

The
Mysterious

"Y O U"

By

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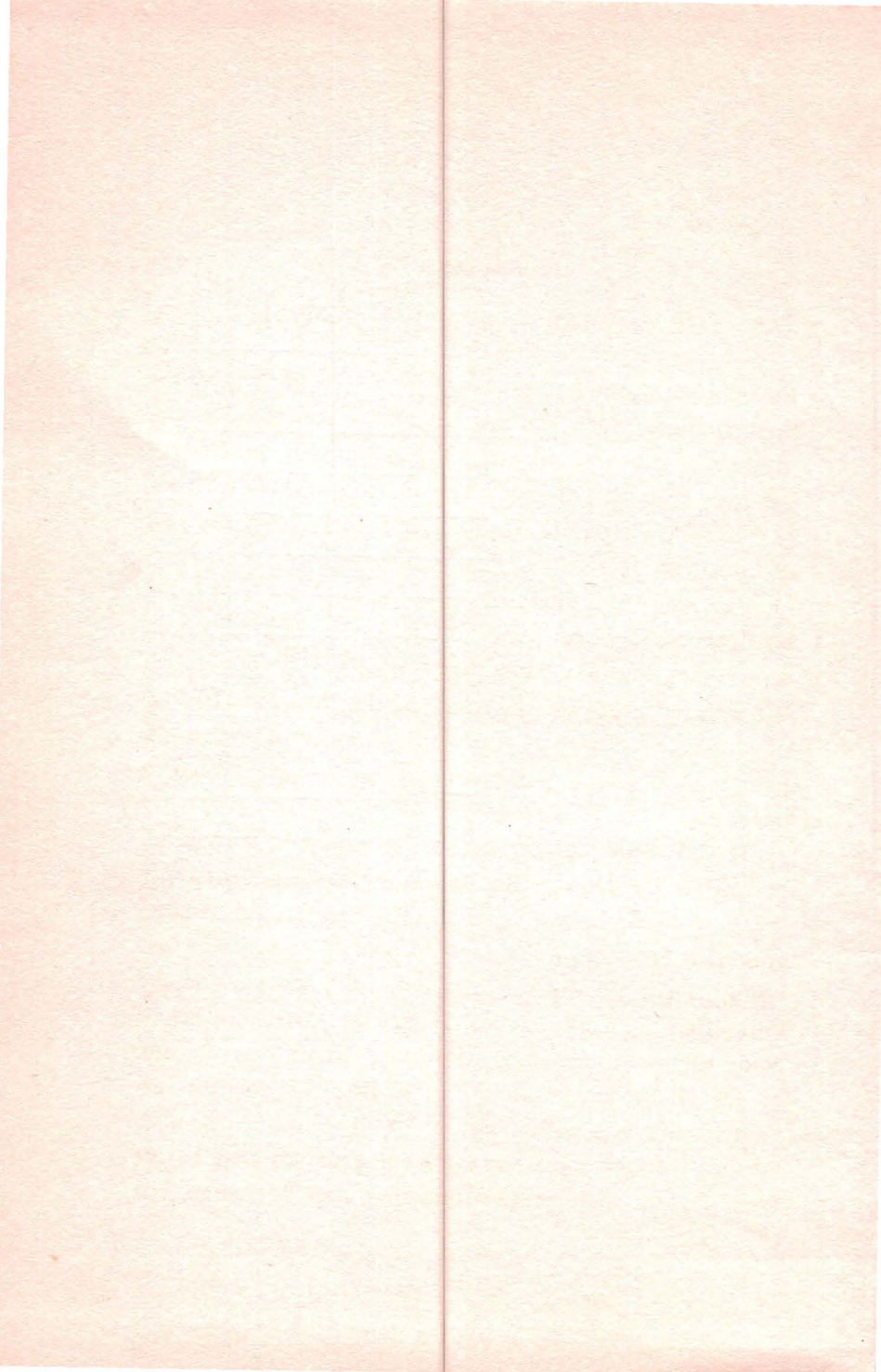
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To Mr & Mrs Kenneth Kenyon
with best wishes from the
author.

Gerald B Bryan

CONTENTS

Chapter	Page
1. The Mystery of Your Identity.....	5
2. Out of the Womb of Night.....	9
3. Links With the Past.....	13
4. Earliest Recollections of Being.....	17
5. A Child Is Born.....	23
6. The Law of the Jungle.....	27
7. The Power That Is Yours.....	32
8. Thought Culture	38
9. The Cave-Man In Us.....	43
10. Love Instincts of the Past and Present.....	48
11. The Next Great Step.....	54
12. The Mystery of Consciousness.....	58
13. "The Thinker"	63
14. Laws of Logical Thinking.....	69
15. In the Labyrinth of Mind.....	75
16. The Motive Power of Life.....	80
17. The Mystery of the Human Will.....	85
18. "With This Sign You Conquer".....	91
19. Your Golden Thread.....	95



CHAPTER 1

THE MYSTERY OF YOUR IDENTITY

LIFE IS ENSHROUDED in profound mystery, and the greatest mystery with which you are personally concerned is the mystery of your own identity. Try as you will, you cannot get away from this identity. You inevitably know yourself as "YOU" — separate, distinct, and apart from the rest of humanity.

You who walk along the crowded boulevards of some bustling city are the same "YOU" who walks alone in some quiet vacation haunt far from the teeming crowd. Wherever you go, or whatever you do, this same feeling of identity accompanies you. It is your ever-present companion, and like a persistent shadow or echo you can never really get away from it.

If you could wander into some mountain woodland, and like some drowsy Rip Van Winkle, sleep for twenty years, it would be the same "YOU" that would awaken from that experience. You would pick up your life at that point, as did old Rip his rusty flint rifle, and, despite the unfamiliarity of the scenes, retain the consciousness of being the same individual who lived twenty years before.

Of all the uncertain things in life, the greatest certainty is that you will always be "YOU" and no one else. Persons through some strange mental malady may forget their past, or their personalities may greatly change, but

THE MYSTERIOUS "YOU"

the consciousness of the identity of SELF apparently must always remain.

Robert Louis Stevenson has dramatically portrayed a dual personality theme in his "*Dr. Jekyll and Mr. Hyde*," and in the annals of abnormal psychology are most interesting cases of "multiple personality," with sudden and dramatic change-overs from one personality to another. Whether these changes are brought about by some other ego operating temporarily in the body as our occult friends maintain, or whether they are due to a disordered brain mechanism as the psychologist alleges, are questions on which whole volumes could be written, but in either case the identity of SELF apparently persists on whatever plane it may be functioning. In other words, "YOU"—the essential and enduring ego—will always be *YOU* and no one else. You cannot get away from this identity with *YOURSELF*.

Among the millions upon millions of human beings on earth there is only *one* which is "YOU." All the others are *not* "YOU."

You are, therefore, absolutely unique in the scheme of things. God, or the Creative Principle which gave you birth, placed upon you an absolutely individual mark and endowed you with an unique genius all your own. This is your own divine birthright, and no one can steal it from you.

All too many, however, fail to realize the significance of this tremendous fact. They fail to recognize the latent genius which makes him or her absolutely unique among approximately 2,000,000,000 human beings, and instead

THE MYSTERY OF YOUR IDENTITY

of arousing it to dynamic expression they permit it to lie impotent within. Intent on imitating and following others, they fail to arouse their own inherent, God-given powers.

When the great Creative Principle, which some call God, brought "YOU" into being, it endowed you with similar abilities to create, and implanted in you a creative genius which would enable you to bring something *new*, *original*, and *unique* out of Creation.

Our lives should not be merely an unfolding, but a *creating*. Great souls of the past and present have either consciously or unconsciously brought themselves into intimate relationship with this creative genius.

Only until we probe to its depths the ocean of consciousness and discover the hidden, mysterious Being which is the real "SELF," can we arouse this creative genius from its sleep and fully express the God-like attributes of our nature.

In this probing process we inevitably come in contact with many little "selves"—many little "yous"—which so often try to impersonate the real and enduring "YOU." It is well for us to distinguish between the two.

Your body, your desires, thoughts, and passions, which makes up your *Personal Self*, are not the real "YOU" we speak about. They are, as it were, physical projections, extensions, reflections of the real Self, and like the ever-changing, dying leaves of autumn they will in the course of time pass away to be succeeded by new and more beautiful expressions.

The human body is going through a slow evolutionary development. It is far different today than it was in the

THE MYSTERIOUS "YOU"

past, and in the future it will undoubtedly reach an efficiency and a perfection which we today cannot imagine.

But such considerations do not warrant us today to look down upon it or feel repugnance over the various steps taken during its upward journey, or the steps that still may be necessary for us to take to achieve the heights. Each step, low, or gross, or lovely as it may have been brings us further along in our journey, and gives us that garnered experience which is a necessary accompaniment of the journey.

Heaven-aspiring souls make the mistake sometimes of not only looking down upon the body as gross and sinful, but of practicing extreme austerities and denials upon it, as did certain religious orders during the Middle Ages. In this book we emphasize the essential purity and physical *reality* of the body and the other tools and instruments of the ego, and shall learn how to increase their efficiency.

The slowly evolving brain, the already fairly efficient body, and that mysterious instrument, the human mind, are all useful and marvelous creations, and we should exercise as much care over them as does the most expert workman over the most delicate tools of his craft.

But always we should remember they are *creations*. That which created them is the living, immortal *God-Within-Us* which forever stands back of and broods over its creations. Marvelous as is the body, strong and adaptable as is the hand, intricate and productive as the brain and mind, they are but tools of expression of the mysterious Being which has taken its abode in the Temple of your body.

CHAPTER 2

OUT OF THE WOMB OF NIGHT

IN WHAT DARK ABYSS of Space or in what remote period of Time did "YOU" who now read these words really start on your journey through life?

You may say you were born some twenty, thirty, or fifty years ago, and that of course would be true from the physical point of view, but WHAT is it that lies back of that birth and gives life and consciousness to the body? THAT must have been in existence *before* the birth of your body, and from this pre-existing Life the real "YOU" has apparently been built and fashioned.

Even from the strictly physical point of view you are far older than you may realize. So accustomed are we to giving our age as dating from the time of birth that we think little about the enormous period of time which must logically lie back of that.

Your body originated by the mysterious merging of two microscopic cells given by your father and mother, but the *forces* that played through those cells had to be transmitted in just as mysterious a way from an enormous number of physical progenitors.

Out of what vast womb of nature has your life, and all other life, sprung?

We can only imagine that somewhere in space or in time, or even before space and time as we now know them,

THE MYSTERIOUS "YOU"

there was a germinal *Life Principle*, or a focus of force, which was set vibrating, and that this vibrating, *living* Something has perpetuated itself in some marvelous way all through the ages.

Some there are who believe that we evolved from the mire of some ancient ocean-bed up through the lower orders of life — the mollusk, the crustacean, the vertebrate — and then on through some anthropoid form or "missing link" to emerge at last as a human being.

Such researches may be interesting and thought-provoking, but for those who want to live in this great and wonderful NOW it is only of strictly scientific interest to question whether man was once a tadpole or a fish, or whether he swung aloft from some aboriginal treetop.

Indeed, it is highly questionable whether, in his innermost SELF, man was ever any of those evolving *forms*. It is more probable that he was the *God-like Intelligence* which brooded over those forms, awaiting their gradual perfection.

Just as the inventor muses over his creations, or as the artist works over his canvas, so did the mysterious Life Principle which is now "YOU" brood over the evolving form which it was creating, awaiting the development of an efficient brain and nervous system in order that it might express itself in the physical world.

Scientists who study the facts and laws of evolution deal almost exclusively with the evolving *form*. They usually ignore the evolving *Life* which plays through the form.

The writer does not deny the evident fact of evolution,

OUT OF THE WOMB OF NIGHT

but maintains it is as necessary to postulate the existence of an involving *Life* as it is an evolving form. Just as the form has evolved from lower orders or from some "missing link," just so was our present consciousness *involved* from some unknown Life Principle which we today have little cognizance of and which our materialism may even deny.

If this idea of Life or Intelligence involving itself into the evolving form be a tenable one, then it must be true that somewhere along the line of evolution a stupendous event took place. This was and could be none other than the realization or consciousness of SELF — the recognition of *individual* identity.

Not until the dawn of that day could this primitive being think of himself as an "I." Before then, the Life or Intelligence which brooded over the evolving form could not impress the undeveloped brain sufficiently to cause a consciousness of *individuality*, of an awakened SELF. Man — if that crude form could be so called — obeyed only the natural, inborn, self-protective instincts of his body or of the tribe or species to which he belonged. The consciousness of an awakened human being, such as of today, could not have been his. The imperfect physical body and unevolved mind would not permit it.

This stupendous realization of SELF — of one's own inherent individuality — could not of course take place in one short day. It was a gradual process extending over what must have been an enormous period of time — and is still going on.

We look out upon the various races of mankind and

THE MYSTERIOUS "YOU"

see evidences which suggest that this consciousness of an individual SELF is not dominant among the general run of people. We sense that it is more of a body consciousness, or that which has to do with outwellings of emotional life, rather than any well-defined realization of independent Selfhood.

Here and there, of course, are outstanding exceptions, and among both the masses and so-called intelligentsia are individuals who possess a dominant realization of SELF, and it is they who make the history of the race.

It is this consciousness of power, of an independent, creative SELF, which makes individuals outstanding in some special way. Education does not necessarily bring it to fruition. On the contrary, servile dependence upon what others have thought and upon what authorities may say is likely to dwarf development of one's own native genius. Study the history of really great men and women and you will find that they were not followers but had an acute consciousness of some power of their own.

The origin of SELF—the mysterious "YOU"—is assuredly lost in the deep mystery of the past, but that it can be aroused and made more creative through use is certainly as true as the development of any other power or faculty. You will find its study and development of fascinating interest, and it is earnestly hoped that you will at all times use it for the highest good— for others as well as for yourself.

CHAPTER 3

LINKS WITH THE PAST

YOUR LIFE ON EARTH began by the enigmatic merging of two microscopic germ-cells, and nine months later you were ushered into a strange and mysterious world.

But these two germ-cells, as we have intimated, have a record and life of their own which reaches back into the hoary past. In them, by some strange hereditary transmission, is recorded the peculiar characteristics of many an ancient ancestor long since forgotten in moldy family archives.

You are, therefore, an inheritance from the past. A long line of progenitors is back of you. Your family tree is venerable with age — so old and branching that it would take hundreds of giant Sequoias placed limb to limb to properly represent your links with ancestors.

In your blood flow, as it were, the instincts, fears, longings, desires, and emotions of forgotten races. Upon the picture gallery of the subconscious mind are vague memories and dim impressions of days long since passed away.

It may be that some outlandish fear, coming up suddenly from nowhere, is but a dim ancestral memory of a terrible experience that actually occurred to some ancient progenitor. It may even be difficult, as it apparently is for some people, to separate their own experiences and memories from those which they have inherited from the past.

THE MYSTERIOUS "YOU"

But here is the shocking, important truth — a fact that may make you wonder some still, quiet night how by such a narrow chance you are here at all !

For if a single one of your countless progenitors had failed to perpetuate his species — if the germinating seed had not been given or some accident had occurred to any one of your long line of ancestors — *you assuredly would not now be here !*

As you ponder this, another thought, an outgrowth from the first one, will hold you in its grasp.

Would "YOU" be living in some other form? Or would this accident to an ancestor have made it impossible for you to have ever existed?

That is the question, as Hamlet might say, which puzzles the mind, and makes us indulge in some pleasing philosophy to appease the mind and satisfy the soul.

If you believe as the materialist does, then that break somewhere in the line of descent must logically have brought *annihilation* for you — or, more correctly speaking, *there would never have been any "YOU" to be annihilated !*

Believing as the materialist that consciousness is only a sort of action and reaction due to agitation of brain cells, then, logically, *without* brain cells or a body there could be no consciousness. You simply would not be. *And never were !*

But cannot we conceive of consciousness as existing apart from any particular form? Would the "YOU" which you now identify as *yourself* necessarily have to exist in your present body? Could not the same "YOU" be con-

LINKS WITH THE PAST

ceived as existing in a body which had been born in some other ancestral line?

This would, of course, give you a different heredity, another kind of brain and body, and your experiences and environment would necessarily be quite different — but would you not have the same consciousness of being *yourself*? Would you still not identify yourself as “YOU”?

If the ego of George Washington had been prevented for some reason from taking birth in the Washington family-line, is it not conceivable that the *same* ego could have been born into another American family about the same time?

Naturally, with a different heredity, this hypothetical ego would necessarily have to reside in a body quite unlike the present George Washington, and the environment would likewise have to be different. But would it not still be the same *ego* despite these varying external differences?

We do not mean to discount the tremendous factors of heredity and environment in shaping character and destiny, but we do maintain that there is a third factor which is frequently overlooked. This is the inherent power of the ego — the mysterious “YOU” — which can also shape character and destiny.

If we can imagine that the ego known as George Washington had been born into a family and environment of limited opportunities, it may be that the world might never have heard of this particular ego.

It is undeniable, however, that all great men have a power greater than blood or birth. They make their mark

THE MYSTERIOUS "YOU"

upon the world scene despite a mediocre heredity and a limited environment. Powerful and important as these two undeniably are, the third factor of the human ego plays in such cases an even more important part.

Another great American, the raw-boned, lanky Abraham Lincoln, had neither the heredity nor environmental advantages of Washington, yet he became through some mysterious power within him the Great Emancipator and President of the United States.

In his case Lincoln went beyond the limitations of environment and heredity and achieved for himself an enduring place in the hearts of his countrymen.

It is this struggle to surmount the obstacles of life that arouses perhaps more than anything else the inherent, dynamic powers of the ego — the mysterious "YOU." On the other hand, a pampered and sheltered life acts as a lethal dose upon many a promising ego.

In the last analysis no one can really bring the power of your ego into dynamic expression except YOURSELF, though, at times, external forces may either prod it into activity or lull it to sleep. It is for these reasons, no doubt, that men and women of real achievement have had great and almost insurmountable obstacles to overcome in their early environment.

You are undoubtedly linked to the past, but the greatest and most marvelous link of all is the spiritual tie with your own SELF — the mysterious "YOU."

CHAPTER 4

EARLIEST RECOLLECTIONS OF BEING

YOU HAVE NO MEMORY of the nine-month period during which the fetal structures were forming within the body of your mother. Although the brain and nervous system comprised a large portion of that fetal structure you have absolutely no consciousness of your existence as that embryo or fetus.

Even when the fetal sac burst and you were projected into the arena of life, to take up your part as an earth dweller, no recollection of that momentous event is with you today.

A large portion of your earlier existence is shrouded in mystery — and in oblivion.

You took your first breath and gave forth your first cry, and yet you have no memory whatever of having done so.

An instinct born in you by reason of your background of thousands of progenitors moved you to reach out for nourishment.

Later, another instinct forced you to make the first unsuccessful efforts toward walking.

Still later, through imitation and training, you made your first attempts toward actual communication by means of definite thought and articulate speech.

But you do not remember or recollect any of these early

THE MYSTERIOUS "YOU"

epochs in your life !

At what time, then, does your recollection of existence begin? What was the event which actually caused you to carry over your impression of "*being*"?

Your earliest memory dates back to the time when you realized that you were "*YOU*" and possessed a consciousness of *SELF*.

Yet, you were surely in existence *before* then. You simply have no recollection of events prior to that time.

How far back, then, do you really date your existence? Did "*YOU*" come into being at the time the infant body was born into the physical world? Did you come into existence at the so-called "quickenings" in the maternal womb. Did you originate at the time two germinal cells merged into one, at the time you were "conceived"?

Or, going back still further, did "*YOU*" originate even *before* conception, i.e., were you in existence during some past life?

It must be evident that here we run into a mystery as deep and puzzling as Life itself, and despite all our reasoning about it, like old Omar Khayyam, most of us will come out the same door where in we went.

There are those, as you know, who claim to remember their past lives and offer this as proof of reincarnation or rebirth. This, however, is no real proof to the enormous number of people who do not recall any prior existence on earth.

When we realize how hereditary traits are capable of being transmitted, it may be that some of these remembered scenes from the past are a result of a carry-over of

EARLIEST RECOLLECTIONS OF BEING

dim impressions from some ancestor who actually had those experiences. In other words, heredity, and not re-birth, might account for such memories.

When one realizes, too, the fanciful imaginings and momentous careers which so frequently accompany recitals of past lives, it makes one wonder whether wishful thinking and suppressed desires are not responsible for many of these apparently remembered scenes of the past.

Logically, we cannot go to others for actual proof of a previous earth existence. We can only reason about it ourselves and form a judgment which corresponds with that reason.

Many of us may have a certain feeling or intuition about it, and *feel* that we have lived before, yet this is not always a satisfying and conclusive proof.

On the other hand, we cannot depend upon our memories as evidence that there was no prior earth existence. We have had many experiences which we seem to have absolutely forgotten. Yet, some chance remark, or some association of thought, may suddenly bring back the memory, showing that we actually had those experiences although temporarily had forgotten them.

If our memory is as defective as this concerning occurrences just a few years ago, it would be illogical to believe just because we do not *remember* the experiences of a past life that there were no such experiences.

Most of us have actual proof that we existed previous to the time we actually knew ourselves to be in existence, as shown by the doctor's certificate of birth and the family birth records. Yet we have no recollection of that prior

THE MYSTERIOUS "YOU"

existence.

Now, the fact that you do not remember being an infant in your mother's arms or existing before then may bring up interesting reflections.

In some meditative mood you look through the yellow-stained pages of the old family Bible, if you lived during that passing stage of American life, and see the carefully recorded notations of your birth. You turn from this to the old faded photographs and tintypes in the now obsolete red-plush album, and see yourself as you once were. You may even look at your childhood efforts at writing and drawing in an old scrapbook that your mother may have kept.

Yet, despite all this evidence of having existed, you may still wonder whether this infant and child, which is now YOU, really existed after all — it all seems so far away and foreign to your present life. But the next moment, of course, you realize there can be no doubt but that it was the present "YOU" who had those experiences, even though you do not remember them.

In the same way we may be inclined to doubt that we ever lived before in some past life, because we have no actual memory of it, but by pursuing lines of thought such as above, it may all seem possible, and even probable, after all.

When we realize, too, that no energy can ever be really destroyed but merely passes into other forms, does it not seem logical to believe that the ego (which is certainly a complex form of energy) may likewise pass into or through various forms, vehicles, or conductors? Must

EARLIEST RECOLLECTIONS OF BEING

not this ego, then, have existed *before* to account for its present existence?

This energy which is represented today as "YOU" could not have been created *new* at your conception or birth, for that would seem to be contrary to what we know about energy never being destroyed, suggesting that it must have come into the present form from some *pre-existing* energy.

It could, of course, have been part of the original life or energy of the universe which for countless eons of time waited for its manifestation in your present body. But, is it not much more logical to believe that in the economy of nature this same life or energy now manifesting as "YOU" has functioned through myriads of different forms instead of having lain idle through all the vast ages that have passed?

And is it not likewise more logical to believe that this energy or life has, itself, gone through an evolution, has increased in complexity, so that today it is able to manifest as a very complex form of energy — the life-consciousness which you recognize as YOURSELF?

It cannot be proved directly, of course, that this energy now manifest as "YOU" existed in any specialized form in the past, such as a man or a woman, an animal, a plant, a crystal, but the probability is that just as there is an evolution of form (as taught by Darwin and other scientists) so is there an evolution of *Life*. And just as Nature makes no erratic jumps from the amoeba to man, but proceeds slowly from the lower to the higher orders of life, just so does Life itself go through a gradual improvement and

THE MYSTERIOUS "YOU"

development corresponding with and paralleling the development of form.

The complex make-up of your present ego suggests that this same ego, in order to reach that complexity, had to be built from the simpler and lower forms of consciousness.

Surely, our past is shrouded in mystery, and we are mysterious Beings, but we are undoubtedly evolving the instruments which will enable us to solve many of the enigmas that now puzzle us.

CHAPTER 5

A CHILD IS BORN

THE WIND MAY HAVE screamed its way roughly through the old farmhouse or whipped its way across the roof of a snow-covered shack when you were born, or you may have entered the world with all the streamlined advantages of hospitalization in a modern city.

Fate took a hand early in your career as an earth dweller, and gave you certain advantages and disadvantages right at the start of a journey that is fraught with dramatic events and perils along the way.

Just why you were born in the shack, or farmhouse, and not in the streamlined hospital, or in some other environment is a question that may bring up interesting reflections. Why were you born in one country, when you could just as well have been born in some other? Why at *this* period of the world's history, with all of the eternity of the future to be born in? Why, indeed, were you born at all, and what is the purpose of it all?

Is life like some great cosmic lottery in which we take our chances for good or ill, to win or lose, or is there design and purpose in every arrangement of it?

Such questions as these have puzzled the minds of philosophers and thinkers in all ages, and have resulted in much unprovable argument, as observed by old Omar Khayyam eight hundred years ago when he said:

THE MYSTERIOUS "YOU"

"Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about; but evermore
Came out by the same Door where in I went."

To some, Life is merely an accident and there is no more design or purpose to it than the accidental turn up of a lucky number in a ticket drum containing a million names.

To others, there *is* no Chance, but all is the result of inexorable *Law*; and to support this contention they usually go back to some hypothetical past life or lives to account for the apparent inequalities of the present life.

With respect to the Cosmos around us, it must be evident that some mighty *Law* governs every nook and cranny of the universe. One cannot escape this thought in looking out among the heavens on a starlit night to ponder on the rhythmic course and orderly sweep of heavenly bodies, causing us with faith and confidence to look forward to the rising of tomorrow's sun.

But with respect to our human lives on earth it is evident that such order and rhythmic progression is lacking. It is true that certain biological laws take care of the great epochs of life, and bring about conception, gestation, birth, maturity, old age, and death with relative certainty, and may even remind us of the orderly course of heavenly bodies in their progression through space. But in many other ways there is great uncertainty about our lives, and much comes into them which seems devoid of order or design.

Despite certain evidences of law and order in our

A CHILD IS BORN

personal lives, Chance does seem to play a part, but this we believe is far different from a mere lottery arrangement. Its purpose is to provide *new* experiences and opportunities which the orderly course of the law of our being would not ordinarily provide. It saves us from living preordained lives in a fatalistic universe. It gives us a chance to work out new experiments in the great workshop of life.

With this in mind, why is it necessary in every instance to go back to some so-called "good" or "bad" deed in a past life to account for the apparent inequalities of the present life? Why is it necessary to rake over the spectre of a hypothetical past to account for the reason you were born in a shack instead of a hospital, or vice versa as the case may have been? Why the necessity of bringing in some past life to account for everything in the present, as some occult students are inclined always to do, and then have to go back in an endless chain to some prior "misdeed" or "act of goodness" to account for that, and so on, *ad infinitum*?

If we take the view that wherever we are born, or in whatever environment we live, or whatever happens to us, means *experience* and added wisdom, then we are not so likely to try to account for every untoward happening as a sort of punishment for misdeeds either in this life or some past life.

Whatever the experience that may come to us, it serves as an experiment in a new arrangement of life, and although we may dislike it and hate and rebel against it, it may nevertheless force us to develop a strength and a wisdom which we could not obtain without it.

THE MYSTERIOUS "YOU"

It has been said that Mother Nature, when she adds difficulties, adds brains, and it is a truth that is borne out in the practical experience of life. Some of the most noble characters have had great and almost insurmountable obstacles to overcome, not only of birth and race, but of sickness, poverty, and personal limitations of many kinds, and yet despite these afflictions they have developed a power and a strength impossible without them. If "bad" deeds in the past were always and inevitably responsible for these afflictions, then such a person may well thank God that he was bad enough to perform them, because of the power and strength they developed in him!

Past actions undoubtedly influence present conditions, just as the present will influence the future, but students and philosophers go to extremes when they try to account for every happening, little and great, as a result of some bugbear deed of the past.

Life is not just a continual unrolling of photographic film of the past. Always *new* and *un-foreordained* happenings are taking place, and we should thank God for them, for they enable us as individual egos to work out problems and make changes in the original design. Only in this way can we develop the latent genius within and bring something new and unique into an orderly and planned universe.

CHAPTER 6

THE LAW OF THE JUNGLE

A MIDDAY SUN streamed through the thick growth of the forest and cast a sparkling radiance over the lazy little stream which trickled down the side of the canyon. A waterbug sported in little darts to and fro in the pool below, and a bird on the top limb of a tall pine sang its note of gladness. All was calm and peaceful in the vast quietude of the wooded wilderness.

Yet, that very morning at the crack of dawn a tragedy near that little stream had been enacted. Not far distant from the side of the pool were the tell-tale marks of a struggle. And all that remained were tiny antlers and four little hoofs. Not much chance did that little half-grown animal have against the larger beast which had caught and devoured it !

I turned away from the sight and found myself wondering why Nature made her living creatures the way she did, one to prey upon the other. Why did she pit the keen sense of hearing and the fleetness of foot of the deer against the crushing spring and strength of the mountain lion? Why did she so marvelously create one species, only to create another which would prey upon her first creation, and that in turn be preyed upon? Why did she even among members of the *same* species create conditions that inevitably would result in fierce combat and a death struggle?

THE MYSTERIOUS "YOU"

My mind went in imagination to another one of Nature's wildernesses. It is spring in the Maine woods, and already shrub and tree and animal are awakening to the vernal mood. Along the side of a lake a titantic battle is in progress. Two bull moose are fighting it out together. Watching some little distance away is the occasion for the struggle, but the cow moose makes no effort to influence the tide of battle. She merely waits for the victor who will inevitably become her mate in this nuptial lottery of the wilderness which Nature has worked out for her.

But you and I know that out of that fierce encounter will inevitably emerge the stronger, more courageous, more intelligent moose. And it is he who will mate with the lady moose waiting on the bank of the placid lake.

And you and I know that the *offspring* of that mating will be stronger, more courageous, and more intelligent than if the weaker moose had been the father.

The "*Survival of the Fittest*" is the law of the jungle, and it is that law which has made evolution possible. If the weak had always been permitted to mate with the weak, there would have been no advancement of the species, no progression from lower to higher forms of life.

Does not Nature have a wider purpose in view than that of mere bodily survival? Is she not working to build something *within* the animal which will more than compensate for the loss of life we see everywhere in forest and jungle? Is merely physical survival the object of life? Is the body so valuable that it should not be permitted to die?

Nature says, *No!* and creates dangers and hazards that menace its life, so that something *greater* can be built. She

THE LAW OF THE JUNGLE

wisely made *birth* as inevitable as death and gave to plant, animal, and human a means of perpetuating their species. The *Law of Sex* is therefore as dominant throughout her creation as the Law of the Survival of the Fittest. Both animal and human will fight not only for their own survival, but by reason of the urge of sex will fight to perpetuate their kind. But out of these two companion laws something else, greater and nobler and more spiritual, is being born.

What if a wanton wind lays waste a field of poppies? The seeds will be scattered to other fields, and new poppies will grow. What if an animal in the course of its life in the forest is slain and eaten by a stronger animal? There will be born other animals of the species with qualities more capable of surviving and with an inner strength and courage that perhaps were not there before. What if even the entire species is killed out, as has happened many times in the past, there will still be other species. Life on earth, as its geologic history reveals, cannot be killed out by storm, pestilence, or violence. It has existed for millions of years; it will no doubt exist for millions of years to come, and because of the very struggle and hardship that come with it there is being awakened and perfected a consciousness and an awareness not there before.

Nature does her best to save individual members of her species from extinction, and gives them color, claw, tooth, and even poison to protect themselves. Then she gambles with the whole lot, and tells them in effect to let the one most capable of surviving survive.

Into this motley jungle was thrown the human species,

THE MYSTERIOUS "YOU"

man, and told to survive if he could. And strange to say, man, without natural armor, claw, sable tooth, venom, or even any particular fleetness of foot or ability to change the color of his skin, has survived and dominated over all other creatures of both the present and the antediluvian worlds.

How and Why has he been able to do this? What is the secret of his power? And for what purpose this continual survival?

We can imagine — can we not? — the now extinct giant reptiles and amphibians which slithered through the marshes of prehistoric times. What chance had pigmy man, if he lived then, against these creatures which could tower in such mammoth proportions over him? What chance had he against animals of a much later age, the mammoth and rhinoceros, which could bear down upon him with their massive ivory tusks? What chance had he against the sable toothed tiger and the giant sloth that roamed the wildernesses of the ancient world? What chance, indeed, would he have today against the wild beasts and destroying insects of the modern world — unless it were for an invisible and mysterious power which he is gradually learning how to use?

Nature, instead of endowing man with bulk and might, gave him the *Power of Thought*, with which to dominate and control his environment. She gave him the germ of *Mind* which he is gradually learning to awaken and perfect.

In the early days of his existence he used it to fashion crude weapons of defense and attack, discovered the use

THE LAW OF THE JUNGLE

of fire, threw down logs that he might cross raging streams, built primitive shelters for protection, and in other groping ways made use of this mysterious power which gave him ability to survive the terrors of his primitive environment.

Today he uses this same power to build mile-long bridges and buildings that tower a hundred stories high. He spans the seven seas with giant ocean liners, explores the heavens with hundred-inch lenses, and by means of monster aircraft may even rain down death and destruction upon cities and human beings at his pleasure.

Man has gained supremacy over animals and those of his own kind *not* by brawn but by the power of thought, and he is still engaged in the age-old struggle for survival. The Law of the Jungle still dominates his actions, but within him there are faint glimmerings of the manifestation of a higher and more humane law which will in time take precedence over the selfishness which now largely motivates his actions.

CHAPTER 7

THE POWER THAT IS YOURS

YOUR PREHISTORIC ancestors escaped bodily extinction and conquered the dangers of their primitive environment by reason of a slowly developing faculty which enabled them intelligently to think, plan, and act.

It is a long way from that day of dull-witted mental gropings of the cave-man to the well formulated *thought-power* of the research scientist of today. Yet, such as it was, it was sufficient to enable this primitive human being to protect himself from dangers which threatened his existence and to plan for his future comforts and survival. Among the many species of creation endangered by terrific cataclysms and sudden changes in climate he alone was best fitted to survive.

The development of that power is still going on. It is not a faculty which is once and for all delivered but is subject to increase through proper use.

Thinking is the specialized faculty of the mysterious Being within you. It distinguishes you from the four-footed creatures which function mainly through *instinct*, although it is undeniable that domesticated animals develop this power to some degree by reason of contact with man.

What do we do when we think? Strange to say, most people find it hard to answer this question, even though

THE POWER THAT IS YOURS

they may be quite capable of well-formulated thought and think clearly every day of their lives.

Without encroaching upon complicated laws of logic we may say we *think* when we compare two or more objects with one another and arrive at some judgment or conclusion concerning them.

To compare one object with another we mentally break down the two objects into simpler constituents. We *abstract*, as the psychologists say, certain qualities, characteristics, and attributes from the two objects of comparison, and then we mentally compare these abstracted constituents with one another in an effort to find likenesses and differences. By so doing we arrive at a conclusion or judgment that these two objects *differ*, or are *alike*, in some specific way.

For instance, we compare a tomato with a red apple, and although we immediately see there is a certain resemblance between the two, a closer inspection of the shape, color, texture, and other characteristics of the two objects enables us to pronounce the judgment that a tomato is not an apple.

We go through this process of comparing things so unconsciously that we are oftentimes unaware of the process involved. It all seems so simple — yet such comparisons and judgments have revolutionized the world.

Closely associated with this comparing process is the *imaging* faculty. One cannot abstract or set aside qualities without holding them in mind or visualizing them. Contrary to the general idea that the imagination has nothing or little to do with logical thinking, we cannot think

THE MYSTERIOUS "YOU"

without it.

Thousands of years ago, when one of the more progressive and intelligent human beings decided to clothe himself in the skin of an animal to protect himself from the icy blasts of winter it was for him part of a complicated process of thinking. As he sat hunched and shivering in his cage he observed that animals with heavily furred skins did not seem to mind the cold as he did. That was a matter of simple perception, but if he had stopped there, he would never have benefited from the thought.

He called on this faculty of imagination and saw himself in his mind's eye, as it were, clothed in the skin of some furred animal. The next step, of course, was to kill the animal, and again he had to use his imagination to discover the best way of doing this without danger to himself. He compared various methods of killing the animal, using his imagination all the time, and then eliminating the most dangerous and difficult methods he selected what seemed to him the best one, and eventually made his kill.

The first skins that he used for clothing were, of course, very crudely fashioned. In an effort to discover newer and better ways of making use of the skins he had to call on another faculty of the mind which is always closely associated with imagination—*Memory*.

He compared images of his former attempts to properly clothe himself—which were recorded in his memory—and using his imagination he discovered more efficient ways of making use of the skins of animals.

Without this faculty of memory the various steps in his thought processes could not have been built on *past*

THE POWER THAT IS YOURS

experience. He could not have benefited by former actions.

It was these three faculties of the human mind—comparison, imagination, and memory—which enabled your ancient ancestors to overcome to some degree the obstacles of their early environment. Without them, man could not have survived, for *instinct* was not enough to permit survival in a world overrun by ferocious beasts who also had well-developed instincts—instincts to eat and to kill. No, he could not have survived without this specialized power—*Thought*.

Since that day we have enormously improved this power. Yet, it is based on the simple processes of comparing, imaging, and recalling. The modern man in working over his plans for a new house or the modern woman working out a design for a new dress uses the self-same faculties of the human mind as did the most primitive of our savage forebears.

In addition we have learned how to *classify* our knowledge. We have learned how to group similar objects and ideas together into what are called *concepts*. The need for this was the gradual development of language—the necessity of using *symbols* to express our thoughts.

We can now think and speak in terms of concepts and symbols instead of the necessity of always expressing our thoughts in concrete images. Instead of enumerating each particular creature of the forest, the lion, the tiger, the bear, etc., we now merely say and *think* "animal," and our listeners know that we mean any or all of the creatures belonging to the general class of animals. Logicians

THE MYSTERIOUS "YOU"

designate this as a "concept," which in this case is a *general idea* of a number of different animals possessing certain qualities or characteristics in common. A concept is not a single specific concrete thing, but a *class* of things which have been built up in the mind by process of classification.

This power of classification represented another forward step in man's mental development. Even the earliest of mankind must have made some use of it, but the development of language has enormously increased the necessity for classification or generalization. So much so that most of the words in the English language, as well as languages of other civilized peoples, represent general concepts and ideas, not specific objects.

The subtle power of thought is yours to use and to develop. Its mechanism is the human brain and that unseen, intangible little-known instrument—the Mind.

We all know that the brain is a physical organ which, on the one hand, is mainly used in *receiving* vibrations from the outside world through the nervous system and, on the other hand, *sending* through this same nervous system nerve impulses to the muscles, glands, and other tissues of the body.

The brain in itself apparently has no power or ability to build the vibrations received into sensations, percepts, concepts, judgments, etc. Therefore, psychologists have found it necessary to formulate the idea of a hypothetical *Mind*, which some conceive as the real organ of thought—the brain being merely a receiving and sending mechanism.

THE POWER THAT IS YOURS

We maintain, however, that just as psychologists have found it necessary to create the idea of a Mind—which they have neither seen nor touched—so does it seem necessary to create the idea of an EGO that *uses* these instruments.

Neither the brain nor mind, therefore, is the real "YOU," the mysterious *Operator* of the mechanism, who sits on his throne back of all these outer manifestations and activities, and does the actual receiving, feeling, thinking, willing, and acting.

CHAPTER 8

THOUGHT CULTURE

THE BRAIN is a highly specialized physical organ composed of billions of microscopic cells and an intricate network of nerve tissue, and it is as much subject to culture and development as any other organ or function of the body.

Microscopic examinations of brain tissues of dogs that have been especially trained in certain ways always show unusual and distinctive brain-cell development corresponding to that training. Brain cells of dogs that have not been trained in specific ways do not show these same changes in the brain substance.

Increased complexity of mental life invariably increases the furrows and convolutions of the brain. Mere size of the brain itself, however, is not the all important consideration. Quality and functioning power of the brain cells and the development of nerve pathways through the brain are more important. Some of the primitive races of mankind have had unusually large brains.

Thinking, or any other activity of the mind, undoubtedly builds pathways in the brain substance. Each time the same thought flashes through the mind its repetition becomes that much easier because "lines of least resistance," as it were, have been set up. These may become so strong as to make it difficult to form *new* pathways, except by a

THOUGHT CULTURE

distinct effort of the will or some unusual demand from the environment.

The mind is consequently acted upon in two ways:

1. Impacts from without. 2. Stimulation by the power of the ego from within.

Our environment frequently imposes upon us the necessity of making mental changes—and that is well. If it were otherwise, we would be merely creatures of the habits and customs of yesterday. We also have the privilege, if we so desire, of making mental changes through exercising a power that resides *within*—the mysterious influence of the ego itself.

Environment acts as an enormous stimulus to mental activity. It was environment more than anything else which aroused the mind of primitive man to increased activity. Problems of housing, eating, clothing, and defense occupied most of his time, and stimulated within him new and more efficient brain cells. It might almost be said that man's mind and brain have been nourished by outside conditions, in a somewhat similar way as food is taken into the body to build organs and tissues.

Obstacles and difficulties taught man more than ease and contentment. Necessity, not only the mother of invention, but the arouser of dynamic powers of the ego, forced man to *think* in order to survive.

Adversity is Nature's primitive method of arousing the mind to activity, and it is quite conceivable that man would never have used his brain and mind without it. And even today, although the human animal kicks against the pricks and rails at his hard fate, it is adversity

THE MYSTERIOUS "YOU"

more than anything else that stimulates him into exercising his powers of thought.

Some day, therefore, when difficulties and obstacles particularly assail you, you may want to think about this idea a little, and perhaps be better able to accept these things with more peace of mind.

As human development continues, however, we will undoubtedly depend more and more upon the powers of the ego itself to stimulate and initiate thought, rather than have to be forced into it by impacts from our environment.

That there is a power *within* man that can act directly upon the mind and his other instruments is evident when one considers the matter. Necessity does not usually force the mathematician to become interested in intricate problems in higher mathematics. He can physically exist without exercising these higher mental abilities. It is the *ego* within, more than impacts from his external environment, which has caused him to develop his mathematical genius.

Ages ago, primitive man was through necessity forced to hunt, fish, and trap in order to survive. Today, most of us are not required by actual physical necessity to personally do any of these things, yet there are many individuals who get the most intense enjoyment out of doing the very things which were forced upon the crude creature who skulked through the forests and swamps of a former age.

So evident is this that we may formulate the general law that what we do today with great difficulty, even dislike, we may later do with the most intense pleasure after

THOUGHT CULTURE

we have built certain habits of thought. If the exercise of any power of the mind seems extremely difficult at first, rest assured that some day, if you persist, pleasure and enjoyment will be extracted from it.

The study of the most insignificant thing will give pleasure if the attention can firmly be concentrated upon it and the mind used to find out everything possible about it. The effort at perceiving, comparing, and formulating concepts and judgments about it will develop increased *interest* in the subject, and as more and more concentrated attention to it is given there will come an increased *desire* to master it. Attention creates interest which in turn arouses this emotional factor of desire, which is necessary for achievement of any kind.

Another thing very necessary in the cultivation of any faculty or power of the mind is *repetition*. Only by repeated travelings over the same pathways in the brain can any well-formulated thought processes be set up or any subject mastered. The person who scatters his mental forces by too great a variety of interests usually has little of a permanent nature to show for his mental labors.

On the other hand, the over-use of repetition may bring about a too set method of looking at things, a narrow, limited vision. It may produce genius along a certain definite line, but certainly many other faculties and powers in such an individual will lie dormant through lack of use. One should undergo a check-up every now and then to discover whether or not he or she is becoming too crystallized, too desirous of thinking the thoughts of yesterday instead of reaching out for new and thrilling thought-

THE MYSTERIOUS "YOU"

discoveries of tomorrow.

The mind is like a virgin wilderness. The law of our being has caused us to blaze certain well-worn trails through it. Personal habits of the past and customs and traditions of our generation make it easier for us to follow these same trails instead of blazing new ones. But if we have the spirit of the adventurer within us we will ever be seeking new pathways, for we know not what we may discover in that great unexplored wilderness of the human mind.

A proper distribution of our mental forces is therefore most desirable, and this seems to be brought about mainly by an innate *wisdom* which resides in the ego itself. Wisdom is garnered experience, a result of many trials, efforts, and discoveries of the past. It is a product of evolutionary struggle, and apparently it can be achieved in no other way.

We are, as it were, pilots of a ship whose course must constantly be changed to meet the storms and winds that assail it, and it is wisdom above all else that keeps us upon our course and directed toward our goal. We should cultivate the sense of power that comes with dependence upon the innate wisdom of the seasoned and experienced pilot, which in a true sense is our most intimate Self—the mysterious "YOU"—which lies at the root of our being.

CHAPTER 9

THE CAVE-MAN IN US

IN ANCIENT GROTTOS and caves modern man, searching for tell-tale records of the past, has unearthed skeletal remains which sometimes dramatically reveal what was the life of the primitive human family.

At the celebrated Cro-Magnon grotto in France we come across a tragic family scene enacted some 50,000 years ago.

A female skeleton, quite similar in some respects to that of a modern woman but with a brain capacity even larger than the average male of today, is found buried in that ancient muck with her skull crashed in. Nearby, lies the complete skeleton of a nearly six-foot man, fragments of a child's skeleton, and skeletons of two young men.

What primitive passions flared to produce this tragedy, we know not, but we can imagine those of sex, hunger, jealousy, and lust to kill held their uncontrolled sway, even as they do in some respects today.

We may not like to think about it, but our modern civilization is an inheritance from that Cro-Magnon civilization of yesterday; and going back to a much more remote time, this Cro-Magnon race is an inheritance from an even more primitive type, a crude, gorilla-like creature—the Neanderthal man.

THE MYSTERIOUS "YOU"

Such considerations as these, however, instead of making us despair, should really give us hope for the future; for each of these steps in man's long trek along the evolutionary highway is an advance over the former. The Cro-Magnon man, who displaced the Neanderthal man and ran him out of his caves, represented a higher type. He was not so animal-like as his Neanderthal cousin, and curiously-drawn colored pictures upon the walls of his caves give evidence to the fact that his creative intelligence was even then manifesting to some degree.

This crude, savage ancestry, whether we like it or not, is our inheritance from the past. In us—housed somewhere in our subconscious minds—lies this ancient cave-man, and he at times cries out loudly for all the savage expressions of his old life.

We need not, however, struggle violently against this creature. Modern psychology suggests a better way than that of continually fighting and wrestling against any fault or weakness which might be ours. Psychologists tell us that to openly assail and struggle against a fault tends only to increase its power over us by causing the *mental image* of it to remain in our minds. We become what we think, whether we cling to the thought either by reason of aversion or of desire. The best way to give a thing power over us is to be constantly thinking about it.

Contrariwise, the most satisfactory way to overcome a fault is to think about something of an opposite nature.

If, for instance, this ancient cave-man suddenly rears up within us in uncontrolled anger over somebody's act or remark, it can be made of a more temporary nature if

THE CAVE-MAN IN US

we at once seek to change the thought or feeling that arises to that of something else. If we dwell upon the occurrence which produced the anger, then we add fuel to the fire.

The cultivation of the habit of switching the thought to something else is difficult, of course, but that is where real mastery of self comes in. If we are but creatures of our own impulses and environment, then there is little or no manifestation of the mysterious "YOU."

The *Law of Association of Thought* can either help or hinder in this effort to gain control over our thoughts and feelings. The mind thinks either in similarities or differences. Mental images of similar kind tend to flock together, or the mind may switch over to thought images of an opposite kind. For instance, an angry thought, through this law of association, may suggest a number of different mental images embodying the general idea of killing, injuring, cursing, etc., but if we can check this emotional current by causing the mind to change over to thought-images of an opposite kind—peace, love, kindness, etc.—then we use this law of association in a constructive way.

It is good training for the *Will* to make the mind switch to the positive side of life instead of dwelling on the negative, and in so doing it is always well to call on the *Imagination* to picture ideal conditions or situations. See yourself as blessing, forgiving, helping the person who has incurred your anger, and soon you will be in a different frame of mind, even wondering how you ever got so angry after all.

THE MYSTERIOUS "YOU"

Or, if you cannot bring yourself to the stage of blessing and forgiving such a person, you can at least cultivate the habit of indifference toward him. You then neither hate nor love him, but merely assume a tolerant neutrality concerning him and his works—which is better than working yourself up into an emotional state and slaying him with a thought, or a whole battery of them.

Another method of keeping this cave-man in his place is to refuse expression to any *physical action* which might tend to give additional power to the thought.

Clinch the fist, curl the lip, grind the heel into the ground, and you give force to your anger. But when you control the physical expression of anger, it is easier to keep the mind calm and at peace with the world. Work yourself into a physical rage, and it is next to impossible to be at peace within. Deliberately assume an attitude of peace, and sooner or later the mind will tend to take on attributes of peace.

It must be said, however, that sometimes when the rush and pressure of some overwhelming emotion is too strong to control, some kind of *physical action* is needed to give relief to the pent-up feelings within. Crying, hysterical laughing, speaking one's mind, slamming doors, etc., are not very elegant and proper actions for civilized people to indulge in, yet there are at times physiological need for physical action of some kind. A better way, of course, for the release of these pent-up feelings is to let the emotion express or spend itself in less violent or objectionable ways. Let it work itself out in physical actions more becoming to civilized peoples.

THE CAVE-MAN IN US

Some might find success in seeing the humor of the situation and laughing it off. Others might try working it out on some favorite musical instrument with selections appropriate to their feelings. Some benefit greatly from reciting a poem, offering up a prayer, or affirming a Truth. Kipling's "IF," Mary Baker Eddy's "Scientific Statement of Being," the "Lord's Prayer" or your favorite psalm are vocal means of letting your feelings express themselves in some appropriate manner. Some feel the need of more dynamic physical action to release their emotions and would benefit from working them out on the punching bag in the gym, sweeping the floor, or hammering a few nails in some needed spot. The golf stick, tennis racket, and the pingpong paddle might prove effective weapons—the unprotesting ball a good deal safer than taking it out on some individual.

The point is that during occasions of great emotional excitement and strain it is well to let the emotion work itself out in physical actions less destructive to yourself and to others as possible. In such ways we tend to keep the ancient cave-man from going on a rampage, and yet not try to do the impossible by throttling the emotional current which he represents.

The arbitor of what we dwell upon, what emotion we feel and how it shall be expressed, what thought we think, what action we take, should be OURSELVES—the mysterious, ruling, conquering Spirit within. Anything contrary to this makes us slaves to our thoughts, passions, and desires.

CHAPTER 10

LOVE INSTINCTS OF THE PAST AND PRESENT

LIFE IS ENCOMPASSED by strange contrasts. Out of the muck and mire of existence something very precious and beautiful is being born. Out of the cave-man past and the materialistic present something deep, lasting, and eternal is taking root.

And just as the Persian poet sings: "*I sometimes think that never blows so red the rose as where some buried Caesar bled,*" so may we, with eyes fixed on the future, foresee in this strange bleeding world the way of spiritual unfoldment.

There is undoubtedly a power of love evolving in us quite different from that ordinarily expressed today or disclosed in the long, long past of yesterday. This realization causes some aspiring souls to turn with repulsion from any expression of an animalistic love instinct, and they seek to kill out and uproot every manifestation of sex.

Such persons lose sight of the fact that the biologic law of sex is as deeply rooted in humanity as life itself. It is as dominant as the law of self-preservation, and just as impossible to kill out.

Considering the universality of sex through all animal and human life it would appear that Nature had a good and beneficent purpose in placing this instinct so strongly in us. The fact that human beings frequently misuse and

LOVE INSTINCTS OF THE PAST AND PRESENT

even pervert this instinct is but evidence that they have not found the right way to use it. And this applies to all of Nature's forces. The person who would argue against the use of electricity because of the fact that ignorant human beings sometimes kill themselves by it would make himself ridiculous—and yet the same kind of argument is used by those who, seeing the perversions and misuse of Nature's great biological instinct, want to do away with it entirely and completely—except perhaps for the few times it is used for bringing children into the world.

But is perpetuation of the species the *only* reason for the existence of sex? Does not Nature have another and a more spiritual reason for placing her biologic law so deeply in all of her creations?

Sex is not only an expression on the physical plane, but upon other planes as well. As in a musical note there are both a fundamental and its overtones, so in sex expression there are, or should be, harmonics which bring out in fuller measure the various rhapsodies of the divine melody of love which each of us is seeking to play. These overtones and harmonics would be weak and expressionless without the dominant power of the basic note.

Each person stands upon a certain rung in the long ladder of life which is mired in earth at one end and yet stretches toward heaven at the other. To refuse to give expression to the love which is characteristic of the rung upon which he or she is standing is to commit a sort of soul suicide. It is a denial of evolution, a denial of ability to transmute that love to a higher love, for only by expression can love be transmuted.

THE MYSTERIOUS "YOU"

Humanity during its long groping past would never have been able to dream about a higher love if it had not first expressed a lower love. Nor can we ever attain tomorrow a more awakened love until we express as best we can the love which is ours to express today.

We know actually little or nothing about the sex life of the early cave-man, but we can imagine he was selfish and even brutal in his love expressions, and his mate was but a creature for his lusts. Then, slowly, there must have developed in him less brutal ways of manifesting his sex instincts, and the desire to protect her from harm. That, too, of course, was selfish, but inasmuch as it had within it the desire of protection for somebody else, his love was raised to a higher level. With it came more gentleness, sympathy, and kindness.

Since that early day we have evolved a most complex love consciousness. The lusts of the cave-man are still with us in some degree, and along with them have come certain perversions which always seem to accompany so-called civilization and are by-products of it, but nevertheless there is working in humanity what may be called the overtones and harmonics of sex that are building music forms which extend far beyond its blood-red fundamental.

What is it that makes the loves in early youth so beautiful and enticing? Is not love at that time a great *mystery*, stimulating the imagination and filling the mind and memory with idealized concepts of the loved one?

And what is it that usually kills the love of a man for a maid, the love of a girl for her sweetheart? Is it not frequently the result of a loss of imagination, the waning of

LOVE INSTINCTS OF THE PAST AND PRESENT

idealized concepts which formerly existed between them?

It is the *imagination* which is the true ally of a more spiritual love. Love is said to be physically blind, and the reason for this is that it is spiritually imaginative and sees the loved one in a rosy-hued light. Such a love is not likely to die if the imagination continues to be its sustaining power. On the contrary, when there is no imagination, the love expressions are mainly physical and there is little power to build a deep and abiding love.

Unless we take our imaginations with us on our journey through life, there is no charm, no balm of Gilead. We have eyes that see, and yet see not. Ears that hear, but hear not. If there ever be a heaven on earth it can only be because of the imagination. Bulk and steel, and earth and air are inane material elements, but when linked to imagination they become great majestic buildings and cathedrals, the ground we walk upon becomes a fairyland of beauty, and the air we breathe assumes all the virtues and fragrance of heaven.

In Pinero's play, "*The Enchanted Cottage*," the role of imagination in love is splendidly portrayed.

Oliver Bashforth is a world-war victim—his body misshapen, his mind subject to fearful melancholic moods. He shuns society, even himself, but into his life comes a girl, kind, sympathetic, although to all others she is plain and unattractive.

Something is suddenly born between these two, some strange harmonic note that blends and builds a beautiful melody.

They live in a little cottage said to be enchanted.

THE MYSTERIOUS "YOU"

Here their honeymoon is spent, with no one around save the shadowy, witch-like figure of an old housekeeper and a blind neighbor.

Day by day the crippled body of the war veteran apparently straightens, his racking pains leave him, his cane discarded as he romps over the green countryside with his bride who by some strange alchemy has been changed into a radiant creature with rosy cheeks and beautiful wavy hair.

Their love builds and builds, and then—something happens. A discordant note enters their beautiful melody of life by the visit of his pampering mother and a dissenting stepfather.

All is changed! The enchantment is over. For the parents see the newly wedded pair as they really are, the man crippled and drawn with pain, the girl a waxen-faced little thing with no appeal save that of kindness and gentleness.

And then these two realize that each has appeared to the other just as their imaginations had pictured, but to the eyes of the world one was still mishappen, the other still homely.

The relatives go home, disappointed with the marriage of this mismated pair, and only the old housekeeper and the disillusioned couple are left in the enchanted cottage.

But life goes on. They plight their troth anew, and each vows to see in the other the ideal that lies within each of their hearts.

So these outcasts from the world of men find joy and

LOVE INSTINCTS OF THE PAST AND PRESENT

contentment again in the enchanted cottage, where none would know how unkindly nature had dealt with them save their neighbor, who, being blind, couldn't see them, and their witch-like housekeeper who, understandingly, weaves around them a magic spell of imagination, making the cripple handsome in the eyes of the woman and she in turn beautifully desirable in the eyes of the man.

It is in this and many similar ways that higher expressions of the dominant urge of sex are taking place in humanity, and rather than attempt to kill it out or use it only for procreative purposes, we should seek to understand the other and more spiritual reasons for its existence.

Union of *bodies* is not the sole purpose of sex, nor the offspring of that union. Underlying it is Nature's great spiritual design of bringing separate *egos* into more complete concord and harmonious action with one another—egos who in some strange and marvelous way, either by reason of attachments in the past or some basic spiritual harmony, are brought together in bodies of opposite sex to take part in this closest of human relationships.

CHAPTER 11

THE NEXT GREAT STEP

WE HAVE SO FAR traced the earliest beginnings of the human being up through his savage ancestry and have discovered that always and inevitably there has been in him to some degree a realization of SELF—some manifestation of the mysterious ego which abides within him.

The awakening to full power of this egoic consciousness is certainly one of the chief objects of evolution, but paralleling this is a companion truth which acts as a check on the power which is developing.

The realization of self was accompanied by the recognition that there were *other* selves, with similar aims, ambitions, and possibilities.

When a cave-man of long ago desired to express a primitive passion, such as, for instance, the call for a mate, he discovered that other men like himself were urged to the same expression. Antagonisms and hatreds flared, and he fought, maimed, and killed these other human beings who got in the way of the gratification of his desire.

The history of mankind has been, and still is, a continuous record of selfish strivings. The thing which was designed to be man's crowning achievement—SELFHOOD or EGOHOOD—brought about most of the difficulties which have dogged his evolutionary steps.

THE NEXT GREAT STEP

There were his other enemies too—the flood, the tornado, the bolt from the heavens—but above these was the enmity he felt for other human beings. Even in his own family his blood brother and sometimes his own father—the “Old Man” of the tribe—became rivals and obstructionists to the gratification of self. The Hebrew story of Cain killing Abel and the Greek one of Oedipus slaying his father are classical reminders of that ancient antagonism.

Chief of his enemies, however, were those individuals who were not members of his clan or tribe. They were the “foreigners” of that day, and he and his fellow tribesmen warred against them.

Certain family groups, tied together by common bonds of blood, found it to their advantage to socialize together for defense and attack. In a somewhat similar way, and for the same reasons, members of the wolf pack run together for purposes of bringing down their kill.

These early bonds of amity had necessarily to be built on selfishness. Men socialized together not because of any inherent feeling of friendship but for mutual protection.

The selfish ego in man, even today, looks out upon the world and sees all too frequently only the *physical bodies* of other men and women, and has little realization of that *Something* which is playing through those bodies. But in the spiritually advanced and less selfish individuals the Higher Self in each is beginning to recognize the existence of Higher Selves in others.

The realization of his inherent kinship with *all* humanity marks the beginning of the next great step which

THE MYSTERIOUS "YOU"

will take mankind out of the present mire of selfishness into something which will make it impossible to have the selfish antagonisms and wars which are today destroying most of the civilized world.

When man begins to recognize his kinship with others, not alone from the viewpoint of blood, country, and race, but from the wider view of kinship of soul with soul, ego with ego, *spirit* with *spirit*, he will have begun his next step in human evolution.

In trying to achieve this greater love for all humanity we need not neglect or belittle the other and more personal loves which today fill our lives. Before we can measure up to a more universal love, we must have gone through every stage of our more personal loves. In fact, the method of developing a higher type of love is to make our love of country, love of birth, love of family, love of mate, and love of friend the basis of that love. He who orates blatantly of his love of humanity and yet neglects members of his own family and does unpatriotic things to the land in which he was born has surely a distorted view of his love for God, country, and humanity.

The idea of a brotherhood of man does not mean that all men and all races must be of equal attainments. Egos are essentially *different*, and their achievements, as a result of evolution, must likewise be different. It would be a drab world if this were not so.

The history of mankind has been one of the rise and fall of *races*. We have seen how the earliest human race of which we have any certain knowledge, the Neanderthal race, which existed for perhaps many hundreds of thou-

THE NEXT GREAT STEP

sands of years, was gradually replaced by a race of higher culture and attainment, the Cro-Magnon. Since then there have been innumerable replacements and assimilations by other and more progressive races. Across Europe there have been continuous waves of racial migrations.

How long these waves will continue, we know not, of course, but it appears that their course is becoming shorter. The giant ocean combers which formerly swept mankind along lasted for perhaps many hundreds of thousands of years. Subsequent races have come forth on waves of less height and their flow is more rapid. Today, from the viewpoint of the past, they appear to be but ripples. The rise and fall of modern races is relatively short.

There is a leveling process going on, and, in the future, ties of blood and race are certain to be much less in evidence than at present. The idea of racial superiority will not be so dominant. Mankind will increasingly realize that each race, despite its color and physiognomy, has special gifts to give the world.

Instead of the idea of racial supremacy there will be born in each individual, despite his race, color, and creed the idea and the feeling of being an *ego* beyond all else, which will make for great individual differences of attainment. That cannot be leveled. The egoic consciousness is really the only thing we individually have to feel proud of as a distinct attainment, for the blood that flows through us in race and in family is but part of the common blood of humanity which goes back somewhere to some extinct original human stock a million or more years ago.

CHAPTER 12

THE MYSTERY OF CONSCIOUSNESS

YOU WHO LOOK BACK upon the immeasurably long past which separates the Neanderthal man from the present Anglo-Saxon may shrink sometimes from the memories which crowd in upon you. Were you actually living in that crude, brutish form? Did you go through those experiences, even though today you have no consciousness or memory of having done so?

As you think about it, it must occur to you that your consciousness or awareness of things must have been much more limited and dimmer than your consciousness today. Yet, as you probe still further into this mystery of your past, the startling, thrilling thought may occur to you that though your *waking consciousness* may have been dim and limited in that crude form, *the real "YOU" may have been able to function in a far more expansive way on its own plane of being!*

In this thought, of course, we go back to the idea of Spirit, which is now "YOU," hovering over the crude body which is being built for its habitation. Below is the evolving *form*, above is the involving *Life*. As yet, the brain mechanism in that crude body is not able to receive in full measure the impacts from this overshadowing egoic-spirit, the present "YOU." The waking consciousness is, therefore, limited and restricted. The intellect

THE MYSTERY OF CONSCIOUSNESS

is no more than we might expect present in the most primitive Bushman from the Australian wilds.

What is to prevent, however, this overshadowing Spirit from having a much more expansive consciousness on its own plane of being?

We make this an hypothesis, of course, as direct proof is lacking. But modern psychology in its investigations into the fields of consciousness reveals there is, under certain conditions, an awareness of things much more extensive than that represented by ordinary waking consciousness. By means of the dream state, hypnosis, and certain mental anomalies existing in some persons—somnambulism (sleepwalking), trance, multiple personalities, etc.—it is shown that *ordinary consciousness is but a small part of a possible total consciousness.*

What our complete total consciousness is we really do not know. Our waking consciousness fluctuates in wide rhythms. Sometimes it is quite ordinary; at other times it is much more extended and may border on what is known as revelation or cosmic consciousness.

In moments of extended consciousness, which most of us have flashes of, we get some idea of what our total consciousness may be—the feeling that it is not limited wholly by the brain but may extend beyond it.

With this in mind, we really should not feel disconsolate when we look back upon our savage ancestry and the long eons of time that it took to reach our present state of consciousness. When an inventor is working over the first crude ideas of his masterpiece, instead of feeling downcast, he is thrilled at each step along the way which

THE MYSTERIOUS "YOU"

leads to the perfected creation. If he achieved it in one brilliant conception, that would end the matter, and he would lose interest. But when he really has something worthwhile to create, even though from small beginnings, he glories in his work.

In a somewhat similar way, it must be that the inventive genius which is the real "YOU" worked and gloried over his masterpiece forming on the physical plane. What did it really matter to the real "YOU" how long the journey or how slow the progress or how many difficulties along the way? With consciousness fixed on the goal and each step an advance over the former, the Spirit must have exalted over its masterpiece even as the inventor, the artist, or any of the creative geniuses of earth does over his creation.

What if this form which was building had to evolve a consciousness of its own? What if in its limited consciousness it was brutish and selfish? What if it maimed and killed other evolving forms? The real and exalted consciousness which is the present "YOU" knew the reason for all of that. You knew yourself as the Inventor, the Genius standing back of your creations—that "YOU" were the creator and *not* the creation.

In that early day the terrific impacts from man's environment, his savage combats with men and animals, the terrifying forces of nature, all helped to arouse in the primitive human being a more extended consciousness. Without such forces directed against him, he might never have realized the necessity of conquering his environment and achieving mastery and self-discipline. He would have

THE MYSTERY OF CONSCIOUSNESS

been but an automaton, a hothouse plant, as it were, minus the vigorous vitality and independence of the wild forest flower.

Even today, judging from the constantly recurring episodes of wars and economic struggles, it seems that man still has work to do before he can escape into a life of peace and abundance. All of which leads to the thought that perhaps there is more of a spiritual reason for such things than appears on the surface.

We all look forward to that day when there shall be economic security for all, freedom from aggression, and an individual liberty which does not encroach upon the liberties of others. But it seems we shall have to arouse all the forces of our being—physical, mental, and spiritual—before we can bring these things about. They will then be much more valued because of the lack of them for so many ages, and we shall in addition have achieved a dynamic POWER within us because of having striven for them.

Wars, terrible and apparently futile as they may seem, revolutionary uprisings, and what not, all have their effect upon arousing the consciousness of each human being. That they have always been a part of earth experience argues well, in a sense, for their necessity and utility. But our awakening spiritual consciousness today cries out against war as it never has before, and we anxiously await the time when national differences shall be settled without recourse to physical combat and brute mechanized force. Desire and aspiration toward peace, linked with *intelligent action*, will some day inevitably bring peace.

THE MYSTERIOUS "YOU"

The time that we now give toward perfecting armaments of war will then be given over to the perfecting of *ourselves*. We will be conscious of new powers within us, and will see the necessity for developing all the mechanisms of body and brain so that those powers may have adequate expression in the physical world.

The next great battlefield will be in our own being. The forces set going through all our brutish desires in the past are to be stalemated. They are to be transmuted. We shall study the marvelous instruments of the mind and body. We shall learn how to use and control them with the same proficiency as we now do the giant aerial bombers which today rain down death and destruction. We shall use the forces of our being for the salvaging of human life instead of for its destruction. And above all, we shall seek to rule ourselves, not others.

CHAPTER 13

"THE THINKER"

RODIN, THE CELEBRATED French sculptor, years ago executed in bronze his conception of the mysterious power within man which enables him to think.

It is not a placid figure we see, looking up to heaven as though for divine inspiration, but one that is crouched, with torso bent, chin resting on hand, and brow furrowed in deep effort at concentration.

Something is evidently taking place within the consciousness of this man, and whatever it is, it is difficult to bring about. Although the figure is primitive, his hands do not make an effort to strike at any foe. His mouth has a peculiar hungry expression, but it is not outside food that he craves. And even though his eyes appear to be fixed on something outside of himself, in reality they see nothing. Their impenetrable gaze is directed *within*.

In all animal creation we see nothing like this. Nowhere do we see this effort at concentration, this peculiar focusing of forces in a figure who is so dead to outside things and yet so alive within. The motionless crouch of the tiger is but a prelude to his spring. It is a physical girding up of his forces so that those great muscles may be suddenly launched into a terrific lunge at the terrified or unsuspecting victim.

But in the Rodin masterpiece the muscular tension is

THE MYSTERIOUS "YOU"

directed *not* at something *outside* "The Thinker," but is the result of something transpiring within. That something is the *thought power* which distinguishes him from the animal creation.

It is this power which enables him to dominate and enslave the elephant of today, and gave him the ability to escape the infuriated charge of the giant mastodon of yesterday. It is the power which has enabled him to conquer the wilderness, to fashion the crude raw materials of earth into usable objects which have given protection to his body and some peace to his soul. With it he has built a civilization where formerly was nothing but barren wasteland.

Examine the skull of any of the present anthropoid apes and note the slanting forehead, the absence of a chin. Then observe the perpendicular line of the profile of a human being, the large brain case, the characteristic chin.

Is it any wonder that Rodin had his "Thinker" bend over as if he were top-heavy from the weight of the brain mass above, with chin thrust downward in his hand? Is it any wonder that we in our effort to think assume similar postures?

The Java Ape-man (*Pithecanthropus erectus*) who lived in an early glacial epoch, perhaps a million years ago, had a skull midway between the modern chimpanzee and the average human of today. And yet, unlike the anthropoid apes, his thighbone indicates that he could walk *erect*. Clearly an advance over the more horizontal posture of the ape, but the chief difference between the ape-man of that period and the human being of today is

THE THINKER

one of brain development.

If *thinking* is a human being's crowning achievement, what is it to think?

As we have indicated, it is chiefly in the power to analyze and compare. But before we can compare one thing with another, we must first have *perceived* the objects of this comparison. Therefore, the first step in progressive thought is *perception*.

Animals, however, have a similar power of perception. Indeed, it is oftentimes more acute than in man, as noted in the dog's power of scent and the eagle's famed sense of sight. Perception alone, therefore, is not the thing which distinguishes man from the animal creation, for both have it in common.

The difference between the two lies in the fact that the human being has the faculty of *adding to* what he perceives. He takes the raw materials derived by the process of perception and builds on these *something that was not there before*. The animal does not do this, except perhaps in a very limited way in the case of the domesticated or specially trained animal.

The human being, however, seldom makes the most of this faculty of going *beyond* perception. He goes through life perceiving an endless variety of changing scenes and objects—but makes little use of them.

A thinker like the great evolutionist Darwin will seek to perceive accurately the sensations which come to him through the channels of his senses. He will test his perceptions to make sure he has not been deceived by appearances. He will record them on his memory or in his note-

THE MYSTERIOUS "YOU"

book. He will observe and reflect on the differences and similarities between the objects of his perceptions. He will seek to *classify* them into groups of like nature. He will proceed from known facts to the unknown by making *inferences*. He will reason what is true of a large group of similar objects will most likely be true of a single object which he has placed in that group. He will test the accuracy of this inference in every possible way. He will formulate *hypotheses*, and if he finds they hold true, he will establish general *laws* and *principles*.

It must be evident that before a thinker can go through this process of comparing, classifying, and testing he must frequently draw upon his former stock of knowledge. He must open up the storehouse of his MEMORY, for here he has placed all the perceptions of his entire life.

If it were not for this storehouse of memory, every object and fact of each day's experience would be perceived as something entirely *new*. No matter how carefully one might perceive an object, when once he turns away from it, any consciousness of having had that perception would immediately cease. Human evolution would stop, and man could hardly be conceived as capable of surviving. He could not profit from his mistakes, but would make the same mistake over and over, not realizing he had made the same mistake before.

All animals have a memory consciousness in some degree, but for them it is generally related to INSTINCT. The domesticated or specially trained animal has a distinct *individual* memory of events, but in the case of the animal living in its native state this memory seems to have

THE THINKER

become a property of the entire *species*. It is as though the *memory* of each individual animal has become the *instinct* of the species.

Each member of the species has generally, therefore, the same instincts. In the bird family, for instance, this instinct directs the entire flock to fly northward in summer and southward in winter. It forces the salmon to make its thrilling trip up the rapids of the river at the spawning season; it moves the beaver to build its dam, prompts the bear to hibernate, and in scores of other ways it makes for the survival and perpetuation of the species.

The basis of instinct is memory—but it is a *class* memory, the accumulated experiences of countless billions of individual animals directed to the end of helping the species at each succeeding generation. This permits the past experiences of each insect, fish, bird, and mammal to live again in forthcoming species, warning each individual member of danger or inciting it to certain actions that will enable it and the species to survive.

In the human kingdom this instinct is not now so much in evidence as it no doubt was in the past, but it nevertheless shows itself in various ways. Instincts such as love of hunting and fishing are a carry-over in the racial memory of those days in which man was forced to hunt and fish in order to survive.

As evolution goes on, the human being will depend less and less upon the instincts which he has inherited from the past and more upon his own individual experiences which he has recorded in his own memory.

Each passing moment we place new goods upon the

THE MYSTERIOUS "YOU"

shelves in the storeroom of our memory. If we are in any way an orderly shopkeeper we will endeavor to properly arrange and classify the items we place there. Instead of having to search around through a disordered array of merchandise, as does the keeper of the old-fashioned country store, we should streamline our storeroom and make our valuable stock of merchandise quickly available when wanted.

In the storeroom of memory lie many treasures awaiting discovery. By the power of your *creative imagination* you can penetrate deeply into this great record chamber, and taking a single jewel here and a gem there you can rearrange through a creative process any of its memory pictures and bring forth something new and unique into the world.

One does not have to be a Shakespeare, a Raphael, or some great sculptor or cathedral builder in order to use the imagination. It is one of your treasures which you have closer than hands and feet. Even though you work at the machine, and your hands are hard and horny. Even though you work among sweating men. Even though you drive great herds of cattle along the plain. Even though you, yourself, are driven by a cruel industrial system. Even through all of this, you can still use your imagination to create a better place for yourself, a better world.

CHAPTER 14

LAWS OF LOGICAL THINKING

ONE OF THE MOST interesting things about the thinking process is the way thoughts travel over certain pathways. Thoughts are strung together in a somewhat similar way as pearls are strung upon a necklace—or, changing the metaphor, each thought is a link in a *chain* of thoughts.

Thinking is often like going on some impromptu journey, and sometimes will lead to the most unexpected places. The nice thing about it is that you don't have to bother about all the little details of traveling unless you really want to. Some invisible passenger agent attends to buying the tickets, checks the baggage, outlines the itinerary, and will eventually land you at your destination—only to start you off again toward some other unknown, fascinating place.

The way the journey is arranged may all seem a mystery to you, and much of it may seem to be without rhyme or reason; yet, if you study the matter a little you will find that the entire trip generally takes place in accordance with certain well-established *Laws of Thought*.

Acquainting oneself with just a few of these laws will not only be profitable in everyday life, but the thought-journey will be even more fascinating than before. And if you persist in this endeavor to improve your mind and understand its laws you will in time become a well-sea-

THE MYSTERIOUS "YOU"

soned world traveler, will be very much at home in foreign countries, speak their language, and thus enjoy the trip ever so much more than if you remained ignorant of the laws and customs connected with the journey.

Suppose we start on a little journey now and see where it will land us. Sit down in your most comfortable chair, and let us be off! Soon your mind, without any effort on your part, is on the way, flitting over hillside and meadow, climbing over high mountains, dipping down in deep gorges, or soaring heavenward in fascinating flight toward some fairyland of fancy.

But perhaps on this first trial flight you really don't get off to such a good start as this, and are concerned with the more practical thought of what you are going to cook or eat for dinner.

If you do the cooking in your household, as we are imagining you do, let us say that the thought of spinach occurs to you. But you don't stop there. You may find rising from your storehouse of memory the rather disturbing thought that your husband doesn't like spinach. You switch to the thought of beans, for you remember he was in the army and had to cultivate a taste for them there. You wonder if he will ever go to war again, and you think how nice it would be if there were never any wars. You recall his experiences in France in 1917, and then leap over a quarter of a century to the France of today. You think of subjugated peoples and find yourself wandering around in an ideal world that tolerates no war—when suddenly the gong sounds from the living room mantel, recalling to your mind that a minute or two ago

LAWS OF LOGICAL THINKING

you were actually trying to figure out what you should have for dinner. You made this long trip to France, and to a heaven on earth, because you thought of spinach!

One would not, of course, call this actual thinking. It is more of a ruminating process. However, it is the way most of us spend our mental time. It results from the fact that the mind never stays still. It is like a bird that flits from twig to twig. It must pass from thought to thought whether we want it to or not.

This sort of thinking lacks a certain conscious direction from the ego. It lacks attention and concentration directed to a certain end. It results from the fact that there is little effort to classify knowledge and to formulate thought along definitely logical pathways.

There are occasions in our daily work when in order to succeed in a certain undertaking we must stop this "flitting" of the mind and attend to a certain definite line of thought. During this time no extraneous thing should be permitted to interfere. When the mind proceeds to another thought-image it should be a logical outgrowth of the former thought. It should not be a chance thought suggested by a mere incident which in some way has been associated with it. In making this effort to direct the thought current, one learns the difference between mental rambling and *logical progressive thought*.

We should, at times, accustom ourselves to stop suddenly and analyze the particular thought in our minds. How did it get there? What suggested it? Is it a worthwhile thought, or is it one we should not harbor? By doing this you will learn some interesting things about

THE MYSTERIOUS "YOU"

thoughts. You will discover there is an inner *kinship* among them. The thought family has its cousins and its sisters, its brothers and its aunts. They are clannish in their make-up, and like blood relatives they cling together, each one free with its advice and suggestions as the group assembles in the family circle.

Unless some conscious effort is made to control and direct the current of thought we are more or less at the mercy of our own thinking. The faculty which distinguishes us from the animal has assumed mastery over us. The more logical we make our thinking the less is the inclination to ramble. That which distinguishes such thinkers as Darwin, Spencer, Newton, and others is the power of definite progressive thought.

Newton saw an apple fall—at least it is said he did. Millions before him had seen apples fall, too, but to the mind of the scientific Newton it suggested something more than apple pie. His mind reached out to other similar bodies that move and fall, and it went on to the moons and planets and suns of solar systems, which he believed were governed by the same law which made the apple fall. And by reason of this power of progressive logical thought, of synthesis and analysis, he was able to formulate his well-known law of gravitation.

We may not all want to be Newtons. Perhaps our abilities lie in other directions, but whatever our talent may be it will be improved by attention and concentration on the subject at hand.

Psychologists say we can really think of only one thing at a time. They say that when we apparently do

LAWS OF LOGICAL THINKING

otherwise, the attention merely passes quickly back and forth between two or more things. However that may be, it is certainly true that by giving our concentrated attention to the thing before us we can accomplish much more than if we constantly permit the attention interrupted by extraneous thoughts which bear little logical relation to the subject.

Our thought current proceeds by the well-established *Law of Association of Ideas*. Let us briefly refer to this law.

Some things are merely held together in the mind because they have happened at the same *time* or occurred in the same *place*. They are, as it is said, contiguous. Other things are held together because of some inherent similarity or *logical* relationship.

Many of our ideas, thoughts, and experiences are more or less carelessly associated without any particular meaning or value to us unless we *analyze* the connection or relation between them.

For instance, you think of last year's vacation and recall the sunburn you received at that time. If the mind proceeds further and sees or analyzes the *reason* for the painful condition that followed, it may be really of value to you to remember it on your next vacation.

You think of the cabin in the woods and see the little spring that flows by. There is nothing logical about this association; it is merely an association of place. But if the mind thinks further and recalls that it has been a dry season since you were there, you may make a mental note to take some water up with you the next time you go.

THE MYSTERIOUS "YOU"

This is thinking with a purpose—not merely rambling along in time and space.

There was a time when your ancestors ate heavy, sodden, unleavened bread. Then one day, either through logical thinking or some accidental occurrence, bread was baked with gas bubbles through it. Perhaps ages had gone by before the two separate ideas of sodden bread and yeast fermentation were connected in a logical way.

Just so, in the world today, there are literally millions of separate ideas which when connected by logical thinking would benefit humanity and result in personal profit to their creator.

CHAPTER 15

IN THE LABYRINTH OF MIND

WHEN ARIADNE, mythological daughter of Minos, king of Crete, fell in love with Theseus she gave him a clue of thread to guide him safely through the mazes of a labyrinth, thereby enabling him to meet and slay a fabulous monster which demanded each year the sacrifice of seven Athenian youths and seven beautiful maidens.

In much the same way, when the human ego is attracted sufficiently by the love of Truth he will be given a power which will enable him to penetrate into the mysteries of the human mind and slay many of the half-conceived ideas and superstitious fears found there.

The mind is like a great labyrinth, and one of the most fascinating of journeys is the endeavor to penetrate into its mysteries and find one's way through its intricate passages guided and directed by the thread of *reason*.

Without reason the truth-seeker would be lost in the maze of the unexplored portions of that mysterious part of ourselves called the human mind. Many of its innermost passageways have as yet been unexplored, but certain it is that the sincere, intelligent seeker after truth will eventually find his way through the maze and penetrate safely into its secret recesses.

This is a task which we, ourselves, must individually do for ourselves. It cannot be done for us by anybody

THE MYSTERIOUS "YOU"

else. Neither is it possible to slay at once all the dragons that may be found there. Back of the superstition may even be hidden a gem of truth, and we in our ardor for truth should be careful to find it ere we cast out the whole body.

Many of our present-day superstitions are distortions of a truth revealed ages ago. Truth bears upon it the concretions and accumulations of age. In itself it is ever youthful and beautiful, but the garments that it must wear from age to age may become worn and unlovely; and, as we mostly judge from appearance, we may be careless enough not to discern the beautiful spirit back of the outworn form. Let us, therefore, be careful to throw away only the garment, not the spirit of Truth itself.

With the Thread of Reason, illuminated so far as it can be by the Light of Intuition, let us penetrate into the fastnesses of our own minds and analyze, compare, classify, and interpret the many things which have accumulated there.

We shall discover that some of these things are an inheritance from the past. Perhaps some ancestral cave-man, or we ourselves as that cave-man, placed an unnamed terror in the mind which is still with us today, although the occasion that caused it has long-since vanished. Let us recognize it for what it is, see how foolish and childish it is, and cast it from us. Then, let us direct the mind to other matters, feeling the consciousness of victory won, another superstition slain.

Think back a dozen or a score years ago and recall

IN THE LABYRINTH OF MIND

some of the irrational thoughts and superstitious feelings you had at that time in your life. What has happened to them? Why did you change?

Was it because you *reasoned* it out and came to a set conclusion as to the fallacy of such beliefs—or did *experience* force you to make the change?

Sometimes we will not think a thing through until Old Man Experience, as we say, comes along and forces us to. We like to hang on to our old ideas, for even if they are not the truth, we *love* them, and it hurts to get rid of them.

You and I may not know it right at this moment, but some of the thoughts and feelings we harbor right now are due to go into the discard. Perhaps tomorrow, perhaps not until ten years, depending upon how desirous and anxious we are to really worship at the shrine of Truth—the Truth that shall make us *free*.

It may take ten years for *experience* to show us the fallacy of our present belief, when perhaps only one hour of real *thinking* may reveal it to us today. It is up to us whether we decide to learn through hard experience or through reason.

It may be, though, that a certain matter has not reached a point which will enable us to decide, for we may not have all the factors necessary with which to reason. It is then, for a time, that experience must decide the issue.

This does not pretend to be a book on formal logic. It is intended only to stimulate in you the desire to investigate more thoroughly the recesses of your mind and discover the hidden treasures to be found there. You are

THE MYSTERIOUS "YOU"

the ego who must use the mind—there is, or should be, none other to use it.

Think not that *only* mythological Minotaurs and antedeluvian monsters are to be found there. This mind of yours is a reflection of the Divine Mind, given to you by the Creator of this marvelous universe. You know it today, more or less, as a latent thing. But as the acorn is potentially the oak and contains in some mysterious way the miniature of its greatness, so does the human mind contain all the powers and potentialities of the great Universal Mind, the Mind of God.

You, the ego, have been elected to explore this mind, to search through its secret passageways, to unlock its treasures, and by so doing you will grow and expand to larger mental stature.

The mind—need we remind you?—is not "YOU." It is but your valuable instrument, and will become more valuable as you think upon the things contained in this book and the many other good and bad books in the world today, especially so if you will challenge the statements made if they bear not what appears to you the test of truth.

Before the hidden treasures in the mind can be unearthed, it is necessary to free the mind of much of its accumulated debris, not only of the past but of the unproved theories and mental foibles of the present. Old superstitions must go, modern beliefs challenged.

To eradicate these things from your mind you must draw on all your powers of analysis, discernment, and reason. You will have to discriminate between the real

IN THE LABYRINTH OF MIND

and the unreal, the *truth* and what passes for the truth. You will neither be unduly skeptical nor insanely credulous. You will not believe a thing merely because your emotional self *wants* you to believe it, but because your highest reason and intuition tell you it is so. Neither will you *disbelieve* a thing because of your feelings. You will try to dissociate your feelings from your reasonings, not mistake your prejudices for well-thought-out conclusions.

When the mind is free to some extent of the concretions of the centuries then the hidden treasures of the mind will be more clearly revealed. You will discover new powers and new wisdom rising within you. You will breathe easier and feel mentally more content with the "*God of things as they are,*" after you clean house, tidy up your mental home, and get rid of a lot of things which have outlived their usefulness. You will make room for newer and fresher things, the seeds of which, strange to say, are right now in your mind. All they need is a little nourishment, a little sunlight and air, things which you, yourself, can administer.

Straight thinking and mature judgment will produce growths which will be a pleasure to the eye as well as a guide to your progress through the labyrinth of mind. Unreasonable attitudes, prejudices, and hatreds can only grow distorted forms and thick underbrush which will retard your progress and cause your feet and hands to bleed.

May Ariadne's thread of reason guide you safely into the inner recesses of your mind and reveal for you the treasures there.

CHAPTER 16

THE MOTIVE POWER OF LIFE

HAVE YOU EVER WATCHED a tiger restlessly pacing its cage, and gazed into those unseeing glassy eyes?

If you have, you have seen in that animal something that resembled the pent-up force of a coiled spring. Something was missing in its life, and, in quick sympathy, you knew it was longing for its native life in the wilds.

In common with the tiger and other jungle beasts, man, too, has pent-up longings and desires coiled within him urging him on to action and expression. Although a thinking animal, he is fundamentally an *emotional* being, and it is this desire-force within him which drives him forward toward gratification.

Desire is the great motive power of life. Without it there would be no evolution, no progress, no joys of attainment. It is the invisible driving power which makes the world move.

The element of lack, need, or privation seems to be absolutely necessary in order to arouse desire. One can hardly imagine anyone retaining a strong desire who has had that desire completely gratified. Satiated a desire, and it dies.

The jungle beast that has lost its instinct for the wilds by being satiated with food has lost the characteristic thing which has made it a wild animal. It sleeps most of

THE MOTIVE POWER OF LIFE

its time or blinks at you lazily, for the time being satisfied with its existence.

But take away its food, prod it to anger, and this old instinct of the jungle to attack and to kill asserts itself.

In a similar way, give the human being everything he wants, supply his physical needs, arouse no interest in culture, or friends, or a mate, and he, too, will while away his time and be a burden to himself and others.

Those who do not accomplish anything particularly worthwhile in life are usually those who are not actuated by strong desire. Of course, there are men and women who have been pushed into places of power by reason of the desires of others, but that makes the rule still hold good. Desire has placed them there, even though it was not their own.

Certain philosophical teachers, particularly of the Far East, make a point of teaching their pupils to kill out desire, claiming that the human being will always be tied to the wheel of birth and death unless he does so. They seem to forget that the very effort of attaining the bliss of Nirvana or of a heaven embodies the strongest *spiritual* desire of which a human being is capable—but it is *desire* none the less.

Naturally, when desire is directed only toward the attainment of spiritual things there is little interest or attention given to the material aspects of life. Because of this, those great civilizations of the past, China and India, went into an eclipse, and until the potent force of desire for material prosperity and attainment again awakens them to the physical aspects of life they are

THE MYSTERIOUS "YOU"

likely to continue to sleep.

It is similarly with the individual. Those who do not possess an ardent desire to attain materially seldom achieve anything materially, unless, because of some apparent chance or stroke of luck, it is given to them as a gift. Some say they have earned such gift or gifts because of the effort to attain them in some past life.

Whatever the explanation for such occurrences, it is certainly true that desire of some kind is at the background of existence. Before the Creator could have planned the universe, He must first have had a *desire* to do so. Likewise, every human being who wants to do things in life, from building a pent-house to planning a paradise on earth, must first of all be filled with an ardent desire to do so. That is the first and cardinal necessity of any real achievement.

What is known as "wishful thinking" is as far from creative desire as a caged canary is from the free bird of the air. Some persons seem to be like this little caged canary in their thinking and desiring. The great outdoors would be a nice place to be, they think, but the effort to get beyond the bars of their little ways of thought, their little fears and disappointments, all seem too much for them, and so they remain, mentally and emotionally speaking, like the little shut-in canary.

How often do our plans and good intentions fail to materialize because of lack of sufficient driving force in the effort to attain our desires! Power, and yet *more* power of desire is needed before many of the things we set our hearts upon will come to fruition.

THE MOTIVE POWER OF LIFE

Instead of seeking ways to kill out desires, we should in reality think up ways of arousing them—providing, of course, they harm neither ourselves nor others.

What the eastern teacher really means when he tells his pupils to kill out desire refers no doubt to the killing out of low and selfish desires. Even so, psychologically, we know it is unwise really to try to "kill out" *any* desire. We usually give more power to the desire by concentrating upon the thought of killing it. A better way, as we have already suggested, is to think about the thing which should replace it.

Our desire nature supplies us with most of the joy and sorrow of life. It is a two-edged sword, and in our present state of ignorance concerning many things it seems we cannot help making mistakes with it.

Until reason and intelligent action come to our rescue, we are certain to taste the bitter sea fruit of at least some of our unregenerate desires. The result, however, will be *experience*—and experience at the present time may be greater teacher than *reason*. Frequently our desires plunge us into an experience before we have a chance to analyze what might come of it. But some day, when we have penetrated the maze of ignorance which separates us from divinity we shall know better how to use reason to solve the problems of our existence.

In the meantime, be not afraid of the desires which well up within you. The tiger in the jungle *must* act at their promptings—but "YOU" need not. Face bravely these creatures of desire that come up from the lower depths of your nature. Do not cower before them. Recog-

THE MYSTERIOUS "YOU"

nize them for what they are. An inheritance from the past, yes, but nothing really to do with the mysterious Being which is your true Self. *YOU* are the Master over them. *YOU* are the Presence who will, in time, transmute them to something higher.

Feel that you have a purpose in life, an achievement to undertake, a goal to reach. *Visualize* what you want to do. Arouse your desire to do it. Sense the great void in your life, and like the rush of air into a vacuum the Spirit within you will go into action.

Then, *expectantly*, wait for results. No doubts. No fears. Know that as you fulfill the Law, the desire will be made manifest, the goal will be achieved.

Don't foolishly think that you can in a short time attain any and everything you want. Be reasonable in your demands on life and with yourself. Attain one goal at a time. A small success will give you confidence, and from then on you can work toward greater successes.

And if you should happen, perchance, to make a mistake, and find the thing you worked for isn't really worth the candle after all, be not cast down. You will have gained a lot from the experience—and perhaps that was really the purpose of the desire anyhow.

The *Wisdom* that will come from such experience will be your reward, and not the success itself. And each new success or failure will bring added wisdom. Does not the thought inspire you? Does it not arouse in you the desire to get on with the work—to take the next step which will lead you further toward the unknown God who has given you birth?

CHAPTER 17

THE MYSTERY OF THE HUMAN WILL

THE AWAKENED HUMAN BEING is in the process of evolving certain wonderful and almost awe-inspiring powers, but none is so marvelous as the mysterious influence of the human Will.

We cannot as yet use the full force of this power, nor would it be desirable at our present stage of evolution to do so. We must first develop a moral intelligence, a conscience, an appreciation of right and wrong, before we will be permitted to make full use of such a potent, irresistible power.

Nitroglycerine is kept in containers safe from the handling of the curious, and away from radical elements of society. And so it is that the power of Will lies hidden away, close to the immortal Spirit in man, and none but that Spirit knows how to make full use of it.

The mysterious "YOU," that flows like a golden river through all of your acts, is in some marvelous way intimately connected with it. One can hardly think of the Will without thinking of the Spirit that directs it. Of all the instruments of Spirit, it is the most intimate. So much so that it seems almost to be the Spirit itself.

The Will, therefore, must necessarily be a mystery to us— as great a mystery almost as YOURSELF. But sufficient is known about it to make us want to exercise its

THE MYSTERIOUS "YOU"

powers and bring it into more dominant use in our daily lives.

Let us, therefore, proceed to think intently about this potent force and try to discover how it functions and the best use we can make of it.

First of all, think about the Will's twin brother—*Desire*. How often have you ardently *desired* something, yet took no *action* to attain it? What was the missing factor which was necessary to bring about the act?

Was it not the power of Will?

For some reason or other "YOU," the Spirit, did not choose to unlock its power. You did not choose to bring your Will out of latency into dynamic action.

Various factors may have entered into this refusal to exercise the Will. Perhaps reason or logic stepped in to show you the futility or danger of acting on this particular desire. Perhaps your moral conscience prevented you from putting the Will into action. Perhaps circumstances around you made it impossible for you to use the Will to gratify the desire. Or perhaps another and stronger desire arose at that time and supplanted the first desire.

As you think about it, you will find that before there can be a complete act of Will there must first be certain steps leading up to it. You will find there are really three phases of Will.

The first is the *desire* phase of the willing process. Let us say there has arisen a need of some kind in your life, and you want to supply it. You long to fill the void which the absence of that something brings. This longing or desiring may be compared to the tension in a coiled

THE MYSTERY OF THE HUMAN WILL

spring. But before it can be released into action, something else is usually necessary. This brings us to the next step in the willing process.

The second phase of Will is what we may call *Deliberation*. It is usually concerned with *reasoning* about the desire which has arisen within you.

Sometimes, however, this second phase of Will is entirely lacking, and the desire goes immediately into the third phase. For instance, when an animal in its native state satisfies its instinct to kill, it will do so without any deliberation or feeling of restraint. Some human actions are almost as instinctive, but usually they show some of the second phase of the willing process.

The third phase of Will, of course, is *Action*. It is the most apparent and necessary of all the phases of Will, for unless action takes place there is really no act of Will. Either the desire has not been strong enough to consummate the act, or else some deliberation of the mind has checked the desire and prevented it from going over into the act.

In this third phase lies the most mysterious and important element about the Will. The other two phases are merely steps that lead up to it. You can desire most ardently to perform a certain act. You can think about it the whole day long, deliberate a whole year, or you can imagine yourself doing it a million times. But unless "YOU," by some magic touch, *release* this power of Will to perform the act, there can be no action.

We do not know what this power is or what it is that releases it. Our desires do not necessarily release it.

THE MYSTERIOUS "YOU"

Our deliberations may only make us hesitate and feel uncertain. It takes something from the *Root of Being* to do it.

We can even say with the greatest of emphasis: "I *WILL* do this thing! Yet, there may be no action, for we may still fail because of some inner reason to release the coiled spring of desire. It takes only perhaps a millionth of a second for the Will to go into action, and it seems impossible for us in that split second to know what really takes place. Something "snaps," as it were, within us, and before we know it the Will has gone into action.

You lie in bed some cold, rainy morning, and you think how nice it is. Duty and obligation tell you that you should get up; body desire and comfort urge you to stay abed. Which group of desires will win out?

It seems for a while you hardly know—when, all of a sudden, something "snaps" or is released within you and you are sitting on the bed with your feet on the floor. The Will has moved into action. *How*, you know not. The secret lies in the mysterious "YOU," the ruler of your life.

We maintain that this power of Will to move into action may be cultivated just like any other faculty or power of the human mind. The following represents just a few of the exercises that can be performed.

Accustom yourself whenever your mind is free to do so to feel that you are at the *center* of your universe, and that from there radiates a potent power which you can wield at your pleasure. Feel and know that this power emerges from the Root of Being, which is "YOU."

THE MYSTERY OF THE HUMAN WILL

Now, create a mental image of something that appeals to you as good, true, and beautiful and concentrate upon it intently. Then, by an *act of Will*, deliberately change this mental image quickly to that of something else. Feel and know by the power of Will you can create or reject any mental image you desire, and that your mental and emotional machinery at all times is an efficient servant to your Will.

You have in the little inconsequential things of life many opportunities of exercising and strengthening this power of Will. The following are merely suggestions; you can elaborate upon them considerably.

One morning you awaken, and, let us say, the thought comes to you to remain in bed for another quarter of an hour. However, on this particular morning you choose to exercise the power of your Will—and so you immediately and deliberately jump out of bed.

This brings into play the feeling of *mastery* over your desires, and perhaps the pleasure derived from that feeling will more than compensate for the loss of sleep or the effort to get out of bed a little earlier than usual.

If you have found that a cold morning plunge or shower is not harmful to you, and if on a certain morning you find you would rather *not* take a cold shower or plunge, *will* to take one anyhow. You might even be able to control the cutaneous shiver which usually accompanies it. And instead of shrinking from or disliking it, *will* to enjoy it.

Perhaps in dressing you find yourself, through habit, putting on your left stocking first. Deliberately check

THE MYSTERIOUS "YOU"

this—and put on your right one instead. Feel and know that you have the power to check or break any habit you choose.

You have been in the habit, let us say, of taking the street car or bus to work, or driving your car. If your business or health will not suffer by so doing, deliberately decide to walk to work on a certain morning—and like and enjoy it.

In your business or home duties throughout the day you will run across many opportunities of exercising the Will. It is the daily training in the little things which develops the Will, and it will give you an added consciousness of the growing power within you. Then, when some great emergency arises, this power of Will which you have built through these little daily drills will seem almost automatically to go into action.

You are learning through all this to bring into play this mysterious power which lies at the root of your being, and which is your divine privilege to use. It will require effort, yes, and perseverance, but not many good and valuable things are achieved without sacrifice of some kind.

The difference between success and failure lies not so much in the lack of desire as it does in the power of Will to drive through and consummate the desire. Learn, therefore, to often feel this power at the center of your being, and know that through it, the mysterious Being which is the real "YOU" is master over desire, thought, and act.

CHAPTER 18

"WITH THIS SIGN YOU CONQUER"

IT IS RELATED of the Roman Emperor, Constantine the Great, that one night while in the midst of his campaigns he saw a luminous cross in the heavens bearing the inscription: "*With this sign you will conquer.*"

Whatever we may think of the motives and methods of Constantine in crushing his rivals and dominating the Roman world, we have here an interesting and important psychological formula, similar to others which have been used to achieve fame and fortune for those who believe in their efficacy.

Constantine saw, or professed to see, in this sign a symbol and guarantee of personal victory. No doubt a luminous star, crescent, or some other symbol would have given him the same confidence in his ability to dominate and rule others.

Charms, amulets, and other superstitious symbols have influence over individuals not because of any real magical property residing in such symbols, but because of an abiding *belief* or *faith* of the possessor in their imagined power. Let the individual for any reason lose confidence in the power of a charm or amulet, and it quickly loses its power to protect or bring success in an undertaking.

Much of this is simply a manifestation of the well-known law of *Suggestion*—a potent power which rules

THE MYSTERIOUS "YOU"

our lives more than we realize.

All great, and so-called great, characters of history have been conscious in some degree of a power within themselves. Oftentimes, the first realization of possessing such a power is brought about by some external happening, some superstitious omen at birth or some strange occurrence which profoundly impresses itself upon the minds of suggestible persons. Sometimes it is the result of the suggestions of an "Inner Voice."

A classic example of the latter is the instance of Socrates, who attributed many of his thoughts and acts largely to the influence of a spirit whom he called his "daemon." Other historic characters in the calendar of the great realized such an influence within them. The author of the Shakespearean plays has some of his characters speak of it, and must have been influenced by such a power in his own rich life. Goethe wrote of it, and our own Emerson essayed to tell about it in the pages of his inimitable *Self-reliance*.

Belief in one's self is the cardinal necessity of achievement. It may be rooted in some superstitious omen, as in the case of Constantine, or it may arise from some unexplained consciousness of power inherent in the individual.

Everywhere is this law of suggestion at work—working for our weal or for our woe. It would be well to understand it.

We meet negative aspects of it almost everywhere. We see it on bill boards that warn us to be on guard against this and that, to take so and so's remedy if we value our

"WITH THIS SIGN YOU CONQUER"

health and life. We meet it in the newspapers and on the screen. It visits with us over our own dining room table; it is wafted on the breeze from the next door neighbor; we find it in the cross and skull on the medicine bottle in the closet, and so on in every department of life.

We naturally cannot escape receiving negative suggestions, nor would it be advisable, for sometimes a negative suggestion may save a life, protect us from harm, or show us the error of our ways. The "see nothing," "hear nothing," "know nothing" attitude of some people in an attempt to keep away from negative or critical subjects is just as wrong as that of the extremist who goes around with a lighted lantern looking for trouble. Striking a balance between the two attitudes of mind is more in keeping with the spirit of truth and wisdom.

The subconscious mind is like a sponge, and accepts without question the suggestions that come to us. This being so, highly suggestible persons should certainly avoid a too close association with individuals who never see any good in them. The doctor who insists upon revealing the terrible possibilities of the disease he supposes the patient to be suffering from may do irreparable mental damage. The astrologer, the palmist, the psychic may easily do much more harm than good by planting negative suggestions of evil in the suggestible minds of their clients. The psychoanalyst may cause mental harm by probing unwisely into a persons life, raking and scratching at old wounds and sores, over which kind nature has gently thrown the mantle of forgetfulness.

Without making ourselves foolish Pollyannas it

THE MYSTERIOUS "YOU"

would be well for us to form the habit of placing into the subconscious mind as many suggestions of a positive, uplifting kind as possible. Contact people who have the gift of inspiring you. Read books which not only in their necessary revelation of unpleasant facts have the answers for their correction. Take a Roman holiday every now and then from the evils of the world and bask in the sunshine of opulence and youth. Don't wear eternally on your sleeve the entire burden of humanity. There is a limit to the absorption of evil. Periodically cast it out as a lot of mental rubbish, and set sail as did the childhood heroes, Winken, Blinken, and Nod, and travel along for a time on a river of misty blue.

We can even believe in signs and symbols as did Constantine, or like children we can mentally play with whirling leaves and chase a butterfly or two. The rustle of the wind, the smell of burning leaves, the touch of flowers, the sight of any of earth's grand phenomena should be signs and symbols to us of eventual victory.

If Constantine saw a luminous cross in the heavens, so can we. Within us is a sign that is real, true and everlasting. With it you, too, may conquer. It will not come to haunt you in the dead of night or torment you upon awakening in the morning. It does not blaze forth in pyrotechnic splendor in the heavens but it burns within with a steady, warm, pulsating glow. And when all the world is still, you feel and know it in the innermost depths of your being as your own true Self—the mysterious and ever-present "YOU."

CHAPTER 19

YOUR GOLDEN THREAD

YOU ARE weaving, *weaving*, weaving your thread of life into intricate patterns, some of exquisite beauty, some of grotesque design, others incompleting tapestries of an image glimpsed somewhere in heaven.

How long you, the Weaver, have been sitting at your task and where you found the designs and the golden thread you weave with, and how long it will take you to complete the design, are questions none can completely answer at present. Only the passage of the mysterious element of Time itself can solve them.

But this uncertainty, this great mystery of life, instead of making us morose or melancholy should inspire us with an all-consuming ardor to live and to know. We have a riddle to solve, a mystery to unfold, and this is part of the spice of life. Take it away, and we have nothing left but satiety and ease, and will want nothing out of life but extinction.

As you proceed down the great river of life, penetrate into what may appear to be the dark forests of the coming years, and emerge into the brilliant sunlight, mystery after mystery will unfold, but always a greater mystery will lie behind. This is the lure that urges us on, and we may thank God that it is so, for without it life would be drab and colorless.

THE MYSTERIOUS "YOU"

This little book has been an endeavor to discover some of the hidden mystery which lies within you and within me, in the hope that both of us will be able to find our own real, true, and noble SELF. Something of the mysterious past and the fruitful present has been revealed, and some of the beckoning, beautiful lights of the golden future. But the task is far from complete, the design but briefly sketched.

Some day you and I shall have a more perfect picture of the mosaic which is unfolding. The Weaver who hides behind the beautiful tapestry shall *know*, and he shall reveal what he knows. The thread with which he weaves shall become more luminous, the design more beautiful, the goal of life more enchanting.

May "YOU" who read this book weave eternally true and well your golden thread of Life.