things are possible to him that believes." All things are possible—yes. "But we have this treasure in earthen vessels." Paul says, "The exceeding greatness of the power may be of God and not from ourselves."

A number of our greatest psychologists have agreed that man is not so much a receptacle, as a channel of energy; that power flows through him for the enrichment of humanity. Many years ago the Teacher of Nazareth knew and understood this, which he called the mystery of the kingdom. So clearly did he see this truth and use it in his life, that miracles resulted. How many of us are accomplishing the miraculous today? Comparatively few. And why? Many people go to church and hear lectures and sermons; others read books and discuss the subject of religion. But applying it as a motive power in their daily lives is a consideration which has never occurred to them.

Nature is an economic giver, prodigal in her bounty to those who use her largess, but withholding from those who will not expend it. We may not receive and hoard, and, at the same time, expect constant replenishment. An open channel blesses and enriches all it contacts; lacking an outlet it becomes stagnant and deadly. Many of nature's species have deteriorated and become ex-

tinct. Through inactivity others have lost their functions. Science tells us that barnacles and oysters once had heads, and snakes had limbs; that ostriches and penguins could fly. Through lack of use man might just as easily lose his intelligence.

On the other hand, we have a wonderful picture of man taking his own evolution in hand and so amplifying his powers, as to make his future progress boundless. His possibilities are unlimited. He may be free from poverty, disease and death; he may think and write, compose and paint, discover and invent as greatly as the masterminds of our age—yea, even greater things than these shall he do. Incapable of hatred, ignorant of fear, living by the law of love, he may reach his goal of immortality. "Neglect not, then, the gift that is in thee; be diligent in these things, giving thyself wholly to them, that thy progress may be made manifest unto all. Guard that which is committed unto thee, and stir up the gift of God which is in thee.

For God gave thee not a spirit of fearfulness, but of power, and of love and of a sound mind.

Abide thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, that ye may be complete, furnished perfectly unto every good work."

Power, love and a sound mind are your Sacred

heritage. Keep this realization ever present in your consciousness with a renewed and ever renewing faith. Freedom from Fear is yours without effort, for where Faith is, Fear cannot exist.

CHAPTER XII

The Use of Non-Resistance

THERE IS TODAY IN INDIA A MAN who will probably stand out in time as the greatest man that India has ever produced. That man is Mahatma Gandhi. He is exemplifying the Christ-spirit in its purest form, both in his words and in his activities.

On the arrival of a train bearing Gandhi at an East Indian village, this modern leader was called upon to address the villagers who had assembled to see 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 my address to you. Act upon that." That was all the speech he gave.

Gandhi is the leading exemplar in contemporary life of the doctrine of non-resistance.

What is evil, that we should resist it? It is a man-created thought. It is not a positive condition. It is negation. It is the belief in two powers in the universe, the power of good and the power of 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 the darkness? It is a shadow, a phantom. Darkness exists in the caves of ignorance. Throw in the light and

there is no darkness. Evil is a belief that rests on shadows in the absence of truth.

The psychologists tell us of fixations, sex-fixation, poverty-fixation, disease-fixation. The idea of poverty, of disease, as so much that is evil, is fixed in the mind to such an extent as to require the utmost effort to unseat it. And where there is this fixation nothing can be done but to pour in the light and drive it out of consciousness. We create a phantom for our minds, an imaginary condition that has no basis in fact, and we consume ourselves in resistance to it. But there is nothing to resist except the power that we lend to a shadow. We are like children "seeing things at night." We cannot question the power of their imagination, but we do question the existence of the things they have conjured out of their ignorance and their fears.

Resistance to evil is futile because resistance increases our sense of evil. Shakespeare spoke of the power of "warlike resistance." We are constantly being taught how to set ourselves against some particular evil that we dread. And yet what has all resistance of this kind accomplished? Nothing but to increase our belief in it. We are like men beating the air, exhausting ourselves in fighting off non-existent entities.

Tolstoy was an apostle of non-resistance, and

made a tremendous impression on his time. This great Russian represented the soul of the Russian moujik. Tolstoy said that the stream of humanity looked to him like a river that the world had polluted. By what? By a belief in evil. He lived his own conception of the Christ life to overcome that thought.

Dr. Charles Mayo is authority for the statement 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 functions." 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 men's minds almost exclusively? Is not this the reason that they meet evil with evil, force with force, craft with craft and violence with violence? According to the sense of justice in the world, evil must be returned in order that evil may be diminished. This is as far as short-sighted humanity

can see, as it is the highest teaching that man can give.

The philosophy of non-resistance of evil consists of reasoning and knowing that so-called evil is nothing and can do nothing to anyone unless he gives it substance by his belief in it. With each mental action that conceives adversity, evil is given an extended existence.

We can clearly see why Jesus insisted upon non-resistance. His principles state that God, the Good, is all there really is, and that evil is, as mentioned before, like darkness—negation—having no life, substance, intelligence nor place.

God is the only Creator. All action, power and intelligence proceed from him. He shares not with anything outside of himself; so everything in being must be good. Being good, it is good in all its manifestations. Should the manifestation appear evil to us, let us know that it is truly not evil.

The thought of resistance has its root in the belief that we are not one with God—that we are separated from him. If we but realize that God is all and in all and through all, there can be no fear of evil.

H. G. Wells in his "Outline of History," gives the names of the six greatest men who ever lived, and the name of Jesus leads them. Mr. Wells says that Jesus is entitled to human leadership because

of his doctrine of non-resistance, the greatest truth ever uttered by man. Christianity has not yet grown up to this truth. Profound thinkers have seen the inner wisdom of this marvelous doctrine. It is incredible 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 non-resistant Christians. Never was a Truth uttered so opposed to the thought of mankind.

After man reached a point in his development when he began to think about himself and God, it was only natural for him to picture and attempt to prove that God was the perfect idea that man had created for himself. His concept and idea of what God was and how God acted was limited to his human conceptions of what a glorified all powerful superman would do under any given set of conditions.

Living in a world where he noticed the existence of human suffering, for no good reason that his human mind could fathom, out of his own bewilderment, he created the concepts of good and evil, pain and punishment, sin and innocence. How to reconcile the infinite goodness of God with his omnipotence, was a perplexing problem

to all Theologians, whose attempts to explain evil as a reality, has alienated thousands upon thousands from the life of the Spirit.

The problem is not a new one. About 500 years before the advent of the Master, an ancient Hebrew writer, presented in the form of an allegory a sound rational thesis on the subject.

For in the Book of Job, we have a dramatic presentation of the problem, a record of the working of fear on the human mind, and a satisfactory outcome that emphasizes the value of the use of non-resistance in combating evil. Job's logical conclusion that "the goodness of Jehovah is too wonderful for me," eliminates the need of recognizing evil as a permanent reality. "The thing that I feared has come upon me"—out of the anguish of his suffering came the awakening that there was no escape from the terrors which his own mind had pictured for him.

It remained for the Master to clarify man's thinking, to give us a formula whereby we could cast out the thought of evil, to recognize that the God of the Universe was the God in the midst of us, to free our consciousness of Duality and to abide in the unity of God, directed by omnipresent Omnipotence.

When Job accepted the judgments of God, and acknowledged their goodness by attributing to

God a kind of goodness which transcends the human conception of goodness, he mastered the first lesson in the use of non-resistance.

Never once did Job abandon the premise that God was omnipotent, for he stated, "I know that Thou canst do all things." In the conclusion of the allegory we find Job successful and prosperous. His consistent refusal to condemn either himself or God, his unfailing persistence to praise God against all appearances of evil, his patient non-resistance to the calamities that threatened him, finally brought him Peace and Prosperity.

Non-resistance is the most powerful force in the universe. Properly understood, its use by man in the world of practical affairs is his most powerful weapon. To comprehend the law of non-resistance as expressed by the Master—Resist not evil. Be not overcome by evil, but overcome evil with good is both assurance and insurance of success in both business and in the still greater business—the Business of Life.

Here is the story of a modern Job, a business man, whom the world recognized as a man of character, integrity and unusual ability in his chosen field of work. Twelve years before the security panic of 1929, he was the co-founder of a very important enterprise. With the passing of time, he had grown rich and prosperous. From a

very small beginning he had all that he desired of recognition, achievement and security. Then came the debacle for he had overreached himself in speculation outside of his own business. Within a very short time he lost most of his fortune, his health and his courage. His friends and associates rallied to his support. Chastened in spirit, strengthened by the confidence of his associates and family, with his physical health renewed, but with fear, self-pity and self-condemnation flooding his subconscious mind, he returned to his work. Instead of his business improving, it grew steadily worse. Instead of following his own judgments due to the shattering of his self-confidence, he employed expert counsel to handle what remained of his personal fortune and that of his family. Like the ancient Job, he did not condemn God, but unlike Job he did not praise him. For three years more his affairs grew progressively worse. Once more he reached the breaking point. He could no longer control his nerves. He contemplated self-destruction. He alienated his family by his pessimism and melancholia. He rejected the well-meant advice of his life-long friend and physician, who with tears in his eyes said, "There is nothing wrong with you physically. I wish I could help you but I can't. You must seek help elsewhere." Relying on his human will power, he continued

with his work. His keen sense of analysis indicated to him, however, that the enterprise with which he was connected, would have to retrench still further and that it could no longer afford to compensate him for his services. He then recognized that he was to be made the scapegoat for not only his own failure but the lack of success of his associates. He started to prepare as best he could to fight for his business life, to match his wits against his associates, to battle grimly for success in what would undoubtedly be a survival of the fittest. Just at this point, much against his will, he was literally dragged to a gay social party in connection with a business convention held at one of the large New York hotels. He was unable to enter into the alcoholic attempt to escape from reality. Disgusted, he was about to leave the party, when he chanced to find a metaphysical book which contained a chapter on the Law of Non-Resistance. Retiring to another room in the suite, where, from time to time, he was interrupted by persistent and insistent demands to rejoin the party, he concentrated on the message of the printed page until he had read the book from cover to cover. As this man told me later, for the first time in five years he had seen the light of Truth and the Truth had started him, at first falteringly and hesitantly, on the Path which led

him eventually out of darkness and despair. Victory did not come easily or quickly. Gradually he began to get understanding. At first his intellect rebelled at the concept of Unity, for his training and education were the antithesis of the teaching of the omnipresence of Good. But his practical mind almost immediately sensed the value of non-resistance as an offensive and defensive weapon in business. Almost from the start of what he described to me as his new life, his rebirth and resurrection, he saw that he must cleanse his subconscious of fear and lack, that he must rid himself of self-pity and self-condemnation, and in his business affairs to practice unquestioningly non-resistance and to refuse to let his human pride interfere with the unfoldment of his real good and his real work. His associates marked the change in him. They were harassed by worry, and resented his refusal to be apprehensive. In a conference, he made the statement that if the business were to continue, further retrenchment was imperative and that he stood ready to place the welfare of the business first. If his associates desired him to remain he would be glad to do so, but would make no further financial concessions to continue. If they wished him to withdraw, he also would be glad to do so. Above all he insisted there would be no fight either for his rights or

theirs, whatever they wished to do would be agreeable to him. It was his first experience in the use of non-resistance in business. His associates decided to buy him out, paid him a better price than he had anticipated for his interest. Instead of being a scapegoat, he emerged victorious. The business he left has not progressed, but he has regained both his health and his courage. He is happy and successful. He is established in a business better suited for his particular type of ability. Without any capital, he has always been tendered credit sufficient for his business needs, and is on the high road to have and to hold a greater fortune than he lost. In his family life, he has followed the law of non-resistance and difficult personal problems without human planning have been happily adjusted. He now sees clearly that a belief in two powers, good and evil, came from his own vain imagination. The things that he regarded as evil and which he formerly resisted, were ultimately for his good. What was hidden has been revealed to him, and he feels that he dwells in the Kingdom which the Master described.

No longer does he regard himself as a modern Job. Nor was the solution of his problem the solution that Job found. His unfolding came through the acceptance of the precepts of the Nazarene. He found the way to use the Hidden

Power that the Master revealed, he discerned spiritual values spiritually, and then having cast his burdens on the Christ within, he went about his business, practicing non-resistance in every situation that confronted him. Spiritually enriched, he found himself prospering as the world measures prosperity, in congenial work, ample credit, and increasing capital. Freed from fear, with the power of Ideas, generated by the infinite source of Supply and Substance, which he recognized, he walks with kings of Industry and Commerce and still retains the human contact and friendship of those who also humbly serve and wait.

We should always obey the highest impulses within us, at all times live up to our highest ideals. It is progress spiritually and intellectually that carries the world forward. We must advance beyond the ideals of the barbarian; we must ever press forward toward the development of the highest that is in us; for as we press forward in this effort and with this motive, the range of thought widens, the mind expands and we take in more and more the universal concept. Were we to possess this concept in Truth there would be no strife, no contentions. 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 not applying more generally love as a solvent for all our problems.

Here is the concept of non-resistance expressed by 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 anytime; hatred ceases by love: this is an old rule." And surely a true one! Love is the light that is directed to the dark places. It overcomes all things.

Turning to the Chinese, we hear Lao-tze say, "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. Non-resistance 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." With this

thought we shall always be in peace; we shall ever meet all our problems; we shall bless others and overcome 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 the most perfect formula for success, for in its application we place ourselves under the Law, we move forward with the great current of Truth and of Good flowing through the universe. The sun of hope ever shines brightly in the heavens for the one who makes this practice a rule of life. Any obstruction to the light of the sun casts a shadow, but the shadow is not in the sun; it is in the hill or the mountain that stands between the Lord of Day and the soil that 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 blessings.

So the practice of good may find its obstruction and 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
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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.

“And we know that to them who love God all things work together for good.” This admonition of Paul’s should be a guerdon to us in any condition of fear from which we may suffer. Do we regard sickness, strife and poverty as conditions that are fixed and unalterable? If so, we rivet them more tightly to us. It is this consciousness of an enemy within and an enemy without with which we must really contend, for none of these conditions is real. They are the products of our mental tendencies. These and our habits, our dispositions toward strife and quarrelling, deliver us over to destruction, the destruction of all that is sound and wholesome, good and true within us. We think sickness, and we lose our health; we think strife, and we lose our friends; we think poverty, and we lose our possessions and our ability to increase. 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,” said 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 contending lead to destruction? To contend with a locomotive, with the raging surf, with Niagara waters, with the lightning, is to court swift destruction. "Why so hot, little man?" said Emerson. Our angers get the better of us. Our dissatisfactions make us unhappy. Better is it to fold our arms in peace and quiet. "In quiet and in confidence is my strength." That is the true strength, the true way to meet opposition.

Life is like a stream of water; we can go with it or we can resist it. Whoever has taken a rowboat out into the main current of a river knows what labor it is to row against the flow of the stream. We pull forward laboriously a few feet only to drop back. On the other hand, if we give ourselves to the current, our progress is smooth, easy and rapid. Why not meet life that way? Why should we not accept the underlying law in all circumstances and move with its mighty current. No one can resist the operation of fundamental law. No progress is made fighting against it. The whole universe is an example of the harmonious operation of law. Let us find the law and get in motion with it. Then we shall not want to resist but shall be carried forward with the movement that swings the planets in their orbits and the electrons about

the atom. Let us go with the stream of spiritual power and be carried forward to the accomplishment of our highest ideals. Let us use the law of Non-Resistance and achieve the peace, poise and prosperity we desire.

CHAPTER XIII

The Unreality of Evil

THERE IS NO PROBLEM IN THE world which challenges men's faith and baffles their understanding more than the question of evil. It has always been a bewildering enigma to the human mind—an incomprehensible mystery calling forth widely different opinions in the attempt to meet its demands and to battle with its results.

It is perplexing to be told that God is the omnipotent Creator, the one presence and power of the universe; that He is its ruling intelligence; that He is immutable love and immeasurable all-good, and that man is His perfect expression or manifestation. Immediately the questions arise: if God is all-powerful, what about evil? Did He create it? If God is love, why do hatred, strife and war exist? How can there be chaos and imperfection when God is infinite perfection? If He is everywhere present why does He countenance the existence of evil?

These are not idle, illogical doubts. They assail many strongholds of faith. One of the world's master-intellec[t]s has commented upon the fact that the presence of evil in the world contradicts, for him, any belief in a God of perfection; that to think of an omnipotent omnipresence implies a

God of many mistakes or one capable of creating something lower than Himself. To him this fact appears horrible, as it must to all intelligent searchers after truth.

As the majority of people look at it, both good and evil are abroad in the world. It is against all principles of logic to attribute both to the same source, so the general conclusion is that *two* powers are ever contending for supremacy. It would be foolish to deny either the presence or the power of evil in man's world; its effects are continually being brought to our attention. We are well aware of the everlasting struggle between right and wrong, good and evil, integrity and vice. Therefore thinking men and women everywhere are demanding some explanation which will satisfy the tormenting doubts that so often arise to defy their intelligence.

There can be but one basis for judging evil with "righteous judgment," and that is from the standpoint of truth. Truth is the ultimate quest of the scientist, and it has led him to one point—an active, universal energy, infinite and eternal, working harmoniously and intelligently, for a perfected creation. Atoms and molecules grouped in divine design result in faultless organism. Beauty and symmetry of construction are Nature's refutation of ugliness and evil, manifestations that

do not exist in the natural world where divine order is inherent.

Truth is also the goal of the metaphysician and the psychologist. It has led them to something they term "Infinite Reality," "Absolute Good," "First Cause," "Source of Being." Their conclusion, logically analyzed, is that this first cause being absolute good, must, of necessity, result in nothing *but* good. Evil, then, has no inherence in reality—it is no-thing.

"Ye shall know the truth and the truth shall set you free," was the principle of the Nazarene who made truth the supreme objective of Christianity. Jesus, than whom there was never a greater scientist or metaphysician, recognized a perfect spiritual realm in which no flaw of evil existed. He dwelt in this Kingdom of Heaven, and no man could convince him of the reality of sin.

If, as science, metaphysics and religion tell us, evil has no intrinsic existence in either the visible or the invisible universe, we must conclude that it is something outside the realm of reality—something perceived and produced only by chaotic human consciousness. Having no existence in divine creation it is, in itself, a state of negativity, a nothingness, a result of incorrect vision, a chimera of imperfect seeing; and it has as much power over

us as we, ourselves, give it by our belief in its actuality.

If man were to be removed from the universe, how much would remain of evil and sin? He brings about disturbance and destruction through his failure to see and conform to divine Principle. He departs from truth and names his resultant error evil, failing to understand the disorder he, in his ignorance, has set in operation. We often hear it said that ignorance is no excuse in a court of law. Neither is it a vindication in the universal tribunal. Man's ignorance subjects him to inharmonious conditions which affect human life only; no act of his can interfere with the infinite rhythm and heavenly order of divine creation.

It is for his own protection that man must find and obey the truth. A belief in evil makes him subject to it, and to the death-thought it implies in contradistinction to God-thought which is life. Ignorance is a negative word, denoting something that is *not*; it cries of lack. Evil, as ignorance, signifies a deficiency of the knowledge of truth in human consciousness.

War and poverty, disease and death are the great enemies of mankind. They will remain with us until we have overcome the conditions which give them power over us. Individual hatred, with its troop of attendants such as jealousy, criticism, con-

demnation and intolerance, must be overcome before peace dominates war. Fear and worry have kept us from conscious efficiency and supply. Failure to perceive wholeness has made us sick and incompetent.

All the troubles that have come upon us are the result of seeing double instead of with the "single eye;" of believing in the existence of two powers, good and evil; of two substances, spirit and matter. In the allegorical relation of the temptation and fall of man the serpent represents the sensuous appearance reported by imperfect sense perception. It is not an ancient incident, a unique experience of Adam, but a daily occurrence in our lives. Every time we accept the faulty testimony of materiality and allow it to become a controlling influence, we reiterate the "fall." As we perceive truth, through discernment of the Spirit, we rise again to walk in newness of understanding and of life.

Correction of sense perception has proved many truths. It was once believed that the earth was flat; that it was the center of the solar system; that electricity was but a destructive power of the elements; that nothing heavier than air could rise above the earth. What man calls his common sense once told him all these absurd appearances were true. But these and many others are now merely

ridiculous in the spot-light of truth. Columbus proved a round earth; Copernicus, a central solar attraction; Franklin, that electricity might be man's slave; the Wright Brothers, that humanity could conquer the air. Jesus established the fact that man is not material and destructible, but a spiritual being which death cannot annihilate.

Gradually, as man receives spiritual illumination, all misconceptions of the sense faculties are corrected and he perceives the true design for his life and his work. As long as he applies the principle of truth he gets right results; but just as one may become hopelessly entangled in a mathematical problem when he fails to work with the rule, so we plunge our lives into confusion by thinking outside spiritual principle. We call the incorrect answer "evil," and we fill our consciousness with fear of its dreaded effects, when all the time it is a nonentity; having neither origin nor creator, it is but the result of misconception, and misconception can be corrected by true, spiritual perception.

Correct thinking is thinking according to truth, or as things *really* are. Every time we think or act contrary to this doctrine we sin, or fall short of the mark of our high calling. As it is the nature of every thought to manifest itself, sin produces disastrous results which give way only before the trans-

forming might of truth. These conditions, so distressing to their owners, have no reality except as power is given them by those who believe in their actuality. They have no archetype in the realm of Spirit, but are merely false appearances in a world of sense.

“The way of the transgressor is hard,” indeed, for he is “seeing through a glass darkly,” and must often stumble and fall in his spiritual blindness. His road to destruction may be broad, but it is not smooth. It is a dead-end road, off the main highway, full of obstacles for the traveller, and leading nowhere. Many danger signals are there—warnings of pain, inharmony, restlessness—all indications that he is not on the right thoroughfare.

A great deal has been said about a God who punished sinners. The idea was that the broad, easy way leading through the wide gate to destruction, gave the sinner a life of thrilling adventure; but, as punishment, God plunged him into a fiery furnace in the hereafter. God does not punish sin. He does not need to. Sin punishes itself. Its consequences are contained within it, just as the flower is wrapped up in the tiny seed, awaiting development.

We have often heard it said that two wrongs cannot make a right; no more can thinking outside

of principle produce correct results. "Whosoever sinneth is the bond-servant of sin." He could have no other master than this one who makes exorbitant demands upon his slaves, and who pays only the wages of misery, disease and death. Moreover, the working conditions he provides are far from satisfactory, and they grow into a treadmill of negative disintegration. Darkness increases as sense delusions gather closer, and the vision of Reality becomes blurred into invisibility. Thus hell, a sense of separation, which is the final objective of evil and sin, is experienced.

No man is free from temptation to sin. That "devil" of subconscious race belief in the material, spares no one; even Jesus was required to meet and subdue him. In our record of the three temptations of the Master, we read every sin which menaces the well being of man, grouped under the headings of sensuality, pride and avarice. Dante's imagination gave them the form of animals: the panther, the lion and the she-wolf.

The subtle sensual, or material subconscious belief urged a use of spiritual power for the gratification of the sense man. "If thou be the Son of God command that these stones be made bread." This appeal to the flesh appetite conveyed discipline of mind. "Man shall not live by bread alone, but by every word which proceedeth out of the

mouth of God." Man, as a spiritual being, must be master of his body and raise it to the level of its spiritual ideal.

Pride is the self-exaltation which isolates man from both God and his fellow man, and the devil of subconscious belief tells him he is quite independent of any power save his own. If God can do so much for man, "try Him out." "From the pinnacle of the temple cast thyself down; for it is written that He shall give His angels charge over thee, lest thou dash thy foot against a stone." Power flows through man that he may employ it unselfishly in the service of "the son," or race of mankind. He may not use it for his own selfish achievement, nor may he "try" God—he "proves" God. Hence the second admonition: "It is written that thou shalt not tempt the Lord, thy God."

What a train of satellites belong to avarice! What a mountain of false thought man has raised upon it! The "devil" of *material possessions* is always whispering: "All these will I give thee, if thou wilt fall down and worship me." Jealousy, strife, envy, dishonesty, murder—these are but a few of the followers of avarice, and they are its constant, energetic agents, ceaselessly tempting and enslaving men. How positively Jesus met this last and greatest test: "It is written that thou shalt worship the Lord, thy God, and Him only shalt thou serve."

The Master was undoubtedly thinking of this spiritual law when he advised the rich young man to remove the last barrier between himself and the Kingdom. *But* "the young man went away sorrowful, *for* he had great possessions."

Meeting and subduing the "devils" of subconscious racial beliefs frees man from all fear of evil and gives him the dominion that is his birthright. After Jesus' temptations "angels" came and ministered unto him. Divine ideas took possession of his spirit and strengthened him. Self-mastery is what man is working to attain—victory over the mortal beliefs which bind him to the earth. He need not strive for place of possessions, but "seek first the Kingdom, and all *things* shall be added unto him."

Jesus did marvelous works after his triumph of spirit over matter. The same "angels" of true ideas inspire us today when we steadfastly meet and conquer the evil which results from the call of materiality. With each conquest comes a strengthening of spirit, because the *act* of each overcoming augments the faculty which promotes it. Shirking or running away from a problem never solved it; ignoring a temptation fails to vanquish it. A man must stand firmly upon his feet and meet his enemy face to face, knowing that he has a power within him which is greater than

any outside condition. Man's life becomes a glory through his mastery of it, and he may stand, unafraid, before his Father and his fellowmen. "He that overcometh shall inherit all things."

CHAPTER XIV

Freedom from Worry

EVERYONE KNOWS THE MEANING OF worry. Practically everyone knows it by experience. We have only to look about us and observe those we meet during the course of a day to realize that the majority of people are worrying about something most of the time. They are living and working in anxiety which brings more injurious effects upon them than the conditions that lie back of the fret itself. The mother worries about her children; the father, about his business; the worker, about his job; and all of these, about health or happiness or supply.

From our standpoint of modern civilization, we are apt to pity the ignorant savage who lives in terror of strange forces he has identified as gods. We smile at the lack of understanding which makes him a slave to imaginary demons and often causes him to mutilate his body and sacrifice his treasured possessions in order to pacify their malignant intentions toward him. But we seldom pause to consider that, with all our civilization, we allow ourselves to be the abject slaves of an enemy just as chimerical as the horrible adversary of the primitive savage's imagination. It amazes most of us to be told that this strange influence is a demon we make little effort to banish from our

lives. In fact, we often mistake it for a necessary factor in human life.

The worry-demon casts its shadow across most lives. It blasts hopes, destroys happiness, interferes with restful sleep, undermines health and fosters self-destruction. It is responsible for shattered ambitions, blighted prospects and ruined homes. It has plunged its victims into vice and misery. Yet we tolerate and often encourage its existence. We worry and strain and toil, sometimes feeling that nothing can be accomplished without fretting anxiety. Many mothers feel and say that they are neglecting their duty to their children if they are not continually worrying about them. Housekeepers are apt to feel the same way about their homes; men, about their business; leaders, about their responsibilities.

If we were to have a visitor from another world, one as far in advance of our civilization as we are ahead of that of the primitive savage, he would probably get the same impression of us that we have of the ignorant heathen. He would very likely feel that we regard our worries as good friends, so closely do we hug them to our hearts. We cross and re-cross our bridges before we come to them. We lie awake all night rehearsing over and over again some disagreeable task that awaits us next day. Oftener than not our way is changed before

we ever come to the bridge, and the duty we dread fades into nothingness with the morning light.

Someone has said that most people have three kinds of trouble: all they ever had, all they have now and all they expect to have. Others add to that, all their families and friends ever had, have now, or expect to have. Still others burden themselves with that of nations and the world. If there were any advantage to be gained by constantly fixing your attention upon what you fear may happen, you might be excused for thus borrowing trouble. But has any good ever come to you in this way? Have you ever felt better and stronger for it? Have you ever seen conditions improve through it? Your intelligence can make but one answer. You know it is wrong, but how can you help it?

It is not easy to reason with the habitual worrier. All you may say about worry being a demon that can be overcome by exercising ordinary intelligent will-power, he regards as almost insulting. Or else he looks at you with a pitying, superior smile, as though he would like to say: "What do you know about my troubles? If you had to meet what I have to bear you wouldn't talk so glibly about not worrying. But you don't seem to understand that my case is different."

When we come to investigate the cause of our

fretful anxiety, to ask what it is we are worrying about, we can invariably analyze it into a triviality. We find it is not the deep sorrows or heavy burdens or great calamities that irritate and harass us, but petty things, insignificant vexations. And yet it is just these "little foxes that spoil the tender vines," destroying our peace of mind without in the least advancing our business of living.

In our country we talk a great deal about liberty and freedom. We are the richest and most powerful nation in the world. But we have another famous characteristic. We are known as the most anxious and hurried people on earth. Foreigners feel that we are so intently interested all day in making money, that we lie awake all night worrying for fear we may lose it. We have more comfort and less joy than any other people. More cause to be happy and carefree, and less freedom from the tenseness of anxiety; more reasons for living, but less time to live.

It is not work that kills the American business man; it is worry that undermines his digestion, overstrains his nerves and weakens his heart. One of our foremost brain specialists, in describing investigations of neurologists, says that one of their most startling recent discoveries is that worry actually kills, not as quickly, but just as surely, as a bullet wound or a poisonous potion. Not that it

is diagnosed as worry, what layman could be convinced of that? It does its work of destruction through cellular brain tissue.

An eminent scientist has told us that we can actually make our own brains, in-so-far as special mental functions or attitudes are concerned, if we have the will to reiterate the same stimulus often enough. When we expose our pliable brain cells to disquieting thoughts, iterating and reiterating them, as insistent constant irritations, centered upon one subject, we are sure to get some result. We are all familiar with the trite saying that constant dropping wears away the stone; we have all seen effects of such dropping of water in one spot. Our imagination draws plainly for us the disintegration that may follow a single disturbing idea directed steadily toward one group of brain cells. Very often the disturbance grows into what seems more like mechanical sledge hammers beating and pounding against the delicate tissues until their normal function is disabled, if not destroyed. Whatever affects the brain reacts upon the entire system, therefore we cannot worry just intellectually (if worry can ever be associated with the intellect) because certain chemical results are actually produced in the whole body.

Where is the business man who so lightly regards efficiency as to keep in his employ those

who are wasting his time and stealing his property day by day, year in and year out? Yet this very man who prides himself upon his economic business methods, may be harboring within himself far more dangerous enemies; wasters of his physical energy, robbers of his very life force. Where is the woman who would patronize an inexperienced beauty specialist? One who roughened and wrinkled her skin and greyed her hair or made it fall out. Yet she allows petty irritations to chisel lasting furrows in her face and to make her not only look tired and worn, but to actually alter her expression and change her individuality.

Why do men and women tolerate this evil which is as destructive as drinking or gambling? And which is more selfish, to drink yourself into the gutter, or worry yourself into your grave? Why must we feel that we can't live without fretting? Why do we allow it to drive us to the very verge of despair? "Fret not thyself," the Psalmist wrote, many years ago. "It tends only to evil doing, and in it there is no reward."

Worry is sterile activity, wasted energy. We know that it is fatal to all worthy accomplishment and that it destroys all possibility of achievement. It tends to a constant state of anxiety which clogs the mind and paralyzes thought. The word anxiety is derived from a root-word meaning "to

choke," and this is truly suggestive of the effect of worry and anxiety, upon the mind first, and then upon the bodily condition. They choke our mental activity and, through it, react to render our physical functions tight and tense. We all recognize the drawn expression of the anxious face; the labored breath, the impeded digestion, the uneven circulation with which worry marks its victim.

No life is free from petty irritations, but every person should be able to pass through them into a deeper repose; a repose which is adjustment to the conditions of living. The man who worries is out of relation to things, out of harmony with the universe. He is superficial and ineffective, and his very presence is tiring and irritating. Only those who keep their minds in quiet harmony ever attain mastery.

"I would have you to be free from cares," Paul wrote to his beloved Corinthians. It is what we are still seeking—to be free from harassing cares. But how? "Worry has driven me nearly out of my mind," a man writes me. "Can you suggest a way to overcome it?" "How can I help worrying?" another writes. "I know it does not better conditions, but I can't stop thinking about the trouble."

It is quite true that nothing can be done about the condition by simply saying you will not worry. Life's problems must be solved in an orderly, con-

structive way, according to principle. As a rule we never stop to consider just what we are doing when we worry. Worry is not, of itself, an emotion, generally speaking. *It is unbridled, misdirected thinking which has escaped the will of the thinker.* Whatever the specific matter that is troubling you, it has dominated your thought until it resembles mechanical power, uncontrolled and threatening at any moment to wreck the delicate machinery through which it is running wild. It is "warring against the law of your mind and bringing you into captivity to the law of sin," which is outside of Truth.

Is it health, money, position, you are fretting about? Is it your family, your friends or yourself? Whatever the subject, you have allowed your thought to make a groove around it; every time the thought escapes and seeks the groove, it cuts deeper and the pain increases. Often imagination stimulates its activity until your misery seems unbearable. Naturally it takes effort to change this. And effort requires something you have been wasting. That something is power or force of will. You must regain control of your thought. "Casting down imaginations, and everything that exalteth itself against the knowledge of Truth." You must "bring into captivity every wandering thought."

And then you must reverse the course of each, replacing its negativity with positive power.

Have you ever stopped to consider just how much time you devote each day to the negative, destructive side of your problems, and how little to their positive, constructive, creative side? Most worries are suppositious fears, things we are afraid may happen—shadowy unrealities. We must deal with what *is now*, not with what has been or may be. As a rule, we do not worry over great troubles; we stand and face them squarely. It is the inconsequential trifle that fritters away our energy. What might be and seldom is, unless we, ourselves, create it by faithfully fixing our attention upon it.

Note the marvelous psychology of Jesus. "Take no anxious thought for the morrow." "Sufficient unto the day is the trouble thereof." In other words he would not have his friends worry about material things. To seek first that which is spiritual—the kingdom—was his teaching. A change of mind, a proper direction of thought, was the important idea. When Martha, weary with household cares and fretting over her responsibilities, would have had Jesus rebuke her sister's neglect, what was it the Master said? "Martha, thou art troubled and anxious about many little things, but one thing is really needful, and Mary hath chosen that good

part." That "good part" was instruction in spiritual truths.

Jesus was always advising a substitution of thought, and this is the only way of dealing with the worry-demon. It is not possible to just stop worrying. Most people have tried it with the discouragement it invariably produces. Anxious thoughts must be crowded out; others must fill their places. As you keep your mind charged with positive, progressive attitudes, you will automatically push aside the negative, destructive conditions. When you find your thoughts wandering toward that groove they have cut around some worry spot in your brain, switch your attention to your blessings. Count them over. It will surprise you to find how many causes you have for gratitude. Fix your attention on each one. Be thankful for it. Appreciation is a powerful multiplier. Each one of us needs to "stir up the gift of God which is in him," to appreciate what the Father has so freely bestowed upon him.

We are too willing to give way to negative conditions of thought; too inert to set up an active attack against them. In worrying over your difficulties you are automatically acknowledging defeat. You can never overcome them by simply defending yourself behind a barrier of worry. In fighting a forest fire men do not just clear the land

in its pathway. They start a back-fire to meet it. A simple defense is not enough; there must be an offensive, aggressive action, a fighting back. And so in meeting difficulties the aggressive attitude is necessary. You must start a back-fire of positive affirmative thought. Keep your attention fixed upon that which you *have*, not upon that which you feel you have *not*. You will be surprised to find how far your blessings outnumber your troubles.

Any normal person can change his thought if he really wants to try. He has the power to choose constructive, creative attitudes of mind instead of negative, destructive ones, if he so desires. Infinite Intelligence has provided an abundance of every good thing—life, love, substance. Man may choose to take it or not, as he prefers. If he deliberately wastes his powers by frittering away his energy on trifling irritations he has to take the consequence. But if he chooses to conserve his forces by concentrating his attention upon realities, he will soon find he has no troubles to worry about.

The man who has attained this poised state of mind does not climb mountains or cross bridges before he reaches them. He leaves the mistakes of yesterday behind him. He knows that tomorrow is not yet his. Only today is his. Any man can find strength enough for today, by learning to touch

the Source of power within himself. Any man may be free from worry by leaving yesterday and tomorrow with God, and giving his earnest attention to making the very best of today.

“Whatsoever things are true and honorable and just; whatsoever things are pure and lovely and of good report; if there be any virtue or any praise in them,” if he will think of these things he will have a powerful antidote for that which is making such chaotic havoc in his life, the demon of worry.

CHAPTER XV.

The Dynamic Force

IN THE MYTHOLOGICAL LORE OF the Ancient Greeks there was Pan, an Arcadian woodland spirit, god of the hills and forests, the flocks and herds. He was pictured with horns and as having goats' feet. He was playing always on his shepherd's pipe. Those who heard his piping recognized the weird, melodious strains of the great god and were seized with sudden terror, irrational and unreasoning; absurd, yet impelling quick alarmed flight from some unknown danger. The pipes of Pan presaged mysterious peril for those who heard his plaintive melody, hence it aroused confusion and restless excitement. It was the only explanation the Greeks could give of the scattering of Persian forces at Marathon. Pan received the credit for this victory, as it was believed that nothing but his piping could have instigated the mad flight ending in complete demoralization of the Persian army.

We no longer believe in the old pagan religions, and the mythological gods have deserted our woods and streams. Shepherds no longer fear the horned and goat-footed woodland sprite, yet the pipes of Pan still echo and re-echo in many a catastrophe of modern times. The unreasonable but overpowering terror he once inspired has been

preserved in our word, panic. Those who have experienced any sort of mob fury must always shudder at the very sound of this word which pertains to the god Pan.

Perhaps you have been sitting in a theatre, calmly enjoying a play or a film, and suddenly you heard a cry of "Fire!" A nervous woman shrieked and started for the door. Some children began to cry; several men rushed for the nearest exit. And then, seemingly with one accord, everybody was dashing madly about. You rose with the others. Some impulse you could not control pushed you along with the crowd. The terrible hoofs of the fear-god were menacing you; his piping grew ever louder and louder in your ears, drowning out all sense of wisdom and caution. Human beings were trampled under foot. Women fainted and children were injured—several of the weaker ones being killed. Doors were blocked. Screams and shouts and imprecations swelled the vindictive strains of Pan's terrifying rhythm. Outside, fire and police sirens joined the horrible uproar. Firemen and policemen got inside, somehow. All at once, in the very midst of the pandemonium, you realized an indefinable change had come over the mob. Somewhere in the depths of the house a lull had occurred. Gradually it spread throughout the mass of maddened humanity. Peo-

ple paused in their frantic flight. It penetrated your consciousness that someone was speaking in a sane and rational manner. He was assuring you there was no danger; that none had ever existed, as there was no fire anywhere except in the imagination of some alarmist.

When the excitement had subsided and its victims had been cared for, you couldn't understand the terrible fury that had possessed you. You only knew that if you had kept your head and sat still, others might have done the same, and tragedy would have been averted. Perhaps if you alone had heard the alarm given, you would have behaved in a rational manner. Man is not a timorous creature by nature; he has not been given a spirit of fear, but one of power and a sound mind. The late war furnished numerous instances of courageous fortitude. Over and over again men proved themselves staunch heroes, sticking to their posts, advancing through the fiery barrage, rising in the air to almost certain death. Yet these same men may be completely carried away by panic. Once let them hear the unfamiliar strains of the shepherd's pipe, and blind, unreasoning fear might easily possess them.

Knowledge has succeeded legend, and the scientist has banished forever the woodland terror-god, replacing him with something he calls the psy-

chology of human behavior. While many people are naturally courageous, the unknown is always tinged with apprehension. As the psychologist expresses it, we are fortified by habit. I was amazed to find houses near Vesuvius, which have been destroyed by flowing lava a number of times during the last century. I asked the peasants who lived there if they were not afraid of another eruption. They told me they were "used to it." Habit had dulled their sense of danger, just as it does that of the soldier after he has acquired the assurance that every shell does not hit him.

We are all continually surrounded by possibilities of calamity. Because we have not been in an automobile crash or a subway accident or the victim of gangsters, we simply ignore their possibility and feel secure in our habitual escape. If we could not do this life would be rather hard, as fear would menace our every act. Amelia Earhart was asked if she were not afraid when she started on her lonely vigil across the Atlantic. She replied that, as she had flown across once before, she knew it could be done, and, anyway, if she had the least feeling of being afraid she would never be in an airplane.

Panic is almost never caused by habitual dangers. An unknown and unexpected peril, real or imaginary, which threatens a group of people, is

liable to produce it. Mob fury is one of the surest indications of the underlying unity of the human race. Man vibrates to that which surrounds him unless he is fortified by the habit of something strong and positive enough to counteract its effect.

A dreaded menace of the ranchman is a stampeding herd of maddened cattle, crushing and destroying themselves and everything lying in their pathway. The gregarious nature of the primitive man—this instinct of the herd or flock—overpowers his reason when he finds himself surrounded by physical terror and excited outcries. Something very powerful is needed to neutralize these destructive mental currents which assail us on all sides. The antidote is *assurance*. It is based upon understanding, and is the quality you felt when you heard a voice rising above the fire panic, telling you no danger existed.

In our treatment of panic we have dealt so far with its relation to physical peril. Panics are not all those of fire and flood, or storm and earthquake. Political panic, such as our country faced has contributed its toll of casualties. Economic panic, who has not heard of it? The terrible goat-hoofs of Pan have been trampling the world of finance; his hideous horns have menaced its safety; the weird, uncanny strains of his piping have struck terror to the heart of humanity. Who

has not heard them at some least expected moment? This theme song of fear, with its hateful suggestions, reaches each one of us in unguarded moments. We have read of the march of Pan through the "Wall Streets" of the nations. We have felt the influence of his advance in our lives. All around us the cries of his victims arise. Money, property, security, credit, where are they? What has happened to trade, to commerce, to employment? Pan is piping of failure and want, of hoarding and hiding, of selfish interest and individual protection. "Save, economize, hoard," he pipes. "How will you meet the note that falls due tomorrow? Where is the money to pay your bills? How can you hope for work when business is standing still and there is no work?" Shall we permit his piping to demoralize us? Are we losing our heads and joining in the mad stampede which is trampling underfoot the very things we value so dearly?

At the time of the fire panic we learned that if we had kept our place a minute or two longer, all danger would have vanished. There was no cause for alarm. We, ourselves, created the terror and we, ourselves, caused its tragedy. If we could but stand still in the midst of confusion, excitement and panic, they would pass us by. There is a calm, quiet voice of assurance which speaks to us, if we will but listen to its comforting accents.

We have the account of Paul, bound and being taken as a prisoner, not knowing what is going to be done to him. Is he discouraged or frightened? "None of these things move me," he assures his friends. Troubled on every side, yet not distressed; perplexed, but not in despair; in nothing terrified by adversaries closing in upon him. Why? Because he *knows* the Power in which he believes, and he is *assured* that nothing can interfere with its action or separate him from its protection.

We see the Nazarene, surrounded by excited mob fury, calmly confident of his ability to meet even the ignominious death demanded by the frenzied shouts of infuriated humanity. This serene assurance of Jesus is one of the most outstanding points in the history of his life and work. Many difficult problems were brought to him for solution. Poverty, disease and death demanded his attention. Great rulers and financiers sought his advice. Did he doubt his ability to help them? No. He spoke as one having the authority of assurance. "Your servant is healed." "Arise and walk." "Lazarus, come forth." Such were the positive statements his confidence inspired. His strong, assured word of authority banished fear, set aside disease and overcame death.

In this age of intelligence it seems almost needless to emphasize the value and necessity of assur-

ance as a quality. Its practical workability is so constantly being proved that one would expect its scientific cultivation by those who really have an earnest desire to succeed. Yet we hear people say they envy those who have assurance; they wish it could be theirs, but it was somehow left out of them. They have deluded themselves into believing it is something one is born with, like the color of the eyes, or the quality of the hair. The psychologist has proved that the average man has five times as much power as he ordinarily uses. His failure to measure up to his efficiency is nothing more than a lack of confidence in his own capabilities. Just as a stream can never rise higher than its fountain head, so man's mental assurance measures the height of his possibilities.

In the ancient Hebrew biography given in our scriptures we find a wealth of illustration. In the Land of Midian, near Mount Horeb, a cosmic vision appeared to Moses. It impelled him toward important leadership. It placed stupendous responsibilities upon him—requirements so great he feared he could not meet them. "Who am I to do this great work? How will I be received? What can I say—I, who am slow of speech and lacking in eloquence?" But we find Moses breaking through this limited opinion of himself and rising into the Infinite Belief: "Who hath made

man's mouth and given him speech? Certainly I will be with thee and inspire thy work."

And there was a man in the Land of Uz whose self confidence was broken by loss and hardship. "How can I speak with Thee? Behold, I am vile; I will lay my hand upon my mouth." And God answered Job out of the whirlwind: "Gird up thyself like a man; deck thyself with majesty and excellency; array thyself with glory and the beauty of assurance. Then shalt thou demand of me and I will answer thee."

And there lived a prophet in the Land of the Chaldeans, by the River Chebar. The glory of his vision overpowered him and he fell upon his face before the appearance of that which was required of him. And a voice spoke to him: "Stand upon thy feet and I will speak with thee." And the spirit of assurance set Ezekiel upon his feet, that he might hear what he was expected to do.

We read of Peter, walking upon the water, with the assurance of Jesus ringing in his ears. But when he saw the wind and the waves his confidence left him. The fury of the tempest took possession of his mind, and he was afraid. Beginning to sink, he cried out for help. There was held out to him then the assurance which never faltered: "Why do ye doubt, O ye of little faith?"

The lack we experience is never outside our-

selves. The storm did not cease until after Jesus and Peter reached their boat. The thing that fortifies us is within ourselves. It should be the habit of assured faith in an indwelling power, ready and able to guard that which we have committed to its care. Health, harmony and supply are assurances of well-being. They never come at the call of sickness, disturbance and poverty. "The superior man seeks them in himself. The small man, in another."

You cannot accomplish any worthy result if you doubt your ability to do it, or if you feel that others are better equipped, or if you are afraid to try, or if you lack boldness of thought and speak in negatives, or if you harbor fear, doubt and timidity. Assurance should not be classed as egotism. It is understanding faith. It confers definiteness, poise and surety upon its owner. It has worked miracles and performed impossible deeds. It has gained victories and accomplished wonders.

The man who succeeds is the man who has faith in himself—who believes in his own divinity and recognizes his higher, nobler being. This man takes the wheel of life in his hands and is not afraid to steer it through a traffic jam of economic or any other sort of panic, unmoved by the shrieking sirens and bellowing horns of those all about him. He depends upon his understanding and

knowledge of principle to carry him safely through any situation that may arise. He is fortified by his habit of control, which assures him that he is able to guard himself against outside, adverse conditions. He respects the power that regulates the traffic lights, therefore he does not join in the deafening, clamoring disapproval of its delayed action. He knows that patience and quiet confidence will bring their reward. When the directing power flashes its signal for his advancement he will be ready to proceed. His part is to keep his head, to be alert and watchful and to *know* that all things, even delays, are working together for his safe progress. What he must *not* do is let his attention wander away from the light, or allow the protests and complaints of those about him to influence him in any way. There is something very powerful in such an attitude of assurance.

Most of us are joining in the discontent and discouragement that surround us. Many of us are wavering in our allegiance to truth and faith. Few of us are positively, definitely confident of the health and life, the harmony and peace, the supply and success which belong to us. Be not anxious, therefore, regarding your life or its problems. Fortify yourself by that habit of assurance which knows that nothing can deprive you of what is yours. Shall lack or depression or unemployment

or panic be able to separate us from the love of God which is the Christ spirit within us? In all these things we are more than conquerors through the love that supplies us. Let every man be fully persuaded in his own mind, that he may speak boldly, with positive assurance, of the power that is his divine heritage.

CHAPTER XVI

The Harvest of Prosperity

EVERY NORMAL PERSON LONGS FOR the material success which enables him to live fully and to make the most of himself and his possibilities. The word "Prosperity" has outgrown its old stigmatic indication that dishonesty and unworthy motives constitute its foster parentage. In this new age of understanding, it has come to be regarded as the normal, natural state of each individual life—an attribute as necessary to man as his health, and just as surely his true and inalienable right. Even those who were once inclined to wince at the mention of material wealth in connection with spiritual welfare, are coming to realize that poverty does not promote piety. They are learning that, far from frowning upon the possession of that plenteous substance of which He is the all-source, God is continually urging it upon his beloved sons.

Carlyle's definition of wealth as being the number of things a man loves and blesses, and by which he is loved and blessed, certainly raises the idea of prosperity from the sordid to the sublime; it suggests, too, a willing bestowal of such benefits, by a loving Father, upon those who depend upon Him.

The material substance which man speaks of as rich possessions, may be inherited and, in turn,

cause a great deal of misery; it may spring forth in a mushroom growth, overnight, and wither away just as quickly. But there are certain laws which must be complied with in the attainment of true prosperity. It is the result of certain active effort in accordance with fixed principle. It is under a law of growth, and must be nurtured and harvested just as carefully and faithfully, with as much knowledge and skill, as Nature demands of those who claim her largess. Behind it is the same mysterious miracle of growth; its fruition implies a like preparation, as much time and the same unceasing care and exertion.

In the Autumn, County Fairs display Nature's choicest harvested products—marvelous fruits of the earth. Yet how many who gaze at these wondrous triumphs of growth ever see behind the finished production? How many read backward from harvest to seed, as Jesus read forward from seed to harvest? In the planted field he visioned the full grain, ready for the reaping. In the perfect fruition there lies for us a history of steadfast work, in accordance with law. Exquisite flower and luscious fruit hold within themselves progressive stages of development—the results of complying with Nature's requirements.

“Behold a sower went forth to sow,” ran the Master's parable. Very probably this worker was

often a part of the Galilean landscape which Jesus loved to look at as he told his simple lesson-stories. The sower brought to his mind the necessity of good ground, vital seed, careful culture and plentiful effort in the harvesting.

In this parable he sought to explain the "Kingdom of Heaven" to the puzzled minds of his hearers; but in the story is a capacity for endless association, of which the attainment of prosperity is an apt illustration.

No man plants for profit who has not carefully planned his course of action. Just as the architect is helpless without his blue print, so the farmer or gardener lays out his fields or beds according to a definite design, with regard to an orderly succession of growth and fruition. Long before he holds his seeds or bulbs in his hands he has visioned their development and prepared the soil for their reception. He had made his ground "Good." If he is a beginner and his fields are new, he has had to blast out stumps and burn off dry grass and weeds. And always he has had to plow and harrow and fertilize.

Of course we all want to be prosperous, but is this wish nothing more than an unformed longing? To simply desire is not enough; we must desire something, and we must know what that something is, and what it means to us. Knowing this,

are we willing to "Prepare in the wilderness the way of prosperity?" To "Make in the desert a highway for its accomplishment?"

The following miniature allegory of two men at life's crossroads points its own moral. They were approaching a point where two roads diverged; on the signboard two arrows pointed in different directions. One, upgrade, toward the way marked "Abundance." The other toward a valley highway, indicated "The Six-Per-Cent-Road." Now one man lacked the courage and energy to start out on what promised to be a steep and winding way. He was not attracted by lofty heights and large vistas. He feared peril and responsibility and, above all, continuous effort. "This Six-Per-Cent-Road is good enough for me," he said. "It's an easy way, and all I ask is food and shelter. It will lead me safely and peacefully to the little that I ask of life." "Indeed, you may be sure of that," the other man replied. "You are deliberately condemning yourself to lack and limitation. True, you are free to choose your own way, to refuse the Road to Abundance which might be yours. As you hope and expect and work, you shall receive. Your Six-Per-Cent-Road may be safe and sure, but my aspirations are higher, my visions broader and richer. I have the zest to climb upward, the cour-

age to meet difficulties, the determination to reach my goal which is Abundance."

Right here is one of the crucial points of the principle. Most of us have the desire to be prosperous; many of us have worked out definite plans for its accomplishment, consciously or unconsciously setting in operation the creative force of thought. Strong desire and clear vision we have practiced, yet we have not reached our goal. How few of us have prepared the ground for our planting! How many of us have longed and prayed amiss! Fixing our attention, for the moment, upon an all-sufficient supply, but at the same time contracting and limiting our lives—fearing poverty, dreading old age, economizing and hoarding for a rainy day.

"Behold, a sower went forth to sow." But he encountered hard ground; rocks were there and thorny weeds, enemies of the harvest. Not enough preparation had been made to receive the precious seed, and preparing for its reception is one of the most important factors in the growing process. Our scriptures give us many vital examples of its necessity. The story of Elisha and the Widow's Cruse of Oil is one of the most pertinent. "Borrow vessels not a few," the prophet instructed her. "Prepare for the abundance you have requested." "Make the valley full of trenches,"—again it was

Elisha's admonition; this time to Jehoshaphat, King of Israel, praying for water to refresh his armies. "Of what use is water if there are no receptacles for it?" Why ask for something you are not ready to receive? "Make the men sit down." Now it is Jesus speaking—making preparation for the miraculous food supply. "Seat the multitude and make them ready to receive their sustenance."

Vision and desire will start the creative force in our direction, but we must go forth to meet it. It is our work to prepare the ground. If there are stumps of unbelief and doubt we must apply the dynamite of faith with which to blast them out. We need the plow of sharp desire, the harrow of intelligent discrimination, the fire of expectancy and the fertilization of persistent perseverance.

The field is man's consciousness, and it must be free from all vague uncertainty, all complaint, all self-pity, all impatience. It must be "good ground" made ready for the living germ which it is to nourish into growth and fruition. Satisfying, enduring prosperity can be achieved only through personal effort. If it is to bring the security of happiness and peace, the consciousness must be made ready to deserve and to be responsible for those God-given thought-seeds which, committed to its care and depending upon its nourishment, are to spring

forth as ideas, to develop into habits, and to be harvested as material manifestations.

The Sower and the Seed

After the preparation of the soil, the planter's next care is his seed. It must be selected with judgment. He must decide, not only whether it is to be corn or wheat, lilies or dahlias, but just which variety of each is best suited to his soil and for his purpose. Certain things will grow there luxuriantly, while others, finding no nourishment, will wither and die. If he is intelligent, he will choose, then, the things he knows will thrive in his field. If he is wise, he will select fresh, sound seed, with the strong, vital germ of life at its heart.

Man is the sower and his seeds are thoughts. We have already seen that his consciousness is the field. It is his privilege to decide just what to plant there. He has the intelligence which knows the good from the unworthy; the living, positive germ-idea from the inert negative one. His intuition instructs him in the matter of selecting that which will develop best in his individual consciousness. He knows that living, powerful concepts are the seeds which develop into material conditions, when properly planted and cared for. Just how vital or feeble, how comprehensive or limited their

scope is to be, it is his right to decide. He stamps them with the germ of their development.

The sower of the parable was a careless workman. Possibly he was over-zealous in his desire to sow bountifully. At any rate, much of his effort was wasted, for some of his seeds fell by the wayside and were devoured by birds; and some of his ground was stony and unprepared. Seeds falling there sprang up quickly from the shallow earth but, lacking root, withered away just as rapidly. There were thorny weeds also in his field, which crowded and choked the growth of some of his good seed so that it did not bear fruit. But the good seed which found good ground yielded varying degrees of fruition.

The man who goes forth to sow seeds of prosperity must not scatter his forces. He must plant carefully, lest wayside enemies of doubt and discouragement swallow up his precious ideas. If he has overlooked rocks and thorns in preparing his plot of consciousness, it will be well for him to regard quality rather than quantity of sowing. True prosperity must have depth of root and be firmly planted in understanding. That which springs from the shallow soil of luck or chance may endure for a time, but has no lasting quality. Enthusiasm is a rare virtue, as necessary in a growing process as the life-giving warmth of the

sun. But, like the sun, it can be destructive if unwisely used. Its withering heat, applied indiscriminately, may scorch and shrivel into nothingness the ephemeral result of a vagrant surface growth, underneath which there is no depth of truth.

Even though the prosperity idea is embedded in good ground, if it is choked by selfish greed or crowded against bitter criticism or complaint, it has no opportunity for development. If impatience is continually digging up and uncovering the seed, refusing to commit it to the law of growth, no harvest may be expected. The secret of many a failure to demonstrate an ideal may be traced to this lack of patient obedience to law.

Nor is prosperity a parasitic growth, obtaining its nourishment from ground other than its own. One man may help another to a true understanding of its principle of development, but none may depend absolutely upon another for his harvest of success. Each must sow his own seed and receive his own return, because each received the increase and development of what he, himself, plants in his own consciousness. No good can come to him except through that in him which is conformable to it. Therefore his ideas of prosperity must be so deeply planted in the good ground of his own consciousness that they shall become a part of his very being.

Growth and Cultivation

There was a time when people thought that rich soil and good seed combined made growth a simple process. It was their idea that if a seed was put in the ground Nature did the rest, and all that was left for the sower to do was to gather the flowers or fruit. This assumption is a fallacy.

The sowing is but a preliminary step. Good seed, planted in good ground, springs into activity, appropriating every drop of moisture and utilizing each warm sun-ray in its process of development. Between the sowing and the growing, Nature performs her miracle. But hostile adversaries pursue her handiwork. After the young sprouts burst forth, parasites lie in wait to consume or weaken the tender blades. Wind and drought harden the earth until it becomes dry and un-yielding. Weeds spring up and their rank growth crowds out the delicate seedlings. Between the growing and the mowing, man must contribute his efforts. In the parlance of the planter, he must cultivate his crop. Weeds must be uprooted and cast aside; soil must be loosened into a free channel for the circulation of air and moisture. Plants must be sprayed and watered, straightened and trained and, if necessary, trellised for support.

There are many corroding ideas in the soil of

consciousness. They have entered through the conscious mind of man; some of them are separate, individual entities; others belong to heredity, and are so firmly fixed as racial beliefs, that they undermine and destroy the tender new growth which seeks to flourish in their midst.

"God is our infinite, unfailing supply," we learn, and instantly this doubting Thomas of hereditary habit seizes upon the idea and says, "You don't believe that." "Prosperity is our birth-right and no man is favored above another in its attainment," we read. "How can that be?" Questions the race thought. "All you need to do is to look about you to see that some men are lucky and others are not.

"Prove me now, if I will not pour you out a blessing that there shall not be room enough to receive it," Jehovah is reported as saying, "Bring your tithe to the storehouse. Give and ye shall receive." "But what of tomorrow?" primitive fear cries out. "Tomorrow you will be old and poor. Get more—save more—be sensible!"

"Be not anxious for the morrow," is the reply. But fear, like the rank weed, is a sturdy plant, rapidly outgrowing its sensitive neighbor, and it demands, "Who will worry if you do not?"

Truth, received into a consciousness ready for its advent, immediately starts its miracle of

growth. Between its sowing and its growing, it develops rapidly if it is given even a modicum of encouragement. But between its growing and its mowing lies a hazard demanding the steadfast, patient endeavor of cultivation. That rank growth of fear must be uprooted, together with its miserable offshoots of mocking doubt and disintegrating worry. Having cast these aside, the mind must be kept open to truth and nothing but truth. Rigid prejudice, greed and self-pity must be continually broken up to keep channels open for the water of life, the sunshine of expectancy and the atmosphere of good-will.

It is the little foxes that spoil the vineyard—the petty irritations of daily living. Jealousy, criticism, avarice and covetousness feed upon the heart of the success-plant. The farmer sprays his young vegetation against attacking parasites. If generosity, integrity and love are sprayed upon the foes of prosperity, they drop away and die for lack of nourishment, and the plant will grow and increase. Deeply embedded in the mind, its growth will be sturdy and straight. With law for its supporting trellis, it will bring forth fruit, some thirty-fold, some sixty and some an hundred.

What of the Harvest?

“And now put ye in the sickle for the harvest is

ripe, and the hour to reap has come." The sower went forth to sow. He chose to make his ground good or to leave it carelessly unprepared, trusting to luck. He selected his seed foolishly or with intelligence, watching its growth or neglecting its cultivation. And now his harvest time has arrived—the hour of fruition is at hand. He may reap and garner that which he has sown or he may disregard it, leaving it to mold and decay for lack of gathering. "Behold, the harvest is plenteous, but the laborers are few."

The stages of growth leading up to the attainment of prosperity are like crystals, strung on the fine platinum wire of work, which holds them together in a series, at the same time glistening through them and enhancing their value. I might safely revise this and say that work is what has given value to each of these stages of development. Because work, properly interpreted, is neither strenuous toil nor painful labor; it is both the law and the joy of life. For, after all, Nature's harvest is primarily but a preparation for other and greater plantings, involving increased and improved effort. Its plentiful yield may not be hoarded to mildew and decay; it must be given out again—distributed for use. Behind it lies the unbroken continuity of Nature's activity.

The man who has discovered the secret of work,

who has learned that it is the highest form of self-expression, realizes in his harvested prosperity an opportunity for continued plantings in his enriched field of consciousness. He knows that it is the road, not the destination, which has blessed and rewarded him. Perhaps when he chose the highway marked "Abundance" he interpreted the arrow on the signboard as a guiding finger to something material. To him prosperity may have meant great possessions. The beauties he encountered along that pathway—the rarefied air of freedom, the satisfaction of trying and proving his strength, the peace of patience, the pure joy of advancing triumphantly—gradually came to mean more to him than the end of his road, and, suddenly, he knew the secret. He saw clearly that within himself he carried the abundance he had been pursuing; that he could prepare his field, sow and cultivate and reap innumerable harvests of plenty; that all prosperity is first a quality of spirit which, if properly tended, must, according to law, embody itself in material manifestation, "First the blade, then the ear, then the full grain in the ear."

In this rich state of consciousness Fear of the external forces of nature is eliminated. Fear of the Future is dissipated, and man carries on enriched and enriching every human contact he meets on the highroad of successful living.

CHAPTER XVII

Cosmic Consciousness

THE HIGHER WE ASCEND THE SPIRAL of life, the more rapidly is the movement," Emerson wrote, in his essay on Circles. There can be no more graphic illustration of the swift advance upward along life's spiral, than a comparison between the method of inaugurating the World's Fair of 1893, and that of A Century of Progress, forty years later. It was one of the marvels of the age, in 1893, that a button could be pressed by the President, in Washington, which started wheels turning in Chicago. At that time, forty years ago, the orange star, Arcturus, commonly called Job's Star, could be seen shining above the Exposition. It was the conception of present-day science that the arrival of these light rays, which have been racing 186,284 miles per second, for forty years, to reach the earth, would prove a symbolic motive power for ushering in A Century of Progress.

Forty years ago the drastic idea of converting the rays of a star into active energy, would have been considered a miraculous impossibility. To-day, the matter of catching the feeble beam of starlight, as it contacted the great telescope of Yerkes Observatory, and of transforming it into electric energy; of amplifying it by radio methods and speeding it on to Chicago, was considered a

simple transaction. The "electric eye," vacuum tubes, relays, amplifiers, microphones—all these, responding to the tiniest fluxes of energy, help to make the world's work a matter of routine. The Symbol of Arcturus, Light, the beginning of all things, issuing from the utmost ether, was the cosmic energy which set in motion A Century of Progress.

Although many of our scientists say that man is, as yet, but a mental infant whose efforts to solve the mystery of life and to understand its purpose, have scarcely begun, we know that progress has "speeded up" in the present century. Man is moving continually upward on life's spiral and advancement grows even faster as he ascends. New discoveries are daily being made in the field of science, and announced to the world. Man may still be in his mental infancy, after ten thousand years of evolution, but he is at least becoming aware of his surroundings and "taking notice" of their significance.

Even if science is still unable to answer many of the questions asked by the expanding mentality of the race, it continually provides new stimuli for man's inventive genius. Science discovers, genius invents and industry applies nature's mighty forces, for the benefit of mankind, in its triumphant march of progress. Science patiently delves

in the earth, reaches up to the starry skies, reduces water and air to their atomic elements and takes substance from the infinite ether; industry works, untiringly, to manipulate what science has found into practical shape and form. As man appropriates the gifts of science and industry, his environment is changed and his habits of thought and of living are revolutionized. Thus the world gradually falls into step with the majestic advance of progressive evolution.

The scientist is fast changing his outlook. Within the last forty years three startling discoveries have illuminated his path and served as beacons to light the way upon which he has long been groping. The X-ray, radium and electrons have impelled him more rapidly along the road leading to his conquest of the invisible forces that rule the universe. They have enabled him to harness many new and basic powers for man's practical use. He has long founded his calculations upon a three dimensional extent. He is becoming more and more aware of a fourth dimensional world which presents vast possibilities of transcending old failures and getting closer to the heart of nature.

It is written that there is nothing hidden that shall not be revealed; no secret that shall not be opened up. For thousands of years man has seen only a limited dimensional world. Upon the three

dimensional foundation he has built laws and theories; many have proven unsatisfactory and unreliable. He is now beginning to open his spiritual eyes and behold something more than a material universe based upon sense impressions. Scientists have reduced the universe to what they call consciousness. Psychologists trace the evolution of consciousness from sense impressions, which they call percepts, through their registration as receipts, to a fusion of the two which has been named concepts. Thought functions on the complex interchangeability of percepts, receipts and concepts, and simple consciousness becomes self-consciousness. As concepts accumulate and crowd the consciousness, ever increasing and enlarging, another fusion takes place, and cosmic consciousness is developed.

The material universe is a record of human consciousness; each person takes his place in it as the personification of whatever his dominant thought may be. Grades of consciousness vary from the lowest and slowest to the super or cosmic. Cosmic consciousness is a supreme intuitive knowledge of universal life and order, transcending the ordinary intellectual power of comprehension. It is the real or "God-knowing" of every person—the spirit within, where each may contact a subjective world of infinity and illumination.

Consciousness, projected outward, becomes

aware of an objective universe, a world of concrete form and externalized matter. The connecting link between the subjective and the objective is the mind. The mind registers sense-percepts as receipts and notes the correlative connection between life and matter. Mind discovers that everything in the world is related to everything else, and that life should be a conscious and continuous cooperation with universal intelligence. Mind recognizes its conscious form in dimensions. As the capacity of the mind develops, it discerns more relationships and increased dimensions. Planes of consciousness are infinite in number but, classified according to present-day limitations of thought, we have as yet, touched but four dimensional stages.

The material world we live in is, according to sense-perception, a three dimensional one. The human mind has worked out its problem of living on a basis of measurement: length, breadth and height or depth. Its conclusions have become so definite and exact that thought and action have been firmly established upon this three dimensional premise. Planes of consciousness differ, but man's awareness corresponds to those dimensions which have given form to his surroundings. Generally speaking, each mentality functions only upon its particular classified plane. Each dimen-

sional consciousness lives in a world of its own, with but little understanding of anything happening outside its habitual level.

The first dimension is a line, which is the projection of a point, and has but one extent, that of length. The consciousness corresponding to this first dimensional plane is extremely primitive, being aware only of a point, moving in a single groove, toward or away from that which is pleasant to the senses. The agent through which this awareness functions is an entire body whose movements along the line of action are regulated by natural impulsive instinct. Although the whole animal kingdom, including man, is in advance of this primitive plane, there are many "one-track minds" that limit their activity to but one viewpoint, beyond which they cannot see. Bigotry, fanaticism and intolerance are the governing principles of the first dimensional mind. Its one point of view is limited to its own line of awareness. As its ideal is purely material, its embodied expression is physical in type, with no breadth of vision to behold the universality of life. This mentality is like that of a child up to the age of seven. Instinct centers the thought around development of the body. Having no diversity, life has no richness of purpose; it is self-centered, single-pointed, one dimensional.

The second dimension has breadth; its geometrical formation is a line drawn in a direction perpendicular to itself, in order to represent a surface or plane. The two dimensional consciousness is found in a great majority of human beings. It corresponds to the second period of child life, that between the ages of eight and fourteen, when emotional development is predominant. Life on this plane is broader than that of the first dimension. Like that of the first, it is self centered and sensuous, but it includes something beyond a single point of view. It recognizes relationships, follows leaders and worships heroes, more from an emotional, than an intellectual standpoint. Whereas God, to the first dimensional being, is a personal, tyrannical ruler, dealing out vengeance and governing the world according to His wilful impulse, He is, to the second dimensional consciousness, a universal Father, a God of justice, who punishes sin and rewards virtue, in an after life. Two dimensional people are influenced by fear, and they are devoted to creeds and dogmas, feeling it their duty to convert the world to their own particular church belief. As emotion is an exhaustive overstimulation of the senses, followed by its corresponding reaction, life on the second plane is a continuous series of ups and downs; of extravagant joys and excessive sorrows; of exuberant health

and intermittent sickness. The emotional trend promotes negativity, and the greater the stimulation, the more pronounced the exhaustion which follows.

In addition to length and breadth, the third dimension has height or depth, and the magnitude is that of a cube, or solid. The third dimensional consciousness is the realm of mind. Animals have not yet reached this plane which corresponds to the third period in child life, from fifteen to twenty-one. Having passed the physical and emotional stages, the child begins to observe, to question and to investigate relationships between the dualities his mind is continually creating. He sees light and darkness, heat and cold, action and reaction, energy and matter, and his scientific spirit is aroused to discover laws that govern and control the forces he perceives, but does not yet clearly understand. This "mental type" encourages tolerance and respects the opinions of others; it would have order, harmony and cooperation. It sees that there may be many angles of observation. To it, law is pre-eminent and progression is by way of evolution.

Life is continually being liberated in varied forms of expression. It unfolds, develops and rises ever higher as it draws closer to the divine purpose of creation. Its persistent current has forced its

way upward, through the mineral, the vegetable and the animal kingdoms, to find its flood tide in the intellect of man. Intelligence has expanded, from a primitive, or first dimensional plane, through a second level of consciousness, into a third, where it has assumed the direction of its own evolutionary journey onward.

We cannot perceive this great ascent of man without feeling that the universal scheme is woven in one piece and permeated through and through by an infinite perfection, eternally existent. At such times we have a sense of sublime joy, transcending the ordinary commonplaceness of everyday living, for we know that life is not the humdrum monotony we fret and worry through, but that it has a nobler meaning, a deeper significance, than we have yet comprehended.

The third dimension is not the culmination of the progressive life force. There is another, a higher, from which the unspeakable importance of life may be discerned. Misery, limitation and inharmony belong entirely to the three dimensional plane, where humanity is far from its goal of freedom. There, men are still earth and time bound, because they are not yet independent of outside power, having no consciousness of self sufficiency.

But even though they live in the material, three

dimensional world, they are neither as material nor as indifferent to a fourth dimension, or cosmic world, as their attitude often seems to imply. Their attention is drawn more and more to something beyond the length, breadth and thickness of conventional measurement. They are realizing, over and over, that "there are more things in heaven and earth than have been dreamed of in our philosophy."

The super, or fourth dimensional plane leads directly to the threshold of cosmic consciousness. Comparatively few have attained this consciousness of the cosmos. Those who have, live in the three dimensional world, but they are not of it. They are often misunderstood by those who cannot think from this higher plane, where contradictions and paradoxes appear to baffle the logical reasoning of human mentality.

The fourth dimension is a realm of spirit, unlimited by the time and space of human bounds of measurement. It furnishes a sense of life in the abstract, beyond the scope of self consciousness; as high and distinct from it as self consciousness is in advance of simple consciousness. Its phenomena are called miraculous by some, refuted by many, but understood by few.

The fourth dimension has no form, as it belongs to the cosmos, where the universal thinker finds

true reality and contacts that which lies back of third dimensional observation; where time and space are non-existent and mind comes face to face with absolute truth; where things are changeless, permanent and unlimited. This domain of cosmic consciousness is an awareness of the potential perfection of creation; a conception of God as the supreme first cause of all manifestations.

The innate desire of every person is to manifest that perfection which is the purpose of God for him. We shall be satisfied only "as we awake in His likeness," and find the Christ spirit within ourselves. Such an "immaculate perception" gives its possessor mastery and dominion, yet at the same time keeps him man. Because he makes himself one with humanity, his life is a life of service. He gives continually of himself—his calm quietness of mind and his serene, peaceful spirit of faith. His life is not concerned with negatives, and he has learned the secret of non-resistance. Through faith and love and service he encourages and upholds others and unlocks for them hidden powers of self, hitherto undreamed of.

As we ascend the spiral of life, movement not only becomes faster, but revelation grows clearer. The fourth dimension is no longer a creation of mystic fanaticism. It is fast developing into an es-

tablished belief. Einstein's theory of relativity is upsetting many of the conclusions that have been based upon material theories of a three dimensional plane.

The world is changing and man is seeking to keep up with its advance. The leaven of the higher consciousness is evident everywhere. Miracles and transfigurations of the Bible become illuminating as they are explained and understood. So many seemingly elusive innovations have become established facts, that we hesitate to use the word "impossible," in case our declaration of unbelief should prove to be a declaration of ignorance, instead.

The transfiguration and resurrection of Jesus; the vision of Paul—not a shadowy hallucination of the night, but an experience at noonday, in bright sunlight; the "God-intoxication" of Spinoza; the cosmic illumination of Maurice Bucke; the amazing experience of William Dudley Pelley's seven minutes in eternity; the twenty minutes of reality related by Margaret Prescott Montague; all these are occurrences we are fast learning not to discredit and to ridicule, but to understand and respect.

Any life may be revolutionized by this illuminating attitude of mind. Any person may enter this realm of the fourth dimension and stand face

to face with truth. Any soul may find the freedom that comes with a comprehension of the eternal order of the cosmos and its immutable, unchangeable laws. Any mind may be lifted above the irritating problems of the three dimensional consciousness to the poised serenity and pure joy of infinite, eternal reality. Any individual may contact Spirit as the only substance, and know that it is not limited by length, breadth or height; by form, space or time; that nothing can bind or bound it; that it is "within," and must be sought first, before any material "things" can be added to our lives.