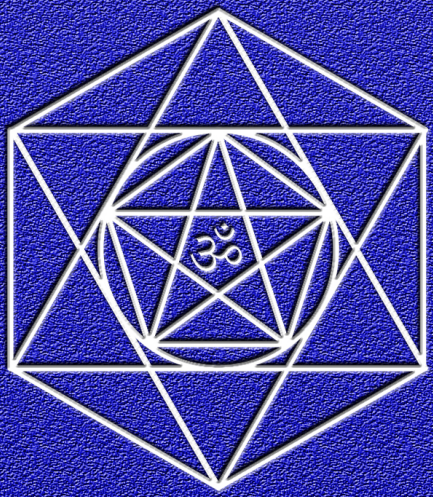
Your Forces
and
How to Use Them



Prentice Mulford

Your Forces and How to Use Them

Writings

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May 1886–May 1892

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God.

A Supreme Power and Wisdom governs the Universe. The Supreme Mind is measureless, and pervades endless space. The Supreme Wisdom, Power and Intelligence is in everything that exists from the atom to the planet.

The Supreme Power and Wisdom is more than *in* everything. The Supreme Mind *is* everything. The Supreme Mind is every atom of the mountain, the sea, the tree, the bird, the animal, the man, the woman. The Supreme Wisdom cannot be understood by man or by beings superior to man. But man will gladly receive the Supreme thought and wisdom, and let it work for happiness through him, caring not to fathom its mystery.

The Supreme Power has us in its charge, as it has the suns and endless systems of worlds in space. As we grow more to recognize this sublime and exhaustless wisdom, we shall learn more and more to demand that wisdom draw it to ourselves, make it a part of ourselves, and thereby be ever making ourselves newer and newer. This means ever perfecting health, greater and greater power to enjoy all that exists, gradual transition into a higher state of being and the development of powers we do not now realize as belonging to us.

We are the limited yet ever growing parts and expressions of the Supreme Never Ending Whole. It is the destiny of all in

time to see their relation to the Supreme and also to see that the straight and narrow path to ever-increasing happiness is a perfect trust and dependence on the Supreme for the all round symmetrical wisdom and idea which we individually cannot originate. Let us then daily demand faith, for faith is power to believe and power to see that all things are parts of the Infinite Spirit of God, that all things have good or God in them, and that all things when recognized by us as parts of God must work for our good.

Your Forces and How to Use Them

Volume I.

May 1886–May 1887

I.

You Travel When You Sleep.

Thoughts are Things.

You travel when your body is in the state called sleep. The real "you" is not your body; it is an unseen organization, your spirit. It has senses like those of the body, but far superior. It can see forms and hear voices miles away from the body. Your spirit is not in your body. It never was wholly in it; it acts on it and uses it as an instrument. It is a power which can make itself felt miles from your body.

One-half of our life is a blank to us; that is, the life of our spirit when it leaves the body at night. It goes then to countries far distant, and sees people we never know in the flesh.

Sleep is a process, unconsciously performed, of self-mesmerism. As the mesmeric operator wills another into unconsciousness, so do you nightly will yourself, or rather your body, into a state of insensibility.

What the mesmeric operator really does is to draw the spirit out of the body of the person he mesmerizes. He brings the thought of his subject to some focus or centre, as a coin held in the hand. While thus centred, the thought (or spirit) of the subject is put in such a condition that he can most easily affect

it by his will. He wills then the person's spirit out of his body. This done, he throws his own thought in that body. It is then as a house left open by its owner. The mesmerizer then takes possession of that body by the power of his own thought. It is not the subject at all who sees, feels, and tastes as the operator wills: it is the spirit or thought of the mesmerizer himself, exercised in another body, temporarily left vacant by its own spirit.

Thought is a substance as much as air or any other unseen element of which chemistry makes us aware. It is of many and varying degrees in strength.

Strong thought or mind is the same as strong will. Some persons are so weak in thought, as compared with the practised mesmerizer, that they cannot resist him. Others of even stronger thought can give themselves up voluntarily to his control. You need not be overpowered by anyone in this way, providing you resist them in mind, and call upon the higher power to assist you, if you feel their thought overcoming you.

When we "go to sleep," the spirit has been by its day's workings sent widely scattered away from the body; with so little of its force left by it, the body falls into the trance state of slumber. As the mesmerizer draws the spirit away from the body of his subject, so has our spirit drawn itself away from our bodies by its many efforts during the day.

Your body is not your real self. The power that moves it as you will is your spirit. That is an invisible organization, quite distinct and apart from your body. Your spirit (your real self) uses your body as the carpenter does his hammer or any tool to work with.

It is the spirit that is tired at night. It is exhausted of its force, and therefore not able to use the body vigorously. The body is really then as strong as ever, as the carpenter's hammer has the same strength when his arm is too weak to use it.

The spirit is weak at night, because its forces have in thought been sent in so many different directions during the day that it

cannot call them together. Every thought is one of these forces, and a part of your spirit. Every thought, spoken or unspoken, is a thing, a substance, as real, though invisible, as water or metal. Every thought, though unspoken, is something which goes to that person, thing, or locality on which it is placed. Your spirit, then, has during the day been so sent in a thousand, perhaps ten thousand, different directions. When you think, you work. Every thought represents an outlay of force. So sending out force for sixteen or eighteen hours, there is not at night sufficient left in or near the body to use it. The body therefore falls into the condition of insensibility we call sleep. During this condition the spirit collects its scattered forces, its thoughts which have been sent far and wide; it returns with its powers so concentrated to the body, and again possesses it with its full strength. It is when scattered as so many scattered rills of water trickling in many directions. Put all these together in a single volume, and you have the power that turns the mill-wheel.

Could you call all of your spirit at once to its centre, and so collect its widely scattered forces, you could be fresh and strong in as many minutes as it now takes hours to rest you. This power was known to the first Napoleon, and sustained him for days with very little sleep during the crisis of his campaigns when his energies were taxed to the utmost. It is a power which can be acquired by all through a certain training.

It is done by first placing the body in a state of as complete rest as possible; stopping all involuntary physical motions, such as the swinging of limbs, tapping with the foot, or drumming with the fingers. All such involuntary movements waste your force, and, worse, train you unconsciously to a habit hard to break, of wasting force. The involuntary working of the mind, the straying of thought in every direction,—towards persons, things, plans, and projects,—the useless frettings over cares great and small, must be similarly stopped, and the mind for a few minutes made as near a blank as possible. Concentration of thought on the word “in-drawing,” or “drawing into self,” or

the mind-picture of your spirit with its fine electric filaments reaching to persons, places, and things far from you, being all drawn back, and massed in a focus, is a help to do this; because whatso you image in your mind is a spiritual reality. That is, what you image, you are actually in spirit and by spirit doing. Every plan or invention clearly seen in thought is of thought-substance, as real a thing as the wood, stone, iron, or other substance in which afterward it may be embodied and made visible to the body's eye, and made to work results on the physical stratum of life.

If a man thinks murder, he actually puts out an element of murder in the air. He sends from him a plan of murder as real as if drawn on paper; its thought is absorbed by others; so is this element and unseen plan of murder absorbed by other minds; it inclines them towards violence if not murder. If a person is ever thinking of sickness, he sends from him the element of sickness; if he thinks of health, strength, and cheerfulness, he sends from him constructions of thought affecting others to health and strength as well as himself. A man sends from him in thought what he (his spirit) is most built of. "As a man thinketh, so is he." Your spirit is a bundle of thought; what you think most of, that is your spirit. Imagine, then, yourself as such a being, drawing in all these filaments, sent and placed as they are to so many things. The thoughts so passing from you in one minute could hardly be plainly written out in an hour. You gather them to a centre. You have then gathered in and concentrated your full motive power; then you can put all its force on any thing you please. When the eye and mind are put on any single object that does not tax the energies, say a spot in the wall, the positive thought or filaments reaching out are drawn in to the common centre. Your absorption on any single thing loosens them from their near or far point of contact. Before such loosening, the spirit is as the expanded hand and fingers. When the thought is drawn in, the spirit is as the closed or clinched fist.

When thought is sent out to any thing, you send out your force. When it is centred in a single thing, and so drawn in and kept from straying every moment, you are drawing in force.

The Hindoo "adept" becomes able, through a certain training of mind, to send his spirit or himself from his body. It is still connected with it by the fine unseen current of life known in the Bible as the "silver thread." When that thread is snapped, body and spirit are completely severed, and the body dies. The "adept" has allowed himself to be buried alive. Rice has been sown over his grave, and sprouted. Seals were put in his coffin, and the grave carefully watched. He has so remained for weeks, and when dug up "came to life."

The real man was never buried at all. It was only his body in the self-induced trance state, that was buried. Between his body and spirit, possibly miles away, the fine thread of spirit kept up the body's life, or rather such supply of life as the body needed to keep it from decay. When the body was dug up, his spirit returned, and took full possession of it. He was able to do with his own body what the mesmerizer does with the body of his subject. He sent his own spirit out of it; the mesmerizer sent his subject's spirit out. Before so sending out his spirit, the adept makes his mind a blank. Before drawing out the spirit of his subject, the operator causes the subject to make his own mind a blank; in other words, he stops the resisting forces of the other person's thought by turning all his thought to a centre.

Your spirit can, and does frequently, go from your body to other places during sleep. It is then still connected with it by this thread of exceedingly fine element. This can be drawn out to a great distance. It is as an expanding or contracting electric wire connecting your spirit with the instrument it operates, your body.

This power of the spirit so to leave the body accounts for the phenomenon of persons being seen in two places far distant at the same time. It is the spirit that is seen by some clairvoyant eye. It is the "double," the "*doppel ganger*" of the German, the

"wraith" of the Scotch. The spirit may even be far from the body just previous to the body's death. It is only the feeble supply of life sent it through the connecting thread, which causes the involuntary throes (so called) of dissolution. These are not as painful as they seem. The real self, the spirit, even then may be unaware of the "death-bed scene." It may go to some person, possibly at a distance, to whom it is much attracted; and thereby is solved the mystery of the apparitions, seen by distant friends, of persons whose deaths at or about the time of such appearances were not heard of until months after.

Sometimes people, during periods of sickness, fall unconsciously into a state where the spirit leaves the body, without snapping the threads of life. The body's trance has then been mistaken for its real death, and it (the body) has been buried alive. The spirit has been compelled to return to its body in the coffin. The thread could only be severed after such return.

Your real being is ever sending out, with each thought, a fine electric ray or filament, representing so much of your life, your force, your vitality, and reaching to the object, place, or person to which such thought is sent, be it six feet or thousands of miles from your body.

Your thought is your real strength. When you lift a weight, you put your thought on the muscle that lifts. The heavier the weight, the more of your thought do you put on it. If, in so lifting, a part of your thought is turned in some other direction, if some one talks to you, if something frightens or annoys you, a part of your strength or thought leaves you. It goes to whatever has taken away a part of your attention from lifting.

It is mind, thought, spirit, that use the muscle to lift, as we use a rope to pull up a weight. There is no lifting or working without intelligence. Intelligence, thought, mind, and spirit mean about the same thing.

It does not matter, in order to give strength, whether the spirit, when once called together, be near the body or at a distance from it. So that it brings its forces (its thoughts) together, be it

far from its body or near it, it is strong; and when it again takes possession of your body, and wakes it up, it is able to use the body with its full strength.

But the spirit may remain scattered all night. It may never be able to bring its forces together at any time. It may be living, as many now are, with its thought always in advance of the act it is now doing or trying to do. It is walking the body and sending out its force (its thought) to the place it hurries to. It is writing with the body, and thinking of something else. When it frets, it sends out force to the thing fretted about. These states of mind, acts of thought, and useless waste of force become at last so confirmed in habit, that the spirit may lose all power of bringing all its strength together. In this state it gathers no strength by night or day.

Sleeplessness comes of the difficulty of the spirit to bring itself to a centre and collect its forces. Insanity comes of the total inability of the spirit to focus its thoughts. The permanent cure for sleeplessness must commence in the daytime. You must drill your mind to put its whole thought on the act you are now doing. If you tie your shoe, think shoe and nothing else. Then you bring yourself to a centre, and collect your forces. If you tie your shoe, and think of what you are going to buy the next hour, you are sending needlessly half of your force from yourself. You are in reality trying to do two things at once. You do neither well. You are scattering your spirit on as many things as you think of while tying the shoe. You are cultivating the bad habit of scattering your force, until such habit becomes involuntary. You are making it more and more difficult for your spirit to collect itself together. By so doing, you make it more difficult for the spirit to return with strength to its body in the morning, or to leave it at night. You can get no healthy sleep at night unless your spirit does withdraw from its body. Sleeplessness means simply that your spirit cannot leave its body.

If you fall into the dangerous habit of fretting, your spirit may fret as much on going from its body at night as when using it in the daytime. Or, if you are of a quarrelsome disposition, it may be quarrelling, fighting, and hating all night, and so return to its body without any strength to use it; because all quarrelling, if only in thought, is constantly using up force.

It is for this very reason dangerous and unhealthy to let the "sun go down on your wrath;" that is, to have in mind, just before the body's eyes close in sleep, the recollection of the persons you dislike, and be then engaged in sending hating thought to them. The spirit will keep up the process after it leaves the body. To hate is simply to expend force in tearing yourself, your spirit, to pieces. Hate is a destructive force. Good-will to all is constructive: it builds you up stronger and stronger. Hate tears you down. Good-will to all draws to you healthy and constructive elements from all with whom you come in contact. Could you see the actual elements as they flow from them to you, in their liking for you, you would see them as fine rills of life feeding yours. Could you see the contrary elements of hatred which you may excite in others, you would see them flowing toward you as dark rays or rills of dangerous, poisonous substance. If you send out to it its like, the thought of hatred, you only add to the unhealthy force and power of that element, because these two opposed and dangerous elements meet and mingle, act and re-act on those who send them, ever calling on each to send fresh supply of force to keep up the war, until both are exhausted. Self-interest should prompt people to hate none. It weakens the body, and causes disease. You never saw a healthy cynic, growler, or grumbler. Their soured thought poisons them. Their bodily disease originates in their minds. Their spirits are sick. That makes the body sick. All disease originates in this way. Cure the spirit, change the state of the mind, replace the desire to make others feel disagreeably by that of making them feel agreeably, and you are on the road to cure disease. When the spirit originates no warring, hating, gloomy, despondent

thought, no manner of unpleasant thought, the body will take no disease whatever.

You can only oppose successfully the hatred or evil thought of others by throwing out toward it the thought of good-will. Good-will as a thought-element is more powerful than the thought of hate. It can turn it aside. The "shafts of malice," even in thought, are real things. They can and do hurt people on whom they are directed, and make them sick. The Christ precept, "Do good to them that hate you," is based on a scientific law. It means that thoughts are things, and that the thought of good can always overpower that of evil. By power is here meant power in as literal a sense as in speaking of the force that lifts a table or chair. The fact that all thought, all emotion, all of what is called sentiment, or qualities such as mercy, patience, love, etc., are elements as real as any we see, is the cornerstone to the scientific basis of religion.

What you call dreams are realities. Your spirit away from your body at night goes to and sees persons and places. To some of these you may have never gone with your body. You remember on the body's awakening very little of what you have seen. What you do remember is mixed pell-mell together. That is because your memory of the body can hold but a little of what is grasped by the memory of your spirit. You have two memories, one trained and adapted to the life of your body, the other of your spirit. Had you known of the life and power of your spirit from infancy, and recognized it as a reality, the memory of your spirit would have been so trained that it would remember all of its own life and bring it back to you on the awakening of the body. But as you have been taught to regard even your spirit as a myth, so you make of its memory a myth. Were a human being taught from infancy to discredit the evidence of any of its senses, then that sense would be blunted and almost destroyed. Let all associated with a child for years deliberately set to work and tell it that they could not see the sky or houses, fields, or other familiar objects at hand; and with none allowed to break

the delusion, that child's eyesight as well as its judgment would be seriously affected. We are similarly taught to deny all the senses and powers of our spirits; or, rather, the real powers of ourselves, of which the senses of the body are a faint counterpart, are persistently denied. Substantially we are taught that we are nothing but bodies. This is equivalent to telling the carpenter that he is nothing but the hammer he uses.

If in a so-called dream you see a person who died years ago, you see simply a person whose body, being worn out, could no longer be used by him on this stratum of life.

II.

Where You Travel When You Sleep.

Thoughts are Things.

There are senses of your body, and other senses of your spirit. Your spirit is an organization distinct from the body. It has eyes and ears, touch, taste, and smell. Its eyes can see ten thousand times farther than the eye of the body. Its other senses are infinitely superior. You are now using a very inferior set of senses. The eye of your body, compared with the eye of your spirit, is a mere peep-hole. The senses of the body are relatively coarse as compared with those of the spirit. They are for use in a relatively coarser stratum of life. You are better off in a coal-mine with a coarse miner's suit than with one of silk or velvet. Your body with its coarser senses is for use in this, the coarser, level of life. Yet it may be for you a possibility to slip off this suit (the body), and go with your spirit (leaving for a time the coarse suit behind) to a higher and finer order of life.

You have now a clairvoyant eye and a clairaudient ear. But these are not opened. The clairvoyant eye is closed like those of some animals in very early infancy. In a few persons it is opened

prematurely and in advance of the other spiritual senses. This is a premature ripening.

The clairvoyant eye is the spiritual eye. It is an eye put out at the end of a thought. Send your thought to London, and, if clairvoyant, you send that eye with it.

A clairaudient ear is an ear sent with a thought. Clairvoyance and clairaudience are not special gifts for particular people. They belong to all, and are in the germ in all.

Your spiritual senses have been so crippled from birth, through lack of exercise, that they are not in "working condition." When you leave your body at night, you are as a person in a dazed or bewildered state. You see without seeing. You hear without hearing. You are as one stunned by a sudden shock or blow. Then the physical eye may see, but it leaves no distinct memory of what it sees. You may in such state have a remembrance of a crowd of faces about you—but that is all. In a condition somewhat resembling this does your spirit roam about on slipping away from its body. You are as an infant just let out of doors. You go where a vague whim or fancy carries you. You have left the physical senses of sight, hearing, and touch, in the body. You have now only a set of totally uneducated senses to guide you. You have been taught all your life to deny the very existence of these senses. To teach a child unbelief, say, in its hearing or eyesight, from its earliest consciousness, will result in injury to its sight. The child educates itself gradually to use the senses of its body correctly. An infant has no idea of distance. It reaches out for things far from it, imagining they are near enough to be touched. It will walk off a precipice if left to itself. It learns by painful experience not to touch hot coals or hot iron. It requires years to educate it to a proper use of the physical senses.

Your spirit has its own senses, which are not even recognized. They are left year after year without any exercise or training. You do not see, in what you call dreams, with the physical eye

at all, or hear with the physical ear. You see with the spiritual eye; you hear with the spiritual ear.

You are literally lost on going to sleep, when you go into your spirit life. You then grope about like an infant with its untrained physical senses. What idea of the senses you do have, you estimate entirely by those of your body which you have left behind. You then carry your real selves about under the impression that you are still living in the mask you wear in the daytime (your body), and estimating and judging all you see or sense by a set of inferior senses (the physical), which you are not using at all.

You are nightly, on passing out of the body, really in a spirit life; yet you are dead to this fact, because you are using the spiritual senses as you use the physical in the daytime. You are as one using a crutch, when you have two sound legs which need only practice to make you a good walker. Many people who are completely severed from their bodies are in precisely the same condition. You may go mostly when away from the body among these people. You may be attracted to them, because your spirit has in its uneducated state been so long in the habit of blindly groping among them. Your spirit has fallen into this habit just as it, when using the body, falls into ruts of habit, which are often extremely difficult to break off. You see men daily drifting about without aim or purpose, waiting, hoping for something to "turn up" to amuse them. A man without aim or purpose in life soon becomes inferior in intellect. Your spiritual self is in the same condition, from a similar cause. It is often surrounded by others out of the body without aim or purpose, and who know not what to do with themselves.

Fiction has never devised the picture literally realized every night among you. These thousands on thousands of blind beings freed temporarily from their bodies are straying, wandering, groping everywhere—in your houses, your streets, your fields—some near, some far away. They are neither asleep nor awake. They wander as if in a dream which is not a dream.

Sometimes the spiritual eye opens, and they see acquaintance or stranger, scene familiar or unfamiliar. But the recognition is not always a satisfactory one. You have been unconsciously taught not to believe in the reality of what you see in this state. Therefore you do not accept it as a reality, and what the mind in any condition persistently refuses to accept as a reality will not frame itself to be held by memory as one.

It is a fact that some people on the death of the body still think they have their physical bodies. They may remain in this state for years. They go about, eat, sleep and live in every way in that grade of existence which, though unseen by us, is all about us. Because every thing we see, hear, touch, handle, smell or taste has on its grade its correspondent or spiritual counterpart, and can be used exactly as it is here. There are no sudden transitions of any sort in Nature. People on passing from the physical body do not enter on any glorified condition of existence, unless they IN MIND are living such existence on earth. They go where every thing is in strict correspondence with their daily thought. Friends in the unseen world may on their first arrival receive them as guests in their houses. But they are only guests, and cannot remain in those circles unless in spirit they belong to them. If their thought be lower, they must, after a time, return to the order or stratum of thought in which they lived on passing out of the body. They cannot commence building upward on that. You MUST build your "mansion in the skies" yourself. You can commence consciously building it here in the body to greater advantage than to commence after you lose your body. That you must build it yourself is the law of nature. It is not because any individuality, however wise and powerful in any of the advanced stages of existence, says you must. All of these, up to orders of mind beyond our power to comprehend, have been and are now the builders of their temples (themselves). What most they want of us is to build in like manner our own and with the same blissful results. Because such building is simply the building of our own

individual happiness into grander, broader and ever-broadening proportions.

Your first error on passing from the body in the state known as sleep lies in thinking that you are moving about your physical body. You must educate yourself out of that mistake. You must fix it in your mind before going to sleep that if you wake up in what you call a dream you are not then using your physical body. You will fix in your mind before going to sleep, so far as you can, your conception of yourself as a spirit—or, rather, as the unseen organization which during the day uses your body.

The last thought before going to sleep is the one most likely to remain with you on leaving the body. If persisted in, you will find it mingling itself with what you call your dreams. That is, it will be the first clew towards the recognition of your real self when you are away from your body.

Keep this fact then, this recognition of yourself as a spirit, in your mind, and it will be a great help to your unseen friends in the other life to get near you and waken you to the knowledge of your real self.

The wiser and more powerful order of spirits, who may be able to give you much of their thought in the daytime, or while you are using the body, may not be able to give you so much of it during your escape from the body, owing to the condition above spoken of. Instead, therefore, of going into a higher region of thought at night, you descend, through blindness and mere force of habit, into a lower one. You may be, while using the body, educated up to and enter into their higher realm of thought by day. Yet at night, being so educated in part in the school of physical sense, you cannot carry that education with you. You walk with the spiritual eye and ear, thinking these the physical eye and ear. All this results in a confusion which no language can fully express, because no similar condition in this life can be clearly realized or illustrated.

You want to give your powerful unseen friends a clew by which, on passing from the body, they can come nearer to you

and help you to wake up, find your real self, and go where you belong. The thought of yourself as a spirit, as a being distinct and apart from your body, will serve as this clew. A thought is as real a thing as a telegraph-wire. It will be the telegraph-wire 'twixt you and them, because they will not stay permanently with you in your gropings on the cruder stratum of life. They could if they wished; but they want to draw you up to their abodes,—their country, their realm,—where all is more beautiful and fairy-like than ever pen or picture realized here; where, in part, at least, you may now belong. To bring back of this the remembrance to the daytime while your spirit uses the body, would be to bring the celestial life to earth. It would be as a temptation in the right direction to leave off the coarser pleasures for the sake of realizing and living in the higher. Because all self-denial has really but this one purpose: that of cutting loose from fleeting pleasure that leaves a lasting pain, to obtain a far greater pleasure that leaves no pain at all.

As persistently you fix on going to sleep this idea in your mind, that you are no longer using the body's senses, you will after a time, in what you have called the dream, find yourself recalling this fact. You will find yourself saying, "This is as real as my body or day life. I am only in a different state of existence."

Your present life of the spirit, away from the body at night, is very often one that exhausts more than it refreshes. Unconsciously you may drift toward persons and scenes repulsive to you. You are carried to them by lower currents of thought. You drift into these tides as an ignorant child wades into the stream, and is carried beyond its depth and off its foothold by an outer and stronger current; knowing nothing of the fact that thought does move in currents, and that the lower one of inferior or evil thought is most powerful near the earth,—nothing of your powers and senses as a spirit, you are as helpless as a babe nightly on passing from your body.

Could you get a start in the right direction toward the upper and superior regions of thought,—could you ascend through

the current of dark and crude thought, which everywhere surrounds you,—you would find yourself in a land of beauty, sunshine, and flowers; of grand scenery and fairy landscape. You would associate there with the people you most wish to see, and to whom you in spirit belong. You would repose in a luxurious languor, yet still be able to note scenes of indescribable charm by the eye. You would be conscious of life, and still be at rest. You would drink in life with every breath. You would return with this life to your body in the morning. Your night of bliss would be both as a rest in thought and a healthy stimulation to your life in the body. Your spiritual senses would open in this elevated thought-atmosphere. You would be freed from what is now a nightly slavery. Your connection with the higher regions of thought would become permanent, and you could attain the power of returning to them at any time to refresh yourself when overcome by the cruder thought which now surrounds you.

Every low place of resort, every saloon filled with hangers-on more or less under the influence of stimulant, every and any place, no matter what its conventional character, if it be a place of deceit, of trickery in trade, is an actual spring of low thought. This thought flows from it, as real, though unseen, as water from a spring. In any great city all these are as so many thousands of springs of filthy thought-element, near together. It is not a live, rapid current. It is more like a slowly moving bed of filthy ooze, in which you are mired and slowly borne along. Every tattling, gossiping, scandal-mongering group of people is an additional spring of such thought. So is every family where disorder, sour looks, cross words, and peevishness or petulance reign. Good society, as well as that called inferior in the social scale, can contribute to this inferior thought-current. The purest spirit cannot live in this thought-current without being unfavorably affected by it. It requires continual outlay of force to resist it. You become mixed and entangled in it, blinded by its obscurity, weighed down by the burthen it brings. You may have noticed

how much of inordinate desire you are freed from on getting in the open country far beyond the city limits. Mountains are more free from this thought. It is an element which conforms to the law of gravitation. Low thought runs to the lowest places, as does any thing heavy, crude, and coarse. Trade, commerce, and manufacture unfortunately demand cities to be built on low levels, either at the seaside or river-bank. In the coming higher civilizations, the making of the most perfect men and women, and the discovery and making of real and permanent pleasures, will be the chief pursuit. Cities will then be built on hills or mountains, so that all the cruder emanations, seen and unseen, shall readily drain away.

With so much of this injurious unseen element about you, you may see an additional necessity for forming groups of people who are naturally aspiring and more pure, who shall frequently come together, and by conversation and silent communion generate a current of purer thought. The more of this they make through such co-operation, the more power is given each individual of the group to keep himself, whether in the body by day or out of it at night, from being unfavorably affected, and perhaps overwhelmed, by these prevailing destructive tides. You are then forming a chain of connection with the higher, purer, and more powerful region of thought. The more you earnestly seek to form such connection, the stronger will be the chain. You do not realize the strength of these "powers of darkness" all about you, or the odds against you in trying to stem this dark tide alone.

The thought brought to and made by a very few persons, who so meet in concert, and who are so alive to its benefits as to love to meet, is of a value you cannot overestimate. It is the more powerful thought. It is in part the thought and, with the thought, the force of wise, powerful, and beneficent spirits who will be attracted to your group, and who come with every desire to aid you. It will clear your brain, make stronger your body, drive out disease, and give you new ideas and plans for every

kind of legitimate business. You do not now realize how much you are kept from success and on a lower level of life through unconsciously absorbing and being swayed or partly blinded or confused by the low thought-current about you. You accept conditions in life as a necessity, which, were your intellects keener and sharper, you could avoid. You may absorb timidity from others. You may so absorb inertia and lack of energy. Your periods of lack of confidence and indecision may be results of absorption of this lower element. You may not know how blind you are, and what a different man or woman you might be did you see more clearly what could injure and what could benefit you. Your generation of the more powerful thought, through meeting in a concert of pure motive, inquiry for truth, and desire to benefit others as well as yourselves, would clear your intellect, increase your energy, lead you away from errors and stumbling-blocks, improve your health, and build you up into a force which would bring to you every material good thing. It is the way for "seeking first the kingdom of God," "when all these things shall be added unto you." They are added because the force you create in yourselves through these meetings as a family and fraternity will be as an actual strong magnet, attracting all things which your wisdom says will benefit you.

The "New World" rediscovered by Columbus is a small affair as compared with the one lying at our very doors, and into which we unconsciously enter every night. We look with the eye of the body across our rooms, our streets, our fields, saying there is nothing between us and the walls, the house, the forest, or the mountain, but "empty air;" when that space may be crowded with structures, with people, with the unseen copies of all we see about us.

The visions produced by the use of opium and hasheesh are realities. They allow of a more complete escape of the spirit from the body. The spirit receives an artificial strength through the elements taken from the poppy or hemp. Aided by this, it can travel farther, and is stimulated to go out of its habitual

ruts when the body sleeps. It does go into higher and more sublimated regions, and sees in them glories never realized on earth. But it is in this way forced into elements too fine for it (the spirit) to retain and bring back to the body. It cannot hold them, and so returns to the body with no strength. Hence the re-action and misery of the opium eater or smoker, when the effect of the drug is off. You would soon be in a condition somewhat similar, were the higher spirits to carry you (as they could) to their own country, before you had spiritually grown up to it. The elements you would absorb there would be too fine for use in this stratum of life. Yet continued aspiration can make your spirit fit to receive of these elements, and appropriate them, on its return to earth. Your whole organization would be finer then than now. You would be an inhabitant of the two worlds, the physical one about you, and that grade or stratum of the spiritual where you naturally belonged. This is to be the life of the future on this planet. This is the" New Jerusalem" let down to earth.

More men and women in the world's history have awakened to this life, and lived in it, while using their bodies, than is generally known. Paul speaks of being "caught up to the third heaven, and there seeing unutterable things." Swedenborg was in close relationship with this world. There have been many others during the ages; but they were discreet enough to keep their knowledge to themselves, knowing their story would not in their time be credited, and that to tell it would bring on themselves unpleasant results.

The time for such secretiveness is now over. More minds awakened and able, at least, to entertain these truths, are now on earth than ever before. These are re-embodied spirits who have entered on another earth life, with a partial knowledge of these truths, and who will recognize them so soon as they are boldly put forth.

The age for materiality to crush out spiritual truths has passed. The age wherein spiritual truth shall assert itself, and

rule materiality, has in reality commenced. It matters not how small is the apparent nucleus or group of persons alive to these truths. A pin-hole can reveal a vast landscape. The point of contact where the rope is made fast to the ship, to pull her off the shoal, is but a few inches wide, but that is all the space required to bring the force to bear on the vessel; and so the relative few who now can receive these things will be the power to raise the many upward.

III.

The Art of Forgetting.

Thoughts are Things.

In the chemistry of the future, thought will be recognized as substance as much as the acids, oxides, and all other chemicals of today.

There is no chasm betwixt what we call the material and spiritual. Both are of substance or element. They blend imperceptibly into each other. In reality the material is only a visible form of the finer elements we call spiritual.

Our unseen and unspoken thought is ever flowing from us an element and force, as real as the stream of water we can see, or the current of electricity we cannot see. It combines with the thought of others, and out of such combinations new qualities of thought are formed, as in the combination of chemicals new substances are formed.

If you send from you in thought the elements of worry, fret, hatred, or grief, you are putting in action forces injurious to your mind and body. The power to forget implies the power of driving away the unpleasant and hurtful thought or element, and bringing in its place the profitable element, to build up instead of tearing us down.

The character of thought we think or put out affects our business favorably or unfavorably. It influences others for or against us. It is an element felt pleasantly or unpleasantly by others, inspiring them with confidence or distrust.

The prevailing state of mind, or character of thought, shapes the body and features. It makes us ugly or pleasing, attractive or repulsive to others. Our thought shapes our gestures, our mannerism, our walk. The least movement of muscle has a mood of mind, a thought, behind it. A mind always determined has always a determined walk. A mind always weak, shifting, vacillating, and uncertain, makes a shuffling, shambling, uncertain gait. The spirit of determination braces every muscle. It is the thought-element of determination filling every muscle.

Look at the discontented, gloomy, melancholy, and ill-tempered men or women, and you see in their faces proofs of the action of this silent force of their unpleasant thought, cutting, carving, and shaping them to their present expression. Such people are never in good health, for that force acts on them as poison, and creates some form of disease. A persistent thought of determination on a purpose, especially if such purpose be of benefit to others as well as ourselves, will fill every nerve with strength. It is a wise selfishness that works to benefit others along with ourselves. Because in spirit, and in actual element, we are all united. We are forces which act and re-act on each other, for good or ill, through what ignorantly we call "empty space." There are unseen nerves extending from man to man, from being to being. Every form of life is in this sense connected together. We are all "members of one body." An evil thought or act is a pulsation of pain thrilling through myriads of organizations. The kindly thought and act have for pleasure the same effect. It is, then, a law of nature and of science, that we cannot do a real good to another without doing one also to ourselves.

To grieve at any loss, be it of friend or property, weakens mind and body. It is no help to the friend grieved for. It is rather

an injury; for our sad thought must reach the person, even if passed to another condition of existence, and is a source of pain to that person.

An hour of grumbling, fret, or fear, whether spoken or silent, uses up so much element or force in making us less endurable to others, and perhaps making for us enemies. Directly or indirectly, it injures our business. Sour looks and words drive away good customers. Grumbling or hating is a use of actual element to belabor our minds. The force we may so expend could be used to our pleasure and profit, even as the force we might use with a club to beat our own body can be employed to give us comfort and recreation.

To be able, then, to throw off (or forget) a thought or force which is injuring us, is a most important means for gaining strength of body and clearness of mind. Strength of body and clearness of mind bring success in all undertakings.

It brings also strength of spirit; and the forces of our spirits act on others whose bodies are thousands of miles distant, for our advantage or disadvantage. Because there is a force belonging to all of us, separate and apart from that of the body. It is always in action, and acting on others. It *must* be in action at every moment, whether the body be asleep or awake. Ignorantly, unconsciously, and hence unwisely used, it plunges us into mires of misery and error. Intelligently and wisely used, it will bring us every conceivable good.

That force is our thought. Every thought of ours is of vital importance to health and real success. All so-called success, as the world terms it, is not real. A fortune gained at the cost of health is not a real success.

Every mind trains itself, generally unconsciously, to its peculiar character or quality of thought. Whatever that training is, it cannot be immediately changed. We may have trained our minds unconsciously to entertain evil or troubled thought. We may never have realized that brooding over disappointment, living in a grief, dreading a loss, fretting for fear this or that might

not succeed as we wish, was building up a destructive force which has bled away our strength, created disease, unfitted us for business, and caused us loss of money and possibly loss of friends.

To learn to forget is as necessary and useful as to learn to remember. We think of many things every day which it would be more profitable not to think of at all. To be able to forget is to be able to drive away the unseen force (thought) which is injuring us, and change it for a force (or order of thought) to benefit us.

Demand imperiously and persistently any quality of character in which you may be lacking, and you attract increase of such quality. Demand more patience or decision or judgment or courage or hopefulness or exactness, and you will increase in such qualities. These qualities are real elements. They belong to the subtler, and as yet unrecognized, chemistry of nature.

The man discouraged, hopeless, and whining, has unconsciously demanded discouragement and hopelessness. So he gets it. This is his unconscious mental training to evil. Mind is "magnetic," because it attracts to itself whatever thought it fixes itself upon, or whatever it opens itself to. Allow yourself to fear, and you will fear more and more. Cease to resist the tendency to fear, make no effort to forget fear, and you open the door, and invite fear in; you then demand fear. Set your mind on the thought of courage, see yourself in mind or imagination as courageous, and you will become more courageous. You demand courage.

There is no limit in unseen nature to the supply of these spiritual qualities. In the words "Ask, and ye shall receive," the Christ implied that any mind could, through demanding, draw to itself all that it needed of any quality. Demand wisely, and we draw to us the best.

Every second of wise demand brings an increase of power. Such increase is never lost to us. This is an effort for lasting gain that we can use at any time. What all of us want is more

power to work results, and build up our fortunes,—power to make things about us more comfortable, to ourselves and our friends. We cannot feed others if we have no power to keep starvation from ourselves. Power to do this is a different thing from the power to hold in memory other people's opinions, or a collection of so-called facts gathered from books, which time often proves to be fictions. Every success in any grade of life has been accomplished through spiritual power, through unseen force flowing from one mind, and working on other minds far and near, as real as the force in your arm lifts a stone.

A man may be illiterate, yet send from his mind a force affecting and influencing many others, far and near, in a way to benefit his fortunes, while the scholarly man drudges with his brain on a pittance. The illiterate man's is the greater spiritual power. Intellect is not a bag to hold facts. Intellect is power to work results. Writing books is but a fragment of the work of intellect. The greatest philosophers have planned first, and acted afterwards, as did Columbus, Napoleon, Fulton, Morse, Edison, and others, who have moved the world, besides telling the world how it should be moved.

Your plan, purpose, or design, whether relating to a business or an invention, is a real construction of unseen thought-element. Such thought-structure is also a magnet. It commences to draw aiding forces to it so soon as made. Persist in holding to your plan or purpose, and these forces come nearer and nearer, become stronger and stronger, and will bring more and more favorable results.

Abandon your purpose, and you stop further approach of these forces, and destroy also such amount of unseen attracting power as you have built up. Success in any business depends on the application of this law. Persistent resolve on any purpose is a real attractive force or element, drawing constantly more and more aids for carrying out that resolve.

When your body is in the state called sleep, these forces (your thoughts) are still active. They are then working on other

minds. If your last thought before sleep is that of worry, or anxiety, or hatred for any one, it will work for you only ill results. If it is hopeful, cheerful, confident, and at peace with all men, it is then the stronger force, and will work for you good results. If the sun goes down on your wrath, your wrathful thought will act on others, while you sleep, and bring only injury in return.

Is it not a necessity, then, to cultivate the power of forgetting what we wish, so that our current of thought attracting ill, while our body rests, shall be changed to the thought-current attracting good?

To-day thousands on thousands never think of controlling the character of their thought. They allow their minds to drift. They never say of a thought that is troubling them, "I won't think of it." Unconsciously then they demand what works them ill, and their bodies are made sick by the kind of thought which they allow their minds to fasten on.

When you realize the injury done you through any kind of troubled thought, you will then commence to acquire the power of throwing off such thought. When in mind you commence to resist any kind of such injurious thought, you are constantly gaining more and more power for resistance. "Resist the devil," said the Christ, "and he will flee from you." There are no devils save the illy used forces of the mind. But these are most powerful to afflict and torture us. An ugly or melancholy mood of mind is a devil. It can make us sick, lose us friends, and lose us money. Money means the enjoyment of necessities and comforts. Without these we cannot do or be our best. The sin involved in "love of money" is to love money better than the things needful which money can bring.

To bring to us the greatest success in any business, to make the greatest advance in any art, to further any cause, it is absolutely necessary that at certain intervals daily we forget all about that business, art, or cause. By so doing we rest our minds, and gather fresh force for renewed effort.

To be ever revolving the same plan, study, or speculation, or what we shall do or shall not do, is to waste such force on a brain treadmill. We are in thought saying to ourselves the same thing over and over again. We are building of this actual, unseen element, thought, the same constructions over and over again. One is a useless duplicate of the other.

If we are always inclined to think or converse on one particular subject, if we will never forget it, if we will start it at all times and places, if we will not in thought and speech fall into the prevailing tone of the conversation about us, if we do not try to get up an interest in what is being talked of by others, if we determine only to converse on what interests us, or not converse at all, we are in danger of becoming a "crank," or "hobbyist," or monomaniac.

The "crank" draws his reputation on himself. He is one who, having forced one idea, and one alone on himself, has, resolved, perhaps unconsciously, to force that idea on every one else. He will not forget at periods his pet theory or purpose, and adapt himself to the thought of others. For this reason he loses the power to forget, to throw from his mind the one absorbing thought. He drifts more and more into that one idea. He surrounds himself with its peculiar thought, atmosphere, or element, as real an element as any we see or feel.

Others near him feel this one-ideaed thought, and feel it disagreeably; because the thought of one person is felt by others near him through a sense as yet unnamed. In the exercise of this sense lies the secret of your favorable or unfavorable "impressions" of people at first sight. You are in thought as it flows from you always, sending into the air an element which affects others for or against you, according to its quality, and the acuteness of their sense which feels thought. You are affected by the thought of others in the same way, be they far or near. Hence we are talking to others when our tongues are still. We are making ourselves hated or loved while we sit alone in the privacy of our chambers.

A crank often becomes a martyr, or thinks himself one. There is no absolute necessity for martyrdom in any cause, save the necessity of ignorance. There never was any absolute necessity, save for the same cause. Martyrdom always implies lack of judgment and tact in the presentation of any principle new to the world. Analyze martyrdom, and you will find in the martyr a determination to force on people some idea in an offensive and antagonistic form. People of great ability, though dwelling in one idea, have at last been captured by it. The antagonism they drew from others, they drew because they held it first in their own mind. "I come not with peace," said the Christ, "but a sword." The time has now come in the world's history for the sword to be sheathed. Many good people unconsciously use swords in advising what they deem better things. There is the sword (in thought) of the scolding reformer, the sword of dislike for others because they won't heed what you say, and the sword of prejudice because others won't adopt your peculiar habits. Every discordant thought against others is a sword, and calls out from others a sword in return. The thought you put out, you receive back of the same kind. The coming empire of peace is to be built up by reconciling differences, making of enemies friends, telling people of the good that is in them rather than the bad, discouraging gossip and evil speaking by the introduction of subjects more pleasant and profitable, and proving through one's life that there are laws, not generally recognized, which will give health, happiness, and fortune, without injustice or injury to others. Its advocate will meet the sick with the smile of true friendship, and the most diseased people are always the greatest sinners. The most repulsive man or woman, the creature full of deceit, treachery, and venom, needs your pity and help of all the most, for that man or woman, through generating evil thought, is generating pain and disease for himself or herself.

You find yourself thinking of a person unpleasantly from whom you have received a slight or insult, an injury or injustice.

Such thought remains with you hour after hour, perhaps day after day . You become at last tired of it, yet cannot throw it off. It annoys, worries, frets, sickens you. You cannot prevent yourself from going round and round on this same tiresome, troublesome track of thought. It wears on your spirit; and whatever wears on the spirit, wears on the body.

This is because you have drawn on yourself the other person's opposing and hostile thought. He is thinking of you as you are of him. He is sending you a wave of hostile thought. You are both giving and receiving blows of unseen elements. You may keep up this silent war of unseen force for weeks, and if so, both are injured. This contest of opposing wills and forces is going on all about us. The air is full of it.

To strive, then, to forget enemies, or to throw out to them only friendly thought, is as much an act of self-protection as it is to put up your hands to ward off a physical blow. The persistent thought of friendliness turns aside thought of ill-will, and renders it harmless. The injunction of Christ to do good to your enemies is founded on a natural law. It is saying that the thought or element of good-will carries the greater power, and will always turn aside and prevent injury from the thought of ill-will.

Demand forgetfulness when you can only think of a person or of any thing with the pain that comes of grief, anger, or for any cause. Demand is a state of mind which sets in motion forces to bring you the result desired. Demand is the scientific basis of prayer. Do not supplicate. Demand persistently your share of force out of the elements about you, by which you can rule your mind to any desired mood.

There are no limits to the strength to be gained through the cultivation of our thought-power. It can keep from us all pain arising from grief, from loss of fortune, loss of friends, and disagreeable situations in life. Such power is the very element or attitude of mind most favorable to the gain of fortune and friends. The stronger mind throws off the burdensome, wearying,

fretting thought, forgets it, and interests itself in something else. The weaker mind dwells in the fretting, worrying thought, and is enslaved by it. When you fear a misfortune (which may never happen), your body becomes weak; your energy is paralyzed. But you can, through constantly demanding it, dig out of yourself a power which can throw off any fear or troublesome state of mind. Such power is the high road to success. Demand it, and it will increase more and more, until at last you will know no fear. A fearless man or woman can accomplish wonders.

That no individual may have gained such amount of this power, is no proof that it cannot be gained. Newer and more wonderful things are ever happening in the world. Thirty years ago, and he who should assert that a human voice could be heard between New York and Philadelphia would have been called a lunatic. To-day, the wonder of the telephone is an every-day affair. The powers still unrecognized of our thought will make the telephone a tame affair. Men and women, through cultivation and use of this power, are to do wonders which fiction has not or dares not put before the world.

IV.

How Thoughts are Born.

Thoughts are Things.

As in combinations of elements or chemicals, new substances are formed, so in the combination of thought substance, as it flows and mingles from mind to mind, new thoughts are formed or born.

The character and quality of your thought are shaded, and to a greater or less extent changed, by every person with whom you associate, as theirs mingles and forms a new combination with yours. You are, to an extent, a different person through conversing an hour yesterday with A, than if you had interchanged thought with B. You have then grafted on you a shade of A's nature, or quality of thought.

If you are much with the low and degraded, the thought in you born of your thought chemicalization with theirs, will be, despite your greatest endeavor and aspiration, weighed down with their grossness. So "evil communications corrupt good manners." If your associates be refined, pure, lofty, aspiring, the thought born of such commingling and chemicalization is lofty, pure, aspiring, and powerful.

Associations with the low and impure lessen the power of your thought. What weakens the mind weakens the body, and also lessens the power of your thought to accomplish results afar from the body, on any business.

If there is constant association and mingling of the thought of a broad and generous mind with one low, ignoble, narrow, and mean, the force of the higher spirit or thought may be exhausted in repelling the lower. Thousands of finer natures are, to-day, physically sick, because their spirits are saturated with the lower, grosser, more narrow thought of those about them.

New thought or idea brings strength to body as well as mind. For this reason, the real, active intellect of the world lives long, like Victor Hugo, Gladstone, Beecher, Bright, Bismarck, Ericcson, and others. True, there is a sort of fossilized life and intellect which may exist many years, but it enjoys little and accomplishes nothing. Increased knowledge of the laws of thought (that great silent force in nature) will, in the future, enable the spirit to use its body, not only in full, but ever-increasing possession of its mental and physical powers so long as it pleases.

People's bodies decay and lose vigor through thinking continually the same set of thoughts. Thought is food for your spirit as much as is bread food for the body. Old thought is literally old, stale substance or element. It does not properly nourish the spirit. If the spirit is starved, the body will suffer. It will become either a semi-animated fossil, or, if the spirit be sufficiently strong to assert its demands caused by the gnawings of its hunger, there will be perpetual unrest, uneasiness, and some form of bodily disease. From such cause are thousands suffering to-day. They "grieve the spirit." That is, their worldly education, or rather that portion of their spirit trained almost unwillingly to conform to the opinion and life about them, resists the intuition or pleadings of their spirits which they often deem foolish whims and fancies.

New thought is new life, and renewal of life. A new idea, plan, or purpose fills us with hope and vigor. One secret of eternal

life and happiness is to be ever pushing forward toward the new, or "forgetting the things which are behind, and pressing forward to those which are before." Eternity and endless space are exhaustless of the new. Senility comes through ever looking back and living in the past. You have nothing to do with the person you were a year ago, save to profit by that person's experience. That person is dead. The "You" of to-day is another and a newer individual. The "You" of next year will be still another and a newer one.

"I die daily," says Paul. By which he inferred that some thought of yesterday was dead to-day, and cast off like an old garment. In its place was the newer one. When our spirits are growing healthfully, we have done forever with a part of ourselves at each day's end. That part is dead. It is with us a dead thought. We have no further use for it. To use it will injure us. It is cast off as our bodies daily cast off a certain portion of dead skin. To him or her, who has increase of new thought, a new world is lived in daily. As regards happiness, it does not matter so much where we are, so that we can bring to ourselves this daily inflowing of new thought. We can so bring to ourselves happiness in a dungeon when people closed to new idea are miserable in palaces. We are, then, on the road to an independence, almost complete, of the physical world. Independence means power. So long as we are in any way dependent on a person, a food, a drug, a stimulant, or any condition of things about us, are we to that extent the slave of these things. So perpetual inflowing of new idea makes a way for escape out of the dungeons of material and spiritual poverty. You may be rich in this world's goods, yet very poor in not being able to enjoy them. You cannot long remain poor in the worldly sense, if you are spiritually rich. But spiritual richness asks for no more than it can use and enjoy for the hour and the day. It will not hoard in bank vaults.

Daily inflowing of new thought brings new power. To him or her who so daily receives, a fresh force is added, pushing their undertakings farther forward toward success. The silent force

of your mind then keeps up its steady pressure on other minds who are consciously or unconsciously co-operating with you.

In the higher realms of mind are those who are ever joyous, cheerful, and confident of future success and happiness. They have lived up to the Law, and proven it. With them "faith is swallowed up in victory." They know that by keeping the mind in a certain state, properly controlling their thoughts, there is brought a constant inflowing of happiness and power. Because power and happiness must move together. So must sin, pain, and weakness. They know, also, that their every plan (the Law being followed) must prove a success. Hence, life with them must be a constant succession of victories. Of this their faith or belief is as certain as is ours that fire will burn, or that water will extinguish fire.

We can, by earnestly and persistently desiring it, connect ourselves with this order of mind, and draw from them new life and force-giving element. We clear the way to such valuable connection by the endeavor to drive from us all envy, gloom, quarrelsome, or other impure thought. Any thought doing us harm is an impure thought. Lifelong habit may make this at first a difficult task. Constant effort or aspiration will drive such damaging thought away with more and more ease. All impure thought is as rubbish or uncleanliness about us, preventing the near approach of the higher order of mind. A thought to such a spirit is as real a thing as is a stone to us. To them in thought we may be literally covered with garbage—or flowers.

A great poet, artist, writer, general, or other worker in any department of life, may have had a large share of his greatness due to his mediumship for unseen intelligences to work through. He may have been more the mouthpiece for them than the originator.

A man may be small, mean, petty, vain, and the victim of inordinate passions, yet at times give elegant expression to the most exalted sentiments. A small part of this man's intellect responded to these sentiments. But his defects, his passions,

his vices, are greatly in the ascendency. In certain moods he soars to sublime heights; in his ordinary mood he is relatively a small man. We have had poets whose sentiments, as given at different times, are almost contradictory. They express at one time purity; at another, the reverse. Their known lives have been low, coarse, and grovelling.

Such natures are used at favorable moments for a higher grade of unseen intelligence, to express their thought through. It is an absolute necessity for an intellect overflowing with richness of thought, with visions of the grandeur and beauty of life's possibilities, to give expression to that thought. This necessity is a law of nature. Such minds are as pent-up springs, which must burst forth. It is not for such a duty, in the ordinary sense of that word; it is a necessity. If you are rich in thought, you must give out of such thought wherever you find opportunity. You are as a tree overloaded with ripe fruit. When the fruit is ripe, it must fall; when the thought is ripe, it must come forth. If there be none near you to hear it, you must go where it can be heard; you must go from the necessity of self-preservation. You cannot with safety keep a gift, a talent, a truth, a capacity for doing any thing well, all to yourself.

As spirits grow in richness of thought, as they even become oppressed by their own weight of richness, do they seek in every direction to give out this richness. They may find an impressional organization on the earth stratum of life; they can to such impressional come singly and give of their thought; or, through a certain co-operation, a number of such minds united in purpose and motive, may come in a troop to the individual; they may, for a period, surround him or her with their own atmosphere of thought. Such atmosphere will act on the individual as a stimulant. It raises him in thought far above his ordinary level. He sees all things for the moment, in the light of a life higher and purer than any lived about him. In this mental condition, sentiment of an exalted order is impressed upon his mind; in other words, this co-operation of higher minds

enables them to bring of their thought an actual substance, and keep it longer near the impressional on earth. He absorbs it, and feels its powerful influence. He is, in fact, "inspired" by it; that is, he breathes it in. He is exhilarated, almost intoxicated by it, because refined and powerful thought *is* a stimulant, whose influence on the individual is in proportion to the fineness of such individual's organization, his impressionability, or his or her capacity to receive of such thought. Such stimulation is but another name for "magnetic influence." You have in this the secret of the attraction one person may have for another. The person attracted is actually stimulated while near the other, by the thought absorbed from the one who attracts.

In the condition of mind above stated, a poet may give expression to the thought so brought to and surrounding him after his own taste or tendency as to rhythm and measure. Or the poem in question may be actually dictated to him.

Under similar mental states brought about by the causes above mentioned are novels written and inventions dropped into minds. Artists and sculptors may work under such inspiration. Generals have been similarly prompted and aided in military operations. In the world of business and finance the same law is at work. It is operating on every grade of purpose and motive, be it low or high. There is no great result effected in any department of life, no great effort of thought, no great invention, that comes of the unaided agency of any single mind. We are all parts of the same whole. We are all members of the same body. We can do nothing without co-operation, and the human unit who thinks it does is so thinking in the simplicity of its ignorance.

The poet who has so written under the inspiring power of another or other minds may pass away with a great name. Yet he may not have deserved all the reputation he gained. His writings are largely the result of the thought concentrated upon him by a co-operative association of unseen intelligences. They unloaded their thought upon him, partly to relieve themselves.

So relieved, they were then able to climb higher, and absorb of newer, finer ideas. So fast as you give out to others of your present thought and idea, so fast will you receive of the new. If you hold back, you prevent for yourself the absorption of the newer thought. If you are a medium for any of the forces of the universe to pass through and be transmitted to others, you must be careful that nothing prevents the free passage of new thought through you. The moment you hold back any truth, any plan, scheme, or invention, with the idea that it is exclusively your own, you are clogging up that mediumship.

You will be made poorer in every sense by such holding back. If you give freely you will increase in richness, and out of your overflowing richness you can easily retain enough to bring you every needed material aid. The text, "Freely have ye received, freely give," is based on a scientific fact in the unseen kingdom of thought.

There are re-embodied spirits to-day on the earth, who, during a former and quite recent existence, had a great reputation in some field of effort. There are on earth to-day poets who enjoy but a tithe of their fame in a former existence.

One reason for this is, that much of their source of inspiration has passed away. That is, the troop of spirits who in the former existence came to them of necessity to unload of their richness of thought, no longer labor under such necessity, so far as the mediumship of the impressional is concerned. These intelligences still have need to give of their thought in some place. But the thought they now absorb may be too fine to be received by any on earth.

With some, idea is organic. They are creators as well as absorbers of thought. These are they who try to live up to their highest ideal, and in the greatest variety of life and occupation. When one sees the necessity of doing this, he brings to himself all that is best in the universe that he can appropriate. He is an absorber of spirit from every side. He puts out this same spirit again, colored with his or her individuality. Every such individual

is as a glass reflector tinged with some peculiar shade. The light within, shining through such shade, spreads rays of the same light on every side. The light represents the spirit. The globe or reflector represents the individual the light shines through. The oil in our lamps may all come from the same source. The lights in a series of lamps may be of as many different colors as there are globes stained of different colors. So in a series of individualized persons, though each is fed of the same spirit, yet each reflects a peculiar light of his own.

We can be creative and original as we absorb of any spirit, and make its expression original. You see and admire the method of an actor or artist; then you absorb of his thought. But you will not be a mere copy of his method. His thought combines with your own. There is an actual chemical operation of unseen element. There is a combination of his thought and your own, resulting in the formation, of a new element—your own original idea. The purer your thought and motive, the more unselfish your purpose, the greater the rapidity of such combination, the more original and striking your thought. By such means is thought born in you. The qualities of justice and unselfishness are themselves elements and scientific factors in such birth.

The selfish spirit is content with being the mere borrower. If it appropriates another's thought or idea, without ever crediting such idea to its rightful owner, or the desire so to credit it, it will always remain a borrower. But people to borrow from will not always be at hand. There MUST come a time, in this life or another, when such a spirit will be left entirely to its own resources. It will then find itself poor. It will be crippled by the habit of borrowing. It will find that this habit prevents the chemical assimilation and birth of the new element, or, in other words, original or individually shaded idea. You have simply taken another's property, and passed it off as your own. You have not been a manufacturer. You have been only a receiver of another's manufactures.

It matters little whether you absorb idea in this way, and use it as your own, from minds whose bodies are visible to you or invisible. You still remain the mere borrower. You hurt thereby the power of making your own peculiar shade of individuality of light.

If spirits finding an impressional organization thrust their thought continually upon it through their own desire for expression, make it a perpetual mouthpiece, talk or write through such person continually, they may do a great injustice and injury. No matter how high or useful their thought, yet this pouring of ideas continually through one mind begets habit and desire of doing nothing else but talk or write or act, or perform some one thing continually. This will cause the person to grow all on one side. The balanced mind, the harmonious and organized adjustment of qualities necessary for the begetting of more and more originality, must come also of seeing and participating in all possible shades and kinds of life, as well as pure and unselfish motive. You need to mingle and sympathize with all manner of people, all manner of employments, all manner of professions, to make your own conceptions characterized by the greatest originality. You will then (unselfish motive being implied) not be a patchwork of borrowed bits from all with whom you come in contact; but a mosaic, of which every idea taken from others and grafted on your own has an individuality peculiarly your own.

V.

The Law of Success.

Thoughts are Things.

Success in any business or undertaking comes through the working of a law. It never comes by chance: in the operations of nature's laws, there is no such thing as chance or accident. The so-called accidental tumbling of the stone from the mountain-side is the result of forces which have been acting in that stone through countless ages.

You and your fortunes are no more the things of chance than is the tree from its earliest growth. You are the product of the elements, and that product through the working of a law. You can, as you find out the law, make of yourself whatever you please.

Your thought, or spirit, and not your body, is your real self.

Your thought is an invisible substance, as real as air, water, or metal. It acts apart from your body; it goes from you to others, far and near; it acts on them, moves and influences them. It does this whether your body be sleeping or waking.

This is your real power. As you learn how this power really acts; as you learn how to hold, use, and control it,—you will do more profitable business, and accomplish more in an hour

than now you may do in a week. You will continually increase this power by exercise. This, and only this, was the basis of the miracles, the magic or occult power of ancient times.

Your prevailing mood, or frame of mind, has more to do than any thing else with your success or failure in any undertaking. Your mind is that amount of thought-substance which has come together during countless ages, and after using many physical bodies. The mind is a magnet. It has the power, first of attracting thought, and next of sending that thought out again. You do not, of yourself, make your thought: you only receive and feel it as it comes to you.

What kind of thought you most charge that magnet (your mind) with, or set it open to receive, it will attract most of that kind to you. If, then, you think, or keep most in mind, the mere thought of determination, hope, cheerfulness, strength, force, power, justice, gentleness, order, and precision, you will attract and receive more and more of such thought-elements.

These are among the elements of success. These qualities are of thought-element as real things as any we see or feel. The more you set the magnet in this direction, the stronger it grows to attract these elements.

Whatever of thought you think or receive, you send from you again, an invisible substance to act on others.

Your own thought is now in the air, acting on and attracting to you of its kind the thought of others, whose bodies you may never have seen. The people you are in the future to meet, who may help or damage your fortunes, are those whose thought in like manner sent far from their bodies has *already* met and mingled with your own. That attraction tends to bring you together in the body. It will certainly bring you together in some form of existence.

When determined thought meets determined thought, and unites on a similar purpose, a double power for success comes of such union, be the bodies used by such thought, mind, or spirit, in the same house or a thousand miles apart.

But if you are thinking most of the time discouragement or anger, or any form of ill-temper, you are sending hundreds and thousands of miles away from your body this thought-element of discouragement, hopelessness, or anger, literally a part of your unseen self. It attracts, meets and mingles with the same thought-element similarly sent out by others (parts of such people). So it attracts you to them, your partners in misery. You hurt each other's health and fortune.

A thought attracts thought of like kind. Keep any thought fixed in your mind, say the thought of strength or health, and you attract to you more and more of the thought-element of strength and health. Keep in mind the idea of force, "go-ahead," push, and you attract to you in element that which gives you force, push, and go-ahead.

So long as you are in a confident, determined, serene frame of mind, having some special aim in view BASED ON RIGHT AND JUSTICE, so long are you moving in this way the *strongest* silent power of your thought in attracting to you the persons you need to co-operate with. If your aim is not based on right and justice, you will still move this silent power of your mind, but it will not affect results so beneficial to you as your thought based on your highest idea of right.

If you wish to gain through deceit and craft, you can do so. You will attract, by the same law and method, deceitful and dishonest thought in advance of its body. You will then work with the dishonest in the body. Dishonest mind herds together through a natural law. The dishonest are certain to injure each other at last in some way.

A thought, be it good or bad, is a thing or construction of unseen element as real as a tree, a flower, a clock. It is already made before you think or receive it, as your mind through its mood, frame, or attitude attracts it. As you think it, you put it out again to act, move, or influence others. But your thought spoken or whispered in the privacy of your room is put out with more force so to act on others than if you merely "think

it." And if two or more persons talk together without wrangle or disagreement on a common purpose in any business, they send out a proportionately greater volume of force to work on other minds relative to such business. If your company so putting out thought-element or force do not agree, if they are angry and wrangle with each other, the force so sent from them is injurious to that business. If they talk peacefully, and will set aside individual preferences or prejudices in order to work out the common purpose in view, the thought or force they generate is constructive, and acts favorably on other minds far and near to advance that business.

So whenever you think, you are affecting your fortunes for good or ill; and whenever you talk to others, you are making a force still greater to make or lose for you health, friends, and money. Every thought of yours, silent or spoken, has a literal value.

If you receive (that is, think) the thought that you cannot succeed in any undertaking, that thought also goes out, meets and attracts other discouraged, despondent "I can't" thought, brings you nearer and nearer the hopeless, fretting people's bodies it is in advance of, injures your health and all pushing business ability, and brings you at last in personal contact with people who only help to ruin each other.

You are working then your thought-power for nonsuccess. You can use this power to bring you good or ill results, as you can use the locomotive to carry your body on a journey, or to crush your body by throwing yourself before it.

Whatever plan or scheme of business you fix your mind persistently upon in the determination to succeed, it commences then as a thought-construction of unseen element to draw aiding forces to you. By "aiding forces" is meant first, ever growing fertility of mind to breed new plans for pushing your business; secondly, drawing to you the best people to aid you in your plans.

Do not waste your power in looking for such aiding forces with your body. Let silent, persistent resolve in mind do the work. It will do it if you persevere holding to this frame of mind. It is no new power, though possibly new to most of us. It is constantly, though unconsciously, exercised for good or ill all about us. Because your body is not the only power you have to work with. Your body is only the instrument used by your mind, or spirit. Your mind, your invisible self, uses your body in, say, cutting down a tree, or other work of hand, exactly as your body uses the axe. But when such force (thought) is not using the body, it is at work with greater power elsewhere.

To think persistent resolve, to think persistent push in your one aim and purpose,—to simply think it, and do nothing else,—will create for you a power as certain to move and effect results as the jackscrews placed under the heaviest building will move it upward. The power you so create of your mind and of unseen forces will work while you sleep. It will bring to you new devices, plans, and methods for moving your business forward. And as you get these plans, they will move your body to act. You cannot sit still when an idea that means business comes to you: such idea is for you power. But you can tire your body to such an extent that you will have no power to receive an idea when it does come. All successful business is based on a continual in-flowing of new idea, plan, device, scheme.

Your spirit, or thought, acts and works on others while your body sleeps. It may do this with those whose bodies are also asleep. If you are angry or discouraged on going to sleep, your invisible self on leaving its body will probably be attracted to some other angry or discouraged nature. The better mood you are in on quitting your body at night, and entering on your other existence, the better the thought or person you will meet in that existence to further your purpose. If you have no purpose, you will then probably meet with another purposeless nature. To have no special purpose in life, to simply drift, is to have nothing on which to focus or concentrate your thought-power.

If it is not so concentrated, but scattered, fastening on one thing to-day, and another to-morrow, you will be restless, moping, and unhappy in mind. If unhappy in mind, you can never be healthy in body.

Spirit, or thought, is always active, be the body asleep or awake. When the body is unconscious in sleep, your mind then enters on its other phase of life and activity. You have only exchanged one form of existence for another. When you awake, you do literally "take the body up" to use for purposes on the earth-stratum of life.

Your thought acts on others, for or against you, far and near, while you are awake. But it acts more strongly on those to whom it is attracted when your body sleeps. It is then less distracted by the hopes, fears, prejudices, customs, and surroundings of its body-life. It is better, then, if you have any purpose in view, not to fix your thought too strongly when awake on such persons as you may think may co-operate with you, because your spirit, when out of its body, has a much wider range of acquaintance and action than when using its body. You may concentrate its force overmuch, while it holds the body, on some person less likely to help you than the person or thought to which it is attracted while away from the body. In such case its force is placed in two directions when it should be but in one. Talking your business plan or project makes force for or against you. A clear plan or idea by which you can make more money represents force. A muddled plan represents a lesser and imperfect force. A new invention is a new force. Talking your business with those who are really friendly to you, actively friendly, and without a shade of envy or grudge against you, adds their thought or force to your own for making clearer plans, and working on other minds, and enlisting them in some way in your favor. Sympathy is force. Any person's good will is a real, living, active substance, flowing always to you as that person thinks of you. It has a commercial value in dollars and cents. Ill will is also an element sent from the person that thinks it, and

works against you though that person never speaks or acts with the body against you. This you can only successfully oppose by putting out against it the thought-element of friendliness. The thought of good to others is the stronger unseen element, and can turn the bad (the weaker) aside. It prevents it from reaching or harming you.

Through the working of that same law, it is dangerous to make enemies, no matter how good or just the cause.

To talk your business at random, is not only to give your secrets to such as will tell them to others, but it is to send your secrets and plans in thought-element flying far and wide in the air. Then they fall into other minds, and you may find your plan used by others before you. The air is literally full of supposed secrets. They herald themselves to thousands in the form of suspicion and impression.

Every disorderly meeting, every family quarrel, every discordance between man and man, sends into the air a wave of destructive and unpleasant substance. It affects unpleasantly minds thousands of miles distant. The thought so coming from some centre of turbulence forms a wave, or current. If you are by some trifle made angry, you then place your mind in the attitude of a magnet to attract and let in this hurtful thought-current. Your anger, peevishness, or irritation, caused at first by a trifle, is constantly fed from these currents. You must, for relief, turn your mind toward some more agreeable order of thought. Practice in so doing will give you more power, and make it more and more easy to change the character of the thought-element coming to you.

When interest, sympathy, and good will meet to present pleasantly their opinions or thoughts on any special subject to each other, for an hour, there goes from that company a wave of thought-substance, which strikes other minds, and awakens or renews interest in that especial business, art, or cause, in proportion to the sensitiveness or capacity of such minds to receive thoughts. The new thought coming suddenly to you,

comes because somewhere it is being talked out or agitated. The wave so caused acts in unseen element precisely like that made by throwing the stone in calm water. The waves so radiate from the talk-centre; and they will continue to spread out in every direction, striking other minds, so long as the agitation of talk is kept up at that centre. No thought is, in a sense, original. The same idea, or parts or shades of that idea, may float into a thousand minds within an hour, when once started, through a few people talking it. Talk with others in friendliness about an improvement in machinery, a new invention, a new idea for man's comfort, and through thought-substance so sent far and wide you awaken desire or interest for the thing talked of. The more people interested in a thing, the more will be attracted to you to aid you, or buy the thing produced.

Regarding your plan, purpose, and aim, all your discreet talk, your interest and persistent determination, represent for you so much actual outlay of force expended in attracting the thing desired to you. If you expend such amount of force for, say, three months, and then get discouraged, and give it all up, you abandon so much of a structure you have built up having this attracting power. You may not see where that power is operating. But it is at work, bringing to you the people in sympathy with you, or those who want what you have to give.

Quarrelling, angry argument, and grumbling put out the silent destructive force. Friendly discussion, and peaceful presentation of individual opinion, put out the silent constructive force. If you set your mind persistently in the desire for having the *best people* to talk to, and so aid you, they will come to you through this power of thought-attraction. Exactly the order of mind will so come you most desire. If you are not particular as to principle or honesty, this law will attract those not particular as to honesty.

There will always be a demand for a better article, a better effort in any art, or a better service of any kind, than those before produced. When you are sure yours is the better effort,

push it. Get it before people. Talent in art or invention is one thing. Talent for pushing that art or invention is quite another. You must, to be successful, have both. The world pays best those who push. Hundreds of inventors and artists fail because they do not cultivate the science of pushing themselves before the world.

You can learn the science of pushing by yourself. You will acquire it by seeing yourself in mind or imagination as asserting yourself courageously, fairly, honestly, before others, and making yourself agreeable to all. The more you do this in imagination, the more will you feel like doing it in reality. What you do in thought *is* a reality. What you live most in thought, you make a reality. You will find, after a time of such mental exercise, that you have more nerve, more courage, more tact, more address, more desire to mingle with all sorts of people, to take hold of the world, and make it give you what rightfully belongs to you.

Poverty comes largely of shrinking away from people, and fear of assuming responsibilities.

See yourself always in imagination as diffident, bashful, shrinking, and by the same law you make yourself so. Reverse this process of silent mental treatment. See yourself courageous. You are always growing up to your highest ideal of yourself, and you reconstruct yourself by this process of silent thought. You cannot succeed and make money if you remain in a corner. You cannot do business with the world entirely by letter or by proxy. You must to an extent show yourself to others. When your spirit carries your body before another person, it carries the instrument for enabling your spirit to put out its fullest volume of thought-power on that person.

Thought being substance or force, you can pile up in your mind volumes of that force for or against you. To think of nothing but difficulties and possible troubles in business, is to set your mind as the magnet to attract only difficulties, first in thought, next in substance. This becomes with many a fixed habit hard to get rid of.

You have nothing whatever to do with a difficulty but to set your mind as a magnet in the direction for receiving force, ideas, and plans for overcoming that difficulty. If you have trouble with any person, and are always thinking of his injustice toward you, in the mood of anger or complaint, you are in thought-element making over again and again the wrangle or battle. You can use up in growling, scolding, complaining, and grumbling, be it thought out silently, or spoken to others, the same force or thought which would make a plan to get rid of the thing scolded or grumbled at. It is on precisely the same principle as the strength with which the mason builds his wall can be used in tearing it down, or in flinging about bricks at random. If you will give your body all the rest it needs, your mental force will work far and near more powerfully for you. Your plans will be deeper, and, when carried out, more productive of results. If the body is always fagged out, much of the force of that spirit must be used up in keeping its hold on the body,—in other words, keeping it alive. It matters not whether you tire yourself out voluntarily, or are obliged to do so to get a living. The result is the same.

If you want more time in which so to rest, desire and demand it persistently. An opportunity will then at length come to you by which you can earn enough for your present support without working the body at one employment so many hours daily. It will come by that mysterious law and attractive force which moves all things to all people according to their strongest desires and the persistency of such desire.

You can, through this same power (persistent desire), bring to you an evil as quickly as a good. The thing you are now strongly desiring may turn out an evil. If you desire or demand wisdom to know what will do you the most lasting good, you will, by the same law, bring to you the capacity to see what is really the best for you. Desire persistently a "clear head," and a clear head will come to you. When your opportunity comes, granting you four or five more hours daily of leisure, do not pile

on yourself any extra effort for the sake of the few dollars you may get by it. This opportunity may be your first step out into a newer life. Give yourself leisure. Don't be afraid of enjoying yourself. Your mind will then breed plans for future success; and as such plans come to you, you will be inspired to act them out with your body.

A steady situation and good wages for life in any calling is *not* the road to any permanent or growing success. You are then but a screw in the great business machine, and, when worn out, will be mercilessly replaced by the newer screw. If in skill you are in your business at the top, and as to wages near the bottom, it is because, while skilled in your trade, you are not so in getting your just reward for that skill. You must aspire to manage a business founded on your skill. You must not be content to be managed by others who, taking advantage of your skill, get your industry and article before the public, and, with that, three-fourths of the profits. You must use this your power of thought, to get it and yourself before the public.

You must, to gain the greatest success, manage a business, or a department of a business, and be its sole governor without interference or hinderance from another. Responsibility alone can bring out your fullest power and its attendant happiness.

Otherwise you will, as a mere employee, be fettered by an employer's demands, or by conditions made by others in which you will be obliged to work. You will see your best ideas imperfectly carried out, because you cannot fully control their carrying out yourself.

VI.

How to Keep Your Strength.

Thoughts are Things.

A principal means for holding and increasing both physical and mental strength lies in the training of the mind and body to do but one thing at a time; in other words, to put all the thought necessary for the performance of any act in that act, and to put aside all other thought whatever save what belongs to that act.

The body is but the machine used by the mind. If it be weak, the power of our thought may be largely used and almost uselessly expended in resisting its weakness. The mind is then the workman endeavoring to carry out his design with an imperfect tool. Eventually, this defective tool may derange and destroy entirely the workman's power.

Strength of mind and body is the corner-stone of all enjoyment and success. The weak body enjoys little or nothing. Our bodies are reservoirs of force. Eating and sleeping are means for filling up with that force; in other words, for filling up with thought. When so filled up we enjoy our walk, our business, our effort of any kind. What is most desirable for all to know is, how to retain the most of that force during our waking hours and

if possible to increase it; because this force has a commercial value in dollars and cents. The weak and exhausted body is neither the body for "business" or pleasure, and all business is best done when it is a pleasure to do it.

An old system of philosophy says, "What thou doest, that do with all thy might."

Not the spasmodic, fleeting might of fury or anger. That is not might at all. That is waste of strength. It implies that every act of our lives, from the tying of a shoe-string, the forming of a letter, or the sharpening of a pencil, should be done with the might of method, precision, exactness, care; in brief, the might of concentration. When a boy, I was doing my first day's shovelling in the California gold-diggings. An old miner said to me, "Young man, you make too hard work of shovelling: you want to put more mind in that shovel."

Pondering over this remark, I found that shovelling dirt needed co-operation of mind with muscle,—mind to give direction to muscle; mind to place the shovel's point where it should scoop up most dirt with least outlay of strength; mind to give direction to the dirt as thrown from the shovel; and infinitesimal portions of mind, so to speak, in the movement of every muscle brought into play while shovelling. I found that the more thought I put in the shovel the better could I shovel: the less like work it became, the more like play it became, and the longer my strength for shovelling lasted. I found when my thought drifted on other things (no matter what), that soon the less strength and enjoyment had I for shovelling, and the sooner it became an irksome task.

Every thought is a thing and a force made of invisible substance. Thinking uses up a certain amount of the body's force. You are working and using up this force even in what you call your "idlest moments." If, while doing one act with the body, you are thinking of something else, you are wasting your strength and thought. Before you pick up a pin from the floor, you send from you, in thought, substance,—a plan for picking

up that pin. That plan is force. You direct and use that force on your body, the instrument for picking up the pin. You should not mix that plan with one for doing any thing else while the body is picking up that pin. If you do, you are sending your force—or trying to—in two directions at once. You mingle and confuse the plan and force for one act with the plan and force for another.

Every impatient act and thought, no matter how small, costs us an unprofitable outlay of force. If, sometime, when you are tired with walking,—that is, walking with your legs, while your brain has been working, wool-gathering, or worrying, planning, and scheming,—you will drive all such thought away and put all your mind, attention, and force in your limbs and feet, you may be surprised to find your strength return and your fatigue leave you. Because every physical act costs a *thought*, and every thought costs a certain outlay of force. Every step you take involves a plan to give that step direction. Plan involves outlay of thought. Thought means outlay of force. If you think of other things while walking, you are expending force in two directions at once.

Do you think that an acrobat could so readily ascend a rope hand over hand, did he not put his whole mind as well as strength on the act? or that an orator could thrill an audience, were he obliged to turn a grindstone while speaking? Yet in so many of our acts do we not unconsciously burthen ourselves by turning that grindstone, in thinking and planning one thing, while doing, or trying to do, another? If you are going up a hill and are continually looking with impatience toward the top, and wishing you were at the top, you will soon become tired. If you are near that hilltop in imagination, while your body is near the bottom, you are sending your force of thought to the top of the hill, leaving only enough in the poor, outraged body to drag it wearily upward. If you hold all that force to that body, and concentrate it on each step, you ascend far easier; because your power is then concentrated in those parts of your body

(your legs) that most need that power. When you concentrate all your strength in each step, you make each step easier, you get a certain pleasure out of each step, and you forget also your trouble,—that being the impatient desire of being at the hilltop.

This law holds good in every act of life. Do you not wish you could forget your trouble, your disappointment, your sense of loss, through concentrating all your thought on something else, and becoming so absorbed in it, and enjoying it, as to forget all things else?

This is a possibility of mind, and is one well worth the striving for. It can be attained by the practice of concentration; or, in other words, the putting of one's whole mind on the doing of so-called trivial things, and every second expended in such practice brings one nearer the result desired. Each effort brings us its atom of gain in increased power for putting either our whole volume of power or only the amount of power necessary to be used for doing the act in hand. This atom of increased power for concentration is never lost. You need this at every moment in your daily business. You need it to keep your mind from straying off on other things while you are driving bargains.

How long can we concentrate our whole thought on any one act at once? Can you tie three knots in a string and put your whole thought in the tying of those three knots, letting no other thought intervene? You say, perhaps, "I can tie a knot just as well, and think of many other things." Possibly you can; but can you tie those three knots and think only of knots ? Or has your mind so fallen into the habit of straying off and over a dozen different matters a minute that you have lost the power of focusing it on any single thing for ten consecutive seconds?

Do not call this trivial. Train for concentrative power in the doing of any one act and you train to throw your whole mind, thought, and force on all acts. Train to put your whole thought on each act, and prevent that thought from straying off on any thing else, and we are training to throw the same full current of power in our speech when we talk, in our skill when we

work with tools, in our voice when we sing, in our fingers when any dexterous work is required of them, and in any organ or function of our being that we desire for the time to exercise.

Perhaps you think, "Well that's only another way of saying 'Be careful.'" True. Yet many may not know *how* to be careful or precise. Do we not see people every day rushing their legs along the street with the least possible amount of strength, while their minds are planning, wishing, working, hurrying far ahead of them? Yet these people wonder why they forget, wonder why they make so many mistakes, wonder why so many of the small details of their business are irksome: or they go on being so annoyed, and never get sufficiently awakened as to wonder.

Is not this practical philosophy and practical talk? To-morrow, maybe, you are to have a trying interview on a matter vital to your interests, with a sharp, cunning, business-man, who is strong in will as well as knowledge, power, ways, and means to overreach you, to muddle your brains, to trick you, to frighten you. Do you not need every available atom of your force to cope with him?

When we cultivate this power of focusing all our force on any single act, we are cultivating also the power of throwing our whole mind from one subject to another. That means, also, that we can throw our whole mind out of a trouble into what may prove a delight, and forget a grief in a happy work. Grief, loss, disappointment, and discouragement injure and kill many people.

We may say to one so afflicted, "You shouldn't think of this, that, or the other." But do we tell them by what means they may turn their minds away from their trouble?

Children of weak minds, and idiots, are deficient in power of grip with their hands. In a certain training-school, such children are made first to grasp a bar above their heads with both hands, and draw themselves upward on their backs along a steeply inclined plane. It requires often many weeks of such exercise before they can do this. The weak mind has no power

to throw all its thought or force on the hand, and do one act at a time. This lack may hold good to a great or lesser extent with all grades of weak minds.

Every impatient act, no matter how small, costs us an unprofitable outlay of physical and mental strength,—as when you tug and pull at the hard knot; or when you throw yourself with all your might of fury against the door that's locked, and try to wrench the knob off because it won't open readily.

If I turn a grindstone with one arm, I exhaust the force, after a time, in a set of muscles. If I stop turning it with the arm and turn it by a treadle, by foot, I rest the arm-muscles. Then they fill up again with force, and I can, without fatigue, turn the stone with that arm again for a period. A similar law prevails in all manner of mental effort. Say we are absorbed in some particular subject, plan, scheme, purpose: we dwell on it continually; we cannot stop thinking of it. Do we thereby always make it clearer to ourselves? Do we not thereby often get muddled in thought? Are we not turning that grindstone with our mental muscle (the brain) until it is exhausted, and only the same old set of thoughts relative to the subject occur again and again?

What is needed? Rest for this brain muscle. How? In one way,—by turning the whole force on something else for a time. Did you ever notice that if, when very much fatigued, you can sit down and have an hour's chat with an agreeable companion, you are rested; and more rested, also, than if you had remained alone, though having no effort of any kind to make? That talk rested and recuperated you. Yet it was an outlay of force. All your thought (your force) was, for the time being, poured into the channel of that conversation. That conversation switched you off, as it were, from one track of thought into another. Our fearfully and wonderfully made organizations are self-recuperative and self-repairers. Give any of its departments rest after being used, and it sets immediately about the work of reconstruction, and that with finer and better material than

before. The conversation proved the means of switching us on the other track of thought. Can we do the same occasionally without the help of another? Can we so switch off our whole train of thought from one subject to another? from one act to another? from considering how our house shall be built, to the proper sharpening of a lead pencil, without allowing a thought of the house to come in while sharpening that pencil? Can we sharpen a pencil for sixty consecutive seconds without thinking of something else? If we can, we have made great advance in concentrative power in doing what we have to do with all the might necessary, and reserving whatever of our might is not needed in the act for something else. If we can do this, we are possessed of a share of the greatest power in the universe, not only in making ourselves more and more happy, but also power for doing more and more of whatever we have to do, and doing it better and better. We then rule our minds. No one really rules until he or she rules him or herself.

If in any condition of mental distress you can turn, if but for a second, your whole thought on the sticking of a pin in your dress, you are for that second relieved of your trouble; you have in that second gained an atom of concentrative power.

We are then on the road to absolute rule over our minds and moods. At present, with many, it is the mood that rules the mind. We are as weathercocks,—turned by every passing breeze. We are not sure of a good-humored, cheerful condition of mind for an hour. It may be turned any moment into a state of discouragement, despondency, or irritation, by an event, an obnoxious individual, an unkind word from a friend, a message from an enemy, or even a passing thought. Thousands on thousands would rejoice to be able to forget what is disagreeable. Dwelling on it, be it trouble of debt, trouble of personal animosity, trouble of the affections, trouble of any kind, weakens body and mind, and weakens the person's power to resist the trouble. Troubled thought is as muddy water. What you need is the power to turn this muddy water off and let

clear water in. Troubled thought, mind racked with suspense and anxiety, literally bleeds you to death of your strength. To be able to forget, to turn thought into some more cheerful mood, is to stop this bleeding and get strength again.

To sum up the advantages derived from fixing our whole force on the doing of a single act:—

First, when a nail is driven with all the might of care, exactness, and precision, it is pretty sure to be well driven.

Secondly, in driving it, you have rested some, or many other departments, and are thereby the better prepared to exercise them. You can the better saw a board in two, if you have not been thinking board while driving the nail. Or if, while sewing, you have had your mind on that sewing, you will the better cut your cloth when the time comes to put your mind on your scissors. But to sew and "think scissors," or to cut cloth and "think sew," is to put one on the road to blunders and misfits.

Thirdly, focusing all the needed strength for driving the nail, pushing the needle, or handling the scissors, has, if so employed but for ten seconds, been giving you increased training in the power of concentration, and added, also, its mite to your stock of that quality.

Fourthly, it has added to your capacity for getting pleasure out of the doing of any and all things, whether such doing be of mind or body. Putting mind in muscle, brings pleasure from the exercise of muscle. It is the secret of all grace in motion, all skill and dexterity in action. The most graceful dancer is he or she who puts so much thought in the muscles to be used as to forget all things else, and so become entirely absorbed in the act and the expression of sentiment or emotion involved in it.

We can, by such exercise, add continually to our mental power, our executive power, our will power, our mental clearness. We speak of universal love as the consummation of happiness. Must not universal love extend to things and acts as well as persons? and if there is any act tending to our, or others,

real good that is irksome to me in the doing, am I not, by so much, out of the domain of universal love?

We are fighting sin: but *we* can sin, too, when we fight. We can sin against body and mind, even when all their efforts are for the right. We can abuse body and brain, even in the performance of a benevolent act, just as much as in the performance of a wicked one; and the penalty is the same. Perhaps you say, "But I can't carry out this idea in doing every thing, I have so many things at home to hurry me." This makes no difference as to results. The laws of your being and mine, have no regard to the number of things we have to hurry us.

But how shall we gain the power of concentrating thought on any and every act, if through years of unconscious damaging habit in the other direction, we seem to have lost it entirely.

Pray for it, wish for it, demand it. Concentration is a quality: it is in the elements. Open your mind to it, and it will by degrees come to you. Think at times, or at regular intervals, if so you desire, on the word "Concentration." A word is the symbol of a thought. So placing, if but for a few seconds, your mind on that thought, and you connect yourself with the current of concentrative or constructive thought in the universe; and as so you connect yourself with it, you draw the desired element from it. Every atom or accretion so drawn, is an additional stone in the solid foundation you are laying. It can never be lost, though it may require time ere that foundation is apparent to you.

"Ask and ye shall receive, knock and it shall be opened unto you."

You can ask when behind the counter. You can knock when walking on the street. You can make a genuine and profitable demand in a second; and seconds so employed are most profitable. If they do not bring the whole diamond, they bring diamond-dust; and it is such dust that builds up the gem within.

VII.

Consider the Lilies.

Thoughts are Things.

I want to preach a sermon to everybody, from the text, "Consider the lilies of the field," because it has nothing in it disagreeable to anybody. It is not a sermon of threat or of warning, but of hope. The world to-day needs more hope. We are a hopeless lot. We are so, principally, because in so much of the past preaching we have been told how bad we are, and what would happen to us if we kept on in our badness. We are so little told that we have in us lots of goodness and power. We have been bad, largely because so many ministers have thought badly of us, and have so made us think badly of ourselves. People who think, badly of themselves are pretty sure to do badly. Scripture remarks, "As a man or woman thinketh, so is he or she." It is when a man thinks poorly of himself, that he goes off and gets drunk, or does some mean thing. The pride that makes a man value himself is the pride that keeps from mean and degraded acts. Our race is now on the point of being woke up to the fact that every man and every woman are the possessors of more powers than now they dream of, and that, when they know how to use these powers, they will steer out

of all evil into good. A lily, or any other plant or flower, grows and beautifies itself under the laws of the universe just as much as man or woman; and a man or woman grows and has grown all through the countless ages under such laws, just as much as the lily.

It is a grand mistake,—that of supposing that any man or woman of ordinary sense is the result of this one short life we live here. We have all lived, possibly, in various forms,—as animal, bird, snake, insect, plant. Our starting point of matter in existence has been dragged on the sea's bottom, embedded in icebergs, and vomited out of volcanoes amid fire, smoke, and ashes. It has been tossed about on the ocean, and lain, maybe, for centuries on centuries embedded in the heart of some post-pliocene mountain. We've crept up and crept up, sometimes in one form, sometimes in another, always gaining something more in intelligence, something more of force, by each change, until at last here we are, and we haven't got far along yet. The lily has a life of its own and an intelligence of its own. You may differ with me here, and I expect you to do so. Most people think intelligence is confined to human beings, and every thing that looks like it in an animal or plant to be "instinct," or some other name for nothing in particular. I believe that intelligence is as common as air, only in some forms of life there's a great deal more of it than in others. Man, of all the growths of the earth, has the most of this article packed away in him. That is, he has the most of the article we call "thought" packed away in him. Thought is a highly rarefied and powerful substance, unseen and unfelt by the outer sense. The more of this article possessed by any one, the more there is of life in him or her. Thinking people live the longest. I don't mean by thinking people, literary people or bookworms. Of the worms, many of them don't think at all. They live on the thoughts of others. By thinking people, I mean those who are always getting fresh, original thought out of themselves. That kind of life or thought (these being convertible terms) renews body and mind.

The lily has intelligence enough to start itself out of the seed when put in the ground and called upon by the sun to do so, as a man or woman has the same intelligence (or should have) to go out in the sun on a pleasant day, and absorb the life and power sent in by the sun. Those who do not, who remain five-sixths of the time in-doors, are, as a result, weak and bleached like potato-vines growing in a cellar. The lily has also sense enough to grow in the sun. If you put it in a room, it will grow toward that part of the room where the light enters. That is simply because it wants the light: it knows it needs it, and it goes after what it needs, because it knows, or rather feels, that the light is good for it. We go after food for precisely the same reason, only we call our action the result of intelligence. The plant's action we call instinct. A man goes to the fire to warm himself because he feels the fire to be good for him. It, is pleasant to feel it on a cold day. A cat lies in the sun for the same reason. But the man calls his feeling "intelligence," and the cat's or plant's feeling "instinct." Where's the difference? Where the lily gets ahead of us with its limited life and intelligence is, that it does not concern itself or worry about the morrow. It toils not. It takes of water, air, sunshine, and whatever of the elements are in these, just what it needs for the minute, the hour, or the day, just so much and no more. It doesn't go to work laying up an extra supply of water or air or sunshine for to-morrow, fearing it may be out of these supplies, as we toil and spin in laying up extra dollars against the poverty we fear. If it did, it would use up all its force in heaping up these extra supplies, and would never become a perfect lily to outshine Solomon in all his glory.

The robes of a lily, a rose, or any blossom are in beauty, fine texture, and delicacy beyond any thing that human art can produce. It is a living beauty while it does live. Our fine laces and silks are relatively of a dead beauty. They commence decaying or fading just as soon as finished. Up to its highest blossoming point the lily's beauty is always increasing. A cloth that would shine with a lustre to-morrow more vividly than

to-day, and that would show similar variations of texture, would be eagerly sought for, even though it lasted but a fortnight, and the extravagant people, who really keep the mills going and the money in circulation, and pay the best for the best things, would have it. If the lily, with its limited intelligence, worried and fretted for fear the sun might not shine to-morrow, or that there might be no water, or money in the house, or potatoes in the cellar, it would surely become a cast-down, forlorn-looking flower. It would expend the strength in worrying that it needs for gathering and assimilating to itself the elements it requires to become a lily.

If any degree of mind or intelligence so worries and takes on itself burdens beyond the needs of the day, it will cut itself off from the power of attracting to itself what it does really need for the growth, the health, the strength, and the prosperity of to-day. I mean here just what I say, and that in no metaphorical, allegorical, or figurative sense. I mean, that as the lily's limited intelligence, or mind force if you please, when not burdened or taxed about something that concerns to-morrow, draws to itself the elements that it needs for to-day, exactly so would human minds unburdened with woe or anxiety attract to themselves all that was needed for the hour. The needs of the hour are the only real needs. You need your breakfast in the morning; you do not need to-morrow morning's breakfast. Yet nine out of ten among us are directly or indirectly worrying in some way about to-morrow morning's breakfast, and so subtracting from ourselves more or less of the strength necessary to enjoy, digest, and assimilate this morning's breakfast.

Exactly as the unburdened, unfretted, unworried lily attracts power to grow and clothe itself with beauty from the elements about it, exactly so does the unworried, unfretted human mind attract to itself a thousand times more of what is necessary to carry out its plans and relieve its happiness. You lose that power the moment you commence to fret. I mean, here, power to carry on any kind of business, from preaching up to street-sweeping.

Every man of business knows that he is in the best condition to do business when his mind can fix itself on the one plan, and shut out every thing else. Every artist knows that he does his best work when his mind is wholly fixed, concentrated, and absorbed in the work of the minute. Because then it is able to use all its power,and, what is more, it is drawing then to itself more of power, and what is ever so attracting it is fastening to itself forever. I hear you say, "I can't help worrying. Times are hard, wages low, living high; the family's large, they must be housed, bed and clothed, and this is on my mind day and night. You talk of not worrying under such circumstances. It's all nonsense." You see, my friend, I have tried to give you the full force of your objection. If you want more, you may call me hard names in addition. It is all nonsense, too, to say you can't stop worrying, at least for the present. But that makes no difference as to the result,—the loss of power through fretting, the actual damage to health, the weakening of mind through worry, the aging of the body, and, worse than all, the loss or cutting-off from yourself of the mind's attractive power, which, if allowed free operation like the lily's, would give you all that you can enjoy for the day, because you can enjoy but just so much for the day, though you have, or think you have, ten thousand times more. A man can eat and enjoy but one dinner at a time, though he has money enough to buy a thousand.

If you are in a crowd rushing in a panic you must go with the rest and perhaps be crushed. Life as now lived by thousands is as a crowd panic-stricken by fear of coming to want, or fear of something or other. Any fear from any cause brings loss of power. I don't say that people ought to stop worrying. There is no such word as "ought" in my dictionary. People can't help worrying. The habit is born with us. Our ancestors for generations have worried before us. But that makes no difference as to the destructive results of "taking thought for the morrow." The law involved goes on working. It is merciless in its working. It is as certain to run over and crush you if you get in its way, as is the

locomotive if you step before it on the track. The best way is to take advantage of the law, and get on the right side of it. How? Think hopeful things instead of hopeless things. Think success instead of failure. Why, the habit of thinking hopeless, disagreeable things is so confirmed up here in New England, that if you remark, "Its a fine day," half of these grouty, croaking old shellbacks will growl, "Yes, but it is one of your—weather breeders." Just so sure as the universe is governed by fixed and immutable law, just so sure will that law be found to read, "If you think bright things, you attract bright things to you. If you think dark things, you cut off the invisible wires with the bright things, and you make instantaneous connection with the 'ground circuit' attracting dark things." Perhaps you say this is simple or childish. Now, what is simple in this universe? The sprouting of a seed is called by some a simple affair. But nobody knows the real cause of its sprouting. It is only known, if you put it in the ground, where it can have a certain amount of the sun's warmth and some moisture, it will sprout. The rising and falling of a tea-kettle's cover over the fire gave Watts his first idea of the mighty force of steam. That is, he got there his first hint of the power in steam, or rather behind steam. That is heat. But then there is a power behind heat. What's that? Don't know. Simplicity, indeed! What in the world is there so simple?

VIII.

The Art of Study.

Thoughts are Things. There is an art of study. We were told in youth to study. We were never told properly how to study, or, in other words, how to get ideas. Committing to memory words, sentences, and rules, is not getting ideas. It is simply memorizing. It is simply using, exercising, and training that part of the mind which learns to remember sounds. If you commit to memory a great many words and sentences, you are simply overstraining a part or function of your mind. You are putting on it a burden to carry. As, if you gave every tack in your carpet a name, and thought it your duty to remember every tack by its name, would you have time or strength to think of much else?

Words are not ideas. They are only the signs by means of which, through the senses of sight or sound, a printed word or a spoken word may represent an idea to a mind. A word or sentence full of meaning or thought to one person may mean nothing to another.

The more that is committed to memory, the greater the burden placed on the department of memory. How many things of the hour can you easily recollect on going out to the day's business? A dozen matters involving household cares,

mixed with your own business, with strict injunctions from Mrs. A. "not to forget them," is a load to carry. It frets, perplexes, and confuses you. So are children treated in our so-called modern system of education. They are burdened with a thousand "facts," which they are told "may be useful for them to know." This is like teaching you to shoot by strapping a load of rifles on your back. You may carry the rifles all your life without becoming a marksman.

The memory is useful only to hold what is grasped by the spirit. No amount of "book-learning" can teach a man to sail a boat well. He MUST educate himself. When he learns, through practice and many failures, that the rudder must be kept in a certain position to counteract the force of the wind against the sail, his memory at last holds what such practice has taught him. Committing all the proper directions to memory, will not help him a particle. On the contrary, if he endeavors, while learning this art, to recollect the directions, his mind and strength are put upon a sentence instead of the business in hand, and his learning will be retarded instead of advanced. The remembrance of what memory holds through exercise teaches people how to drive, to shoot, to row, to swim, to skate, to dance, to paint, to carve, to weave, to sew, to do all things. But nothing is learned when you are taught rules before practice. Did you learn to dance by first committing to memory the rules for the guidance of your steps, and trying to remember and follow them? No, you received first the idea from some one who could dance. You absorbed that idea or thought. Then, once having the thought, your mind, your invisible self, taught by degrees the body to move in accordance with the plan in the mind.

Every person, to learn quickly, must learn to throw himself in a certain mood of mind. That is the mood of serenity and repose. It is exactly the opposite to the mood in which children often "study" their lessons. To "study" hard, or to "study" in a

hurry, is a vain attempt to force memory to do a certain work in a certain time.

If you would learn any art, learn it in your own way. Learn in the manner your inspiration suggests to you. Don't mind what is said to you about the necessity of being "well grounded" in certain rules which must be taught you by others. It is true that you must so be "well grounded." But that is exactly what your spirit can best and quickest teach you. The spirit will make its own rules. Left to itself, it will strike out new and original methods. Rules already made never taught Shakspeare, Byron, Burns, or Napoleon. They trusted to their interior power, the interior suggestions concerning methods. When astonishing results are attained, men call it "genius," and then go straightway to work to frame from the method adopted by genius a new set of shackles to impose on all successors in the same art. Genius may use a certain method as we may a crutch. When it has served a purpose, we throw it away for something better to walk by. The methods of genius are ever changing. Napoleon revolutionized military science. His was a mind that could have re-revolutionized his own tactics. Genius alone can see the folly of always travelling the same path, even though it has itself made that path.

Don't be over-anxious because you do not learn or advance in any art or calling as fast as you wish. Don't fret in mind because attempt after attempt fails. Don't hurry. When you feel in the mood of hurry and fret, stop! That is the state of mind most opposed to learning. That is the mood which wastes your strength.

You can learn any thing if your mind be persistently set upon it. Then wait in peace. The art will come to you.

If you will, for fifteen minutes or half an hour daily, sit down with a box of colors, and idly daub and make play of trying effects in color by painting one shade over another, you will, if you desire to paint, see skies, mountains, and forest coming in those alternations of light and shade, as one coating of color

is placed over another. A rugged, splintered rock will suddenly start out from a splash of paint. You will have it suggested to you how easily tree-trunks can be simulated by a few straight or curved lines. A splash of blue will serve for a pond or lake, green markings on its edge will represent shrubbery; and, ere you know it, there is a landscape,—more beautiful to you with all its crudeness than the work of the greatest artist, because it is your own seemingly accidental creation, your own child.

This is the foundation of the art. In this it had its origin. From this it grew. A seeming accidental combination of light, shade, and color suggested to some mind ages ago the idea of so representing familiar things to the eye on a flat surface. From this was drawn the idea of perspective and of representing surface, round, flat, or indented, near or far; and every new pupil, teacher or no teacher, must begin where the first painter did, and tread in his footsteps. It is so in all art.

The more free the mind is left to follow its own teaching, its intuition, the guidance of the spirit, the greater the inspiration. If it is put into rules made for it by others, there are produced only imitators and copyists. A rule laid down, with strict injunction to the pupil never to transgress it, is a shackle, a bar to advance in new territory of thought and investigation.

The mood for study—that is, for finding out methods and remembering them—must be the mood of as perfect repose as you can attain. There must be no hurry, no excitement. If you grow too wild over a sudden success, a finding of something in your efforts you have long sought for, beware! or you will temporarily lose it. There must be no sudden startings of body or mind, nor impatience to hurry over any detail that is necessary. If a tool you are using breaks, or a chair is to be moved, or your pen needs cleaning, do it as though that was the only thing to be done for the day. Keep the body in as perfect a state of rest as possible. Be apathetic rather than strained or eager. When your body is in this state of repose, it is in the state best fitted to be used as the instrument of the mind, or spirit. It is

then most ruled by your thought, your real self, your invisible self, your spirit.

Because when body and mind are in this condition,—when you suspend all faculties save those concentrated on the work, or when your mind is in the receiving state,—your spirit can best work for you. It can then reach out and bring back the idea, the effect, the method, the conception and means of carrying out that conception; and the more quiet the body, and more tranquil the mind, the sooner will it teach how what you wish to do shall be done. In schooling yourself to this condition, you become more and more the medium through whom new ideas can be transmitted. You then connect yourself with the more exalted regions of mind or currents of thought, and receive of their knowledge and inspiration. Your mind is then the tranquil lake, the clear well, reflecting every thing above.

You study every day, often when you least think you are studying. You study as you walk the street in repose, and look into people's faces, and are interested and amused by them. You are then learning more and more of the different varieties of human nature. Men and women then are books to you. You open and read them. You learn to recognize in an instant, by the look on people's faces, how they feel and what are their dispositions. Involuntarily, you are classifying men and women, and putting them down in your mind according to their characters. One specimen so recognized serves as the type for one thousand, for a race. You set down this man as no gentleman, from the manner in which he looks at a lady. You see in this overdressed woman the low pride of mere money. You are studying human nature. Knowledge of human nature has a commercial value in dollars and cents. When you are accomplished in it, you may tell in five seconds whether you can trust a person or not. Trust in people is the corner-stone of all business success. Even thieves must trust to confederates in order successfully to accomplish a burglary.

Napoleon the First accomplished his great successes through this intuitive, self-taught knowledge of men, and for what they were best adapted. Christ chose the twelve best fitted to receive his truths, and teach them to others, through the same intuition. Intuition means the inward teaching, and the inward teacher. This teacher resides in all of you. Give it free play, and demand also of the infinite Spirit wisdom, guidance, and suggestion, and it will grow into genius, and your genius. Genius recognizes diamonds in the rough, and the qualities for success in men and women, whether externally they be peer or peasant, cultured or uncultured, according to the worldly standard of learning. Genius may sometimes talk bad grammar, yet remove mountains, build cities, and put railway and telegraphic girdles around this planet. Culture may write and speak elegantly, yet not be able to remove a mole-hill. Culture often struggles and starves on ten dollars a week in an office, as the mere tool of an ungrammatical, uncultured, and inhuman genius, who makes his thousand to culture's ten.

The mood of repose, of unruffled and serene mind, is the mood in which all manner of discoveries are made, and ideas grasped or received. The eye on the lookout, ever strained and eager, does not at sea catch sight of the distant sail near as quickly as the one not looking for it. The name of the person temporarily escaped from memory rarely comes when we are "trying hard" to think of it. It is only when we cease trying to think, that the name comes to us.

Indeed, this trying to think causes an unconscious straining of muscle. We try to work our brains. We send the blood to the head in this effort. All this is an obstacle to the spirit. We set its force at work the wrong way. It is made then to pile up obstacles, instead of taking them away. Because, the more quiet is kept all that belongs to the body, the more force is added to the spirit, to use whatever of its own its interior senses and functions it would, to bring us what we desire. Our spirits have their own, their peculiar senses, distinct and apart from the

sight, hearing, smell, taste, and touch of the body. They are finer, more powerful, more far reaching. Your interior, or spiritual, sense of feeling can, when trained or brought out of its present dormancy, feel or communicate with the same sense of another person, whose body is in London or Pekin, and possibly is now doing so continually: for there may be a spirit whose body is now in London or Pekin, in closer alliance, relationship, and rapport with your own, than is any other spirit in the universe; and with such spirit you may now be in daily and hourly communication, through this interior and far-reaching sense which scorns the idea of distance as we interpret that word.

The profit of not over-working or over-straining the body is proven all about us in the every-day affairs of life. The most successful man in business is he of the coolest head,—the self-contained man, who has intuitively learned to keep his body free from fatigue, so that his spirit can work. Yet that same man may not know he has a spirit, or rather a power and a sense, which goes out from his body, and brings him plans and schemes and crafty ideas for his world of getting and gaining. Because spiritual powers can be used for all manner of purposes, no other power is used. Spiritual law is worked in the interest of craft, as well as for higher motive. But the higher motive, when it comes to recognize this force, and use it intelligently, will always command the greater power, the keener thought, and the highest genius.

Successful effort in every phase of life comes of the exercise of this power. It is "being led of the spirit." If you have lost your way, you will find it much quicker by going very slowly, so keeping the spirit concentrated, instead of rushing the body about hither and thither, without aim or object. The experienced hunter puts himself in this frame of mind, and saunters through the woods; while the ignorant city boy, wild with excitement, rushes over miles of territory and sees no game. In both these cases, when the body is made to a degree apathetic, does a certain power, an unrecognized sense, go out

and find for you your way. It finds the hunter his game. There is a great truth in being "led of the spirit;" and it applies to all grades of spirit, and consequent motive, be it high or low, kind or cruel, gentle or harsh.

Sometimes you find yourself, without knowing why, in the self-contained, satisfied, contented mood of spirit. You are able to walk leisurely. You are in no hurry. No wild or unconquerable desire is upon you. You feel at peace with all the world. You have forgotten your enemies, your cares, your anxieties. It is then you most enjoy the woods, the skies, the passing crowd about you. It is then, when you are amused by them, that you most study them. You see peculiarities of person and manner which would escape you at other times. Your mind, quiet and undisturbed, is constantly receiving agreeable and vivid impressions. You wish such moods could last forever. So they can. This is the mood born of the concentrated spirit. Your spirit is then focussed to a state of rest; It is holding its strength in reserve, only expending enough to move your body.

We are, when in this state, absorbing thought. To absorb thought is to absorb lasting power. But if, when in the act of such absorption, any thing annoys or hurries us, this power of absorbing thought is instantly destroyed. Our spirit ceases then to be the open hand receiving ideas. It becomes the clinched fist. It is then combative. It goes straight to whatever annoys or hurries it, and rages and frets around it. When we say "goes," we mean our thought as an element literally goes out to the place we are hurrying to, or the person who troubles. It is a real thing so going out. It is our strength of both body and mind which is constantly leaving us. We cease then to study. Repose and serenity of mind means a condition of perpetual study; and, with such, a continual in-drawing of strength. We can discipline ourselves to such repose, until it will accompany and pervade all efforts, so that we shall rest as we work.

This is the mood of mind proper for study, work, or enjoyment. These three things should mean but one,—enjoyment. Without

this mood, nothing can be really enjoyed; with its cultivation, every thing becomes more and more enjoyable. It is the mood of construction. Our unseen forces are then massed together: so massed, they can turn their full strength on any thing at a moment's notice. It is the mood in which you want to walk into the office of the hard, purse-proud man who proposes to crush you with a look. Keep in this mood, and you are more than his equal. He will feel your power before you speak. It is the mood of mind which you need to deal with the wily shopkeeper, who makes you feel by his manner that he expects you to buy something, whether you wish to or not, and generally succeeds in making you do so. These people throw their thought-force on you for this purpose. They are commercial mesmerizers. Their mesmeric control is as genuine as that shown at public exhibitions. They may not recognize it in this form; yet they work it on their customers, unconscious of the law by which they work.

It is in this mood that the spirit becomes as a magnet. As its forces are so drawn to a centre, their power of drawing to you ideas becomes greater. This power will increase continually by exercise. If you are so ever drawing to you ideas, you are drawing more and more power; you are drawing to you new plans, schemes, and inventions; you are sharpening all your faculties for any kind of work or business. Your spirit so massed is a power, either for resistance, or a power to draw in strength.

The trouble with many of us learners is that we wish to learn too rapidly. We have little knowledge of the power which really brings us all we do acquire,—the power which reaches out from us when the other faculties are temporarily suspended, and brings back not only ideas, but teaches the muscles how to carry out ideas. New invention comes to the mind which originates it when in this state, not when the mind is straining after its plan. You will make a perfect circle on paper with pen or pencil far easier when you do it idly, and care little whether you succeed or not, than if you are tremulous with anxiety

to make one. When you are free from that anxiety, your real power has opportunity to act. That is the power of the spirit. It is the man who throws all thought of success or failure to the winds, who is most likely to accomplish the daring act at which others shrink, or, if they try, try with great dread of failure, which is mistaken for care. The best pilot through raging rapids is the man who has the power to forget all danger and see only obstacles. His spirit then possesses his real self. Self-possession means the power of the spirit to possess and control the body its instrument. The lack of it implies that the uneducated spirit, the real self, imagines it is nothing but the body it handles. It is as if the carpenter thought himself only a saw or a hammer. Self-possession forgets all about the body when it is using it. It thinks only on the use. The carpenter is not, while using his saw, thinking perpetually of the instrument. His thought is on the trained muscle which directs the tool.

IX.

Profit and Loss in Associates.

Thoughts are Things.

Thought being unseen substance is absorbed by all. If you absorb another person's thought, it mingles with your own. Then in part, if not in whole, you will think that person's thought. You will to some extent see, feel, judge, and form opinion, as does that person. You are to greater or lesser extent swayed and influenced by the person. His or her thought, or spirit, has mingled with yours. You are not then wholly yourself. You are in part that other person.

This is as much a mesmeric power thrown upon you, as that thrown by the mesmerizer on his subject. It works by the same law. If you associate a great deal with another person, are rarely by yourself, and see few others, you will be constantly taking in that person's thought. If it is in motive and refinement higher than your own, you will be benefited by it. If it be in motive, taste, and refinement lower than yours, you will be injured. Your taste, your refinement, your motive, and judgment, also will be tinged with the thought of the inferior person. It is in this way that "evil communications corrupt good manners."

Through this cause, you may see in mind very keenly in one direction and very blindly in another.

To be closely associated with a person thinking much of the time his or her lower thought, is for you to absorb this thought. You imagine, then, the views you take and opinions you form are your own. They are not wholly your own. Were you to leave that person's association for any length of time, you would find many of your old opinions changing, because you would then be out of reach of that person's lower and less clear thought.

To be much of the time with a gloomy or despondent person, or one fretful, or easily angered, or cynical, or sceptical, or in any way thinking evil or injurious thought, is for you unsafe. Be you as confident, determined, and courageous as you may, you will still absorb some of their despondency, irresolution, or cowardice, and be affected by it. It will be a blur on your judgment. It will be so much extra load of cowardly or irresolute thought to tax your courage or resolution. Of whatever evil quality that person's thought is, it will infect you more or less with that quality.

You need never be influenced, swayed, or controlled by another's thought, if you earnestly desire not to be. Such desire is a prayer. Prayer is the demand of your spirit to be free of every thing that can cripple its power and happiness. Power and happiness mean the same thing. Power means ability to drive off every thing that troubles you. Power means ability to keep your mind in the mood or frame of happiness. When that power is gained, and you rule your mood and do not allow the mood to rule you, every thing on the material plane of life will shape itself and come to you in accordance with your mood. The law of correspondences between spiritual and material things is wonderfully exact in its working. People ruled by the mood of gloom attract to them gloomy things. People always discouraged and despondent do not succeed in any thing, and live only by burdening some one else. The hopeful, confident, and cheerful attract the elements of success. A man's front or

back yard will advertise that man's ruling mood, in the way it is kept. A woman at home shows her state of mind in her dress. A slattern advertises the ruling mood of hopelessness, carelessness, and lack of system. Rags, tatters, and dirt are always in the mind before being on the body. The thought that is most put out brings its corresponding visible element to crystallize about you, as surely and literally as the visible bit of copper in solution attracts to it the invisible copper in that solution. A mind always hopeful, confident, courageous, and determined on its set purpose, and keeping itself to that purpose, attracts to itself out of the elements things and powers favorable to that purpose.

If you think corruption, you will breed corruption in your body. You will have sores or boils or eruptions, or some disease coming of "bad blood," which is the real cause of all disease. The blood is made impure by the spirit's impurity. The spirit is the life of the blood. The spirit is your thought. What you think, comes of your spirit. What you think, you are ever building into your spirit. Impure or corrupt thought means far more than licentious thought. It means as well the ugly, hating thought, or dislike of others. It means the thought of gain, at any cost to others. It means all fretting, discouraged, despondent, and hopeless thought. It means long-continued grief at any loss. It means any thought that weighs down the spirit. What weighs on the spirit, will always injure the body. To grieve at the loss of a friend, will "pull one down," as well as what are called specially "immoral practices." The injury done the body may be quite as great. Therefore the sin is as great. People who fret are great sinners. They are creating a fretting spirit. They are solidifying their fretting into a habit which becomes more and more difficult to break off. This tears the body to pieces, and will eventually kill it. These people, then, are as guilty as the victim of some loathsome disease caused by vice, so called. Any habit which injures is a vice. True, some diseases are more respectable than others. Consumption sounds better than delirium tremens. Yet

both kill the body. Both come of violations of the law. Both are penalties paid for such violation.

Every thought of yours has a literal value to you in every possible way. The strength of your body, the strength of your mind, your success in business, and the pleasure your company brings others, depends on the nature of your thoughts. Every one of your thoughts is a part of yourself. It is felt by others as a part of yourself. You need not always speak, to be agreeable company. Those near you will *feel* your thought pleasantly, if yours are pleasant thoughts. You need not always speak, to be felt disagreeably. Your disagreeable thought will also be felt. A person's "magnetism" is their thought. Magnetic power or influence is simply thought felt by others. If your thought is despondent, gloomy, jealous, carping, cynical, it repels. If cheerful, hopeful, and full of earnest desire to do the most good possible to any one you meet, though but for a single minute, it attracts.

Too much association with any one of lower thought may lessen your natural power to attract. You may carry a part of their selfish, cynical, gloomy, or other evil thought with you wherever you go. You put it out with your own. It is felt as a disagreeable alloy with your own.

Your value and charm for others, as a companion, depends far more on what you think, than on what you say. If your thought is all pure, clean, bright, confident, and courageous, you are a value, and an increasing value, wherever you go. People will always be glad to see you. When you bring yourself (your thought), you bring an actual pleasure to people. You bring also a power and strength to them. Your thought helps to strengthen their bodies. They feel better for seeing you. You are as a fountain of health and pleasure wherever you go. You can disarm the sourest temper, and the person most opposed to you. When you can say in mind, "I refuse to look upon any person as my enemy," you will have no enemies. When we talk of "having enemies," and keep on, in thought, looking on certain

people as enemies, we are making them enemies, because such people feel that order of thought coming from us. It is an element flowing from you to them. It affects them disagreeably. If you are ever sending out the thought, "I am not your enemy. I do not wish to feel disagreeably towards you. I want to like you better than I do," they will soon feel this thought. They cannot resist its power. The thought of good is always stronger than that of evil. This is a law of nature.

The corner-stone in the power and charm of a person's thought is this, expressed in words, "I want to help you in whatever way I can. I want to help build you up. I want to help you to better health, to better business, to the place where you really belong, to the position where your talents may most shine." If this thought is sincere, it carries immense power. It will always be drawing more power to you, because every additional person's good-will you so draw and fasten to you is an additional unseen rill of life feeding yours. It is a rill of substance, though unseen,—as real as the elements we do see. Good-will of others is constructive thought. It helps build us up. It is good for your body. It makes your blood purer, your muscles stronger, and your whole form more symmetrical in shape. It is the real "elixir of life." The more of such thought you attract to you, the more life will you have. You draw, then, the best elements from all with whom you associate. If you send out a contrary order of thought, you draw to you from them the poisonous and destructive elements. These will hurt your body. Persons in this way are literally hated to death. The ill-will of many people fixed on one man can injure that man's health. It has killed many. It can injure no one, if they oppose it with the thought of good-will, and the desire to do justice, which must always go with good-will. Nothing else can successfully oppose it. If you persist in the thought of good intent to all, you are connecting yourself with the higher and more powerful order of thought element. You are then receiving of that thought from minds, and from a world of greater power than you can

now realize of here. You are connecting yourself with a world which does nothing but build up, whose inhabitants are gods in power, and whose creations at will are beyond our wildest dreams. All that so-called fable or fancy has conceived of are realities in the higher worlds of mind. When, by the thought of good intent to all, you so connect yourself with that world, you are receiving of their powerful thought. You are then absolutely safe against all enemies.

This is no myth of sentiment. It belongs to the same system of law whereby the sun gives heat, the winds blow, the tides move, the seed grows. In whatever mood you set your mind, does your spirit receive of unseen substance in correspondence with that mood. It is as much a chemical law as a spiritual law. Chemistry is not confined to the elements we see. The elements we do not see with the physical eye outnumber ten thousand times those we do see. The Christ injunction, "Do good to those who hate you," is based on a scientific fact and a natural law. So to do good, is to bring to yourself all the elements in nature of power and good. To do evil, is to bring the contrary destructive elements. When our eyes are opened, self-preservation will make us stop all evil thought. Those who live by hate will die by hate; that is, "those who live by the sword will die by the sword." Every evil thought is as a sword drawn on the person to whom it is directed. If a sword is drawn in return, so much the worse for both.

Christ controlled the elements by the power of his own thought, and his connection with the higher and powerful world of thought. Thought being substance, can, when very powerful, be so concentrated as to be made visible in physical forms. It was Christ's thought, and the power so exercised, that caused the so-called miracle of the loaves and fishes, and all the others.

Once, on a woman's touching the hem of Christ's garment to be healed, he said, "Who hath touched me? Virtue hath gone out of me." This was a woman full of evil thought. Christ felt

immediately the contamination of her thought. It was to him as poison. Mingling with his own, it for the moment corrupted it. It lessened for the moment his power to control the elements. By virtue going from him, he meant power going from him.

Christ's spirit was so pure and sensitive as to feel immediately the contact with any evil order of thought.

Your power to feel people's natures is always proportionate to your freedom from any evil thought. Purity means power. Steel is at once the purity of iron, and the power of iron. Highly refined spirit comes of the purest thought, and is the most powerful thought. Christ felt the woman's evil nature and its effects. But, knowing the laws, he shook off the evil by his more powerful thought of good-will to her. So he could have done had he been compelled to remain long in association with her. He would not have so remained save for some special purpose; because the resisting power he would have been obliged to put out to throw off the evil results of her thought, might have been expended with far more profit in other directions. If your thought is the superior, there may be many persons to whom you can do only a certain amount of good through association. They can only receive a small amount of your thought. They give back in return, and you absorb a large amount of their inferior thought. It is as if you gave them gold, and got back iron. You may from them get more iron than is good for you. You give them a great deal of gold they cannot absorb. In this way, both of you are injured.

You will therefore associate most where your thought is most appreciated and also used. Then both of you are benefited mentally and physically. You are not "unequally yoked together."

If your superior thought merely entertains people, and they get no good from it save a pleasure for the moment, you may be of use to them and so are they to you. But the use is relatively small. They may value you most as an entertainment, and but little as a use. If they improve very slowly through the thought

absorbed from you, you cannot afford much close association with them. They are your distant spiritual relations.

If they improve rapidly through your association, if they take the truth you give, and try to act and live up to it, you can longer remain near them. They are your near spiritual relations. If they improve very rapidly, they make with such improvement a certain life or quality of thought peculiarly their own. This will be absorbed as a nourishment and strength for you. You are then giving and receiving to advantage.

If yours is the superior thought, there may come seasons when some time is needed by the other to assimilate what you have given. There may then be certain periods of separation.

Both of you, on again coming together, will be the better and stronger for such separation. You then come together to give to each other of new elements of thought gathered elsewhere. There are no eternal separations for those who are building up their spirits of similar elements of thought. They grow ever closer and closer together. They build into each other's hearts. They are always enriching each other. They separate with the assured certainty of meeting again. They will meet only to find more and more in each other. They find that the law which at first they thought so hard, harsh, and cruel, is only a source and means for permanent peace and happiness.

X.

The Slavery of Fear.

Thoughts are Things.

The most common, yet most unknown, form of slavery is that where you are ruled by the thought about you. You may be in the employ of another person. You do your best to earn your money. You are conscientious, and desire to earn your wages. Yet you are troubled by a continual fear, that you do not give full satisfaction, or that you may be discharged. You live in continual fear of coming to want, if so discharged, or of being obliged to continue this mere struggle for the body's existence under still harder conditions.

The reason for these unpleasant thoughts is, that some other mind is acting on your own. Some one is hostile to you. You feel that hostile thought. It is not on your part a "notion." There are many persons to-day, living under control of undecided minds, and dependent on them, as they think, for a livelihood. They may give that undecided mind much of their own inspiration, plan device, invention, and fertility of thought. They may give this unconsciously. Because, it is worth repeating many times, "Thought is substance, and is absorbed by one mind from another."

The person so ruled may have the superior mind. Such a person may be indispensable to the fickle, and possibly unjust and tyrannical employer. If taken away, that employer would feel that a prop had been removed. Yet that superior mind may go on, year after year, in slavery; giving to the other idea, and seeing it but half carried out, or imperfectly carried out.

No shackles are so heavy as these. They fetter the spirit. In such position you are not doing your own work. You are not carrying out your own design. You may be trying to do the work of another, when that other person has no clear idea of the work he wants done for himself.

This is one of the heavy prices paid for dependency. If you have no other view in life, save that of being a servant, or an assistant on wages, you must pay more or less of this penalty. You will find it really less costly and less painful to start some business of your own, no matter how small the beginning. You will then be called upon to take responsibilities. If you fear taking them, you are always a slave. If you know that you are the brains of any business, though not the seeming head, demand a just price for your work. What do you fear? If you take the brains away, will the business go on successfully? If you feel that you are robbed, you are equally guilty with him who robs you, if you stand by tamely and see yourself robbed.

To work and live in fear of the poorhouse, is to be in the poorhouse. You would not feel so poor if you were actually there. To live in such continual fear, injures mind and body. Whatever troubles the mind, is certain in some way to injure the body.

You cannot think your clearest thought so long as you are in the slavery of any fear. Clear thought and plan have a value in dollars and cents.

If you come under the control of a whiffling, undecided weathercock order of mind, if you absorb the thought of such a mind, you will be whiffling and undecided yourself. You will affect those who come to you for orders, be the work what

it may, as you are affected yourself. If your employer does not know exactly what he wants, you will not know exactly what you want of others. As those under you, or in some way dependent on you, are so affected, so will they affect in turn others with whom they deal. If the head of an organization or business or movement is whiffling, whimsical, and uncertain, there will be uncertainty and dissatisfaction all along his line of control. You can never satisfy such a person, because that person is never satisfied with himself.

If you cannot find out what is really wanted of you, say so. Don't try to do for any when they do not know what is wanted or needed to be done, themselves.

Stick by your own plan. If you see a good reason for any step, any detail, in it, no matter how trivial, don't allow yourself to be argued out of it by another. The kingdom of mind is full of tyrants. They want to have their own way, simply from love of power. Very possibly they are not aware of their own motive. To greater or less extent, all of us may be such tyrants.

You can ask with profit for information of many. You can ask with safety for opinion, especially regarding your own purposes, of very few. The most thoughtful, considerate, and just are the most careful in giving opinion. They will also take care to tell you that their utterance is but their opinion. Ignorance, conceit, and injustice are full of dogmatic utterance. Ignorance speaks as it feels at the moment. Don't mistake utterance of this sort for information. If you do, you will absorb that conceited thought, that prejudice. You will then be ruled by that mind. You may be thereby led to abandon what would have been most profitable to you.

If you feel yourself the superior, and allow yourself to be thus over-ruled, or influenced in any way, by an inferior mind, you are crippling your own success. You derange most seriously the plans for your welfare of that order of unseen intelligence which can do most for you. You set in motion an order of forces contrary to theirs. In so doing, you oblige them to stop aiding

you. They will not work for you, when they see their work thrown away.

The moment you allow the thought of another to influence you, against your own conviction, feeling, or intuition, that moment you lose your own best thought. You commence thinking in part with the other person's brains. You may then commence thinking with brains below yours in motive, in judgment, in far-sightedness, in taste and discretion. You have muddied your own clearer intellect with a turbid stream.

The person so swaying you has an invisible following of minds like his own. When, unconsciously perhaps, you surrender your thought to him, you let in all his following likewise, to hang about, sway, and influence you. Worse, still; they will bar from you your own better, unseen counsellors. Because these can by this means easily be driven away. They are not driven away willingly, but their power with you may be limited. That power depends on the attitude of mind you keep toward them. If you, desiring to be all yourself, demand the wisest and best counsel in this endeavor to be yourself, you will get it. Keep up this demand. It will at last drive off any inferior unseen following.

Your own highest invisible friends can and will aid you in your endeavor to be yourself. They can and will throw chances in your way, in whatever field of effort you wish to work. They cannot work for you in this way, so long as you are to-day absorbing the thought of some inferior mind, and acting it out, and perhaps to-morrow the thought of another and acting that out.

If you want a ship built for you, you don't give it in charge of a ship-builder to-day, and the builder of a scow to-morrow. Yet such, as to effect, is the condition of many impressional minds. Ignorantly taking in, or ruled by the thought of others, they are building after one plan to-day, and another one to-morrow.

You cannot speak out an unwelcome opinion in a circle of friends, so long as you fear such speaking will cost you a friend. So long as you have such a fear (and it be the time and place

to speak that truth), and you are prevented by such fear from speaking it, so long are you under the rule of that friend's mind. You value a friendship more than a truth. You barter a truth for the good-will of a person. Then you are no longer free or independent. Unconsciously, perhaps, that person is then ruling you. Yet, so ruling you, he neither respects nor values you so much for being under his dominion. There is in human nature an inherent love and respect for whatever is free.

Fear cripples the spirit, and diseases the body. Fear is everywhere,—fear of want, fear of starvation, fear of public opinion, fear of private opinion, fear that what we own to-day may not be ours to-morrow, fear of sickness, fear of death. Fear has become with millions a fixed habit. The thought is everywhere. The thought is thrown on us from every direction. Fear makes the tyrant. It makes the merciless master the inexorable creditor. "I fear," says the man of millions, "that unless I exact my rents or dues, that I can no longer enjoy the mania for heaping up millions, which do me no good but the thought of owning them."—"I fear," says his agent, "that unless I obey my master's rigid orders, and collect his rents and dues, that I cannot live." Because the agent has the rich man's fear thrown on him. He absorbs that thought from him. He thinks the fear in and of the rich man's brain. The agent must collect rent of the editor or the minister. He hands to them the fear he has caught of the rich man. They take the infection. "I cannot print this truth," says the editor. "I cannot preach that," says 'the minister, "because readers and hearers would leave, and then where would be the money to pay our rents?" This thought of fear and actual unseen substance, as real as any other element in nature, in this way dribbles and drains from the rich man's mind, way down to the miserable tenant in garret or cellar. It ends with the thief. "I fear," he says, "starvation also." He puts his hand directly in his neighbor's pocket, and pulls out a sixpence. There is no difference, save in method, between his act and that of the ruling spirit.

"I fear," says some one commencing to learn an art, "the criticism of others on my imperfect methods in that art. I fear their ridicule." Then you are ruled by them. You will never advance so fast as when you do not care for what they say. It is most desirable, then, to get rid of fear. It is the actual source of poverty of wealth, and poverty of health. To live in continual dread, continual cringing, continual fear of any thing, be it loss of love, loss of money, loss of position or situation, is to take the readiest means to lose what we fear we shall.

Does it help you pay a debt, to fear the creditor when there is no money in your purse? Does it help you make a living, to be ever in fear of want? Does it help you to health, to fear disease? No. It weakens in every way.

How shall we get rid of fear, and the rule over us of other minds crippled by fear? Attack in mind whatever you fear. Commence by seeing yourself in mind as brave. See yourself, in what you call imagination, as calmly defying whatever you fear, be it a man or a woman, be it a debt or a dreaded possibility. What so you figure to yourself in mind is a reality. Such thinking will give you strength. Demand for yourself more courage. Ask for it. Pray for it, and the quality of courage will come to you more and more, and what so comes can never be lost.

XI.

What are Spiritual Gifts?

Thoughts are Things.

There is one spirit, one power, one force, in the universe, but its different manifestations or channels of operation are countless. It moves the breeze, the ocean, the avalanche, and the earth in its orbit. It moves the seed to grow, the plant to blossom, the flower to color itself with inimitable hues. It colors the bird's plumage, and gives power to its wing. It works in the instinct, or lower reason, of the animal. Its highest known expression is in man, because in man there is concentrated the most of this force. In other and unseen orders of being, it is concentrated as to volume, and power, and varieties of power, as far above man, as man is above the mole.

It is a spiritual gift, which when matters look dark and squally, when debts are pressing, and friends seem to fall away, and business falls away also, that keeps your mind in a mood quite as buoyant and cheerful as when success shines on you; and when you have this gift, or, in other words, have grown to the power to hold continually such mood, you command success, and *must* have it; because then the silent force of your mind is felt by other determined minds, be your body sleeping or

waking, and keeps them interested in you, and working in some way in your behalf. When so you hold the mood of confidence and determination, you are connected spiritually, or by unseen element, with all other confident, determined, and pushing minds. You become a part of such mind, giving to it of your own force, and receiving their force in return, and you are then, with them, moving forward to success.

Shrewdness in business is a spiritual gift or power. It involves a certain business prophetic faculty which knows when to buy, how to buy, and when to sell. It involves knowledge of human nature,—of knowing, or rather *feeling*, honesty and dishonesty almost at a glance. You have a sense which feels the thought of others, and gives you notice by such feeling whether their thought be good or bad, as by your sense of physical touch, you know the difference between a rough and smooth surface. That is a spiritual power in business which learns to economize time and strength, and thereby accomplish as much in an hour as others may in a day. Any great business success is gained by the exercise of a spiritual power. Spiritual power is used for all purposes, and is the only power used. It can be used on a high or low plane of motive.

Spirituality is not living in dreams, or living in the clouds, or having a pale face and languid air, as if the things of this earth were beneath one's serious consideration, and were rather endured than enjoyed. Spirituality means the greatest acuteness of intellect, the greatest foresight, the greatest amount of spirit or power gathered in a person, and the wisest expenditure of that power. It means the greatest governmental ability, be that ability exercised in the small empire of a household, or the larger empire of a nation. Spiritual gifts mean all talents, all powers, and all methods of using those powers.

That is a spiritual gift which finds out healing properties in plants, roots, and herbs. All nature expressed in substance, seen of the physical eye, is an expression also of mind or force; and every plant has its peculiar kind or quality of that force, and this,

when applied, can *help* the individual spirit to drive out disease. But all seen things are expressions of the lower or relatively cruder form of mind or spirit, and therefore have a limited power; and, when any material remedy is applied, the main dependence should not be on that remedy, but on the power of mind, and, above all things, one's own mind or force, to put the body above the reach of disease. I apply clothing to my body, as an external application of wool or cotton to protect that body from cold. But I believe in the power of mind to resist cold, and be comfortable, with much less clothing than the average wear. Your spirit can by degrees attain such power. That is no reason why I should lessen the amount of clothing in cold weather, before I have grown to or gathered that amount of force which shall so resist cold. If I think a medicine will aid what force I have to cure the body, or, in other words, to add its peculiar spiritual strength to my own spiritual strength, to act on the body, I think it better to take it. But for that reason, I should not fly to a pill or a stimulant at the first sign of pain or weakness, but turn on first my spiritual or mental force, and in any case rely first and last on that. The gift of thought healing is a spiritual gift. It belongs to all in proportion as their permanent flow of thought is pure, cheerful, determined, vigorous, decided, and abounding in good-will to others. That order of thought sent a sick person *is* a real element or force, and has power to give that person strength. If you give strength from so healthy a source as healthy thought, you drive out disease, or lack of ease to the body. Your own healthy thought aided by the healthy thought of others, is real substance, and has the power to build up any organ which is sore or inflamed, and wasting away through lack of some element necessary to it.

All pain is owing to an absence of life element in the part affected. The power is then lacking to send the blood through that part. Blood then collects and stagnates there. This you call inflammation. The blood is *not* the real life of the body, but only the conductor of its real unseen life, or spirit; and,

when that is wanting, the conductor or messenger of this life has no power to travel. It collects in some one place, and the effort of the spirit to drive it from that place is too much force concentrated in that one place, or organ, which causes lack of ease, or pain; and lack of ease, or pain, implies that the unseen force or spirit is no longer equally distributed throughout the body, but is acting in excess on some one part of it, in which case every other organ or part feels the lack of this force, and is consequently weak.

Healthy thought can revive and put strength in sick bodies; and that is the reason that you, if sick, feel so much better from the visit of a cheerful, hopeful, vigorous person. Such a person gives, and you from him or her receive and absorb in thought, element life: and if people and friends about sick-beds, and in the houses of the sick, would at least try to make their thought hopeful, strong, cheerful; if they would keep in mind that the spirit of the sick person was as strong as ever, and that the throes of pain came only through the spirit's effort to regain complete possession of its instrument, the body,—they would, in sending out hopeful, encouraging thought to that spirit, send it real strengthening element, and help it very much to make the body well again. They would then be using their spiritual power to aid another spirit in trying to repair a damaged body. If, instead of this, everyone about the sick-bed is sad, dejected, and despondent, they send the struggling spirit despondent thought, or order of force, and make its work all the heavier. They are using their combined spiritual power to make the struggle of the spirit all the harder. Then if ten, or twenty, or a thousand, or an hundred thousand friends of the sick person outside, far and near, are also despondent and hopeless as to that person's condition, because some one has said there is no hope and the malady is incurable, they help to swell the volume of despondent thought acting on that patient's spirit. They work their spiritual power in the wrong direction, and that power is always the greater for good or ill, for the life or the

death, of that person's body, in proportion to the number of minds sending their force or thought to the patient.

The gift of healing can and should be used cooperatively; and if, when the body of any strong and useful spirit is overcome by disease, all minds would direct on that person a current of hopeful, invigorating thought,—thought full of expectancy of life instead of expectancy of death, and desire also that when the spirit again controlled its body, that it might learn the cause of its disease, and so be on guard against any repetition of it,—there would then soon be longer useful lives, and vigor of mind and body prolonged to periods the world at present does not dream of.

That would be and will be the "prayer of faith;" and the "prayer of faith" shall save the sick, that is, faith in the power of a certain quality of thought element to bring strength, and repair a worn or racked or strained body, and in real though unseen element build it up again. That is the power of God, or the infinite spirit of good, working in and through us to cure ourselves and others; and this power is eventually to be accumulated by all of us in this or some other existence, so that it shall always keep our bodies in good repair, free from pain, and fuller and fuller of life and vigor. It will make our minds as healthy as our bodies, and as free from hopelessness, gloom, dejection, or discouragement, or any other form of MENTAL DISEASE; and this ultimate result is implied in the saying that "God shall wipe all tears from all eyes."

The world is steadily growing to this result, and medical science makes less and less use of drugs as compared with the past, for man is wiser than he realizes himself, and is always growing more and more away from an entire dependence on the material, and leans more and more unconsciously on the unseen or spiritual, elements of Nature. Many a physician of to-day, bright, hopeful, cheerful, and determined in mind, owes his successful practice quite as much to the current of strong, hopeful, cheerful, vigorous thought he sends the sick man or woman, as he does to the medicines he gives them.

There are two kinds of doctors. One nurses the maladies of the patient, the other nurses the patient's body; one keeps the malady alive, the other makes the body alive; one keeps the malady in the body, the other sends it out of the body. Both doctors work their spiritual gift on the patient, but in very different ways and with different results.

That is a spiritual power or gift, which, when you have formed a plan or purpose in your mind, causes you to hold to it and not be led, swayed, influenced, cajoled, tempted, jeered, or ridiculed out of it by others. If you have resolved to be something, in art or business, greater and higher than you now *seem* to others, it will keep you to that resolve. The man or woman who succeeds *must* always in mind or imagination live, move, think, and act as if they had gained that success, or they never will gain it. Genuine kings or queens in the empire of mind will think as highly of themselves, and value themselves as much, when compelled temporarily to take what the world calls an humble place, as if upon their thrones. Those about them feeling this thought of self-appreciation will always pay them the respect due them. Such kings and queens will always by force of their spiritual gift gravitate to whatever station at or near the top they belong. They will do this through the silent force of mind, or the quiet mood of resolve firmly held to, more than by any use of the body. The body is to be used ONLY when the spiritual force or clear sight sees the right thing, the right time, and the right place, in which or on which to use it, even as the carpenter uses his saw when he has measured and decided what to cut with it. If he sawed boards indiscriminately, he would "cut every thing to waste" and build nothing, and that is what thousands of people do with their bodies. They put its force on little things, fret over little things; and when their industry for a whole morning has swept every atom of dust out of the room corners, scoured the bottoms of all the tin pans, fretted an hour because the letter he expected didn't come, passed another hour over a desk full of papers to find

another letter which amounts to nothing, what has he or she accomplished save to fritter away their force or spiritual power for nothing?

You must be what most you live in thought, since it is your thought that draws its material correspondence to you. If in mind you abase yourself before another's talent, or their grander style of living, or are over-awed by their pretentiousness into a sort of envious humility, or into that sinful self-depreciation which is ever saying, "I can never stand there," you place the greatest of barriers to standing there. Look always on the best things the world can give as if they were yours,—not the houses, carriages, and finer clothes of others as yours, but others like unto them when you earn them; and earn them and have them you can, if you have sufficient faith in the spiritual law or mental condition of mind which brings these things, and is the only force which really ever brings them to any one.

It is not wrong to own and enjoy the best things of this earth. It is a necessity and a benefit that all your finer tastes should have what they demand. But there are just methods and unjust methods of getting the goods of earth. In other words, there are wise methods and unwise methods of getting what we need. Injustice is but another word for ignorance, or lack of wisdom. You will not walk off a precipice in broad daylight; you are very likely to walk off one in the dark. Neither will you commit any act, when you see more and more clearly it is going to harm you, or be unprofitable in some way.

It is no benefit, but an injury to you, to live in a hovel, or wear seedy clothes, or eat inferior food, or be compelled to live among coarse and vulgar people. The Christ never preached that it was a duty to live poorly. He did preach going without purse or scrip, and selling goods and giving to the poor; and in the very doing of this, he was inferring that perfect faith in the cultivation of that state of mind or order of thought which would bring all things as they were needed. He did in substance say, "Seek ye first to put your mind, so far as you may, in the line

of correspondence and rapport with God, or the infinite force of good; and when you do this, there will come to you your share, and an ever increasing one, of spiritual power, which will bring you house and lands." And I see no reason why there should not be included houses and carriages and vestments, and all that can best please eye or ear, or any of the senses. Splendor does not degrade. If it did, it would injure us to look on a gorgeous sunset. If you are one with God, or with the infinite and never to be comprehended power which governs endless universe, you are then in the line of the highest spiritual power. You cannot then be a pauper in any sense, no more than God is a pauper. And this infinite power, when diligently sought, gives "good gifts" to those who seek; and "good gifts" are neither mouldy bread, nor mouldy clothes, nor rotten houses.

Prophecy is a spiritual gift, and many more people have the gift of prophecy than realize it themselves. Your spirit, your higher self, has the power of giving you impressions as to proper methods of doing business. It sometimes warns you on your first meeting with people, that there is in them some defect of character which you need to be on guard against. You find if you despise this, your own self-prophesying, and are governed entirely by the counsel or the fear of others, that you are oppressed or kept down, and have neither that freedom nor independence of life you would have, and will have, when you learn to trust your own intuition, your internal teacher, the only reliable teacher you will ever have in this or any other existence, because that teacher is your own share and part and relationship with God, or the infinite power of good; and the more it is cultivated, the clearer will you see, and the more will it do for you. And when men or women believe in themselves, and have learned to trust to their own power to do any thing, and, while accepting helps from others, regard always the helps as secondary to their own power for pushing things ahead, it means they have learned that they are really parts of the Infinite Power, and that, as parts, they have more or less of the qualities

of that power for doing, for accomplishing, any thing they may set about.

All minds are prophets to themselves, and in their own country, or would be were not the prophesyings so much despised, and the internal teacher so often cast out, so that at last your own prophet may lose the power to direct you aright; and you may give all the honor to some one who is directing you wrong.

Your mind or spirit lives in advance of your earthly or material life or sense. With its finer and superior senses, it may in an inconceivably short time do things, see things, and in finer element live in things or results accomplished, which it must accomplish, also, here on the coarser stratum of life, and with the cruder and coarser physical senses. There is this the real physical world about us, and there is also as real an unseen world of unseen element near us, which in all respects is an exact type of the world of thought, or ideal of every individual; and the worlds of two individuals living in the same house, and meeting daily at the same table, may be as different as the world of the tropic from that of the arctic zone. Every event in your seen world, which, as to your surroundings and manner of life, is an outgrowth of your thought, is preceded by a similar event in your unseen world; and it is the spiritual eye of prophecy which sees that event in the spiritual world sometimes ages, sometimes years, ere it happens here. It may see it for another as well as itself. It is for this reason, that sometimes, in the doing of a thing, you have a sudden flash of thought, that somewhere, and at some time, you were doing that thing before under precisely similar circumstances. You are carrying out in the physical what you have already carried out in the spiritual realm, and with your spiritual body, and among the spiritual bodies of the people you may not at that time know physically, but were to know physically in the future. If you regard your own spirit's promptings and prophesyings as idle fancies or vagaries, or are guided largely by the opinions of others, you

will not prevent the happier event or phase of life you are to realize in the future,—if not in this, in some other physical existence,—from happening. But you make it slower in coming. You can have your inevitable future happiness delayed through many causes. You can never have its possibility destroyed. The "you" of to-day may use another body a hundred years hence, and the "you" of a hundred years hence will surely have more power than the "you" of to-day; and there is a time when every spirit will attain to a certain power, that it shall be able to look through, or rather call back, all its past physical existences, from its lowest up to its present highest, and see them all as one life,—the different bodies you have used during all these lives being analagous to the successive suits of clothes you wear in this one earth-life.

All things and all events do not have their origin here in this world, but in their spiritual world. Things here in material are as the shadows of the real thing in the spiritual, and as shadows relatively inferior. As the spiritual world advances, so do we catch the impulse and inspiration of that advance. It is our spiritual world that warms all things into life here, and builds them up here, even as the material sun sends us that element which warms into life, plant, animal, and man; and as the sun element through myriads of ages has been growing finer and finer, and as a result building plant, animal, and man into finer forms, so is the spiritual element or power ever acting on this planet, growing finer and more powerful.

XII.

The Process of Re-Embodiment.

Thoughts are Things.

The fact that one person may gain such a mesmeric control of another as entirely to absorb that other's identity, and to make the individual operated on for a time subject to the will of the operator, seeing exactly as the operator desires him to see, tasting as he would have him taste, and being in imagination whatever he desires him to be, is a clew and cornerstone in getting at the mystery of re-incarnation, whereby a spirit is ushered into another life on earth in entire forgetfulness of its past existence or identity, even as the subject under control of the mesmerizer is for a period entirely oblivious of his own individual self and existence.

A mortal may mesmerize a spirit, and this may be done unconsciously. A woman, before and after conception, may dwell in thought much upon some real or ideal character, and this may attract to her that very character in spirit life. There are no ideals in the worldly sense. The ideal in thought represents some living type in the spirit. The highest character of which you are capable of conceiving has a representative in spirit, and your present highest conception may be relatively imperfect.

Hence, your hero, your ideal, the actual reality in spirit life attracted to you, may still be incomplete, your incompleteness blinding you to his defects.

Such a spirit may be attracted to a woman before her child is born. It may be the spirit of some one who was very prominent in an earth life. It may have been a poet, a philosopher, a warrior, a statesman, a great artist. That spirit may be very unhappy. It may be seeking rest and finding none. It may, through its imperfectness, be unable to come near those very dear to it in the life of its former body. On earth, spirits of the body may come APPARENTLY in close association. Much, then, may be inflicted by one and endured by the other. One side of a husband's nature may be harsh, unfeeling, inconsiderate, and tyrannical, when the wife is always gentle, considerate, and uncomplaining. In spirit life they cannot again unite, until the defects on one side or the other have been cured. Spirits cannot come into close and permanent association unless their relationship be real. It cannot be assumed.

The woman so dwelling much in thought on some person in spirit life attracts that spirit, and gives to it the only rest it can find. You will here naturally love to be where you are much admired and made to feel at home. It is precisely the same with the spirit. When you entertain some spirit in the thought of appreciation and admiration, when you read of their lives, or dwell on their deeds or utterances, and are thrilled by them, you are often thrilled by the presence of that very spirit. Because, as you have sent out your thought or spirit to him, he sends his in return, responsive to yours, and in proportion to the intensity of your admiration will be the concentration of that spirit upon yours, and the nearness of its presence.

The spirit in question so attracted to the woman at the period of which we speak, and able to find no other rest, may at last, through such concentration of interest, be absolutely, though unconsciously, mesmerized by her. It attaches itself permanently to her. It is unable to leave her. It comes at last to

see through her eyes and hear through her ears. Its opinions are swayed and tinged by her opinions more and more, until at last it ceases to have any of its own. The condition of mind so thrown upon the spirit may be seen all about us in greater or less degree. Thousands lose more or less of their individuality through the influence of others. Unconsciously, they think another's thoughts, hold another's opinions, see with another's eyes. Mesmeric control means only thought control. To be much with another person, to have little other association, to be dependent for one's happiness entirely on one association, involves the danger of the mesmeric or thought control of that person; in other words, of thinking their thoughts and holding their opinions instead of your own. Such control may be held unconsciously by the other, or it may be held consciously. It is to be guarded against by variety of association and periods of solitude, whereby we may "find our real selves."

So absorbed in the woman, the spirit's mind drifts towards what most occupies her attention. That naturally would be the child she is to bring into the world, or in other words, the new organization forming within her. It becomes attached to it by a spiritual link. In effect, the woman has unconsciously gained a total mesmeric control of the spirit. She has sent that spirit into a mesmeric sleep or state. In such state the spirit has already forgotten itself and its past existence. It is in a sense but a part of the woman, doing and thinking as she wills. It is then linked by a spiritual tie to the child, because the woman's aspiration may be for a child like her ideal, the steady flow of thought in such desire forming this spiritual link. A flow of thought means a flow of substance, as real as any we see and feel. A flow of thought between you and another person is an unseen link between you and that other person, no matter how far distant are your bodies.

The child body is then born with an actually mesmerized spirit linked to it, not that the spirit is within the child's body. No spirit is actually enclosed in any human body. Its nucleus is

there, but a spirit is an organization which reaches far out from the body. A spirit is wherever it sends its thought.

Send all your thought in revery to any place, and most of your real self will be in that place.

The body is an organization distinct and apart from the spirit. It is simply the instrument used by the spirit in the earth state of existence. Being in an earth life, the spirit needs an instrument of earth in order to adapt itself to the requirements of the earth life; as when you go down in a coal-mine, you need a coarse miner's suit of clothes for use in the mine, rather than satin or broadcloth. In this sense the body is a protection to the spirit in its earth life; and spirits who lose their bodies before reaching a certain stage of knowledge and consequent power feel and suffer much from such loss, because the spiritual body or spirit, obliged by reason of its immaturity to remain on the earth (as very many are obliged to remain), may feel and suffer intensely from the thought of the mortals about it. It is "sensitive" to a degree which can hardly be realized here. Any person exceedingly impressional, and so made to feel pleasant or unpleasant by the presence of others, according to their nature or disposition, may comprehend to some extent how weak spirits, drawn by an attraction they cannot resist towards certain people, may be made to suffer. The body with all its ailments, resulting through ignorance of spiritual law, is still a protection to our immature spirit against the power of evil thought.

It is simply, then, a new body for the spirit's use that is furnished by the mother. Yet this body has a certain life of its own. It is analogous to the life of a plant. Like a tree, it has its youth, its maturity, and its decay. Were the spirit possessed of sufficient knowledge, it could arrest this decay, and keep its instrument so long as it desired, not only in a condition of maturity, but of ever-increasing vigor. It would do this by sending itself (that is, its thought) into the higher spirit life, and, through such line or ray of thought as a connecting link,

draw to itself supplies of the life-giving element belonging to that region of spirit. One name for this process is "aspiration." In other words, it is the desire or prayer or demand for the highest and best. This mental action is as much based on a scientific law as is the attraction of gravitation. It is the actual sending of a part of our real being (the spirit) to a place from whence it draws fresh supplies of life. The thought we so send upward is as much a real thing, though invisible, as a telegraph wire, and, like a telegraph wire, it is an actual conductor of life to us. It is also the wire sending us messages and knowledge of methods for increasing such life and power.

The spirit so linked to a new body is not a "new being." It is the same spirit having a new instrument to work through, but it is still a spirit, in a sense asleep. The thought power of the mother still remains upon it after the new body comes into the world; for it is influenced by all the mother's thought, and her errors in thought, and the errors and ignorance in thought of all about it. It is still a spirit under the mesmeric influence of the operator or operators, these being the mother and those in close association with her. The mesmeric or thought power of several, focussed on one person, is proportionately greater than that of one mind. All this is brought to bear on the spirit. It may in its last body have been a Catholic, a Jew, a Mohammedan. But if the mother and those about it be Protestants, it may also be Protestant, simply because the thought of all about it influences it to such belief.

While the body is very young the spirit can make but little use of it. In the year-old babe, it is in effect but a fragment of the old spirit that animates the new body. When it cries for food, or is annoyed by reason of any discomfort, it is as if you pinched or pricked the body of a full-grown person during sleep. There is just enough animation or spirit left in the sleeper's body to protest with a cry or a movement akin to that of the child. Because, in reality, during sound, healthy sleep, your spirit, your real self, is not with your body. It is abroad, roaming about,

seeing other spirits in other places, and only connected with the body by a link.

The spirit linked to the new body during the period called childhood is still mesmerized. It is not its real self. It cannot, to any extent, take advantage of its past experience; that is eclipsed by the wills of the operators. If it be a strongly marked spirit, and one having passed through many previous re-embodiments, it will, as it grows up, and comes more and more under the influence of other minds, begin gradually to show something of its real self. It will internally protest and antagonize against much of the opinion about it. It will have a thousand thoughts, which it soon learns not to express to others, because they will be termed "wild and visionary." These are indeed visionary, but real visions. They are the promptings of the soul. They are the reachings out of the real self, the spirit, towards what is indeed true, despite the hamperings of the thought influence about it.

The new body given it may be an imperfect one. As the seeds of stunted plants produce other plants inferior in quality, so are bodies brought forth imperfect. The thought influence of those about it may aggravate such physical imperfection; that is, if the parents are always thinking disease, they show disease in the child. A mother dwelling on her complaints bequeaths those ailments to her child. The spirit is often actually mesmerized into the belief that it has a weak stomach or weak lungs. The parent who dwells even in the desire for alcohol will, in this way, bequeath the appetite for liquor on the child, though he may not drink a drop. This is the real cause of what are termed "inherited diseases." They are not inheritances of the body. They are inheritances of the predominant thought of those most about it while young. Did the parents, though afflicted themselves with diseases, think health, and combat the tendency to think of their ailments, they would gradually cure themselves, and bequeath health to their children, despite the infant's physical imperfection at birth, which is also a result

thrown on it by the mother's thought, or the thought of those about it.

So the spirit, thus furnished with a new body, may come again into the world to run its race, weighed down from the start with a new load of error. Not in a sense its real self, asleep, and insensible of the powers it may have used and proven for itself in a recently past existence; doomed to an enslavement of surrounding thought influence; habituated for years to such influence, till such habit chains it to a rut of thought; taught that it is nothing but the body it uses; educated to deride nearly all spiritual power, and spirit itself, as nonsense; cursed with appetites, possibly thrown upon it by the minds of others, in the manner stated above; the spirit and genius of a Napoleon, a Byron, or a Shakspeare may be dragged about by a wretched body, diseased, dissipated; a vagabond, living in what is literally a wretched dream. This dream may continue through successive re-embodiments, unless it can be brought under the influence of some thought which knows the truth. Even then the awakening to know and realize that truth may be difficult, so vast and complicated is the process of de-education to be undergone; so many are the false ideas it holds; so great is the tendency in all it thinks, to think away from the truth; so strong is the power of all the thought about it, so to put it in the wrong current of thought; so little does it know of the real laws and forces in nature; so incredulous must it naturally be of the truths we here attempt to tell; so absolutely fabulous to it must seem the fact, that what it has deemed its real self is not its real self, no more than would be your amputated arm yourself.

XIII.

Re-Embodiment Universal in Nature.

Thoughts are Things.

All forms of life are results of a continued series of re-embodiments in what we call matter. We may call matter the cruder form of spirit, so organized as to be visible to the physical eye.

Animals, birds, fish, and reptiles are re-embodied. To deny a spirit to one form of intelligence is to deny it for all forms, man included. The animal re-appears in a series of births, each birth giving to its spirit a new form. Each of these is a slight improvement on the last, if the animal is in its wild or natural state. Progression, improvement, and continual change from a coarse to a finer organization, are not confined to man.

In pre-historic ages there existed those immense clumsy beasts, birds, reptiles, and fish, whose bones now prove that they lived. These are the unwieldy parents of our present races of animals. The spirit of a mammoth living countless ages ago may now exist in the elephant, deer, or wild horse. It is the refined spirit, using a body lesser in size, finer in quality, more

graceful, and more agile. It is the result of the unconscious tendency in all forms of life to the finer and better. When the spirit of the clumsy, wallowing, sluggish reptile or mammoth was using its body, it had always the desire for an organization or instrument which it could move about with greater freedom. It felt its tons of flesh and bones as an incumbrance. When that spirit had worn out one body and had found another, this desire still remained. Desire or demand will always shape the body in accordance with the ruling wish of the spirit. Such shaping is of course very slow, as we compute time. But time is as nothing in the growth of a planet and the growths on a planet.

Re-embodiment makes every animal trained by man more intelligent and better adapted to the use he wishes to put it. The spirit of the dog trained to the water, being given a new body, retains the skill and training it received from its master in the old one. If the desire of the dog was for fleetness, its body is shaped more and more through such desire for swift running.

The process of re-embodiment for the animal is the same as that for man. The spirit passed from one body is attracted to another organization in which a new body of like character is forming, and when that body becomes a distinct organization from that of the parent, the animal spirit comes in possession of it,—such possession becoming more and more complete as the body grows to maturity, and lessening after the maturity of the organization is passed.

The play and sportiveness of infancy and youth are due to the lightness and exhilaration coming of the spirit's having a new body. It is for the same reason that you feel better in a new suit of clothes than an old one. The old suit is filled with your old thought, for thought is a substance which attaches itself to and permeates whatever is nearest he who thinks. Your old suit is filled more or less with the depressed evil or immature states of mind you have experienced in wearing it. When you put it on, you are putting on more or less of such low or despondent thought.

The animal passes from re-embodiment to re-embodiment, through periods compared to which that embraced in man's known history is but a mere drop in the ocean. At last it reaches a point where the re-embodiment of its own species ceases. Its spirit is attracted to a finer and more complex organization. It is incorporated with, and becomes a part of it. That spirit organization is man.

In ages far remote from any known historical record, man's savage instincts were but little above those of the savage animal. He was in reality but an animal, with more skill and ingenuity in the art of killing. His intellect had grown to that extent as to realize that a stick, a stone, or a sharp point on a stick or stone, could be used to let the life out of other animals. In this state the mother might attract to her the spirit of some more intelligent or highly developed savage animal. That spirit would then lose its identity as a quadruped, and re-appear in the body of a man or woman child. It might not be the only spirit re-embodied in the new being. The chief spirit might be that of some man or woman whose old body had died.

The supposed fables in the ancient mythologies concerning beings half men, half beasts,—such as centaurs, half man, half horse, or mermaids,—have their origin in these spiritual truths. Our race has been so developed out of the animal or coarser forms of life. Countless ages ago all forms of life were coarser than now. As these grew finer, man attracted and absorbed the spirit of the finer.

The spirit of an animal can actually be re-embodied in a man or woman, and its prominent characteristics will appear in that man or woman. Remember that, as to size and shape, the spirit of a horse need not be like the horse materialized in flesh and blood. Spirit takes hold of a mass of matter, and moulds that matter in accordance with its ruling desire, and the amount of its intelligence. An anaconda is but the faint spark of intelligence only awakened into desire to swallow and digest. Such low forms of life as reptile or fish have not even awakened into

affection for their young. The reptile, as to spirit or intellect, is but a remove from the vegetable. Because spirit belongs also to the vegetable kingdom. Trees have a life of their own: they are gregarious, and grow in communities. The spirit of the old tree re-animates the new one. There is in the vegetable kingdom the unconscious desire for refinement, for better forms of life. For this reason is the entire vegetable kingdom of a finer type than ages ago, when the world's trees and plants, though immense in size, were coarse in fibre, and in correspondence with the animal life about them.

The true evolution, then, is that of spirit, taking on itself through successive ages many re-embodiments, and adding to itself some new quality with each re-embodiment.

The "survival of the fittest" implies that the best qualities so gathered do survive. The lower, coarser, and more savage are gradually sloughed off. The best qualities in all animal forms of life eventually are gathered in man. He has so gained or absorbed into himself courage from the lion, cunning from the fox, rapaciousness from vulture and eagle. You often see the eagle or vulture beak on one person's face, the bull-dog on that of another, the wolf, the fox, and so on. Faces hang out no false signs of the character of the spirit. Man, unconsciously recognizing this, uses the terms "foxy," "wolfish," "snaky," and even "hoggish," in describing the character of certain individuals.

No animal taken from its wild or natural condition, and trained by man through successive generations for man's use, is really improved as an animal. It is only improved for man's use or pleasure. An animal overloaded with fat, such as may be seen at an agricultural show, is deprived of agility and strength. The development of fat to such an excess is an injury to the animal. Man's domestication of fowl or animal is artificial; it makes that fowl or animal entirely dependent on him for its support; it is then unable to sustain itself as in its wild or natural state. The domesticated duck or goose is a helpless waddler, almost unable to fly: its power of flight has been lost through generations of

captivity. The bird or animal has a right to all the powers nature has given it. We rob it of those powers for the sake of its flesh, its eggs, or such use as we can make of it.

The spirit of the domesticated animal is absorbed into that of man. With it he absorbs the spirit of slavery, of dependence, of helplessness. He absorbs an unnatural, forced, and artificial product of spirit. This tinges his own spirit with that of slavery, dependence, and a certain helplessness. So the wrong he does the animal returns again to him.

Nature refuses at last to perpetuate forced or artificial conditions in any sort of life. The higher or finer the breeding, the greater the care required to sustain bird, animal, or vegetable, the more liable are they to disease. Our highly bred cattle must have warmer housing, and food requiring more care in its preparation, than the so-called inferior type. A Californian mustang, which is a near approach to the wild horse, will sustain itself and do hard work where the highly bred animal would starve. Eventually, a point is reached where artificial breeding can go no farther. The artificialized type grows more and more delicate, and requires more and more care. If that care be removed, and the animal can survive, it returns in a few generations to the original wild type, as is seen in the rabbit; which, if left alone, will in three or four generations revert to gray, the color of the wild species, and when it is gray is a hardier animal than when white or "pied." Nature, after all, knows best what to do with her own. Man makes no real improvements on nature. Let the spirit alone to its own impulses, let the spirit alone to its own direction, and it will do all things well. When we meddle with it, we bungle.

All grains, fruits, and vegetables cultivated by man are natural types captured and enslaved by him. They are bred to forced conditions. They are dependent on man's care. Remove that care and they cannot sustain themselves, as do the wild growths, or as did the parents of our present wheat, potato, apple, cherry, or other vegetable in their natural states. In consuming these

artificial growths, man absorbs also their spirit of dependence, of slavery, and unnatural condition. All this tends to cripple and retard the growth of his spiritual powers.

All cultivated vegetable growths, like all artificially raised animals, are more subject to disease than the same species in their wild state. If neglected by man, they either disappear altogether or revert to the original type.

You may ask how could man have lived without the cultivated grains, fruits, vegetables, and animals? The answer is that man is not a body, but a spirit using that body; that had this spirit grown naturally it would have found other and better means for feeding and strengthening the body than those now used; that a higher degree of spiritual power would have gathered, appropriated, or condensed out of the elements any food or any flavor of food desired, as did the Christ when he fed the multitude; that when man, ages ago in his blindness, feared to trust in this way to spirit, and trusted altogether in the material,—in flesh and grain for food and in artificially reared flesh and grain at that,—he cut himself off from his higher and better life and happiness, the life of his spirit.

The tree of knowledge in the Garden of Eden, and the ill effect of its fruit on two persons, is not fable. The garden was the earth in its natural condition. Adam and Eve were the ancestors of our present white races. They were brought to this earth by a superior power from another planet. They possessed an intelligence superior to the dark races then on the earth. The powers that brought them wished these two persons to depend on their own spiritual powers for support. They wished them to feed only on the wild fruits about them, so they should absorb only the natural and more powerful spirit of such growth. They did not wish them to enslave any form of spirit embodied in a material organization, and corrupt that spirit through any forced and artificial process. The tree of knowledge implied that there were ways and means for bringing about these artificial growths which it was not well

for them to know. The superior wisdom wished them to learn their spiritual powers, as they do us. These would have done for them far more than the material, as they can for us. The spirit's faculties, when cultivated, can enable people to leave their bodies, traverse vast spaces, and visit other continents, and even planets. It can make man entirely independent of the present cumbrous devices for locomotion. There would be no need for bringing any merchandise or product of one land to another when a few seconds could carry our spiritual body to those lands. Spiritual power would make all and any food desired out of the elements, at will. This would render unnecessary cultivation of the soil, and all forced and artificial growths of animal or vegetable.

Adam and Eve failed to trust in this power. The knowledge forbidden them was the knowledge for sustaining the life of their bodies through these forced and artificial states of animals and vegetables,—through captivity of natural organizations,—through an unnatural development in such captivity,—through a making of the animal what nature did not intend it should be, as well as the plant,—through killing and slaying, and renewing of the human body's life by the unnatural life or spirit from another body.

"If ye eat of the fruit of the tree of knowledge," said to them the Higher Power, "ye shall surely die." They did eat or absorb the thought of this knowledge from some source, possibly from the lower races about them. They captured the wild animal, and made it, through artificial rearing, a creature nature did not intend it should be. They did the same by the plant. Then came the slaying of these animals, and the feeding of their own bodies with their blood. Twice is it repeated in the earlier chapters of Genesis, "Ye shall not partake of the life which is in the blood."

In Eden the animals did not fear man; there was no need for their domestication. Even to-day wild creatures in their natural state can be wooed by persistent kindness to thorough tameness.

But with captivity and killing and hunting, the bird and animal learned to fear man; Eden was over. The fear implanted in the animal is through eating of its blood, again transferred to man. So is every other unnatural or distorted quality, coming of artificial or unnatural growth. We absorb of the helplessness of plant or animal entirely dependent on man's care.

Adam and Eve failed because of their inability to comprehend and trust to spiritual law; they would trust only to the material. The material is temporary; the spiritual is permanent. What we see, be it tree, animal, or any form of matter, is really held together by spirit. We should call the attraction of cohesion, the power of spirit to hold all matter together. To trust in material things and material law, as it is mistakenly called, is to trust to the engine that draws the railway train, instead of the engineer who runs it. The engine represents the material; the engineer, the moving and controlling spirit.

Volume II.

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I.

Some Laws of Health and Beauty.

Thoughts are Things.

Your thoughts shape your face, and give it its peculiar expression. Your thoughts determine the attitude, carriage, and shape of your whole body.

The law for beauty and the law for perfect health is the same. Both depend entirely on the state of your mind; or, in other words, on the kind of thoughts you most put out and receive.

Ugliness of expression comes of unconscious transgressions of a law, be the ugliness in the young or the old. Any form of decay in a human body, any form of weakness, any thing in the personal appearance of a man or woman which makes them repulsive to you, is because their prevailing mood of mind has made them so.

Nature plants in us what some call "instinct," what we call the higher reason, because it comes of the exercise of a finer set of senses than our outer or physical senses, to dislike every thing that is repulsive or deformed, or that shows signs of decay. That is the inborn tendency in human nature to shun the imperfect,

and seek and like the relatively perfect. Your higher reason is right in disliking wrinkles or decrepitude, or any form or sign of the body's decay, for the same reason you are right in disliking a soiled or torn garment. Your body is the actual clothing, as well as the instrument used by your mind or spirit. It is the same instinct, or higher reason making you like a well-formed and beautiful body, that makes you like a new and tasteful suit of clothes.

You and generations before you, age after age, have been told it was an inevitable necessity, that it was the law and in the order of nature for all times and all ages, that after a certain period in life your body must wither and become unattractive, and that even your minds must fail with increasing years. You have been told that your mind had no power to repair and recuperate your body—to make it over again, and make it newer and fresher continually.

It is no more in the inevitable order of Nature, that human bodies should decay as peoples' bodies have decayed in the past than that man should travel only by stage-coach as he did sixty years ago; or that messages could be sent only by letter as they were fifty years ago, before the use of the electric telegraph; or that your portraits could be taken only by the painter's brush as they were half a century ago, before the discovery that the sun could imprint an image of yourself, an actual part of yourself, on a sensitive surface prepared for it.

It is the impertinence of a dense ignorance for any of us to say what is in or what is to be in the order of nature. It is a stupid blunder to look back at the little we know of the past, and say that it is the unerring index finger telling us what is to be in the future.

If this planet has been what geology teaches it has been,—a planet fuller of coarser, cruder, and more violent forces than now; abounding in forms of coarser vegetable, animal, and even human life and organization than now; of which its present condition is a refinement and improvement as regards

vegetable, animal, and man,—is not this the suggestion, the hint, the proof, of a still greater refinement and improvement for the future; a refinement and improvement going on now? Does not refinement imply greater power, as the greater power of the crude iron comes out in steel? and are not these greater and as yet almost unrecognized powers to come out of the highest and most complex form of known organization, man? and are all of man's powers yet known?

Internally, secretly, among the thinking thousands of this and other lands, is this and many other questions now being asked: "Why must we so wither and decay, and lose the best that life is worth living for, just as we have gained that experience and wisdom that best fits us to live?" The voice of the people is always at first a whispered voice. The prayer or demand or desire of the masses is always at first a secret prayer, demand, wish, or desire, which one man at first dare scarcely whisper to his neighbor for fear of ridicule. But it is a law of Nature, that every demand, silent or spoken, brings its supply of the thing wished for in proportion to the intensity of the wish, and the growing numbers so wishing; who, by the action of their minds upon some one subject, set in motion that silent force of thought, not as yet heeded in the world's schools of philosophy, which brings the needed supply. Millions so wished in silence for means to travel more rapidly, to send intelligence more rapidly; and this brought steam and the electric telegraph. Soon other questions and demands are to be answered, questions ever going out in silence from multitudes; and, in answering them, in at first attempting to carry out and prove the answers and the means shown to accomplish or realize many things deemed impossible or visionary, there will be mistake and stupidity, and blunder and silliness, and breakdowns and failures, and consequent ridicule; just as there were ten smashups on railways, and ten bursted boilers in the earlier era of the use of steam, to one of to-day. But a truth always *goes straight* ahead despite mistake and blunder, and proves itself at last.

There are two kinds of age,—the age of your body, and the age of your mind. Your body in a sense is but a growth, a construction, of to-day, and for the use of to-day. Your mind is another growth or construction millions of years old. It has used many bodies in its growth. It has grown from very small beginnings to its present condition, power, and capacity in the use of these many bodies. You have, in using these bodies, been far ruder and coarser than you are now. You have lived as now you could not live at all, and in forms of life or expression very different from the form you are now using; and each new body or young body you have worn has been a new suit of clothes for your mind; and what you call "death" has been and is but the wearing out of this suit through ignorance of the means, not so much of keeping it in repair, as of building it continually into a newer and newer freshness and vitality.

You are not young relatively. Your present youth means that your body is young. The older your spirit, the better can you preserve the youth, vigor, and elasticity of your body. Because the older your mind, the more power has it gathered from its many existences. You can use that power for the preservation of beauty, of health, of vigor, of all that can make you attractive to others. You can also unconsciously use the same power to make you ugly, unhealthy, weak, diseased, and unattractive. The more you use this power in either of these directions, the more will it make you ugly or beautiful, healthy or unhealthy, attractive or unattractive; that is, as regards unattractiveness for this one existence. Ultimately you must, if not in this in some other existence, be symmetrical; because the evolution of the mind, of which the evolution of our bodies from coarser to higher forms is but a crude counterpart, is ever toward the higher, finer, better, and happier.

That power is your thought. Every thought of yours is a thing as real, though you cannot see it with the physical, or outer eye, as a tree, a flower, a fruit.

Your thoughts are continually moulding your muscles into shapes and manner of movement in accordance with their character.

If your thought is always determined and decided, your step in walking will be decided. If your thought is permanently decided, your whole carriage, bearing, and address will show that if you say a thing you mean it.

If your thoughts are permanently undecided, you will have a permanently undecided gesture, address, carriage, or manner of using your body; and this, when long continued, will make the body grow decidedly misshapen in some way, exactly as when you are writing in a mood of hurry, your hurried thought makes misshapen letters, and sometimes misshapen ideas; while your reposeful mood or thought makes well-formed letters and graceful curves as well as well-formed and graceful ideas.

You are every day thinking yourself into some phase of character and facial expression, good or bad. If your thoughts are permanently cheerful, your face will look cheerful.

If most of the time you are in a complaining, peevish, quarrelsome mood, this kind of thought will put ugly lines on your face; they will poison your blood, make you dyspeptic, and ruin your complexion; because then you are in your own unseen laboratory of mind, generating an unseen and poisonous element, your thought; and as you put it out or think it, by the inevitable law of nature, it attracts to it the same kind of thought-element from others. You think or open your mind to the mood of despondency or irritability, and you draw more or less of the same thought-element from every despondent or irritable man or woman in your town or city. You are then charging your magnet, your mind, with its electric thought-current of destructive tendency, and the law and property of thought connects all the other thought-currents of despondency or irritability with your mental battery, your mind. If we think murder or theft, we bring ourselves by this

law into spiritual relationship and rapport with every thief or murderer in the world.

Your mind can make your body sick or well, strong or weak, according to the thought it puts out, and the action upon it of the thought of others. Cry "Fire!" in a crowded theatre, and scores of persons are made tremulous, weak, paralyzed by fear. Perhaps it was a false alarm. It was only the thought of fire, a horror acting on your body, that took away its strength.

The thought or mood of fear has in cases so acted on the body as to turn the hair white in a few hours.

Angered, peevish, worried, or irritable thought affects injuriously the digestion. A sudden mental shock may lose one's whole appetite for a meal, or cause the stomach to reject such meal when eaten. The injury so done the body suddenly, in a relatively few cases, by fear or other evil state of mind, works injury more gradually on millions of bodies all over the planet.

Dyspepsia does not come so much of the food we eat, as of the thoughts we think while eating it. We may eat the healthiest bread in the world; and if we eat it in a sour temper, we will put sourness in our blood, and sourness in our stomachs, and sourness on our faces. Or if we eat in an anxious frame of mind, and are worrying all the time about how much we should eat or should not eat, and whether it may not hurt us after all, we are consuming anxious, worried, fretful thought-element with our food, and it will poison us. If we are cheerful and chatty and lively and jolly while eating, we are putting liveliness and cheer into ourselves, and making such qualities more and more a part of ourselves. And if our family group eat in silence, or come to the table with a sort of forced and resigned air, as if saying, each one to him or herself, "Well, all this must be gone over again;" and the head of the family buries himself in his business cares, or his newspaper, and reads all the murders and suicides and burglaries and scandals for the last twenty-four hours; and the queen of the household buries herself in sullen resignation or household cares, then there are being literally consumed at

that table, along with the food, the thought-element of worry and murder and suicide and the morbid element, which loves to dwell on the horrible and ghastly; and, as a result, dyspepsia, in some of its many forms, will be manufactured all the way down the line, from one end of the table to the other.

If the habitual expression of a face be a scowl, it is because the thoughts behind that face are mostly scowls. If the corners of a mouth are turned down, it is because most of the time the thoughts which govern and shape that mouth are gloomy and despondent. If a face does not invite people, and make them desire to get acquainted with its wearer, it is because that face is a sign advertising thoughts behind it which the wearer may not dare to speak to others, possibly may not dare to whisper to himself.

The continual mood of hurry, that is, of being in mind or spirit in a certain place long before the body is there, will cause the shoulders to stoop forward; because in such mood you do literally send your thought, your spirit, your real though invisible self, to the place toward which your power, your thought, is dragging your body headfirst; and through such life-long habit of mind does the body grow as the thought shapes it. A "self-contained" man is never in a hurry; and a self-contained man keeps or contains his thought, his spirit, his power, mostly on the act or use he is making at the present moment with the instrument his spirit uses, his body; and the habitually self-possessed woman will be graceful in every movement, for the reason that her spirit has complete possession and command of its tool, the body; and is not a mile or ten miles away from that body in thought, and fretting or hurrying or dwelling on something at that distance from her body.

When we form a plan for any business, any invention, any undertaking, we are making something of that unseen element, our thought, as real, though unseen, as any machine of iron or wood. That plan or thought begins, as soon as made, to draw to itself, in more unseen elements, power to carry itself out, power

to materialize itself in physical or visible substance. When we dread a misfortune, or live in fear of any ill, or expect ill luck, we make also a construction of unseen element, thought,—which, by the same law of attraction, draws to it destructive, and to you damaging, forces or elements. Thus the law for success is also the law for misfortune, according as it is used; even as the force of a man's arm can save another from drowning, or strike a dagger to his heart. Of whatever possible thing we think, we are building, in unseen substance, a construction which will draw to us forces or elements to aid us or hurt us, according to the character of thought we think or put out.

If you expect to grow old, and keep ever in your mind an image or construction of yourself as old and decrepit, you will assuredly be so. You are then making yourself so.

If you make a plan in thought, in unseen element, for yourself, as helpless, and decrepit, such plan will draw to you of unseen thought-element that which will make you weak, helpless, and decrepit. If, on the contrary, you make for yourself a plan for being always healthy, active, and vigorous, and stick to that plan, and refuse to grow decrepit, and refuse to believe the legions of people who will tell you that you must grow old, you will not grow old. It is because you think it must be so, as people tell you, that makes it so.

If you in your mind are ever building an ideal of yourself as strong, healthy, and vigorous, you are building to yourself of invisible element that which is ever drawing to you more of health, strength, and vigor. You can make of your mind a magnet to attract health or weakness. If you love to think of the strong things in Nature, of granite mountains and heaving billows and resistless tempests, you attract to you their elements of strength.

If you build yourself in health and strength to-day, and despond and give up such thinking or building to-morrow, you do not destroy what in spirit and of spirit you have built up. That amount of element so added to your spirit can never be

lost; but you do, for the time, in so desponding, that is, thinking weakness, stop the building of your health-structure; and although your spirit is so much the stronger for that addition of element, it may not be strong enough to give quickly to the body what you may have taken from it through such despondent thought.

Persistency in thinking health, in imagining or idealizing yourself as healthy, vigorous, and symmetrical, is the corner-stone of health and beauty. Of that which you think most, that you will be, and that you will have most of. You say, "No." But your bed-ridden patient is not thinking, "I am strong;" he or she is thinking, "I am so weak." Your dyspeptic man or woman is not thinking, "I will have a strong stomach." They are ever saying, "I can't digest any thing;" and they can't, for that very reason.

We are apt to nurse our maladies rather than nurse ourselves. We want our maladies petted and sympathized with, more than ourselves. When we have a bad cold, our very cough sometimes says to others, unconsciously, "I am this morning an object for your sympathy. I am so afflicted!" It is the cold, then, that is calling out for sympathy. Were the body treated rightly, your own mind and all the minds about you would say to that weak element in you, "Get out of that body!" and the silent force of a few minds so directed would drive that weakness out. It would leave as Satan did when the man of Nazareth imperiously ordered him. Colds and all other forms of disease are only forms of Satan, and thrive also by nursing. Vigor and health are catching also as well as the measles.

What would many grown up people give for a limb or two limbs that had in them the spring and elasticity of those owned by a boy twelve years old; for two limbs that could climb trees, walk on rail fences, and run because they loved to run, and couldn't help running? If such limbs so full of life could be manufactured and sold, would there not be a demand for them by those stout ladies and gentlemen who get in and out

of their carriages as if their bodies weighed a ton? Why is it that humanity resigns itself with scarcely a protest to the growing heaviness, sluggishness, and stiffness that comes even with middle age? I believe, however, we compromise with this inertia, and call it dignity. Of course a man and a father and a citizen and a voter and a pillar of the State—of inertia—shouldn't run and cut up and kick up like a boy, because he can't. Neither should a lady who has grown to the dignity of a waddle run as she did when a girl of twelve, because she can't, either. Actually we put on our infirmities as we would masks, and hobble around in them, saying, "This is the thing to do, because we can't do any thing else." Sometimes we are even in a hurry to put them on; like the young gentleman who sticks an eye-glass to his eye, and thereby the sooner ruins the sight of a sound organ, in order to look tony or bookish, or as a chromo literary fiend.

There are more and more possibilities in Nature, in the elements, and in man and out of man; and they come as fast as man sees and knows how to use these forces in Nature and in himself. Possibilities and miracles mean the same thing.

The telephone sprung suddenly on "our folks" of two hundred years ago would have been a miracle, and might have consigned the person using it to the prison or the stake; all unusual manifestations of Nature's powers being then attributed to the Devil, because the people of that period had so much of the Devil, or cruder element, in them as to insist that the universe should not continually show and prove higher and higher expressions of the higher mind for man's comfort and pleasure.

II.

Mental Intemperance.

Thoughts are Things.

Temperance means the proper use of force. Intemperance means the improper use of force.

An angry man has made an improper use of his force, because the element of angered thought he sends from him to another may as thought hurt the other person, and it certainly does hurt the one who sends it.

An angry man is, temporarily, intoxicated as is the man we call drunk from over-much liquor, and for a reason quite similar. He has first called up in himself the element of anger; and this element is attracting of its own kind, as put out from all other angry persons; because thought runs in currents as real as currents of water, and every peculiar order of thought joins its own peculiar current. When you are angry, you connect with the current of angered thought. It then runs through you, and acts on you. You become then a part of the chain for the conveyance of angered thought, as well as an additional *battery* on that chain for its generation. You are helping to swell the great current of anger; and you are also receiving from, as well as giving to, that current. You are also helping to make other

people angry with greater ease, since the angered thought you generate increases the amount and power of all the other volume, from which is sent the element of anger to any person who attracts it by calling up the mood of anger.

In a similar manner will any mood of mind attract to it the same order of thought-element. Your indecision attracts from the great current of undecided thought, and makes you a way battery or station for both the generation and conveyance of that order of thought. You charge your mental battery with the element of fear; and, as it draws such element, it increases its amount and strength for drawing to you more fear.

A violent fit of anger calls that element to act on the body which racks and strains it. Hence the weakness of body felt after and even during anger, since the more healthful and strong order of thought, or force, is temporarily cut off or unable to act on the body.

If so you attract and drink in the thought-element of impatience or indecision or fear, you are quite as much unfitted for successful effort as if you drank alcohol; for, though it does not make you uproarious or stupid, it does wear out your body by degrees. Sudden fright sometimes kills the body instantly. Suspense (only another name for fear) makes the muscles weak and tremulous, affects the stomach, unbraces the nerves, and dazes the mind.

Could you see clairvoyantly a man or woman very much frightened, you would see two,—the body in one place, and the invisible self at a distance from the body, struggling to leave it entirely; and, when a man or woman faints, it is because, through pain or terror, so much of the spirit has temporarily left the body.

People very much frightened drink in or absorb this destructive unseen element, and its effects in shaking the nerves and paralyzing physical effort are as strongly marked as when a man drinks too much alcohol. But the element of fear or anger or indecision, taken in lesser quantities day after

day, month after month, year after year, as when you are always fearing something in the future, or more or less angry, peevish, irritable, impatient, undecided, every day you live, is a species of tippling with a dangerous unseen element, and wears your physical body out gradually and surely.

It is as cheap to invite, or think, the healthy unseen element of courage as of fear, of even temper as of anger, of decision as indecision; and you do this every time you think or say "Courage," or "Decision," or "Good temper" to yourself. The qualities you set your mind on you draw to you; and, for the timid or irresolute or ill-tempered, it is most profitable to spend on arising in the morning, if no more than ten seconds in saying, "Courage," "Decision," "Even temper," or any quality in which they feel lacking; because in so doing you connect yourself with and draw courage or even temper or decision from the currents of this order of thought. You are also stronger so to draw in the morning than in the latter part of the day. All organized elements—plant, animal, man—are fuller of strength when the tide of the sun's force bears directly on this planet. When it ebbs in the afternoon, there is an ebb of power, be that power in man applied to muscular or mental effort.

The mood of mind you are in on first arising is the mood most likely to last during the day. You may not feel the growth of more courage, decision, or even temper from this simple practice, at first. You will in time; and you will wonder at the change in yourself, and where your greater force, courage, decision, or other good healthful thought came from. If you call this trivial, ask yourself if you know any thing at all of the nature or cause or composition of a single one of your own thoughts.

The worst intemperance of to-day is that coming of hurry or impatience, or the desire and attempt to crowd the doing of so many things in an hour or a day. The hurried, impatient mood in which you may tie your shoe-strings, or put on your clothing, in the morning, you may carry into every act during the day. You, in so doing, have connected yourself with the current of

impatient, hurried thought. You have then become a part of that chain of being, or order, of hurried mind; and, could you see your real situation clairvoyantly, you would see yourself linked by invisible wires to every other hurried, impatient, and consequently fretful, and more or less irritable human being. For hurry and impatience lead as surely to fretfulness, irritability, and ill-temper, as the river flows to the sea.

You are very apt to carry the hurried mood of mind in which you tie your shoe-strings into the writing of a letter which may involve to you the gain or loss of thousands of dollars. The hurried, impatient mood runs its wire of disorderly thought and slovenly act straight through from one act to another, and leaves its traces and its damage on all. And so when you have dressed in a hurry, eaten in a hurry, and rushed to the street-car in a hurry, if you do not carry hurry and neglect and forgetfulness into your business, you may still have the harder task to throw off this mood of mind, and get "into the more reposeful and deliberate one in which you pursue your business or occupation; and in trying to get down to your work, or, in other words, get up that interest and enthusiasm or enjoyment in your work, which you crave, and without which you cannot do it, you use up a great deal of force which might have been put directly in your work, and which you might the sooner have had, had you laid for it the corner-stone by tying your shoe-strings with a religious and devout carefulness in the morning, and in so doing have connected a religious, careful, orderly, and therefore pleasant and profitable mood of mind to every act done throughout the day. It pays in dollars and in health and in happiness to make well-formed letters in writing, for the mood which makes the well-formed letter begets the mood which makes the well-formed plan. And, although you may see men apparently successful who are always in a hurry, you will find on closer examination theirs is not a whole success; for, though they may gain in wealth of dollars, they are surely losing in the wealth of health, without which nothing

that dollars bring can be enjoyed. That is not a healthy mind or body, either, which can enjoy nothing but the heaping up of money, the article which represents food, clothes, shelter, and all necessary and enjoyable things."

The slower movement of body which characterizes the religious form, rite, and ceremonial of all faiths, and in all ages, had for its object, and was intended by a greater Wisdom as a first lesson, to teach man the use and profit and pleasure which comes of putting our thought, or as much thought or force as may be necessary, on the act we are doing now. It is a law of our beings, that, when the painter can put his whole thought in the handling of his brush; when the orator or actor puts his whole force on his method of expression, and allows none of that force to stray off in the self-conscious channel of thinking how A, B, or C may judge or criticise that method; when, as Shakspeare says, you "give to each proportioned thought its act" (that is, carry out the act as your thought has first shaped or planned such act), as when the athlete or gymnast or graceful dancer put their whole thought or force in the muscle needed for use, and expression at the instant,—there comes of this the careful religious concentrative mood or use of our force, always bringing pleasure to ourselves and pleasure to others; and the giving first of happiness to ourselves, and next happiness to others, through the proper use and expenditure of the forces belonging to us, is the great aim and use of the sentiment or quality we term religion.

Every impatient act, no matter how trivial, costs an unprofitable outlay of force or thought. Every impatient act is an act without a plan. You do plan a blow with a hammer before you make it: if you did not, the hammer would strike wide of its mark. You plan the proper intonation or accent of a word before you speak it. You plan the graceful movement before you make it. These things may be planned with the quickness of lightning or thought, but planned they are; and those acts bring pleasure to you and others from being well done. That is

the reward of mental temperance, and there are much greater rewards, also; for the habit of so doing all acts brings you more and more power and health and strength.

When you tug impatiently at the knob of the door that won't open easily, or pull impatiently at the knot that won't untie, you are sending force or thought into that knob or knot with little or no plan as to its use or direction. You are sending, also, a great deal more force or thought into that knob or knot than is needed to open or untie. This is an intemperate use of force. This is the wildest extravagance, because it is expending force you cannot recall, in effecting nothing. It is expending far more power than if it had been deliberately planned, not only uselessly so far as this effort is concerned, but you are strengthening the habit of so uselessly expending or wasting force in the doing of all things. You are training your mind to this habit of extravagance, and this habit will bring you weakness and loss in every direction.

When you send your thought or force ahead of your body, and in the store toward which you are hurrying (as you actually do while hurrying to that store), the most of your real and invisible self goes to that store, and is in that store, uselessly expending itself, because it has not the body, its instrument, to work with. It has not the body's senses to touch with, the body's physical eye to see with, the body's material tongue to talk with. You are really in that store, having only your finer or interior senses, and these cannot act on material things.

You are then as a carpenter would be who came to his work without his saw or hammer or other tools. Your thought, your invisible self, or most of it, in the store represents the carpenter. The saw or hammer represents your body, which you are dragging wearily on, with the little spirit or force left in it, five or six blocks away; and the force you expend uselessly, in dragging it, could have been better used in selecting the proper quality of cloth, or matching colors, or in seeing that you did not have some article forced upon you by the salesman, who

knows just what you want, because you haven't mind enough left in you, when you've got your body at last in that store, to know what you want yourself. Force means judgment and tact and discretion and taste; you know you part, temporarily, with most of these qualities when you are hurried and flurried and flustered and excited. It is when in this condition, that the salesman, who is cool and collected, and has all his wits, his force, his thought, about him, can throw his mind or thought into yours, and make you see with his eyes, and judge with his judgment; and as a result you may buy what you find, on getting home and pulling yourself (your mind) together, that you don't want at all.

It is this habit of mind which causes what is called "nervous diseases." When you send your thought, or force, away from your body to some place you are hurrying the body to, be it store, railway-station, ferry-boat, or the top of the stairs, you are sending away from you that unseen element of strength for which the nerves are the conductors through your body, as the telegraph-wire conducts from town to town a cruder form of the same force. When you fall into the habit of so sending it away, you are tremulous,—or, as we say, the nerves are shaken, for lack of this unseen vital power. Sudden fright may send instantly a great volume of this element from you. Hence the body has no strength left in it. In other words, your real self, your spirit, your force, has mostly gone from the body; and, when fright kills, it is because an actual end or link of unseen element, which bound spirit and body together, has snapped. Your invisible self is really an organized body of this force.

The more nerve or force you call to the body, or any part of the body, you would use, the more nerve you will have. The more nerve you get, the more you will attract to you. There is no limit to its increase. Your thought or force—so by habit set massed in a bunch, as it were—is a magnet, ever growing in power to attract more force.

You can throw yourself, or your force, from the word you are speaking, or the idea or emotion you are trying to express, on the next word or the next emotion or idea to be expressed, even as you throw your force, or invisible self, from acting on your body to acting without the body in the store; and, when we do this, we slur our words and sentences. We run them together; and little or no effect is produced on our hearers, because we have in speaking them produced little or no effect on ourselves. You cannot make an audience really *feel* a sentiment unless you feel it yourself. Enthusiasm and earnestness are contagious. Enthusiasm means "God with us;" and God is not with us, and cannot be felt, unless we hold for the moment our whole share of the infinite force or mind on that part of the body with which we endeavor to express that mind. You train for the concentration of force in a syllable, in order to give it clear enunciation, when you train to pick a pin from the floor, and think for the moment only of the act, because you are then training to throw your force to any part of the body you wish to use at a second's notice, and also to throw that force from any one part to another part,—organ, limb, muscle, lip, eye, forehead, nostril, lung, or tongue,—in that inappreciable flash of time, so rapid that not even the watch's second-hand can measure its passage; and when you see and hear the oratory or declamation or expression of sentiment from the throat of the singer, or action of the *danseuse*, that thrills and compels your admiration, you are acted on by so many flashes of power or mind, turned sometimes by a conscious and sometimes an unconscious discipline, to act on that part of the instrument, the body, it is desirable for the fraction of a second to use.

You are training to rid yourself of self-consciousness (only another name for the fear you may have for what A, B, and C may think or say of your body's expression of an idea) when you train to throw your whole spirit or force, or as much of it as may be necessary, on the proper sharpening of a pencil; for the more readily you can put what volume of power may be

necessary to perform one act, the more readily can you turn that power on the performance of any other act; and when you are self-conscious, or thinking of your audience in any way, you are expending just so much power or thought which should be turned on the expression of an idea.

A great orator, a great actor, may be a very slovenly man in other departments of life and action; he may be a very hurried man, and so let his power run to waste. He would have had far greater power in his special talent, had he so trained to hold his force in *all* acts. He would have lived longer. He would have had better health. He would not have used some artificial stimulant or strength to supply temporarily the force he wasted; for it is exhaustion only that begets a liquor appetite. A tree may grow up and take up a millstone with it. It would be a more symmetrical tree without the millstone. A powerful mind may shine despite its millstone, but the power placed to carry the millstone could be used to better purpose elsewhere. This unconscious wastage of force is as the millstone to many a mind; and the planet has not yet seen the fullest expression of mind, the genius it is yet to see, as mind learns how to cut loose from the many millstones it is now carrying.

If yours is the finest quality of thought, the thought fullest of fertility, of imagination, of invention, of activity, you have the most power for any purpose, mental or physical. But the greater your power, the finer and more subtle and more difficult to retain or hold is that element, or combination of elements, which has made your peculiar order or quality of thought; and, like some chemical combinations, the more explosive power they have, the more difficult it is to hold or keep them. For this reason, it often happens that the highest order of intellect is physically weak. It wastes its strength in some form of impatience. A high order of mind sends out many times the volume of force in a fit of irritability, that a clod would do in similar mood.

As to quality of thought, one mind may, as to power, be as gunpowder, and another, fulminate of mercury. A half

thimbleful of fulminate has as much explosive power as lies in half a keg of powder; and the fulminate, whether of thought or substance, must be more carefully guarded than the common powder.

Your sudden cold comes often not because you sat in a draught, but because, through lack of force, sent in an impatient mood from the body, there was not enough left in it to keep open the skin pores, and keep them at work expelling invisible waste matter. The pores then closed up; the waste was re-absorbed into vein and artery, which then carried death instead of life, and made you feel "half dead." It is the exhausted body which is most liable to take cold. You could have sat in that draught without taking cold had your full force been concentrated on the body, as you had sat many a time in a similar draught without injury.

People unconsciously get so mastered by the habit of sending their force or thought away from the body on the thing to be done, or the place they want to be in, an hour hence, or a minute hence, that at last they lose the ability to fasten their thought thoroughly on any thing. That means a "scatter-brain," or a brain so fallen into the habit of scattering its force that it can do nothing but scatter. That means a weak intellect,—not always because such an intellect as a whole is really weak, but because it has lost the power of bringing its forces together and keeping them together. It is like owning a million of dollars, scattered in ten-cent packages all over the world. Of what help to an engineer would be the steam generated in one hundred teapots? There is steam enough in them to move an engine; but how will he concentrate its force, save in one boiler? We can be as to the use we make of our thought, and the power we get out of it, either an hundred teapots, sizzling and fizzling away, and scattered over a whole town; or we can be a boiler, generating the force to do something and move something.

Lack of power to fasten thought on any thing means some of the many shades of insanity. An insane mind is a mind

which has lost the power to fasten its thought on any centre or thing; or a mind which, having fastened on an idea, has lost the power to get off that idea, subject, or centre. Habitually keeping thought, or force, thrown off on the thing to be done, instead of the thing we are now doing, leads to both forms of mental derangement. A strong mind, which can mass its forces, cultivates power to forget, for the time, what may trouble, through concentrating on what may please and profit it and others. Example: If I grieve day after day over a departed friend, I hurt myself. I expend so much force on tears and sad thoughts, I hurt also my friend; because, in so directing my mind upon him, I send him a current of gloomy thought, which depresses and worries. He in turn, so oppressed, is the more liable to send the same thought to others, and oppress them. It matters not whether the friend so grieved for, and so injured, be in a seen or unseen existence. The results are the same.

If, unconsciously, you cultivate any of these moods which send the spirit, or force, from the body, you will have, by degrees, less and less of the spirit able to act on the body; and the less of your invisible self you have so to act, the less strength of any sort will you have. A person habitually timid may live with half or more of his real self, and the better half, too, entirely unable to make the body act up to its higher, or more courageous, resolve or thought; because the body grows, and adapts itself in shape and movement and manner of movement in accordance with the order of thought most acting upon it. So a mind having plenty of courage, but which has habitually and ignorantly cultivated timidity, may not at first be able physically to express courage, so great is the power accumulated by the body so trained to the habit of timidity by the mind.

That, also, is a species of mental intemperance, which cannot sit still,—which keeps feet patting on the floor, or legs swinging, or fingers drumming. You expend thought in these acts; you expend force: you have so much the less force to use. You weaken yourself in every way by these movements, which you

may have for years unconsciously cultivated, until it becomes a habit difficult to break off. You are then walking without getting anywhere. You are actually working without accomplishing any thing. You will commence the control of your mind, and the preservation of your force for doing something, by keeping your limbs quiet and stopping this waste. You will sleep far better when you have stopped this mental and muscle jigging; for the mind does carry this pernicious habit to bed with it, and there through long habit keeps the body tossing and turning, so preventing the spirit from detaching most of itself from the body, as the spirit must do to give the body sound, healthy sleep. And, when you have conquered this habit, you have made a great stride toward the power of dismissing any train of thought, or of switching your thought from one train or track to another: for the balanced and powerful mind is a system of departments, and has the power at any time to close one department or workshop, forget all about it temporarily in a few minutes, and throw all its force in another; and, when it does this, the department that is closed not only rests, but recuperates and repairs itself.

There are other rests, both for mind and body, besides sleep; and in more advanced and cultivated stages of existence you will rest in change of occupation, and the physical and mental strength you can gain here through cultivating repose; or, in other words, keeping your thought under control has no limit. As you cultivate this control or repose; you will have continual gain of strength; and, if you do not cultivate it, you will have continual loss; for "to him that hath shall be given, and to him that hath not shall be taken away even that which he hath."

III.

The Law of Marriage.

Thoughts are Things.

The refining element in nature is feminine. The greater constructive force in nature is masculine. The clearer-seeing element in nature is feminine. The ability to do what the feminine force or mind *sees* is the fit thing to do, is masculine. Woman can best see how effort on the rougher stratum of life should be done. Man is best fitted to do on that cruder stratum, because the masculine or relatively cruder organization is best fitted to work on that stratum. Woman's spiritual eye always sees farther than man's. Man's spiritual hand, or force, has more power to do what the feminine eye sees should be done. Woman's spiritual eye, or intuition, is always opened in advance of man's. For this reason, there are far more clairvoyants among women than men. For this reason, women are the first to apprehend all new revelation. In the truths which are forcing themselves into notice to-day, there are many more intelligent feminine believers than of the other sex. For this reason the most faithful followers of Christ were women. For this reason it has become almost an adage that woman "jumps at correct conclusions," because her capacity

of foretelling results in business, of warning man whom to trust and whom not to trust,—in other words, her sense of *feeling the truth*,—is keener than that of man's, on the same principle, and by the same law applied in another direction, that the more delicately adjusted meteorological instrument will be the most sensitive to varying conditions of the air, and therefore give notice of coming changes. For this reason have women been the most devout and persistent in religious observance,—because the Church has held and does hold to-day the clews which shall yet weld together in a consistent whole what men call science and what they call religion. It has been woman's spiritual eye which has caught the glimmerings of these truths; perverted, distorted, misinterpreted, and misapplied as they have been, not through any fault of the truth, but through the blindness of the eyes, which it is the office of that truth eventually to make clear.

Woman's clearer sight will, in all stages of growth and existence, be clearer than man's; and man will always have the most power to carry out the idea for which he is indebted to woman. And for every man's peculiar power, there can be but *one* feminine clear-seeing eye or mind to tell him where and how to use that power; and the feminine eye is predestined for the masculine constructive hand, and *only* for that hand; and when the two come together and work together, as ultimately they *must*, there is the true marriage.

The feminine force or mind is a necessary and inevitable part of the masculine force or mind. In other realms of existence where these two, the masculine and feminine, in the shape of one man and one woman, understand their true relationship to each other, and live up to that relationship, there are powers to each coming of the union of these two spirits, that our relatively weak human imaginations can barely realize. Because, in those domains of existence, every thought, every ideal, every imagination, becomes a reality. We dream, and wish, and long, for things desirable. But out of the married spiritual powers of

one man and one woman in the higher order of existence, it becomes possible in very short periods of time to make realities of what here we may term dreams and air-castles.

The corner-stone of this power lies in marriage; that is, the marriage of the right man to the right woman,—the eternal marriage of one man to one woman; the eternal union and consequent thought-fruition of the predestined man to the woman predestined for that man.

For every created man there is a created woman, who stands to him, and him alone, as the only true wife he can have in this world, or any other. They shall each in the other realize all their ideals of wedded bliss; and their eternal life when both are relatively complete, and when both understand their relation, use, and fitness to each other, shall be an eternal honeymoon.

Many couples are genuinely married now who do not get along at all happily together. They may never live happily together in their present embodiments. But they will assuredly meet in other re-embodiments as other physical individuals,—man and woman,—and with other names and their spiritual or higher selves will eventually recognize each other.

A man's true wife, whether her mind or spirit have a physical body to use on this stratum of life or not, is the only woman in the universe who can give, impress, or inspire him with the highest ideas he is capable of receiving. And such ideas from such source shall for him have a fitness and use, suitable for his peculiar intellect and his peculiar work, business enterprise, or undertaking, at the time they are received from her; nor can he receive from *any other being* in the universe that idea or order of thought which shall suit his peculiar needs. The true husband of such a wife, whether his spirit has a physical body or not, is the only man in the universe to carry the ideas received from his wife into execution.

This fitness and adjustment each to the other constitute their oneness. She, through the fineness and greater sensitiveness of her organization, receives thought from the higher domain of

mind. She is, so to speak, the more sensitive photographic plate for receiving impression. His is the more suitable intellect for a relatively coarser stratum of life to put the ideas so received into execution. But the man's is *not* the stronger intellect for originating ideas; or, in other words, for receiving the finer and more powerful thought. All leading ideas have been brought into the world by women. Man has unconsciously taken or absorbed them from her, and then ignorantly given himself full credit for them. Behind every great enterprise or movement in the world's history, there has been the generally unknown woman who has inspired the man or men prominent in such movement. It was Mme. Roland who inspired the Gironde to demand a constitutional government for France. It was Josephine who fed Napoleon with the ideas which resulted in his triumphant career until their separation. It was Isabella of Spain, who prompted and persisted and importuned the hesitating Ferdinand to aid Columbus to re-discover that new world which her woman's intuition, soaring beyond the narrow bounds of what the world calls "reason," told her existed. Behind Washington stood his wife, who shared with him the hardships of Valley Forge, and who was also the still unrecognized communicator to him of those ideas and that power which his intellect used in securing American independence. Behind every successful man, in every grade and phase of life, in every successful business or undertaking, there has been somewhere, seen or unseen, a woman, his inspirer.

Woman has more power to-day, and uses more power, than even she realizes. Because the power and effect of woman's thought are everywhere, and every man feels it according to his sensitiveness or capacity for feeling, or absorbing thought.

A woman's mind may teem with invention; and every thought or idea of this order may be absorbed and used and unconsciously taken from her by some man more or less in association with her. A woman's mind may be full of business ideas and business capacity, and this may be absorbed and

appropriated in the same way by a man; while she may neither receive credit for these gifts, nor even credit herself for giving them. It is a truth, that valuable ideas may be given away to others when but few, if any, words pass between them. Worse yet, it sometimes happens, that if yours is the finest thought, and some one with whom you are much in association is the coarser mind, the finer is absorbed to an extent; while you absorb, and get back in return, the coarser. You may then act that coarser thought, think it, and be governed by it. You will not be then using your own, the superior power (that is, thought), but the other, the inferior; and for such reason, you will not prosper so well in business, or succeed so well in your art. This is the damage inferred by an ancient writer when he said, "Be ye not unequally yoked together."

Woman is not the "weaker," but the finer vessel. She is to man what the delicately adjusted magnetic needle of the compass is to the helm which steers the ship. Being the finer instrument, she does need to be shielded and protected from the cruder forces with which man deals, as the engineer shields and protects his theodolite, or the sailor his compass or sextant.

If, then, the finer instrument for receiving the finer idea is obliged to deal at the same time with the cruder forces of Nature, or, in other words, do man's work, the instrument will be injured and blunted, and rendered less sensitive, and in turn man will not, through her, receive what he would were the instrument better protected; and in consequence man will be injured in health and fortune.

For this reason Christ commended Mary, as having chosen the better part, because she did not make of herself a household drudge, as did Martha. Mary, by not tiring her body, was keeping her mind clear to receive ideas. If you tire and fag the body, you make it more difficult for the spirit to act on that body, and more difficult for it to aspire and reach *literally* out and up, permanently, above the crude stratum or current of

thought all about us, and into the regions of higher, finer, and more powerful thought.

It is only the barbaric idea which declares that household work shall be exclusively woman's work. In-door work, where cooking, bed-making, washing, baby-tending, and a dozen or twenty other duties fall on a woman in a single morning, is far more exhausting than following the plough, or any single line of masculine effort; for the more things you have on your mind, to do within a given time, the more force (that is, thought) are you sending out in different directions within a given time; and this exhausts quicker than if force is concentrated on one line of effort, as when a man is keeping books, or digging, or at work on the forge, the desk, or the carpenter's bench. So if woman is made a drudge, her spiritual eyesight, or faculty of getting new ideas, is blunted; because the force necessary to get that idea is turned to muscular effort. If man also drudges, his power to receive her idea, and work it out, is also crippled.

If a man will not or can not recognize this relation and use of his real wife to him, he may have a compass which he refuses to use. If he continually scoffs at her impressions or intuitions or suggestions, as to his life and methods of business, he may at last so injure the compass as to make it quite useless. In other words, he will blunt her intellect, cripple her intuition, and choke up the fount of her inspiration. He will quite sever her connection, and ability to reach and draw from the higher current of constructive thought. He will injure her health and his own. He will injure her intellect and his own. He is dragging down on lower and coarser levels of life himself, and her with him.

They are parts and forces, making ONE WHOLE, which God, or the Infinite Spirit of Good, has joined together.

The so-called mythologic fable, of Minerva, the Goddess of Wisdom, springing, in full fruition of power, from the brain of Jove, implies the superior feminine capacity for absorbing the finer and more powerful thought, idea, or greater wisdom, and

transmitting it to man in mass, the lump of gold which it is his capacity and strength to beat out and fashion into forms of beauty.

The question has often arisen, "Why has woman accomplished relatively, as compared with man, so little in the more active fields of effort, in invention, in business?" The answer is, that in every department of life, without the feminine brain behind his own, so transmitting original and fresher thought and idea to him, man has accomplished little or nothing, whether as conqueror on the field of battle, or conqueror in the fields of art or invention. He absorbed from her idea without knowing it. She has sent her thought to him without knowing it. The man has been in all these cases the unconscious gainer. The woman has been the unconscious giver. Neither knew that the chief parts of their real beings were invisible, and that these parts—filaments, so to speak, of thought—reached out far, far from their bodies, meeting, mingling, attracting, giving, and receiving an unseen element, thought. In this way and without knowing it, woman has ever done her work; the feeder and inspirer of every man who has ever done any thing great—whether such greatness be the greatness of good or the greatness of bad, the greatness of Lucifer or the greatness of Christ.

The adoration paid the Virgin Mary by the Catholic Church implies that it is the office and function of the feminine mind or spiritual organization to bring greater wisdom, knowledge, and truth to earth, the lower and cruder stratum of existence. Spiritually Mary's soul reached far into the higher realm of mind from whence came Christ's spirit; and without this nearness and relationship of Mary's to that realm, could she ever have given to the world a body fitted for the use of such an exalted spirit as the Christ's? And not until men adore and reverence the feminine element, mind and spirit as the agency, conduit, or messenger for bringing more knowledge to earth, will they be able to possess and use powers equal and even superior to those of the Christ's. Deity is not merely masculine. Deity, or in

other words, The Power of Giving, must, to use such power, be both masculine and feminine. When we aspire, when we desire that which is noble and refined up to our full capacity of realizing nobility and refinement, we are actually sending our thought, a literal part of ourselves, into the higher and more refined and more powerful current of thought. The feminine spirit has more power to so send its thought than has the masculine; and although man may express in words or other ways grand and beautiful ideas, it is because those ideas have in the rough, so to speak, been brought him through a woman seen or unseen. She might not have been able to put them out in the form he did, or express or act them in his peculiar method. But she gives the idea just as I may give you the diamond, and you may cut and polish it, which the woman might not so well be able to do. But she finds the diamonds, and for her true companion it is ever her delight to find the diamonds of thought, of idea, of device; and it is in the completed union as great a pleasure for him to put the idea so given by her into practical operation. If woman is made to work as it may suit man's present convenience to have her work, she will find him clay instead of diamonds.

If woman, when she finds out her true value and relationship to man, will not assert that value and insist on its recognition, not in the style of the scold or vixen, but that of the dignified, loving queen, anxious to please; but firm in insisting on her method of pleasing and serving, then she is as much at fault and fully as responsible for all the pains that she suffers as he is. Because no one can get justice for us but ourselves; and it is our business, when we see clearly that we have a value for others, to make known our value to them. If those to whom we make it known cannot see it, then we should cease giving until they can see it; and if we continue to give when we see our gifts misappropriated and wasted, then we are the greatest sinners. If you throw silver dollars to a crowd in the street, they will scramble for all you throw, and barely thank you for them. There is often just as unwise and profitless giving of sympathy

and all the aid that comes of sympathy in the closest relations of life. When any gift ceases to be fully appreciated, and is still looked for as a matter of course, he or she who so continues to give sins more than he or she who receives; for if they know the value of what is given, and the other party does not, it is the business of the wisest party to take some method for making that value known. Sympathy is force. If you think a great deal of another, and yours is the superior mind, you are sending them force, sending them a current of thought element, which may feed, inspire, and strengthen them in both mind and body. If you do not receive back a thought current of similar quality, you are injured in mind and body. You give, as it were, gold, and get back iron. The inferior mind you so feed and strengthen may be able to absorb but a part of your gold—your quality of thought. The rest is wasted. That inferior mind may in cases be that of the true husband, whose spirit as yet has not grown to fully appreciate the value to him of his partner's thought. A man and woman begin to realize the result and profit of a true marriage when both are united in the purpose of making themselves more healthy in mind, and as an inevitable result more healthy in body, and when both have one great aim or purpose in life.

They will recognize that if the thought of one is in any way low, grovelling, or vulgar, such thought must prove an injury, and the greatest of injury, to the other, and if persisted in will ultimately prove an injury to both. Both will be ambitious and aspiring to make of themselves ever-growing powers for good to all. When the man recognizes in the feminine companion mind a source to him of new idea,—a river flowing to him from the currents of clearer thought; when she in the man recognizes in turn the power that shall take and apply this thought to practical uses on that stratum of life with which her finer organization is less fitted to cope—then theirs is a true marriage. Then as regulating their united lives on this basis, and demanding, desiring, or praying often for divine guidance,

or, in other words, for ever-increasing store of clearer and wiser thought, will they give each other new life to the body and new life and power to the mind. They will re-clothe their spirits with new bodies. They will ultimately live as they may desire, either in the seen or physical world, or in that unseen world of spirit in which they may belong. They are then on the road to powers hitherto unknown or but vaguely hinted at in this our present stage of immaturity and crude and imperfect civilization. They will be each to the other as healers, as teachers, and always as lovers; and the stage of the next year's love, the next month's love, the next week's love, and to-morrow's love, will be one more exalted, more blissful, more intense, than the love of to-day. Because their union is of that order suggested by a teacher of old; it is as "a savor of life unto life," and not of "death unto death," as any outward union must be which is not sanctified by both love and aspiration to be better, purer, and more powerful to-morrow than to-day. And it is only a united aspiration for more of goodness, more of power, more of Divinity, that will bring what is now so often and so vainly sought for, the love which ever glows, the love which never tires, the love which is to-day as tender and considerate in so-called trivial things as it was when wooing was the order of the day, and the too common indifference of winning had not set in.

The reason that the priests of more than one faith are enjoined to celibacy is not because marriage in its highest sense is for them really wrong. It is because that the real wife of the true priest, the man of a finer type than those about him on the earth stratum of life, does not live on this, the seen side of existence, but in the other; and from that other is still constantly bringing him new ideas, new plans, new truth, new inspiration; and should that man come into much association with another person, and allow his sympathies and life to become much absorbed in that person, he would thereby surround himself with that person's coarser and inferior thought element; and this, besides giving him lower and coarser thought, would form a barrier

and cut him off completely from his companion-priestess, his wife, and the two halves of the complete whole (or the whole in time to be completed) would be temporarily separated. Such separation can only be temporary. When the first Napoleon left Josephine (who was his true wife) and married Maria Louisa, his fortune deserted him, because he absorbed from the Austrian princess an inferior order of thought. It blinded him. It warped his judgment. It cut him off from his true source of inspiration or force. Josephine warned him against undertaking the fatal campaign against Russia; for, such confidence had Napoleon in Josephine's judgment and intuition, that he sought it many times after their separation. But the atmosphere of the lower order of thought, through daily association, was too near him to see with his true wife's eyes as before, because the influence or mind of the person you are in the closest association with will be the ruling influence to greater or less extent, despite all your efforts to prevent it. If it be as a lower order of thought, it is pitch; and you cannot escape having that pitch cling to you.

It is not possible for any other man or woman to put asunder permanently those whom God, or the Infinite Force of Good, has joined together. They are as much destined for each other, as the planet is destined for the sun about which it revolves.

It is in the possibilities of existence, that the two of a complete marriage may be the one in the physical, the other in the spiritual or physically unseen life. It is also among other possibilities to be recognized in the future, that through the continual closeness and blending of the thought or spirit of the two, there would grow eventually a tangible union, even on this side of life, and that, in any case, they would be united on the other side; a union which would be retarded if the other road was followed. For, if the man so situated unite himself with another woman, he might find on losing his body, that though his life with her was not happy, yet her influence or thought, whether she was in the body or out of it, still hung about him, drawing him away from his real partner, or forming betwixt him

and her a barrier she could not pass or penetrate, and often as a result of this another re-incarnation will be inevitable before his spirit attains to such strength, or sees with the spiritual eye with sufficient clearness to know the woman destined for him.

But I mean here by priest and priestess, every man or woman inspired in the field of poetry, or letters, or statesmanship, or stateswomanship, or art, or invention, or any thing which in the domain of mind shines with lasting brilliancy and gives all lasting good. All men and all women who can do any thing better than it is now done, and thereby give to life a more lasting brightness and happiness, be they healer, teacher, actor, artist, mechanic, inventor, are priests in their vocation.

IV.

The God in Yourself.

Thoughts are Things.

As a spirit, you are a part of God or the Infinite Force or Spirit of good. As such part, you are an ever-growing power which can never lessen, and must always increase, even as it has in the past through many ages always increased, and built you up, as to intelligence, to your present mental stature. The power of your mind has been growing to its present quality and clearness through many more physical lives than the one you are now living. Through each past life you have unconsciously added to its power. Every struggle of the mind—be it struggle against pain, struggle against appetite, struggle for more skill in the doing of any thing, struggle for greater advance in any art or calling, struggle and dissatisfaction at your failings and defects—is an actual pushing of the spirit to greater power, and a greater relative completion of yourself,—and with such completion, happiness. For the aim of living is happiness.

There is to-day more of you, and more of every desirable mental quality belonging to you, than ever before. The very dissatisfaction and discontent you may feel concerning your failings is a proof of this. If your mind was not as clear as it is, it

could not see those failings. You are not now where you may have been in a mood of self-complacency, when you thought yourself about right in every respect. Only you may, now, in looking at yourself, have swung too far in the opposite direction; and, because your eyes have been suddenly opened to certain faults, you may think these faults to be constantly increasing. They are not. The God in yourself—the ever-growing power in yourself—has made you see an incompleteness in your character; yet that incompleteness was never so near a relative completion as now. Of this the greatest proof is, that you can now see what in yourself you never saw or felt before.

You may have under your house a cavity full of vermin and bad air. You were much worse off before the cavity was found, repulsive as it may be to you; and now that it is found, you may be sure it will be cleansed. There may be cavities in our mental architecture abounding in evil element, and there is no need to be discouraged as the God in ourself shows them to us. There is no need of saying, "I'm such an imperfect creature I'm sure I can never cure all my faults." Yes, you can. You are curing them now. Every protest of your mind against your fault is a push of the spirit forward. Only you must not expect to cure them all in an hour, a day, a week, or a year. There will never be a time in your future existence, but that you can see where you can improve yourself. If you see possibility of improvement, you must of course see the defect to be improved. Or, in other words, you see for yourself a still greater completion, a still greater elaboration, a finer and finer shading of your character, a more and more complicated distribution of the Force always coming to you. So you will cease this fretting over your being such an imperfect creature when you find, as you will, that you are one of the "temples of God" ever being built by yourself into ever-increasing splendor.

No talent of yours ever stops growing, no more than the tree stops growing in winter. If you are learning to paint or draw or act or speak in public or do any thing, and cease your practice

entirely for a month or a year or two years, and then take it up again, you will find after a little that an increase of that talent has come; that you have new ideas concerning it, and new power for execution.

You ask, "What is the aim of life?" In a sense, you cannot aim your own life. There is a destiny that aims it,—a law which governs and carries it. To what? To an ever-increasing and illimitable capacity for happiness as your power increases, and increase it must. You cannot stop growing, despite all appearances to the contrary. The pain you have suffered has been through that same growth of the spirit pressing you harder and harder against what caused you misery, so that at last you should take that pain as a proof that you were on some wrong path, out of which you must get as soon as possible; and when you cry out hard, and are in living earnest to know the right way, something will always come to tell you the right way; for it is a law of nature that every earnest call is answered, and an earnest demand or prayer for any thing always brings the needed supply.

What is the aim of life? To get the most happiness out of it; to so learn to live that every coming day will be looked for in the assurance that it will be as full, and even fuller, of pleasure than the day we now live in; to banish even the recollection that time can hang heavily on our hands; to be thankful that we live; to rise superior to sickness or pain; to command the body, through the power of the spirit, so that it can feel no pain; to control and command the thought so that it shall ever increase in power to work and act separate, apart, and afar from our body, so that it shall bring us all that we need of house or land or food or clothes, and that without robbing or doing injustice to anyone; to gain in power so that the spirit shall ever recuperate, reinvigorate, and rejuvenate the body so long as we desire to use it, so that no part or organ shall weaken, wither, or decay; to be learning ever new sources of amusement for ourselves and others; to make ourselves so full of happiness

and use for others, that our presence may ever be welcome to them; to be no one's enemy and every one's friend.—that is the destiny of life in those domains of existence where people as real as we, and much more alive than we, have learned, and are ever learning, how to get the most of heaven out of life. That is the inevitable destiny of every individual spirit. You cannot escape ultimate happiness and permanent happiness as you grow on and on in this and other existences; and all the pains you suffer, or have suffered, are as prods and pokes to keep you out of wrong paths,—to make you follow the law. And the more sensitive you grow, the more clearly will you see the law which leads away from *all* pain, and ever toward more happiness, and to a state of mind where it is such an ecstasy to live, that all sense of time is lost,—as the sense of time is lost with us when we are deeply interested or amused, or gaze upon a thrilling play or spectacle,—so that in the words of the biblical record, "a day shall be as a thousand years, and a thousand years as a day." The Nirvâna of the Hindoos suggests all the possibilities of life coming to our planet,—"Nirvâna" implying that calmness, serenity, and confidence of mind which comes of the absolute certainty that every effort we make, every enterprise we undertake, *must* be successful; and that the happiness we realize this month is but the stepping-stone to the greater happiness of next. If you felt that the trip of foreign travel you now long for and wish for was as certain to come as now you are certain that the sun rose this morning; if you knew that you would achieve your own peculiar and individual proficiency and triumph in painting or oratory, or as an actor or sculptor, or in any art, as surely as now you know you can walk down-stairs, you would not of course feel any uneasiness. In all our relatively perfected lives we shall know this, because we shall know for an absolute certainty that when we concentrate our mental force or thought on any plan or pursuit or undertaking, we are setting at work the attractive force of thought-substance to draw to us the means or agencies or forces or individuals to

carry out that plan, as certainly as the force of muscle applied to a line draws the ship to its pier. You worry very little now as to your telegram reaching its destination, because, while you know next to nothing as to what electricity is, you do know that when it is applied in a certain way it will carry your message; and you will have the same confidence that when your thought is regulated and directed by a certain method, it will do for you what you wish. Before men knew how to use electricity there was as much of it as to-day, and with the same power as to-day; but so far as our convenience was concerned, it was quite useless as a message-bearer, for lack of knowledge to direct it. The tremendous power of human thought is with us all to-day very much in a similar condition. It is wasted, because we do not know how to concentrate and direct it. It is worse than wasted, because, through ignorance and life-long habit, we work our mental batteries in the wrong direction, and send from us bolt after bolt of ill-will toward others, or enviousness or snarls or sneers or some form of ugliness,—all this being real element wrongly and ignorantly applied, which may strike and hurt others, and will certainly hurt us.

Here is the corner stone of all successful effort in this existence or any other. Never in thought acknowledge an impossibility. Never in mind reject what to you may seem the wildest idea with scorn; because, in so doing, you may not know what you are closing the door against. To say any thing is impossible because it *seems* impossible to you, is just so much training in the dangerous habit of calling out "Impossible!" to every new idea. Your mind is then a prison full of doors, barred to all outside, and you the only inmate. "All things" are possible with God. God works in and through you. To say "Impossible!" as to what you may do or become is a sin. It is denying God's power to work through you. It is denying the power of the Infinite Spirit to do through you far more than what you are now capable of conceiving in mind. To say "Impossible!" is to set up your relatively weak limit of comprehension as the standard of

the universe. It is as audacious as to attempt the measurement of endless space with a yard-stick.

When you say, "Impossible!" and "I can't," you make a present impossibility for yourself. This thought of yours is the greatest hindrance to the possible. It cannot stop it. You will be pushed on, hang back as much as you may. There can be no successful resistance to the eternal and constant betterment of all things (including yourself).

You should say, "It is possible for me to become any thing which I admire." You should say, "It is possible for me to become a writer, an orator, an actor, an artist." You have then thrown open the door to your own temple of art within you. So long as you said, "Impossible!" you kept it closed. Your "I can't" was the iron bolt locking that door against you. Your "I can" is the power shoving back that bolt.

Christ's spirit or thought had power to command the elements, and quiet the storm. Your spirit as a part of the great whole has in the germ, and waiting for fruition, the same power. Christ, through power of concentrating the unseen element of his thought, could turn that unseen element into the seen, and materialize food,—loaves and fishes. That is a power inherent in every spirit, and every spirit is growing to such power. You see to-day a healthy baby-boy. It cannot lift a pound; but you know there lies in that feeble child the powers and possibilities which, twenty years hence, may enable it to lift with ease two hundred pounds. So the greater power, the coming spiritual power, can be foretold for us, who are now relatively babes spiritually. The reason for life's being so unhappy here in this region of being is, that as we do not know the law, we go against it, and get thereby its pains instead of its pleasures.

This law cannot be entirely learned by us out of past record or the past experience of any one, no matter to what power they might have attained. Such records or lives may be very useful to us as suggestors. But while there are general principles that apply to all, there are also individual laws that apply to

every separate and individualized person. You cannot follow directly in my track in making yourself happier and better, nor can I in yours; because every one of us is made up of a different combination of element, as element has entered into and formed our spirits (our real selves) through the growth and evolution of ages. You must study and find out for yourself what your nature requires to bring it permanent happiness. You are a book for yourself. You must open this book page after page, and chapter after chapter, as they come to you with the experience of each day, each month, each year, and read them. No one else can read them for you as you can for yourself. No one else can think exactly as you think, or feel just as you feel, or be affected just as you are affected by other forces or persons about you; and for this reason no other person can judge what you really need to make your life more complete, more perfect, more happy so well as yourself.

You must find out for yourself what association is best for you, what food is best for you, and what method in any business, any art, any profession brings you the best results. You can be helped very much by conferring with others who are similarly interested. You can be very much helped by those who may have more knowledge than you of general laws. You can be greatly helped to get force or courage or new ideas to carry out your undertakings, by meeting at regular intervals with earnest, sincere, and honest people who have also some definite purpose to accomplish, and talking yourself out to them, and they to you. But when you accept any man or any woman as an infallible guide or authority, and do exactly as they say, you are off the main track; because then you are making the experiments of another person, formed of a certain combination of elements or chemicals, and the result of that person's experiments, the rule for your own individual combination of element, when your combination may be very different, and differently acted on by the elements outside of it.

You have iron and copper and magnesia and phosphorus, and more of other minerals and chemicals, and combination and re-combination of mineral and chemical, in your physical body than earthly science has yet thought of. You have in your spirit or thought the unseen or spiritual correspondences of these minerals still finer and more subtle; and all these are differently combined, and in different proportions, from any other physical or spiritual body. How, then, can anyone find out the peculiar action of this your individual combination, save yourself?

There are certain general laws; but every individual must apply the general law to him or her self. It is a general law that the wind will propel a ship. But every vessel does not use the air in exactly the same fashion. It is a general law that thought is force, and can effect, and is constantly effecting, results to others far from our bodies; and the quality of our thought and its power to affect results depends very much on our associations. But for that reason, if yours is the superior thought or power, and I see that through its use you are moving ahead in the world, I should not choose your character of associates or your manner of life. I can try your methods as experiments; but I must remember they are only experiments. I must avoid that so common error,—the error of slavish copy and idolatry of another.

The Christ of Nazareth once bade certain of his followers not to worship him. "Call me not good," said he. "There is none good save God alone." Christ said, "I am the way and the life," meaning, as the text interprets itself to me, that as to certain general laws of which he was aware, and by which he also as a spirit was governed, he knew and could give certain information. But he never did assert that his individual life, with all the human infirmity or defect that he had "taken upon him," was to be strictly copied. He did pray to the Infinite Spirit of Good for more strength, and deliverance from the SIN OF FEAR when his spirit quailed at the prospect of his crucifixion; and in so doing,

he conceded that he, as a spirit (powerful as he was), needed help as much as any other spirit; and knowing this, he refused to pose himself before his followers as God, or the Infinite, but told them that when they desired to bow before that almighty and never-to-be-comprehended power, out of which comes every good at the prayer or demand of human mind, to worship God alone,—God, the eternal and unfathomable moving power of boundless universe; the power that no man has ever seen or ever will see, save as he sees its varying expressions in sun, star, cloud; wind, bird, beast, flower, animal, or in man, or in man as the future angel or archangel, and ascending still to grades of mind and grades of power higher and higher still; but ever and ever looking to the source whence comes their power, and never, never worshipping any one form of such expression, and by so doing making the "creature greater than the Creator."

That power is to-day working on and in and through every man, woman, and child in this planet. Or, to use the biblical expression, it is "God working in us and through us." We are all parts of the Infinite Power,—a power ever carrying us up to higher, finer, happier grades of being.

Every man or woman, no matter what may be their manner of life or grade of intellect, is a stronger and better man or woman than ever they were before, despite all seeming contradiction. The desire in human nature, and all forms of nature or of spirit expressed through matter, to be more and more refined is, up to a certain growth of mind, an unconscious desire. The god Desire is at work on the lowest drunkard rolling in the gutter. That man's spirit wants to get out of the gutter. It is at work on the greatest liar, prompting him, if ever so feebly, that the truth is better. It is at work on people you may call despicable and vile. When Christ was asked how often a man should be forgiven any offence, he replied in a manner indicating that there should be no limit to the sum of one man or woman's forgiveness for the defects or immaturity in another. There should be no limit to the kind and helpful thought we think or put out toward

another person who falls often, who is struggling with some unnatural appetite. It is a great evil, often done unconsciously, to say or think of an intemperate man, "Oh, he's gone to the dogs. It's no use doing any thing more for him!" because, when we do this, we put hopeless, discouraging thought out in the air. It meets that person. He or she will feel it; and it is to them an element retarding their progress out of the slough they are in, just as some person's similar thought has retarded us in our effort to get out of some slough we were in or are in now,—slough of indecision; slough of despondency; slough of ill-temper; slough of envious, hating thought.

Yet the spirit of man becomes the stronger for all it struggles against. It becomes the stronger for struggling against your censorious, uncharitable thought, until at last it carries a man or woman to a point where they may in thought say to others, "I would rather have your approbation than your censure. But I am *not* dependent on your approbation or censure, for my most rigid judge and surest punishment for all the evil I do comes of my own mind,—the god or goddess in myself from whose judgment, from whose displeasure, there is no escaping." Yet as the spirit grows clearer and clearer in sight, so does that judge in ourselves become more and more merciful for its own errors; for it knows that, in a sense, as we refine from cruder to finer expression, there must be just so much evil to be contended against, fought against, and finally and inevitably overcome. Every man and woman is predestined to a certain amount of defect, until the spirit overcomes such defect; and overcome it must, for it is the nature of spirit to struggle against defect. It is the one thing impossible for man to take this quality out of his own spirit,—the quality of ever rising toward more power and happiness.

If you make this an excuse to sin, or commit excess, or lie or steal or murder, and say, "I can't help it; I'm predestined to it," you will be punished all the same, not possibly by man's law, but by natural or divine law which has its own punishments

for every possible sin,—for murder or lust or lying or stealing or evil thinking or gluttony; and these punishments are being constantly inflicted, and to-day thousands on thousands are suffering for the sins they commit in ignorance of the law of life; and the pain of such punishment has grown so great, and bears so heavily on so many, that there is now a greater desire than ever to know more of these laws; and for that very reason is this desire being met, and these questions are being answered; for it is an inevitable law of nature that what the human mind demands, that it, in time, gets; and the greater the number of minds so demanding, the sooner is the demand met, and the questions answered. Steam but a few years ago relatively met the demand of human mind for greater speed in travel. Electricity met a demand for greater speed in sending intelligence from man to man. These are but as straws pointing to the discovery and use of greater powers, not only in elements outside of man, but in the unseen elements which make man and woman; in the elements unseen which make you and I.

Henceforth our race will commence to be lifted out of evil or cruder forms of expression, not by fear of the punishments coming through violation of the law; but they will be led to the wiser course through love of the delight which comes of following the law as we discover it for ourselves. You eat moderately, because experience has taught that the greater pleasure comes of moderation. You are gentle, kind, and considerate to your friend, not that you have constantly before your mind the fear of losing that friend if you are not kind and considerate, but because it pleases you, and you love the doing of kind acts. Human law, and even divine law as interpreted by human understanding, have ever been saying in the past, "You must not do this or that, or you'll feel the rod." God has been pictured as a stern, merciless, avenging deity. The burden of the preacher's song has been Penalty and Punishment! Punishment and Penalty! Humanity is to forget all about penalty and punishment, because it is to be won over,

and tempted to greater goodness, to purity and refinement by the ever-increasing pleasures brought us as we refine. The warning of penalty was necessary when humanity was cruder. It could only be reached by the rod. The race was blind, and as a necessity of its condition it had to be kept somewhere near the right path by a succession of painful prods and pokes with the sharp goad of penalty. But when we begin to see clearer, as now the more quickened and sensitive of our race does begin to see, we need no rod, no more than you need a man with a club to prevail on you to go to a feast.

V.

Force, and How to Get It.

Thoughts are Things.

If a medicine was found which would put in a man or woman, boy or girl, force or force of character,—power and capacity to do business, power to influence and govern,—such a medicine would have a very ready sale. Yet keeping yourself in a certain condition of mind will add continually to your force or force of character; and whatever you so add through keeping in this condition can never be lost. That condition is the keeping of the mind in the constant desire for force. Desire for a thing or a quality of mind is a power always drawing that thing or quality to you, whether that thing or quality be for good or evil.

Force is an unseen substance as real as any thing you see. The more of force you call to you, the more and more power do you gather to attract force to you, because like attracts like in all elements, seen or unseen. Globules of quicksilver mingle and form one mass; trees of the same species grow together; sheep herd with sheep and not with cows; tramps consort with tramps, because dejected, weak, despondent human spirit naturally runs to other dejected, despondent, unaspiring human spirit; just as men of force, push, and determination naturally drift,

associate, plan, and work with other men of force, push, and determination.

What is force? If you have a purpose, a project, a business, and in presenting it or pushing it on people who may at first be indifferent or hostile to it, and in so pushing and presenting it you can always keep up your spirits, your energy, your confidence, and your enthusiasm in that business, you have force. If, after a few attempts, you become discouraged, disheartened, and despondent you lack force. The pedler who goes from door to door and persists in offering his wares despite all rebuffs and snubs and doors slammed in his face, and keeps up all the while a cheerful mood, has force. That pedler is winning his way up to a larger business. It was Cyrus W. Field's force that made at last the Atlantic cable a success, despite failure after failure, and breakage after breakage, and the invectives and growls of enraged and despairing share-holders. That quality in Mr. Field is a spiritual power; and the force in any man or woman that plans a business and persists in it and pushes it into success is a spiritual power; and the very core, root, origin and corner-stone of that power lies in the quiet, persistent resolve to have force, and the constant imaging or imagining of yourself as an ever-increasing force or power.

When you hold to such resolve and imagining, you are not only attracting force to yourself, never to be lost, but you are also ever sending from you, night and day, a current of force or thought which is pushing your plan, scheme, or business ahead. It is acting on other minds far and near, and putting ideas into those minds in favor of your idea, and making them say when you meet them in person and put out your plan, "That's just what I need;" or, "That's just what I want;" or, "That's just what I've been thinking about."

Force is the power which quickly lifts out of discouragement. Force is the power which, after a night of dejection and perhaps tears, takes you out in the morning, renews your hope and your confidence in yourself, gives you new plans, new ideas,

and makes you see new opportunities. Force is that quality or element which makes you stop brooding over mistakes or disappointments, and starts you again on the main track toward success. Force always turns your face toward ultimate success, and away from failure. You will find this element in every successful business man. It is a spiritual power whether used by a good man or a bad one; whether used by the Good Samaritan in dressing wounds, or the Pharisee in making long prayers; whether used by a company of male or female gossips in tearing somebody's character to pieces and sending them through the air a current of injurious thought or force, or by a company of friends whose talk has only for its aim the benefit of others. You can have more and more of this quality by desiring it, or demanding it, when alone. But you can get far more of it by so desiring it in the company of such people as have a certain faith in the truth of the law, that the more minds who come together to call for force the more will each one receive through such co-operation of demand.

Read the above sentence over again. It conveys a truth, so far as it is in the writer's power to state it, which is of mighty import on the bread-and-butter, practical side of life.

Force is the element which drives away fear. It is the element which gives you tact and address. As you increase it, you can stand and assert yourself before those who in the past have browbeat you, bullied you, and overcome you by force of stronger will tyrannically exercised. This is the power constantly used against those who are trying to get up in the world. No matter how good, how amiable, how well disposed you are toward others, if you lack force, if you lack the ability to assert yourself or get justice, if your wits are driven out of you temporarily by a snub, a frown, a sneer, you cannot succeed in the world; you cannot have that to which you are justly entitled.

Force is that quality or element which, in case you receive a sudden shock, a misfortune, an unexpected failure, causes you quickly to rally, get yourself together again, forget all the

trouble, and lose sight of it in new efforts to push ahead. Force is that spiritual element which must rule the material. In the physical world there will always be accidents and failures. Houses will decay or burn; business may not succeed for a time according to our hopes; friends may fail in time of need. Trials must come in every phase of life, until they cease to be trials through your growing force. What now may be to you as mountains, will in the future, through getting more force, be but as mole-hills. You may not to-day fear the person or thing which in your childhood was a terror to you. Why? Because you have more force, more wisdom; and wisdom and force mean the same thing. But wisdom is seeing by the mind's eye. It is *not* the knowing or holding in memory of a store of assertions or opinions gathered from books or men.

Why force should come to us when we set our minds toward it in the attitude of prayer or demand is a mystery. Probably it will always remain one. It is not desirable to be ever occupied in the endeavor to unravel mysteries.

The mystery of existence will always increase. To solve it is to try and find bounds to endless space. We need only to know that which will do us real good for the hour and the day.

It is a truth that we can get more and more force by simply asking for it: and it is in the possibilities of human spirit to get so much, that through it the material world can be wholly subdued and ruled. Then misfortunes are impossible. For if they do come, you have always the power to build up again. You may be turned on the street without food or shelter; yet if you have grown to a full confidence and faith in this power, you will feel certain that by keeping your mind calling for force, force will come to you to relieve your difficulties. It will come in the shape of a friend, or an idea to be acted on immediately. To call or pray for force is to connect yourself with the higher thought-realm of force; and out of this there will always come element or individualized spirit to give aid in some way. But all aid coming of individuals, seen or unseen, cannot be lasting. For

if you depend in any way on another, you cease to call for force. You are then content to be carried, not to walk with your own limbs. You are also as much a reservoir—a vessel whose mouth can be turned toward this power to receive of it—as the other person on whose force of character you depend. You want to earn the house you live in, the carriage you ride in, the clothes you wear, the food you eat. Call, demand, pray for force, and then for wisdom to apply it, and you can earn these.

When, through prayer or demand, you have gained force, then ask for wisdom to direct it. You can direct your own force to injure or benefit yourself. You can use your force on a whim, or an imaginary necessity. You may run about half a day to buy something you do not need. You may employ two hours in cheapening an article ten cents; and in so doing, use up the same force which might have made you ten dollars. It is not enough to be merely industrious. Mere industry can use up valuable force in scouring the bottoms of tin pans, or counting the tacks in the parlor carpet. It is quite as important to know where, or on what, to put your industry or force so it shall bring the best result.

If you spend half an hour in moping, or fretting, or frantic hurry, or indecision, you spend the same force, the same material, the same element, which would turn in some other channel, push your business, or do you good in some way. The question we need to ask every morning is: "I have now a certain amount of force for to-day. How shall I expend it so as to get the best results—the most lasting happiness out of the day?" When you arise in the morning, if you need force to push things—if you feel timid and like shrinking away from people, then simply think of force. Keep the word, the idea, in your mind as much as possible. That keeps your mind in the direction of force. What you think of, you are always attracting to you.

The mood in which you keep your mind is a force in the kingdom of nature, as much as the current of air or electricity is a force. The thoughts ever going in a current from you are

forces acting on other minds, and as real in such action, though unseen, as is the push of your arm against a door. Your force does not stop with the action of your muscles, but in thought can go, and may now be going, hundreds and thousands of miles from your body, and acting and affecting other mind, or minds, for good or ill as you put out good or ill thought toward them.

Force is that which gives you daily new idea, plan, suggestion, as to business. The methods for every successful business are always changing. Fertility of invention is force. A. T. Stewart's force begot a new method for carrying on the dry-goods business. The same force which begets a new idea also pushes it. If the timid inventor called for force to put his invention before the public he would get it. Now he often starves in the corner, while the man who knows only how to use force to push an invention takes the inventor's property and makes by it a fortune.

Sometimes the unsuccessful but talented artist fails to sell his pictures, because he fails to cultivate or bring himself properly before society; while the inferior artist finds a ready market for his work, because he keeps himself favorably before the world. If you stand and point and make faces at the world, no matter how valuable your goods, it will not be so ready to buy of you. It is also a part of life's business and happiness to make ourselves inviting to others. To do this we must commence and invite from the inside—not the outside alone. The successful business method of to day will not be the successful business method of twenty years hence. New force,—that is, new device,—new invention, is always coming. Force begot the railway. But something is to supersede the railway. Force begot the telegraph. But something is to make the telegraph a relatively slow and expensive coach. Minds in sympathy—be the bodies those minds use far apart as they may—*can* send thought, ideas, and news to each other; and when more is found out how to use, keep, and train such minds, there will

be unseen wires flashing intelligence across continents which no monopoly can grasp. The air also will be navigated by man, and with more speed than the railway train; for every need, every longing, every desire of human mind, is a thing, a power, a force, a thought, ever drawing to itself the means and power for material accomplishment.

The force which through countless ages has made man what he is, is to make him far more than he is.

Monopoly of iron rails and locomotives which owns states, and controls legislatures; monopoly of wires and telegraph-poles; monopoly of every thing,—is in time to be outflanked, not by the destructive force of violence, but by the stronger, the peaceful, the constructive force of new invention, which shall find out, by the so-called trivial, despised things of to-day, new powers in nature and new powers in man, which every man shall find it possible to use; and the wonder then will be that we did not find it out before.

To get force, talk your business, plan, or project over with those who are in full sympathy with you.

The successful business world constantly acts up to this law. Monopolies and powerful corporations are begotten through the originators putting their heads together, and talking the thing over. They so come together day after day, and talk. As the talk goes on, new ideas suggest themselves as to methods of action. The leading idea may seem to come from one man or mind. But it would never have so soon occurred to him, had it not been for the previous combination of the thoughts talked out, and put out, by different minds. The thought-elements from those different minds mingle; and out of such mingling, the new element, thought, idea, is born, and eventually expressed by some one of the group,—possibly by the man or woman who says least of all.

The greatest force, the clearest idea, will be developed where woman is a factor in such group.

If two persons combine in harmony their force of muscle to lift a heavy weight, they will lift it easier than one. If four persons so combine, they will lift it easier than two.

The same law and result applies to mental force. Each one of us, consciously or unconsciously, sends out daily and hourly this silent mental force,—this invisible element we call thought, which affects favorably or unfavorably the persons of whom we think. It is the same force which may lift a box, a bag, a trunk. Only it may be differently applied.

If you have in view any enterprise or business, and you can meet at regular times two, four, six, or as many persons as heartily wish you success, and they hear your plan, and talk it over with you, always in earnest sympathy and good-will, you are having their co-operation in making for you a silent force which will aid you more than can any thing else. You will then the quicker find persons who are in sympathy with your purpose. People will come to you, or you will be led to people, who will wish to aid you. They will be the persons who will need what you have to give. If you have a new knowledge, or a new truth, or a new invention, or a new device in art, or an improved wagon, or a chimney, or any thing in any way making life more comfortable and more happy, you will, through the power of co-operative demand or prayer, be the sooner brought in contact with the people who can aid you,—the people whom you need, and who need you. Your co-operative ill-wish is a co-operative curse,—there is power to harm in a curse. A curse is an ill-wish,—a prayer for evil. Prayer is simply thought sent out to a certain end or purpose. A curse or ill-wish is a force for evil. It works through a law which is merciless in its operation.

If three or four persons commence ill-natured gossip about another who is absent, and comment sarcastically concerning that person's character or acts, they send them through the air an actual force or element which does the person of whom they talk harm. The person of whom they talk will feel the power so generated in some way. He will be made either despondent or

captious, angry or irritable. All such states of mind in some way injure the body, unless the person talked of sends out constantly toward his enemies the thought of good-will. His good-will is the stronger force, and will turn aside the weaker force of their ill-will. That is the reason that the Christ advocated loving your enemies. The thought of good-will is the stronger power. We want power. We lose power when we send out to another any kind of ugly thought.

It is the peaceful non-combative thought in Quakerism that made the Quakers prosperous. Peaceful thought is constructive power. Ugly thought is always destructive power.

Christ discouraged all resort to blows or weapons, because he knew there was in the elements a more powerful force which could conquer, and that this power could be generated and used by the mind.

If you wish that your success in any business should involve an equal success for others, your thought or prayer has then the greater power for a real success than if you desire success for yourself alone, with little regard for others. A real success in life means, besides money enough for our needs and tastes, health, and the capacity to enjoy what money wisely expended may bring. A wise selfishness or self-interest will desire or pray heartily that all associated with us shall be equally as fortunate as ourselves. We do not want that our friends shall remain poor while we get rich. You do not want to see your friend obliged to reside in a hovel while you live in a palace. You do not want to see your friends in rags while you are decently attired. Neither do you want that your friends shall be dependants on you,—pensioners on your bounty. You want them equals with yourselves—equals with you in ability to hold their own—to "hoe their own row."

We are, as members of society, all members of one body. If any member of that body is diseased in mind, or diseased in body, all the other members must in some way suffer. The more

health of mind and body or relative perfection around us and near us, the more healthy and perfect shall we become.

There is a certain fascination in watching the working of a powerful steam-engine,—in seeing tons of iron, that a hundred men could with their hands barely lift, rise and fall with the elasticity of a rubber-ball, or in watching the never-ceasing pour of the waters of a Niagara. That is because it is in human nature to love force. Our spirits, in so contemplating such exhibitions of force, connect themselves closer with the element of force and draw then and add *eternally* to themselves more of this element; and this fascination and admiration of power is, at the same time, your prayer or desire for power, which is immediately answered. And there is great profit in watching for an hour the heave and roll and wash of the ocean-billows against the rocks. And that certain repose and quiet and dreaminess you may feel when in the ocean's company, is because you are then actually absorbing of its element of force; you are then taking in a spiritual quality—force; and when you go away, you have gained more force to use in any way you choose,—in business, in some form of art, or the management of a family. And when at night, if but for a moment, you lift your eyes toward the countless stars, and try to realize that these are all suns with other earths wheeling around them; and that all the combined force of all the rivers, Niagaras, and oceans on our own little earth is, as compared with the force going on in what we see above us, but as the feeble might of a fly's wing,—then you have spent another profitable moment in the actual absorption of that much-needed element—force. That is one way of getting force. You are then praying for force; for all intense admiration is true worship, and all true worship is prayer or demand for the quality admired in that which is worshipped.

VI.

The Doctor Within.

Thoughts are Things.

"Faith is the *substance* of things hoped for." If you keep in your mind an image, or imagination, of yourself in perfect health, and full of strength and activity, you keep the forces working to make you so. You are constructing out of the unseen substance of thought a spiritual self (the healthy self hoped for); and this spiritual self will in time rule the material body, and make it like unto itself. If your stomach is weak, refuse in imagination to see it a weak stomach: see it only a strong stomach. If your lungs are weak, see in your mind's eye your lungs as strong. If your body is weak and sluggish, see yourself in imagination as you were when a boy or girl, when your limbs were full of activity, and you took delight in scrambling over fences and climbing trees. You are then putting out the "substance" of the thing or condition of body "hoped for." As you continue to see yourself thus, the gradual change in your physical condition for the better will increase your faith that this law is a truth. Keep to this thought of yourself as strong, active, and vigorous, week after week, month after month, year after year, and you fix more firmly in mind yourself as free from

all disease. It will be a confirmed habit, or, as we say, "second nature," for you so to imagine yourself.

What you think or hold most in mind or imagination, that you have most faith in. If you imagine a bugbear, much of the time you will make a reality of such imagining. The "confirmed invalid" sees himself in his "mind's eye" only as sick. He puts out, or imagines, the wrong image, or imagination. He is unconsciously working the same law. The invalid who always sees himself as sick, is in reality constructing a sick body. You can make a weak stomach for yourself by always in imagination seeing your stomach as weak. The great trouble and error of to-day is, that, so soon as any organ is a little overtaxed or strained, its possessor is apt to think of it only as weakened and diseased, and in thought dwells only on such weakness: in this, unfortunately, he is too often assisted by others. As all thought put out is substance, the result is, there is by such means made for him, first, spiritually, a stomach, or lungs, or kidneys, or other organ, more imperfect; and this imperfection is embodied and expressed in the material lungs, stomach, kidneys, or other organ.

It cannot be told too often, that all material things are the outgrowth or product of spiritual or unseen forces. Whatever you think of is *made at once* in unseen substance. So soon as made, it commences at once to attract its like order of substance to itself: so, no matter how weak you are, when in mind you see your body active, strong, and vigorous, you have really made the spiritual body so. That spiritual body is drawing, then, the elements of health and strength to itself. Always in mind see yourself well when your body is sick. This is a simple process, but it involves a wonderful and wonder-working law. When in mind you see yourself diseased, though your body may be so, you are working this law the wrong way.

The imagining of a fresh, sound, vigorous body, is in actual substance, though unseen, a fresh, sound, healthy, and vigorous body. It is a spiritual reality. The material body must grow to

be like the spiritual reality. If your body is weak, do not see it in your mind's eye as weak. See yourself full of life and playful vigor. Don't see yourself as an invalid propped up in a chair, or confined to the house, though for the time being your body is in such conditions. You are healing yourself when you see yourself running foot-races. You are keeping yourself an invalid when you see yourself ever as one. Don't expect or fear sickness or pain for to-morrow, no matter what sickness or pain you have to-day. Expect nothing but health and strength. In other words, let health, strength, and vigor be your daydream. The desirable condition of mind is better expressed by the word "dream" than by the terms "hoping" or "expecting."

"Dreamers" do far more than the world realizes. The "day-dream" of a person who may sit for an hour almost unconscious of what is going on directly around him, is a force working out results in the unseen and mighty kingdom of thought, concerning which we know so little. Only at present, he or she whose thought is so disengaged from the body as to make them for the time quite unconscious of its existence, having no knowledge of the power they are using, no belief that it is doing something, have consequently no faith in it; and without faith, most of the result must be lost to them.

If you know nothing of gold-mining, or of the formations in which gold is found, or the methods for extracting it from the soil, you may dig in rich gold-bearing earth for months, and cart it off to fill in sunken lots. With no knowledge of the treasure in your soil, you have no faith in it. We are, as regards our mental or spiritual powers, in an analogous condition. Yet every imagining is an unseen reality; and the longer and more firmly it is held to, the more of a reality does it make itself in things which can be seen, felt, and touched by the physical senses. Dream, then, so much as you can by day of health and vigor. The more you so dream of it by day, the more likely is your thought to enter the same vigorous domain at night, and so recuperate you all the quicker. But if you, dream by day of

sickness or weakness, your thought at night will be the more apt to connect itself with the current of sick, weak, diseased thought, and you are, on waking, the worse for it. Ignorantly you may store gunpowder in your cellar, thinking it some harmless material. A spark may then destroy your house and your body. In an analogous manner mankind are now constantly bringing pain and evil on themselves through an unwise or ignorant use of their mental forces. As we most think, imagine, or dream, can we store up gold or gunpowder. A daydream, or reverie, is an outflow of force working results. The more abstracted the reverie, the greater is the force working separate and apart from the instrument, the body. When for a time you can forget, or lose consciousness of, your physical self and immediate surroundings, you are working your spiritual or thought power possibly a hundred or a thousand miles away. All occult power, so called, all the miracle power of biblical record, was wrought by this method. If thought can be concentrated in sufficient volume on an image in mind, it can produce instantly that image in visible substance. This is the only secret of magic. Magic infers the instantaneous production of the visible by such concentration.

The power of Christ's thought concentrated on an imagining, or mental picture, could produce that imagining in visible substance, as he did the loaves and fishes. All minds have these powers and possibilities in embryo.

Faith is indeed as the "grain of mustard-seed" to which, as to growth, it is compared in the New Testament. But it can grow for evil as well as good, and, if for evil, may become a tree in which every foul bird of evil omen will come and build its nest. Your evil or gloomy imagining is faith in that evil. Your fear of a disease is faith in the perpetuity and increase of such disease. You have a slight derangement of stomach or kidney or other organ. So, having it for one day or a few days, you begin to expect it. You think of it only as an unhealthy organ. You never in mind see it as a sound organ. You may be then told it

is in a dangerous condition. You have sa name possibly given to the ailment which is suggestive of great suffering, debility, and ultimate death. All this is help to faith in evil. The force of other minds may be added to yours which increases that faith. Friends and relatives may be anxious on your account, and fearful, and continually reminding you how careful you should be. Every thing tends to make you see yourself sick, weak, and enfeebled. You have not in your own mind an imagining of the part affected as sound or healthy. None send you their thought, or imagining, as vigorous and healthy. The spiritual thought-constructions sent you are all in the opposite direction. The spiritual force sent you is really all for evil. If your friend says he "hopes you may get well," he says it with an accent and expression which says he fears you may not. And so your faith in an evil is constantly increased. You always get the "substance" of the thing feared or expected as well as hoped for. In this case you get the substance of evil. You get more disease, more weakness by the same law, or force, which can, otherwise directed, bring you health. You are taught to have more faith, or belief, in sickness than in health. "According to the faith," says the biblical record, "shall it be given thee;" and accordingly you have given you sickness, because you have most faith in sickness.

Nature never really grows old as we understand that term. She is ever casting off her worn-out physical envelopes, or forms of expression. We say the tree decays. But do we not see the new tree springing from the rotten stump of the old one? That is the same tree. In other words, it is the spirit, or force, of the tree we called old, materializing a new form of expression. That process has been going on through countless ages. That species of tree was far coarser than now in some far-off past. It has, through its successive regrowths, been growing finer and finer, and is to grow finer still.

In all animal and other organized life, we find periods of repair and recuperation preparatory to a certain newness of

life, and renewal of organization, as when the crab or lobster casts its shell, the snake its skin, the bird in its moulting-season casting its old plumage, the animal shedding its fur. In all these organizations other changes go on, which we do not see. During these periods, the bird, animal, and fish are weak and inactive. Nature demands rest during this reconstruction. Such reconstruction is going on internally in the organization as well as without.

All natural law, as seen in the lower forms of organization, extends to the higher. This same law extends to mankind. There come temporary periods in every person's life, when all the activities, forces, organs, and functions are more sluggish. We are then undergoing our moulting process. Nature is laying us up for repairs. If we obeyed her demands, we should come forth in a few weeks or months with a renewed life and a renewed body. All that Nature asks of us, is that we give mind and body the rest they call for while in the repair-shop.

We speak of people of "middle age" as having reached their greatest amount of power and activity. After this period, "it is inferred as the law of Nature," that we decline gradually into "the sere and yellow leaf." This faith in "old age" and weakness, by the same spiritual law makes old age and weakness.

The "turn" at middle age, or a little after, means that the physical body you have been using is giving birth to a new one; in other words, the old is being re-formed, and giving place to the new. During such process of re-formation, a great deal of rest is required. Your real, invisible, spiritual self is busy at work in the process of reconstruction. You should be no more overtaxed at this period than you were when an infant, or during childhood.

We do not grant this rest. We force the exhausted organization to work when it is unfit for work. We mistake our season for moulting, and consequent temporary weakness, for some form of disease. We then fix in our minds, through faith in evil, the idea of disease; so we construct a disease for ourselves. While

Nature is trying to give us a new birth, rejuvenate us, and make us stronger, we defeat her purpose, and make ourselves weaker.

In the vast majority of cases, people cannot give themselves the rest Nature calls for. They must work on and on, from day to day, from year to year, to "make a living." That makes no difference as to the result. Nature's laws have no regard for man's systems. So fagged-out and ignorantly disobedient humanity fags on, and thousands "make a living," and toil and suffer and wear out, and die in misery on respectable beds of sickness.

In cases habit is so strong that people cannot stop their work, or peculiar line of activity. They have no idea or capacity for resting spirit or body. They are miserable unless at work, and yet through growing weakness unhappy while at work,—like so many "house-wives," always complaining of being worked to death, yet unhappy if not at work.

Could these people once have mind and body brought into a condition approaching that of real rest, they would possibly be alarmed, and fear their powers were failing. They might for a time become sluggish, inert, and relatively inactive. That would be only because the strain being off mind and body, the spiritual power is using its force to recuperate and build anew. But you cannot work force in the outer, or physical, system, and the interior, or spiritual, system, at the same time. While one is at work, the other must stop.

Nature's great source of recuperation is rest. The land lying "fallow" gathers new force for growing grain. The mother whose mind and body are least taxed during gestation, gives birth to the healthiest child. The broken bone requires rest while being knit together.

By rest we mean rest of mind as well as body. Mental rest is as necessary as physical rest. Thousands of our race have no conception of mental rest, or a mind at ease. With them, worry, fret, uneasiness, and anxiety about something is a fixed habit. Rich or poor, It makes little difference. All this leads to

exhaustion, decay, and disease. All this comes because men and women cannot as yet believe that they, as parts of God, or the Infinite Spirit, have spiritual power, which, if cultivated and trusted to, will supply all their needs, grant them perfect health, and give them delights they do not now dream of. Man is to see the day when he shall know that when he says, "I will do thus or so," and persist in that attitude of mind, that the thing he wills is being done,—that unseen forces are accomplishing the undertaking while his body sleeps, or, while awake, he is re-creating himself.

What we now call "death," is only the falling away from the spirit of the old body, before it has the power to put on the new one. Through ignorance and violation of spiritual law, our race has not yet given the spirit this opportunity. You cannot die. It is only your body that dies. You had a body in an existence previous to this. That died as others died before it. Your real life is the life of your mind, or spirit. You are not always to suffer the death of the body as in the past. A period is to come when your spirit will have so far matured its powers, that it can clothe itself gradually with a new physical body as the old wears away. Paul inferred this possibility when he said, "The last great enemy which shall be destroyed is death."

When this law is known and followed, there will be results which would now be called miracles. Spirits (by which name we term all using, and in possession of, physical bodies) will have bodies for use on this stratum of life so long as they desire to use them; and such bodies being more perfect and symmetrical, will, as more perfect instruments, be better adapted to express such spirit's ever-growing powers. Your real self never loses any power. It is only because of the giving out of the machine, the body, that the spirit is unable to express that power, even as the most skilful carpenter can do little with a dull or broken saw.

VII.

Co-Operation of Thought.

Thought is Force.

One aim in the publication of these little books, is to suggest how you can increase your force. In other words, how to so apply your spiritual power as to bring to you and others the best results and the most happiness. The evolution of force out of ourselves can be greatly hastened and assisted by the aid of others similarly desiring force, and who desire it in similar spirit.

All of us on this stratum of being need force far more than we may realize. We are daily beset with a host of unseen ills. We live in groups and communities of people who are unconsciously ever putting out evil or immature thought. We live amid envyings and backbiting, amid those with whom grumbling and fault-finding has become a confirmed habit. We may be compelled to eat daily with people full of ill-nature, cynicism, and peevishness; and of all places the table should be most free from such jarring and discordant elements, for we absorb with our food the thought-element most put out by ourselves and others with whom we eat. We may be obliged daily to meet and mingle with those who are making their

bodies more sick and weak through dwelling always in thought on their sickness, which is putting in operation the force to make sickness,—the very force, or thought, which, if directed to the imagining of health and strength, would bring health and strength. We are of necessity often compelled to be with the gloomy, the discouraged, the despondent, the peevish, the victims of inordinate animal or lower desire, and the avaricious. We must be more or less with the vast mass of humanity who live entirely in belief of the material, the perishable, and to whose minds there has not yet arrived a single thought that life, health, and permanent happiness can only come through the knowledge and following of a law which teaches us that we *must be* in body and mind that which we most think.

Be our knowledge and faith and attempted practice of this law as great as it may, we must be necessarily more or less affected by the cruder thought-element alluded to above so much about us. If we are much with people thinking error, or putting out evil thought, no matter against whom it is directed, we must be to some extent injuriously affected by such thought. It is as smoke blinding our eyes. If we are with the unbelieving and doubtful, we absorb unbelief and doubt. We see less clearly. Our force, or thought, becomes adulterated with their cruder thought-element. For we do absorb the miasma of diseased or erroneous thought as much as we may absorb the material miasma of the swamp or sewer, and then such thought for a time becomes part of us. Besides, we war not only with the seen, but with evil unseen. We "war with the Powers of Darkness." Every crude, unhealthy mind using a physical body, has its following of like crude and unhealthy minds, without bodies. The more of mind in ignorance and error together on our physical stratum of life, the more of such evil unseen following do they accumulate about them. And the power of this combined thought on us for ill is very great.

All these things operate against us, weigh us down, and retard our progress toward a more happy, more hopeful, more assured, and more powerful, condition of mind.

They prevent us the sooner from attaining more perfect health, more vigor and elasticity of muscle and limbs. They retard the realization of that permanent healthy condition of mind which shall no longer fall into periods of depression and melancholy, whereby relative trifles are magnified into great troubles, and days are spent in dreading evils which never come to pass, for the reason that we are not then thinking our own quality of thought, but that of the fearing, trouble-borrowing, and needlessly anxious people about us. They retard that growth of the spirit which shall bring us ever-increasing clearness and brilliancy of thought, bringing us success in every undertaking, and also ever restoring and rejuvenating the body, and insuring a perpetual maturity, and freedom from physical decay.

For "the last great enemy to be destroyed is death," and spirit is eventually to grow to that power which shall keep and use a perfect physical body so long as it pleases. This possibility is coming to our race.

In mental and physical power, the race never remains at a stand-still. Neither does the individual. Invention is ever on the move forward, developing new methods to lessen physical labor. Force succeeds force, each greater than the last. In motive-power on the water, the sail superseded the ruder paddle, steam took the place of the sail, electricity or some new form of force will take the place of steam. But greater far than all these are the powers which man is to find in himself out of which are to come results to him for happiness infinitely beyond all that he has ever dreamed of,—results which are to revolutionize existing modes of life, and methods of action, but with a peaceful and noiseless revolution; for the superior power is never heralded by trumpet-blasts. It comes always from humble and unlooked-for sources,—in mangers, as did the Christ of Judæa, whose advent on earth was one dispensation

of spiritual power and light, to be surely succeeded by others at intervals relatively more perfect; and, as regards intervals, eighteen hundred years is a short period in the life of a planet as well as in the development and growth of your spirit and mine.

To further these results, we need each other's co-operation and assistance through the silent power of thought. We need that all who are in agreement with this order of thought, and who to any degree accept the truths which we have endeavored to set forth in these little books, shall give, if fully and cheerfully so disposed, a few minutes daily of their thought to the strengthening of each other against the ills with which we contend. I need, and you need, and all of us who are in the belief of these laws need, each other's daily co-operative desire or prayer to give us this much-needed strength.

I have sometimes been asked the question, "Do you practise, and live up to, all you write?" I answer, "I do not. I cannot. All of the evils of which I have spoken, I find in myself. Because I can see them, is no reason I can immediately get rid of them. They come in part of life-long mental habit, and habit of any sort can only be worn off by degrees. I can now be irritable, despondent, peevish, or fall into other evil moods, at times. I know the evil of putting out such element of thought; but my knowledge, so far as it goes, is one thing, and my strength to throw off an injurious mood of mind is another. I feel the need of more strength to resist these evil tendencies. I know that more strength will come to me through the silent mental co-operation I suggest, and if you join in such effort it will come to you also; for then many hands will take hold of the log, and many hands lift far easier than one."

So far as possible, such thought should be given by each at the same time. We suggest that this time be at or about six o'clock in the evening. If you can then retire five or ten or fifteen minutes by yourself, and send your thought to the mutual strengthening of all minds with whom you are in sympathy, so much the better; but if it is not convenient for you so to

seclude yourself, be you behind the counter, or at the office, or in the street or the workshop, and you can give but a minute of such thought, it is not lost. It is so much constructive force sent out. It will meet all the other streams and rivulets of similar constructive element so sent out by individuals or companies, be they far or near you on this planet. It is a force for good, and will do you good. It is a treasury in which if you cast a mite, that mite is certain to return to you with compound interest. It will co-operate and act with minds in sympathy with your own whether the bodies used by those minds are known to you or not.

But the sending out of such thought is profitable for you and all, be it at any hour of the day. We suggest as near the same time as is possible, for the reason, that, in so doing, the greater amount of force is gained, as force is gained in any effort when it is exerted simultaneously.

The simple measure here suggested—that of co-operation in silent thought or prayer—will serve as the first step to bring you in spiritual communication with such minds as will cheer, feed, and sustain your own. You will recollect that every thought of yours is a literal part of yourself, and when it is sent out in good will to all, it meets the like current of thought, mingles with it, and forms a greater current, in volume proportionate to the number of minds sending their thought of like spirit to it. You help then to generate a literal, unseen, silent power or force in nature, which is as real a bond of communication and union between you and others of like mind as one of metal. It is far more potent than any material bond of communication, for it is a LIVING FORCE which will in time embody itself in beneficial material results to you.

Force by the same law may now be acting on you, but force bringing you mainly unpleasant results; for, being so much surrounded by evil or immature thought, we unconsciously open our minds to it, and send back more or less of gloomy, despondent, peevish, or other unhealthy thought. It is almost

impossible to avoid this, since we live in a cloud of such thought-element, and our minds may be trained by life-long habit to give way to it. We are unconsciously daily co-operating with this order of thought. We now seek to turn this force into a higher, better channel; and it is turned into such channel when we, if but for a moment, desire the welfare of all people, and exclude not from such blessing the person to us most repulsive, hateful, and disgusting: for every thought of ours, as sent out, is a force in nature; and the more freighted it is with good to all, the greater is that force; and the more of good it sends to others, the more good through its re-actionary effort comes back to us. A thought is not an "idle breath," here one moment, gone into oblivion and nothingness the next: and if but once a day we say in all sincerity, "May the Infinite Spirit of Good bless all men and women!" we shall find, when the grand sum-total of all our life is footed up, that the moment so occupied was of all the most profitable; for the force we sent out in thinking this may have been the only one which penetrated the murky atmosphere of thought so prevalent all about us, and, reaching upward, brought down to us its corresponding ray of higher, purer, life-giving, and constructive force; for every thought of real good brings to us its like in return.

Some of you in thought are quite alone. Though having about you families, relatives, and friends, these do not meet a large part of your being. Your ideas, if you express them, may be termed "fancies." You may be called "queer," "peculiar," "visionary;" you may have learned to keep these thoughts to yourself; you are shut up, and retired within yourself; you meet all those about you only on their domain of life, interest, and sympathy; the rest of you is ever locked up; you are as much alone as if cast, like Robinson Crusoe, on an uninhabited island; you are spiritually isolated,—the dreariest of all isolation; you are a stranger in a strange land, a foreigner among those of your own blood, and speaking your own tongue. Because physical ties of relationship are not the real ties. Those only are related

to you who think as you do, believe as you do, sympathize as you do. These may be people you never saw, and of other lands and races. Your real relatives are spirits whose apprehension and comprehension of life and all it involves is something akin to your own. These, be they with a body, or without one, you need to meet.

It is not good for anyone to live alone; that is, to live separated from all related to them spiritually. In such loneliness you are cut off from your real vital supplies; because, for both physical and mental health, you cannot live on bread alone, or any other material food. You need for actual sustenance and health the occasional presence of those who think as you do; you need their outflow of thought coming to you in kindness, love, and sympathy; you can have this through the means we suggest, even though their physical bodies are not near you, or even known to you. You have many near friends you have never seen. Their thought is a necessity to give you physical health and mental vigor.

Permanent isolation and consequent mental starvation causes minds to warp and wither for lack of needed nourishment. It causes insanity in some of its many shades or gradations, melancholia and a host of physical ills for which medicine, or change of climate and physical surroundings, is in vain recommended.

If you separate a child from its playmates, or keep it entirely in the company of older people whose interests and sympathies are those of more advanced years, that child in time will mope, and grow dull and lifeless. It needs the thought-element coming of the companionship of other children, as much as it needs any other food. Compel a man of dull, slow brain, who finds his principal enjoyment among his cronies at the ale-house, to associate for years only in the company of philosophers and scientists, and that man in time will suffer in mind and body through isolation from his own quality of mind and thought, which is also to him a certain food and support.

You are under the operation of the same law,—the law that minds of like quality must be fed from other minds similar in sympathy and interests, or physical disease will come of lack of such unseen nourishment.

Co-operation hitherto has only been supposed possible by the bringing of people's bodies together. But, as is often seen, the massing of bodies in societies and organizations when minds are not in unison, has effected little or nothing.

The only successful co-operation for affecting results in business, or any undertaking, is that of the unseen thought-element coming of minds working in agreement and concord. No external organization, whether of politics, religion, or business, flourishes otherwise.

Such co-operation can be effectual when the physical bodies of those so using their thought, or force, are far apart, and (physically) unknown to each other. In other words, if you are daily for a short time sending out a thought of perfect good will to all, friend or enemy, you are attracting to you the beneficial thought-current of all similarly thinking. If you set apart a certain time each day, so to desire or pray for the good of all, you commence the more to methodize or organize this thought-current. If, now, two, three, four, or more of you meet, say once a week, to put your minds, or force, if for ever so few minutes, in asking for the realization of the highest, happiest, and most perfected life for yourself and others, you are accumulating still more of this constructive unseen force; and as so you continue to meet, and generate it, you will the more and more develop it into an organized power, and send it to operate in more and more channels for individual and public good,—even as the larger the boiler, the more force in it is generated, the greater the number of machines moved by it, and the more diversified their use.

As all humanity is in spirit joined together, forming one body, so to leave out from your good wishes the "least of these," is as if you should, in the cure of your own body of any ailment,

leave out (were it possible) a part of that body. So to do, would bring injury to the whole; and so to leave out, through hatred, the least fragment of humanity, is bringing injury to the whole, yourself included.

As so you continue to meet, you will, through this silent and mysterious power, be led to others meeting for a similar purpose. Your force will then meet and blend with theirs; and so without any previous external organization, without a formal commencement, or written constitution and by-laws, you will find yourself in time in full communion, sympathy, and purpose with people all over the land, who in mind, refinement, and tastes are best suited to you, as you are to them.

There is to-day in our own and other lands, a greater average than ever before of relatively advanced and refined minds, or spirits using physical bodies, who, through the growing spirituality of our era, have been able to be re-incarnated. Because as opinion broadens, and becomes more liberal, on the earth, it represents a literal element which has enabled a finer type of spirits to come nearer earth, and thereby secure for themselves new bodies to act with on the earth; and the securing of these bodies is a necessity in order to acquire that degree of power which shall make the spirit free, independent, and complete master of the material. You, as a spirit, must have and use a physical body, and profit through all the experiences of a physical body, until such power is gained or grown to; and you must be re-incarnated, or use one physical body after another, *until* you attain to a certain degree of spiritual knowledge, and consequent power.

Then, and then only, does your real life commence. When you have passed the period and necessity of your many past unconscious re-incarnations, the initial point of your real existence has commenced. Then the material is no longer, as now, your master. You are master then of the material, and, having power over the elements, can make at pleasure a physical body, or any other physical thing, to use on the earth-domain

of life,—a power to which some individuals have grown in the past, and more are so to grow in the future. Another result of this development, or evolution, will be the blending of the higher spiritual world with our material world,—the coming of the New Jerusalem, as one of the scribes and seers of the early Christian era expressed it, when people shall live in the spiritual or material at will.

If you are of this order of mind and advanced type of spirit, it is of the utmost importance that you heed our simple suggestion. For, in so sending out your thought, you are establishing a bond of mental communion with the like order of mind. This will in time bring you to those who need you as you need them. You need communication and interchange with your like order of thought, in order to strengthen and confirm you, so that you may know that ideas, which for years have been knocking at your doors, are living truths, and not "notions" or "fancies," as you will know when you find that others far from you, and for all your previous life unknown to you, have been thinking similar ideas.

Co-operation of desire in the spirit of perfect good will, though you do not meet physically such as desire with you, will serve as a first step to bring to you more spiritual power here on earth; and such power will go far towards saving you from the ordeal of another unconscious re-incarnation, where, through the relatively slow and cumbersome experiences of physical birth and physical growth, so much must be lived and learned over and over again with each new entrance into the physical life.

When you so come together in the proper spirit, having your bodies rested, and your minds as much as possible rid of daily cares and troubles, you make a thought atmosphere or element into which spirits like your own in high purpose and motive can come and remain, so long as you keep the thought-element pure. These may impress and enlighten you. You make, in this way, a place to which they are most anxious to come. They

need you, as you need them. They will be of those very nearly related to you. The disembodied are not all independent of the embodied or of this world. In very many cases they need much assistance that the embodied *only* can give. There can be no sundering of the ties of spiritual relationship because one mind has a physical body to use, and another has not. The being the nearest related to you of all in the universe, and the one whose mental rapport and communion could be of the greatest use to you, may be eagerly awaiting the opportunity to come nearer you through the means we here suggest; and when these are taken, others will in time suggest themselves, which will render such blending of related minds closer and closer, until possibilities are realized which to the mass of the present day would seem as improbable as a tale of "The Arabian Nights."

When you meet together, or retire apart, having chiefly in your mind the desire for the good of all, you draw and acquire power. That power can never be lost. It is not at all necessary, however, when you so "sit for power," that your minds be kept bent or strained on the purpose in hand. So long as the purpose is strong and uppermost in your mind, that is enough. If there be two, three, or more of you, you can, after a few minutes of silence the better to concentrate your thought on your purpose, engage in music, or agreeable conversation on any subject, so long as such conversation involves no enviousness or any sort of ill will, carping, or sarcasm toward others. If this spirit of evil creeps in, you will send the same spirit out—a rotten strand, weakening your invisible bond of communication with each other, and cutting off your communication with the highest and most powerful quality of thought.

Do not "think hard" when you send your thought of good will to others. If you are bent on a certain purpose, it is not necessary that such purpose is always present in your memory. Your force is acting on and for such purpose all the same, whether you are thinking of it or not.

Those with quick ear and keen spiritual perception will feel the import of what we recommend. It is not expected that our suggestion will be at first regularly or completely carried out. Though engaged in with zeal at first, periods may come when such zeal and interest may for a time fall away, when the cares or pleasures or interests, or other phases of worldly life, may for a period rush like a torrent between us and the daily regular practice of a few minutes of silent prayer. But the seed once sown with you will never die. Something, as time goes on, will, after all, relapses, force its importance, and profit more and more upon you. You will take hold after such relapses with renewed vigor. You will realize that this silent communion and mental co-operation is the first step to your new life,—the life of your spirit in happiness infinitely beyond the life of your physical being. You will in time realize that the cultivation of silent prayer, either alone or in congenial and believing groups, is the true means for giving you new life, force, clear sight, and self-sustaining power for all manner of undertakings. You will realize that it is the readiest means for drawing on the infinite and exhaustless bank of Infinite Spirit and Power.

"The prayer of faith shall heal the sick;" and the thought sent out, desiring the restoration of a sick friend, carries an aid to that friend. If others join in such prayer in faith and trust, so much the greater silent force is developed, and carried to the sick person. If the physical body be so worn out that the sick spirit can no longer hold it, your thought is still an aid and much-needed help to that spirit without its physical body; for all sickness does *not* cease this side of the grave. It does not cease in the physical or any other life until the spirit is cured of all unhealthy and false imaginings.

You can excuse your shortcomings as to periods of regular observance; for it is quite impossible to overcome or change in a few months, or even years, the habits and tendencies of the physical life: and it is better far not to sit in silent prayer at all than to make of it a forced, perfunctory, mechanical habit.

What cannot be done without heart, had better not be done at all. But you may rely that the live spark involved in this truth will never die out within you, though it may long smoulder.

To no force in the universe belongs such power as that of minds united in one purpose. It acts, and is ever acting, on all grades of motive. The higher the motive, the greater this power. It is used often unconsciously for evil. Its power is greater when used for good; and the power generated of ten minds for good is superior to that of ten thousand minds acting on a lower motive. But it is a silent power. It moves in mysterious ways. It is noiseless. It makes no show of open opposition. It uses no material methods of effort through tongue or arm or physical force.

The White-Cross-Library series, started amid many difficulties and without capital, has, in our belief, been carried forward, and owes its growing success, to the force coming of a few minds, who, whenever practicable, have met in silent desire to this end.

We would ask that those in sympathy with this idea, who shall carry it out for six months, and at the end of that time *feel* its importance to them individually, shall then, if they are entirely pleased so to do, communicate with us by letter to that effect,—say at date of April 1, or thereabout, 1888. There will then be given further suggestion relative to this matter.

We offer the following to those who may desire a set form of words in which to express a silent prayer:—

Infinite and Eternal Spirit of Good, give us renewed power to overcome all our defects. Give us renewed spirit of good will to all our fellow-beings. Give us faith, and make us see more and more clearly the law, the ways, the means, the methods, that shall bring us lasting health, peace, happiness, and prosperity. Give us perfect trust in the law of eternal life.

VIII.

The Religion of Dress.

Clothing absorbs Thought.

Your thought is an invisible emanation ever going from you. It is in part absorbed by your clothing; and if such clothing be long worn, it becomes saturated with this element. Every thought of ours is a part of our real self. Our last thought is a part of our latest, newest self. If you wear old clothes, you re-absorb into your newest, latest self the old thought you have previously cast off, and with which they are saturated. You may then re-absorb into your newest self of to-day something of every mood of anger, irritation, or anxiety, sent from you while wearing those garments, and sent into them. You burden, then, your newer self of to-day with your old dead self of last month or last year. You can be each day a newer man or woman than you were yesterday, and you want as much as possible to keep that newness and freshness unmixed with oldness. It is this sense of deadness felt by your spirit that makes the old coot or the old gown feel so uncomfortable. It is the same sense that makes new clothing seem grateful and refreshing to you. You are then putting on a new material, envelope, or skin not

filled and burdened with the thought-emanation of last month or last year.

There is, then, only loss of power for you in wearing old clothes—in other words, putting on a part of your old dead self—for economy's sake. Not even a snake will crawl into its old skin after casting it, for sake of economy. Nature never wears her old clothes. Nature never economizes after man's fashion, in putting the plumage on a bird, the fur on a quadruped, the tints on a flower. If she did, the prevalent color of every thing would be that of old coats and pantaloons, and the hues of God's firmament would be those of a second-hand clothing store.

It is healthy to live amid color, and plenty of it. What so pleases the eye, rests the mind; and whatever rests the mind, rests the body.

In dress, and the furnishing of our houses, there are ten new shades of color where there was one twenty years ago. This is one of the many indications of the growing spirituality of the age.

Spirituality implies a keener perception and appreciation of all that is beautiful. A dull mind sees nothing in the glowing, ever-changing hues of a magnificent sunset. Spirituality is entranced and fascinated by it. Spirituality means simply power of finding enjoyment in more and more things. It is but another name for that heaven which all human nature longs for and is eventually to realize,—the heaven of the mind, when every moment is one of pleasure, and all pain is eternally forgotten.

The varied colors of ladies' wearing attire were all in existence forty years ago—all worn by some plant, some flower, some bird, some animal, but the coarser eye of that time had not detected them. When it did detect them, it desired next to imitate them. It did imitate them; and now the same spiritualized eye is at work detecting new shades and hues, and striving to imitate them. It will imitate them, because, whatever human mind sets its desire or thought upon to accomplish, that it will accomplish.

The same growing spiritualization and refinement of the race cause the greater diversity of garb and color, giving more play and freedom to limb, lung, and muscle, as now worn by men and women in recreative exercises, such as yachting, base-ball, bicycling, lawn tennis, and it is gradually bringing more freedom to the individual in his or her selection of the most fitting garb and color.

The phrase "wearing the mantle" of another person, as indicative of filling their place, or taking on their power, is something more than figurative. If you put on the garment of a really superior person, you may absorb something of their superior self or thought. If you wear the garment of a coarse, crude, vulgar person, you will surely absorb of such coarseness. There may be in clothes the contagion of low thought, as there may be in clothing the contagion of disease. Indeed, the contagion of diseased thought and the contagion of diseased germs sent from sick bodies into clothing merge one into the other, and mean about the same thing.

Our clothing can be rested as much as our bodies. When you put on the garment you have laid aside for a period of weeks or months, although it may not feel as one entirely new, still, in a sense, it does not seem quite so stale as when last worn. If hung accessible to sunshine and fresh air, it will cast off more or less of your old thought; for thought in some forms has weight, though inappreciable by any material standard of weight. In proportion to its crudeness, does it, like any other heavy substance, seek or flow to the lowest places. There will be for this reason more evil or evil tendency in a cellar or basement than at the top of the house, and less independence and courage in a low, swampy country than among the dwellers of the mountains. The history of our race has proven this.

But when thought, through the growth of the spirit, reaches a certain point or quality, it ceases to be governed by the attraction of gravitation. In other words, it ceases to be drawn, or draw to itself, any of the quality or element of physical things.

It comes then under the rule of another attraction, as yet unrecognized by scientists. We will here call it the attraction of aspiration. This sending thought to the higher or spiritual domain of being attracts also a similar element from that domain, which renders the physical body less and less governed by earthly gravitation or tendency. Through the working of this law, Christ's physical body did not sink in the sea; and, for similar reason, Christ and the prophet Elijah ascended physically to another realm of existence.

The religion of any people is the law governing and shaping such people's lives. It expresses itself in all their habits, manners, and customs. Such religion, or law of life, may be a relatively low or high one; and it will also be a law for some as this planet matures and ripens, always increasing and widening in the methods and paths leading to higher and higher states of happiness .

All religions and all religious form, rite, and ceremonial, be they of any faith or at any period of the world's generally known history, have been instigated and established through a higher wisdom and more powerful order of mind, not seen or generally known of men; and such rites and formalities have had for their object the teaching to man of methods of life which would bring him more lasting happiness. The priest in ancient and modern faiths is, or should be, the chief aspirer,—the man so highly developed as to be the most powerful in prayer or aspiration: the visible medium betwixt the lower and higher, the seen and unseen worlds.

In all known ages, the priest, whether officiating in the temples of the ancient mythology of Judaism, or Bhuddism, or Catholicism, has worn a garb peculiar to the priestly function. It is a garment consecrated to a certain use. It is not to be worn in public or in promiscuous throngs. If it were, it would absorb of the lower thought emanating from them. If worn by the priest at all times, it would also be permeated by all of his peculiar moods. For priests, like other men, have their lower moods,—

their periods when the higher self is temporarily overcome by the lower,—as all other men and women have and must have. But when the priest puts on the dress meant only for the sacredness and gravity, or rather the repose and serenity, of mind proper for the altar or pulpit, and used only when he wishes for and invites this mood of mind or order of thought,—that dress, being only used for such purpose, contains and is permeated only by that peculiar order of thought associated with his priestly ministration.

Following this same law, we find great use and profit in wearing changes of apparel suitable for certain occupations. An actor *feels* more his part, and the phase of character he portrays, when he wears the costume adapted to such part, especially when he has played in it many times; because then such costume becomes saturated with the thought peculiar to such part, and he does literally put on a part of his characterization. If you put on the rags of the beggar, you will, for the same reason, the more feel the cringing, crouching, mental condition of the beggar. If in the study or practice of any art you wear a certain dress (and a tasteful one), you will the better prosecute such art, for you have then a dress saturated with the thought of such art, and through such saturation, unseen beings, skilled in such art, can come nearer to you, and impress their skill upon you. If you put on clothing used in every sort of work, and which is worn by you among turbulent, sordid, and low mental atmospheres and surroundings, you place thereby a thought barrier betwixt you and them, which renders you less accessible to them.

There is the germ of a truth in the idea of the amulet or charm, or relic of saint, or bead blessed by the pope, possessing a certain power or virtue. Any material substance once worn or touched by any person will absorb a certain part of that person's thought or self, and such thought can be absorbed by the person to whom it is given; and, if it is the thought of good, it affects you for good. When you look on the ring given you by a friend, and one whose thought is ever sending out

good-will to you, you are reminded of him or her, and in being so reminded you send your thought to him or her; and, if he or she does really wish you unmixed good, you will receive a current of his or her thought back, and it is a help to you.

There is great profit in putting on a fresh change of apparel for dinner or the theatre or opera or any social gathering for recreation; and recreation all should have in the latter part of the day. If you wear your business-suit at dinner or the opera or party, you are bringing, in that clothing, a part of your business self to a place where all business thought should be temporarily laid aside and forgotten, in order that business shall be the better done next morning. You are bringing to dinner or the theatre in that business-suit more or less of the thought it has absorbed of pork or beef or codfish, or bargain or sale, or leases or rents, or other care, fret, worry, or anxiety, which, as a really religious man, you want for the time to be rid of. Your business-suit, so full and infected by the business thought, and possibly iniquity, in which you have been moving and mingling, will throw off this element, besides actually rendering it more difficult for you to rid yourself of business care and anxiety. And such element and condition of your own mind may affect unpleasantly those near you, who are highly sensitive; and though they may not know the cause, yet in the privacy of their souls they may not find you so agreeable as you may wish them to find you.

We need to dress as neatly and tastefully in the privacy of our houses and families, our chambers and working-rooms, as we may do, or attempt to do, in public. There can be a neat and tasteful dress for every employment. It is most profitable to wear such dress. For if we *feel* ourselves becomingly attired, we shall carry on our faces the impress and result of such dressing. When you *feel* tastefully attired, it is your spirit and not your body that so feels such pleasure; and as it so feels and also thinks pleasurable thought, so it will be drawing to you that of thought element which will shape your face in accordance with such feeling. So the expression of your face improves through

persistent tasteful dressing at all times; for the whole body moulds its shape according to the moods or mental states of your spirit.

You *feel* disagreeably a torn gown, a shoe run down at the heel, a seedy hat, a soiled collar. Soiled and long-worn under-clothing becomes irksome. Your spirit participates in the sensation of annoyance. The mind is as much affected as the body. This disagreeable sensation is thought. You are ever putting out such thought element. It imprints its peculiar expression on your features.

If our garments are slovenly in arrangement two-thirds of the time, we can never dress with that certain neatness and elegance pleasing to the eyes of others, though they may not be able to tell exactly what it is that pleases. If slovenly habit of attire predominate, slovenly expression in some form will mould itself on the face, because the face will shape its expression in accordance with the prevailing mood of mind. A man scared at something two-thirds of the time will have a scared look all the time. A continual slipshod mood of mind, which ties shoestrings negligently, brushes the hair with "a lick and a promise," and is never carefully buttoned up in any direction, will carry a slipshod face. If we feel always neatly and becomingly dressed, both as regards the clothing that is seen and that which is not seen, be it dress for sleep, for work, for the kitchen, the parlor, or the studio, we are then cultivating and drawing to us the thought element of order, of neatness, of grace; and such elements will build themselves more and more into us, become parts of us, and the face will show more and more in pleasing expression the result of such incorporation of higher thought.

Tasteful arrangement of clothing for the body must come from within. It is the spirit that dresses the body. The disordered mental states of the lunatic show themselves in disordered or fantastic attire.

The more you invite the thought or moods of order, neatness, grace,—in brief, the "doing of all things well,"—the more of such thought will flow toward you. With the thought always comes the capacity for such doing. Such order of thought must express and prove itself more and more in every act. Order, neatness, taste, will prevail, not only in the arrangement of your clothing, and the selection of fitting colors, but in all you do,—in your handwriting, in the packing of your valise, in your walk, your speech, your general bearing. The "grace" of the God in yourself is a principle. It colors, influences, affects, your whole life. It *is* "grace" in its literal and more common meaning, for "grace" is a Godlike quality, and grace of movement, and grace of bearing, whether seen in the actor, the orator, the *danseuse*, or the true lady, is born of order, of that attitude or condition of mind, which with electric rapidity plans beforehand what it executes, and plans almost as it executes, be such execution placed on the graceful bow or the accentuation of a sentence which shall convey an idea or emotion too fine to be carried by mere words. In the "kingdom of God," there are no trivial things. Religion, or the law of life, or the doing of all things well, involves the use, outlay, and application of force; and force is thought, and all thought is infinite spirit; and as we learn better and better how to use and apply this, better and better are the results coming to us from such use.

Colors are expressions of mental conditions and qualities. Despondency, mourning, hopeless grief, chooses black. Our nation, which at heart believes in death,—in other words, regards the sundering of spirit from body as the end of all communion 'twixt their own and the mind which previously used that body,—puts on black, an appropriate badge for hopelessness and lack of clear idea concerning the whereabouts and condition of very near departed friends. The Chinese, who interpret death only as the loss of a body to a spirit, for similar cause wear white, indicative to them of a temporary sadness, tempered by the certain knowledge that such friend, though

not seen of the physical eye, is still as near them as ever. Dull, lustreless black is the color of stagnation and decay. It is the color most prevalent when the life, light, warmth, and cheer of the sun are most shut from us. As now so much worn among us, it is symbolical, and an actual result and outcome of lack of spiritual sight,—in other words, lack of life, light, and valuable knowledge. True, we have systems of education which teach a great deal of what is called knowledge. It is a question how much they teach is worth knowing, and how much is not. How much of our modern "finished education" gives power to accomplish results?

In your dress, your spirit always chooses the colors, or combinations of color, most expressive of your mental condition. If your life is entirely without aim or purpose, you will wear "any thing which comes handy,"—parts of different suits, pitched on without regard to becomingness. You will dress in patchwork, and, even when you buy new clothing, you will allow the dealer to fit you out in patchwork. If you are verging on what is called "middle age," and regard youth as a period forever past, and look at yourself as on the down-grade of life, bound for a domain of existence where all of life's pleasures, hopes, and joyousness are to be gradually shut out, and that in a few years you are to become a decrepit old man or woman, you will probably dress in black,—possibly rusty black,—the color so much worn by men and women who seem to have turned their faces permanently toward the despondent and soured view of life; to whom the presence of youth, in its gayety and love of color, is disagreeable and a folly; and whose internal consolation seems to be that youth is fleeting, and must soon end in a life as hard, cheerless, and sombre as their own.

Our land is full of people, men and women, who in dress have "slumped,"—who have little pride or love for what they put on; who pitch at their bodies, in dressing, a hat, a bonnet, a shawl, a gown, or necktie, because custom and habit say it must

be worn; who regard care, love, and scrupulousness as to their apparel as matters belonging only to a bygone youth.

These are signs of death. These people's bodies have then commenced to die. They have "slumped," because their spirits have "slumped." For the proper and tasteful adornment of the body, the instrument here used by your spirit is one of the legitimate, pleasurable, and *necessary* occupations of life. It is the spirit's outward advertisement of its internal condition. It is truthful in every story it tells in this way. A seedy coat, a soiled rusty gown, tell no lies as to their wearers' prevailing state of mind.

Slovenly dressing means lack of love for the effort necessary in dressing, and choosing the fashion and color of dress; and whatever is done by the body with lack of love for, and in, the doing is an injury to the body; and, as viewed in this light, not even a millionnaire can afford to wear a rusty hat.

In what we call youth, there is the most of spiritual wisdom or intuition, because your spirit has then a new body; and up to a certain period the spirit is free from the old dead thought and opinion expressed in eternally followed custom and prejudice by the thousands of the middle-aged about it. Rejoicing in such spiritual knowledge and naturalness, youth is playful. It casts off care. It loves personal adornment. It revels like Nature as expressed in the vegetable kingdom in color and variety of color. In this it is right. In the unconscious wisdom of intuition, it is wiser far than so many of middle age, who, through ignorance of the law of life, have at once turned down the corners of their mouths, and turned out all hope of new joys and pleasures. It was for this reason that the Christ of Judæa commended to the solemn elders of Israel the little child, saying, "Except ye become as one of these, ye cannot enter the kingdom of heaven." For with each new body the spirit feels, rather than sees, a glimpse of its future angelhood,—a glimpse so often and soon covered up through absorption of the worldly thought about it; covered, at least, for that one earthly life.

I hear some say in thought: How can we, on whom the burdens of life press so heavily, get our changes of apparel for different callings and different periods of the day? I answer, Yours is the possibility of getting them in this way: Set your mind—the force which is your eternal birthright, that magnet which will always draw to you the material correspondence of what you most think, or set it toward—in the direction of imperiously but in silence demanding these things, and in time you will see opportunities whereby you shall earn and have them honestly. Refuse in your thought to accept inferior clothes, inferior food, inferior apartments, save as a makeshift; and in time the superior will come to you. If you say, I expect I never shall do any better or have any better than I have now, and that, if any thing, my condition a year hence will be worse than now, you are setting in motion, and keeping in motion, that thought force which will weight you down, press you down, and keep you down, and attract you to rags, and rags to you. Set your mind in the direction of having only second and third rate clothing, food, furniture, and surroundings; and the second and third rate only will you attract and have. Set the magnetic power of your mind persistently in the desire and *demand* of the best of every thing; and the best will, by an inevitable and unerring law, eventually come to you.

Set your mind persistently in the direction of second and third rate things; and by this same irresistible force will you be drawn into those crowds of seedy and semi-seedy men and women, who haunt auctions of old furniture,—there buying and carrying home creaky bedsteads; and ague-stricken bureaus, whose drawers won't shut when opened, and won't open when shut; old carpets full of the dust of ages, and worse; old clothes full of disease and diabolical thought; and old beds and bedding full of the corpse which died upon them. Get into this current, and you become an actual part of this second-rate life and second-rate being.

IX.

The Necessity of Riches.

To think Success brings Success.

It is right and necessary that you should have the very best of all this world's goods—of clothing, food, house, surroundings, amusements, and all of which you are appreciative; and you should aspire to these things.

To aspire is not to covet another's possessions, or to desire to cheat another out of them. To live in squalor, to dress meanly, to eat coarse and inferior food, to live in barren and meanly-furnished rooms, or where the eye falls continually on dirt and degradation, is to cramp, starve, wound, and degrade the spirit. That will injure the body.

You really need all that your higher and most refined tastes call for and long for. You need and are the better, if surrounded by pictures and statuary of merit, by elegant household decoration, by the finest architecture. You are the better for having free access to the drama, for being able to travel and see other lands and peoples, and that in the best style and with the least inconvenience. You are the better for having your carriage and the means to entertain your friends, and thereby secure to yourself, under the best conditions, the best of association and

social recreation. To have the cost of any comfort continually coming between you and the longing for its enjoyment, to see pleasures and long for them your whole life because you cannot afford them, to choke off hospitality when your heart is full of it, to be obliged to deny yourself of recreations and the needed rest they give mind and body, is to live a narrow, starved, cramped life. Starvation of taste, and starvation of any kind, is at the root of all excess and all degradation.

Your starved man overeats, and, having nothing better, will eat mouldy bread and tainted meat. Starved human tastes always denied healthy food create unhealthy appetites, and such starved tastes feast on the mouldy bread and tainted meat of the meretricious, low, cheap variety theatre, and all other places of similar character.

Refinement comes from the class having the most wealth, and, consequently, the most leisure. It is that class which best pays and encourages art. You do not get the elegancies of life from excessive toil and drudgery. You do find among that element the most coarseness, brutality, vulgarity, and degradation; and these things always accompany overworked bodies. That wealth is abused, that refinement may be mixed with effeminacy, is no proof against the great use and necessity for having, using, and enjoying wisely the best the soil can raise, and the best of all man's art and skill; or, in other words, the best of all we can do for each other; and in the coming Kingdom of Heaven, which is to be the kingdom of earth, that is what men and women will be joyfully doing for each other; but not without system, not without order, not without the recognition and practice of the law that a righteous and religious business consists in such an interchange of commodities between man and man, so that he who gives shall feel paid by what he receives from another.

Is it not to our profit to have everything about us as beautiful, as neat, as symmetrical as possible, so that on whatever the eye falls or other sense feels, only pleasure thereby shall be caused? For every pleasant thought is a thing and a force, and

does you good. Is it, then, to the profit of mind or body to have about you things repulsive, things unclean, harsh, and angular in appearance, muddy and smoky and gloomy, when every thought coming from the sight of such surroundings is unpleasant? And such force does really wound you and injure you.

There is no merit in being poor or in desiring to be poor. Poverty and a "hard time" in early life do not develop and bring out qualities the sooner, as so many argue. You might as well argue that a plant starved of air, earth, water, and sunshine, would the sooner become a healthy, fruitful plant. Strong spirits rich in thought have risen above poverty in spite of its impediments, and many a strong spirit the world never heard of has been crushed by it. The majority of the impelling spirits and leading minds of the American Revolution—Washington, Jay, Adams, Hancock, Morris—were relatively rich or prosperous, nor could they have developed that mental or spiritual force which really carried our cause to success, had the incessant physical drudgery of poverty been imposed on them.

Idea, and the best rounded-out idea, is born always of abundant leisure, and so are great achievements and great inventions.

Christ told his apostles to take neither purse nor scrip; but he did not tell them they should not have, or enjoy of all enjoyable things. By "purse and scrip," he implied the old and material methods for obtaining what they needed. He wished them to depend on spiritual law; that is, on their own spiritual or mental force, for bringing them the best things as they needed them.

Certain old proverbs encourage the idea that industry leads to wealth; but mere industry does not. Thousands are industrious, and poor all their lives. The point is, where and on what you put your industry. Industry, with little brains, saws wood and shovels coal for a living; industry, with more brains, buys a forest of wood, hires the sawyers and choppers, oversees industriously, and sells at a handsome profit. Neither

does mere saving bring wealth. Thousands save and scrimp, and deny themselves of luxuries and necessities, to lay up every spare penny, and are poor all their lives. They call it economy to walk a mile to save a five-cent care fare, and in so doing possibly expend enough force and strength which, rightly applied, would make ten dollars. They starve even their bodies, deny themselves of nourishing food, live on the cheapest, and sleep in cold, damp rooms to save a dime, and in so doing contract disease and weakness. This is not real economy. It is worse than the wildest extravagance, for that may bring a short pleasure. This course brings only pain, and only pain and loss is gained by it. Hundreds, if not thousands, of this class, fall a prey to speculative schemers. Their carefully hoarded cash is invested in a mine which has next to no existence, save a name and a gilt-edged prospectus; or it vanishes in some wildcat stock, or in the construction of a railroad whose first shareholders never get a penny of their money back, or other glittering scheme promising large and certain returns, and performing only regular calls for more assessments, to save what is already put in.

Does "Early to bed and early to rise make men wealthy"? Who get up the earliest, work the most hours, and go to bed earliest? Thousands on thousands of the poor, going to their labors at dawn of a cold winter's morn, while the men who control the finances of the world rise at eight, breakfast at nine, get to business at ten, leave it at three or four in the afternoon, and recreate, possibly till midnight; nor would these men so control the domain of finance did they not give this ease and rest to the body (the spirit's instrument), in order to generate and use the force of that spirit.

So we find that the old worn-out maxims for attaining wealth do not "hold water." They are only true when taken with many modifications, and are but fragments of the real or spiritual law which brings abundance.

All material wealth is gained through following a certain spiritual law, or by the use, in a certain way, of human spiritual forces.

It is not a new law. It is followed in part, and quite unconsciously, and always has been, by those who gain wealth. But there is to be a fuller application of this law, whereby not only wealth will come to the individual, but at the same time health, and the ability to enjoy wealth. This law, used wisely and intelligently, is as much yours to profit by as it is the belonging of any other person sufficiently clear in mind to recognize it.

Christ indicated to the apostles the spiritual law on which they should depend for all comforts, necessities and luxuries, when he said, "Seek ye first the kingdom of God, and all these things shall be added unto you." And in the kingdom of God, or the kingdom of spiritual law, the methods for obtaining all these things are essentially different, and almost the reverse of the purse and scrip, save and starve, body and mind abusing methods used by the kingdom of the material world to get money, and which, when so used, in the majority of cases, does *not* get it, or if it does, gets it at a terrible cost to the possessor.

You, now a spirit, using a physical body, are a part of God, or the Infinite Force of Good; and belonging to your spirit are powers, now possibly in embryo, but ever growing greater, as they have in the past and during vast periods of time, been growing to their present stature. To know and use these unseen forces intelligently, is to gain knowledge of and use spiritual law intelligently, so as to bring you every possible good. Now, unconsciously, you may be using these very forces to bring you evil.

These forces are your daily, hourly thoughts. If you put those thoughts or forces in one direction, they will bring you health and the goods of this world to use and enjoy, but not to hoard; if you put them in another they will bring you disease and poverty.

Your every thought is a force, as real as a current of electricity is a force. The thoughts you are now putting out are now working to shape your face and body, affecting your health for good or ill, and making or losing for you money.

If you think poverty, you put out an actual force to attract poverty. If in mind you are always seeing yourself growing poorer and poorer, if at every venture you fear and teach yourself to expect to lose money, if your heart quakes every time you pull out your purse, you are by an inevitable force in nature, or spiritual law, attracting poverty. Your prevailing order of thought is a force which brings its like in physical things. If you live in a two dollar per week hall bedroom, and your thought every night and morning is, "Well, I suppose I must always live in this barren den," you are by such despondent state of mind creating in the invisible but most powerful element of thought, a power which will keep you in that room, and in a cheap, inferior corresponding order of life. If you say in your thought, and keep saying it, and keep so far as you can your mind in the state to say this: "I accept this room only as my temporary abode. I will have a better one, and after that a better one still, and everything else better," you are then, through the mysterious agency of your own thought power, bringing the better to you.

You have then set a magnet as real, though invisible, as the loadstone at work drawing the better to you, and you will find, as this state of mind is persisted in, that you will gradually drift away from cheap and relatively unsuccessful people into a more aspiring, broader, and successful order of mind.

When the hod-carrier thinks, aspires, plans, builds persistently in imagination something higher than carrying the hod, he is on the sure and only road to something better. Persistent desire or demand in thought for the better is the real force, impelling evolution from the lower to the higher. It is this that works, and has ever worked in all nature—in tree, animal, man, all forms of mind acting with physical and visible organizations—and it is this desire, this force, which in all forms of life has carried our

planet from chaos to its present more improved and refined state. It was this desire, this almost unconscious prayer, that has, through countless ages, gradually changed the heavy, wallowing, unwieldy, and gigantic birds and beasts of a past far beyond human history, into the more agile, the more graceful forms of the animal life of the present (for we grant mind or spirit in greater or less degree to bird, animal, fish, reptile and plant, and aspiration of spirit also) and it is this same aspiration or desire, the desire of the spirit in all forms of physical life, to be freed from the shackles and impediments of matter that shall, for the future, change plant, tree, and animal, into still finer and freer forms. It will transform men and women into beings and forces for illimitable and ever-increasing happiness, beauty and grandeur not now to be realized or imagined; for of all that is in the universe, and of all the possibilities in the universe, the present utmost scope of human imagination is but as the drop to the ocean.

Theology calls this desire prayer; and prayer is the great elevating force in the universe; and when you desire or demand anything, you pray for that thing, or, in other words, you set at work the force attaching that thing. You can so pray unconsciously for poor things as well as good; and if you do, you attract poor things; and if in mind you see ever disaster, misfortune and the poorhouse, it is the same as praying for disaster, loss and the poorhouse, and by this law, disaster, misfortune and the poorhouse will come to you.

This force belongs to all of you. Such share as you have belongs to you and you alone. It has, through a part of vast periods of time, made you what you are. It is ever with you, increasing. You cannot stop that increase no more than you can stop this planet from improving and refining, for you and I are literal parts of this planet, and this planet is not a dead ball of earth. There is no death at all in nature. This planet is alive, all alive—a living, moving, growing, material expression of a gigantic spirit,

even as your bodies are the visible expressions and instruments of your own invisible minds or spirits.

Christ was not poor in the things of this world. He could bring to him, and others, wine and food out of the elements through his power of thought, or spiritual power. He could save himself from shipwreck and drowning as no mere man of money could save himself. He could overcome the elements or create any material article he needed, through his power of concentrated thought.

That same power exists in embryo in every mind or spirit. It can be, and is to-day, exercised in different channels. It brings to those who exercise it, though perhaps unconsciously, results in money and possessions. It does not work so quickly as with Christ. The results come more slowly; but the power which brings millions to Jay Gould is a spiritual power, a power working apart and often far from his body, and a power, which, like fire or electricity, unless used with the highest motive and for the good of all, will *certainly*, in time, bring great injury to those using it, either on this or the unseen side of their lives.

In the following lies one part of the spiritual law for gaining what justly belongs to you.

It is a common reproach against ministers that they "preach for pay," or preach for the largest salary. A minister's calling is a business. He has, or should have, as regards ideas, a valuable article to give people. In the domain of justice, people should compensate him in proportion to the value of the article he gives. It is not justice in any business to expect or demand something for nothing, or next to nothing.

If you hear a man every Sunday, and his thought interests and strengthens you, and you go away without contributing to that man's support, or desiring to, you are getting something and giving nothing in return. But if you strongly and earnestly desire to do something for that man, and cannot in money, your thought is a power, and does him good. If you give but a penny in such desire, that penny is carrying to the preacher a

thought force for good, and is of far more value than thousands given grudgingly. It was in this spirit that the widow's mite, so commended by Christ, was given.

You enjoy and are benefited by that man's mind and talent as much as you are by a meal for which you are obliged to pay. You cannot get the gospel of good cookery without paying for it. No more should you get any other gospel. You would be ashamed to sit at a man's table every day, eating of the choicest food, without offering him something for it. You would be ashamed to see that man impoverishing himself and denying himself of comforts he needed while supplying you with that food. You would call him an unwise man for doing so. Exactly as unwise are they who think it their duty to preach or give of any gospel for nothing. Their sin is as great as that of those who take it for nothing. If you go into the streets and for the sake of pure benevolence give all your time and strength to people, you will become a pauper, both in mind and body.

The twelve apostles were not told to do this. They were told to depart from any house or any place where they were not properly received. They were told in case of such treatment, to shake from their feet the dust of such house or place as a "testimony against it." Lack of proper support is lack of being properly "received."

Some say: "Trust God in doing God's service." All manner of service rendered humanity, such as religious, conscientious cooking, or house-building, or keeping a righteous store, is as much service in the spirit of infinite good as that of talking God's law to people; and trust in God is the following God's law; and that is the law of justice and compensation; or, in other words, the law that *you cannot, without injury to yourself, do a service to another without in some way or shape receiving its value in return*.

If you do not, you will not only give yourself, your power, and all you have, away to others, but you may become a beggar, calling upon others to give you, without any return, that which

in the injustice of ignorance you give, and even throw away, upon others who excite your sympathy; and in this way a man distinguished in the outside world for benevolence and kind heart, may get from the woman, his wife, most of the strength he so freely distributes to others, and gives little or nothing back to her. For when a woman looks out, at home, for so many of the man's material comforts and necessities, and he depends on her, not only for the *entire* regulation of the household, his well-cooked breakfast, his punctually and properly sewed on shirt-buttons—if not to her care and foresight in paying the rent—even his moral support and moral backbone, drawn of her greater strength of character, or superior thought, and that man takes all this and expends it in the entertainment of other people, and comes to his home only a squeezed out, tired out, irritable sponge, to fill up and absorb more, and then leave her again to her own resources for social enjoyment, there is ignorant violation of the law of compensation, and the end and the penalty of such violation is a broken-down woman, and afterwards a broken-down man, who may never know that he was carried all his life by that woman, and that the strength he had was not his own but hers.

If the man's is the stronger thought, and the woman's the weaker, then he is the loser, and, ultimately, so are both losers by the same process.

You will recollect that the force or thought you may have coming to you from another person is a current as real as a current of air or electricity, and that this force acts on you for good or ill. If that person's thought is richer than yours, that is, if such person has more foresight, is a better judge of character and motive, is more skilful to plan, and more determined, prompt and resolute to execute, that order of thought can feed your spirit, and give it strength,—and whatever strengthens the spirit strengthens the body,—and if yours is the inferior thought, and you cannot, in thinking of such person, send back a quality of element or thought of a corresponding value and richness,

you are getting far more than you give. You are being fed of the richer element, and sending back the poorer. Yet, when so fed, you may be able to appropriate or absorb and use but a small part of what comes to you. The rest is wasted. If your thought is, in quality, equal to the other person's, you will give each other mutual strength. That is just compensation, and a righteous business transaction. These are agencies ever working all about us in the unseen kingdom of thought.

The sin and the penalty is as great for the one that gives such thought, without expecting or exacting a just return, as for the one who takes. It is this unconscious sin and the action of this little-known law that makes poverty, and thousands on thousands of paupers and invalids, in every grade of society; and to-day many a rich man, whose force of thought, properly directed, would bring money, revenues and possessions, expends the same force on some person, on some one who gives weakness back, and who wastes what is sent. That same force or thought, more wisely directed, would beget ideas, and ideas, when properly directed, can always be turned into money; and the newest and freshest idea is stronger than all the banks and monopolies in the world.

Such as the discovery of petroleum, an idea in some mind before discovery. Boring for it was an idea in some mind long ere the boring. Refining it was an idea long ere it was refined. The invention of the modern elevator, thereby enabling buildings to be made higher, and so making real estate out of air space, was in idea long before it was materialized in wood or iron; nor would any of these ideas, all worth millions, have come either to minds enfeebled by over-worked bodies, or to minds which unconsciously allowed their force to be drained from them in the way indicated above.

"It is better to give than to receive," you quote. It is better, in a sense. It is to the generous heart more enjoyable to entertain a friend, to give a dinner, to relieve distress, than to be entertained, or feasted, or relieved. But you find no precept

of Christ's against receiving. The very fact of giving implies that some one must receive; but you must take measures and use methods and foresight to keep your reservoir filled up, so as to keep the fountain of your benevolence playing. The sun must draw moisture through evaporation from lake, river, and ocean, before the clouds can drop that moisture again to earth; and in the whole domain of nature we shall find a well regulated and systemized source and means of supply before there can be giving out of that supply. That is business.

X.

Use Your Riches.

Use brings Gain; Hoarding brings Loss.

For ages the idea has prevailed that to attain the highest goodness, or the "kingdom of heaven," one must necessarily live poorly, while the "wicked" live on the best.

On the contrary in the future, the best people, those who through their ever-growing spiritual power have "drawn nearer to God." or the Source of Infinite Good, will through such power attract to themselves and enjoy the very best of every good thing.

When we live up to the fuller application of the law, life will become a continual succession of good things, to use and enjoy, but not to hoard; for it is a law working in all nature, through plant, insect, animal, and man, that in order to have and enjoy the new, we must first rid ourselves of the old.

If the tree held stingily on to last year's fruit and leaves, and refused to drop them, would not the vents for next year's fruit and leaves be choked up? If the bird, from dislike of parting with old possessions, could at its moulting season hold on to its old plumage, would there come the newer and fresher plumage? These are not far-fetched illustrations in evidence of

the great spiritual law, that the old *must* be cast off ere the new can come; for in all of nature's workings, from the seed to the human soul, there is a wonderful and beautiful correspondence and analogy. The same law governs the growth and fruitage of a tree as of your spirit, only as regards your spirit it is infinitely more varied and complicated in its workings.

As with the tree and the bird, if you would the quicker enjoy the new clothes, the new house, the newer and better surroundings of every sort, that you long for, cease in mind to cling and hang on to *all* things you have no use for in the present or soon coming future. If so you hold on to half-worn trumpery of any sort, through the mere love of keeping, you are barring out the better thing coming to you. If you so hold on to the inferior, you keep from you the superior. If you will keep company with people who after all only tire you and bore you, who ridicule your ideas if you express them, and are utterly profitless to you, you keep the better people from you. If you cling to the old worn-out suit of clothes or seedy bonnet, and out of stinginess hate to give it away, and expend any amount of your force in haggling and dickering to sell it for a dime, you will not near as soon have the better clothing, for every thought put in the old represents just so much force, which could as well have been put on a plan to bring you hundreds of dollars instead of dimes.

It is the keeping of things, possessions, and the care of them, which you own and have used but which you cannot now use, which diverts your spiritual or thought power from gaining the fresher and better. It uses up that power on the care and keeping of things now of no use to you, and therefore a damage to you. You do not keep the top, the hoop, the clothing of your boyhood, and the valueless valuables with which you used to cram your pockets. Why? Because you know you have outgrown them, that they are now of no use to you; that you want your strength and time and thought for the acquisition of

playthings more suited to the child whose body requires more yards of cloth to cover it.

If you have more things about you than you want for immediate use and enjoyment, they prove not only an annoyance, but that annoyance prevents you from gaining the newer and better. If out of desire of getting your money's worth you eat enough for three dinners in one, you make too large a contract for the stomach to fill, and defeat the purpose for which you put food in your body. If you have a horse in your stables you have no use for, it is more profitable to sell or give him away before he "eats his head off." If you have a garret full of old chests and chairs and furniture, or drawers full of half-worn clothing and shreds and rags and patches, all of which you keep simply from love of keeping them, or from the idea that you may need these things some time or other, it is far more profitable to sell them or give them away. Because these old and unused things do keep newer and better things from you, by being a care, a load on your mind.

Thousands of people go through life lugging and blacking themselves with old pots, pans, and kettles they have no use for. What would you think of a man, who, for sake of keeping a crowbar, should, chain it to his ankle and drag it along with him. You can so chain crowbars to your mind. Many a house owned and hired to others proves a crowbar to its owner. Taxes and repairs eat up the rent, and the force put out through the care and anxiety it causes represents just so much capital stock, which, if properly expended, would bring in far more money.

One secret of the kings of finance is that they know when to rid themselves of possessions on seeing how those possessions can be of no farther use to them. In so doing they work by a spiritual method. Far-sighted men are at this moment "unloading" themselves of properties which they see have no immediate money in them, and near-sighted men are at this moment buying those properties, which will for years lay on their hands a care without recompense, and an incumbrance

and obstacle to more immediate gain. The real cost of keeping things is the amount of thought you put in their keeping. If you will keep an old bedstead or bureau, or anything else you never have any use for, and pack it about with you at every house-moving, and put study and calculation as to the place it shall occupy, and worry then because it takes room which you need for every-day purposes, you are putting from time to time force enough on a (to you) useless article which, if properly directed, would buy a hundred new bureaus. In this way does this, the blind desire of mere keeping and hoarding, keep many people poor, and even makes paupers.

Mere hoarding is not business. If everyone put away money as they gained it, and lived on as little as possible, and continually decreased their expenses, the world's business would soon stop, not so much from lack of money lying useless in chests and old stockings, but because there would soon be little left for people to do to gain money. It is large outlays, expensive and luxurious styles of living, the making of the costliest articles, the erection of magnificent buildings, and not hovels, the demand for the very best of everything, that keeps the laborer, the mechanic, the artist in any department, at work, and keeps the stream of wages pouring into their pockets.

Mere hoarding brings nothing in the end to him who hoards but pain and trouble.

The miser is but a one-sided success. He has gained money only to pile it away in vaults. That money brings him only the gratification of owning it and of adding to the pile. That is but a mania. He gets from his money little pleasure for his body, little pleasure coming from the gratification of intellectual or artistic tastes. He owns only a pile of stamped metal or paper, substantially lives in a poor house, and is a poor man.

Families doing no business, and living entirely on the interest derived from hoarded wealth gained by their ancestors, last but a few generations. They die out, because their spiritual activities and forces become inert and sluggish, from lack of exercise.

They live the lives of drones, and as one generation succeeds another their minds grow feebler. They become unable even to hold their possessions against the rising and more active forces about them.

In point of wealth, where are the families that existed in this country a century ago? In most cases out of sight, impoverished and superseded by those now so prominent in the world of business and finance—the new men, poor materially at the start, but having minds richer in force. They have exercised that force and achieved their partial successes, and their grandchildren or great grandchildren may become paupers, if content merely to exist on incomes, and give no play to their forces. Even in England it becomes difficult to keep wealth in families as handed down by entail from father to eldest son, for even when sons are supplied they often prove unable to keep the property left them, and even the bequeathed title and possessions of a duke or earl may not prevent that duke and earl from being very low in the scale of intellect.

But the life using this present body is the merest fragment of our real existence. There is an inevitable penalty to be surely paid by the hoarder of money or other possessions, on losing his body. He has not "passed away," he has only passed from physical sight. He has the same desire as ever to control his property and handle his money. He cannot of it lift a farthing in material substance. But he knows that the money he once called his own exists, and where it is. He knows as well as ever the people having still material bodies he once dealt with, while he to them is a blank—nothing. Though he may have "willed" his millions to others, he cannot will the desire for their possession out of his mind. If such desire for mere keeping without using existed during the life of the body, it will be just as strong after the death of the body. Your mental characteristics, your temper, your inclinations, your passions, your appetites, are no more changed immediately on the death of your body than they are

changed today, when you cut off a part of that body, say an arm or a leg.

If at the death of your body you are a mere hoarder of things, you will be tied to those things by bonds or chains, which, though invisible, are as real as chains of iron. If, during the body's life your thought is put entirely on the gold or bank-bills in the safe or vault, if nine-tenths of your time is occupied in planning to add to that hoarded and useless store, you are making in the element of thought chains or filaments tying you to the gold, or bills, or house, or lands once yours and now controlled by others, and yours will be the pain of seeing all these things used as others please, while you can neither get away from or cease to claim them as your own.

It is this law of being and of attraction that has forced people, after losing their bodies, to remain long periods of time at or near places where, when in visible form, they buried treasures, or in houses they formerly owned or occupied, which they do literally "haunt" and aye sometimes seen by a physical eye, temporarily clairvoyant, or through the disembodied person's being able to act for a time through or by some physical agency.

"Ghost stories," so called, have prevailed in every age, in every nation, among people widely separated from each other, and have been told ever since human history was given, either in writing or tradition. They are based on truth and reality.

You do not "pass away" from earth at all on losing your body, nor do you "come back" in the sense of coming from some far-off place. You are here still, though unseen, among your friends, if you have any, at your desk, your store, your workshop, where, possibly a few hours previous, your body dropped lifeless, because your spirit had no longer strength to carry it; and if while using the body your heart, soul, and mind were ever bent, wrapped up and directed only to that one place or occupation, and you had little or no interest in anything else—to no art, to the bringing out of no other talent within you save that of mere money getting and property hoarding, then to that one place

will you be bound by these invisible ties, nor can you break them and get elsewhere until you learn to cultivate your other powers; in other words, to throw the current of your thought on other interests and pursuits. In so doing you create a literal magnet of thought element as you centre yourself more and more in such pursuit; and as this, aided by your earnest desire, grows stronger and stronger, it will attract you more and more from the old centre or place to which you are tied, and at last break such tie altogether.

If you do not cultivate your other and latent resources, yours will be the misery of being so bound to that house, place, or pursuit, though it be carried on in a manner against your inclination, though old acquaintances drop out and strangers take their places, though your family mansion passes into unknown hands,—and today many a person without a visible organization lingers in misery in and about the house he once owned, tied to it, because he can centre no interest in anything else, a stranger in the place he tries to call home; and if he approach his own fireside it is only to be repelled or annoyed by the thought atmosphere of the new people about it.

"It is easier for the camel to pass through the needle's eye than for a rich man to enter the kingdom of heaven," one may quote against us. The "kingdom of heaven" is located in no particular place in space, and can be and will be wherever mind grows wise enough and strong enough to make it, be it on the earth stratum of life or elsewhere. The "rich man" who cannot enter is really the poor man who loads himself down with things he cannot use or allow others to use,—a human dog in the manger, spending all his force in standing guard and snarling over what he cannot use and will not allow others to use, and is at last killed by the continual generation within himself of the poisonous thought of snarling and covetousness. But the rich mind and the rich man, who, knowing the law, has the secret and power of attracting the world's best of everything to him, not only that he himself may use and enjoy, but contribute to

the good and happiness of all, lives, in so doing, in the kingdom of heaven. He becomes, as his power and wisdom increases, as a growing river, an ever-flowing stream, ever bearing from the mountain tops both water and soil to fertilize the plains; but if the river hoarded soil and water, what would be the result?

Neither "moth and rust nor thieves" can affect possessions which are used but not hoarded. The plant appropriates and uses only what it needs for the hour, of air, water, sunshine, and earth element. If more is supplied the plant than is necessary for its present needs, thereby is caused blight and disease. When man, through his artificial and unnatural methods of cultivation, over-stimulates vegetable growth by excess of fertilizing material, an insect life is bred of the plant. That insect is destructive to that plant, because there has been an over-supply and a hoarding of some element in undue quantity. Element in any form of life must be used, not hoarded, if real profit and pleasure is desired from it. Moths on plants and moths and rust in anything are themselves provisions and methods from the Source of Infinite Good to prevent hoarding. Neither moth nor rust really destroy. They take elements to pieces useless in their present form and scatter and distribute them, that they may enter into new forms of combination and serve new uses.

If you owned this whole earth, in the worldly sense, you could only use and enjoy such portion of its air, sunshine, water, foods, and forces, as would satisfy your needs for the hour and the day. The keeping of the rest would ultimately destroy your body. Your ownership would be a farce. You have no control over the planet's revolutions, over the tides, the seasons, or the river's flow to the seas. You have no power over earthquake or storm. You cannot keep your body on the land you think you own, when the time comes that your over-burdened spirit loses the power to hold itself to that body. You lose your body, and what then? You are a miserable prisoner, tied to numberless tracts of land, houses, and all other physical properties, unable

to control them, to use them, to enjoy them, and worse still, to free yourself from the delusion that still you do own them. You are really insane. You have then "gained the whole world and lost your own soul." That is, you have not yet found your soul; or, in other words, the power latent in you to increase ever your thought force so as to draw all things to you, to use and enjoy and then rid yourself of, so as to gain the newer and better.

But following the law common to all life, that of throwing off the old in order to receive the new, exactly as your body throws off what it cannot assimilate and convert into bone, muscle, and blood, will give your spirit more and more power. You are then going forward on the road to complete command over all material things. You will then eventually have power to heal your body of any ailment, to make it evermore perfect, strong and healthy, to be at last beyond the reach of all disease, and as a consummation, to be able to put on or take off that body as you would a garment. So freed from it, your real self is independent of all ordinary means of locomotion. You visit other lands and while there make a body for transient use. These things have been done in past ages. They have been realized in later days to an extent among certain Oriental races. They are certain possibilities for the future.

The basis for attracting the best of all the world can give to you, is to first surround, own, and live in these things in mind, or what is falsely called imagination. All so-called imaginings are realities and forces of unseen element. Live in mind in a palace, and gradually palatial surroundings will gravitate to you. But so living in is *not* pining, or longing, or complainingly wishing. It *is* when you are "down in the world," calmly and persistently seeing yourself as up. It is when you are now compelled to eat from a tin plate, regarding that tin plate as only the certain step to one of silver. It is *not* envying and growling at other people who have silver plate. That growling is just so much capital stock taken from the bank account of mental force.

But when you have no present use for your palace, give others the use of it, or it will become your poorhouse. If you store it away, you store with it so much weight on your mind, so much thought to be expended in storage, so much spiritual force which might otherwise have been put in the cultivation of a talent. If you have five talents or ten talents it is your necessity to cultivate them all at times, and you want for such cultivation all your power unshackled. You are an institution, and if you do not cultivate every department of that institution, every taste and power you feel within you, you will suffer. The whole man is merchant, mechanic, physician, actor, painter, sculptor, all and everything longed for by his ambition and inspiration. Eternity has time enough for all these, as recreations. You cannot reduce such a man to beggary. Beggary is not in him. Destroy every material thing today he possesses, and tomorrow his force will be attracting more. Men are living today who *partly* illustrate this law. Others are to come who are to make the illustration far more perfect, and live lives which will fill the world with wonder and admiration.

XI.

The Healing and Renewing Force of Spring.

The New and Unknown is always coming.

Your body is acted on in its growth and changes by the same laws and elements which govern the growth and enter into all other organized bodies, such as trees, plants, birds, and animals.

In the early spring of every year, there comes and acts on this planet a force from the sun which affects all organized forms of life,—trees, birds, animals, and, above all, man. For man's being the highest, most complicated, and most powerful mental organism on the planet, absorbs the most of this power, and will absorb far more in the future, and to far greater advantage than at present, as he learns to place himself in the best states to receive it.

Material science calls this force "heat"; but the quality known as heat is only its outward or physical manifestation. The quality known as heat which comes from the sun is not converted into heat until it reaches our planet and acts on the earth elements. There is little or no heat a few miles above the earth's surface.

Were this force in the form of heat on leaving the sun, or during its passage, the air on the mountain tops would be as warm as that of the valleys. As we know, on the highest peaks snow and ice are perpetual, for the sun-force at such elevation is not sufficiently mingled with earth elements to convert it into that degree of heat felt in the valleys and plains.

This force causes the increased movement and circulation of sap in the trees, which commences as soon as the sun of the new year acts on them. The sap is a new life to the tree, from which later comes its buds, blossoms, and fruitage. The inflowing of this unseen sun-force gives the tree power to draw new supplies of nourishing elements through its roots from the earth. It gives it power also to cast off any dead leaves remaining of the last year's crop which have hung on during the winter, as you may see in forests of oak or hickory.

This force acts also in the later winter and earlier spring months on animals and birds, especially if in their wild or natural state, causing them to shed their last year's coats of fur or feathers. But this casting off of old visible matter is but a relatively small part of the change going on within them. There is also a casting out or shedding of old invisible matter throughout the bird or animal's entire body. It goes off through the pores or other passages in various forms, some visible, others invisible, and is succeeded by new elements within, as the new fur, hair or feather is grown without.

Your body is governed by the same law. During the later winter and earlier spring months, you are "moulting." You are casting off old, dead matter, and taking in new, providing you give this force opportunity to act on you to the best advantage, by ceasing to be active either with mind or body when they call for rest, as do birds and animals during their moulting period, or process of casting off the old elements and receiving the new.

This element or force received at this time by you and them is invisible to the physical eye, as all force is invisible. The new fur, the new plumage of the bird, the new skin and tissues without

and within your body, if received, the new buds, leaves, and twigs, are all materialized expressions of this force. They are new crystallizations coming of a new solution of invisible chemicals, in which bird, animal, tree, and your body are bathed. All of last year's solution or elements so absorbed have been used up. The tree or other visible organization of bird, animal, or your body, stands in the same relation to this reclothing solution as does the slip of metal in the solution of mineral which attracts out of such solution the crystallizations which form on it.

There is no great dividing line betwixt what we call matter and spirit. Matter is but a form of spirit or thought seen of the physical eye. Matter is force temporarily materialized, as in the lump of coal which, when set on fire, sends off the force bound up in it to move the engine. The lump passes then mostly into element invisible. So all about us we find force ever passing from physical visibility into invisibility, and *vice versa*. Millions on millions of tons of invisible matter may be on a clear day suspended over our heads one hour, the next to fall in the visible form of rain or snow, which a few hours after may be drawn upward again, but invisible.

The Indian called February and March the "weak months," recognizing, as he did, being a closer observer of nature than we, the tendency to sluggishness and inactivity in animal and man, which always prevails when this power is recuperating, renerving and renewing any organized body.

The most perfect crystallizations out of mineral element come of the solution kept most free from agitation. Your body is governed by the same law in this spring renewing and recrystallization of its elements. To receive the fullest benefit of the healing and renewing element of spring, you should rest whenever you feel like resting, whether it be the middle of the day or the middle of the night. If you keep the body or mind at work against their inclination—if you force your muscles to exertion through mere strength of will-if you work with either mind or body to the verge of utter exhaustion, not knowing

how depleted you are of strength until your work is over, as thousands on thousands do and are compelled to do, through our unnatural system of life and the arbitrary demands of "business," you prevent this healing and recuperative power from acting to its fullest extent on the body. You prevent the new element, which is renewing the tree and causing the buds to swell, from assimilating with your body. You hold on to worn-out element which should be cast off as the oak has cast all its dead leaves before the winter is over; you carry, then, this dead element, a "dead weight," about with you, instead of the new and upward rising life. It is this, among other causes, which stoops the shoulders, bleaches the hair, and furrows the face with wrinkles, through shrinkage of tissues.

The decay of the physical body that we call "old, age," is owing entirely to man's neither believing nor knowing that he can place himself in the proper conditions to receive a never ceasing supply of force, which would reclothe the spirit constantly with new material. Mere muscular strength and constant activity of body are not always signs of the most perfect health. In the delirium of fever a relatively weak man may require two or three others to hold him. When this delirium has passed away, he is weak as an infant, yet often, the crisis being passed, is pronounced out of danger. In a manner somewhat similar in the walks of business, in the keen, almost fierce competition of trade, thousands of people lead a feverish, excited life. They are always on a tension. They demand to be in this state. They cannot work unless "strung up" to a certain pitch. If, at times, through nature's own demand for rest, their nerves are relaxed and they feel languid, they mistake this friendly signal for some form of disease, and treat it accordingly. Even in these cases, when laid for weeks or months on sick-beds, and nursed through what is called a "dangerous illness," and believing it to be one, they sometimes come out at last better and stronger than they had been for a long period previous. Why? Because through this enforced cessation from physical or mental activity, nature

was at work as well as she could under certain unfavorable circumstances, rebuilding a worn-out body, and as a result the man arose with new, fresh element in his bones, muscles, and nerves, put there because nature had then his body laid up in quiet, so it could be repaired.

If you will but entertain this idea of spring's renewing force respectfully, though you cannot believe it thoroughly at first, you will receive much help by such respectful entertainment; for if you do not kick a live truth out of your mind when it first presents itself, it will take root and live there, and prove itself by doing you good.

Men, through incessant physical toil, wear out far sooner than is generally realized. The hardy sailor's "hardiness" often lasts but a few years. He is often an old man at forty-five. The toiling farmer, who works the year round from early dawn till dark, and thinks work to be the greatest virtue in the world, is often a mass of bony knobs and rheumatism at fifty. The average duration of lives of hard labor is much less than those given to occupations requiring less physical lugging, straining, and fagging, hour after hour, when the body is really exhausted.

In the mines of California, where I swung a pick for years, and worked with gangs of men, lifting, wheeling, and shovelling, I noted that the last three hours of a day's work of ten and sometimes twelve hours' length, was done by the men, strong as they might be, with far less spirit than the earlier day's labor,—in fact it was often a mere pretence of work, unless the watchful eye of the "boss" was constantly on his men. Why? Because physically they were no longer fit to work. It was only will that was urging muscle to exertion. And of the stout, "hardy" miners, aged twenty-five or thereabout, who were so working in 1860, and who persisted in such drudgery, a large majority are dead, and of those who are alive to-day, four-fifths are broken down men.

In the kingdom of nature, we find periods of rest constantly alternating with periods of activity. Trees rest during the

winter. The circulation of sap is sluggish. There is no creation of leaf, blossom or fruit. Wild birds and animals after the summer breeding season, do little save eat and sleep. Some animals and reptiles sleep during the entire winter. Even soil must rest to bring the best crop. Where it is forced, through constant artificial fertilization, the product is inferior in flavor and nourishing quality to that raised on "virgin soil." Disease, blight, and destructive insects come unknown to vegetation in its natural state. When man recognizes the fact that he cannot use his body year after year, from the budding strength of youth to the age of forty or fifty under such a full, unceasing pressure of nerve or will power without great injury, and when he does recognize the fact that through placing himself oftener in restful and receptive states, as do tree, bird, and animal *in their natural state*, he will then, through receiving far more of this element, enjoy a far greater health of body, elasticity of muscle, vigor and brilliancy of mind. He would also have other senses and powers awakened within him, whose existence is still doubted by most people.

Some Oriental and Indian races have, to an extent, the uses of these senses and powers, partly by reason of their more restful lives and their living like tree and animal, more in conformity to the influence on them of the seasons. They have not our domineering, aggressive force, which invades and conquers for a time, as England has conquered India, and our own people have subdued and almost exterminated the Indian. But mark: this force does not conquer in the end. The thought-power which works most while the body is relatively inactive, is really the strongest, and ultimately prevails. It is subtle, noiseless, unseen. Working with the highest motive, it refines and polishes the rude, warlike, conquering races, by grafting on them the civilization of the conquered. In such manner was the art and civilization of conquered Egypt transferred to the Assyrian. Centuries afterward the conquered Assyrian transferred this power to conquering Greece. Greece

fell before Rome, yet Grecian civilization held sway in Rome. Rome fell physically before the Goths and Vandals, the then savage races of Northern Europe; but in the kingdom of mind it is the influence of ancient Italy which has been the great factor in refining the Goth, Hun, and Vandal of ages ago into the modern German, Frenchman, Spaniard and Italian. Every convulsion, agitation, and conquest has made this power take root on a wider field. To-day the best English mind is seriously studying the laws which at last it has recognized in India, and that force is in a sense to subdue England, for she is already sitting at the feet of India, receiving her first lessons in the alphabet of laws and force, hitherto quite unrecognized by her learned men. "What power is this?" you ask—"How gained? How developed?" It is the power coming of minds united on one purpose, in perfect concord, and who do not use it all in physical activity. For if you put all your thought or force in the working of the members of your body, in working with your hands at any calling day in and day out, year in and year out, with no regard to the impulses and instincts of times or seasons, you keep all that force working merely the instrument—the body—and wearing it out. You prevent it from operating at a distance from the body. You prevent also the inflowing and assimilation of this recuperative power of spring. You breed the habit of keeping the body always in motion. You prevent yourself from getting that order of sleep which would bring your body the most strength for the waking hours. For if the body or mind are fagged out day after day, the same order of thought prevails and is fagging it out by night. You breed the belief and error that you are accomplishing nothing unless at work with body or brain. You cannot get into that state of repose when your thought-power could work at a distance and apart from your body, and bring you in time an hundred-fold more of beneficial result than can ever be realized through mere physical exertion.

The quality in the plant's leaf, root, or berry, which, when taken as medicine, acts on the internal organs, is the force

in that plant, liberated through the digestive process. The strength you get from bread or meat is force liberated from the food in the same manner. Digestion is a slow burning up of the material taken in the body, as coal is burned in the boiler, and the force freed, by such burning you use to work the body as the engineer uses heat to run the engine. The newer the bud, the more tender is its outward material formation; yet that bud, when used medicinally, contains the most active force, principle, and quality of the plant. The choicest and strongest tea is made of the topmost and tenderest buds of the plant. In California, the bud of the poison oak affects some people though they only stand near it, so great is an injurious force it sends out in the air. The tender buds of spring contain that force which, later on, will make the more solid leaf or branch. In your own organization in the spring are the same tender, budding elements. So, if your body is weak in the spring, it is a sign that the new buds, so to speak, within you are forming. They are full of force. But that force has not had time to act on your material organization and form the new bone, muscle, and sinew which will come at a later period, providing such budding or new crystallization be not agitated, disturbed, and possibly destroyed by undue exertion of mind or body, where the same relative damage is done your body as would be done the budding tree by a hurricane.

Possibly you say, "But how can I carry on my business and earn my bread if I so lay my body up for nature's repairs?" We answer, "The laws of man's business are not the laws of nature. If nature says 'Rest,' and man says 'Work,' and will work or must work, man always gets the worst of it." What society calls vicious practices or habits are not the only agencies which bring disease, pain, and death. Thousands perish annually in lingering agony on respectable beds, and in the "best society." Consumption, cancer, insanity, dropsy, rheumatism, scrofula, fevers, rage and are ever raging among the most correct people, from the conventional standpoint. Why is this?

If you are in conditions of life where at present it is impossible to give yourself needed rest and you feel thoroughly the need of such rest, you may rely upon it that your persistent desire, your prayer, your imperious demand that you shall have opportunity to receive and profit by nature's restoring forces, will bring you in some way the opportunity to so profit by them. When any need is thoroughly felt, the thought and desire coming of such feeling is itself a prayer—a force which will bring you helps and take you out of injurious surroundings and modes of life. We repeat this assertion often. It needs frequent repetition. It is the main-spring of all growth and advance into a happier and more healthful life. The Christ of Judea embodied this great law in the words, "Ask, and ye shall receive: seek, and ye shall find: knock, and it shall be opened unto you." He wisely made no attempt to explain this mystery whereby earnest human thought, desire, or aspiration always in time brings the thing or result desired. For this and other mysteries are inexplicable, and so fast as any alleged cause is given for any certain result in nature's workings, do we find a deeper mystery in the very cause. We say, "wind is air in motion." What sets it in motion, and keeps it in motion? Once we "explained" the tides on the theory of the moon's attraction. But apart from the tides, what power keeps in motion the gigantic system of currents ever traversing the oceans, revealed more fully during the last forty years? What power keeps our lungs breathing day and night, or the blood running to every part of the body? Are not all of these of the power of God, or the infinite spirit or force of good, working within you as it works in everything that lives and grows? Only to us is at last given the knowledge to work this power intelligently. The body of the tree, animal, and bird decays at last, through lack of such intelligence. So, in the past, has man's material part decayed. But this is not always to be. "The last great enemy to be destroyed," says Paul, "is death"; implying that as man's knowledge and faith in the wonderful forces about him and in him increased, he would discover better and better how

to place himself in the line of the working of these forces, and in so doing make the mortal part immortal, through incessant renewal of finer and finer elements.

XII.

Positive and Negative Thought.

Postiveness means Work; Negativeness means Rest.

Your mind or spirit is continually giving out its force or thought, or receiving some quality of such force, as an electric battery may be sending out its force and be afterward replenished. When you use your force in talking, or writing, or physical effort of any sort, you are positive. When not so using it, you are negative. When negative, or receptive, you are receiving force or element of some kind or quality, which may do you temporary harm or permanent good.

All evil of any kind is but temporary. Your spirit's course through all successive lives is toward the condition of ever increasing and illimitable happiness.

There are poisonous atmospheres of thought as real as the poisonous fumes of arsenic or other metallic vapors. You may, if negative, in a single hour, by sitting with persons in a room whose minds are full of envy, jealousy, cynicism, or despondency, absorb from them a literal poisonous element of thought, full of disease. It is as real as any noxious gas, vapor or miasma. It

is infinitely more dangerous, so subtle is its working, for the full injury may not be realized till days afterward, and is then attributed to some other cause.

It is of the greatest importance where you are, or by what element of thought as it comes to you from others, you are surrounded when in the negative or receiving state. Because then you are as a sponge, unconsciously absorbing element, which may do great temporary harm or great permanent good to both mind and body.

During several hours of effort of any kind, such as talking business, or walking, or writing, or superintending your household, or doing any kind of artistic work, you have been positive, or sending out force. You have then to an extent drained yourself of force. If now you go immediately to a store crowded with hurried customers, or to a sick person, or a hospital, or a turbulent meeting, or to a trying interview with some disagreeable individual full of peevishness and quarrelsomeness, you become negative to them. You are then the sponge, drinking in the injurious thought-element of the crowded store, the sickly thought-element from the sick-bed or hospital, the actual poisonous and subtle element from any person or persons, whose minds put out a quality of thought less healthy or cruder than your own.

If you go fatigued in mind or body among a crowd of wearied, feverish, excited people, your strength is not drawn from you by them, for you have little strength to give. But you absorb, and for the time being, make a part of yourself their hurried, wearied thought. You have then cast on you a load of lead, figuratively speaking. As you absorb their quality of thought, you will in many things think as they do and see as they do. You will become discouraged where before you were hopeful. Your plans for business, which, when by yourself, seemed likely to succeed, will now seem impossible and visionary. You will fear where before you had courage. You will possibly become undecided, and in the recklessness of indecision buy what you

do not really need, or do something, or say something, or take some hasty step in business, you would not have done had you been by yourself, thinking your own thoughts, and not the clouded thoughts of the crowd around you. You will possibly return home fagged out and sick in mind and body.

Through these causes, the person you may meet an hour hence, or the condition of mind in which you are on meeting that person, may cause success or failure in your most important undertakings. For from such person you may absorb a thought which may cause you to alter your plans either for success or failure.

If you must mingle among crowds or with minds whose thoughts are inferior to your own, do so only when you are strongest in mind and body, and leave just so soon as you feel wearied. When strong, you are the positive magnet, driving off their injurious thought-element. When weak, you become the negative magnet, attracting their thought to you; and such thought is freighted with physical and mental disease. Positive men are drivers and pushers, and succeed best in the world. Yet it is not well to be always in the positive or force-sending state of mind; if you are, you will drive from you many valuable ideas. There must be a time for the mental reservoir of force or thought to fill up as well as give that force out. The person always in the positive attitude of mind—he or she who will never hear new ideas without immediately fighting them—who never take a time to give a quiet hearing to ideas which may seem to them wild and extravagant, who insist ever that what does not seem reasonable to them must necessarily be unreasonable for everyone else, such minds will certainly, by constantly maintaining this mental attitude, be drained of all force.

On the other hand, the person always negative or always in the receiving state, he or she who "never know their own minds" for two hours at a time, who are swayed unconsciously by everyone with whom they talk, who allow themselves when

they go with a plan or a purpose, to be discouraged by a sneer or single word of opposition, are as the reservoir, ever filling up with mud and trash, which at last stops the pipe for distributing water; or in other words, they have their force-sending capacity almost destroyed, and are unsuccessful in everything they undertake.

As a rule, you must be positive when you have dealings with the world, for very much the same reason that the pugilist must be positive when he stands before his antagonist. You must be negative when you retire from the ring—from active participation in business. You will tire yourself out by constantly standing up before opponents, even in thought, in any sort of contest.

Why did the Christ of Judea so often withdraw from the multitude?

Because, after working in some way his immense power of concentrated thought, either in healing or talking, or giving some proofs of his command over the physical elements, at which times he was positive, or giving out of his force, he, feeling the negative state coming upon him, left the crowd, so that he should not absorb their lower thought. Had he done so his force would have been all expended in carrying such thought. By carrying it, is meant his getting in sympathy with it, feeling it and thinking it, just as you may have done when a person, full of trouble, comes to you, and spends an hour telling those troubles to you, and literally pouring their load of troubled thought into you. You sympathize, you are sorry for them, you desire strongly to help them, and when they leave, your thought follows them. In such case your own force is used up in the feeling of sympathy or sorrow for them, while it might otherwise have been put on something far more beneficial in profitable result to you and them. An orator would not spend an hour previous to his speech in public carrying bushels of coal upstairs to relieve a tired laborer, for if he did, his strength, brilliancy, inspiration, and force for his effort would be mostly

used up in the drudgery of carrying coal. The ideas he may put forth may prove the direct or indirect means of relieving that laborer in some way, and thousands of others. You must be positive and restrain the outflow of your sympathetic force very often in the cases of private individuals in trouble, in order to have power to do all the more for them. In politics and the professions, the men who live longest and who exercise most power are those who are least accessible to the masses; for if they are constantly mingling with all manner of people, and so absorbing varied atmospheres, much of their power is wasted in carrying it. Look at the long list of prominent American politicians who have died in the prime of life or but little past it, during the last twenty years: Seward, Grant, Morton, McClellan, Logan, Wilson, Hendricks, Chase, Stanton. Not keeping themselves positive—ignorant exposure to all manner of inferior thought-atmospheres when negative—has been a most important factor in these premature deaths. Great financiers like Jay Gould avoid the crowd and hubbub of the Stock Exchange. They live relatively secluded lives, are not easy of access, and transact much business through agents. In so doing, they avoid hurried and confused thought-atmospheres. They surround and keep themselves as in a fortress, in the clearer thought-element of the world of finance, and from it derive their clear-sightedness on their plane of action. They *feel* the necessity of so doing without possibly being able to define the law. Many methods are quite unconsciously adopted by people which bring successful results on many fields of effort, and which are adopted through the unconscious action and teaching of the laws governing thought.

If you are now very much in the company of some person whose quality of thought is inferior to your own, you are certainly affected injuriously, through absorbing that person's thought. For you cannot be positive all the time, to resist the entrance of such person's thought. When wearied you are negative, or in the state for receiving his or her thought, and then it must act

on you. As so it acts on you, you may unconsciously do very many things in conformity with his or her order of thought, which you would have done differently, and possibly better, had you not been exposed to it and absorbed it. If so you absorb the element of fear or indecision from anyone, will you act in business with your own natural confidence, courage, energy and determination? It matters not what is the relation to you of those whose temporary or permanent association may thus do you harm, whether that of parent, brother, sister, wife or friend, if their mental growth is less than yours and therefore they cannot see as you see, you are very likely to be injured in mind, pocket and health through their constant association. For such reason, Paul, the apostle, advised people not to be "unequally yoked together" in marriage. Why? Because he knew that of any two persons living constantly together, who occupied different worlds of thought, one would surely be injured; and the one most injured is the highest, finest, and broadest mind, loaded down, crippled, and fettered by the grosser thought absorbed from the inferior.

If you are in an active business sympathy or relation with any person who is nervous, excited, irritable, destitute of any capacity for repose, always worried about something, and on the rush from morning till night, though you are separated by hundreds of miles, you will, when in the receiving state, have that person's mind acting injuriously on yours, and you will have thereby sent you much of his or her cruder thought-element, which, agitating and disturbing your mind, will, in time, work unpleasant results to the body.

Your only means of avoiding this is to cease such relation and common sympathy and effort with them as soon as possible,—to put them out of your mind,—to fix and interest yourself in some other diversion or occupation whenever your thought goes out to them. For every time you do so think, you send out your actual life and vitality to them. In so doing you may send them a current of life and force, which will give them a relative

success in many undertakings, a success you may lack, for you are giving them your capital stock of force, while you should use it for yourself. The cruder mind can only appropriate a part of this. The rest is wasted. They may be kept alive by it and prosper, and in return send you only element which brings on you disease, lack of energy, and barrenness of idea.

Proper association is one of the greatest of agencies for realizing success, health, and happiness. Association here means something far beyond the physical nearness of bodies. You are literally nearest the person or persons you think most of, though they are ten thousand miles distant.

If you have been long in association with a person so absorbing thought-element inferior to your own, you cannot, though you sever such association immediately, free yourself from the inferior thought-current flowing from them to you, though thousands of miles lay between you. Distance amounts to but little in the unseen world of thought. If such person is much in your thought, their mind still acts on yours, sending you still grosser and injurious element. You must learn to forget them to escape the injury. That must be a gradual process. In so forgetting you cut the invisible wires binding you together, and through which have been sent elements injurious to you.

Does this sound cold, cruel and hard? But where is the benefit of two persons being so tied together in thought or remembrance, if one or both are injured? If one is injured the other must be in time. But the superior mind receives most immediate injury, and many a person fails to attain the position where he or she should stand, through this cause.

Through this cause, also, comes disease, lack of vigor, corpulency, and clumsiness. For the cruder element so sent you by another, and absorbed by you, can materialize itself in physical substance, and make itself seen and felt on your body in the shape of unhealthy and excessive fat, swollen limbs, or any other outward sign of disease and decay. In such case it is not really your own unwieldy or deformed body you are

carrying about. It is the inferior body of another person sent you in thought; and as year after year this process goes on, the cumbrous body you so wear becomes at last too heavy for your spirit to carry. It drops off. You are then "dead," in the estimation of your acquaintances. You are not dead. You have simply tumbled down under a load you could no longer bear.

Even a book in which you are greatly interested, which draws strongly on your sympathy, and has much to say on the mental or physical distress of the person so drawing on your sympathy, can, if you read it in the negative, or receiving state, bring on you some form of the physical or mental ailments alluded to in it. For such a book is the representative of the mind of the individual whose history it contains, acting on yours, and bringing to you in thought-element all that person's morbid and unhealthy states of mind, which for a time settle on you and become a parasitical part of you. In this way great harm may be done sensitive people through reading novels or true stories full of physical or mental suffering. If a character to which you are strongly attracted is described as being confined for years in a dungeon, suffering physical and mental pain from such confinement, and in the pages of that book you follow such life and become absorbed in it, you do actually live in it. You will, if so reading such history day after day, and getting thoroughly absorbed or merged in it, find your vitality or your digestion affected in some way; though you may never dream that the cold you have taken so much the easier, through lack of vitality, or the headache or weakness of digestion is owing to a mental condition, brought on you temporarily, through living in the thought of that book while in the receiving state of mind. These are unhealthy books; and so are plays which work strongly on people's emotions in the dramatic representation of scenes of horror, distress, and death. The health of thousands on thousands is injured through drawing on themselves and fastening on themselves, while in the negative or receiving

condition, these unhealthy currents of thought and their consequent unhealthy mental states of mind.

While eating, one should always be in the receiving frame of mind, for then you are receiving material element to nourish the body; and if you eat in a calm, composed, cheerful frame of mind, you are receiving a similar character of thought. To eat and growl, or argue violently or intensely with others, or to eat and think business and plan business, is to be positive, when of all times you should be negative. It is like working with your body while you eat. You send, while so arguing or grumbling, that force from you needed for digestion. It matters little whether you grumble or argue in speech or in thought. There is also injurious result to you when any person at the table is for any reason—any offensive habit, any peculiarity of manner or mood—unpleasant to you, and you are thereby obliged to endure them, instead of enjoying their company, for all endurance means the putting out of positive thought; in other words, working in mind to drive off the annoyance. Especially the dinner in the latter part of the day should be the day's climax of happiness—a union of minds in perfect accord with each other, the conversation light, bright, lively and humorous—the palates *all* appreciative of artistic cookery, and the eye also regaled with all the appointments of the table and the dining-room. Because while in such receptive state of mind you have absorbed a spiritual strength, coming of the thought of all about you as they will absorb of yours. But if you eat in a social dungeon, in the barrack of a restaurant, where only material food is given, in an unhappy family, full of petty jealousies and complainings, in a boarding-house manger, you may exhaust yourself in resisting or enduring annoyances, thereby lessening power of digestion and assimilation of your food; and you absorb, also, more or less of the discontent or moodiness of those about you, and so carry away a load worse than useless—a load the real cause of an imperfect digestion,

and consequent physical weakness and mental unrest, or irritability.

When you are much alone, you attract and are surrounded by a quality and current of thought coming from minds similar to your own. It is for that reason, that in moments of solitude your thought may be more clear and agreeable than when in the company of others. You then live in another and finer world of idea. You may deem these ideas but as "idle thoughts"; you may not dare to mention them before others. But you long for company. You take such as you can get, or you have it forced upon you. With them your ideal world is shattered. It seems possibly absolute nonsense. You enter into their current of thought, their line of talk and motive. You chatter and run on as they do, and criticise, and censure, and judge, and possibly abuse others not present; and when you are again by yourself, you feel a sense of discontent with yourself, and a certain vague self-condemnation for what you have been saying. That is your higher mind, your real self, protesting against the injury done it by the lower mind; not possibly so much your lower mind as the lower thought you absorb while in that company, and which for a time became a parasitical part of you, as the ivy vine may fasten itself to the oak from the root to the topmost branch, drawing its nourishment in part from the oak, giving it poison in return, and at last so covering it up that the oak is concealed and is eventually killed by it.

In very similar manner are refined minds often buried, concealed, and prevented their true expression by the lower and parasitical thought, which, unconscious of the evil it can do them, they enter among, associate with and allow to fasten upon them. They are not themselves, and perhaps from their earliest physical life never have been themselves, so far as outward expression goes. They are as oaks buried and concealed by the poisonous ivy. But you may say: "I cannot live alone and without association." True. It is not desirable or profitable that you should. It is not good for man or woman to live alone. It is

most desirable, profitable, and necessary that you should be fed by the strong, healthy, vigorous, cheerful thought-element coming from minds whose aspiration, ideal, and motives are like your own.

When you cut off association or the flow even of your thought to those who are injurious to you, you prevent not only their evil quality of thought from coming to you, but you open the door for the better to come. You will then by degrees attract to you, in physical form, those who can give you at once more entertainment and more help. For your highest thought is an unseen force or link, ever connecting you with higher minds akin to your own. These cannot act on you to any extent so long as you continue association or are linked in thought to the lower. Such link or association bars the door to the higher.

How much real comfort, strength, cheer or entertainment do you get from your daily associations? Are they live company? Who does the entertaining, you or they? Who must ever keep up the conversation when it flags? Are you never bored by their prosiness, which you have heard over and over again, and if, when on hearing and rehearing it you do not express discontent in your speech, you do in your secret thought? How much of the association that you seek, or that seeks you, is really more endured than enjoyed, and is, in fact, only "taken up with" because of the lack of better?

You will never tire of your true and most profitable associates, who, having opened themselves to the higher, are ever drawing to themselves new idea, and with new idea new life, which they will give to you, as you give them in return. These are the "wells of water springing up into everlasting life." These are the "saviors of life unto life, and not of death unto death," as are minds to each other who month after month and year after year only think in a rut, talk in a rut, and act in a rut. These are the dead who should be left to "bury their dead." True life is a state of endless variety, and involves, through opening the mind in the right direction, and keeping it so open, an endless

association with other and like minds, giving ever to each other, and receiving endless supply of strength, vigor, and the elements of eternal youth.

The fountain of youth, and endless youth, is a spiritual reality, as are many other things deemed idle vagaries, and which have been erroneously sought on the physical stratum of life. The fountain of endless youth, youth of body as well as mind, lies in the attainment of that mental attitude or condition of mind which is instantly positive to all evil, cruder and lower thought, and negative or receptive to that higher and constructive thought-current, full of courage devoid of all fear, deeming nothing impossible, hating no individual, but disliking only error, full of love for all, but expending its sympathy wisely and carefully.

Prentice Mulford.

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That cry for "rest for the soul," or "rest of the spirit," which goes up unheard from thousands today, and which involves at times a weariness and even disgust for life, comes entirely of weariness of mind, and consequent weariness of body, through mental habits and states of mind unconsciously formed, leading to exhaustion and depletion of life's forces; and such exhaustion and depletion are the causes of disease, inability to enjoy life or attain success in life. Mental or spiritual force here means that literal, unseen element, your thought, which, as you send from you and concentrate and direct on persons far or near, can "push things" and accomplish results, though the persons acted on be a thousand or ten thousand miles distant from your body. This force you can constantly increase, by means which to some may seem very trivial.

I.

The Practical Use of Reverie.

Strength is born of Rest.

You do not need to be thinking all the time during your waking hours. Such habit of mind soon exhausts, and keeps you putting out the same set of thoughts, a train of idea over and over again.

One of the greatest sources of power and health, both of mind and body, is the ability to dismiss all positive thought at will, to sit perfectly quiet physically, to pass, if but for a few seconds, into a dreamy state or reverie; to see only the landscape that may be before the physical eye, or even but a very small part of that, or to allow the mind to dwell and live in such mental pictures as may come to it.

In such manner by such process, perhaps unconsciously practised, does the painter seize upon some choice bit of scenery, separating and cutting it, as it were, from the rest, and transferring it to canvas. You may have many a time passed it by without really seeing it as he depicts it, because your mind was roaming or working hither and thither in every direction, one second being in your home, the next at your store, shop, or office, then wrestling with a difficulty, then worrying over

a trouble, and, in fact, engaged with more things in sixty seconds than you could write out in one hour. All this is work. It is expenditure of force. It is very often a useless expenditure of force. It brings no clear, no new idea. It is exactly as if the woodman spent two hours in wildly brandishing his axe before he set to work cutting down the tree.

Sixty seconds of reverie or meditation are sixty seconds of actual rest to mind and body.

Even on the lower partial plane of success, that of mere money accumulation, it is the man who can control a few moments of reverie at will, or, in other words, the man who can dismiss his thought when he pleases, and thereby rest his mind for ever so few moments; it is he who holds the reins of financial power, for it is during these moods of rest, or reverie, that the door is opened for new, fresh ideas, and it is the new idea plan device first, and the persistent silent force to hold these in mind, and *in that way* push them afterward, that coins money.

Have you much capacity for seeing anything, or even enjoying what you do see, when you are on the run? You may then pass by and fail to notice the person whom of all others you most desire to see, and whom it may be most profitable for you to see. Bank bills may then lie in your path unnoticed.

In mental condition, thousands of people about us are breathless, hurried, and on the "dead run," and running from year to year in the same rut of thought. They cannot, in such mental condition, see opportunities for pushing their fortunes. They have not the courage to take hold of opportunities if they do see them. They do today exactly what they did yesterday, and do that *only* because they did it yesterday. They are the slaves, not of the capitalist or monopolist, but of their own mental condition, which binds them to continual and monotonous ruts of thought and consequent action, by chains stronger than any of iron. They have no ability for bringing themselves into these desirable states of mental rest. They think they must be doing something with mind or body all the time. Their

minds work in the same direction when their bodies are in the unconscious state called sleep. Their sleep brings them, on the body's waking, not one-half the refreshment or strength as will come to those who cultivate periods of reverie, mental abstraction, or meditation, call it as you may.

While traveling on the steamboat, these never-rest-me people will wander continually through the cabins, and from one end of the boat to the other, without aim or object, looking for they know not what. On the railway train they have but one impatient desire, to get to their place of destination as soon as possible, and when there arrived, may not know what to do with themselves. In their households they are always "pottering about," working the body a great deal, and at the day's end, as regards any real advancement of fortune or business, have accomplished next to nothing.

All this is keeping up a mental tension, an outlay of actual force, and for what? It is keeping the violin string stretched to its utmost tension when the instrument is not in use. It is keeping the engine running when there is no work to do, no machinery to move. It is an inevitable source of exhaustion, disease, and weakening of the body.

Gen. Grant's cigar won for him more victories than his sword, for without any regard to the action of tobacco on the organization, the mere act of its inhalation, the puffing forth again and the almost unconscious watching of the smoke curls, causes, if but for ever so few seconds, the condition of reverie or mental abstraction which brings the mind into the negative or receptive condition, and in such condition it can not only rest, but receive new ideas. We here neither recommend nor condemn tobacco, but speak of it only as an imperfect agency, when so used, for inducing that certain mental state which helped Grant temporarily to hold his mental forces in reserve, and act to advantage when occasion required.

The same mental state can be brought by other and more natural means, and, as these are cultivated, the results will be far more profitable and lasting.

Such as these: Stop here, and now as you read this page throw yourself back in your chair, let your arms hang passive on the chair arms or on your lap, and think of nothing, if but for three or five seconds. If a cloud in the sky, or a curl of vapor, or a tree branch moved by the wind arrest your eye, look on them so long as they amuse you and no longer. If you cannot cease working with mind or body even for five seconds (and a great many people cannot), cease your abrupt, spasmodic, physical motions. If you must move your arm, do so, if but once, as slowly as possible. You have now taken your first exercise in the cultivation of reverie or mental abstraction. You have given yourself an atom of real rest. You have drawn to your mind an atom of power which you will never lose. You cannot expect immediate success in the cultivation of this much needed faculty. You may have the hurried mental habit of a whole lifetime gradually to overcome. But the seed of repose is now sown within you. This thought will never leave you. Don't try too hard to cultivate it. Let it come up and grow of itself, as it assuredly will.

You can carry this mental discipline or control of body into the most trivial acts (so erroneously called) of every-day life, as when you rise up or sit down, or in turning the pages of a book, or turn over your newspaper, or in opening a door or window. For when you perform any of these acts in an impatient, jerky, spasmodic fashion, regarding them as irksome barriers betwixt you and something you wish to arrive at, you expend a great volume of force unnecessarily. You can expend force enough in the impatient turning of the leaves of this book to do a half hour's composed, careful work; and the finer your mind, the more varied and fertile your thought, the greater is its power, and the more of it do you through hurried act waste. When you so cultivate the reposeful mood during your waking hours, you

are cultivating also the capacity for sounder and more healthful sleep, for the predominant mood of the day is the predominant mood of the night. Sleeplessness comes from lack of mental control, or the habit of never-ceasing, spasmodic, fitful thought, leading surely to spasmodic, fitful, physical acts; and if the mind cannot control the body in the daytime, and keep it in a restful and force receiving state, neither can it control the body at night. Such is the mind which may keep you for hours awake, turning and tossing, unable to sleep, until your bones and flesh ache from weariness.

But as you cultivate reverie or mental rest, your mind will grow to such power that you can induce sleep or a state of rest at any time.

Don't practise these or corresponding methods when it is irksome or frets you. If you do, you retard rather than advance. Try these methods *only* when they please you. The beauty and mystery of all real growth of spiritual or mental force is, that like corn or wheat, it grows when we are asleep or unconscious of such growth. Two, three, five years hence, your whole bearing, manner and physical movement will be changed into the slower, more graceful force, holding reposeful mood and action of power. The body is literally banged to pieces by the mental action and mood of unrest. Thoughts flying to no purpose and without control here, there, everywhere, and on everything, hour after hour, and day after day, do literally tear the physical machine to pieces.

Every physical act, even your steps in walking, as the mood of deliberation and repose is cultivated, can be made a source of pleasure; and when your physical movement is pleasant to you and not irksome, your work, be it what it may, is not only well done, but in the pleasant doing you are drawing more and more power to yourself, and such power comes to stay forever. This principle extends to all art, be it oratory, acting, painting, sculpture, and is the secret of superior attainment in all art and in all business; and as it is more cultivated, as in the

soon coming future it surely will be, men and women will, in so increasing their power, accomplish results as incredible to the masses, at the present moment, as were the possibilities of the electric telegraph to our great-grandfathers. The "miracle," so called, of Biblical history, was a result attained solely through this storing up and concentration of mental power.

Christ and Moses—the seers, soothsayers, and magicians of antiquity—held their minds in repose, and in so doing accumulated and held that thought power or element which, when concentrated and directed on a sick man, could fill him instantly with new life; or if acting on the elements, could bring loaves and fishes apparently out of nothing, or calm the storm, or bring water from the barren rock. When Christ commended Mary for not "cumbering herself with the never-ceasing details of household affairs, as did Martha," he implied that Mary had "chosen the better part," because, in holding herself more aloof from the cares of the house, she was gaining a power which could eventually do far more in ever so few moments, when properly directed, even for home comfort, than could Martha in a day or week, with all her physical industry and bustling about.

Martha was fretting herself to death, Mary was building herself up.

Thousands of Marthas today dissipate life's forces and ruin their health in dusting trumpery, keeping the poker and tongs set at just such an angle, and rushing their tired bodies about from morning till night, from one act to another, without one second of mental rest. Thousands of male Marthas do the same thing in their lines of action.

In so cultivating and developing the capacity to hold at will long or short periods of mental abstraction or thought and force resting, you are building up and ever increasing in power and volume the unseen element, which going from you can act on other minds far and near, and thereby effect results most favorable to your material fortunes. Yet this same power or

element you can turn upon yourself with most unprofitable results, as people do who are ever on the hurry-skurry, or who are unable to rest so long as a pot-lid remains in the house unscoured, or a mote of dust is seen in a corner of the room. Neatness can degenerate into a mania, and a man or woman's whole mind and force can be expended wholly on objects within the walls of a small room, leaving nothing to work with outside.

Exercise in these short periods of mental rest or thought dismissal will increase your capacity for presence of mind. Presence of mind means the ability to call up at a moment's notice, in any emergency, all your judgment, reason, tact, decision, and fertility of idea. Presence of mind is mind not thrown off its centre. It is the impassioned actor's corner-stone. It gives the orator the word, or sentence, or idea fit for the time and place. It is the business man's protection in or out of his counting-room. Wearied mind, which has frittered itself away on uncontrolled thought, cannot summon its forces together for action on any sudden alarm or unexpected turn of affairs. The rested and reposeful mind is the rested garrison of your thought fortress.

Presence of mind is the mind holding its power through this ability to give itself rest and store up force, and is the secret of all ease and grace of physical movement. The inspired danseuse acts up to this law. So does he or she who sings or plays from the soul. So do all who really excel in any art or calling. As mind is more and more trained in this direction, it gains power for recuperation in almost imperceptible periods of time. It can be receptive or drawing in power one second, and giving it out in effort the next. In the dance, in acting, in oratory, it can absorb a new idea, a new method unlike any it has shown in any similar previous effort, and put this immediately into execution. For such reason genius, whether on the platform or the stage, rarely expresses itself twice alike. It is the secret of the successful billiard player as well as that of the superior marksman. Hurried,

nervous, and consequently ever-tired people, rarely become good shots or "experts" at anything. Mind ever on the quiver puts the body also in a quiver, so that neither the gun or the cue can be held steadily. Learn to hold your force and rest your mind, and your nerves will become as strong and steady as steel. For these nerves of ours are the conveyancers and channels for carrying thought to any part of your body which it is desirable your thought should act on and through. Such training will make you the master of the most vicious and unruly horse. Such training is the foundation of courage. It is the tired mind, and consequently exhausted body, that is most open to the current of fear. The moment fear seizes upon you in holding the reins, the excited animal feels that you are afraid of him, for you have sent your mood of mind, or element of fear, literally into him. It was this superior force, so gained, that made the prophet Daniel keep the lions at bay, when put in their den. There is no limit to the possibilities coming of it. It can make the body superior to any material element. It is the power which caused the three young Jews, Shadrach, Meshach, and Abednego, to pass through the fiery furnace unharmed. It was the power in Paul that made the viper's sting harmless to him. This power belongs also to you. It is in you in the germ. It can make any organ or function of your organization ten times more powerful to act than at present.

Reverie, like any other faculty, can be developed to excess, as in the case of dreamy, absent-minded persons, who lose themselves in their day dreams, forget where their bodies are, or even what their bodies may be doing. They lack the positive force to awaken themselves to action when action is necessary. There is an equilibrium to be established between our positive and negative forces (the negative being reverie), so that you can throw yourself into either state at will, and at any time or place. In this way you are constantly resting, even as you work with mind or body, and so nicely can this equipoise be adjusted, that you may always receive a little more force than you expend,

so keeping ever a reserve of strength, exactly as the engineer keeps a reserve of steam in the boiler. Many people now use up their steam or force as fast as they receive it, one result of which is, they fail, or fall sick, or lose their heads entirely on occasion of any unexpected or unusual strain, pressure, or emergency.

As you cultivate more and more the ability to give yourself, at any time you desire, these mental rests (presuming that your mind is always in the attitude of good will to all), your physical breathing will become slower, deeper, and more healthful and strength giving. You will then inhale and exhale air from the very bottom of the lungs, and not from or near the top, as do panting, hurried, restless, and jerky people.

All healthful changes of mind or spirit must cause corresponding healthful and beneficial changes to the body, for it is your spirit that is ever remaking or changing your body to its own likeness.

The reverse of this is sadly true, for if your mind lives in the thought of sickness, or any kind of unhealthful thought, it will fashion the body after the likeness of such thought.

But there is an inhalation or breathing of your spirit, of which that of the lungs is a coarser type, and when you are at peace with the world, and are living in the current of constructive thought, this ability for reverie or mental abstraction, if but for two or three seconds, will enable your spirit to reach up literally higher and higher, and inhale an atmosphere of element far finer, more powerful, and fuller of life than any on the earth's stratum of existence; and as through this exercise your power increases to so dismiss thought, and throw yourself into this state, you will receive and feel from such element an exhilaration and healthful buoyancy far exceeding that coming of any earthly stimulant or force. This is one means for realizing the "divine ichor" of the ancient mythology. It is one means for gaining the real "elixir of life."

It will give you a tremendous force to act with in all material or "practical affairs," when the time, place, and opportunity call

for action. Thousands of people today, through the mania for ever keeping themselves on a mental tension, and of deeming themselves sick if not always strung up to that tension, do by their own acts retard instead of advance their fortunes. In their hurried mental condition, they lack tact in dealing with others. They repel instead of inviting those who could most benefit them, and, although often people of great energy, they fall far short of the position they might occupy did they give themselves more repose.

They lose also hours of time and volumes of force, in the endeavor to repair the consequences of their own hurry and imperfect effort. They "sling things" about unconsciously, lose their pencils, their penknives, mislay important letters, lose money in making change, and are always looking for something mislaid in the mood of hurry. Of what practical use is force so expended?

The mental attitude of "good will to all," above spoken of, does not imply that humble, servile, abject frame of mind which endures outrage and injury without resistance or protest, deeming it to be a merit. You may desire the best for the man who tries to set your house on fire, but common sense tells you to prevent him by all possible means from setting it on fire. If a fool attempts to tyrannize over you or abuse you, you will resist him. When his foolishness is put down, you can show your good will for him. When Christ cast out devils, he was neither gentle nor humble in commanding them to leave the persons they tormented.

II.

Your Two Memories.

Thought is an Element.

You have two memories, as you have or are composed of two selves: the physical, or temporary self, and the spiritual, or eternal self. You have an earthly memory, a perishable belonging of your temporary, physical self, and a spiritual memory, a belonging of your eternal and indestructible self.

Your earthly memory is as much a part of your physical body as any other organ of that body. Its use is the retention in mind of events on the physical stratum of existence. It is formed only to deal with material substance, even as your eye or your sense of touch can only be used for material substance. Your spirit has experiences in its spiritual realm of existence. It goes to other places, meets persons, exchanges thought, participates in enjoyments; but when it returns to the body, there is of that body no organ capable of receiving or preserving the spiritual picture, or impression, of such experiences.

The physical organ of memory is subject to decay, like the other physical organs, as is sometimes seen in cases of people

with very old physical bodies. In other words, the worn-out body will have the worn-out physical organ of memory.

The earthly memory need not decay, no more than the earthly body need decay. But if you have faith only in material things, and what you call material laws, your body and all its functions, memory included, must go the way of all material things—to decay. Such decay and loss of memory has happened to bright intellects, whose sundering of spirit from their body has been of comparatively recent date—men whose thoughts, at times, penetrated far into the higher world of spirit; who brought from thence live food for many minds; who have made a deep impress on our age, but who still, unfortunately, lived too far within the domain of material things and influences to escape the inevitable result to the earthly body and earthly mind of such influences, that result being the decay of the body, the physical instrument for the spirit's use on the physical stratum of life.

It must be kept in mind, as much as possible, that your body and your spirit are two distinct and separate things or factors, as the carpenter and his saw are separate things; that your spirit has used, and through ignorance, or lack of power, worn out many bodies, as the carpenter may have used and worn out many saws; and that with ever-increasing knowledge and power your spirit may, instead of wearing your body out, as heretofore, renew it ever with finer and finer material.

Your memory is an actual photographic plate, constantly taking pictures of all scenes and events palpable to the other senses, by a process of which our artificial photography is a coarse and feeble imitation.

Of this we have a suggestion in the power of a certain kind of clairvoyance, to see through contact with a piece of rock, or coal, the pictures of the scenery and events happening about it, and imprinted on it through far distant geological periods. On all material substances, wood, or stone, or metal, are being constantly photographed the images of all material things

surrounding them. The physical organ of memory is a plate still more sensitive, for which the physical eye is the outward lens. The physical organ of memory also takes and preserves the pictures of your own thoughts and those of others, as they give them to you.

If you do not crowd the plate, or hurry the process, through a hurried condition of mind, through trying to see or remember too much at once, you will get and retain of what you do see, or of what is going on about you, the clearer pictures.

You have an earthly memory, for use on the earth stratum of life, and a spiritual memory, for use on the spiritual side of your life, even as you have the spiritual correspondence, or duplicate of all your other senses, such as hearing, seeing, smelling, tasting, touching. None of the spiritual senses, save in exceptional instances, are brought into play in the earthly, or physical life.

When lives are more perfected, or ripened, on this planet, as they will be, all these senses will come into play. Then your true life begins. For all of your physical existence and all belonging to it is, as compared with the exercise of your spiritual and finer senses, but as a coarse shell or envelope.

You are here in the physical, as compared with the spiritual, as is the grub, when compared with the butterfly; the full-grown oak, as compared with the acorn. But all comparisons must fall far short, in the endeavor to suggest the possibilities and powers coming to your real or spiritual life.

The "earthly memory," as here used, is but a relative term. It implies a memory filled entirely with material cares and considerations. But your memory, through aspiration and persistent desire for a more perfect life, will gradually refine from the coarser to the finer, from the earthly to the spiritual; in other words, you will hold in your memory only those things which can give you lasting power and pleasure; and, as you continue to do this, your memory will in time take hold of and retain the impression of your other, now unknown, life, your

spiritual life, of which you may at first retain glimpses, during your waking moments, or physical daily existence, which glimpses may grow at last to clear and perfect recollection.

These are the possibilities, remember, of every human spirit; possibilities certainly to be realized by every spirit at some period of existence.

If you allow your mind to be continually troubled about some matter of small import, if you keep all day in memory the idea or thought that your friend may not come, as you expect, that your milliner may forget some detail in the trimming of your hat, that the mail may not bring you an expected letter, that money due you may not be paid; or if you hold in memory a picture of yourself as destitute or penniless, or all but penniless, next month, you are then filling your mental photographic plate entirely with pictures of the material, the perishable. So keeping memory in the material, you are making it material, and consequently subject to decay. Worse; you are keeping from memory better thought, which would give you aid and power to overcome the very things you fear.

If you overburden your memory with names and dates and events and details, you may carry a load of no use at all; and in carrying this load, you destroy capacity to receive new impressions and new ideas. The photographer wants a perfectly clear and clean plate on which to take his picture. Even so, to receive new ideas must your mental photographic plate be clear, and free of old pictures. For this reason is it, that people whose minds are full of memorized ideas and opinions, who are walking encyclopedias of facts, so called, are rarely people of original idea. They are collectors, rather than originators, and collectors, in many cases, of mental rubbish; of opinion and fact, so called, which will be found erroneous fifty years hence, even as so much of the opinion current fifty years ago seems ridiculous today.

Your successful man is often the man who, in early life, received little education. His memory was not crammed

and burdened with words or opinions, which he was taught implicitly to receive as genuine. His mind was left the more free and clear to receive fresh impressions. For this reason, he saw the plan, the scheme, the device, the new road to success which the book-filled brain could not; for this reason, in so many cases, do uncultured, illiterate men take the lead in so many undertakings, while the man of education drudges in illiteracy's office, on small wages. When your child is able to repeat a whole dictionary "by heart," and can repeat from memory sentence on sentence, and chapter on chapter from its school-books, it is simply overloading and abusing a physical organ or function. Its real mental power is crippled. Its mental photographic plate is blurred, and crowded with old pictures, and its capacity for "getting on in the world" is lessened, instead of increased. The world calls the proper pronunciation of a word, the proper wording of a sentence, "culture." But this is not *mental power;* and to keep a memory loaded with rules, declensions, conjugations, and words, is like expending all the labor on the polishing of the knife blade, with no regard to the sharpness of its edge. Polish is a help, but not the *power* which puts you ahead in the world. A great deal is committed to memory at school which people can really give no clear reason for being learned, other than the fear of the child's being ridiculed for ignorance in after years were certain matter not learned; and of all the mass of matter memorized at school or college, two-thirds of it is fortunately forgotten within a twelve-month after being so memorized.

If you thought it a necessity to remember exactly how many tacks there were in your parlor carpet, and their exact distance from each other, and the number of pins in your work-box, you would have your mental photographic plate occupied with a set of useless pictures. We burden ourselves in life with hundreds of little cares, equally useless. Care and precision are valuable qualities, but if a man puts them all on his coat buttons, or a woman on the brightness of her tin pans, there is not much force left for things which may bring far

more important results; and that is one reason why your man careless as to many little things, succeeds, while a very precise man may fail, or fill a smaller place in the world. Nelson, on shipboard, cared little whether the brass work was polished to the extreme of brightness, and, as to many details, was called a slovenly commander, but he kept mind and memory very clear for the most effective method for laying his ships alongside of those of the enemy, and fighting them afterward.

Martinets have not, as a rule, won battles; not for lack of bravery, but because their memories were overcharged with the necessity for having buttons and gun-barrels in an exact line on parade, and long habit and training forced them to keep in mind these and other details, to the exclusion of the best method of obtaining the results that gun-barrels were made for.

We do not here, by any means, slight carefulness, exactness, or precision, but we do suggest the great importance of the thing you put your care on, or what you burden your memory with, or, in other words, print on your mental photographic plate. It is an organ, a function, like any other. It can be overloaded and abused, even in a good cause; and when, madam, you call to your husband, as he leaves the house to go to business in the morning, not to forget going to market, and then deliver your message to the milliner, and stop in at the store and buy the thread to match a certain shade of silk, a sample of which you have given him, you are putting extra loads on the poor man's memory, possibly already overburdened, and you will remember that the effort to remember a paper of pins, or the imprint of that paper of pins on memory's organ, makes as large a picture as the performance of some business detail necessary to secure that million.

You lose the spirit and substance of a speaker's thought when you "take notes." You do not need to retain in mind the precise words he uses. When you take notes, your mind is then necessarily diverted from the speaker. You break off, temporarily, a certain blending 'twixt his mind and yours, which

makes between you a channel of mental communication and of thought absorption. You lose, also, the force and substance of what he is saying while you are writing what he has said. You are also impeding, to an extent, the speaker's flow of thought, be his discourse written or verbal, for in any case, every interested hearer is a help to the speaker, in sending him a current of sympathetic, appreciative, and responsive thought; and when you cut this off, you cut off a certain help and stimulation that you may have previously been sending him.

If you trust, in these cases, entirely to memory, it will more and more write down, and retain for you all of the substance, pith, and meaning of any speaker's thought, so far as you are capable of comprehending that speaker, all of which you can afterward recall to yourself, by your own method of expression.

A mental reporter, without taking notes, will sometimes give the substance of a speech in one-tenth the number of words required to deliver it in; and for practical purposes in journalism, such reporting is the most highly valued. Such a reporter trusts and cultivates what, for lack of other words, we must call his "spiritual memory"; that is, the memory which retains ideas, instead of words, for words are but vehicles to carry ideas in, and, in many cases, very imperfect vehicles.

Your spiritual memory retains the results, or wisdom gathered throughout all your past physical lives, or re-embodiments. The more numerous these lives, the older your spirit, the greater is your wisdom. In other words, the clearer then is your insight, your intuition, which means the teachings of your own spirit, which is the only teacher and source of knowledge for you in the universe.

The spiritual memory, after many re-embodiments, and with increasing power, affects, in a certain way, the physical memory; that is, the memory of the body you are now using.

You go to a strange, possibly a foreign city you never before, in this physical life, visited. You are possessed by a strange sensation of having been there before. You may feel strangely

at home among new people, scenes, and customs. That comes of the working of your spiritual memory. You have been there before in some previous physical existence. You were of these people. You lived among them, and then belonged to them.

If you are strongly drawn to, and greatly interested in some particular era of history, and have, during all your present life, read and re-read everything concerning it with the greatest relish, and every bit and scrap of new information concerning such historical era is still seized upon by you, and, in a mental sense, almost greedily devoured, it is because your spiritual memory, imperfect and clogged as it is, by the confusion and false beliefs written on your physical memory, as to your real self and the now hidden powers in that self, seizes on these historical pictures, as presented to you in story or print, and feels, rather than recognizes, your former participation in those events. This is why the history of one nation, or an era of such nation's history, may be of more interest to you than any other. You lived in that era, and acted in it. It was a period of marked impression and event in your real life. The forces, perhaps, long gathering in quiet within you, and through, possibly, a succession of quiet, and relatively uneventful, physical lives, burst forth in that era into a certain energy and fruition, and your spiritual, or real self, now so far dominates your physical self as to force it to recognize its life and effort, and possibly, even its individuality, during that era. Your present physical life is but one of a series of physical lives. Your real self passes from one to another of these lives, with greater or less intervals of time between such physical lives, something as your body passes from one suit of clothes to another, as the last suit is worn out. As you increase in force and wisdom, the time between each re-embodiment becomes less and less, because your spirit, your highest self knows, or is forced through a peculiar intuition, to return to the earth stratum of life, that it may as soon as possible get the power which it can only get there; and that power once matured, it has never again to return under the slow, and

generally painful conditions of a physical rebirth. That power once matured, it can return to earth at will. In other words, it can make a physical body to use here for an hour, a day, a year, or as long as it pleases, and having for the time done with it, let that body return to its original elements.

It is then, when you, through your power, command the physical or material form of element, and can gather and compose it at will into any form you please, and also when no form of material has any power over you, that you really commence to live. The Christ of Judea had grown to this power. Though his physical body was destroyed for his use on the cross, he was able to materialize another body, with which he appeared to certain of his friends.

The "spiritual memory" is what you bring into the world, or rather what your spirit brings to the earth stratum of life with each new incarnation. It brings the substance or wisdom gathered from its last physical life, as well as all other previous lives, but not the recollection of the events, details, and experiences by which such wisdom was gathered. Your spirit did retain the recollection of its last physical life up or near to the period of your present reincarnation. But, with a new body, there came also its new physical organ or photographic plate of memory for taking physical impressions, and on this could only be imprinted the scenes, events, and surroundings of this, your present physical existence.

Your memory of each of your physical lives is only temporarily obscured, not blotted out. As your real, your spiritual self, grows in power, as your more powerful spiritual senses develop, of which your physical senses are a coarse and very inferior counterpart, so will your spiritual memory increase in power; and this memory can, at some period of your real existence, bring to you, as you desire, recollections of the physical life of all your past existences.

What your spiritual memory now brings you is vague and incomplete as compared to what it will bring in a greater

condition of ripeness. Yet many an intention, many an idea that now you may think as whimsical and visionary, comes of the force and prompting of the spiritual memory.

But you will find in time that you will not care or need as an addition to your happiness to recall near as much of your past, especially its darker experiences, as now you think you would, had you the power. Because your life will be an *eternal now* of happiness, and ever-increasing happiness, as your powers increase, as you learn more and more how to live, as you realize more and more the endless variety of life's pleasures, as not only you see but feel a pleasure, beauty, sublimity, grandeur, in every form of nature.

Every physical thing, every house, tree, or rock, every meeting of people in halls or churches, in families or restaurants, in the march or conflict of armies; every event, small or great in your life, has its counterpart, or, as it may be termed, reflection in element unseen to the physical eye. Every event in all your past lives is actually a part of you in unseen element. In your spirit is wrapped the power of calling back in a series of pictures, as one event is linked to another, all these parts of yourself, extending to a most remote past. Byron, in speaking of the soul's future, suggests this possibility in these words:—

Before creation-peopled earth,
  Its eyes shall roll through chaos back
To where the furthest heaven had birth;
  The spirit trace its rising track.
And where the future mars or makes
  Its glance dilate o'er all shall be,
While sun is quenched or system breaks,
  Fixed in its own eternity.

Like the physical eye, so in the present spiritual conditions, the physical organ of memory is subject to decay. But every picture it takes is transferred to the eternal and indestructible

organ of the spiritual. The physical memory is but the "blotter," or temporary book, for setting down the items; the book thrown aside when full, but not before every item is written in the ledger. This, the ledger of the spiritual self, is the book, and the only book, which, in the Revelations of the New Testament it is said, shall be opened, when you stand face to face with all the acts of your own life, and are judged by the god in yourself.

The imprint of the events happening through countless ages of your many physical existences, so transferred from the physical to the spiritual memory, begets the spiritual memory of experience, and out of experience is born wisdom. An old spirit, a spirit of many experiences and lives, *feels* quicker, through its inward teaching, or intuition, what is true, and what is false, than cruder and younger spirits. You *feel* a certain statement, an assertion, which may seem visionary, or ridiculous, to those around you, to be true, or have some truth in it. That comes of the action of what, for want of clearer words, we must call the spiritual memory. You cannot give for this any clear "reason" to many other minds. Has not time often proved that your *feeling*, in this respect, was correct, though through the influence, pressure, and working of the more material mind about you, may, at times, have doubted the truth of this feeling?

You are not an individual, a man, a woman, in the ordinary sense. You are a ceaseless current of event, surrounding experience; a series of pictures of all you have done, or have been extending, far, far back into the dim, the awful past of eternity, which no eye has pierced, or can ever pierce; and this current, commencing in an atom, a speck of being of life, has gone on accumulating more and more experience, growing in thought broader and deeper; a power moving and operating in space, gathering fresh force and insight with each new experience, until you are what now you are. And so, ever gathering force (you are to), you must grow on and on, a wonder, even to yourself, as you begin to realize that you are, indeed, "fearfully and wonderfully made." And more: the more

you grow, the more are you to see, and the clearer must you see your past,—a past extending to periods beyond this earth's organization into its present condition; a past full of mysteries, even to the clearest sight of the higher world of spirit. For, since there could in spaceless universe have been no beginning, so you, in the fullest sense, can have had no beginning.

III.

Self-Teaching: or, the Art of Learning How to Learn.

Thoughts are Things.

It is a commonly received opinion, that in youth it is easier to learn than in after years; that at "middle age," or after, the mind becomes, as it were, set in a rut of mould, which does not readily receive new impressions. This idea is expressed in the adage: "You can't teach an old dog new tricks."

People have made this a truth by accepting it as a truth. It is not a truth. If your mind is allowed to grow and strengthen, it will learn easier and quicker than during the infancy of the body. It will learn more and more quickly *how* to learn any new thing. Learning *how* to learn, learning how to grasp at the principles underlying any art, is a study and a science by itself.

The child, in most cases, does not learn so quickly as many suppose. Think of the years often spent at school, from the age of six up to sixteen or eighteen, and how little, relatively, is learned during that period. But this time of life is not regarded

as of so much importance as that after eighteen or twenty. He or she would be deemed as having a dull intellect, who should require fourteen years to gain what a large proportion of children do gain from the age of six to twenty.

It is possible for any man or woman whose mind has grown to that degree, that they can acknowledge that every possibility exists within themselves to learn any art, any profession, any business, and become skilled therein, and this even without teachers, and at the period termed "middle age," or after; providing,

First, That they are in living earnest to learn.

Second, That they fight obstinately against the idea of "can't," or that they are too old to learn.

Third, That in all effort to become proficient in their new calling, they cease such effort so soon as it becomes fatiguing or irksome, and that they make of such effort a recreation, and not a drudgery.

Fourth, That they allow no other person to argue, sneer, or ridicule them out of the truth that the human mind can accomplish anything it sets its forces persistently upon.

Fifth, That they keep their minds in the attitude of ever desiring, demanding, praying for whatever quality or trait of character or temperament they need to succeed in their effort; and that whenever the thought of such effort is in mind, it shall be accompanied with this unspoken thought: "I will do what I have set out to do."

There should be no "hard study," at any age. Real "study" is easy and pleasing mental effort; as when you watch the motion of an animal that awakens your curiosity, of a person that interests you. You are studying when you admire and examine the structure of a beautiful flower; you are studying the method and style of an actor or actress when they most hold and compel your attention and admiration. All admiration is in reality study. When you admire anything that is beautiful, your mind is concentrated upon it. You are quite unconsciously

examining it. You remember, without effort, many of its features, or characteristics. That unforced examination and attention is study.

To "study hard" is to try to admire; to try to admire is to try to love; to try to love, or to be forced by others to try to love, generally ends in hating the thing or pursuit so forced upon you,—one reason why so often the schoolboy hates "to learn his lesson."

The experience of those who have gone before us in any art, trade, occupation, or profession, is unquestionably valuable, but valuable *only* as suggestion. There is a great deal laid down as rules and" canons of art" which shackle and repress originality. The idea is constantly, though indirectly, impressed on learners, that the utmost limit of perfection has been reached in some art by some "old master," and that it would be ridiculous to think of surpassing him.

Now, genius knows no "old master." It knows no set form of rules made for it by others. It makes its own rules as it goes along, as did Shakespeare, Byron, and Scott, in literature, and the first Napoleon in war; and your mind may have in it the seed of some new idea, discovery, invention, some new rendering of art in some form, which the world never saw before.

Any man or woman who loves to look at trees and flowers, lakes and rivulets, waves, waterfalls, and clouds, has within them the faculty for imitating them in the effects of light, shade, and color,—has, in brief, a taste for painting.

You say, "People to be artists, must have the art born within them." I say, "If they admire the art, they have within them the faculty for advance in that art."

You say, "But because I admire a rose, or a landscape, is no sign I can ever paint either." I say, "Yes, you can, providing you really want to."

But how? Put your effort on it for an hour, half an hour, fifteen minutes, a day. Commence. Commence anywhere. Anything in this world will do for a starting-point. Commence,

and try to imitate on paper a dead leaf, a live one, a stone, a rock, a log, a box, a brickbat. A brickbat lying in the mud has lying with it light, shade, and color, and the laws governing them, as much as a cathedral, and is a better foundation than a cathedral to commence on. Commence with the stub of a pencil, on the back of an old envelope. Every minute of such work after commencement is so much practice gained. Every minute before such commencement, providing you intend to commence, and do not, is so much practice lost, as regards that particular art.

Mind, though, you make of such practice a recreation, just as boys do in ball throwing and catching, or as the billiard player does who takes up the cue for half an hour, matched only against himself, or as the horseman does who exercises the horse for practice before the race. When the work becomes irksome, when you get out of patience, because your brickbat won't come out on the paper like the original, drop it, wait for your patience-reservoir to fill up, and take for your next copy a log, a tree trunk, or anything else.

You say that you should go to a teacher of this or that art, so that you can become "properly grounded in its principles," and that, by such teacher's aid, you shall avoid blundering and stumbling along, making little or no progress.

Take up any trade, any handicraft, any art, all by yourself, and grope along in it by yourself for a few weeks, and at the end of that time you will have many well-defined and intelligent questions to ask about it, of some one more experienced in it than yourself,—the teacher. That is the time to go to the teacher. The teacher should come in when an interest in the art or study is awakened. To have him before, is like answering questions before they are asked.

You cannot teach a dog to paint. The intelligence using the dog's organization has not grown to an appreciation of such imitation of natural objects. But you can teach him to draw a cart, to "point" to game in the cover, to swim out to the

water-fowl you have shot, and bring it to you. Why? Because the dog has these instincts, or desires, born in him. The trainer, his teacher, brings them out. Some men and women have no more admiration for a beautiful landscape than the dog. Of course, neither can ever be taught to paint, because they have not the desire to paint, nor the admiration of the thing to be painted.

"Then, whatever a man or woman really desires to do, is to be taken as some proof that they can do?" you ask. "Yes; that is the exact idea." *Desire to accomplish is a proof of ability to accomplish.* Of course, such ability may be weighted down and kept back by many causes, such as ill health of body, ill health of mind, unfavorable surroundings, and, perhaps, *greatest of all*, utter ignorance that such desire is a proof of the possession of power to accomplish the thing desired.

How did you learn to walk, and how did you learn to talk? Could anyone have taught you, if desire to walk and talk had not been born with you? Did you go to a walking teacher, or a talking teacher? Did you not learn both accomplishments after ten thousand failures? So far as you can remember, was it not rather an amusement than otherwise, to learn both, or at least, was there any idea of work associated with these early efforts?

You place a boy or a girl by the water-side, and give them full liberty, and they will learn to swim as naturally as they learn to walk, because the desire to swim is in them. If, after learning, they see a better swimmer, they will naturally try to imitate him; and all this endeavor, from first to last, will be for them far more recreation than work. The better swimmer who comes along represents the teacher; and the boy or girl who can already swim fairly well, and are anxious to swim better, represent pupils who are in a fit condition to be taught.

Think for a moment, how much it was necessary to teach your body, in training it to walk. First, to balance yourself upright on two feet without falling. Secondly, to balance yourself on one foot without falling. Thirdly, to move the body. Fourthly, to give

it the direction in which you wanted to go. And yet we call walking a "mechanical," and not a mental, effort.

If you are determined to paint, and love the creations of nature and art well enough to try and imitate them, you will be constantly studying effects in light and shade on rocks, stones, cliffs, towers, steeples. You will observe and study, and be rejoiced at the many changing aspects and colors of the sky, as you never were before. You will discover, as you continue to observe, that nature has a different shade of color for every day in the year, and almost every hour of the day. You will suddenly find in all this a new and permanent recreation, without money and without price. You will then find new interests and new sources of amusement in studying the works of painters and their methods, which will be revealed to you just so fast as your appreciation *grows* up to them.

The same principle will apply to any branch of mechanics or art,—to anything. Of course, it is best to pursue that for which you have the most inclination, that is, admiration for. If you are in any occupation that does not suit you, and you want to engage on some art that does suit you, if you have fifteen minutes in the day to spare, commence on that art.

If it is painting, paint a brickbat in some idle moment as well as you can, and only as a means of amusement. If it is carving, you have always the means for practice, if you have a jack-knife and a bit of wood. If it be music, a banjo or guitar with but a single string will give you means for practice. For you must commence in the simplest way, even as you crept before you walked. There *must* be imperfect effort before there can be relatively perfect result.

Because, when you do so commence, you commence to practice with one instrument far more ingenious and complicated than any you can buy for use in your art; namely, your mind.

If we commence in this way, we commence something else; we commence drawing toward us ways, means, helps, and

agencies unseen, but powerful, to help us. We are not to expect success in an hour, a day, a month, a year. But if we persist, a relative success is coming all the while. The effort of this month is better than that of last. There may come periods of weariness and discouragement; periods when, as we look back, we seem to have made no advance; periods, in fact, when we seem to have gone back, when we seem doing worse than at the start; periods when we lose all interest in the work. It makes us sick to look at it, even to think of taking it up again; and a certain sense of guilt at our neglect intensifies the sickness.

That is a mistake. If, in our music, our painting, our profession, our business, be it what it may, we strive for some certain result, and fail time after time, and week after week, to effect it, yet we are still advancing toward it.

We may not see such advance. That is because the advance is not in the direction we think it should be. There may be a screw loose in a part of our mental being that we have taken no note of, which keeps us back. That screw, in very many cases, lies in the state of mind in which we take up our work or pursuit.

We may be too anxious or impatient. We take up the pen, the brush, or the tool, in a hurried frame of mind. We want to do too many things at once. Or we endeavor to crowd the doing of several things in too short a limit of time. Or we are unable to dismiss all thought, save what bears on the effort now in hand.

All such moods are destructive to the best effort. They take much of our force from that effort. A common result is that we can do nothing to suit us. We throw down our work in disgust. We may not take it up again for weeks. We do take it up at last, perhaps, in a listless, indifferent frame of mind. We do not then set our hearts on doing anything perfect, or making it come up to our ideal in a moment, *and that* is *the very time* when we produce some new effect; when we hit the idea we have aimed at; when we are surprised at the apparently accidental development of a new power within us.

There is a great mystery in this,—a mystery we may never solve,—the mystery that whatever purpose this power within us we call mind sets itself upon, fixes itself upon persistently, that purpose it is accomplishing, that purpose it is carrying out, that purpose it is ever drawing nearer to itself, not only when we work for it with the body and the intellect, but we are *growing ever toward it when it seems for the time* forgotten, or when we are asleep.

That persistent purpose, that strong desire, that never-ceasing longing, is a seed in the mind. It is rooted there. It is alive. It never stops growing. Why this is so, we may never know. Perhaps it is not desirable to know. It is enough to know that it is so. There is a wonderful law involved in it. This law, when known, followed out, and trusted, leads every individual to mighty and beautiful results. This law, followed with our eyes open, leads to more and more happiness in life; but followed blindly, involuntarily with our eyes shut, leads to misery.

To succeed in any undertaking, any art, any trade, any profession, simply keep it ever persistently fixed in mind as an aim, and then study to make all effort toward it play, recreation. The moment it becomes "hard work," we are *not* advancing. I mean by "play," that both body and mind work easily and pleasantly. It matters not what a man or woman is doing, whether digging sand or scrubbing floors, when the mind is interested in that work and the muscles are full of strength, such work *is* play, and is more apt to be well done. When the muscles are exhausted of their power, and will alone drives the body forward, the occupation soon becomes work, drudgery, and is much the more apt to be ill done. I commence low down with illustration, down to sand, mud, brickbats; but the principle is the same, be the worker a hod-carrier or a Michael Angelo.

The science of learning to learn, then, involves largely that of making recreation of all effort. This is not as easy as it may seem. It involves a continual prayer for patience, patience, patience.

"Patience to play?" you ask. Yes. When we are amused by any effort of our own, be it effort of the eye, in seeing sights that please it, or effort of the ear, in hearing sounds that please it, or effort of muscle, in exercising them, that is the very time when we are most attentive and most absorbed. The very time when we forget there is such a thing as patience, is the very time we most exercise patience.

That is the mood we need to cultivate. Because moods of mind determine the character and quality of effort. The painter writes out his mood in his picture; a mistake, a blur, a defect, a daub, may write out in that picture too much hurry to get ahead. He took up his brush, possibly, full of irritation, because his wife asked him for more money for household expenses; result, he puts a woman in that picture twelve feet high as proportioned to other objects, when she should have been but four. What put on that extra and needless eight feet? A mood born of household expenses. Or the scrubber wrote out her mood of mind on the floor. Where? In that neglected corner, where the last dust of summer lingers alone. Why? Because her mood of hurry to be through with her work is there written; or her mood of dishonesty, in doing as little as possible for the money to be received; or her mood of anxiety concerning the sick child, left at home in some squalid tenement; or the poor woman's mood born of physical weakness, in thus trying to do a man's work, with no nutritious food in her stomach, and no money to buy any till the work is done.

My very practical friend, you who despise all "art flummery," all and everything that is not "business," and smells of wood, or stone, or leather, or bank-bills, this cultivation of the mood is of vast importance to you, also; because, when you meet your brother Hard Cash, to have a wrangle over bargain and sale, the man who is in the coolest mood, the most collected mood, the mood most free of other thought, or care, the man who is in the least hurry, the man who throws overboard all anxiety as to results, the man who is not too eager, who can lay back in

his chair and make a joke or laugh at one, when millions are trembling in the balance, who keeps all his reserve force till it is needed, that is the man who can play the best hand in your game, and make the best bargain. That is the man who gains his end by some knowledge of spiritual law; and spiritual law can be used for all purposes, and purposes relatively low as well as high; and in some things the wicked, so-called, of today, are better informed in some phases of spiritual law than those who call themselves good.

How shall we get ourselves, then, into the most desirable mood for doing our best? By praying for it, asking for it, demanding it, in season and out of season. We can wish an earnest desire in a second, no matter where we are. That is a prayer. It is a thought that goes out, and does its work in bringing us another atom of the quality desired. That atom is never lost. It adds itself to and adds its strength to all the other atoms of the same quality so gained. So you call this simple? Is the method too easy? Remember, we are indeed fearfully and wonderfully made; and when Solomon wrote this he had an inkling of the existence of powers wrapped up in human bodies, that startled him, and would us, did we more fully realize them.

Possibly this question may be asked: "What is the use of cultivating, or encouraging others to cultivate any form of art, when for thousands the struggle is so hard today for bread?" Or, in other words, "What is the use of educating people to wants and desires they cannot satisfy?" Or, "What bearing and benefit has art cultivation in righting the 'great wrongs' of the hour?"

It is of the greatest possible benefit. Art, art appreciation, art cultivation, refines human nature. Refinement demands finer surroundings, finer food, finer houses, cleaner houses, cleaner clothes, cleaner skins. You can't make people clean, neat, tasteful, by telling them they "ought" to be so. They must have brought out of them some calling, some occupation, some work which will implant ever-increasing desire for more of the elegancies of life. Much of what is called the "oppression" of the

strong over the weak, the rich over the poor, comes because so many of the poor do not aspire above a pig-pen under the window, a mud-puddle in the back yard, and a front garden growing tomato cans, dead cats, and old hoop-skirts. Much of the money today given in charity to the poor, is really poured from one rich man's pocket into that of another, and relieves only a temporary distress. You roll a half a ton of coal this winter into the poor man's cellar. His family are warmed for the hour. The profits go into the safe of the coal corporation. Its heat warms human beings with little ambition above animals. You encourage that man's boy or girl to paint ever so roughly with the cheapest of water colors, to mould forms in clay, to have any faculty awakened which shall show them what a beautiful world they really live in, and soon with this there may come a growing distaste for the mud-puddle in the back yard, and the display of hoop-skirts and tomato cans in the front. You show those children that they have within them more or less of this mighty and mysterious element—mind, and that through its exercise they can become almost anything to which they aspire, and that the more of the Infinite Spirit they call to themselves, the more will they have to strengthen, beautify, enrich, invigorate, and electrify their souls and bodies, and you have then started them on the road of doing for themselves, by the powers in themselves. They are then on a road leading away from both charitable soup-kitchens and gin-shops. If they cultivate the love for grace and beauty in any direction, they cultivate also an ability for expressing such grace and beauty. If they follow the law of persistent demand for improvement in such grace or beauty, whether it be by the exercise of pen or tongue, of painting or sculpture, or self-command, or polish of manner, or the art of actor, elocutionist, musician, or worker on stone, worker in metal, cultivator of plant, tree, flower, they will at last do something a *little better* than anyone else can do in their peculiar way, and through their self-taught, peculiar method; and when they can do this, the world will gladly come

to them, and bring them its dollars and cents, for what they can please it with.

None of us know what is in us till we try to bring it out. A man, a woman, may go their whole life with some wonderful power, some remarkable talent which would benefit and please mankind, feeling it ever from time to time, struggling for expression in a desire to use it, in a longing to express it, yet having it ever forced back by that fatal thought, "I can't." "It's no use." "It's ridiculous, the idea of my aspiring to such a thing." We are treasure boxes, holding wondrous powers. We brought these treasures with us into the world from an immeasurably far-off past—a past we may not compute—a past of the spirit, born into being, the tiniest atom, the faintest movement, drawing to itself ever, age after age, through unconscious exercise of desire or demand, more and more of power, more and more of complex organization, more and more of variety of talent, more and more of the marvellous power coming through combination and recombination of element, until at last the man is born, the woman is born, blind at first, blind as millions now are regarding the wealth within them; blind to faith and belief in themselves, until the veil is pulled from their eyes, and then they shall soon spring up into gods, destined to a career of eternal life, eternal growth, and eternal and illimitable happiness.

IV.

How to Push Your Business.

Thoughts are Things.

No matter what position you are in, be it clerk, typewriter, porter, bookkeeper, car conductor, an employee in a factory or elsewhere, if you make up your mind or fall into the way of thinking that you are always to remain where you are, and never rise any higher, or receive more for your services, the chances are very largely against your rising. You make those chances against you by keeping in that state of mind in which you see yourself in the future as occupying that same position. You make chances in your favor by seeing yourself in what you call imagination on the rise.

The state of mind you are most in is a force pushing for or against your business and welfare. One permanent state of mind will bring to you success and another failure.

There are those born with minds so lacking in aim, purpose, and method, that they cannot provide for themselves at all. They cannot even keep what is left them by their parents. These are examples of permanent states of mind which bring failure.

There are those born in material poverty, who pile up great wealth almost from the start. These are instances of another

permanent state of mind which, putting its thought always on a purpose, brings success, so far as the mere making of money is success.

The pushing of any kind of business always commences first in the mind. The man who is today controlling a dozen railroads, commenced in some relatively humble position. But in mind he was always aiming higher. When he gained a step ahead, he did not in mind stop there, in imagination he was on the next step.

But the man for years a rag-picker and scavenger, has never looked or aimed any higher. He sees himself always a rag-picker. In his thoughts he never gets beyond the rag-picker's limits. He may envy people who are better off. He may wish for some of the things they enjoy. But he never says in thought, "I am going to get out of this occupation. I am going into something higher, cleaner, and more remunerative." So he remains always a rag-picker.

If you keep always in a low, unaspiring state of mind, if you look on the best and most beautiful things in this world as things you never can have or enjoy, if you see yourself always at the foot of the ladder, grumbling at those above you, then at the foot of the ladder you are very likely to stay.

Any state of mind you are in for any length of time will carry you to things in the material world in conformity to that state. If you are very fond of horses, and think of them a great deal, you are very likely to go, when opportunity offers, where you can see the finest horses, and where others fond of horses go. You are then the more likely to be led to talk to some one about horses. You are also the more likely to become engaged in something connected with the buying, or keeping, or caring for horses. But it was the thought that led you first into the kingdom of horse-flesh.

If your fondness for horses goes no farther than the desire to be among them, and you are always saying in thought, "I can only be a hostler or a driver," and you hold yourself aloof (in mind) from the wealthy owners of stock, then always a hostler

you will be. But if you say, "I am going to get up in this business, I have as good a right to own a stable as anyone else," you are then very likely to own a stable.

Why? Because that very state of mind brings you nearer the men who do own stables. They feel your thought unconsciously, and when you are alert and civil and as much interested in their business as if it were you own (as you must be when you are in the pushing, aspiring state of mind), they begin to feel an interest in you. You will have more and more opportunities to talk with them. They find you useful. They find, probably, at last, that they cannot get on without you. Out of, this comes friendship. Friendship sets you up in business, or assists you in some way. There is a great deal of "friendship in trade." Men are dependent on each other for assistance in every branch of business.

If, when among people, you carry always with you the thought of self-depreciation, and think of yourself as of little value or use, those about you will not treat you with that deference or respect as if you regarded yourself more highly; nor will they feel disposed to help you to any higher position. Now, are you fit for any higher position, so long as you lower yourself in your own mind?

You may find, on searching into yourself, that there are positions in life now apparently beyond your reach, in which you *dare* not see yourself. Probably nine hotel scrubbing women out of ten would not dare or entertain seriously for a moment the thought that they might some day control the hotel of which they are the humblest part. But occasionally a person does rise from some similar position to one far higher. That person dared to think of him or herself in such higher position. This was the unseen moving force that carried him there.

Wherever you put yourself in mind, and persistently keep yourself, towards such position you will be carried. You may not gain the actual place aimed at, but you will stand somewhere

near it, which is better than standing in the gutter of aimlessness and hopelessness.

Dare, then, and live, now in mind as the head of a business, or the head of a department for whose workings you are entirely responsible. You are then attracting to you the unseen forces which will put you in such places. But if you will not aspire above the place of a wage-worker, you put out the force which will always keep you a mere worker for weekly wages. If you are afraid of taking responsibilities, and desire only what you think the safe corner of sure and steady wages, you will always remain in that corner, more or less a machine moved at the pleasure of others, and obliged, possibly, to see the larger profits of your skill going to others.

It is he or she who dares to take responsibilities that best succeeds. If you dare not, you *must* remain the poorer paid help of those who dare.

Dare to think of yourself now as a leader in business, and as a handler of great sums of money. So to dare in your own secret mind exposes you to no ridicule from others. It is as cheap so to see yourself as to imagine yourself always at the foot of the ladder. Cultivate the art of expecting success. Confident expectation of success is the most useful habit of mind or method of using your thought-force you can cultivate. Constant expectation of misfortune, disaster, and bad luck is the most ruinous method of using your thought-force, and is a sure road to poverty.

Responsibilities need not bring anxiety, fret, and worry. Spiritual or mental power dismisses the thought of responsibilities, until it is proper and profitable to think of them. The lack of it causes the proprietor of a small grocery to lie awake half the night, worrying over his affairs, and getting up in the morning less fitted for business than ever, while the millionaire dealer in the same articles throws care off his mind, and is able to sleep and gather strength for the morrow's effort.

There is as much actual money in a nation (other than of gold, silver, or legalized bank notes) as there is of paper passing from hand to hand used as money, and accepted as money, bearing the names of private individuals, or issued in the shape of bonds or stocks by companies of individuals. You would readily accept the note of a Gould or Vanderbilt, promising to pay you a certain sum at a certain time, and this piece of paper you can today use as money. So the Gould or Vanderbilt can issue a money of his own. So, to an extent, can any merchant or financier of undoubted credit. Then there is as much money in the nation (other than in coin or legalized bank bills) as there are bits of paper bearing the names of men of sound credit, or of companies or corporations, which pledge themselves to pay certain sums at a certain time. If you believe these individuals or corporations to have a great deal of money, you will readily take their promise to pay, on a bit of paper, as money. There is then no limit to the amount of money which can be and is put out in this way. There is not of gold or silver, coin or regular bank bills, near enough in any of our great cities to carry on all its daily business: The rest is made of men's names, commanding credit at the bottom of notes, promising to pay at certain dates, or of pieces of paper known as stocks or bonds, which, if in your hands, represents a piece of a railroad, or a line of steamers, or other property.

As the maker of some article of value and use, as the projector of some enterprise which will give people comfort and amusement, you can gain the confidence of others, and with such confidence credit. Your name also on a piece of paper can pass from hand to hand, and have the value of money. The more confidence people have in your honesty and ability, the firmer based is its value. Despite all appearances to the contrary, all business is today based on faith in the honesty and intention, either of men, or corporations, or governments, to act up to their promises.

The world needs better things than it ever had before,—better houses, better foods, better amusements, new recreations, new devices in art. It is constantly wanting, and paying well for the best. Do not in your mind say you cannot devise and push something better before it. You can. To say in your heart you can't, is to put an impassable barrier between you and your possibilities.

To say you can't, is to commit one of the violations of the law for using and enjoying the best goods of this world. To say, "I can," and "I will," is to put yourself within reach of the thought-current which will bring wealth to you.

If you are satisfied that the article you offer people, be it your invention, your ideas, your writings, has a certain value, and you do not demand that value, you do an injustice to yourself; and an injustice done to self is an injustice and injury done to many others. For, if by so doing you starve or become sick, you become a care and encumbrance on others. If in your mind you put out continually the thought that your article is justly worth what you ask for it, other minds will *feel* that thought or force, and rate it and value it as you do. If yours is a good article, and in mind you depreciate it, you send from you the force which makes others depreciate it, and you with it. If you took a tray of genuine diamonds to sell on the street, and you felt, looked, and acted as if you were doubtful of their being diamonds, ninety-nine out of one hundred who looked at them would, through your own mental action on their minds, take those diamonds for glass or paste; and the chances are very strong that the man who did recognize them as diamonds, would try to cheat you, by confirming your doubt and delusion as to their real value. This, your unjust depreciation of yourself and your work, is another violation of the law for gaining the best the world has for you.

If you are continually improving the article you make, and keep it properly before the world, the world will find out that improvement, and seek it and pay for it. If you make the cheap

article, the sham, the counterfeit or imitation, the buying world, which is willing to pay a high price, but insists, and justly, on getting the worth of its money, will at last avoid you. Where does all the cheap trash go? Into the cheapest stores, to be sold at the smallest profit. As you cut down wages to make the article cheaper, you are certain to get the poorer work for such wages. Your work is then done in a hurry. No heart, no love, no interest is put in it. It is the competition for cheapness, the rivalry to undersell others, the desire to pander to buyers who want everything cheap, that makes cheap clothing, which is rotten before being put on; cheap houses, which sometimes tumble to pieces before being finished; cheap food, which is half rottenness; cheap plumbing, which fills houses with foul air, and causes expensive funerals. Could this delusion of cheapness have full sway, and prevail over nature's laws, this very planet would be made over at a "great reduction in price," and we should be furnished with second-rate air and sunshine. Fortunately, the wonderful workings of the eternal power for good is ever toward constant improvement and refinement, as it has manifested itself in the growth of this earth from the chaos, crudity, and imperfection existing countless ages ago, to its present improved condition; and this condition must ripen into one of far greater improvement, as more light and knowledge of more law dawns upon it, and men and women see, as they will, that eternal happiness and eternal prosperity are based on eternal right and eternal justice.

The more you spend wisely in any business, the more will you make. The more you expend in making your place of business attractive and tasteful, the more of the better class of customers does it, by a sure-working law, attract to you. Ornament your business in mind, first, and keep to the determination so to ornament it. You have then set in operation the magnet, the thought-power which will draw the means to pay for such ornamentation. This law is followed in successful business all about us. The fashionable tailor locates his shop on the

fashionable thoroughfare, pays a high rent, imports the most costly cloths, and employs the best skill in his work. By these means he attracts the best paying customers. He charges, and justly, a high price. His profits are proportionately large. That man previously created his business in his mind. He did it, possibly, when a workman on the board of a cheap shop in a squalid street. The force he so generated in that shop, carried him out of it to the better one. His brother workmen, having no such imaginings, envied others richer than they, and so expended force in envy, which lowers, instead of aspiration, which inevitably carries upward, and, as a result, drudge in the cheap shop still. Your thoughts carry you up or down, according as you use them. You *must* make the thing—the place in life you fill—in your mind years before you fill it.

You are now, in your thought, making some future place for yourself, pleasant or unpleasant.

Keep away from despondent, discouraged people, who are always expecting and thereby courting ill luck. If much in their association, be they whom they may, you will surely absorb of their thought, think it, and unconsciously act it. You will not see successful methods clearly. Your brain will be muddled. You are half them and but half yourself. You are then attracting of their ruinous thought-element, and in its current.

Men of success gravitate naturally towards other men of success. It is not a "mere superstition" which prompts some to avoid unlucky men. Our powerful corporations are made up of men of like order of spiritual force, confident, bold, hopeful, pushing, determined. They follow this part of the law. Their success is for the most part a one-sided one, for they do not follow the whole law.

I mean by a "one-sided success" that success which gains wealth at the expense of health, and in its absorption for money getting only, loses nearly all capacity to enjoy what money can bring.

Absorption of the inferior, despondent thought of another, has ruined many an enterprise. You may see today a clear plan of action. You feel hopeful and confident. Tomorrow all is reversed. You have lost faith in your idea. You see only failure. You are down cellar. Why? Because, in all probability, you have been mingling with aimless, discouraged people. Even though you did not talk to them of your project, their inferior thought has flown to you. It sticks to you like pitch. It has colored, clouded, and befogged all your views. Your mind today is half that of one or more person's who lives steeped in a thought-atmosphere of dependence, discouragement, and gloom. It is as true that the thought of others can enter into our being, and become for a time a part of it, as that dampness or foul air can permeate your house or your clothing. It is thus that "evil communications corrupt good manners." It is difficult to touch the pitch of inferior thought without being defiled.

Why does the chief of American financiers seclude himself so much from people? Because, consciously or unconsciously, he lives up to that law, of which he realizes enough to know that to keep his head clear, he must avoid the confused thought-atmosphere of the great mass of people. Napoleon got his plans in the seclusion of the closet and the country. In all the varied and wonderful workings of the element of mind upon mind, this law stands of the first importance.

Worse still, through this absorption of inferior thought, you may be enslaved and ruled by inferior minds. Today many a brilliant and powerful mind is so ruled. They feel they know more than those about them, and still follow unwillingly the methods prescribed by the inferior. As a result, they are slaves where they should be masters. In this way is confidence and courage crushed almost out, and by the same crushing of their spirits is physical health lost, also.

Thousands of beggars are made through the brutal dominion of the strong will over minds so enslaved, not always because

theirs are the weakest, but because, unconsciously or timorously, they allow such ascendency.

Say to yourself continually, "I will not allow myself so to be enslaved by anyone," and you are putting out the force which will cut you a path out of slavery, dependence, and beggary.

When you are confident, determined, pushing, hopeful, and buoyant, and, above all, your business is based on RIGHT and JUSTICE, the world will *feel* you as a rising man. It will feel you before it knows you personally. It is the unseen world of thought which so feels you. Your thought is then in the current of success, the current which constructs, builds up, and accomplishes results. It is a literal unseen force or element acting for success, and acting on and with other minds putting out the same force and with similar motives. Then as more and more you put forward your business, you in turn, your enterprise, the minds who can aid you, and by your effort be aided, are prepared to have confidence in you. Confidence is the basis of credit, and the power which puts loans and bank-notes in your hands, to use for bringing to you more. To *use*, and ever *use*, mind you, in projecting new enterprises; to spend, also, for yourself, for all that makes life bright and happy; to circulate, but *not to hoard*.

If you overtask body and brain to gain money (as so many do), it does you no good. You have not lived up to the highest applications of the law. The mortality among the leading retail dry-goods merchants of New York City for the last ten years has been remarkable. The strain caused by the competition of cheapness, and the necessity which binds them year in and year out to one business, with so little of variation or recreation, has cut them off, even in their prime. To gain money at the expense of health, is to cut off your feet and sell them for a pair of boots.

Business can be pushed successfully without fagging or making yourself its slave. If you are fagged, it is evidence of an unsound part in your business. When mind and body work harmoniously together, the greatest force is developed. That force, properly placed two hours a day in a business, will

accomplish more than ten hours of "puttering" and "pottering" about.

You cannot push a business you do not love. You cannot push a business in which you put no heart. You cannot push or succeed in any business unless you take a continual interest and pleasure in improving it, expanding it. Love for a business brings continually new thoughts, plans, ideas, and devices for so improving it. Love for a business brings new force ever to push that business.

You cannot succeed in a business unless in mind you are ever increasing and expanding that business. All great enterprises are thought over and lived over and over again in thought by their projectors, long before the material results are seen. The thought or plan in advance is the real construction of unseen element. When firmly held to, it is adding ever to itself of more force, idea, device; and when so held to, draws to itself material things and results, by the same law by which the lump of metal in solution draws to itself crystallization of the same metal out of that solution.

The man or woman who succeeds in any business is always in mind living ahead of their business of today. What is being accomplished today was planned, thought over, and lived in, months, possibly years, before. That plan, steadfastly adhered to, was the force that carried the business ahead. It was the power that pushed it.

If you are in a small business, and always in mind see yourself in that small business, you will always remain in a small business. Live in mind in the larger store, workshop, or office, the better cultivated farm, and you will find the better and larger, be it what it may, gradually moving in upon you. If you keep a peanut stand, see yourself, in imagination, the proprietor of a fruit store, and into the fruit store you will go.

When you cease planning expansion and improvement in a business, that business begins to die. It will for a time seem to flourish, but the newer enterprise in the same direction, born

of some other energetic brain, is growing and going ahead of it. Fifty years ago there were prosperous dry-goods merchants in New York City, who imagined that their business would be done by the same methods in which they had all their lives been accustomed to do it. A. T. Stewart came, developed a new method, and the old firms went out of sight. Stewart applied but a part of the law. Therefore his was but a partial success. He gained money, it is true; but the mere gain of money is not the perfected success of the business of the future.

Important business plans should be often talked over, but should be talked *only* with those whose interests and motives are like your own. They should be so talked or discussed at a regular time, and always, if possible, in one place or room. If you talk them out in promiscuous places, in the street, the restaurant, the railway station, you will lose power, and give away your secrets, even though no physical ears hear you. The quotation that "walls have ears," involves a truth. Agencies unseen, busy, prying, meddlesome, are always near in public places or any other room than your own, and will snatch from you your secrets, and impress them in the minds of others.

When you have a room devoted to the peaceful discussion of your plans, and this room is long used, you make in that room a thought-atmosphere, or a force favorable to your business. It will become stronger and stronger. You will in that room, when you so talk, get new ideas quicker than elsewhere. You make, then, a place, also, where new ideas and suggestions can be dropped in your mind. But if you indulge in heated or angry argument with others, or your mind in secret is angered, you create a force injurious to your welfare in any direction.

Your real wife is your best "partner" in your business. Your real wife, your complement or completement (for the divinely wedded man and woman form the complete whole) is, if not now by your side physically, in existence somewhere, either in the material or spiritual world. If she be with you here materially, she will prove herself, by taking a live interest in your

business, and in all that concerns your welfare. If you heed her intuitions, her impressions for good or ill regarding individuals with whom you deal, her feelings for or against your proposed acts, her suggestions regarding future advancement, things will go well with you. If you sneer at her impressions, opinions, or suggestions, as a "woman's fancies," if you take the reins entirely in your own hands, assuming, as some men do assume, that women "know nothing about business," and that her place is entirely within the domain of the house, if in so doing you repress her speech and snub her into silence, you cripple your strongest aid, you blur and blind the feminine eye, which, if rightly used and trained, will always see in advance farther than the masculine, and in so doing give to her husband the idea, plan, or suggestion, which he alone can work out.

V.

The Religion of the Drama.

Whatever in art, in song, in poetry, in painting, in oratory or elocution, in the expression of emotion or sentiment by music or muscular movement, compels our admiration, interests us, and causes us, for the time being, to forget ourself or occupation, has the effect of resting our minds. If the mind or spirit is rested, the body is always rested. Mind and body in this way are literally re-created with new thought-element (for thought is element), and the highest, the finest, the purest expression of sentiment, being the most powerful and healthful order of thought, can be and is absorbed by us as sent from him or her who expresses it, and being so absorbed is a source of rest and strength, a vigor and a medicine, to the mind and body. The stage concentrates and masses, as to time and place, many arts and talents—poetry, painting, music, oratory (for all inspired acting is a species of oratory). It must have the best service of the writer, the dramatist, the architect and decorator in the construction and ornamentation of the theatre, the best service of the mechanic in the complicated mechanism for spectacle and scenery. It calls to its aid chemistry, in the generation of light and color for scenic effect. Directly or indirectly, there is scarcely an art or

science you can name but whose help or aid the stage requires. The employment of all this art can, in an hour, rest a thousand or two thousand people, divert their thought or the attitude of their minds temporarily from their cares or occupations, and rest and recuperate those departments of mind employed on such occupations.

The artists, if inspired by love of their art, are also rested and recuperated by the exercise of such art, for all inspiration is an invigorator and re-creator. It is only when the artist tries to force or simulate inspiration that such, to him, irksome effort exhausts, as all irksome effort exhausts. The actors or singers are also re-created, re-invigorated, warmed, cheered in mind and benefited in body by the flow to them, in thought-element, of sympathy, admiration, and appreciation from their audiences.

Religion, as I understand it, means the law governing all things,—the law governing all life, the law ruling all human life to greater and greater happiness, the law of the infinite and eternal spirit of good, of which spirit we are all parts and partakers—and in the cultivation and expression of every talent, we glorify God and bring more of God and of Life to earth. The use or benefit to people in any art or talent is the religion involved in that thing.

The drama, then, when properly used, is a re-creator and an invigorator of human minds. The pulpit is very near the stage, for in it stands the man who represents, or should represent, the highest result as to power of human aspiration; the priest,—or as the word indicates, the chief prayer or chief aspirer,—whose effort it is and whose pleasure and recreation it is, not only to receive from higher sources the LAST UNFOLDMENT of truth, the last revelation of the law of life, and convey it to his hearers, but to illustrate it and make it clearer by every device of parable or comparison, to make its presentation forcible through the disciplined action on his body of the force born of zeal and enthusiasm in his spirit, which is the essence of oratory; to be DRAMATIC in speech and action, not in the general and stilted

application of that word, but dramatic as throwing on his hearers a whole drama in a few sentences.

The greatest actor and artist will always be a student, an observer, an admirer, a worshipper of all things in Nature; and he or she who admires and appreciates worships, and whoever worships Nature worships the unseen and incomprehensible Force of which all things seen of the physical eye are a manifestation; and whoever so worships comes nearer and nearer to God in proportion to the depth and intensity of their appreciation of Nature in her physical or outward form. Whoever so worships becomes capable of *feeling* more and more emotion. Such FEEL more and more of the Infinite Spirit entering into them and becoming a part of them. Whoever so feels can also most express such feeling, whether by speech or gesture, or even the silent pose of body which sometimes, in moments of dramatic delineation, carries a power which thrills an audience to that silence worth more than noisy bursts of applause. It is at such moments that the living, intense, quivering soul, the thought of the artist, is acting on the collective mind of his audience, as the rays of light converged to a focus in the electric lamp stream out far and wide, coloring to its own shade everything on which it falls.

You cannot simulate or imitate mechanically any emotion, and have such simulation taken for an expression of infinite force working through you, by such as have God, or the highest and finest appreciation of God's power, in themselves. But you can trade upon an emotion which you may feel to an extent at one moment and throw yourself out of the next. The beggar who cries to excite your sympathy calls to his aid, and connects his spirit temporarily with, the thought current of grief or distress. He feels the action upon him of such order or element of thought. But there is always to the quickest ear, the most honest nature, the keenest sense that feels the thought of others, a base ring in such expression of grief; and the actor or artist in any department of expression, who feels an

emotion or sentiment at one moment and laughs at the next, is not the most devout artist, for he or she lacks reverence for their profession, for their genius, for the power of the infinite working through them. This is the real blasphemy. This is taking and feeling God's power on the lips and in the heart at one moment, and mocking it directly afterward; and though success may for a time attend such adulterated expressions of genius, it will never bring the highest success. It will be effort bringing in seen or unseen existence its inevitable penalty, for neither art or existence ceases with the wearing out of this earthly instrument—the body. The time must come when every sinner is brought face to face with his own sin, and not only the sin but all its results in the past,—its pretences of admiration from others, its pretended friendship based only on low motive,—and so hideous may it all appear, that such sinner may call upon the mountains to fall upon and cover him.

God is law, and God cannot be mocked. The religion of the drama leads to temperance in all things.

No artist nor actor, no singer, no dancer, can afford to dissipate life's forces in any kind of intemperance. Art of any kind gives a solid reason against excess in eating or drinking, or the exhaustion that comes of anger or evil thinking, for the force so expended is just so much force taken from that art; and the actor or singer who goes upon the stage with his powers weakened by any excess, soon learns in some way that his services are not as desirable as he would have them; and although genius may shine for a time, despite the wrong it inflicts upon itself, yet, at last, genius, as we often see, goes down and out of sight when it disobeys the laws of life, "not one jot or tittle of which shall fail," either in exacting inevitable penalty for wrong living or in giving sure coming reward and crown for right or righteous living.

In every department of those giving recreation amusement to the public—the actor, the singer, the dancer, the acrobat, the circus rider, the athlete, the gymnast—are the laws of health,

the means of securing and keeping the most vigor of mind and vigor of muscle, flexibility of mind and flexibility of muscle, more studied and practised, ill proportion to numbers, than with any other class among us. For their art, their reputations, their incomes depend directly on their daily physical and mental condition. Neither physical or intellectual athlete can, for a single hour, delegate business to clerk, foreman, or overseer. It is their light which is expected to shine. Public admiration, appreciation and expectation are the most rigid of monitors in compelling the artist to travel in that straight and narrow path of temperance in all things, out of which to stray brings certain penalty of exhaustion and dimming of their light. Well, also, do these people know the increased strength, inspiration and clearness of mind that comes of keeping permanently in the calm, reposeful frame of mind, of avoiding moods of anger as sources of weakness, of fighting off the deadly sin of worry and fretfulness, knowing all this to be force expended in tearing themselves to pieces.

So in his eating and drinking, in all care and love for the health and vigor and elasticity of his body, to make it as perfect an instrument as possible for his higher unseen self to use, to act on, to act through, the artist, the actor, will, in Biblical phrase, "glorify God," glorify more and more that part of the infinite force which he or she represents.

The highest culture in any art will inevitably, as the laws governing growth in such art become more and more understood, lead any man or woman to take better care of their minds and bodies. The best care of the mind, the highest morality, the desire or aspiration for the thought freest from hate, envy, and low motive, will give the highest health, the greatest vigor, and the greatest genius.

The high priests of the drama, as of all art, are ever searching, desiring, reaching out for more power. Power of doing, and giving to others of what is done, is the grand attribute of deity. God is pictured as eternally serene, unruffled, calm, composed.

The mind most free from *all* discordant, disturbed thought generates the most power. The drama depicting violence, bloodshed, torture, the drama of daggers, whether daggers of thought or daggers of steel, is not recreative. It stimulates, and that unhealthfully. It is of the same order of stimulation as that of the prize fight, the hanging, the spectacle of Christian captives torn to pieces by wild beasts, or any exhibition of combined physical and mental suffering to which thousands flock. It is not that a taste for murder and bloodshed is actually created by such exhibitions. You only bring to the front the old, savage instinct for blood or scenes of suffering innate in all of us more or less—the lingerings of cruder existences. A murder of any kind—a simulated murder—is an unhealthy exhibition, and has an unhealthy effect on him or her who exhibits. To act any character one must, for the time, BE that character,—be in the soul and spirit of the murder,—connect themselves temporarily with a murderous, violent, destructive, and hurtful current, element and atmosphere of thought, and this brings injury to mind and body.

As the race grows in refinement, it will take less and less pleasure in the drama which depicts death or suffering, or heart torture of any kind. I am not seeking to " reform" the stage. I am not preaching a crusade against any form of the present drama. People will have what they most want, and that as long as they want it. I doubt if any evil in the world was ever scolded out of existence. Scolding is only resisting one form of evil by fighting it with another—that other being the intemperance of hate, and hate often directed, not so much at the thing scolded at as the persons using that thing. But it is possible these opinions may find sympathy with some who have become wearied of dramatic vivisection tables. It partakes of the ghastly fancied to pay a dollar or two to see misery on the stage, when there's so much of the real article outside to be seen for nothing.

Why must there be a deadly, deep-dyed villain in so many dramas, a being incapable of goodness? Is it impossible to

illustrate virtue, bravery, honesty, without a background of vice? Is it necessary to have a spoiled mackerel on the dinner-table to appreciate more keenly the savor and flavor of a fresh one?

The crying need and demand of our time is for more of real recreation. We are not a cheerful people. Thousands go home from work to mope or grumble. Look at the general expression on the faces of our crowds on car or ferry-boat, going to and returning from work. A smile, a cheerful face, a face good to look upon, is scarce. Glum, silent, serious, sour, but not always sober. There is not enough of the healthful stimulation of recreation. Lacking this, humanity runs to the unhealthy, artificial source of stimulation and temporary strength and cheer. Ten thousand barrooms supply it.

The force we call mind is always at work. It must work. If you do not organize its forces it will work disorganized. The same force spent in idle lounging on a corner, can, otherwise directed, paint a picture or carve a statue, or admire the picture, or panorama, or scenic representation.

People do not want to see plays to be taught moral lessons. There are hard lessons enough outside in everybody's daily experience. We need plays, not so much to instruct as to amuse and rest brains. Rest a mind properly and it will instruct itself. It is innate in human nature to run away from a forced lesson. It is always a sign that the lesson is unattractive,—that somebody is teaching mechanically, perfunctorily, and with more of love for the pay than the effort. You put love in an art or in its teaching, and scholars will love to be taught. I sympathize now more than ever with the boy who runs away from school and takes to the woods. His running away is not a compliment to the teacher or the system, and is a compliment to the trees.

There has been, within the last ten or fifteen years, a great increase of the amateur element, so called. Its ability is marked, and is now recognized by the best mind of the profession. This supply comes in answer to a demand almost as yet unspoken for more recreation. It hardly knew the remedy. Yet the remedy

is springing up on every side. It lies with the young people who desire to study for the stage. They are over all the land. There are places for them all, and channels for them all, if theirs is real ability. Love of art, for dramatic representation, is increasing its phases continually, and there are ten eccentric or individual characterizations where there was one thirty years ago. There is a mysterious law in nature which always brings the supply of a thing, or element or talent needed, before we really know that it is needed.

The drama, with its thousands of theatres, its tens of thousands of actors, its millions nightly filling its temples, should have its college equal in dignity and respectability to Yale or Harvard. That university should gather under one home roof the young men and women, who over all the land are wishing for dramatic and elocutionary training. It should grant a home and a protection for these young people, and such home should be presided over by a woman whose heart is in the work, and whose delight it would be to make the home for those who came to be educated.

There are few homes for the scholar in any of our colleges. There are boarding houses—sometimes mockeries of home, where the student is often made at home with all the annoyances of the family.

Home is the crowning effort, concentration and result of the highest culture and civilization, and of all places the school most needs it. Its education and influence goes beyond that of school or lecture room. That influence, that order of thought, that society most brought to bear upon you, when in the latter part of the day you are wearied and negative, and thereby easier to be swayed for good or ill, is of vast import for good or ill, and very often determines for good or ill the morals and fortunes of a young man or woman.

In the refined and ever refining home, education never stops. You create an atmosphere of refined thought, and all within its range are ever absorbing of such thought, be they

at table or in the parlor; and where there is generated an atmosphere of tattle, scandal, littleness, narrowness, and envy, you absorb also of that contagion. It dims mind, diseases body, and negatives the effect of the best teachings of the class or lecture room. The coming dramatic university should have its theatre perfect in all appointments, its museum of costumes of all ages, its gymnasium, its lectures at intervals from those prominent in the professions, who could thus give suggestion founded on their individual experience and individual style. Receiving the sanction of the highest culture, its performances could be made remunerative. So could be the lectures given by prominent actors and actresses, and these in their preparation would derive benefit from a temporary change of occupation.

It should have also its own chapel, a chapel devoted to no one creed, but to all creeds; a chapel in architecture, painting and statuary, filled with symbolic representation of the highest and divinest idealizations; a chapel always open, where those so inclined could come and sit at all times, day or night, in silence—a place devoted to the sacred and mighty power of silent thought—a place to ask for and certainly receive what we all want, power; one place to which wisdom and inspiration, now known neither to earthly book or teacher, can be brought, and which, if you are receptive and teachable, and devout, you can and will receive; one place where the lower motive and sentiment of the world should not enter. For when you make a place like this, you open a door for higher intelligence than that seen of earth to come, and create an atmosphere where mind full of idea, wisdom, suggestion, relative to all that can advance human happiness and art, can come and drop thoughts like seeds in your minds. For it is only in silence, and by means of periods and places of silence, that the fullest force of the infinite and eternal mind can be by us felt and received.

The drama is rapidly asserting its worth, its use, and its dignity, and will repel every shade and approach of that social ostracism born and handed down of a barbaric era, when the

man who could split the most skulls with the mace or sword took precedence of all other form of intellect; and wherever society today copies this sentiment, it copies a fashion first set by some mediæval royal bully, who designated the man who could write by the menial term "scrivener," and sat the priest at table with the servants.

VI.

Voice of the Mountain.

Humanity still seeks to climb heavenward,
Up Babel towers of swarded wealth,
And still is blind to that Great Law
Which discord, strife, confusion sends amid the workers
As monitors to show God must be trusted,
Not fought with barricades of bank safes.

For him that trusts, the world is his,
Skies, mountains, clouds, birds, trees, and flowers,
Lakes, streams, storms, calms, crowded cities, empty wastes,
All cry to him "Enjoy!"
Solitude, the vulgar's dread, becomes his inspiration.
The mountains nurse him,
With Diety upon their tops oft he renews his covenant—
Nor needs for other company.
Babble there of common things to him is blasphemy!
Sublimer even than the thunder's roll
Is Shasta's icy silence,
Brooding over past eternities,
When present sun and system were unborn;
When naught was save the Great I Am!

Before whom earth's age and history to atom dwindles.
So to Him speak the Sierras,
Ever pointing with fingers, storm-worn and scarred,
Beyond all time, and space, and thought,
Beyond all law, all plan, all theory,
Pointing to that void, terrible, unknown and inconceivable,
Never to be lit up,
Without beginning, ending, bounds or history.

Here man fears God,
At once his littleness and greatness feels—
Little that he's an atom of the infinite mystery—
Great that he's a part of Infinite Divinity.

This is the voice of the mountains!
Nor what men call learning, nor culture, nor civilization are needed to know its meaning.
Often it speaks loudest to unlettered men.
The Indian hears it plainer than we;
He is content to live only that he may hear it.
He cares not for ships, nor roads, nor arts, nor commerce,
Nor the heaping up of gold,
Nor to babble, or prate, or preach;
Content with what nature sends him.
As a child the father, so he trusts the Great Spirit.

A few hear this voice!
God has moulded and fashioned them,
He has singled them out and beckoned them to follow Him into the wilderness,
He has effaced their likeness to common men,
He has for them placed thorns in every broad road, that they shall walk in the straight and narrow path;
And when they hear His voice,
When all that was and is, and is to be, ever murmurs in their ears,

With a mighty sound which is yet a mighty silence,
Then are they ready to speak to men.

Their lives are as new books,
Open for all worthy to read.
Open, honest, impulsive, impassioned lives—
Nature trusted in the sight of men.
Thought, passion, sentiment, the evil and the good, the gold and the dross,
All openly displayed;
They are as living sermons, more potent than pulpit homilies.

VII.

The Uses of Sickness.

In this era of our planet's existence, there can scarcely be for anyone entire escape from ills of the body. But there are two entirely different methods of treating in mind those states of the body we call sickness. The right one is to consider and hold in mind, and ever desire earnestly, that you may be led into more and more faith that all pain, sickness, and debility, of whatever nature, are but efforts of the spirit to purge itself, and throw off from the body that which has become too gross for your spirit to use.

Here bear in mind the fact which it is necessary often to repeat, that your spirit is one thing and your body quite another; that your spirit is an ever-increasing power, the growth of ages, and that your body is only its temporary instrument, for use in this one present phase of existence.

We are ever liable to glide unconsciously into the old belief in which we have been educated, that all there is of us is the physical body. Without the spirit, the body is only the engine, without steam to move it.

An ever-increasing realization that spirit and body are two distinct things, and that the spirit is the only moving, building,

and working force for the body, will prove a great help to your spirit to act favorably on the body, and reconstruct it anew.

The second wrongful and injurious method of using sickness, is to hold and firmly believe that you are nothing but the body you use; that it is only the body which is sick; that its only cure lies in material remedies; that its present state of sickness or debility is but an unmitigated evil, and not the means whereby it is being freed from a load of relatively dead matter, too lifeless and inert for the spirit to use. This indicates utter ignorance of the spirit; and such ignorance of the spirit brings on more and more of disease and corporeal deadness, until at last your real and only power, your spirit, is unable to carry the half dead body any longer. It frees itself from such encumbrance. You call that death. It is only the dropping of a load by the spirit, too heavy longer to be carried.

There are in the world today many people who are already half dead. In other words, their spirits do but half carry their bodies. The stooping shoulders, bent knees, feeble gait, and general failing senses of a man or woman at the age of sixty, are so many evidences that the mind using that body is in utter ignorance of its power to recuperate and regenerate that body. All that power through its character of belief is now being used to destroy the body. If the mind is in the right belief, the body will come out of its trial purified of grossness, more refined, more active and stronger than ever. In the physical sense, it has grown younger instead of older.

Even if you can but entertain and give this idea a respectful hearing, it will make a great difference for the better out of your physical ill. Because, in even changing to this extent the attitude of your mind, you have opened a door for your higher self to work for good upon the body. Belief in the truth will then help the mind to more command over the body. Command of mind over body must ultimately free the body from every ill and pain. The physical trials you may now pass through are not always to be necessary in the purging and refining process. These

first trials are the hardest. As the spirit gains more and more supremacy and faith in these truths, which will be more and more proven, the body will pass through the changes incident to the growing power of the spirit with less and less pain and inconvenience.

If you receive a new and truthful idea, it will work a change in the body. Your present muscle, blood and bone are all material expressions of, and physical correspondences of, your prevailing order of thought. Change that thought, and a change must take place in the character and quality of the seen material forming the body. If the unseen power of the body is changed, that which is seen must change.

Such changes, to a limited extent, are constantly at work in daily life. Give a person in despair or discouragement, hope, or promise of something better, and a change in the body is soon manifest. The eye grows brighter, the muscles are braced more firmly, and every movement shows more vigor. A new element of thought is not only acting on that body, but has actually entered into and assimilated with it.

On the contrary, throw a thought of terror suddenly into the mind, and such is the effect of that thought-element acting on the body and actually entering into the composition of the body, that, as known in varying instances, faces grow pale, knees totter, weakness succeeds strength, digestion is checked, insensibility is sometimes brought on, the hair has bleached in a few hours, and even instant death has been thereby caused.

The terrifying cry of "Fire!" in a crowded theatre, the cry of alarm raised in a crowd of people, brings an element and a force to act first on the minds, and next on the bodies of those people, which, though unseen, is as real, in a material sense, as is any noxious gas or vapor, likes the fumes of burning charcoal, which, though unseen, proves its existence by its fatal results.

All pain comes of the effort of the spirit to force new life into a part of the body lacking life. Or it comes of the spirit's effort to throw off altogether such part lacking life, and replace

it with new material. In cases when the spirit ceases from such effort, there comes cessation from pain and insensibility, the forerunner of the body's death.

When disease is regarded in what we will here call the remedial light, life assumes an entirely new aspect. The life of the body becomes then a succession of rebirths or changes from coarser to finer material, each birth or change being less painful than the one preceding, until, at last, such change is accompanied only by a period of languor and physical inactivity. Or, in other words, the spirit is making the body into its own image, so that it shall be the perfect instrument to carry out its desires. Then body and spirit are wedded. They are as one.

If the mind or spirit in ignorance accepts implicitly these old errors, then that mind is already sick, though the body it uses is strong. If the mind is sick, the body in time must become sick. But when the awakened mind refuses any longer to accept these old errors, and desires that it may come to know and reject all other error, of which it may now be unconscious, that mind is relatively healthy. It is then on the road to higher and higher health. True, its body may for periods be prostrated through the changes, which a change from lower to higher mental conditions will bring about. But such periods of physical ailment become as ends to a higher health, because the mind, being in the right direction, is pushing the body in that direction, whereas the mind in ignorance, not having the vestige of an idea that it is the power which rules the body, accepts blindly the error which the body in a sense teaches it, and then uses all its force to build on and increase that error. The body used and ruled by such a mind will have disease in its worst form, until such body is at last destroyed. The body used and ruled by the mind inclined in the right direction may have ailment and suffer, but it will, if the faith of its spirit has grown strong enough, come out of the trial purified, refined, strengthened, and having more power than ever to resist evil and prevent the absorption from lower minds of their lower

and injurious thought, which to the sensitive person is a prolific source of disease.

In many cases, through natural birth, the spirit is given a body with which it is at total variance. That body may come into the world freighted with a certain mind of its own. That mind comes of the lower and erroneous thought absorbed in gestation, infancy, and youth. That lower mind may rule the body for years, or for its whole physical lifetime. The real self, the real spirit, may only influence what may be called a fragment of that body, and this only at certain periods favorable to its access. The lower mind may rule much of the time with low and gross desires. For the whole thought-current of the lower or "carnal mind" rules on this stratum of life, and meets the higher mind with obstacles or temptation at every point.

For such a spirit even to preserve at all its present body, may involve much pain and sickness. This comes of the war betwixt spirit and body. The spirit seeks to fashion the body in accord with itself, and tries to throw off the old dead thought in which the body has been educated. The body resists. The body has an individuality of its own. It desires to preserve that individuality. It feels in the effort of the spirit not only an invasion of such individuality, but an attempt to destroy that individuality forever. This is actually the case. If the individuality of the body is one of error and belief in untruth, it cannot last. It must be destroyed. Nothing can endure permanently but what is based in truth. Sickness, then, is a means for the removal of the old body, exactly as when you make a new wall of an old one, by taking away, piecemeal, portions of the old, replacing them with new and sound material, until the wall is altogether new.

There may be nothing new under the sun, but there are things innumerable, now unknown, which would be new to us. We have touched hardly the edge of our real life, and know little what it means really to live.

Nor can we take in at once much of what is new without danger. Truth must be received in small doses, otherwise a

sudden flood of light, a sudden revelation of life's possibilities, would cause so sudden a physical change, and so great a disturbance betwixt spirit and body, as possibly to destroy the body. The removal of the old, and its replacement by the new, should be a gradual process. It is akin to digestion. Too much food taken at once into the stomach brings pain and disturbance. Too much of new idea taken at once, is the putting of new wine into old bottles. The old bottle represents the old body, the new wine is new thought. All idea is actual force; and if more force be received than the old body can appropriate, there is a possibility that its working will burst the bottle.

The new material given you by this change is new and true thought or idea. That will materialize blood, bone, muscle, and nerve into a newer, finer, and stronger quality of seen substance.

A child bred in the belief that its real self is only the body it uses, that there is no power behind that body, which, if known and rightly directed, can ever rehabilitate it with new element, recuperate it, and ever make its material substance over and over again, each time newer, finer, and stronger, such a child—and many such there now are—not only has within it what may be termed the "seeds of disease," but through its total ignorance, combined with the ignorance of other minds about it, nearly all the power of its spirit is worked the wrong way—worked to feed and strengthen disease, and so, at last, make the body unbearable for the spirit.

There is a kind and quality of mind affecting us all more or less. It is sometimes called the "unconscious mind." It is belief in error, absorbed from others possibly in infancy and youth, which we have never questioned and never doubted—never thought to question or doubt, and which we blindly go on believing, scarcely knowing it is our belief. But such belief affects us for good or ill, just as much as that of which we are conscious of believing.

Holding such unconscious error today, thousands of hearty, athletic young men, now in the fullest possession of vigor

and muscular strength, believe that at the age of fifty this vigor must begin to lessen, and that between sixty or seventy, some "ill that flesh is heir to" must necessarily beset them, and ultimately carry them off. To say to them, seriously, that a time is coming when man's superior knowledge will enable him to keep his body as long as he pleases, and in an ever-improving condition, would immediately call from them either ridicule or that obstinate incredulity which will not for one moment entertain a new idea as a possibility.

Nothing is more dangerous than that permanent state of mind which instantly rejects and refuses for one moment to entertain, hospitably, a new idea, because it seems to that mind wild, unreasonable, and visionary. It is the same condition which in years by-gone scornfully rejected steam and electricity as "new-fangled notions." It is the condition which makes for itself a rut of thought and occupation, and travels round and round in it without any advance forward to newer life and possibilities. It is the condition leading surely to fossilization of both mind and body.

Thousands are today unconsciously imprisoned in the idea that what all human or physical life has been in the past, that it must necessarily be in the future, and that it must necessarily involve the three periods of youth, maturity, and decay. To believe this so implicitly, makes these phases of life inevitable for the believer, and bars the door against any new possibilities.

Flesh is heir to no ills save those bequeathed the flesh by the spirit in ignorance. The spirit once in the truth can bequeath the flesh only more and more life; in brief, "life everlasting."

Do you ask what are some of the errors unconsciously held by thousands about us? An individual whom you know to be a demagogue or charlatan, passes with thousands as a great man. A system of education which you know to be honey-combed with falsity and the blind repetition of custom, they accept as perfect. War between nations which you know to be but blind idiocy, they accept as a "political necessity," because from

infancy the sound of those two words has been trumpeted into their ears and remains clinched there. Customs, usages, and habits, which you know to be not only useless, but resulting in injury or inconvenience, are perpetuated from generation to generation, unthought of, unquestioned.

The cruelty wantonly inflicted by our race on beast and bird in their natural state, in slaughtering and mutilating them for mere amusement, as well as the imprisonment of every species of biped and quadruped, dooming the inhabitants of field, forest, and air to an unnatural and suffering life, simply that we may stare at them behind their bars, is another evidence of the unconsciousness of our race to the wrong and injustice which it permits, and even endorses as right and proper.

The degraded estimation in which woman is held by great masses of men; the degraded estimation which she accepts without question or protest herself; the estimate of her by so many men, either as a pleasing toy or a convenience; the ignorance and denial by most men that she is equal to him in power for business or any pursuit, as well as the ignorance and consequent denial, both on his or her part, that she is, when rightly understood, a necessary factor to his highest success,—all these are still unconscious errors leading to grevious ills in the minds of millions on millions.

The still prevailing ignorance that thought is an element and force, working results miles from the body it uses; that every thought or idea of ours is like an unseen magnet, which if held to, will bring to us in material things the likeness of that thought; the common idea that it matters little what we think, so long as our thought is not known; the ignorance that what we think of others and ourselves has everything to do with our health and fortunes, for happiness or misery; the sloughs of physical misery and mental disturbance, into which so many plunge themselves unconsciously, through association with minds lower than theirs, and so absorbing and living in such lower thought; the ignorance that every individual has lived in

the past other lives, and must in the future live more, either with or without a body,—all these form but a fragment of the unconscious errors prevalent all about us. For the mind ever calling for more truth and light, every bodily trial results in a greater and greater awakening to these and hundreds of other errors, which, so long as held in mind, bring inevitably results in pain and misery to us.

"The truth shall make you free," says the biblical record. It is so. The truth shall free us from every form of physical and mental suffering; and when the God in yourself rules completely the old and lower self, all tears are then wiped from our eyes.

Prentice Mulford.

VIII.

Who Are Our Relations?

The man or woman who is most like you in tastes, motives, and habits of thought, and to whom you feel most attracted, may not be brother, sister, cousin, or any physical relative at all. But such person is to you a very near relation.

Your brothers or sisters may not be like you at all in mind, taste, and inclination. You may associate with them because they are members of the family, but were you not to know them as brothers, sisters, or other relatives, or were you to see elsewhere their exact counterparts in character, you might not like such counterparts at all.

Physical or "blood relationship" has very little bearing on the real or mental relationship. It is possible for a brother or sister, a father or mother to be very closely allied to you in thought and sympathy. Again, it is possible for a father or mother, brother or sister, to be very remote from you in thought and sympathy, and to live in a realm or atmosphere of thought very unlike yours.

You can live neither healthfully or comfortably, unless with those whose thought-atmosphere (a literal emanation from them) is similar to your own. Physical relationship may or may

not furnish such atmosphere. Compel a laboring man, whose thought goes little beyond his eating, drinking and daily round of work, to live exclusively with a company of artists and philosophers, seeing none of his own kind and order of thought, and that man's spirits would in time be depressed, and his health would suffer. The same law works when the superior mind is compelled to constant association with the inferior. Such may be your position among physical relatives.

Children live, thrive, and are exhilarated by the thought-atmosphere emanating from their playmates. Cut them entirely off from such association and they droop. As a child, you lived upon this atmosphere of childhood; that is, you lived in the spiritual relationship of childhood, and regarding a certain playful thought nutriment, received it and also gave it to your playmates. You may wonder now why you cannot arouse the old feeling and exhilaration coming either from the associations of childhood or youth. It is because your spirit requires another thought food or atmosphere, which only another, and probably higher order of mind can give. That received, and time would pass as quickly and pleasantly as it did with the associates of your earlier physical existence.

Those who can furnish it are your real relations. But such relationship cannot exist unless you can furnish them with the same quality of thought in return.

The real or spiritual relations of many merchants, mechanics, and those of other callings, are their brother merchants, mechanics, or those of similar occupations. They prove this by their lives. They feel more at home with those whose business is like their own than they do in the places they may call home, to which they resort to eat, sleep, and spend often a tiresome Sunday, longing for Monday's coming, and the more welcome life of the market-stall and store. Because there they are amongst their real relations, and are being literally fed and stimulated by the thought-atmosphere furnished them by these relatives, which they also furnish in turn.

Every order of mind or quality of thought must have association with a corresponding order of mind and quality of thought, or it will suffer. But "blood relationship" has little to do with furnishing such order of thought.

There is a vast amount of unconscious tyranny exercised through the ties of physical relationship. Children often, when grown up, place the mothers or fathers in their minds in a sphere and method of life where they may or may not care to belong. Then thought, seldom if ever expressed, runs in substance thus: "Mother is getting too old to wear bright colors. She must dress more subdued." "It is ridiculous for mother (if a widow) to marry again" (very hard cash reasons sometimes entering into this sentiment). "Mother, of course, does not want to enter into our gayer life, so she can stay at home and take care of the children." Or, "It is time father retired from business," or, "Father's idea of marrying again is ridiculous."

No force is more subtle in its workings, nor more powerful to bring results for good or ill than the steady output of thought from one or several minds combined, on one person to effect some desired result, and whether this is done intelligently and consciously, or blindly, the force works the same result.

Now a continual flow of this kind of thought, coming from, possibly, three or four minds to whom "mother" was instrumental in furnishing new bodies, and continually directed on "mother," is a very powerful force to direct and keep her exactly where the children find it most convenient to have her. The whole conventional current of thought also flows as an aid in this direction. "Mother," says this unspoken sentiment, "must of course grow old, retire gradually from a more active and gayer life, and retire also to a corner of the household, to associate with other shelved and declining parents, and be useful as a general upper nurse in times of sickness or other family emergency." Through the action on her of these minds, many mothers cease to have any privileges as individuals, and eventually do exactly as their children desire.

Possibly it is here remarked or thought, "But should I not go to my mother or other near relative with my cares and trials, and receive her help, as I have always been in the habit of doing? Ought not those of my own family, above all others, to help me in time of need?"

Certainly, if the mother or any of your physical relatives are glad and anxious so to do. Certainly, if such service from a relative comes directly from the heart, and is not impelled by the sentiment taking sometimes this form of unspoken expression: "I suppose I must do this because it is my brother, or my son, or other physical relative who asks it." Asks it? Many, many are these services which are unconsciously demanded, rather than asked, in these cases. Loads are piled upon relatives simply *because* they are relatives. Favors in money—in the indorsement of notes, are in a sense exacted through sympathy of relatives. Support, food, shelter, maintenance, are expected from relatives when it cannot be procured elsewhere. Hospitality is *expected* from relatives, when to expect hospitality is to make such entertainment the result of a demand. Presents are expected from relatives, when to expect a gift makes it rather an extortion.

Real gifts are always surprises. No one expects a surprise, since expectation destroys surprise.

Relatives visit and "camp down" on other relatives simply because they are relatives, and a vast amount of grudging, grumbling, but unspoken thought, is always going out when relatives use each other's houses to save hotel bills.

No real or lasting good comes of any gift bestowed on another unless the heart goes with it, and its bestowal is to the giver an act of unalloyed pleasure. Because something else goes with the material gift, the food, the shelter, the loan, which, though not seen, and little known, is more important than the gift itself. That is the thought which goes with it. That thought strongly affects, for good or ill, the person who receives the gift. If, as giving within your means, you bestow the merest trifle in

money upon a person in need, and the thought that goes with it is not only the most sincere desire to help that person, but you feel a keen sense of pleasure in giving such help, then you throw upon that person a certain thought-element which will never leave them, and benefit them eternally and in proportion to the quality, power and force of your thought. Then you do far more than relieve their present physical necessity. You give them a certain amount of spiritual power. Your wish that their power may be so developed and increased as to enable them to live above beggary, and draw to themselves the goods of this earth (as all will and must, when grown to a certain stature in spiritual power), is a great help for them in time to acquire such power. You have sent and sown in them a seed of thought which will take root and bear fruit at some period of their real or spiritual existence.

But if you give grudgingly, if you give under any sort of compulsion, if you give food, shelter, clothing, money, anything, only because circumstances compel you so to do, or because people might talk unfavorably of you for not giving, or because other people are so giving, then your gift does relatively little good, no matter on whom bestowed, be it even mother, father, brother, sister, son or daughter.

You relieve, then, only a physical necessity, and that only for a time. You may possibly feed a body, shelter it, clothe it. But you do not, and cannot feed properly the spirit that uses that body if the thought going with your gift is not that of the most perfect willingness and hearty pleasure in relieving that body's necessities. The grudging thought accompanying the gift, the thought common to that position when the recipient of the gift (no matter how near the relationship) is endured rather than enjoyed, the thought accompanying any gift to any person, or relative, that it is given principally because custom and public opinion require it, or because of the recipient's importunity, is a great damage both to giver and taker. It is the sending to the one who receives a current of thought, evil in

its character and result. It brings back to the giver from the one who takes a response in thought of like nature, and this also is harmful. Because, if you receive a gift which you have in any way extorted, your feeling for the giver is not that of warm, glowing gratitude, but something quite different.

The Christ of Judea, when commending the widow who cast her mite into the treasury, did so in our estimation and as seen in this light, not merely because she gave in proportion to her material means, but because he saw that her thought of desire to help in whatever way help was needed, going with that mite, was far more heartfelt and genuine than that of richer people who cast in larger sums, but cast in also with them a lower character of thought and motive. He saw, also, that the woman's thought was actually doing far more to help than that of the others, for it was purer, less mixed with lower motive, and therefore far the stronger.

"Is it not my duty," some may ask, "to feed, clothe, shelter, and support a very near relative or parent, if helpless, in their old age?

The term "doing from a sense of duty" does not always imply that the thing done, be it the person helped or the patient nursed through sickness, is done from the impulse of love for that person or love for the doing. It is sometimes done mechanically, or with dislike for the doing. It is sometimes a forced and painful performance. For such reason little good is done, for if physical necessities are temporarily relieved, spiritual necessities are not, and unless the spiritual portion of our natures is fed, there can be no permanent relief or good done the physical. Parents who in old age are supported by their children merely from a sense of duty, have sometimes their spirits wounded and starved—wounded, because they feel they are endured incumbrances—starved, because no real love goes with the gift or service done by these children. Children, who come into the world unwelcomed by the parent and are brought up only because custom, conventionality and

public opinion demands their support from that parent, are most unfortunate, and suffer from the blight and starvation thereby caused their spirits. Genuine heartfelt love is literally life giving, and if received by the child is for it a source of cheer, health, strength, and activity.

There is a certain trained conscience whose basis of education is fear of public or private opinion. This sometimes really impels acts which are said to be done from a "sense of duty." If public opinion should suddenly change, and cast no censure at all on the person who refused to support very near relatives in want or old age, a proportion of such relatives would probably go to the poor-house, and the son or daughter who sent them there would be acting out their real natures, and not feigning a sentiment they did not possess.

Mothers sometimes say, "I don't care what becomes of me, so that my children are well brought up and educated." A mother should care a great deal for her own cultivation. If her cultivation and growth in wisdom is checked, that of her children will be checked. It will be checked if she sinks herself in her endeavor to favor her children. A genuine mother will continually compel the admiration and respect, as well as love of her children. Such admiration and respect can be compelled only by a woman who knows the world, has standing and position in it, and is ever pushing forward to more commanding place and position. Such admiration and respect from son or daughter cannot be compelled by the mother who retires to a household corner, becomes a cross between upper nurse and governess, neglects her dress and personal appearance, and teaches her children that she is at their disposal and use, in all family emergencies, real or fancied. For this very reason are many mothers run over, snubbed, and ridiculed by their grown-up children.

If mothers so sink themselves, as they falsely imagine, to benefit their children, they pay in cases a terrible penalty. If you allow your will constantly to be overborne by another; if you give up your own preferences and inclinations, and become only

another's echo; if you live about as others desire, you will lose more and more, for this existence, the power of self-assertion; you will absorb so much of the other mind and thought about you as to become a part of that mind, and so act in accordance even with its silent will and unspoken desire; you will fossilize, and sink into a hopeless servitude; you will lose more and more of both physical and mental power for doing anything; you will become the chimney-corner encumbrance, the senile parent, the helpless old man or woman, endured rather than loved.

This, in many instances, has been the effect of the grown-up children's minds upon a parent.

It is the silent force of those minds, continually working on that of the parent, that helps to break the parent down physically, and the decay and mental weakness, commonly charged to "advancing years," is due in part to the injurious effect of a mind or group of minds, seeking to usurp and overpower another. This evil is done unconsciously. The son wishes to manage the farm. His will may be strong. He gains power step by step. He takes as rights what at first he took only by the father's permission or as privileges. He goes on step by step, having his way in all things, great and small, perhaps being aided by others of the children, using their silent force in the same direction. And this may be a combined force almost impossible for one person to withstand, if continually exposed to it. It is a steady, incessant pressure, all in one direction. It works night and day. It works all the more efficaciously, because the parent so exposed to it is utterly ignorant of such a force and its operation upon him. He finds himself growing weak. He becomes inert. He lacks his old vigor, and thinks it is through the approach of old age.

I knew a man over seventy years of age and as sound, active and vigorous in mind and body as one of forty. He had organized and built up a large business. His several children at last took it into their heads that it was time "father retired from business." Henceforth, the thought spoken and unspoken, bearing month in and month out on father from the children, was this desire

and demand that he should retire from business. Confiding his situation to a friend, he said, "Why should I retire from business? I live in it, I like it, and so far as I can see, am able to conduct it properly." But the persistent demand and force brought to bear on him from these foes of his own blood and household was too great to withstand. He did retire. The sons and daughters were satisfied. The father soon commenced to decline in health. He lived about two years afterward, and one of his last remarks was, "My children have killed me."

"Ought I not to love my children above all others?" asks one.

The term" ought" has no application to the nature of love. Love goes where it will, and to whom it will, and where it is attracted. You cannot force yourself to love anything or anybody. There have been parents who had no real love for their children, and children who had no real love for their parents. Neither party can be blamed for this. They were lacking in the capacity for loving. They were born so lacking. They are no more to be censured for such deficiency than you would censure a person for being born blind or a cripple.

Some parents fancy they love their children, yet do not. A father who loses his temper and beats his son does not really love that son. It would be better to say that he loved to beat him, or tyrannize over him. Government in the family is necessary; but no sound, loving government is administered on a basis of anger and irascibility. Parents sometimes interfere and seriously affect the future of a child by opposing its desires in the choice of a profession. The parent may be prejudiced against certain walks in life. The child may wish to follow one of these walks. It meets a bitter, uncompromising opposition on the parent's part. There is no reasoning, discussion, or counselling in the matter—nothing but a stern, positive "No." Such sentiment and act are not impelled by love for the child on the parent's part. They are impelled by the parent's love for his or her own opinion and a love of tyranny. Parents sometimes forget that after the child emerges from the utter physical and mental helplessness

of infancy, it is becoming more and more an individual. As an individual it may show decided tastes, preferences and inclinations in some direction. No parent and no person can break or alter these tastes and preferences. No one can make that child's mind over into something else. For the child's mind, as we call it, is really a mind or spirit, which has lived other physical lives from infancy to maturity, if not to old age, and as it comes into possession of its new body, and acquires a relative control over that body, it will begin to act out the man or woman as it was in its former life, and that may be a man or woman very closely related to the parent, or hardly related at all. But in any event, the parent is dealing with an individual, who is growing more and more into tastes, preferences, and traits of character which belong to and are a part of it. These *must* have expression. They will have expression in mind or spirit, whether allowed to physically or not. If the boy is ever longing to go to sea, and the parent forbids, the boy is on the sea in mind; and if so in mind, it is far better that his body should follow, for there is only damage when mind and body are not working in correspondence together. If the mother refuse to allow the boy to go to sea because she fears its dangers for him, still she is loving her own fears and her own way, too, more than she does her son.

The parent sometimes usurps a complete tyranny, not only over the child's body, but over its mind. The child's tastes, inclination, tendencies and preferences are held as of no importance whatever. If the boy wants to be a sailor, and the parent wants him something else—that something else the parent may insist that he shall be, but does he succeed? Let the host of mediocrity in all callings in the land answer. And mediocrity means the mechanical following of any pursuit in which there is no live interest.

More than this; where a body is compelled to do one thing, or live in a certain way, and the mind longs to live in another, there is a force set in motion which in many cases tears mind

and body apart; and parents sometimes grieve over the loss of a child, when they are responsible for the death of its body from this cause.

How long, then, should parental control continue over the child—or, rather, over a spirit for which you have been an agency for furnishing with a new body.

Is it unreasonable to say that such control should not continue after such body, emerging from the helplessness of infancy, shall have acquired such control of its organization as shall enable it to meet all physical demands and necessities? To go beyond this, and give food, clothes, shelter, maintenance, to a person, is doing him or her a great injustice, and even cruelty. In so doing, you do not grant exercise to those faculties which must be used in coping successfully with the world. You make the children the less fitted to be self-sustaining, and earn their own living. You teach them to lie in a soft, luxurious bed, when they should be out in the world exercising and making more strong and dexterous their powers, both of mind and body.

Parents sometimes make themselves unjustly responsible, and inflict needless mental suffering on themselves, for the errors and tendencies of their children. A son or daughter takes a wrong course—or, rather, let us put it, a course where the evil is more prominent or more opposed to conventional ideas of propriety than other habits, more tolerated and deemed reputable, but which may be the subtle, and for the most part unknown, sources of as great ills as those condemned by society. A son takes to drink or reckless associates and commits some crime. The parent condemns herself for not having looked more carefully after her boy. She may accuse herself as having been, through her neglect, the prime agency for her son's misdeeds.

Madame, you blame yourself far too much. You did not make that son or daughter's character. It was made long before that spirit had the use of its last new body. What traits, what imperfections were very prominent in its last existence, will appear in its next. If that was a thieving spirit before, it will

probably show thieving tendencies now. If it was gross, animal and gluttonous, then similar tendencies will show themselves now. You, if grown to a more refined plane of thought, may do much to modify and lessen these tendencies.

But all that you will do in this respect will be done through the silent force and action of your superior thought on your child's mind. It will not be done through a great deal of verbal counselor physical punishment or discipline.

Whatever a mind is on entering on a new physical experience, whatever imperfection belongs to it, must appear and be acted out and beget pain and punishment of some kind, until that spirit sees clearly for itself, how, through its errors, it brings these punishments on itself. These lessons can only be learned when that person has full freedom, so far as parental control goes, to live as it pleases. You may for a time control such a life, and make it externally live as you please. But such external life is only a veneer, if the mind be full of lower tastes and inclinations. The sooner these are lived out, the sooner will that person learn the real law, which inflicts pains and penalties for breaking its unchangeable rules, and the sooner will it know the happiness which comes of living in accordance with its rules. That every spirit must do for him or herself.

A parent may mould a false character for a child. It may teach indirectly, through the effect of its own mental condition operating on the child, how to feign what the world calls goodness, how it may seem as regards outward conduct, to be what it is not at all in secret tendency and inclination,—how, in brief, to be a hypocrite.

No person is really reformed by another, in the sense such a term is sometimes used. Reform must come from within. It must be self-sustaining. It must not depend wholly on another's presence or influence. If it does, it is only a temporary reform. It will fail when the influence of the person on whom it depends is removed. We hear sometimes the assertion, "such or such a person's wife has been the making of him" (meaning the

husband). By the way, why do we never hear of the man's being the making of his wife?

A man may be prevented from intemperance, or he may continually be braced up to meet the world through his wife's influence and mental power. But if in such reform he relies entirely upon her; if he cannot sustain himself without her continual presence and prompting, his is no lasting reformation, and he is also a very heavy and damaging load for her to carry. It is a one-sided piece of business when one person must supply all the sustaining force for two, and if this is persisted in, the wife, or whoever so supplies it, will at last sink under such burthen, and there will be two wrecked lives instead of one. No person can "make another," in the highest sense. But one person having the superior mind, can, if in a very close and long-continued association with one weaker, give temporarily to the weaker their very life and force, if their desire is very strong to help the weaker. If it be the husband who so receives of the wife, and is so dependent on the wife, then he does not represent any character of his own. He represents and is clothed temporarily with his wife's character, or as much of it as he can appropriate. If she dies, or is removed from him, then he relapses and sinks into his real self, unless he is resolved to be self-sustaining, and evolve force out of himself instead of using another's. If she continues to supply him, she is only sustaining his temporary character, which cannot last when its source of supply is removed, and in such continuance she will certainly in time exhaust herself.

Parents often unconsciously teach their children to lie down upon them, to depend upon them too long for moral support. The result of this error is that when the parent's life is dragged out, through carrying so heavy a load, the child ceases to have any genuine love for its parent. You may pity what is decrepit, weak, and shattered. Love it you cannot. Love is based on admiration, and admiration is not compelled by decay.

The tendency called instinct, which impels the mother bird to turn its young out of the nest, so soon as they have sufficient strength to fly, and the animal in weaning its young to turn them adrift and leave them to shift for themselves, is founded on the natural and divine laws. We may say it is the custom of the brutes, and is therefore "brutal." But would it be a kindness for the bird to encourage the young to stay in the nest, where it could not gain strength, and when a few weeks will bring the storms and severity of winter, which the parent bird itself cannot withstand? Again, the parent, be it bird, animal, or human mother, needs after these periods of bringing their young into the world and rearing them, a season of entire rest and recuperation, and the duration of such resting season should be proportionate to the complexity of the organization and the force expended by such organization. During such periods, the parent should be freed from any and all demands from the child. Birds and animals in their natural or wild life take such periods of rest. But thousands of human mothers are never free from the demands of their children, until worn out they drop into their graves. They should be as free, so far as their children are concerned, as they were in girlhood, and before they became mothers. Motherhood is a most necessary and an indispensable phase of existence for ripening and developing qualities. But no one experience should be followed and dwelt in forever. Life in its more perfected state will be full of alternations—not a rut, into which if you are once set you must continually travel.

If human children remain with the mother for years after attaining what may be termed a responsible age; if they always look to her for aid, advice, sympathy, and assistance; if the mother allows herself to become the family leaning-post, she may also be repeating the one-sided business of supplying too much force to others and getting none back. She may be practising a false and injurious species of motherhood because it is exacted, begged, or dragged from her. She may be robbing

herself of the new life which awaits her, when the brood is reared and their wings are self-sustaining. She is helping the children to make her a feeble, witless, "old woman."

Perhaps one remarks: "If your suggestion was literally followed, the streets would be full of children turned by parents out of their homes and unable to provide for themselves."

So they would. I argue here no literal following of the example set by bird and beast. It would be a great injustice. No custom, when followed for ages, even if based in error, can be suddenly changed without disturbance, injustice, and wrong. Yet it is worth our while to study this principle that we find in nature, from the tree that casts adrift the ripe acorn, to the bird or animal that casts adrift the relatively ripened young. Neither acorn, bird or animal, when cast off or weaned, ever return to the parent for self-sustaining power. Such power, in these cases, is only given by the parent until the new organization is strong enough to absorb and appropriate of the elements about it, absorb of earth and sunshine, or of flesh or grain, the nourishment necessary to its support.

Are not our streets today full of grown-up children, quite unable to provide for themselves? Do not thousands leave parental homes with no self-sustaining power, who are all through life unable to feed, clothe, and shelter themselves, save by long hours of drudging labor at the lowest wages? Does not this life of drudgery exhaust and cut them off prematurely? Are there not thousands of daughters all over the land, who will become "old maids," and whose parents will not permit them, were they so disposed, to go out in the world and take their chances? These are the birds cuddled in the nest, until their wings, denied exercise, lose at last all power or prompting for flight, and whose mouths, though they become grown-up birds, are trained only to open and receive the morsels dropped in them.

IX.

The Use of a Room.

Every person should have a room entirely to him or herself. Great care should be taken regarding those who for social or business purposes are admitted to such room.

It should be a room into which the sunshine may enter as much as possible. It should not be on the north or shady side of the house, for the cold and shady side of any material thing is a reflection in the physical of the shady and forbidding side of the spiritual, and if permanently lived in is certain to cast such reflection on your mind, and is not beneficial to physical health.

A room into which no sunshine can enter cannot be either materially or spiritually purified.

You need one place in the universe to which you can retire when you feel inclined, and shut out everything else so long as you desire; you need one place that you can call wholly your own, not subject to anyone's invasion, and not to be entered by any one else without your permission.

You need such a place to rest and gather your forces together. Because when you are a great deal among people, you must absorb more or less of their thought. You will then often see as the inferior mind sees. You cannot rid yourself of this thought unless you are at times alone. Your own mind has then

opportunity given it to assert its power. As it does, it will throw off the power or thought of other minds, and see for itself.

More than this; when you have a room sacred to yourself, you open the door and grant much more abundant opportunity for wiser and higher intelligences to reach you and give you of their mental richness. They can give you ideas of great use in the practical affairs of life.

You are also placing yourself in the higher and constructive current of thought, all of whose influence is to build you up and make you more and more a power for doing good, first to yourself, next to others.

You are very much out of the reach of these improving agencies if constantly in the world's current of thought; if constantly associated with others who never get out of its hurry, worry, bustle and care. And a single person or companion, if constantly with you, or accessible to you at any hour, can bring you as much of this lower and damaging thought as could ten persons. It matters not whether one person holds the door open to such lower current or one hundred persons.

In this use of a room, I do not mean that one should live a hermit in one; I imply only that temporary withdrawal from others necessary to get ourselves together. There are proper times for seclusion and times for association and society.

If two persons are in sympathy and faith with these truths, the desire will grow more and more upon them as they see more and more clearly, to give real aid to each other; to help build each other up into more health, happiness and power. One will never object to the other's occasional complete privacy and seclusion, knowing, as they will, the great benefits derived from it, and the certainty that each will share in the other's benefit.

For as you are built up in health, or in any power for drawing to you the best goods of the world, you must, through the sending of the strong desire to similarly benefit the person you most love, give such benefit to that person, providing he or she is in the same faith, belief, or order of thought as yourself.

It is not necessary, while alone in your room, that you try to have your mind strongly set on putting yourself in a higher realm of thought, or drawing higher intelligences to you. You will be most liable to derive benefit from such sources when your hands are occupied with some detail of your toilet, or in the doing of any work not irksome to you.

The mood in which you dress yourself, or perform any so-called trivial act, is the agency, and creates the thought-atmosphere into which beneficial or injurious unseen individuality can enter. If it be the mood of peevishness, despondency or irritability, it taps, so to speak, that current of thought, and on that current of thought, individualized intelligence of the same order can come and annoy you. If the mood in which you brush your hair is one of serenity, repose, and a certain loving absorption in the act itself, you connect yourself with the calmer, clearer, more peaceful, and at the same time more powerful current of thought, and on that the more calm, serene, individualized intelligence or ministering spirit can come to you, full of love, desire and power, to soothe your troubled mind and give you ideas, which in time will grow to forces sufficient to carry you and keep you permanently beyond the action of the disturbed thought-element of the world about you.

No possible effort of body is, in the spiritual sense, trivial. For any act must be done in some mood or condition of mind, and the mood in which you do one thing is the open door to the same mood in the doing of the very next act. If you snatch your hat hurriedly from the peg it hangs on, you are all the more liable to carry that hurried and careless mood into the most important act of your life.

Order and method are the grand factors of success in any business or art. When you practice order and method in your room, you send order and method into your business or art. The tying of a knot in a deliberate, reposeful manner, sends at that moment the element of deliberation, repose and power as a force pushing in your favor, and so acting on other minds

far from you. You are so working your force far from your body, when in writing you shape a single letter symmetrically, and not make lines and angles which you expect others to recognize as letters.

Your room all your own, and not liable to invasion from others without your permission, is your workshop, where you can build up those "frames of mind" which you desire permanently to live in. If you cannot assert yourself with others, you can, when so alone, with yourself. The more you do this by yourself the more do you increase your power for doing it with others. You can in your room build up a positive frame of mind, often so necessary for refined and sensitive natures in their contact with the world. You can then go out with this positive frame of mind as with an armor, and are then the less likely to be browbeaten, disconcerted and dominated temporarily by those rough, arrogant natures, whose ruling inward motive it is to make every one else bend to their will. You may not accomplish this at once. You will in time. For every "frame of mind" you so put on, with right and justice as the ruling motive, adds to you an increase of power never to be lost. You may not see your growth in this direction immediately. But you will as the years roll on.

You must be entirely alone at times to build up such states of mind.

As we have said many times before, your thought acts far from your body. It acts on others for or against you. It is always so improving or injuring your business and material interests. It is prejudicing people in your favor or against you, according as you send it out in good will or in the mood of anger. It is necessary to repeat this to ourselves many times. And every reminder, by word or in print, binds this most important truth more and more to us, makes it more and more a part of ourselves, and in this way reminds us more and more to check an unpleasant flow of thought toward another.

It is while your body is isolated in your room that your thought may act the strongest for beneficial results to you on others. It is not necessary, providing you are in the right condition of mind, that you try to send it to others. That would be a trying with the physical body so to send it. The right mental condition is that of repose, serenity and goodwill. That condition is a force of like character. It is a volume of such force ever going from you. It bears your special purpose or aim along with it to other minds whose motive and purposes are similar, and who, in time, will meet you physically and cooperate with you in the physical realm of life, as their minds are now doing in the realm of thought, which is by far the most powerful for effecting results in the material. Indeed, it is the real and only realm in which results are accomplished. They must first be done in the unseen kingdom of thought before they can take shape and can be seen, touched, felt, used, and enjoyed in the material.

The kind of house you are to live in years hence, the quality of clothing you are to wear, the style of furniture you will use, are being made now in your mind. If you do not aspire to the better house, clothing and furniture; if you say in mind, "I can't have the better," then you are surely putting up the bars against the better. You are then making the inferior and continuing in it.

When any room is devoted to a purpose, or when only a certain character of thought is put out in that room, it is literally filled more and more with such thought. Its power for good or ill continually increases. In other words, your condition of mind fills that room and also goes out from it. Any sensitive person will feel your mental condition immediately on entering. If such mental condition there is permanently peaceful, they will feel that peace. If it is much of the time disturbed, they will soon feel such disturbance.

All rooms are filled with the thought-element most put out by those who live in them, and this element left there acts on people more or less strongly, in proportion to their sensitiveness

or capacity to feel the thoughts of others. For such reason you feel the devotional thought of a church, even when empty. You will feel there very different than if in an empty bar-room.

In a room where murder, robbery, or trickery has long been planned, or even thought, if never externally carried out, there is the thought of murder, robbery, or trickery in its air. Such element left there will predispose some to these crimes. If they dare not commit them, it will still cause them to entertain such thoughts, and amuse themselves by living in them. Another class of minds who are above the doing of these wrongs, even in mind, will be made very uncomfortable by this thought left there. Because, such order of mind, though it can not allow such thought to enter or be absorbed, will be occupied much of the time in resisting or throwing off an element foreign to it, and this constant resistance becomes soon exhausting, and causes unpleasant sensations.

A room where only business is thought or talked, soon becomes filled with a business thought-element. It becomes more and more connected with a business thought-current. Ideas and plans for conducting business will come to those who so occupy and use that room quicker than in any other place. The more of system and order that pervades such room, the more of system and order will characterize the business. The prevailing mood in that room will be the prevailing mood in the business. If such room is entered or occupied at times by shiftless, reckless, and careless people, they will leave their thought there. This will adulterate and injure the thought-atmosphere of the room. More or less of their thought will be absorbed by the more methodical and better regulated mind, and that carelessness is very liable in some way to be acted out.

The movable tabernacle of the Jews during their exodus from Egypt, contained the apartment known as the "Holy of Holies," into which none but the high priest could enter. It was in such room that the wonderful power was generated which

was evidenced in so many miracles during this era of Jewish history. This power was the thought-element of a very few minds bent on a purpose, thought of or talked out in a certain place. Thoughts, especially when talked out in a certain room, are literally left there. The more that such thoughts are so talked out, the more are they left there, and the more of their power is left there, providing it is not mixed up with the thought and talk of other persons different in purpose and motive.

If such thoughts are concentrated on a purpose, say the furtherance of a movement, the growth of a business, the more of the peculiar power necessary to further such movement or business, is left there. You take that power with you when you leave that room and enter on the business or movement. You clothe yourself, on going out, with that thought-element. On meeting with others in any way interested in such business or movement, it acts on them in your favor.

It is an element, also, which attracts to you those interested like yourself, and of like motive. If you think and talk only of trickery in a room, the power you so generate will clothe you with an atmosphere of trickery, attract tricksters to you, and aid you in wrong doing and trickery which may succeed for a time, but is certain, through the operation of an inevitable law, to lead to misery at last.

There is loss of this power coming of talking important business at random, and in any and all places. You leave then more or less of your power in those places. If you talk it truly in a certain room, and with another or others, in earnest like yourself, you are storing up of that power or thought-element in that room, to draw from when you wish.

Any room and all that is in it is literally saturated with the kind of thought most put out and talked in that room. You are placed so to speak, in a bath of such thought when you enter it. If tattle, back-biting, scandal, and envy is most put out there, you are then in a bath, and absorbing tattle, back-biting, envy and scandal. If peace, gentleness, control of mind and good-will

to all is the thought most put out there, you are in a bath of peace, gentleness, control of mind and good-will, and will, in time, feel their good effects. If a room is specially devoted to any art, such as painting, sculpture, or music, or to the study and carrying out of any invention, the thought-atmosphere of that room will become more and more highly charged with power to aid, improve, and give new ideas relative to such art, providing that only those enter there who are in a live sympathy with such art and invention, and who have also a live desire to improve themselves and benefit others.

Into such a room, saturated with such thought-element, individualized intelligence, unseen, as regards material bodies, and skilled in the particular art, invention or purpose to which such room is devoted, can come and give in their way great aid in the advancement of such art, invention or purpose.

But if your studio, be it the studio for art or business, invention, or writing, be also a gossiping place, a place free for idle, purposeless minds to enter and while away an hour, a place for low and scurrilous jest, there is brought and left an injurious atmosphere of thought. It is an adulteration of lower thought-element, and will surely retard your advancement in the art, invention, purpose or business.

It leaves an atmosphere into which the higher mind of unseen intelligences cannot readily enter. It is as muddy waters flowing into the crystal stream.

No matter what purpose or what business you are engaged in, that purpose or business will, in accordance with these laws, be greatly aided if you have one room specially devoted to its planning, and talking it over with others interested in it; and if no other kind of thought enters it, the idea-giving atmosphere of such room, devoted solely to such purpose, becomes more and more powerful.

You will find that in a room so used and kept free from injurious thought-elements, your skill In any art will increase more rapidly than elsewhere. If it is your business-room, or "Holy

of Holies," plans for pushing business will there be presented more abundantly and more clearly than in any other place.

Always remembering, that where the thought of right, justice, and good-will predominate in any place, there will be generated the greatest power for the art, business or purpose, and the world is to know that the highest art and most successful business must be based on right, justice, and good-will.

The stage of a theatre is a place isolated from the body of the house. In and about that place, the predominant thought put out by many minds is that relative to acting. Such place then becomes filled with that thought. It is for such reason that the actor there feels a greater power and greater ease in throwing himself into his part than he would in a hall or a private house, where other kinds of thought were put out.

The same law prevails regarding the private room of the banker or financier. Such places hold more of their thought and business power than any others.

Your room, so used and filling with the best character of thought, will act as a magnet to attract to you that association most pleasant and profitable to you. It is not natural that man or woman should live alone. It is right that every man and woman should find his or her complement or "completement" in one of the opposite sex—and only one.

I do not here imply that these temporary seclusions and uses of a room are *all* that is necessary to increase our power. I do imply that temporary isolations of this nature form an indispensable *part* of the process for so increasing our power.

"How do you know all you state in this matter to be true?" some may ask. I know these ideas are based in truth, partly because I have proved them so far as I have gone. But it is not for me to prove them entirely. It is for you who read these books with that interest which must come with a certain degree of faith, to take hold of these ideas, so far as you feel inclined, and test them for yourselves. To be always a hearer, because it is pleasant to hear, and to do for one's self little or nothing in

accordance with the thing heard, will bring little advancement in any direction. Now you will do exactly in proportion to your faith in these things. You will do little or nothing if you have no faith. If you have none, you are not to be blamed.

The White Cross Library is now in the third year of its existence. It was started and has grown in accordance with the business principles it has put forth. We have now readers in every part of the world. We have used none of the old methods for pushing our business. We do not advertise our books. We ask no one to advertise in them. We have had no publishing house to put us before the public. We commenced this publication in an obscure Boston photographic studio, and with barely enough money to print one thousand copies of the first number. We had then not a single subscriber. We knew not where to look for any. We have never sought subscriptions. We have only used means to show the book, and let the results come that were to come.

We used there a room, and only one room, to talk over our business. We talked it only with those specially interested. We have rarely talked it in public places or among crowds, as in restaurants, or any places where people congregate, and if inadvertently we did so at times, felt that we were doing a wrong to ourselves. We have received many hundreds of letters from individuals, commending the principles we put forth, and thanking us for the help we have been the fortunate agency for giving them. We have received many voluntary and favorable criticisms in various newspapers, which have been accorded us unsolicited.

We have seen some dark hours and discouraging periods. They were needless. We made them in our own minds, through uncontrollable fears. We do not assume to practice all we suggest in these books. But the ability so to do grows, and will continue to grow, as it will with you. Knowledge can come in an instant. Growth from such knowledge must take time.

We demand or pray, when in our room, for power to push our business. We demand, also, more faith in that power. We do not pray on our knees. We de not desire in any set form of words. We simply enter on our discussion or presentation to each other of any idea or detail of our business, in that silent attitude of mind or mental condition which trusts and calls for wisdom higher than our own to aid our conferences. We avoid anything like argument. If there are differences of opinion which cannot be immediately reconciled, we wait a day or two, knowing that the medium course or right way will always in time be presented. We make no rigid rule for the time or form of our conferences, though aiming to have them at a set period.

In this way we hold that we make the real power which is pushing our business ahead. We cannot tell how this power works as regards detail. But we know it does work by the proofs, and we are bent on material results rather than on the immediate solution of mysteries.

We do not call our business a "cause." We solicit no favors or donations for a "cause." We call ours a business. We place a certain value on the ideas we present, as we would on any merchantable commodity. As we receive that value, we are placed above the temptation and error of soliciting donations for doing a good work. We think ours a good work, and think it is all the better for making it sustain and support itself as it goes along. We expect in the success of our business to prove a principle and a law. We say, then, to all others, "So much of this law and this principle as we are here able to present, is as much yours, to use and work on, as it is ours." It is as free as air. We prove it, and by it attain now a certain success, and expect in the future to attain a much greater one. Can we do you a greater favor, than in showing you a law for the attainment of success in any undertaking, which is as much your property to use as ours?

X.

Husband and Wife.

"Love is Life."Sympathy is Force.

A great mass of men and women live today in spirit and action in separate worlds of their own. These are neither healthy nor natural worlds. The man often lives in his business, art, trade, or profession. He goes to the office, store, workshop, or other place in the morning, is absent all day, and returns at night. In thousands of cases, the woman, the wife, is quite ignorant of this business and its details. She could not take charge of it in case of her husband's sickness. She must leave that to others, and may, therefore, in case the husband loses his body, become at the mercy of others.

Many married women live almost entirely in the world of the household, the care of their children, and, to greater or lesser extent, in shopping, and associating during the day with companions of their own sex.

Many husbands and wives know relatively very little of each other's pursuits. The wife knows that her husband is a lawyer, a merchant, a blacksmith. That is nearly all. The man, in many cases, knows so little of household work, care, and responsibility, as to sometimes imagine, in the vague conception he has of

these things, that he "could do it all in an hour," involving the sweeping, dusting, marketing, and all other of the manifold efforts required from cellar to garret, from kitchen to closet, to keep a house in good order.

How can you have a live, appreciative sympathy with your wife's household efforts and her world, when you know so little of it? How can you, the wife, have a live, appreciative sympathy in your husband's business, when you know so little about it? When you visit his store, his law office, his workshop, you know little or nothing of the things he uses, or of the character of his efforts. Merchandise, bales, barrels, books, ledgers, metal, wool, cotton, oil, whatever he may deal with, are no more to you, and suggest no more, than when you first saw them. They become in time things dull, unmeaning, and tiresome.

In mind the husband often brings these things and this business home with him. It may be trade, law, speculation, invention, medicine, some art, some science, some profession. He may sit at the table eating, and be absorbed in the thought of these things. His mind may be on them in the evening. He may amuse and entertain you at such times by writing a letter to some business correspondent in Calcutta.

Where is he during these moods? In the room where his body is? No. A person may not be where their body is at all. A person is really where their thought travels. If that thought is for half an hour fixed intently on a person in Calcutta, and the body is in New York, there is far more of the real person acting in Calcutta than in New York.

Your husband brought his body home, but forgot to bring his mind with it. His mind was probably in Calcutta when he opened the front door. If his is an agreeable and entertaining mind, when he keeps it where his body is, and allows it to act on that body in talking and expressing ideas to entertain you, you are then deprived of his agreeable company during these temporary sojourns in Calcutta, or possibly at the club, or in

the court of law, or some other place where he expects to be next day, and really is now.

During the period of courtship, you may recollect that on coming to see you, he brought oftener his mind and body together, and was not so much temporarily absent in Calcutta as at present. It was then necessary to bring mind and body in the house at once, and keep them both there, because you were not then, possibly, quite won, and therefore it was necessary for him to be lively and entertaining until the winning process was over. It was not then so safe for him to temporarily visit Calcutta as at present.

These temporary visits of your husband to Calcutta would not be so irksome to you could you but go there in spirit with him, and have similar objects of interest whereon to fix your mind. But he goes alone in his own world, and leaves you behind in your world; that is, the best world you can make for yourself, under the circumstances, when you are longing to enter into and blend yourself with your husband's world, and all his worlds and fields of thought.

This is the wife's real place and divine right.

If long experience has not made you callous and indifferent to this domestic life in separate worlds, to this occupancy by two bodies of the same room with only a half union of spirit, you may grieve, or feel a certain disappointment or sense of unrest, coming of, you scarcely know what. You have a "good husband," as the world goes. He provides well for you. You think you ought not to complain; yet you cannot avoid a sentiment of complaint. You ask, "Is this, then, all there is of wedded bliss? Has it, indeed, settled down to a monotone of a house, a home, a husband, all that the world says a woman should expect in marriage—and Calcutta, every evening?

If you have unconsciously become callous, and made up your mind to accept a man's body as congenial company when his mind is somewhere, you may join the ranks of a world of women now existing, whose husbands' minds are almost always

in some Calcutta, far or near. There is a world of married women who have formed an exclusive woman's world. They associate with women more than with men. They find in their own sex more companionship. They shop together. Their calls by day are on other married women. The man is absent; necessarily so, it is argued, at his business.

In thousands of places called "homes," the entrance of the husband, or, indeed, of any man, into a room where two or three members of the married woman's world is gathered, is the signal for a cessation of their conversation, or the dispersal of the group. Why? Because, through long usage, either they dare not continue their talk before him, or do not consider that it interests him. It is exclusively of their own world. Nor is it easy for a man to enter this world, even if disposed. He will feel a barrier 'twixt him and it. He will feel their reluctance to continue the talk which before his entrance so interested them. He will sometimes feel that for the time they wish him away. And so they do.

He will feel as much out of place as would a lady who should intrude on a group of men "down town," talking stocks, or politics, or business, or so much that passes for business, or intrudes itself into business to enliven it.

For they are then in their peculiar masculine world—a world which men for many ages have been making, and which it is very difficult for a woman to enter.

Up to a certain age, boy and girl associate together in a perfect companionship. They play together, and with equal pleasure, and equal agility also, race, run, jump, climb fences, trees and hay-ricks, coast on the snow in winter, and ramble in wood and field in summer.

Why should not this equality of companionship continue later on? What real gain is there that the young man in his boating, his ball play, and in much of his recreation should live in an exclusive world of his own, into which the girl is

admitted more as a looker-on than a participant; although in this participation she is, of late years, gaining ground.

Ages on ages ago, man argued that he was better fitted for many occupations, by reason of superior strength of muscle, than women.

But man did not know that without the nearness of the feminine element, or thought, his strength of muscle would fail him. He did not know that when a greater closeness of sympathy and combination of interests is formed between man and wife, the greater will be his strength of both mind and muscle. He did not know that it was her strength, also, that did the work. He did know that if he took all her strength, and gave none in sympathy back, that the supply was going all to one side, and that in consequence, both in time would lose all strength.

What is meant by "taking her strength?" This: that when a woman's thought is in any degree of sympathy directed on a man, he receives of that thought-current a literal strength for mind and body.

Why has dancing more exhilaration when the sexes dance together, than when they attempt this exercise separately? Because the combination of the masculine and feminine thought-elements gives to each such exhilaration.

Without nearness of the feminine thought-element, men wear out the sooner physically, as has been proven in the remote mining districts of the West, inhabited exclusively by men.

This exclusive world of women is as unhealthy and unnatural as is the exclusive world of men. In the man's world, woman is an intruder. In the woman's world, man is an intruder. Wherever the masculine element throws out the feminine, there is coarseness. Wherever the feminine element throws out the masculine, there comes narrowness and an excess of prudishness, which may at last reach such an extreme as to see evil in everything masculine. This makes minds really impure.

Where, in this way, the masculine mind discards and rejects any part of the feminine mind, there comes, as a result, a corresponding amount of mental and physical weakness. Where the feminine mind similarly throws out the masculine, and lives in its exclusive world, there comes to the feminine a similar mental and physical weakness.

"He created them male and female." Nowhere in nature has the Spirit of Infinite Good, or God, made a world exclusively masculine or exclusively feminine. You find this in the forest and the fields; for all through the vegetable kingdom there is the male plant, or principle, sand the female plant, or principle; and these two are necessary for the relatively perfect growth or fruition of each other. The strawberry bed, the field of corn, will not thrive unless these two elements are brought together.

In those more complicate expressions of thought, the masculine and feminine minds, or spirit, these spiritual forces acting on each other, produce far greater results. The masculine and feminine thought needs to be blended in all interests, in all business, in all recreation, in all life. Where it is so blended, even though imperfectly, there is more life.

The feminine thought is different in its nature from the masculine. It acts on the masculine nature both as a rest and a stimulant, or inspiration. It gives to the man an actual strength to use in his trade or business, which, often in his ignorance, he supposes to be entirely his own, and drawn altogether from himself. Your husband may not be able to write and go in spirit to Calcutta, unless you, his wife, are in the room, or at least in the house. If you are not there, he feels uneasy. He cannot "fix his mind" on anything. When you come in, and are seated, he can go on with his work, and amuse you with his pen scratching.

Why is this? Because the feminine element, your thought, which he absorbs from you, is giving him the very strength he uses to go to Calcutta. He feels something, he can't tell exactly what, that gives him a sensation of ease and comfort when you

are near. That is caused by your thought of love and sympathy flowing toward him. He feeds on that as much as on bread.

If your thought and sympathy was turned entirely on another man, or entirely on other interests, he would feel restless and uneasy, though entirely ignorant that your affections had strayed in another direction.

Some husbands cannot entertain their wives by silently poring over their newspaper or book for hours, unless the wife is in the room. The actual strength to read the paper comes from the force absorbed of the woman's thought.

In like manner, the husband uses his wife's strength in business at the store, the office, the workshop,—everywhere. For love and sympathy sent anyone, is a source of strength as much as is bread or meat.

Why, at middle age, does the man so often lose his body after the death of the material part of his wife? Because he is cut off from this supply of the feminine element, which he has absorbed, and used, and been nourished by, all his life.

Whose fault is this? Is it entirely that of the man? No. It rests as much with the woman as with the man. It rests with neither, so long as they are in complete ignorance of their use and values to each other. If you are daily the recipient of something that keeps you alive, and know not that you do receive it, or that such a substance exists, or that it keeps you alive, you cannot be censured for acting and living in a different manner from what you would, or should, did you know these things.

But when you are thoroughly awakened to the fact that you are giving of your very life to another, that it is you who supply an element to that other, which may keep him alive, and keep him in a condition to do business, if then you make no demand to receive from that other an equivalent in return, then it is you who are at fault.

What is this equivalent you should receive? That of the flow of your husband's thought to you in the desire to entertain you during your mutual hours of leisure, as his thought so went

out to you before marriage, when he wished to woo you. Such thought would cheer and strengthen you in mind and body, even as it once did. Food, clothes, and a shelter, are not all your necessary vital supplies. You are not supposed to have married for these. You married your husband's mind. You were attracted by that mind. You liked it. You received from it during courtship an element which was a source of pleasure. You do not receive so much now, and feel a loss. It is because he is, when by your side, too much in Calcutta.

He has the right to use the force he absorbs from you in the day's business. He has no right to come home at night, draw it still from you, and use it in more business. He should use it in mind, as he did when he was glad to walk, possibly miles, through snow or rain, to chat an hour with you.

If he and you together think it a necessity so to use this force constantly, at any and all times of day and night, in anyone special pursuit or business, then you are not aware that for purpose of your mutual recreation and recuperation, these, your mutual forces, should be used in varied pursuits, so that one department of mind should rest while another is employed. Business is not as well done when a man's mind runs on business day and night, at meal times, and all hours. Such habit breaks men down prematurely, and is one road to insomnia and insanity. When we feel, as we may, at times, that we are "tired of everything," and the world and all in it seems worn out for us, it is because one department of mind and life is overtaxed. We lack, then, the ability or knowledge of getting into another side of life and living in that. True man and wife will know in time many sides of life, so to get into and live, which may now be neglected altogether.

The feminine mind and organization receives first all finer and higher thought or idea. It transmits this thought or force to the masculine mind to which it is most attracted. The feminine mind and organization is the finer and more delicate instrument for so receiving and transmitting such idea. The

masculine thought and element is vitally necessary to keep this instrument in the best repair, to give it strength, cheer, and support, through love.

The masculine mind is as the trunk and root supporting branch and leaf. Trunk and root are more of the earth, and are harder and stronger. Yet if the leaves are destroyed, trunk and root will die. The feminine mind is as the branches and leaves of the tree, which first catch the sunlight, as the feminine mind first catches the higher and finer thought and force. So if anything prevents the feminine mind from performing its proper office, that of receiving the finer impression, the masculine mind will suffer, and the masculine body suffer, also, in sympathy. The feminine mind, or spirit, will droop and wither, unless it receives this strength of the masculine thought. If the mind droops, so in time will the body.

The masculine mind will be far more clear, vigorous, and evenly balanced, when it learns, as it will, in time, to respond always to this flow of thought from the feminine, and not as it receives this strength from the feminine, to expend it always on efforts other than those of being a real companion to the wife. When man and wife are together, their minds should be together. Their minds are not together when one is doing something that the other can take no interest in. Their minds are not together when one-half the husband's mind is constantly on interests in which, for the wife, there is no live, acting partnership.

This "partnership" means something more than the mere telling by husband and wife of each other's troubles. Nor is it a growling to each other, in confidence, of their respective troubles. What good results from telling your perplexity to a person who has no power to assist you, and in whose judgment you have little or no confidence?

This interchange and blending of the masculine and feminine thought is an absolute necessity to health and vigor to body and mind of each. When this law is more understood and practised, men and women in the married state will attain to higher and

healthier conditions of body than can now be realized. Because, in so giving and receiving of their respective kinds of thought, there comes a fruition attainable in no other way. By "fruition," we mean strong, elastic, supple muscles; increasing ability to enjoy all things; and, in place of decay, a constant building up of their respective spirits; and what builds up their spirits, must also build up their bodies.

The decay and weakness of body called "old age," is a state of the body coming of the misuse or misdirection of the masculine and feminine spiritual or thought-forces. Those forces can be as powerful to build bodies up, and reform them ever with newer and newer material, as they are now powerful to take them to pieces.

The two worlds in which so many men and women, husbands and wives, now live, bring, through the separation of these forces, disease, decay, and death. Their lack of blending in each other's interests and occupations is certain, in time, to bring a lack of love. Now love is not endurance. Love is not a feeling on the wife's part that she ought to be content, or will try to be content, when if she put the question closely enough to herself, she would be obliged to own to herself that she felt the lack of her husband's attentions—the attentions of courtship; and more—for a true love will increase, in its desire to please, rather than lessen.

Love is literally life. The lack of it leads to death.

This unnatural world, in which so many women now dwell, is the greatest aid in making them harsh and repulsive. It robs them of their attractiveness to the other sex. It causes them, in time, not to care to be attractive. It makes them neglectful of their dress and personal appearance. It takes from life its mainspring for living. It tends to make them narrow, petty, censorious, and gloomy.

Because, be their intent as good as it may, women cannot, in associating for any purpose exclusively with women, get that

force spring and impetus which comes from the masculine thought-element.

On the other hand, the unnatural, one-sided, exclusive, man's world, of business, interest, and recreation, deprives him of a vital supply in the element of feminine thought; and this is one and the principal reason why he so often "lets down," a few years after marriage, neglects his attire, becomes a plodder, refuses to entertain new ideas and aims, wants to live in a rut, and becomes, at the age of fifty, an "old man."

As to interest and knowledge, no part of the husband's life can be safely left out of the wife's liveliest sympathy. A loving woman can, and will, learn anything she sets her mind upon.

As to interest and knowledge, no part of the wife's life and occupation can be safely left out of the husband's liveliest and loving sympathy.

This is not "sentiment," as that word is sometimes interpreted. It is a law of nature, and its working is universal, from the mineral to man and woman-kind; for the cruder elements of sex exist in all minerals.

There can be no whole nor happy life without a complete marriage. There is for every man and woman a complement, or completeness, in the opposite sex somewhere. There is but one such complement, or completeness, for every man and woman, through all eternity.

Many a couple, truly married through the law of attraction and Infinite Good, live together in these two worlds today. They live unhappily together. They live unhappily, because they do not know that permanent and increasing wedded happiness comes of the observance of certain laws and mental conditions toward each other. They must, to attain such happiness, become, in all things and interests, of one mind and spirit. If they cannot so become, then they are "yoked unequally together," and are not true man and wife. But they may be "yoked unequally together," temporarily, and certain errors being removed from the minds of one or both, find themselves truly married. More than one

couple have found, despite repeated bickerings, and even where, disregarding the usages of conventionality, they have separated, that they cannot avoid coming together again. They do find something in each other they cannot find elsewhere. These are truly married, but one or both is immature. But married they are, by the law of God, or Infinite Good, and whom God hath so married, no other man can either truly marry or put asunder.

Many a couple so married, yet not realizing in marriage today, the happiness they expected, nor the happiness they had during courtship, could commence for each other their paradise for eternity, by commencing where some leave off, even at the altar,—commencing the period of courtship over again; commencing the renewal of the little civilities and attentions which characterized that period; the desire to please each other's eyes in care, taste, and neatness of attire; the control of temper and demeanor in each other's presence; the checking of the cutting retort or sarcasm,—commencing to restore those certain barriers and formalities of etiquette which it is never safe for man and wife to disregard and trample over. For, when you allow these barriers to be destroyed, you destroy respect for your personality, and when ever so little of respect is gone, just so much of contempt replaces it; and when the husband bounces into the wife's room, or presence, bringing all his ill humor with him, and with no more sign of respect for what should be the sacredness of such place or presence than he has for his stable, then be sure more or less of his respect for you is lacking.

In this regard the wife, also, may trample down these barriers, as well as the husband.

Commence, also, to ask each other if what they do is pleasing to the other. Commence in pursuits mutually enjoyed, this much-needed blending of minds and flow of their very vitality and force of thought, each to the other, so that it shall build them up in mind and body, and when properly directed, in fortune, also. Let them cease this ruinous separation in spirit,

coming of the husband's frequent journeyings in mind, even in his wife's company, to some one or other of his Calcuttas.

It may not, in every case, be easy for such couples to rebuild immediately the edifice of early love thus torn, mutilated and desecrated, through years of neglect. "Use doth breed a habit in a man," and woman, also; and the cross word, the surly demeanor, the outburst of peevishness, may sometimes come, despite all effort at first to prevent it. But enough can be soon done to prove that love can again be placed on its first and right basis; and it can also be proved, that such love between them, and all the pleasure it brings, can be increased, and keep on ever increasing.

And when both have done their best to overcome their infirmities and defects, which have grated and rasped the other, there is a great, Supreme Power, to call upon in mind, and from which we *must* demand that which will make us whole.

XI.

A Cure for Alcoholic Intemperance through the Law of Demand.

Our Thoughts are Forces.

If men can be cured or rid of an appetite for liquor, there would then be less and less demand for liquor. If people cease to have an appetite for any article kept for sale, there soon will be little or no sale for such article.

We hold that the appetite for liquor can be controlled, through the exercise of a certain mental law. This law is within the reach of all. It can he experimented on without cost. It can be used by the sufferer from this diseased appetite; and be used, at the same time, by his friends in his behalf.

Such friends can use the law of silent demand. That is the power which one mind possesses of silently throwing its thought, or desire, or wish, or expectation, into another mind, and making such mind wish, desire, think, and act, in accordance with the other's wish. This power can be used by one or many minds thinking or desiring in unison. It can be used for good

or evil results. It is constantly used all about us, though for the most part unconsciously, with good or evil results.

For instance, the man who drinks will crave liquor the more if much in the society of those who drink. He will feel the craving less if much in the society of the temperate and self-controlled. No word nor argument, for or against the use of liquor, heed be made, in these cases, to increase or lessen such craving. It comes of the silent action of mind upon mind.

But this force of silent demand can be used more intelligently, and with quicker profitable result.

If, in your own mind, you will say in thought that you do not expect a friend afflicted with this habit to give way to it, he will, through the force of your mind acting on his own, be strengthened to resist the temptation. If you will, in mind, always positively see him as temperate and self-governed, he will receive from you the force, in thought, of temperance and self-government. If several unite in so sending him this thought, and so seeing him in thought, they give him a proportionately stronger force to resist the uncontrollable appetite. They are, then, really praying for him, and praying in the strongest way. A man is cured of the craving for liquor when he can pass the liquor saloon, or even enter it, without any desire to drink, or scan have liquor freely offered him, with no desire to partake of it. He is thoroughly cured when he can take a glass of wine, or other stimulant, without giving way to the inordinate appetite for more.

The bar-keeper is, in many cases, the most thoroughly self-controlled man in the saloon. He may be always in the midst of liquor selling and drinking, but has no tendency to indulge to excess. No intemperate bar-keeper can retain his position. His employer expects him to be temperate. The action of the employer's mind on the employé is one powerful agency in keeping him temperate. The employé feels the employer's thought. He has that part of the employer's mind which

expects, and demands, that he shall keep sober, thrown into his own mind, and acts in accordance with such mind.

This is precisely the mental attitude which we should assume toward the victim of excess. We should image him in our minds as temperate, and able to control his appetite. In so doing we send him (our thought being kind, sympathetic, and free from anger or impatience) a force or current of thought, which will cause him to demand of himself to be temperate. If we send him the thought of controlling his appetite, we help him to control his appetite. The more of us who so unite in sending such order of thought to any single individual, the stronger the power brought to bear on that individual to stop his excessive craving for stimulant. It becomes then a co-operative prayer for such individual.

But if we in our minds always see or image that man as a drunkard, we are sending him a current of thought which will aid the more to make and keep him intemperate. We are helping him only to keep before him the image of himself as a drunkard; and if we regard him in spirit as worthless, depraved, and irreclaimable, we are helping him only to see himself as worthless, depraved, and irreclaimable. We must not in our minds say, "I wish he would control himself," and almost in the same thought say, "I expect or I am afraid he will get drunk the next chance he gets." In so doing, we increase those chances. Nor should we in our minds, when he is absent or present, scold him in anger or impatience for his infirmity. For in such mood of scolding, we shall always see him in mind as the drunkard or the person who irritates, vexes, or grieves us by his inability to control his appetite. We help to cure that inability when, in our minds, we make him a man temperate or self-controlled. We send the force of such a reality in thought to the weak will, so oft overcome by the inordinate craving. We send, on the contrary, the force of the intemperate reality when we image such in our minds, to the same weak will, and increase its burthen.

But it may be asked, "Is not the man a drunkard? Where is the consistency of saying a man is temperate, when he is not, or of seeing him in our minds as temperate, when he is not?"

The real man in this case is *not* a drunkard. The real man is what that man is in his highest aspiration or desire, and it matters not how low or degraded is the material condition of any human being, there remains still in that individual the desire to be something better, or the desire to rid himself of an appetite or habit which brings him pain. The real is the spiritual man or woman. In him or her there is always the spark of aspiration; or, in other words, the desire for improvement, although it may be very feebly expressed. When we send, even to the man in the gutter, this sentiment in thought, "You are not a drunkard. You are not irreclaimable. You are temperate," we are sending to the real man thoughts or forces which feed his spirit and make it stronger.

It is only the material man, or the material part or mind of that man, that is in the gutter. With him in our thought, we have nothing to do. We refuse in mind to see him. We see only in mind that man out of the gutter, erect, clothed, self-controlled, and in his right and higher mind. When so we see him, we are sending him that kind of thought. We are presenting to him, as we so send him such thought, the image or ideal of himself as a true man. But if we see him in imagination always as a drunkard, we help to keep him in mind before himself as a drunkard, and this helps to keep him a drunkard. If we see him in imagination as an inordinate lover of strong drink, it is an aid to keep him before himself as an inordinate lover of strong drink.

The desire of one or many persons to rid another person of an injurious appetite, is the greatest of all power for so ridding him of such appetite, or any other defect. It is a co-operative prayer.

But such desire or prayer, or the law of demand, must, like any other force in nature, be directed aright, or it may do harm instead of good.

If we express this thought in our prayer, "we ask for the reform of this man cursed with an inordinate appetite," or "we ask for the reform of this incorrigible thief," we have still too much in mind the image and thought of an uncontrollable appetite, or an incorrigible thief, and we shall then send this thought to the victim of appetite, or to the thief. That thought acts on them. It does not lift them up. It keeps, rather, excess and thieving ever present in their minds. For the thought that others think of you they send you; and one is very apt to hold himself or herself in his or her own estimation as others esteem them. If one hundred people unite, unjustly, in thinking of you as a thief, or hold you in any other evil estimation, you will have a powerful unseen force acting on you, to make you feel that you are the very character they think you. You may not know where such impression comes from, or that such cause for disposing you to evil exists. But it does exist, and people do others a great deal of temporary harm by so thinking unfavorably of them.

Just as we see a person in mind do we pray for them, or desire them to be. If you will persist ever in seeing a person's present faults, with all the irritation those faults may cause you, you are actually praying or demanding that such person shall remain with such faults. You are sending that person, from time to time, the same faulty, defective portions of himself, in instalments, to add to himself. You may even have a certain pleasure in talking that person over and over, and raking up all his or her shortcomings, and the annoyances they have caused you. You are then doing that person much harm, and harm in proportion as your love for raking up the old annoyances increases.

When people are always scolding about the faults of another, they really beget in themselves a love for such scolding. They beget in themselves a morbid and unhealthy love of fault-finding. If the person with whom they find fault was suddenly made relatively perfect, their occupation would be gone. They would

feel uneasy, because they could no longer image him in their minds as the "poor, miserable creature" he had been.

No thought cuts deeper to the heart of an intemperate person than the feeling, on his part, that his friends do not, in their minds, trust him in the use of liquor. The feeling that the bottle is put out of sight, because he has entered the room, has made many a man rush from that room or place, and rush into excess. Why is this? Because a force or thought has been sent him, and has entered into him, and became a part of him, for the time, telling him that he is weak, untrustworthy, and relatively worthless. If he is placed on the same footing of indulgence as the others, and if the others say to him in their minds, "We expect and know that you will govern your appetite as we do," they will give him a mental help to govern that appetite, because a stronger, more encouraging, and aspiring order of thought has been sent him from those persons, and has entered into and acts on him.

If three, five, or ten persons are in a room, and they will, by previous agreement, make up their minds that the next person who enters that room shall be made to feel a certain emotion, or be put in a certain mood of mind, they will be very likely to throw such mood on that person, provided their minds and attention or concentration of thought is not taken off such person by the entrance of others, or by other causes of interruption. They may, by this method, make that person feel awkward, or constrained, or very cheerful, in accordance with the character of thought they unite in thinking of him for the time. As they for the time image that person in their minds, so will they, to greater or less extent, make that person feel. What they may imagine, in concert, that person to feel and act for the time being, are they desiring or praying for that person to be. Prayer is the putting out of a strong desire or demand. It can be so put out for a good or ill purpose. We can pray for evil as well as good, and many do, unconsciously, pray for evil rather than good. If I, as a bigot, see another person always as a

miserable, fallen creature, full of faults, and also desire that such person shall feel very uncomfortable, shall be harassed and disturbed in mind, shall live in a gloomy and despairing state of mind, until such person accepts my opinions and is converted to them, I am doing the wrong thing, and using prayer, or the law of demand, in the wrong direction; because I am then both judging and punishing, through the power of thought. I have no right so to inflict pain on others. That is man's erroneous method. It is not the method of God, or the Spirit of Infinite Good. That method is to convert and change men's natures through pouring on them sunshine, and not darkness. That method is to make them feel cheerful, joyful, and uplifted into temperance and self-control, as I so image them in my mind, and send such image in thought to them. When I do this, I connect myself with the Spirit of Infinite Good; I feel better myself than if I in mind scold or threaten, or see ever the degraded being or uncontrollable appetite.

At present too many of us are so seeing the sufferer through alcoholic intemperance. As so these many minds see him are they praying for him in the wrong direction. They are co-operatively handling this gigantic unseen power of thought to keep the drunkard and the criminal down, by always seeing him as a drunkard or criminal, and never forgetting that he has been one. They are unable to forget it. They are very liable to show before such person that they are not able to forget it. If they cannot forget, they must make that person feel it. Because thought, as a force, travels from mind to mind, and acts from mind to mind; and if in your mind you cannot forget that the person before you has been a criminal or a drunkard, you are certain to make that person feel your unspoken opinion of him.

A man should never be spoken or thought of as a "reformed drunkard." To help keep him self-controlled, we need to forget that he has ever been a drunkard. We have nothing whatever in our minds to do with him as a drunkard. We need to bury the former drunkard, bury him so deep in forgetfulness that he

can never be dug up again. If we do not, if in thought we keep up a fear he may relapse into his former habit; if we are ever admonishing him to keep sober; if we carry that thought with us when in his company, or out of it, we may be more to blame than he if he does fall; for we have, in such case, been sending him, in thought, the image and force of his fallen self, instead of the image and force of a strong man able to control his appetite.

If on a very dark night you walk the street, and some one falsely calls out, "Look out! There's a hole just ahead of you!" you will for a moment think, feel, and walk as if there was a hole ahead of you. You will, in imagination, see yourself tumbling into it. A power of thought has been thrown on you by another to make you so feel.

The temperance lecturer sometimes talks drunkenness a whole evening. The mental pictures given the audience are sometimes those of his old self in the gutter. He may dig up his old degraded self and exhibit it. Sometimes he excites laughter through humorous representations of degradation. Sometimes he scolds, threatens, and even abuses those engaged in the liquor traffic.

Is this a healthy order of thought to throw on an audience?

"But people must be warned against the evil of liquor drinking," you may say. True. But sometimes "warnings" run into long-drawn histories of vice, crime, degradation, and create a morbid and unhealthy appetite for more of the same pictures. The long and elaborate account of the execution, the description of the gallows, the close detail of the criminal's demeanor as the hangman's knot is passed over his neck—all this is not a warning, even if the condemned slew his victim in a fit of drunkenness. It is an unhealthy story, which sometimes, after being read by the small boy, induces him to hang and torture the cat, in the spirit of imitation.

If you desired to cure a man of a murderous tendency, would you put him in a place or in surroundings where his thought would be led towards, or away, from murder? Would you call

his place of sojourn "The Murderer's Home?" Is a man made the less an inebriate from knowing that he is in an "Inebriate's Home?" or an institution called by any name to remind him continually of an old fault and an old self, which he needs to bury and forget?

When either in words or in thoughts (and thoughts have tongues as well as words) you remind the victim of any defect of character of his old faulty self, and the hole he has so many times tumbled into, you are actually digging for him the hole again, and setting in motion a force to push him into it. You want to cover that hole up, and the drunkard with it, and forget all about it, just as you want the holes you may have fallen into in time past similarly covered up, and your old faulty self covered up and forgotten with it.

We have in our minds nothing to do with the drunkard of yesterday. Bury him. Forget him. In our thought he is today a temperate, self-controlled man. In our mind we expect and demand him so to be. In his own mind he must also hold himself as temperate and self-controlled. We are then praying, and he is praying with us in concert, and in the right way.

But when, after his excess, he goes among people and meets the peculiar look, and *feels* the peculiar thought, which, if put in words, would say, "You have been on another spree; you have disgraced yourself again," then he has in himself, and outside of himself, almost everything to discourage and little to encourage. He sees himself imaged everywhere as a fallen creature. It is then the drunkard being ever dug up. The temperate man is buried.

And by whom? By people who may be faulty as well as he. By people who may pride themselves on being temperate as regards the use of liquor, who may be themselves very intemperate as regards control of temper or mood, or some other physical appetite; who know and can realize nothing of the terrible craving or incessant gnawing, coming, not only of a morbid appetite for stimulant, but from a body ignorantly and unconsciously exhausted in some way of its vitality; a demand

and craving which they may be indirectly fostering and feeding, through the injurious thought they may send him. For he needs the image and force in thought of strength and self-control, to send him not the image of weakness and degradation.

Our thoughts of each other do strengthen or weaken each other, do encourage or depress each other.

If the family at the breakfast-table are each in thought saying of the son, whose weakness lies in liquor, "I expect he'll get to drinking again today; I fear he'll go to tippling again with his companions," they are making him feel depressed, weak, untrustworthy, and, consequently, all the more liable to resort to drink for sake of a temporary stimulation. They should say in thought, "He is not going into any excess. He can govern himself. He will govern himself."

The strongest prayer is not the prayer of petition, or supplication, or entreaty. It is the prayer of imperious demand. The Christ of Judea said, "Knock and it shall be opened unto you." When you knock at a door you do not, so far as that knock is concerned, make it in the spirit of begging. You use your force of muscle so that it shall be heard within. If you knock hesitatingly or entreatingly, you will not put so much force in it, and it is not so liable to be heard.

Imperious demand is the heart and essence of prayer. "Be thou healed!" were the words of the Christ of Judea. "I say unto thee, arise!" was his imperious demand to the so-called dead man. "Every sentence of the Lord's Prayer is an imperious demand. What can be more authoritative than "Give us this day our daily bread!" Does it read or mean, "We, thine unworthy creatures, if it please thee, do hope, and beg, and supplicate this day to give us our daily bread?" No. Those terms have, since Christ's time, been added and used by man.

The Spirit of Infinite Good desires that we knock at its door in a similar positive, imperious, demanding mood for whatever we want. It desires to give us of its strongest force; and to attract this, we must come in our strongest force. We do not

come with our strongest force when we say, in words or in thought, "We hope, or beg, or entreat, or supplicate that our friend's uncontrollable appetite be removed." That is half-way effort. We want to say, "His appetite must be cured. He is cured. He has no uncontrolled appetite. We see him in mind only as a self-governed man. We demand of the Supreme Power that he be made so. We demand that he be made one with God, or the Supreme Power; that he realize himself as a part of that Power; and that, as this Power is wise, temperate, serene, and self-controlled, he must also draw to himself more and more of the same attributes and qualities of Deity."

When all the churches in this land set apart certain days for the exercise of this imperious demand, or prayer, in behalf of the victim of excess; when they so co-operatively unite in seeing and making men whole; when they bury all drunkards and tipplers, and see only these men spiritually as self-controlled, "clothed and in their right minds;" when they cease altogether the prayer of threat or menace, or the desire of inflicting punishment on anyone; when this great and positive demand is made in the spirit of love and good will to all, and desire that all men's hearts shall be softened, and inclined more and more to the right way, through the warmth of sunshine, rather than the shadows of a frown, there will come, within a relatively short time, a great change for the better in this respect. Men will leave off their drinking habits, and scarcely know why. A current and force that now sweeps them into the saloon will lose its power. Another mind and spirit will take possession of them. They will gradually be led to realize a better, more permanent, and more healthy stimulation, whose cause and source lies beyond the domain of material science or material things.

If yours is the uncontrollable appetite for liquor, say in your mind not only, "I will conquer this appetite," but "I have conquered it. It is conquered." Then you join your spiritual force with those who regard you in spirit as self-controlled. Your real self or spirit has taken a strong, positive, decided hold in this

matter. The material, the body must follow in time. But when your spirit was saying, "It's no use, I can't conquer this appetite. It will ruin me in time," the material part of you was "led of the spirit" in the wrong direction. Seeing yourself thus in mind as weak and degraded, is a force to make you so. Whatever you image yourself in mind, you must make of yourself in time. Your image of yourself as temperate, and self-controlled, and your saying that you are so, is the first step in the right direction. You may afterward fail at times. The material appetite may at times get the best of the spirit's aspiration. Yet every time you so fail, you are taking a stronger hold to control yourself, providing in mind you always say, "I have conquered. I am determined to conquer." The periods between your relapses will grow longer and longer. You will find the appetite gradually decreasing. The cure will be gradual, but sure. All permanent cures must be gradual. When you have no longing for liquor, you are cured. When you cease to think of it, your cure is sure and permanent.

If you use liquor, make up your mind before you swallow it, that you will not indulge to excess, and that you will not allow what you do take to make you drunk or lose your head. This also is a prayer, a demand, a force working for you in the right direction. The effect of liquor on different individuals is due entirely to their mental conditions. A man who makes up his mind beforehand not to become intoxicated, will keep his head, while if he drinks without a thought of self-control, he will the more quickly lose it.

XII.

The Mystery of Sleep, or Our Double Existence.

We live, move, act, enjoy or suffer as much during the state called sleep as when awake. We live then through and by those finer spiritual senses possessed by all of us in embryo, and of which the sight, hearing, touch and taste of the physical body are rougher correspondences.

But this portion of our lives is a blank to us when the physical senses resume their sway on awakening, because the physical memory is not capable of receiving and holding but the merest fragments of the scenes, events and occurrences of our lives while the body is unconsciousness. Such fragments, often incoherent, inconsistent and jumbled, we call dreams.

Our dreams are the dim tracings of a real life—the life realized through these other senses dimly and fragmentarily marked on the physical memory, or memory of what is realized through the physical senses.

In sleep, a chord of thought (the silver link) connects body and spirit, though the spirit may then go far from the body. By that chord your spirit, while your body sleeps, sends that body

a current of life of good or evil quality according to the world of thought you live in.

The death or loss of the body comes when this chord is broken. When the mind grows into that condition that it is always receiving of new ideas and truth, that chord becomes stronger and stronger and cannot be broken. We shall then become "as wells of water springing into everlasting life."

We live then two lives quite distinct and separate from each other. The remembrance of each is blotted from the other. The spirit's life during sleep is quite forgotten when awake. On the other hand, our every day's life and existence is unknown to our every night's sleep existence. We are in substance two individuals every twenty-four hours, one having but the vaguest knowledge or acquaintance with the other. We live daily in two worlds close together as regards space, but widely separated by the gulf of unconsciousness.

We have a material memory which will not write down our spiritual existence. We have also a spiritual memory which will not write down our physical or day's existence. One of our lives is a life in physical things with the physical body. The other is a life of spiritual things with the spiritual body and senses.

For as Paul says: "There is a natural body and there is a spiritual body."

This spiritual body exists at the same time as the physical body. It exists also after the loss of the physical body. It existed before the birth of our present physical body.

You are by day and night, sleeping and waking, as two persons who are strangers to each other, yet each having the same spirit. You are as one person having two distinct lives, and two distinct sets of senses for each of those lives. Your spirit by day uses its body as a person who puts on a rough garment to go down in a mine. It does not use this body in the other existence, and yet it thinks it does, for in that existence the spiritual being, through ignorance, thinks itself a physical being, and therefore judges and reasons entirely from its physical senses. But in

the higher development of our beings we shall also judge and reason through the finer and far more powerful spiritual senses, whose action is very different and has far greater range than the inferior senses confined to the limitations of the physical body.

Columbus discovered a new physical world. But within and of everyone of us there lies half a world, half a life, half an existence, first to be discovered, next cultivated, improved and literally brought out of darkness.

As our minds or spirits grows in this or some other physical existence, these two worlds or existences for each and all of us are to be united so that we shall live in and be conscious of both.

Demand a prayer is certain to bring more knowledge to us of life's mysteries, and knowledge will give our spirits more power. "Prayer without ceasing" (that is, a persistent desire to know the truth) will show by degrees these great powers lying in us in embryo, and what a different thing is life from what we hold it at present.

Then we shall be conscious of both lives and also happily conscious. But such consciousness at present would result in little or no happiness, because the tendency now is, through ignorance, to stray into a world during sleep similar in care, worry, anger and uncontrolled mind, as so many live in during physical consciousness. Happily for us we being back to the waking or physical memory little remembrance of it. If we did, life might be doubled in misery.

But we do often bring back to the physical world the injurious results of our straying into a lower spiritual world during sleep. Two hours of sleep when your spirit goes to the purer domain of spiritual life will refresh the body far more than ten hours passed in the lower.

Sleep is a condition of unconscious rest and recuperation for the physical senses, but not for our other, the spiritual senses and being. The eye that sees in dreams is not the physical but the spiritual eye—an eye which can see as far as a thought can

go; an eye, so to speak, at the end of a thought. The ear which hears in dreams is the spiritual ear; an ear whose power is not confined to a certain limited space.

The physical senses of touch, taste, sight and hearing can only maintain their highest vigor for say ten or twelve hours out of the twenty-four. Keep the body awake for two or three days and all physical sense becomes impaired and blunted.

Our physical senses during the condition called sleep are fed and recuperated from that world or realm of spirit to which we may belong. Our minds or spirits during sleep go into and live in our respective worlds of spirit.

From such realms they gather and return to the body with the quality of that world's thought or element. Such thought may give the body strength or weakness, health or disease. In proportion as our minds are elevated and pure, full of desire to do right and justice, of desire for more and more power to do good to ourselves and all others; of desire for more and more faith in the grand possibilities of existence; faith, also, in the possibility of a physical life, not only free from pain and disease, but one increasing ever in strength, vigor and rejuvenation, will the spirit bring to its body more and more of vigor, health and rejuvenation.

But if the mind is low and narrow, full of jealous and envious thought, believing only in the material world its body sees and feels, and therefore believing that its whole being must decay and die, then such a spirit brings back from its peculiar world during its body sleep only the elements of decay, death and weakness.

Sleep is not always rest. The disturbed, anxious, fretting or angry mind on the body's losing its consciousness goes (if no prayer or demand for peace and power intervene) to a realm of disturbance. It brings to the body on waking the element of disturbance. Hence, during the waking hours, disturbance and anxiety predominate.

Similarly, the mind dwelling on disease, goes in sleep to the lower realm of disease. It brings only the thought and element of disease to the body.

Let your mind, then, before going to sleep, be on the thought of health. If the body is in any way ailing, say in thought: "It is only the instrument I use that is ailing. What I think, I am. My spirit and spiritual body is well. Therefore it must during sleep send this physical body health."

Say this to yourself every night, and if immediate relief does not come, remember that you may have a lifetime of error in thought to contend with; that your growth out of this must be gradual, and that the good results from such growth, though gradual, must be sure and lasting.

Our unknown life during sleep is of more importance than our known waking physical life. For it is the life of the spirit, and of the spiritual senses so far as they are developed.

Your real self is not your body, but that invisible force whose only evidence is your daily, hourly thought. Your body is relatively but a thing of yesterday. Your thoughts are your body's foundation. What you think is as the spring which feeds your well of life.

Your spirit feeds your body during sleep with its peculiar beliefs or opinions. If you believe firmly and without a doubt or question that your body must in time weaken, decay and show all the signs of old age, your spirit will surely bring the body the thought elements of weakness and decay. If you will in your waking hours even but entertain the idea that the decay of the body after a certain time of the physical life is *not* an absolute necessity—that because this decay always has been (so far as you are aware), is no proof that it always must be for the race—that a demand on retiring for increase of health, of increasing vigor of mind and body will bring in time such results to you—that a demand or prayer for faith to believe this will in time bring proofs to increase such faith, then such order of thought as persisted in will gradually turn your spirit during the body's

unconsciousness from groping about in that lower spiritual realm of positive belief in decay, weakness, disease and death where our race is now wandering. Such thought will gradually turn your mind into the spiritual realm of strength, vigor and youth eternal, and the spirit's effect on the body will in time be not a transient but a permanent good—one which comes to stay.

Your body is always changing its physical elements. It is not the same body you had ten, twenty, thirty or more years ago. Because yours is not the same mind you had ten, twenty, thirty or more years ago. As your mind changes, so your body changes. As you grow continually into new truths, new elements from the spiritual will come to renew the body.

Your belief, be it what it may, materializes itself in your body. Believe implicitly in the absolute necessity of disease and decay, and your blood and flesh will become a material expression of disease and decay. Do but entertain the idea that disease and decay are not absolute necessities, and in a relatively little time your flesh and blood will have changed to an extent for the better, and as your belief grows (as it must) it will ever be changing for the better.

You do literally wear your predominant order of thought in your flesh. As your spirit acts on your body it sends the elements it has absorbed from its peculiar sphere all over your body, and these elements materialize or crystallize themselves out of unseen into seen element of flesh in a manner analagous to that in which metal dissolved and invisible in a clear solution is attracted and becomes visible in the slip of copper, lead or zinc placed in such solution, or as a tree materializes leaf and fruit from unseen elements in the air about it.

But if from year to year yo live in any rut of error, you add to the body an element or materialization of error in the physical. That, in other words, is sin. The proofs of sin are always decay, disease, death and physical or mental pain.

Be the spirit as crude or on as low a realm of thought as it may, yet its tendency is always upward. It brings to the body in its sleep existence a little of the more refined and powerful thought element, mixed often with a great deal of the relatively lower element of weakness. The person whose body lives till the age of eighty or ninety has a stronger spirit than the person whose body dies, say at thirty. The stronger spirit is ever demanding strength, though, perhaps, hardly conscious that it does so. That demand is in its mind when the body goes to sleep. That demand works while the body is asleep. It brings a certain amount of life to the body, but life which thus far in the history of our race has been largely adulterated with error and false belief.

But as the strong spirit does so prolong its physical life, or in other words, holds its body, then with more knowledge the spirit will grow stronger and hold a vigorous physical life much longer.

The principal error and eventual destroyer of the body's life in the case of the person aged eighty or ninety has been that persons thought that the body MUST die at or near that age. The thought and opinion of all about that persons seconds such idea and pushes the force of "must" in the wrong direction. "Must" is most powerful either as a destroyer or rebuilder.

After entertaining for a time the idea that decay is not an absolute necessity, proofs will come to you of its truth. True, you may have periods of prostration and weakness. Those are efforts of the new spirit or thought brought you to throw off the old elements which have so long cumbered you. But the general tendency from year to year will be toward better health and increase of vigor. Such has been my experience. It is now five years since I began entering on what I may call a relatively intelligent realization and experience of this order of thought. My health was never so good. I am fifty-five years of age, and my body seems almost made over anew.

The prayer or demand in the morning for the day or physical life should be to the Supreme Power for aid to help us to absorb of the best of the life or spirit of the physical world. That life is a part of the spirit of Infinite Good, or God. The growing tree, the wind, the clouds, the ocean, the river, the brook, the tiny blade of grass, the sun, the stars, are all filled with this life.

What we see or feel of these is not all of these. It is only a part, or their physical expression. Behind them and unfelt of physical sense is another life, an element, a mystery, a spirit which impels, moves and grows them.

Our minds have the marvelous capacity of drawing to themselves this life and power. Once so drawn and it remains for eternity. When you see a live tree, think or ask for the life of that tree and you will get it. When you see a flower, ask for its beauty. When you see the ocean, ask for its force. When you see anything alive that is healthful, symmetrical and well proportioned, ask for that health, symmetry and proportion. God or the Supreme Power enters into all these. They are parts of that Power. That Power or Spirit is nowhere outside of the visible or invisible universe. That Power moves and acts in countless ways. It is in every shade of light and color cast on sea and sky. When you set your mind for a second on any one of these myriads of God's physical expressions you are communing with God, drawing nearer and nearer to that Power, making it more and more a part of yourself, and bringing to you of the peculiar quality or power, or beauty, or health, or vigor expressed in that physical thing.

While the physical senses are active by day, they can, if so directed, draw of these things. No business need be so absorbing but that a second can be so employed. That second draws some force to you.

During sleep the physical senses do not so draw. Yet the strength so drawn during the waking hours remains. It is then a help to your spirit to push its way farther into the world unseen of the physical eye and gather of the best of that world.

Each day the mind being so directed adds to that strength. The higher the spirit is so pushed upward the finer and more powerful is the element absorbed by the spirit to feed the body and recuperate with more and more power the physical senses.

So body and spirit mutually act, react, and feed each other. The body is as the root of the tree. The spirit as its leaves and branches. The root draws from the earth element and force to sustain trunk, branch, leaf, blossom and fruit. Leaf and branch draws from the air an element or spirit without which trunk and root will die.

Your spirit rightly directed draws like leaf and twig element from above necessary for the body's waking existence. The body, as the root, by the help of this finer element draws from below a sustaining force for the spirit, and your other or spiritual existence.

In this manner, in ages long past, did some "walk with God," as recorded in the Old Testament, and as a result, not only were their physical lives prolonged to periods now by many deemed fabulous, as in the cases of Adam, Seth, Canain, Mahalabel, Jael and Methuselah, all of whom lived over 900 years, but some escaped physical death altogether. Because that age for some was one of greater spirituality than in ages succeeding. Greater spirituality implies a greater power for the spirit to hold and renew the physical body.

In the sixth chapter of Genesis, third verse, we read: "And the Lord said, 'My spirit shall not always strive with man for that he also is flesh; yet his days shall be an hundred and twenty years."

Many centuries after this it was written that man's limit was three score and ten, because man had fallen away still further from communion with the Supreme Power. In other words, man relied more and more on material helps and less on spiritual. This cut his physical life short. It gave the Spirit of Infinite Good less and less opportunity to "strive with man," or, in other words, act on him, spiritualize him and place him above all harm and pain from physical causes.

Of Enoch we read in Genesis, 5th chapter, 23d and 24th verses: "All the days of Enoch were 365 years. And Enoch walked with God. And he was not. For God took him."

Enoch's was a relatively perfect life. His spirit had so far dominated the physical as to cause a dematerialization of his physical body, so that it vanished from the physical eyes about him, in the same manner as did a few others mentioned in the Biblical records. As the spiritualization of our race increases (as it will increase) such dematerializations will take the place of the death of the physical body.

If you suffer from sleeplessness, it will be a help to you to say to yourself early in the day: "I am going to sleep to-night; I must sleep; I demand of the Supreme Power help to sleep."

Then you are making the spiritual conditions during the physical life of that day to draw to you elements of rest at night. When so you set your mind early in the day, you have the day's rising tide of spiritual force to assist you. For all things in nature and the natural and healthy order of life are stronger when the earth is turning toward the sun than when it is turning away from it.

Try this from day to day. Do not be discouraged if at first it does not succeed.

Try not to cary your business to bed with you. Think of rest and sleep when you retire. Some active minds so soon as their heads touch the pillow commence working, planning, fancying, speculating, wandering or worrying more vigorously than ever. An hour so spent actually makes the flesh ache through weariness. This comes of habit unconsciously acquired. The mind has become inverted, turned in the direction directly opposite from the natural way. It insists on living then in the physical, when it should be in the spiritual. It goes then into the same realm of restlessness when the body does become unconscious and feeds the body only with the elements of restlessness and weariness.

If possible change your room when you suffer from a succession of sleepless nights; change if you can temporarily your place of residence. Change often breaks the "spell" of sleeplessness. A "spell" is a web of thought woven about you and connected with the material things about you, so that when your sight or touch senses the walls, the furniture, or other articles in a room, you have sent you directly the same monotonous, unvarying set of ideas which are associated with these things. Change of physical surroundings may break this web or "spell."

If you awake at a certain hour, say one or four o'clock, for several nights in succession, don't let the idea fasten on you that you must the next night wake at that hour. Reverse this action of your mind and current of thought. Say, "I must sleep through the time." Don't let that miserable idea that your sleep must be so broken rule you. Make up your mind that you will rule it and that your real self, your spirit, shall rule your body.

If there is another person in the house who is similarly wakeful, and with whom you are in any degree of sympathy, you are liable to awake as they do through the action of their mind on yours. In such case you must either remove from their immediate presence or induce them to set their mind in the same current as yours.

Set your mind on having restful elements about you. A cat sleeping in your room or in your house two-thirds of the time is a far better aid in bringing you restful element than a nervous, restless person who must ever be moving for mere sake of moving.

Besides, the animal absorbs from you restless or sickly element and carries it off. For this reason it is healthful to have young, vigorous, harmless animals about you, but not animals or birds that are caged and deprived of liberty. The free animal kindly treated absorbs elements from you that you are continually throwing off, and which but for them you might to

your hurt absorb back again. The element they so absorb from you does them no harm.

There is a suggestion of the working of this law in the "scapegoat," which yearly was loaded with the sins of the ancient Jewish people and then driven off into the wilderness.

If you have fallen into the unhealthful habit of taking narcotics, or any drug, to induce sleep, and cannot immediately break off, say in mind every time you take them: "I demand of the Supreme Power that I may be rid of the necessity of taking this artificial help as soon as possible. I demand that this drug, though it be a rotten reed to lean upon, shall help to push my spirit upward into the realms of pure and powerful thought. I demand, also, to be freed from the injurious idea that I cannot break off this habit, or that this help, imperfect as it is, cannot be made for a time a help, instead of an injury.

A drug does you far more injury when you only thought on taking it is, in substance, this: "I expect this will ruin my health, but I must have it," than when you set your mind in the condition we endeavor to indicate above.

With God "all things" are possible.

All things can be made helpful until you grow out of the necessity for their use, provided that you use or take them in the proper condition of mind or spirit, and whenever you take them you ask to get the greatest good out of them, the least of evil, and that you be freed as soon as possible from the unhealthy and unnatural condition, partly of body, but much more of mind, which their long usage may have caused you.

XIII.

The Church of Silent Demand.

There will be built in time an edifice partaking of the nature of a church, where all persons of whatever condition, age, nationality or creed may come to lay their needs before the Great Supreme Power, and demand of that Power help to supply those needs. It should be a church without sect or creed. It should be open every day during the week and every evening until a reasonable hour. It should be attended to materially and kept free from disturbance or disrespectful intrusion by some person or persons who are in sympathy with this order of thought who would accept the office as a sacred and loving trust, and for which they should receive proper compensation. It should be a place of silence for the purpose of silent demand or prayer. All who enter it for any purpose should be asked to refrain from loud talking or irreverent whispering. All who enter it should be reminded not to bring with them any frivolous mind or thought. It should be a place of earnest demand for permanent good, yet not a place of gloom or sadness.

A church should be held as a place for the concentration of the strongest thought power. The strongest thought power is that where the motive is the highest. The highest motive comes of the desire to benefit first ourselves in order to benefit others.

You must have power yourself before you can help others. You can get such power by unceasing silent demand of the Supreme Power of which you are a part. You may get it the quicker through an occasional resort to a place like this chapel, which will be devoted wholly to silent demand or prayer to the Supreme Power.

Beyond the highest "ministering spirits," beyond all personal intelligence of the greatest conceivable intellect, there is a Power which pervades endless Universe. It cannot be held as within the limitations of a personality, for personality must have metes and bounds. It moves the planets in their orbits. It impels suns to give forth light and heat. It is as mysterious, incomprehensible and unexplainable in bringing the material expression of life from the tiniest seed placed in the ground, as it is in regulating the intricate movements of innumerable planetary systems. Men sometimes call it the "First Great Cause," which they have never been able to discover. It works in silence. It is the Great Supreme Power, the Spirit of Infinite Good. It is impossible, and probably ever will be, to explain its workings, for so soon as one mystery is made clear a deeper one appears behind it.

But this we do know. This Power will respond to every demand we make upon it. For we are parts of it—parts of an Infinite life, and as you a part recognize this your relationship to the Supreme Power, you will come to know that yours is the right to demand as much as possible of this Supreme or Divine Power to be expressed through you. You are a part of God "made manifest in the flesh," and it is your business to draw to you every attribute and quality that you can conceive of Deity. You want to be fearless. You want perfect health. You want complete control of appetite. You may want to be eloquent. You may want power to be pleasing others. You may want power to do business on a just, righteous and, therefore,successful basis. You may want power to cease from ugly thoughts. You may want power to rid yourself of a mind which sees only the

discouraging and gloomy side in everything. You need many other qualities of character, and to gain, improve and increase these you have but to ask persistently of the Supreme Power and it shall be given you—to knock imperiously at its door, and it shall be opened unto you in time.

The victim of alcoholic excess could here have the immoderate appetite put under more control. So could the victim of hasty temper. So could the victim of a hurried mind. God is repose. Repose is power. A place dedicated to repose will give you repose, and nothing is more needed in this age of hurry and frantic effort.

The woman ostracised by society, and the man not ostracised, but both on an equality in the committal of the same sin and injury to their spirits, could here make silent demand to be led into purer lives.

Every one who enters the chapel dedicated to this Power should carry this thought with them and leave it there. "I demand of the Supreme Power good for myself. I demand of it greater health of body. I demand more clearness of mind. I demand power to rid myself of hatred, envy, jealousy and ill will toward others, for I know such thoughts or forces hurt me. I demand wisdom so that ways and means may come to me to get health of body, clearness of mind, and freedom from the bondage of evil thought toward others. Lastly, I wish to leave here a thought which may benefit others who come here. If they are in physical pain, let it be ceased. If they are weak and lame or sick, or in any way afflicted, I demand that I draw from the highest, and leave here my quota of power to help them and cure them. If any come here in trouble of mind, let me leave my little to relieve that, for I know that if I leave here some force to so help others, that force will come back to me tenfold in time. It is as bread I cast upon the waters to return after many days."

If all who enter or use a room unite in putting out the same kind of thought while there, they charge or fill that room with that order of thought. If it is the thought of power and help, it

will leave in that room the spirit and force of power and help. If hundreds or thousands come *in such spirit* to that place or church, each will leave his or her quota of power and help there. The result will be the storing, and constant accumulation of an immense force for good in that chapel, presuming it be never used for other purposes, and that lower, worldly, sordid and selfish thought be kept out of it.

The force so left will assist greatly in healing those sick in body who come and demand in faith; it will strengthen the weak spirit; it will give comfort and cheer to those in affliction. Five minutes spent in this chapel of Silent Demand may do you great good.

Some of our churches are to-day unconsciously desecrated. People enter, bringing all their worldly thought with them. They may not have, on entering, a silent wish that such thought be left behind. They whisper to each other fragments of social and worldly matters; they look over the congregation with the mind of curiosity or the mind centered on the apparel and ornamentation of others. Long conversations sometimes occur before service near the doors. After service there is sometimes lingering in the body of the church and light conversation on subjects entirely foreign to the nature and real use of that place. There is sometimes no reverence whatever for the church when service is not being held. If called there on any business or service people are allowed to talk and act as they would in the street or corner grocery. Fairs, concerts, exhibitions and other public performances are sometimes held in the body of the church.

All this leaves its order of thought in the church. There is not always an effort to bring a mood into the church appropriate to a place where the ruling thought should be that of a serious, earnest demand to draw nigh and be connected in thought with the Supreme Power of Infinite Good, eternal and incomprehensible, which, knowing neither time nor space, rules the eternity of Universe. We can draw to us more and more of

this power, become more and more a part of it and be one with the spirit of Infinite Good. We need in the church, more than in any other place, to feel the majesty, dignity and sublimity of the Supreme Power as a spirit brooding over that place. Then we could go forth literally bathed, refreshed and strengthened in spirit, and when out of the sacred portals, laugh and sing, be filled with mirth and cheerfulness, and enjoy all that life gives for enjoyment.

Then those who come to pray, or demand relief from physical or mental suffering, would, if coming in the spirit of good-will to all, receive of such relief and at the same time leave some of their power for the relief of others.

Such a church—indeed a system of such churches dedicated to silent prayer of the Supreme Power is needed all over the land, because thousands in their homes have little or no privacy where they can withdraw even for a few moments, in order to connect themselves with a higher current of thought. Their rooms may be liable to intrusion at any moment. A place liable to intrusive interruption at any moment is already spiritually intruded upon. Again, the spirit or thought left in their rooms is not favorable for the quickest answer to the prayer of earnest demand. Too much mind has been in it, and may be ever going in it, giving out peevishness, selfishness, envy and other evil thought, with not a shadow of desire for relief from such thought. Such thought is left in the room and makes it the more difficult for the earnest mind to lift itself above it.

We use the term "above it" in its most literal sense. The lower or more material thought is a real element. It is a real stratum or cloud of denser element or thought which is an obstacle to the entrance and effect on our minds of the higher and more elevated element of thought. The higher can never be prevented ultimately from piercing this denser thought atmosphere, and coming to us to give us strength and lift us up in every way. But the higher power can be retarded and delayed in coming to

us. Certain material conditions can help the higher thought to come and act on us more quickly than if not granted.

Of these the chapel in question would be one. It would be a place which, when properly kept, would retain only the higher power of thought. As we have said in a previous number, a room becomes filled and saturated with whatever order of thought, mood of mind or purpose that is most in it, and such thought so left exerts its power on all who enter that room, especially those who enter with similar mood of mind and purpose. If a chapel then is dedicated and used only as a place for the mood of silent aspiration, the element of aspiration would more and more fill such place. Into that you could enter, and be literally bathed in a purer and stronger thought atmosphere. You would, as coming in with desire to better yourself and others, leave also an element to better others even as the element left by others in like desire will benefit you. If harassed by the worry, disturbance and bustle of your home, you go to our chapel and demand rest, peace of mind and renewed strength, which may even turn your trials to pleasures, you will, when in the right mind, leave some of the power you draw down to benefit others coming after you. If afflicted in body you will, when demanding in that frame of mind, draw also power to heal yourself and likewise leave power to heal others. For it is a law of nature that you cannot be really and permanently benefited yourself without benefiting others. Every "perfect gift" is a gift not sent to you only, but to others. A "perfect gift" must come from the Supreme Power, or, in other words, the "Spirit of Infinite Good." Our demand from that power must always be tempered with a willingness on our part to defer to its wisdom. If we will defer to that wisdom—if we, in mind, say in our prayer, "I want some particular thing very much, but if a wisdom greater than mine sees that it is not good for me in the shape I want it, then I will not demand it;" we shall in time receive a perfect good, and a good which will come to stay. But if we will not so defer but say and pray in this spirit, "I want what I demand anyway, I defer

to no higher wisdom; I don't care if what I want is an injustice to others or not," then we shall in time still receive what we desire, if persistent in that desire or prayer. But it will prove an imperfect gift and a one-sided pleasure, with more of the bitter than the sweet—as much a curse as a blessing—a gift with which we must part in time, so great will be the trouble or pain inflicted by it.

In such spirit do people constantly pray for money, and money only. They get money in accordance with the law, but how often at the cost of health, of life, or of all ability to enjoy anything save the mere getting of money. But when we pray for money in accordance with the WHOLE law, we shall get it and every other blessing with it. Then we receive a "perfect gift."

The prompting or impulse of our spirit to make some material acknowledgment or donation for aid received should never be choked off. When you throw your penny, or whatever you feel you can reasonably give into the poor box, you are, if giving wholly in the spirit of good intent to all, bestowing much more than the material coin. A thought or force of aid goes with that piece of money. This thought needs something material in order to give it more power to work on the material stratum of life. Material gifts do carry with them the thought or mood of the givers, and when you handle or wear such gifts you will draw from them of that thought or mood. A ring or any article of jewelry, if given another in a churlish or grudging spirit, or because it is extorted or indirectly begged, carries with it an evil thought, and connects also the person who wears it with the same current of grudging thought as it flows from the giver. But if the ring or other article is given in the spirit of hearty good-will, it brings with it the beneficial thought current of good will from the giver. In this manner are material presents in a sense the actual mediums or conveyances of beneficial or injurious thoughts from giver to receiver.

"It is better to give than to receive," said the Christ of Judea. Because when things are given from the impulse of hearty

good-will, the one who gives actually receives in the thought element of good wishes from the one who receives a constant flow back of beneficial thought every time the one who takes is reminded of the gift. You give a ring in this spirit. You forget for long periods that ever you gave it. But every time the one who wears that ring looks at it, he or she is reminded of you, and with that reminder you receive a heart throb of loving remembrance. This brings to you from the wearer a constant flow or pulsation of good-will which is for you life and force.

Boxes for offerings or donations in money should be placed in this chapel, so that those who feel an impulse to give in hearty spirit of good-will should have opportunity to do so. But nothing should go into those boxes unless the giver *feels* a live pleasure in giving. No grudging thought accompanying a piece of money is wanted in that chapel. Such a thought adulterates and weakens the power for good stored in that place.

We ask of every reader of the White Cross Library an earnest thought or desire for the building of such a chapel. Every such thought is a prayer and a force working to build it. Many such prayers coming from different minds and focussed on one purpose, will build it. If an impulse to give any sum of money, no matter how small, towards its erection is felt, let it follow the thought. But let it here be thoroughly understood that we rely altogether on the spiritual power coming of the prayers or demands of those in hearty accord with this special purpose. So that your prayer or demand is in the right spirit, the material means for building this chapel are sure to follow from the impulses of yours and other's spirits.

The guardian of such a chapel will be in entire sympathy with its spirit and purpose. That guardian should be a woman, for the feminine mind and organization first receives of the Supreme Power in thought and force. The feminine influence, power and care should predominate in such a place. This guardianship and care of the chapel will be received as a sacred and loving trust. No woman will take it merely for the money it brings her.

Her whole heart will be in this office. It will be a position as sacred and important as that of minister or priest. For to her is committed the responsibility of keeping pure the thought atmosphere of the chapel, in other words the ordering and supervision of all its physical requirements, so that the entrance of the Supreme Power and its beneficial action on those who come to get relief shall be retarded as little as possible.

The purer, the more devotional the thought atmosphere of such a chapel is kept, the freer it is from flippant or sordid thought, the greater the opportunities will be afforded for the entrance to it of "ministering spirits" of the highest order. You can create a thought atmosphere which will serve as a literal channel to a room or chapel for powerful and benevolent mind unseen of the physical eye to enter. On the contrary, if your thought and the thought of others in any room or place is entirely of a vulgar, ugly, dishonest or low character, there is created thereby a literal means of communication to you and that place for the same class of evil mind.

When donations are received for the purpose of building this chapel, they can be sent to our office in New York. They will be placed in some bank as a deposit for a sacred purpose, and so held and kept. It matters not how small the donation so that the right spirit accompany it. That spirit more than the coin is the force which will build many chapels consecrated to Silent Demand of the Supreme Power.

We can give no other pledge or security for faithfully using the money so sent for the purpose here stated, than in the feeling we may inspire in your hearts that we are and shall be earnest, sincere and honest in carrying out this purpose. Our accountability for ourself and the Spirit of Infinite Good is far more potent to keep us from doing evil than any pledge or security we can give you.

It may be two, five, seven or more years before such chapel be built. It may be sooner. Like everything else it must be built spiritually before it is physically. Railroads, ships, houses, all of

man's physical accomplishments, are built first in mind ere they appear in wood, stone or iron. The Chapel of Silent Demand is here built, spiritually, in this book. Its material correspondence in wood and stone will follow more or less quickly according to the degree of faith and live belief of this age and generation in the actual reality of the Supreme Power, and the greater good which would come of a working, living faith in this grand reality.

If the city of New York is the best place for the first Chapel of Silent Demand to be built, it will be in New York. If some other city holds more of the live and working faith in these truths, it will be built in that city.

The building need not be very large nor costly. Elegance, simplicity and dignity need not involve great expense.

We suggest the following inscription as appropriate to be placed on the front of the chapel:

"The Church of Silent Prayer to The Supreme Power."

And the following placed so as to be clearly read within the chapel:

"Demand first wisdom so as to know what to ask for."

"Ask and ye shall receive. Ask imperiously, but ask in a willing mood for what the Supreme Power sees best for you."

"Love thy neighbor as thyself, but demand good first for yourself that you may be the better fitted to do good to all."

I have spoken here not as a person, but only as the enunciator of a principle. It matters little whether I or others are directly concerned in the material erection of a Church of Silent Demand. It is the principle, not the personality, that we seek to establish. But when this principle is materially recognized and put in force through the building of but one such church, and that church is put and kept in the right hands to favor silent prayer and the concentration of the higher thought and divine

force, the results in the healing of sick bodies, and, above all, the healing of the sick spirits behind those bodies will be greater than has been seen in this and many preceding ages.

Prentice Mulford.

Volume IV.

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I.

The Drawing Power of Mind.

Calm demand brings all good things in time.
Impatient demand drives them away.

We are through our mental conditions always drawing things to us good or bad, beneficial or injurious, pleasant or disagreeable.

There is possible a state of mind which, if permanently kept, will draw to you money, lands, possessions, luxuries, health and happiness. It is a mental condition always serene, calm, determined, decided, self-composed, and bent on some purpose whose aim is lasting good, first to yourself, next to others.

There is another state of mind which, if permanently kept in, will drive prosperity and health from you.

It is only the very small part of what exists in the universe that can be seen, touched or otherwise made evident to the physical senses.

The larger part of what exists and has form, shape and color, cannot be seen, felt or be otherwise made evident to the physical senses.

What we call space is filled with realities. There is no such thing as "empty space." These realities might be evident to our spiritual or finer senses were they developed. As these finer senses are more and more opened, then more and more of these things or realities will become evident to us.

Whatever you think you actually make. You are making these unseen realities continually as you think. If you think of anything but a second you make that an unseen reality for a second. If you think of it for hours, days and years, you will in some way bring that reality to you in the physical world.

If you keep any idea good or ill in your mind from month to month and year to year, you make it a more enduring unseen reality, and as it so becomes stronger and stronger, it must at last take shape and appear in the seen and physical.

Of whatever you think, you attract its like from the unseen current of realities. Think or dwell on any form of crime, and you attract and draw to you criminal realities from the unseen side of life. These the unseen are the forces for attracting to you material agencies for crime on our side of existence.

When you read with interest in your morning's paper of murders, burglaries, scandals and dreadful accidents on sea and land, you are attracting to you unseen things of the same character. You connect yourself with this a lower order of spiritual realities, and being then in this current as you so read with interest, day after day, you are the more likely to bring some form of these horrors and miseries to you.

These of the unseen form a current of real element in the unseen world of realities. You connect your spirit with this current when you keep these ghastly things so much in mind. That current then acts on you. You are borne along and carried by it. It will then all the quicker bring to you the elements of crime or evil. If you love to read of the acts of burglars and thieves, you are the more likely to have burglars and thieves about you and in your house. You and they will be brought

together, because you and they are in the same current of thought.

Neither you nor the thief is aware of the power which brings you together. But no power is so irresistible as one of whose action upon us and of whose very existence we are entirely ignorant.

If you think but for ten seconds of something ghastly or horrible, something which causes pain of body or distress of mind to another, then you set in motion a force to draw some form of this trouble to you. If you think ten seconds of something pleasant, cheerful or beautiful—something which can give pleasure to another, leaving no sting behind—then you set in motion a force to bring some of this pleasure to you.

The longer you put your mind on any one thing, be it evil or good, the stronger do you make it as an unseen reality. It must at last, as you keep it in mind or put your mind on it, make itself in the seen and physical world an agency for pain or pleasure.

The power to fix mind persistently on some definite purpose, or in a certain frame or mood—say that of calm determination, or to keep mind from being disturbed, is not now very common.

Look at many people about you. On what from year to year is their thought or purpose fixed? On getting their wages at the week's end. Beyond this nothing. On getting a new bonnet, a new dress, a pleasure trip. Beyond this nothing. On living from day to day, or week to week. Beyond this nothing. Many cannot fix their mind on any useful purpose for two days in succession. It is this thing earnestly desired to-day, something else to-morrow.

Their mental forces pull a little while on this thing, abandon it, then pull a little on the next whim or fancy and abandon that. There is no steady pull or exercise of drawing power on any one thing.

These are the people who accomplish very little, who are always poor, and often in ill health.

These minds where fixed at all are often on the useless, and injurious. They will read with avidity of horrors and hangings. The longer these are spun out and the more minute are they in detail, the more they like them. They love the drama depicting violence or emotional torture. A vast amount of their force goes in this direction. It is a force to draw to them some form of evil. If turned in another direction it would draw to them good.

The unseen world and upper currents of unseen realities are full of bright and beautiful things—full of the spiritual correspondences of all luxuries, necessities and good things enjoyed here—full of beautiful things as yet here never seen and enjoyed. When minds here learn, as in time they will, to have faith in these existences, and faith in the simple means of attracting them, they will fix their thought persistently on the bright side of life.

They will come to know that the longer they endeavor so to fix it on the brighter and healthier side, the more power will they have, and the less effort will it cost so to keep their thought in the right direction and in connection with the right current, until at last it will become "second nature" for them to live in these higher realities, and, as so living, health and prosperity will flow toward them.

They will cease then to think so much and read so much, and talk and live so much in the crude, the horrible, the long-drawn recitals of crime, having learned that these thoughts bring them evil and injure their power for drawing to them that which will result in permanent good.

"Set your affections on things above." This upper current of thought contains the correspondences in unseen element of all that is good for us to use and enjoy, and more still of joys we do not yet realize. These are the "things above."

Those of horror, ghastliness, crime, and misery on which now so much of people's affections or thought is set, are "things below."

Evil of any sort is only to be thought of and dealt with long enough to remedy it. One remains in a cesspool no longer than is necessary to bail out its contents. You want to get your cold, your pain, your last sprained ankle, or the last injustice done you by another out of your mind as soon as you can and not keep making it over and over again, through ever thinking it, brooding over it, and telling it to others whenever you get a chance.

Such mood of mind may become habitual "second nature," and a power for drawing poverty and ill health.

Constant contact with crime, or misery with ill of any kind, or even the thought of it, will at last beget an unnatural and unhealthy appetite for it. So at last people had rather at the breakfast table talk of sickness and death-bed scenes than of health, or of crime and horrors than of things cheerful, peaceable and pleasant.

All such talk and thought dwelling in misery injures your power for drawing good things to you. It is a direct means for taking money from your purse and health from your body.

Living ever in the thought of sickness will surely bring sickness to you.

For such reason have those who made a study of insanity, gone themselves insane as did an eminent physician a few years ago. As did the superintendent of one of the largest insane asylums in this country. As do very, very many of whom we never hear.

The vast amount of matter printed and read by millions concerning the diseases and death of such prominent persons as General Grant, the late Emperor Frederick, and some others, have put millions of minds more or less in the thought current of sickness, pain and misery.

You will be the more healthy for living as much as you can in the thought and also surrounding of healthy things. You will be the stronger for living in the thought and being in the physical surrounding of strong things—strong animals—strong and

vigorous men and women. A circus with its skilled riders, its acrobats and tumblers, and its audience with care for a time off their minds and smiles in their faces, is a far healthier place, and connects one with a healthier thought current than a dissecting room or the poring over a book devoted to the recital of any form of suffering or disease.

What we call the drawing power of mind is not that of longing for things. Longing implies impatience, because they do not come so soon as we desire. The impatient state of mind will either drive what you desire from you or delay its advance. When your thought takes this form, "I want the thing desired now—right now; I'm tired of waiting; I can't stand waiting any longer; I'm sick and tired of waiting," you are in the wrong mood.

You are then using your force in scolding or grieving or finding fault, because what you desire does not come. When you scold or complain or grieve, because the things you desire do not come, your force is set upon that scolding or grieving, and is not working to bring them to you. It is analogous to the man who, in a fit of rage, should tear his wagon to pieces, because it is stuck in a mire.

The force he used to tear it to pieces might have drawn it out.

The force of mind you need to put out to draw good things to you lies in that mood, which says, continually and calmly: "I must have these things; I am going to have them, provided that a Wisdom greater than mine sees that it will not work me injury to have them."

It must be a mental state of serenity and determination decided and positive, but never angered or impatient, or anxious or worrying.

So that you keep your mind in the proper drawing mood, you need not have in mind continually the thing you desire. It is the state of mind that draws money, and things desirable, and not the constant recollection of the special thing desired.

When you can put your mind in this mood and keep it there, when for instance you say to yourself calmly and deliberately "I

am going to travel and see the world abroad;" you can forget for a time that special purpose, and employ and enjoy yourself in the other efforts, without retarding at all the power which will be working to send you abroad.

You need only as your determination to travel or any other aim recurs to your mind have the mood of calm, unruffled determination and decision connected with it.

You lessen this drawing power for good when you get angry or irritable; you increase it then for evil. You lessen it for good through becoming discouraged or despondent. You set it then the wrong way and for evil. You lessen it for good through hurried states of mind.

To covet the property of another person—to cumber the mind with schemes to get property through inheritance of another—to feel anxiety, envy and jealousy of others who may share in such property or who may seem likely to get the whole of it—to set longing and envious eyes on another's lands, houses, carriages, horses and other evidences of material wealth—to commence calculating on being brought into any degree of association with a rich man or woman, and how you may gain or wheedle, or so become a favorite of such person as to induce him or her to give you of their wealth, all this brings on a state of mind retarding your connection with the greatest drawing power. It brings to you a current of low, groveling and narrow thought. It is loss also to allow yourself to drift into the petty prejudices of people concerning others—to take sides even in thought in petty quarrels.

You lose power by engaging with others in any conversation on a plane of motive and sentiment lower than your own, such as tattle, sarcastic remark on the failings of others, fault finding with affairs which do not concern you, and unwarrantable inquiry and ferreting out other's private affairs.

You put out in so doing thought forces which are opposed to and will destroy or retard the effect of your higher and more powerful attitude of mind toward all mankind—an outflow

of thought which deals only with the best in others; sees as little as possible of their thoughts; speaks as little as possible concerning them, and sends them in thought only good will from which you will fight off every shade of malice, envy and jealousy—thoughts now so dominant on our stratum of life and which will thrust themselves in our minds at every opportunity.

You want power to gain the highest health, the greatest success in business, and the growth of your spirit into possibilities not now to be realized. Nothing so much weakens you in every way as descending in thought and talk to ill-natured and ferreting gossip. You descend then to the world of failure and ill health. You clothe yourself then in an actual thought-robe or envelope of weakness—the robes now worn by so many, who ascribe their ill health or non-success to any and everything but this the real cause.

Keep away as much as you can from despondent, reckless and purposeless people, and you will keep your drawing power at its best. You will then not lessen it through adulteration by absorption of their discouraged, undecided, purposeless thoughts.

If of necessity you are thrown in their company, make up your mind beforehand that you will not absorb any of their thought. Then you put on a positive protective armor against such absorption.

If you give a great deal of your sympathy to those who do not believe in these ideas; if you make their troubles your troubles and their cares your cares, you lessen your drawing power for the best and increase it for the worst. For then you absorb these doubts and other defects of mind. You mix up your faith with their lack of faith. You cripple your decision with their possible indecision.

Speak of your purposes only to those of whose friendship you are very sure—only to those who are not envious and who really wish you to have your desire.

Keeping your secrets adds vastly to your drawing power. Walls do have ears. In other words, secrets can get into the air if you talk them out, even when none with a physical body are near you.

If you want to keep a secret from others, keep it as much as possible out of your own mind, save when it is absolutely necessary to recall it. For what you think you make or put out in the air and as put out in the air, when you are much of the time thinking of it, it is all the more likely to fasten on some mind about you, in the form of a surmise, a passing thought, which at last, as you keep forcing it upon them by thinking of it, ripens into a suspicion.

All great successes depend on secrecy. That is secrecy from all, save those you can trust and who have an equal interest in the success with yourself. No practical man of business reads his ledgers to the public or confides his plans to every one.

To talk of your purpose to those who in their secret thought are jealous of your possible success, will lessen your force to draw the thing desired to you. Then you do literally give yourself (*i.e.*, your thought or force) away. Thousands cripple their fortunes in this way.

Temperance and moderation in the use of all things, and in the play of all emotion, is very necessary to the attainment of the most powerful drawing frame of mind. But asceticism and extreme self-denial in anything only lessens this drawing power. For all asceticism creates unnatural longings. Then the force of mind is placed on what nature is starved of and will long for, and sets its thought or force upon.

Of anything which annoys you, make up your mind that it shall not annoy you. This decision will increase the drawing power of your mind. But if in mind you give way to annoyances, and do not resist them, you increase their power to annoy you.

You bring on also by this mental condition more and more annoyances.

You lessen also your force for drawing things to you. Or in other words you use that same force to draw annoying things to you.

Resist the devil and he will flee from you.

A disagreeable habit in another person, and impertinence or rudeness in another, a creaking door, anything in the working of the physical world about us, if we do not not set our minds against its annoying us, will grow more and more upon us. It will master us. All these things represent the devil to be resisted.

When we allow ourselves to be annoyed by any person we are ruled by that person. For if we cannot abide their presence in a room, then that person drives us from that room. If we cannot be agreeable to others with that person in our presence, then that person governs our speech and makes us silent and sulky.

But when this resisting power is used, and we endeavor to turn our mind from the annoyance, we shall be carried at last beyond the reach of all annoying things. That is the real power for driving from us whatever annoys us.

I do not here imply that the habit of being easily annoyed or of non-resistance to annoyance, or the habit and love of reading and living mentally in scenes of misery or any other mental habit which lessens our power, can be immediately broken off. That is all but impossible. No mental habit, the growth of years, can be suddenly changed.

How, then, can it be changed?

By not trying too bard to change it. By not becoming impatient on finding yourself unconsciously reverting to the state of mind you wish to get rid of. For impatience at anything is force employed in anger, because matters do not change as quickly as you wish, and that is so much force lost to your drawing power. You can in this way hurt yourself as much when the motive is good as when it is bad.

It will increase your drawing power to *feel* the real need of the thing you set your mind upon. There is a great difference

between wanting things and needing things. Some people want everything they set their eyes on, when they need but few of those things at a time. You may need warm garments for winter. You may want things which may have no use during winter. Now the need for serviceable clothing is imperative. For other things the need may not be imperative, though they have their place and use in good time. If you feel the need of the thing you set your mind upon, you increase the force of your demand for it. This increases your drawing power, provided, as we must say again, your demand is made in the mood of decision and patience, and does not use itself up in the mood of impatience, because the thing demanded does not immediately come.

There are two ways of saying "I must have the better things desired." To say "I must," or "I demand it," in the mood of ugliness or irascibility, carries little or no power to bring the thing demanded. But a great deal of drawing power is set upon the thing demanded when you say, "I demand this special thing because I need it; because it is right I should have it; because I feel that my ability to benefit first, myself and next others will be increased by it."

This is the mood to be permanently maintained from month to month and year to year, until at last it becomes a part of yourself, and you carry such frame of mind whether conscious you carry it or not.

If you feel that there is truth in my assertions, then the seed of conviction is sown in your mind. That seed, that idea, that force will do the work for you. You need in a sense do but little. That truth will take deeper and deeper root. It will grow and increase; you will find yourself gradually changing for the better. You will have less and less inclination to live in the grim and ghastly as you realize more and more the danger of so doing. Better still, you will turn away more and more from the racks and slaughter pens of a lower life as you realize more and more the power, the pleasure and the profit of holding ever in your thought things cheerful, bright, gay and innocent.

When you acquire this power, or in other words get your drawing force turned in the right direction (it is always working in some direction), you will know that it is all yours. No one can take it from you. It must also be ever on the increase; as it increases its force, it is increasing forever.

When it is working in the right direction to bring you health, fortune and success in all you undertake you depend on no one but yourself and the Supreme Power. You lean on no one. You will feel that you have the power within to accomplish all you undertake. You will not then seek fortune by marrying merely for money. Or by waiting for rich relatives to die. Or by pandering in any way to the rich and powerful. Your body also will by degrees grow more stronger, more healthy, more attractive. For you are then in the current which can carry you beyond the realm of disease.

Permanent peace and tranquility of mind is the proof that this power is working in the right direction for you.

There may be occasional intervals of mental disturbance. At times the force may return in its old direction. This is the effort of the old habit, the material mind to resume its sway. Such disturbances must become less and less violent and of shorter and shorter duration, because your higher promptings or spiritual mind is the greater power, and must always subdue the lower.

The Oriental "Adept" or Fakir has this power to a limited extent, but places it on purposes which, though wonderful from their novelty, are relatively of little use to him or others.

The basis on which he acts lies in the holding of forces in himself and gathering them also from outside sources by a permanently calm, unruffled, deliberate and undisturbed mental state of mind.

Can all attain to this drawing power?

Those who can have faith in it will reverse this same force now, possibly bringing them poverty, sickness and evil, and turn it in the direction of bringing them good. All will not have

faith. These will go on as before, using their minds blindly to attract the evil and suffer from it. All must have this power in some existence. All may not reach it in this physical existence, but will in some future one.

If you are alone in the world and lack congenial association, the mood of calm demand based for all things demanded on a continual silent desire or pray to be led by a higher and diviner wisdom than our own, will draw to you in time that association which is the best for you.

Note.—It is in the power of some to have under their own roof a chapel for silent demand or prayer. A room can be set apart, furnished appropriately and held sacred as a place for communion with the Infinite Mind. It should have no thought carried into it save that of an earnest desire to draw power to the spirit, see error more and more clearly, be led of higher wisdom in the right way when we cannot see that way for ourselves and gain ever in faith, in health, in strength, in beauty, in grace, and every desirable quality.

It would prove for the family their inner sanctuary, their holy of holies, and a place which, when rightly kept, would be ever filling with pure, healthy, life-giving and mind-clearing thought. It would be also the portal for "ministering spirits" to enter, who would add their beneficial thought and power to yours. It would confer untold benefit to members of the family, who having lost their bodies, but still drawn by the irresistible bonds of attraction, linger still harmless and lonesome about a former home.

Its paintings and statuary should be suggestive only of nobility, of character, of health, strength, vigor, grace and beauty—for these representations in material clement are great helps to lift our minds above the thought of depression and suffering, and draws to us the spiritual element they symbolize.

When the few make these physical conditions (as soon they will), in their homes, there will be closer bonds than ever between the visible and invisible worlds. What is now deemed impossible and visionary will be realized also in time; but not to satisfy aimless curiosity; not to

be trumpeted abroad as a show; but only to bring good to those who can believe and act up to a higher life.

II.

The Use of Sunday.

Rest for both mind and body is the great source of strength and recuperation. If the mind rests, the body is sure to rest.

There is a science of rest. A part of that science consists in throwing off cares and the turning of our thought from objects which engross much of our time, in order to recuperate and give fresh force to long used and possibly overtaxed departments of mind.

All things seen of physical sense have their correspondences of spiritual elements. These (the spiritual) constitute their real power.

The sun has its spirit which affects us and our earth. There is a sun unseen of the physical eye and unfelt of physical sense which bears the same relation to the sun we see that our spirit bears to our physical body.

The physical sun affects our physical body. But the spiritual sun, or the spirit of the sun affects our spiritual being in proportion as that being is developed to receive of that peculiar power. If you can receive this truth, or even but entertain it, you will receive from the source we speak of a power greater than can come to those whose belief is limited to the idea that

the sun or any other thing in the material world has only those elements which are seen and felt of physical sense.

Those who can believe only in material things must physically decay, because through such belief they attract to themselves only of material element. There are many more "materialists" than those who profess themselves such as atheists or "infidels."

Practical "materialists" often belong to the church, profess religion, live in strict conformity to all religious observance, yet really believe in nothing but the material.

This they cannot help. Their material natures master them. Their bodies will decay and die. Their spirits in time will use other bodies. Their former earth life will be a blank to them. They will gain in spiritualization during their next physical life, as they have really gained during all previous physical lives. When through successive reimbodiments that gain is sufficient to have taught them the laws of their spiritual beings they will be freed from all ills now affecting the physical being. Neither fire, nor water, nor disease, nor violence can hurt them. They will not taste of death. The truth will make them free. A few such lives have been recorded in the Bible. There is reason for the belief that there were more. This is the ultimate of all human life as our planet spiritualizes.

The sun and the element it sends our earth are not only full of life, but full of intelligence. It is a mental life or power. The sun is something more than an orb—a planet. It is a mighty mind—a spirit. What we see of that spirit is its physical covering or instrument of expression to physical sense, exactly as what we see of ourselves, of the physical body is but the covering or instrument of our spirit.

When we put our minds in the attitude of a calm demand for receiving power from this spirit which warms our entire earth into life we shall receive of that spiritual power or force of the sun.

A higher wisdom in ancient times, aware of this law, set apart one day out of the seven so to draw or attract through giving

mind and body more rest, additional force from the sun. Hence the name Sunday.

Traces of this law and observance came down to our own time in the sun worshipers of the East. Understand we do not inculcate all of their peculiar faith or form. But we see in theirs as in other worship expressed as it is through many creeds and faiths a golden thread of truth running through all. Whoever studies the life and practice of the sun worshipers or Parsecs, their abhorrence of taking animal life, their distaste for war, their honesty, gentleness and benevolence;cannot but acknowledge that in those lives there is much worthy of our imitation.

The sun is, however, but *one* source of power to be drawn from. It is but one form or expression of the Supreme Power. There are many—very many other forms and methods. These we shall ever be finding out as our spirits unfold. There is time enough—eternity is before us.

There is a great difference between true worship and idolatry. Worship exalts, idolatry abases. True worship admires and reverences the beauty of a flower, the force of the ocean, the life and force of the sun. Whatever it so admires and reverences it draws power from. That admiration and reverence constitute worship. Then you worship God in spirit. Then, also, as you so worship you draw to you the spiritual force or quality of that physical expression of God's spirit.

In such spirit you worship the sun. Your worship has then an intelligent purpose. You will know that in ceasing from your usual employment one day out of the seven, and on that day giving up to the silent, warming, cheerful influence of the sun element not only as coming from the orb, but as expressed in flower, in leaf, in the verdure, in all living things which, drawing life from the sun, are expressions, belongings and parts of it, you are drawing more force to you, resting both mind and body and making yourself far better able to make effort and do business for the coming week.

But if anyone on reading this goes ostentatiously and prays to the sun, they may commit a mockery and a farce. True worship seeks retirement and privacy. It cares not to make known its inmost feelings to the crowd. It confides but in the few—the few who FEEL, but do not babble.

True worship feels the sentiment, the influence, the thought coming from every flower, every tree and sun and star. The true poet and painter so worships. Thousands of quiet natures feel and have felt as much and even more than poet or painter. But they had no power materially to express such high and pure thought.

And all thus far in our history have lived and died in ignorance that in the feeling of this sentiment, this genuine love of nature, this going forth of our own spirit to spirit expressed in other forms, they were receiving of such spirit and of power. They received then an element not only giving health and endurance of the physical life, but one to give power in business, and power in art.

They did not realize in many cases health and endurance of physical life, because after so receiving they did not know how to keep or expend with the best result the thing or element received.

Of such are fine emotional natures. Of such is all true genius. Of such are those most thrilled at sight of the beauty of sky and sea, of storm and varied landscape. Nature speaks to different minds with different tongues. To the coarse she says relatively little. To the fine she may say more in one minute than they can express in a lifetime. To such many a thought cannot be put in words, or in music, or in color.

These emotions or thoughts are all powers and sources of power. Why, then, is genius or the sentimentalist so often unsuccessful in business or weak in body?

Because they do not know how to hold the power they gather. Because the laws affecting their beings are not those affecting the nature wholly material. Because they are more of

the spiritual than of the material, yet in ignorance they are trying to live wholly in and by the material. They are like steamboats (supposing steamboats to be intelligent beings), who ignoring steam power and machinery should use only sails to compete with sailing vessels.

Sunday is the one day of the seven especially to be used for the gathering or influx to you of spiritual force. Or, in other words, for the cultivation of repose. The reposeful mind is the mind at peace with all the world. The mind so at peace is the mind of power. That mind can accomplish greater and greater results, since in the cultivation or growth of such peace or repose, it becomes more and more as one with the divine mind or Supreme Power. Such minds "walk with God" and can work with God.

To secure to you the greater inflowing of spiritual element there should be on Sunday cessation from the usual employments of the week and as complete a rest as you are capable of making for yourself.

We say "as complete as you are capable of making for yourself," because "resting" is of itself an art. Capacity for throwing off all care, all anxiety and all mental working or plans for business, is a most desirable quality, and one which can constantly be increased.

Such cultivation brings the peace which in Scriptural phrase "passeth all understanding."

Such peace is no myth. It is not a religious sentiment to be merely read and passed over as something very sacred, but withal very impractical and incapable of easy understanding. It is a real thing. It is possible for all to gain who will pray or demand that state of mind which learns to trust for all things to the Supreme Power—which learns so to trust more and more—to fling ourselves back on that power when we have exhausted for the present all our own resource and effort.

It is a peace which can pervade the mind when the purse is low, when rent day is near and no funds seem ready to meet it—when we are living from "hand to month."

That peace will dispel gloom. It will keep our eyes turned to the bright side. It will keep off depression and discouragement. It brings health, strength and vigor of mind and body. It will bring in time such a faith in these laws that we shall be absolutely certain that when once our minds are turned in the right direction, we shall be freed from sickness and poverty and gain lasting health and prosperity.

As the child looks and trusts to its parents for support, so is it possible in time and in the same way for us to look and trust to the Supreme Power to which we are all linked as parts. As proof on proof comes to us of its reality will our faith in its living existence be measured, and "according to the faith we have shall it be given us."

I do not say, however, that such faith and trust and the good coming of them can be realized so soon as you make your first effort in that direction. Time is necessary for the growth of such faith. Time is necessary to root out mental errors coming of lifelong lack of such faith. Time is necessary to actually make for us a new mind and a new spirit. Time is necessary to make a mind whose power shall draw good to us instead of drawing evil. Time is necessary to create a firm belief in the power of your spirit to effect results. Time is necessary to destroy that dangerous belief that it is only our physical power or senses by which results are accomplished. Time is necessary to prevent our minds through long habit from slipping back into old and erroneous conditions, and thereby drawing to us evil instead of good.

Spiritual growth means literally the making for you of a new mind which not only believes differently, but whose workings will bring altogether different and better results as regards health and fortune than the old mind and the old self which must be gradually rooted out and destroyed.

Many people through long mental habit are almost incapable of resting and reinforcing. They cannot stop their minds from working. Their thoughts on Sunday, as on any other day, will stray on their business, their plans, their cares in the house, the shop, the office—whether at church or the home. They are unable to turn their current of thought in any other direction. Their minds are as the steam engine without the "governor." They run or work on and on until such force as they have is exhausted. When they recuperate a little the mental engine works as before, until at last the body, their physical instrument, having so little opportunity for self-repair, tumbles to pieces as thousands do tumble to pieces all about us.

The mind in repose draws spiritual element and nourishment to recuperate the body. It will draw of this more and more as our capacity for repose increases.

For those who have begun to realize these errors, Sunday, as a day of silent, earnest desire to be rid of them, and to be for that one day in a closer communion with the Infinite Spirit of Good, will be most profitable.

It is far more profitable, if you can do so, to turn your mind on Sunday off the track of business or any planning, either in art or domestic life, for in so doing you are gaining power to carry into the business life and effort of the coming week.

By "silent earnest desire" I do not mean irksome desire. I do not mean that you should force yourself to try and think such desire for a whole day. No good comes of any forced effort. It is enough that you commence Sunday with the simple demand or thought that you shall be taught and led how to make it a day of rest and inflowing of force. So commence the day with that thought, and that thought or force will do the rest. It will not do all, or possibly anything that you can realize for the first Sunday, or the second, or even the fortieth. But as months merge into years and years roll on, you will be sensible that you are acquiring and growing into this most desirable capacity, not

merely for Sunday, but for all other days, and that such force has not only come to stay, but ever to increase.

The commandment, "Thou shalt keep the Sabbath Day holy," infers that one day in seven shall be devoted "wholly" to the inflowing to you of spiritual elements.

The "holy man or woman" of the Bible is that man or woman whose body is acted on by their "whole" spirit.

A "whole" spirit or mind is one educated out of all error. It is a spirit so healthy that it knows or feels any manner of evil thought and knows how to avoid it.

If your mind on Sunday through long habit persists in dwelling on your week-day occupations—will busy itself at the store, the office, the workshop (which for you is work the same as if your body was there), and you are sensible of the injury you are thereby doing yourself, then demand of the Infinite Spirit and source of all power the capacity to get your Sunday rest.

Go into the fields and bask in the sun. Walk about and walk reposefully. Don't make Sunday a day of hurry and drive for any purpose. Do not, if living in the city, hurry with crowds to pic-nics or Sunday resorts if thereby you are far more exhausted than if you had stayed at home. Go to the church if the service rests you and you feel thereby drawn nearer the Infinite. Amuse yourself with any light effort in any direction, so long as it rests you.

All physical or mental effort is not "work" in the usual meaning of that word. A gentle reposeful outlay of force will often bring rest to a mind, which without it will be restless. Our forces often need some very light physical effort to concentrate themselves upon and thereby prevent them from spreading, wandering and expending themselves in an exhausting beating of the air as it were. For this reason the whittling of a stick rests a man's mind. So does the ladies' knitting or embroidery. So there is rest in a certain kind of reposeful effort. Many a beautiful thought, a pleasant reposeful state of mind is drawn when the

material part of our being is so employed. Such employment of the material being gives our spiritual or higher self a better opportunity to act and make itself felt. Better on Sunday thus to divert and amuse our physical self than to have it restless, uneasy and roaming about in thought.

There is in each one of us two beings: the material or physical and the spiritual. The physical being or body has a mind and reason of its own, based on what the physical senses bring to it. The spiritual being has another mind based on the use of its other senses or powers.

On Sunday, then, so much as possible, we,want to lay aside rest or divert our material part, and through its repose allow our spiritual being the better opportunity to assert itself.

It is very beneficial to commence putting your mind in the desirable attitude for Sunday, resting on Saturday evening. Because then, as we endeavored to express in "The Mystery of Sleep," you are giving your spiritual self during the body's sleep on Saturday night the proper direction to draw to itself that element of rest, which will make you the better able to rest on Sunday.

But to pass Saturday evening even in social excitement, and defer retiring until a late hour with no desire for the morrow's repose, may send your spirit into a similar realm of feverish excitement, will draw only similar element to you, will cause such element to act on your body all night, so that you awake in the morning unrefreshed and with all the less capacity to bring to you the spiritual nourishment and strength that otherwise Sunday can in time give you.

I suggest, then, the following expression or prayer for Saturday evening and Sunday morning, as a means to shape our minds so as to get the most rest and strength on Sunday:

> "I demand from the source of all good power so that I can turn my thoughts from the channels in which they have run during the past week. I demand to realize more and more clearly the great good I shall

receive for body and mind through such diversion of thought for one day of the seven. May I see more and more clearly that the cultivation of this peculiar Sabbath rest will give me force to resist disease, to strengthen my body, to clear my mind, to give me new idea, plan, energy and force for next week's business, which to-day I demand to forget entirely, since the banishing of business, plan and care for to-day will allow entrance for that spiritual force which shall all the better push business to successful issue to-morrow I demand more and more proof of the reality of these spiritual laws."

"I demand that I may feel the spirit of that wonderful orb, the source of all life in this planet. I demand that my spiritual sense be so cleared that I may see in the sun the greatest expression of the divine and eternal mind as yet brought near me. I demand to see and feel, and receive also force from all forms of Nature, the tree, the plant, the animal which like myself are warmed into life by the sun's rays, and are parts and expressions of the life it sends them."

Do not, however, from what we have said infer that rigid unvarying observance is suggested. Do what your spirit prompts you to do, and when it prompts you. We have little faith in purely mechanical observances. Better is a spirit-prompted prayer or the prayer of impulse once in six weeks on a Sunday or Saturday night than a laboriously repeated prayer on every Sunday for those six weeks. Nor do we insist even on the form of words above given. We only desire and hope that you *feel* the spirit which those words may convey to you. The feeling is everything, the mere repetition nothing. We suggest no religion of rule and routine. If necessity or the system of life in which you live oblige you to work on Sunday, you can still even in your work feel the spirit of the above demand. That will do you good. It is the spirit and not the letter that is life and brings life.

III.

Grace Before Meat; or, The Science of Eating.

The frame or mood of mind in which you eat is of far more importance than what food you eat, assuming of course, that your food is agreeable to your palate. Because in eating you take and incorporate into your spiritual self whatever thought occupies your mind while eating. If your thought at such time be irritable and peevish or gloomy, discouraged and despondent, or dwelling on wrongs or grievances, or you eat in hurry and impatience or anxiety, you are actually assimilating such injurious thought, element, and making it part of yourself. Your food then becomes the material agency or medium for conveying this injurious thought to you. It matters not how healthy or nutritious your food be, if you eat it in such frames of mind you are making it only the envelope for making these injurious elements a part of yourself.

To eat in a calm, serene, reposeful mind, dwelling in thought or conversation only on things pleasant, healthy and strength giving, is to bring that current of thought to you. Then you consume in a sense such thought with your food and build it permanently into you.

There is a great and beneficial truth in the saying of "Grace before Meat." It is whether said aloud or in thought the calling to you of that thought current which will bring the mood of mind best calculated to make your food do body and spirit the most good. You can always put out this desire at any time or place, though you eat but a mouthful.

To think while eating of disease or any form of pain is to attract similar elements to you and build them into you. You may not suffer from the particular disease, thought, or spoken of, but if this is your mental habit while eating, you will in time suffer from it in some way.

You take in and assimilate during eating more of thought element, good or bad, than at other times, and for the following reason.

You are in a more negative or receptive state when you eat than at other times during the waking hours. That is, your spirit puts itself and the body with it in a condition to receive strength from the food taken. Your whole self, your mind and the body it uses is then as the open palm held out to receive a gift. This does not involve the putting out of so much force as the fist closed to strike or lift a heavy weight. It is in these receptive or force receiving states of mind and body that you receive easiest of anything good or bad in the shape of thought, and you may do this often unconsciously.

While spirit and body are receiving strength from any source they should not at the same time be giving it out, no more than the horse should be worked while eating. You give out strength if while eating your mind is unpleasantly affected in any manner, or if it is on a tension regarding any matter.

For this reason to study, while eating, will prove ultimately injurious to you.

A great deal of beneficial thought element may be brought you when you eat in a serene, easy, peaceful, undisturbed state of mind, a great deal of injurious thought element can be brought you if you eat in a hurried disturbed combative

and uneasy state of mind. If you have long been in the habit of eating in the mental condition last spoken of, you cannot break it off immediately. Any mental habit which affects or rules us physically must be changed by degrees.

It will be so gradually changed for the better by the permanent desire or prayer for such change; you will be reminded from time to time, as you commence to eat, that a more reposeful mental condition while eating is necessary, although you may not be able at once to make your body conform to such repose. The body has had its way in this respect possibly many years. It has been fashioned, so to speak, through its habit to run in a rut. The rut cannot be reformed immediately. But your calm demand for the coming of the desirable mental condition to bring body and spirit—the most good is the force strong, slow moving, but sure, for reorganizing you, and whatever injurious habit you may have. That desire brings to you a new thought current, and the continual and growing action upon you of this current must reform you in this particular, as it will reform every other defect.

There is a hurried fashion of eating which causes us often to swallow our food hastily and in too large mouthfuls, being possibly at the time beset by an unpleasant desire to get through the meal as quickly as possible—a desire or rather an influence which sometimes brings on often after partaking of a few mouthfuls a sudden loss of appetite and lack of relish for the food, no matter how hungry you were when you sat down at the table.

People who have long given way to this habit sometimes lose nearly all appetite. The whole time occupied by them in the day's meals may be embraced inside of twenty minutes. They know very little of the pleasure and rest to mind and body coming of eating in a calm reposeful manner. They realize also very little of the strength which comes of eating in this mood.

This hurried eating is a very dangerous habit. By it, the body is starved of food when plenty may be before it. There is given

neither nutriment for body or spirit. Such person will waste away and weaken gradually without scarcely knowing it, until at last the unfed body drops from the spirit. He may become a martyr to dyspepsia, and attribute the ailment to this or that article fed upon. The food has very little to do with his distress. The state of mind in which he eats it has everything to do with it.

When we eat in the hurried and uneasy mental condition, we are attracting to us forces and intelligences having no pleasure in our eating, and who regard every meal an irksome process, wanting it finished as soon as possible. It is through these forces often unconsciously attracted that the whole organization can be turned against eating, so that it becomes, as is now the case with a great many people, a habit almost mechanical. This mechanical habit does the body great injury. Any service done the body needs to have taste liking life and spirit put in its doing. Otherwise it is a dead service, and will prove one cause bringing death to the body.

If you become so absorbed in your art or business that you begrudge time for leisurely eating and hurry back to your occupation after swallowing a few mouthfuls, you will surely in time suffer. We cannot replenish spirit and body as quickly as a locomotive may have its fuel shoveled in it, and keep ourselves in proper repair.

It is not a good sign for a person to say that he or she doesn't care what they eat or that "one thing is as good as another, so long as it fills up." It is the spirit that demands varying dishes and flavors. The spirit has reasons we cannot now explain for such demands. When the palate becomes indifferent in these respects, and one flavor is counted as good as another, it proves there is a deadening or blunting of the spirit. The higher the spiritualization of any person the more vigorous and appreciative becomes the palate. It is the spirit that receives the pleasure coming of eating through the physical sense of taste.

Your spirit demands to live and have expression in every department of your physical being. Of this the palate is one. If one department is shut up or closed by improper use, you are deprived of that particular expression of life and pleasure. You are also injured.

This is not to be confounded with gluttony. The glutton does not eat. He swallows. Proper eating dwells on every morsel with relish, and the longer it can be so dwelt upon, the longer it serves as the physical medium for the conveyance of life to the spirit. The glutton gets very little, real good from his food. It is as fuel put in the furnace at once in too great quantity, which does not burn and make force.

Half a dozen mouthfuls eaten in repose, chewed deliberately, and, it may be added, tasted deliberately, will bring you more good than ten times the quantity eaten in a hurried fashion. You are taking in with that food far more than you see with the physical eye. You are then taking in elements of health, strength and repose. The more we grow into this habit, the more will our power increase to bring these desirable elements to us.

Therefore, when at meal times, you have for company bright, cheerful people, not hurried or full of anxiety, or in a wrangling mood, or pre-occupied with business cares, who can eat and chat pleasantly or mirthfully, and whose talk has not the least flavor of rancor, ill-will or biting sarcasm toward others, you have most valuable mental aids for making your food of the greatest good to body and spirit.

The entire company then concentrate on drawing to them a thought current of great power for good. It is the stronger in proportion to the number of minds which are pulling together in this mood.

A meal eaten in the proper mental condition of leisure and cheerfulness, though it last an hour, is a great rest for an hour. When you rest you are filling up with strength. Your spiritual force when you eat in the proper mind is working on others, possibly far from your body, as much and even more than at

some other times. So no time is "lost" while we are engaged in any pleasure, so that we rightly use that pleasure.

Every effort, mental or physical, should give pleasure in the doing. Permanent pleasure, coming of our eating, our sleeping, our walking, our every daily effort, is the proof that life is rightly lived.

To eat and wrangle or engage in heated or angry argumentation is to draw a thought current on all so engaged which injures and tears the body to pieces instead of building it up. Every mouthful swallowed in this mood serves as a conveyance to body and spirit of this injurious force.

Do not before and during meals keep your mind in a fret and worry as to whether this or that food will agree with you. Do not in thought keep saying, " I expect this dish will disagree with me. I shall have to pay ten times over for the pleasure it gives me."

You are, in so thinking, making the proper conditions to have your food disagree with you. You are using your force persistently in the wrong direction to make exactly such a stomach as you are then figuring in mind.

Say or think instead and without irritation this: "My food will agree with me. It will give me nourishment and strength. The cheerful thought I now have, I am putting into myself with every mouthful, and the more leisurely I eat each mouthful, the more of cheer and strength in coming to me. I am eating to glorify God—the Great Supreme Power of which I am a part—a child."

This is a good "Grace before meat."

Then demand forgetfulness that you have a stomach. Don't think all the time of your stomach or digestion. Eat as a bird eats, knowing only that its food is going where nature intends it should, and that after being tasted, enjoyed and swallowed, it has no further concern with it. If you have an ailing stomach continually in your mind's eye, you will surely have one in the

material. Because what you think you make. What you so much keep in mind you draw more and more to you.

What shall you eat? Eat what most pleases your taste. Nature has given you the sense of taste as a sentinel to guard your stomach. If you don't like any food, don't eat it. Eating food for strength, when it gives little pleasure to the taste—when it is eaten more from a certain sense of duty than with a keen relish does little of any lasting good. Eating that to which the taste is indifferent to if not absolutely repugnant, is simply a forcing on both body and spirit of what they do not want. When they benefit at all it is because your mind is in a certain degree of faith that the diet you force on yourself is going to do you good. If you could eat in the same mind or mood of articles which have disagreed with you, you would find after a time their previous ill effects would gradually cease. You would not probably be able to have them so agree with you immediately, because no person who has for years believed that he or she could not partake of any dish without injury can immediately grow into a condition of absolute faith that it need not disagree with them.

The freshest meats, vegetables and fruits contain the most force. Eaten in the right mind they will add the most of their force or spirit to yours.

Salted meats and pickled vegetables have little force for you to absorb. What remains of them after the salting or pickling process, is the most earthy element. Their strongest life has gone. For fruit or vegetable no "preserving process" retains the life which belonged to them when first plucked or dug.

If you are hungry at night, before retiring, eat in moderation. If you go to sleep with the body craving food, your spirit is the more likely to go into the domain of food craving while the body is unconscious. As a result, it will not bring to the body such spiritual elements of strength as it would were the body satisfied.

You may have grown up with the idea that eating just before sleeping was very unhealthy. This thought then becomes an actual part of yourself, and will make the practice a source of pain to you.

The animal eats and sleeps afterwards. Its digestion goes on as well when asleep as awake. So would ours did we give nature more her own way. In England millions eat a late supper at nine or ten in the evening. The average English health is as good as ours.

If an article of food disagrees with you once, that is no proof that it need do so again. Your real and only self is a bundle of beliefs, opinions and habits coming of such beliefs and opinions. Your stomach digests or does not digest in accordance with some possibly long cherished belief regarding its functions, which you may have held unconsciously and never questioned. You may have always believed that a certain food MUST not agree with you, or if eaten at a certain time MUST not agree with you. The force coming of that idea long held has made it disagree with you. When you reverse this mental error and make this idea work the other way you will gradually put its power in your stomach, improve your digestion and cease to be ruled or annoyed by an unruly organ whose whims you may have so long been nursing and encouraging.

If you crave meat, eat it. If you deny the body its demands you do it a wrong. True, meat is a food grosser and coarser than some others. But your body also is relatively gross as compared with your spirit. It is of the earth earthy. It demands matter akin to itself and of the earth earthy to give it sustenance.

You can while eating meat desire the best and purest for body and spirit as easily as when eating fruit. If you do this you are making meat a conveyance to your spirit of such higher thought.

You can also, if in the wrong state of mind, put in body and spirit a great deal of wrangle, brutality and other lower passions even if eating cracked wheat and strawberries.

The spiritualization of the body, or in other words the making of the body the more willing and capable instrument to conform to the demands of the spirit and carry out its wonderful powers does not come from mechanical forms or forced methods. It does come from the earnest demand of the spirit or in other words from aspiration. Aspiration carries you gradually beyond the desire or demands of the grosser appetites. It enables you to use them if need be, but prevents their using you. If you starve the body in any way you do not lessen or destroy the appetite for the thing desired or craved. You may eat meat in mind, though you deny the body meat. This in its result is worse than if you ate meat, providing your body desires it. For in eating it there comes a temporary lull of the craving for it. In total denial there may be a perpetual craving. The mind is then continually consuming what is denied the body. This concentrates much of your power or thought on the thing denied when it might be placed elsewhere to better purpose.

The lower or grosser desires are not subdued by the self-denial of a strong will. They are repressed but not destroyed. As repressed, they are ever ready to break out in some form. The person so harsh to his own body is often equally harsh and ugly toward all others who do not accept or practice his harshness.

You can in a sense "spiritualize your body by starving it." In other words you may make your self more sensitive to the thought about you.

You may feel the more acutely every mind about you. But you will recollect that you are in this way laying yourself open to both good and evil influences that the evil in some shape may be largely in the majority, and that if you make your body weak through excessive fasting you have the less strength or positiveness for resisting or throwing off evil thought.

There is in meat a positive element. Like pig iron it is heavy, strong, inelastic, blind and unyielding. It is the spirit of the stubbornness or ferocity of the animal. By its consumption we

absorb of such spirit. But we can temper this the grosser quality, refine it and make it useful to us.

We must deal with the world and live with it. We cannot on this stratum of life shut ourselves entirely out and live away from it. Real happiness never is attained by such method. It is our business to deal with it, to see it and take it at its best and give it our best.

But in dealing with the world we may need a certain positive element given by and absorbed in part from animal organizations. We need it in the assertion of our own rights. We may need it to keep ourselves positive and avoid absorbing the erroneous thoughts of others. We need not be gross blindly, stubborn or brutal. But our spirits can temper or refine the lower animal element of meat into a gentle firmness or a determination which is decided without being rude, violent or ferocious. The element derived from meat may be one aid to the spirit in the attainment of such qualities.

Our race will cease to eat meat in the future. It will grow gradually both out of the necessity of its use and the desire for it also. It is a cruelty and an injustice to take the life of the animal for our use. But the injustice is in a sense a necessity.

Our spirits are the product from grosser to finer. In other bodies ages since we were far grosser and coarser than to-day. In future ages our spirits and bodies will be far more refined than at present. So the gross material which is a necessity in one stage of being ceases to become so in another.

Aspiration will ultimately free the body of all excessive gross appetite. The unruly appetite will drop off entirely. There will be no temptation as formerly. That which tempted will lose its power, its fascination.

As your spirit refines so will all your physical tastes refine. You will naturally become more and more particular in your selection of food, and especially so in a leisurely method in partaking of it. This method itself will be a bar to all excess.

But this crucifying the body denying through our wills what it craves, and rigorously refusing its cravings,is not dependence on the Supreme Power. It implies lack of faith and trust in that Power. It is the faint and futile endeavor to do for ourselves—to make ourselves higher beings—when only that Power can so raise us.

If you will leave your body alone and put your faith and trust in the Great Spirit to lift it out of inordinate and excessive grosser appetite and all things which are crude, you will become virtuous and temperate through and through. If you try to root out the grosser by these external or physical methods, yours will be only an outside virtue with an inside of ever repressed but ever consuming desire.

This thought may occur to some: "But this may be made by others an excuse for every kind of excess."

First, never mind what others may do or think. Your first consideration is for yourself. There is altogether too much solicitude for the reformation of others, while with every one of us are defects crying for cure and giving us pain while they so cry.

You will not become a glutton if your mind is turned against gluttony or any excess. It is the mind bent on refinement that refines the body. But the body cannot reform the mind.

We are not to be reformed, or, in other words, reorganized spiritually and physically through proper eating alone. Our growth into the higher and better will be a rounded but symmetrical growth not coming of a change or reform in any one thing or department of being. The whole (or holy) man and woman will grow as a perfect flower grows, every leaf and petal growing together and proportionately.

IV.

The Source of Your Strength.

The supply of your physical strength is not generated within your body. You draw it to you from without.

Your mind or spirit is not within your body. It is where most you send your thought. If it is concentrated, and you are absorbed with the thought or recollection of a person one hundred miles distant from your body, your mind is mostly with that person. But if your mind is intent and absorbed in the act of lifting a heavy weight, then it is mostly concentrated on those parts of the body necessary to use in lifting that weight.

The source of all strength of muscle is in your mind. Your amount of physical strength depends on your capacity to call force to act on whatever part of the body you wish to use. Force, spirit and thought mean for us the same thing.

When you lift a weight, you call to you a current of thought whose action as turned on your muscles is to overcome the resistance of that weight.

You will drop that weight or feel a great diminution of power, if while lifting you are suddenly alarmed, or if some person suddenly diverts your attention. Why? Because the force or mind you put into such effort is suddenly drawn from the muscle machinery you use in lifting, and its current turned in

another direction. It is as the steam shut off from one portion of the machinery, and turned where it acts on another.

Walking, running, lifting, any effort of muscle is as much a mental act or an effort of spiritual power as oratory or writing. No human body can move a step without thought to move that body.

Fear can paralyze every muscle, make the body weak and trembling, and rob it of nearly all physical strength. Why? Because a current of thought or force has been turned from nerves and muscles acted on in physical effort, and the current cannot at once be turned back again.

A fear current of thought or "panic" acts on all parts of the body, depresses every organ, and brings unpleasant physical sensations. A "panic" is a fear current of thought invited and given way to at first by a few, communicated to the many, and gathering strength as each successive mind opens itself to it.

There is no power in muscle or any other part of your body to lift, or walk, or run, or perform any other physical exercise save the power or thought you call to it in so exercising. The material of your body is analagous to the piston, the cogs and other gear of the steam engine, only to be moved, to lift, to draw or to do other work, when the power of steam operates on them.

When you lift a weight, you demand force to lift that weight; you put your mind in the attitude of calling for strength. Any other thought that occupies your mind in doing any physical act, is a lessening of the power brought to bear on that act. For this reason a great many people exhaust themselves, because unconsciously they try to do two things at once, and will not allow for one physical act (though it be but the opening of a door), the time necessary to direct their force properly in the doing of that act. Here is one great source of physical weakness, for this mental habit extends to the doing of all things.

When you become very tired it is because you have temporarily lost the capacity of calling unseen force to act on

your body. Yet then your material body is no more tired than the iron rods of the steam engine are tired when they cease working. The engine may no longer be able to run because the force behind it may be exhausted. The body likewise is no longer able to run chiefly because its supply of force is cut off and cannot for a time be brought to bear upon it.

You can by constant practice call a great deal of power into some special department of your body. You may in so doing become a great walker or rower, or very strong in the arms and lift more than others. But you are then cultivating one set of muscles at the expense of some other department of your being, and will suffer from so doing in time.

The "athlete" may have great physical strength in some portion of his body at twenty-five. But is it enduring? What in so many cases is his physical condition at fifty?

There is a great deal of error as regards "hardy men," or a "hardy out-door life," or "hardening the muscles," all involving the idea that a great deal of active out-door life and physical exercise makes "tough, hardy men." I have lived with frontiersmen, sailors and farmers, been one among them, and know that many of these are physically on the down grade at fifty. A man may not be well at all, though strong in the arms, sun-burned and "wiry." He often lives out his best from twenty to thirty-five, and is gray, grizzled, and worn at forty-five, or a bundle of aches and rheumatism.

You want for the realization of the greatest happiness a body on whose departments this power you call to you can be equally distributed—can act readily on any part you wish—can be turned readily from one part to another. You want to be strong in every part. You do not want great strength of arm or leg at risk of injury to heart or lung or some other organ, and this result is very likely to come to those who cultivate and develop disproportionately some particular set of muscles.

You want also a strength of body which comes to stay—which knows no decrease and which shall ever increase.

This you may say is impossible—is against the order of Nature, which, as mankind in the past have believed, decrees ultimate decay and death for all seen forms of life.

It is not man's province to decree for Nature. As men seek, she is ever showing them new and unexpected possibilities. The railroad will in time give way to some less cumbrous method of locomotion. The telegraph is not the ultimate for carrying news, and man's physical and spiritual being is as yet scarcely on the verge of the possibilities coming to it.

To bring a body whose strength shall be equally distributed you will depend on the Supreme Power, and demand for yourself an influx of equally distributed strength.

When you so depend on that power your spirit will attend to this equal distribution and use of force on your body.

This, the highest result comes of a spiritual or thought power and not of a physical power—not from physical exercise.

Every person lives not only in a world or atmosphere of their own peculiar thought and material occupation, but attracts to them from the unseen side of life minds and intelligences of similar thought, tastes, likings and occupations. The professional pedestrian attracts to him intelligences whose passion is merely walking, and who, having no physical bodies of their own, indulge their love of walking through him, and give him also the strength and inspiration of their thought while he walks.

For others can give you a literal strength through sympathy in any effort of yours in which they are interested. When hundreds cheer at sight of some favored champion in any contest of physical strength they give him a strength support and inspiration as real as that coming of any food or drink. And minds not having any material body to use, can and do act similarly on minds having a body to use, in all kinds of effort.

Minds on the unseen side of life are of every conceivable grade of intelligence even as here. Wisdom is there far above

ours. So is stupidity, folly and wickedness. You attract to you of these exactly of your own mind, motive, tastes and sympathies.

Such minds may care more for what brings them immediate pleasure than of the result coming in time of such pleasure—just as you may also do with yourself. They give their strength to the pedestrian, so enabling him to prolong the great strain on his muscles. They give it to gratify themselves. When he has lost nearly all his own capacity for drawing power, still their minds concentrated on him carry him along. Their wills united to his own give him temporarily a great deal of force, but ultimately such force gains nothing.

Their power so concentrated can for a time impel the pedestrian to renewed effort and keep him braced up and on a tension, just as excitement braces you up for renewed effort for a season.

There is a limit to this condition. That is when the spirit loses capacity for calling more force to act on the body. The body then fails. Its owner is prostrated. Reaction, and perhaps the body's death follows. Death of the body means inability of the spirit to act on it and use it.

The following of disembodied minds who have been giving a person their strength in some physical exercise, care nothing, because this strain must at last wear that person's body out. When his body fails their further use, they leave and fasten on some other embodied mind having similar tendencies.

This extends to every occupation on our stratum of physical life. The artist, the writer, the merchant, the lawyer, who are doing a great deal of business, who work from morning till night, and sometimes far into the night, who surprise others by their endurance, are in reality not doing all of their own strength. They are acted on and driven by unseen forces about them—forces and intelligences alike in tastes and inclinations, forces powerful but still unwise and selfish.

The result is that now so common—the body so impelled will suddenly drop. Or the overdriven mind will drift into insanity

or senility. These unwisely driven minds hold their bodies but for a few years, relatively speaking.

The day laborer often wears out, and is an old man at forty-five, because he has all his physical life been similarly attended, aided and strengthened in his lifting and tugging from "sun to sun" by minds who have no taste or desire, save to lift, tug and carry, and who having no material body, lift, tug and carry through some one who has, from the same motive as the gambler, who, having no money of his own to stake on the cards, plays in a sense and realizes something of the excitement of the game in watching others.

The material of the body through incessant use may wear away, and when so worn away spirit or force cannot act on the part necessary to use, even as when a pin or cog in the engine becomes worn. There is damage and disorder very likely to ensue when the force of steam is brought to bear on that machinery.

Your spirit not only gives strength to the body to use in physical effort, but when the body rests during sleep or otherwise, it sets immediately at work to repair waste, and supply new material where it has been worn away by excessive use. The person using his or her body improperly, or, in other words, the person whose permanent state of mind does not call for a body proportionate in all its parts and powers, will have the wear of that body very imperfectly repaired.

If you have been in any degree in this injurious method of life and becoming convinced of your error you give your body more rest, you will probably experience a diminution of strength. You may then not be able to walk or otherwise exert yourself as before. This it would be natural to regard as an unfavorable sign.

But it is not. It is because your mind having changed its altitude, your old following of mind who have been giving you of their strength have now fallen off. You are let down on the basis of your own individual strength which may relatively be small. You are in a condition analagous to that of the person

who when temporarily insane has the strength of a giant. In his right mind he may be very weak. Why? Because in the delirium of insanity he was supplied with a fleeting strength by the disembodied insane attracted to him through his mental condition.

In such lassitude or languor the body is really gaining strength and building itself upon a sound basis—just as in the relaxation attendant on sleep, the body is gaining strength.

Languor, lassitude and "tired feelings" are the demands of body and spirit for repairs. Very many periods of illness are only varying kinds and symptoms of exhaustion caused through bodies racked, strained and worn to that degree that spirit or force is no longer able to act on them.

To-day thousands in every occupation do not think themselves well unless they are always on a tension. They demand a stimulation and a strength for doing their work which must last as long as they choose to do that work. They would grant Nature no time for recuperation and repair, and when Nature, through languor, lassitude or disinclination for effort, says she must have some time to repair the physical machine, they consider themselves "sick," and demand some medicine which shall immediately start them afresh, and keep them on that tension which erroneously they regard as an indication of perfect health.

"But business requires this constant activity and exertion. We have no time for the leisure you speak of," says one.

Yes, business does require all a person may have to give—time, strength and an incessant drain on vitality. Men at last educate themselves to this routine and can be happy in no other.

But our business system which gives most to the person who for a few years can exceed in strength and activity many others and turns him mercilessly out so soon as he shows weakness, is not in accord with Nature's laws. Business often says: "You must work or starve," while Nature is saying, "If you keep on in this abuse of mind and body the two will soon part company."

Is there gain of strength through physical exercise?

Not as much as is generally imagined. The time to exercise is when you feel like so doing and can enjoy it. And stop when you begin to feel tired. A boy runs and a young animal plays because they cannot help it. That is healthfully impelled exercise.

If you walk for sake of exercise and are fatigued and exhausted thereby, you have done yourself an injury. You have given out more strength than you received. You have called a current of will to you to shove your body ahead, when the body may have in some way protested. In this mood you call also to your aid the wills and force of others on the unseen side of life who are in error like yourself on this point.

There is not an effort of yours, mental or physical, but meets with aid and sympathy from minds akin to yours in tastes, occupations and sympathies on that side of life not seen of the physical eye, but which is closely woven into and bound up with our own.

Such aid and sympathy may be beneficial or injurious.

You are exercising beneficially when you are quiet and call to yourself the thought of strength, vigor, dexterity in the use of muscle and grace in movement. You exercise beneficially as you watch the movements of a spirited horse or playful dog, or any other form of animal life which moves from the pleasure realized in movement. Because in so doing you draw to yourself the thought current of strength and vigor. This in time will enter into you, assimilate with your physical organization, and gradually bring newer elements in your body. It will gradually re-form or re-make new blood, muscles, sinew, nerve and bone. When the newer elements you so call to yourself are sufficiently imbued with their new life, they, or rather the spirit acting on them and of which they are the reflection or material correspondence, will demand physical exercise. You will run or jump or otherwise use your muscles, because you feel like it and are impelled to do it like the child at play.

Now, on the contrary, you may be demanding physical exercise of the body when it has no desire for it.

You exercise beneficially when as you think of your body, you demand a wholly strong body, but *not* one you shall in thought plan for yourself. You will temper your demand with a deference to the Higher Wisdom or Supreme Power, which knows far better than you how to bring you a body exceeding in power anything you can at present imagine.

Once you could move with the elasticity of the boy of seventeen or as the girl of seventeen should move, and in the future will move, at fifty.

You, a grown up man or woman would very soon tire to run about as a child does all day at play with its companions. In this respect the child is capable of more physical effort than you, though it cannot lift so heavy a weight as you. Why is this?

Because the minds of the group of children at play are unconsciously concentrated in drawing to their bodies a current of playful thought. Place a child by itself, deprive it of its companions, and soon it will mope and become slow in movement. It is cut off from that peculiar thought current and is literally "out of its element."

You need to bring again this current of playful thought to you which has gradually been turned off. You are too serious or sad or absorbed in the serious affairs of life. You can be playful and cheerful without being puerile or silly. You can carry on business all the better for being in the playful mood when your mind is off your business. There is nothing but ill resulting from the permanent mood of sadness and seriousness—the mood which by many so long maintained makes it actually difficult for them to smile at all.

At eighteen or twenty you commenced growing out of the more playful tendency of early youth. You took hold of the more serious side of life. You went into some business. You became more or less involved in its cares, perplexities and responsibilities. Or as man or woman, you entered on some

phase of life involving care or trouble. Or you became absorbed in some game of business which, as you followed it, left no time for play. Then as you associated with older people you absorbed their old ideas, their mechanical methods of thinking, their acceptance of errors without question or thought of question. In all this you opened your mind to a heavy, care-laden current of thought. Into this you glided unconsciously. That thought is materialized in your blood and flesh. The seen of your body is a deposit or crystallization of the unseen element ever flowing to your body from your mind. Years pass on and you find that your movements are stiff and cumbrous—that you can with difficulty climb a fence and that you cannot climb a tree, as at fourteen. Your mind has all this time been sending to your body these heavy inelastic elements, making your body what now it is.

You cannot undo this result by physical exercise—by moving the body about when you have so earthy a body for such spirit as you can bring to act upon it.

Your change for the better must be gradual, and can only be accomplished by bringing the thought current of an all-round symmetrical strength to bear on it—by demanding of the Supreme Power to be led in the best way—by diverting your mind from the many unhealthy thoughts which habitually have been flowing into it without your knowing it, to healthier ones.

"But bird and beast weaken and decay with years. Must not our bodies conform to the Law which governs theirs?" one may ask.

Beast and bird are in the same Law governing us. No form of material organization is outside of this Law. Beast and bird also draw force from without. They have intelligence, and intelligence means a degree of spirit. But they are more limited as to spiritual force than mankind. Our average of life is longer than theirs, because the demand of our own race to live is stronger than theirs. The mental force impelling that demand is stronger.

Like the beast, the bodies of those of our race have in the past weakened and decayed. This will not always be. Increase of spiritual knowledge will show the cause of such decay, and will show, also, how we can take advantage of a Law or Force to build us up, renew ever the body and give it greater and greater strength, instead of blindly using that Law or Force as has been done in the past to weaken our bodies and finally destroy them.

When you get in the right current of thought, and your errors in mind are one by one gradually rooted out, there can be no limit to your increase of physical strength—but you will not use it to drudge or in incessant pulling, hauling and lifting.

We are made for far higher uses and far greater enjoyments, and life is a far different existence from what it is as seen and judged from the physical senses.

V.

What We Need Strength For.

M. Blowitz, the noted European correspondent of the *London Times*, in an article published in *Harper's Magazine*, remarks as follows:

> *"I believe in the constant intervention of a Supreme Power, directing not merely our Destiny in general, but those of our actions, which influence our Destiny.*
>
> *"When I see nothing in Nature is left to chance, that immutable laws govern every movement, that the faintest spark which glimmers in the firmament disappears and reappears with strict punctuality, I cannot suppose that anything with mankind goes by chance, and that every individuality composing it is not governed by a definite and inflexible plan."*

In our August number we stated that all strength or power, used either in working muscle or in any exercise of thought, in which muscle is not required, is drawn from without. By "without" I mean that it is drawn from the Supreme Power.

We use the term "Supreme Power" often—our readers may think unnecessarily so. We feel the great insufficiency of language for expressing a tithe of this Power which moves the

planets—which extends through endless space—which moves us, and from which we draw our strength for the performance of the smallest act—the lifting of a finger or an eye-lash. We do not assume to know its nature or origin. We believe it is unfathomable for any human mind and to any mind in any advanced stage of being. We believe it is that Power alluded to in the Biblical Record before which archangels "veil their faces," which we interpret as inferring that the highest known order of being feels its relative littleness the more it realizes the immensity of this Power, and the more it apprehends of its workings the more does it see the impossibility of understanding or explaining a Force, which had no beginning and can have no ending.

All of us are parts of this Power. We can and must constantly increase its manifestation through ourselves. The fact that we are parts of it and can so increase it, needs to be brought again and again to our attention, because the more it is brought to us the more its practical reality and use will be clear to us. The more we use it intelligently for our happiness, the more will our minds become educated to draw upon it every moment of our lives, in all effort, all art, all business.

We need to grow to such a faith in the reality of this Power and our ability to draw it to us as the engineer has faith in the reality of the steam in the boiler, his ability to draw steam from that boiler and the power of that steam to drive the machinery.

This faith for us is the source and secret of all happiness. It is not to be gained or realized by hard study, or drudging midnight memorizings from books old or new. It will come to you in all fullness, in all richness, in all inspiration, as you learn more and more to keep your mind in the right attitude to receive it, and as you do all knowledge will come to you as easily, readily, as the rain pours from the clouds.

The right attitude is simply that of an earnest desire to receive of this Power.

As this truth becomes to you as real as the Sun daily seen in the Heavens, you will know more and more that you have a real power to depend upon. Your own mind will answer all questions, and your power will gradually increase whether used through the body or otherwise. For previously in imagining your power as originating within your body, you were, through such belief, cutting off its flow to you from without. When the first feeling of physical fatigue came on, unconsciously you called for further supply of power from within.

Yet a flow to you of power answers even this demand. But it was power you used in the wrong direction. It did not act on the machinery of your body to drive it ahead, but to rack and strain that machinery, as if the force supplied by the boiler was driving all the looms of the cotton mill backward instead of forward. You may have continued in this injurious mental habit, and it is for this reason that you may now be less able to call power to act on the body, since this reverse action has injured your physical machinery, worn it away or thrown it out of gear, and put the body out of proportion.

Your body will by degrees fashion itself more symmetrically and become more shapely when you get your mind in the right current of thought.

The Supreme Force enters also into your daily business. When you have done all you can, without strain, cease doing further, call on that Power, fall back in trust upon it as the child does on its parents. Demand or pray to learn more and more to trust to it. When you are in the trusting mood you are calling this force to you.

The most practical men, the projectors and pushers of great undertakings, the relatively few moving men of the world, often unconsciously call for this Power, and often unconsciously put their minds in the right state for receiving it far more than is generally imagined. When things look dark, discouraging and perplexing, when a depressed state of mind comes, as come it

will at times, such minds say in homely, every day phrase, "Well, I've pulled through before and I guess I will somehow this time."

Now this attitude of mind is a partial trust in a Supreme Power, or in other words a trust in something outside of ourselves.

The words matter not in which an idea is expressed, and when a man or woman who is not afraid of taking responsibilities, sees the outlook dark ahead, and a momentary fear comes upon them, yet they say, "Well, I guess I'll rub through somehow;" they get a certain rest out of this thought. They are calling to them the greatest Force in the universe.

You need not always keep this kind of demand in memory, for when you have once got into the right channel or mental attitude you call unconsciously for force in the right direction, and it comes and works in the right direction whether you think of it or not, just as in all these past years you may have unconsciously worked force in the wrong direction.

You cannot get out of your old habit or mental altitude all at once. The error or habit is one of ten, twenty, thirty or forty years' growth. You will frequently slip back into it as you may into habit of gait, gesture or manner you wish to break—all of which are habits framed first in mind before being acted out in body. But as you have now received this idea it can never leave you, for no truth once received can never leave you. It comes to stay and grow, and in its growth slowly and surely push all error out.

In any effort physical or mental, you want to cease trying to make effort through what erroneously you may have thought your power within your body. You need to learn or get your mind on the track of calling for power from without and giving yourself entirely up to its action on you. You want to say in your mind, "I plan a motion with my leg or arm or other portion of the body. It is enough for me to plan that, I call now for the force from without to move my body, and as it comes all I should do is to direct that force to the organ I wish to use. Then you are in the way of ceasing to try to manufacture that force, but only to

direct or govern its action precisely as the engineer directs the steam to such part of the machinery he wishes to use.

Similarly in all business undertakings you will have your plan, aim and purpose. Then call for power to move that plan or purpose. You may rest assured that such power as it comes will move you to action. But when it does not come in the form of new idea you will retard your business more than advance it through working and making strained effort simply because you think you must be doing something.

You need not try to think continually of this idea in making your usual efforts, because you cannot always keep any one rule in your memory to the exclusion of everything else. This would retard you rather than advance. The memory is a faculty which will become wearied with the endeavor ever to keep any one thing before it, and weariness in any department of our beings is always to be avoided.

You can safely rely on the spirit of this truth to help you, give you increase of strength and correct your old errors. That spirit does not need memory to hold it. It is beyond and behind memory, and when we try and force it on memory, we are again committing the error of trusting to the material instead of the spirit. When the spiritual part of our beings once accepts a truth it is then really educated in that truth. The spirit goes then to work in its own way to educate the body. It has many ways of its own for forcing this or any other truth on the notice of your material self and your material memory.

The person skilled in any art, the musician, the orator, the marksman, the painter, all who produces wonderful results can tell very, very little concerning the methods by which they accomplish such results. They know that in time results come, and results often unlooked for. Through long practice? Yes, but not labored practice. No effort either in art or business really puts one ahead when such effort is laborious and irksome. It does set one back. When Power comes from the Supreme

Source and is recognized as coming from that source it makes the effort a pleasure.

In his effort and plan the most skillful worker puts his or her mind in a condition of surrender to the Supreme Force. He ceases trying hard to do. When so he ceases his spirit has most freedom to act and call to him power to act with. So quick is this action that it escapes the power of words to describe it, and the expert in any art may fill pages with words in the attempt to give the rules or methods how he does things and be no nearer explanation than before.

Calling force to you from the Supreme brings inspiration, and your walk can be inspired as well as your speech, and "inspiration" is effort without strain—effort of any sort which gives pleasure in its performance, whether it be music or marksmanship or business. Inspiration forgets the body the instrument the spirit uses. Inspiration holds no effort as "work," but only play. Inspiration knows no laws or methods made to attain it by man, and in its higher and higher flights is ever evading and going beyond such man-made laws and methods.

You need strength for many purposes of far more importance to you than in the use of this power by limb or muscle, or any material organ.

What if a giant in mere muscle finds himself suddenly rooted in his tracks and unable to stir hand or foot? You know results akin to this are accomplished through what was called mesmerism forty years ago, what is called hypnotism now by many, and what may have some other name given it thirty years hence. What really is it! The power of one mind to master and control another mind, and this is done with the same power by which one physical body masters another, only it is applied without using muscle.

This power all possess in embryo. When educated how to use it the man or woman of the future can never be ruled by the mere physical strength of others. Power used separate and apart from the body would not only paralyze the prizefighter's

muscles, but you would throw your own mind into him, send his own to sleep, and make him, if you desired follow you about as a dog follows its master.

This is not a remote possibility. It is crudely evidenced and worked now. It must develop into far greater proportions. It must be known as the property of all, to greater or less degree, as strength of muscle is now the property of all in greater or less degree.

But this is only one form of power working apart from the body. It can be used with a bad motive as muscular power is used for bad purposes. It is so used now, though people are unconscious that they do use it. But thousands of minds are to-day influenced, swayed and controlled by other minds. Mesmeric power is but another form of such control. Such power is used in every household in the land. Slaves are to be numbered by thousands who have no idea they are slaves, nor how they become so. Masters exist also who know only they have mastery. Stranger than all, those really possessing the most power are often ruled by the weaker in mind through total ignorance of their own thought power.

You may need power to overcome this mind-crippling and body-destroying bondage where you have unconsciously, and possibly for years, put yourself under another person's will.

The power gathered by man's spirit can overcome and rise superior to all material agencies. It can make the body insensible to heat or cold. It was the power which enabled the three young Jews to walk through a glowing furnace unharmed. It made the serpent's venom harmless to Paul. It brought all the so-called miracles attendant on the departure of the Israelites from Egypt.

These powers mean the "Lost Arts."

Mind more highly developed can make the body superior to the laws of gravitation. Those who in the Biblical record are spoken of as "ascending to heaven," or being "translated," did so by virtue of a strength which when applied lifted the body

into the air. When the spirit has grown to this power it can dissolve the material elements composing the body and reform or re-arrange them at will.

These possibilities and far more belong to you, and you need to know how to avoid wasting your power to realize them.

Possibly you say on reading this, "But if these are our possibilities, they may not come to me for millions of years in the existence of my spiritual being; they are too far off in realization for my serious consideration."

This thought is a bar to all advance or growth in any direction. If you limit the utmost possibility for yourself you can conceive now, you limit and stop the very next step in your spiritual growth you might take to-day. Your being reaches and projects its possibilities into the Eternity of the Future just as far as it can think and imagine possibilities, and when you say "they cannot be," or they are so remote that it is almost equivalent to their not being, you have thrown a rock far ahead into Eternity to block your train.

But you need not talk indiscriminately of these things to every one. You need not lose your head, forget the footing you should maintain in the present world of material things and try to fly to-morrow, or pit yourself against a prize-fighter because you have in embryo a power to subdue muscle which need not use muscle.

You do not assert that the apple seed is a full grown tree, yet you know that from that tiny seed can come a tree. You will not say of the apple seed that it can only become a sprout—and no more. Neither should you say of your own powers that they can only develop relatively into sprouts, yet you will not assert that your spirit now but a seedling has all the growth and fruitage of a matured tree.

The tendency with all to-day is through ignorance to let our strength escape us or so use it as to bring no increase of power. We need this power to keep our minds in the proper condition to throw off all thought coming to us of any form

of disease, for the thought of any disease brings some form of disease when we accept and believe it. Millions of people are now always thinking disease—that is, making it in thought first and of course in the material afterward. They had rather at their breakfast tables talk of their ailments than of health. Their minds are much of the time fastened on some form of physical ailment. These minds are ever sending their thought from them. The air is full of it. It fastens on us unawares and affects us with unpleasant symptoms. Many people on a hot day never make any mental resistance to the unpleasant effect on them of the heat. They send this great volume of non-resisting thought from them. This current of thought meets you. You give way to it and suffer like the others.

You do not then suffer so much from the actual heat as you do from the thought thrown off by others of the unpleasant effect of heat.

Why can the laborer work in the glare of the hot sun when people of more leisure about him are fanning themselves and melting with heat? Because the laborer's mind is concentrated on his work, and in this attitude does not receive the unpleasant thought of heat. He perspires as freely as those who are suffering, but the flow of perspiration causes him no unpleasantness. Put the same man in clean linen, a broadcloth coat and with nothing to do but walk about "like a gentleman," and he will very likely suffer from the heat, because he has nothing to do; nothing to concentrate his mind upon, and for that reason his mind is in the proper condition to receive the thought of heat as it affects others unpleasantly.

We must have in time a strength which will enable us at any time to turn the mind from anything which discomforts the body to something else like the laborer in the sun, and thereby ward off these unpleasant thoughts. When we can so turn them aside, we turn also aside the unpleasant results they cause the body.

When you receive or absorb an evil or unpleasant thought so coming from another or others, as you think it you receive also the unpleasant symptoms it has caused another or others.

We need a great deal of strength as drawn from the Supreme Source to throw off these evil forces. We contend now with that volume of thought which does not resist evil but accepts it as inevitable, dwells on it, and is therefore ever making more and more of the cough, the cold or other unpleasant feeling of the body and sending it out.

This volume or current of thought so formed is as real as a current of water or air.

The thought or force of millions on millions of minds now works in the wrong direction. It accepts a thousand physical ills as inevitable. It sends out continually the idea that the decay and weakness of old age are inevitable. It nurses and sympathizes with all its physical ailments instead of resisting them. It has a mind trained to nurse and develop sickness. Disease is expected and invited. It says and believes that children *must* have the measles, whooping cough and other ailments peculiar to infancy, and holds without question that humanity must ever remain heir to pain, sickness and death.

All this thought and far more of the same order goes to form a "Power of Darkness." It is the Power of the lower thought. It besets you at every turn.

You need strength to resist this power now. Such resistance is the step for us to-day preparatory to other steps, and more wonderful results in the future.

Our chief need now is to use a great deal of the strength we draw from the Supreme Power to build us into a higher order of beings. We need to have great care how much of this force in the shape of sympathy we give others.

Before we can make others a whole "we must make ourselves whole."

As we have said time and again, and as we are often obliged to say to ourself, our thought is our force for all things, and we

need to keep a great deal of this force to help ourselves. If it is scattered broadcast, if we give interest and sympathy to all who call for it, if we are always lending our interest and sympathy to people who repudiate these truths, who deem them visionary, who do not live in the same world of thought as ourselves, we give them of our strength as much as they can appropriate, and in return we get from their association error and disease. We are dragged down by the ills they fasten on us, and they are helped very little.

But is this the brotherhood of man? one may ask. Is this in accord with the Christ precept of love to our neighbor?

You will recollect that Christ also said: "Let the dead bury their dead." In other words, let those who will not or cannot see the ever expanding laws of life go their own way, be joined to their idols and suffer in their own way. If you have what you have proven to be a better way of living, and your neighbor is suffering because he cannot believe it or apply it, you will do him no good by your constant outflow of sympathy, thought or effort for him. You will thereby do yourself much harm.

But if he can take hold of the Law along with you, and see it as you see it, and try to live by it as you may try and live by it, he is then doing you a great deal of good as you are doing him good. Your mutual belief is a great strength and support to both of you.

Those who can walk together in one mind or belief are of great help to each other. Those who try to walk together, with differing minds or beliefs, only cripple each other.

You can think with kindness of your neighbor; though you cannot live with him. But when you get into any person's life, whose motives and beliefs are contrary to yours, you will waste force on them and injure yourself.

In friendship, sympathy and association we cannot get much into any other person's life without bearing that person's burthens.

What troubles them must trouble us; their cares must, through sympathy, be our cares, as their joys are our joys. But if that person cannot believe as you do, that person's mind is against you. He that is not with you in heart and soul is against you—possibly not consciously against you, but whether conscious or not, the injurious result to you is the same. If a man, through carelessness, drop a brick on your head the damage is the same to you as if he wilfully flung it. Those whom we may call our friends and who think themselves really so, may by their different way of life and of thinking, drop unawares many bricks on our heads, and when we feel obliged to go out of their way to avoid them, we may be accused of being harsh and unnatural.

"I come not with peace but a sword," said the Christ of Judea.

Christ knew that the new ideas of which he was the forerunner would be recognized by some whose greater spiritual growth enabled them to "receive" them, and that they would be rejected by others, because their minds were too dull and material to receive them—that of those who heard him, the father might reject them, while the son accepted, the mother accept while the daughter rejected, that one member of the family had an ear which could hear the new idea that the other member had only a physical ear which was deaf to all but physical things, and that no man nor any agency, save the Infinite Force, could make these duller minds more capable of understanding him.

Life has an ever-growing charm and interest, when we can feel from month to month that we are gaining more and more mastery of the material agencies about us, that extremes of heat or cold discomfort us less than formerly, that we can put on a mood of mind as we would a suit of armor to throw off all manner of annoyances from disagreeable people or surroundings, or harsh noises, or unpleasant sights suddenly thrust upon us, that instead of being their slave we can make ourselves more and more unconscious of them, that when in the morning the whimsical body insists that it has no appetite,

and we feel no disposition to take an amount of food necessary for its sustenance, we can command to us a vigorous appetite, and that the "Winter's cold," we thought we must endure for weeks we can throw off in a few days or hours.

These are few, a very few of the things that we need strength to accomplish, and the more we silently call on the Exhaustless Bank of Supreme Power for that strength the more will be given us, and we shall go on from victory to victory, from joy great to joy greater, and from power great to power greater.

VI.

One Way to Cultivate Courage.

Courage and presence of mind mean the same thing. Presence of mind implies command of mind.

Cowardice and lack of mental control mean about the same thing. Cowardice is rooted in hurry, the habit of hurry or lack of repose.

All degrees of success are based on courage—mental or physical.

All degrees of failure are based on timidity.

You can cultivate courage and increase it at every minute and hour of the day. You can have the satisfaction of knowing that in everything you do you have accomplished two things—namely, the doing of the thing itself and by the manner of its doing, adding eternally to yourself another atom of the quality of courage. You can do this by the cultivation of deliberation—deliberation of speech, of walk, of writing, of eating—deliberation in everything.

There is always a bit of fear where there is a bit of hurry. When you hurry to the train you are in fear that you may be left, and with that comes fear of other possibilities consequent on your

being left. When you hurry to the party, to the meeting of a person by appointment, you are in fear of some ill or damage resulting from not being on time.

This habit of thought can, through an unconscious training, grow to such an extent as to pervade a person's mind, at all times and places, and bring on a fear of loss of some kind, when there is absolutely no loss to be sustained. For instance a person may hurry to catch a street car and act and feel as if a great loss would occur did they not get on that particular car, when there may be another close behind, or at most two or three minutes' waiting will bring it. Yet the fear of waiting those three minutes grows to a mountain in size, and is in that person's mind a most disagreeable possibility. Through mere habit a similar condition of hurry may characterize that person's walking, their eating, their writing—in short, everything they do, and will render it more and more difficult for such person to act with coolness and deliberation.

The quality of mind or emotion underlying all this hurried mental condition and consequent hurried act, is fear. Fear is but another name for lack of power to control our minds, or, in other words, to control the kind of thought we think or put out.

It is this kind of unconscious mental training (which is very common), that begets a permanent condition of mind more and more liable to large and small panics at the least interruption or trivial disappointment. It makes disappointments when none are necessary. It is the ever opening wedge letting in more and more the thought current of fear. For if you so cultivate fear of one thing you are cultivating and increasing liability to fear in all things. If you allow yourself to sit in fear for half an hour that the carriage may not call for you in time to get to the boat or train, you are much more liable to be seized with a series of little panics at every trivial occurrence or obstacle occurring on that particular journey.

In this way does this habit of mind enter into and is cultivated in the doing of so-called little things. You are writing

or sewing, or engaged in the performance of some work which is intensely interesting to you, and in which you do not like to be interrupted. If sewing, you reach for your scissors which have dropped on the floor. You do this in a momentarily impatient mood and with a spasmodic jerky action. Your mind, as the phrase runs, is "on your work." You will not take it off your work while reaching for the scissors. You are trying in mind to go on with your work and reach for the scissors at the same moment. You make the movement of muscles and the action of the body momentarily disagreeable and irksome, because you refuse for the second to put into that act the force which it demands. When unconsciously you refuse to do this, any act will become irksome and disagreeable, because there is not force enough let on to do the act with ease. It is the endeavor to do it with a weak body. You have the power of throwing your force instantly into any muscle, so making the act easy and pleasant. This capacity for turning on force on any part you will increases through cultivating it. And you can do a great deal more and do it better through this cultivation of deliberation, for deliberation can be as quick as thought, the more the mind is trained in that direction.

If you pick up a pin or tie a shoe-string in a hurry, you do so not only because such act is irksome to you, but because you fear it may deprive you momentarily of some bit of pleasure. There you have again opened your mind to the thought current of fear—fear of losing something.

The cultivation of courage commences in the cultivation of deliberation in so-called little acts like these. Deliberation and courage are as closely allied as fear and hurry. If we do not learn to govern our force properly in the doing of the smallest act we shall find such government far less easy in the doing of all acts.

If we analyze what we fear, we shall find we are in mind trying to deal with too much at once of the thing feared. There is only a relatively small amount to be dealt with now. In any transaction—in the doing of anything there is but one step to

be taken at a time. We need to place what force is necessary, and no more on that one step. When that is taken we can take the next.

The more we train our minds so to concentrate on the one step, the more do we increase capacity for sending our force all in one given direction at once. Such force extends, and should be so used in the so-called minutest details of every-day life.

In this way deliberation and deliberate act becomes habitual, and we are in a sense unconscious of making ourselves deliberate, even as when long trained in the opposite and wrong direction we are unconscious of putting on the hurried frame of mind.

Timidity is often the result of looking at too many difficulties or terrors at once. In material reality we have to deal with but one at a time.

If we are going to what we fear will be a disagreeable interview with a harsh, irascible, overbearing person, we are apt to go; occupying our minds with the whole interview, setting ourselves down in the very middle of it, and seeing it in mind as necessarily trying or disagreeable. Perhaps we were thinking of it this morning while we were dressing. But it was then our proper business to dress. To dress was a necessary step for the interview and to dress well also. Possibly it occupied our thoughts while eating. But it was then our proper business to eat and get all the pleasure possible from our food. That was another step. The more reposeful our eating, the more vigorous will become our taste, and the more strength will our food give our bodies. Possibly the fear of this interview was on us as we walked to the place appointed for it. But it was then our proper business to walk and get from our walking all the pleasure we could. That was another step. Pleasure is the sure result of placing thought or force on the thing we are doing now, and pain of some sort in both present and future is the certain result of sending thought or force away from the act which needs to be done at this moment. When we dress, eat, walk or do anything with mind placed on something else, we are

making the present act irksome; we are training to make every act irksome and disagreeable; we are making the thing feared a certainty, for what we put out in thought as unpleasant is an actual thing, a reality. And the longer we continue to put it out the more force we add to it, and the more likely is it then to be realized in the physical world.

To bring us what all want and are seeking for, namely—happiness, we need to have perfect control of our mind and thought at all times and places. One most important and necessary means for gaining this, lies in this discipline regarding so-called little or trivial things, just as the discipline and movement of an army commences with the training of the private soldiers' legs and arms. If you hurry and slur over these so-called petty details, you are the easier thrown off your guard or confused at unexpected occurrences, and in life it is the unexpected that is always happening.

We need to keep always our mind present with us. We want it always on the spot ready to use in any direction. Our thought is not in the spot when we tie a shoe-string and think a mile from that shoe-string—when we mend a pencil and dwell in one of to-morrow's cares. It is then away, and if it has for a lifetime been in the habit of so straying from the act in hand to the act afar off, it becomes more and more difficult to bring it back to use, and more difficult to use it promptly when it is brought back. Our thought moves from one thing to another with more than electric speed, and we can unconsciously train this quickness to be ever darting from one thing to another until it becomes almost impossible to keep it on one thing for ten consecutive seconds. On the contrary, through cultivation of repose and deliberation in all things we can train ourselves to mass and fasten our thought on anything so long as we please, to throw ourselves into any mood of mind we please, and to throw ourselves at will into sleep or a semi-conscious, dreamy state as restful as sleep. These are very small parts of the possibilities for the human mind. There is no limit to its growth

or the increase of its power, and no thing coming within the limits of our imagination but can be accomplished by it. The steps to these attainments are very small, very simple and relatively easy—so simple and easy that some reject them for that reason.

Unquestionably, these powers and many results coming of their exercise were known ages ago to a relative few. But any power or any condition of mind consequent upon it can be made more clear to an English speaking people, through the use of an English word or form of expression than by terms taken from other languages.

The North American Indian and the Oriental had in cases the power of so dismissing all thought and making their minds in a sense a blank as to become not only insensible to fear, but this mental condition rendered their bodies almost insensible to physical suffering. It was the power of inducing this mental condition which enabled the Indian when taken captive to withstand every device of torture inflicted by his captors, and to sing his death song under the infliction of fire and a slow process of bodily mutilation too horrible for description, and which very few of our race could endure without passing into the frenzy of agony.

The Indian is far more reposeful and deliberate than the majority of our race, in both mental and physical movement. Unconsciously cultivating this repose, and living a life less artificial than ours, he increased his spiritual power, one sure result of which is that command of mind over body which can lessen physical pain, and as an ultimate possibility banish it altogether.

Deliberation of movement, or in plainer English movement of muscle so slow that our mind has time to follow it, gives one time to think in great and small emergencies. But the lack of such training causes unconscious physical action. So confirmed becomes this habit, that the body moves ere we are aware of it. Awkwardness, lack of address, lack of tact are all due to this lack

of command of mind caused by lack of deliberation, or in other words, a trained incapacity for taking time to think or plan the proper thing to do.

The terror-stricken person if the ship seems in sudden danger runs up and down the deck to no purpose, and this physical action is an exact correspondence of the life-long condition of his mind whose thought has been ever so darting from one thing to another, just as the whim seized him.

The more deliberate person whose mind is trained to take time to think and hold or concentrate its thought, holds himself steady, and so gives himself time to see what may be the opportunities for escape. And these two persons would pick up a pin in a very different manner and with very different mental action and method.

To train then for courage is to train for deliberate movement in all things, for that is simply training to mass and hold your force in reserve and let out no more than is needed for the moment.

No quality of mind is more needful to success in all undertakings than courage, and by courage I mean not only courage to act but courage to think. In every day business, thousands dare not think of taking a step which would involve an outlay of money above the average of their expenditure. They are appalled at mention of so large a sum. They will not, out of pure fright, entertain the idea long enough to familiarize themselves with it. Now if they reversed this mental action, and instead of immediately giving way out of life-long habit to this fright, would take time and allow the thought to rest in their minds instead of driving it out, there would in time come to them ideas concerning ways and means for meeting the additional expense, and thereby making a larger sum of money in the same time it took to make the small sum.

For instance, you say to the woman who hires out to wash by the day and has never done anything else, "Mrs. A., why don't

you start a laundry! You can make a great deal more money in so doing."

"I—start a laundry! where in the world is the money coming from to start a laundry!" is her reply. Here the woman instead of entertaining your idea gives way immediately to fright concerning what seems to her the immense sum required, and following the same unreasoning, headlong, panicky style of thought, sets up in a moment an opposition to your proposition. She dare think only of working for day's wages as she is called upon by those who hire her. And thousands for this reason dare not think or find it disagreeable for them to think of getting into some broader, more responsible and more profitable sphere of business, because they bunch at once all its possible difficulties into a mass, and out of mere habit will look only at that awful and imaginary bunch.

But Mrs. C., the more deliberate washerwoman, hears your proposition and entertains it. In time she says to herself, "Why should I not start a laundry? Other people have and have succeeded." She lives in the idea, talks to one and another about it, and finds out how they started. The longer she keeps in this current of thought the more plainly does she see the ways and means by which other people have "set up for themselves." Finally, the idea so grows upon her, that she takes some step toward that end, and then another and another, and so by degrees drifts into the business.

A person is cool and collected in face of any great danger, because he has the power of holding his mind to the thing to be done on the instant. Cowardice has no such power, and can see in mind not only the source of danger, but a score of possible results which may or may not happen to him. In battle one man may attend to his duty with a vivid and by no means agreeable condition of mind as he sees men struck and mangled all about him. But the force or thought he can bring to bear on the performance of his duty is greater in amount than that coming of the realization of the slaughter around him,

and commands and holds his body to his post. The man who runs, or would if he had the chance, cannot fix his mind on anything but the fearful possibilities of the moment.

In the so-called trivial act of picking up a pin, or threading a needle, or opening a door, I do not argue that *all* one's force or thought should be placed on the act, but only enough to perform the act well while the rest is kept in reserve. It is in substance the same as in picking up a weight, you would not try to expend the force in lifting one pound that you would in lifting fifty pounds. You do expend a great deal more force in the act of picking up a pin when your mind is preoccupied with something else, for you are then trying to do two things or lift two weights at once.

You will remember that anything which is done in mind, expends quite as much force as if done with the body, so that the persons who linger abed in the morning and think with dread of the breakfasts to be cooked, or the rooms to be swept, so far as expenditure of force is concerned, will be doing those acts then and there while lying on their backs.

In expending just force enough to perform any act (a capacity which will gradually grow upon you as you familiarize yourself with this idea and set your desire or demand upon it), you cultivate and increase continually that desirable state of mind, which in every day language is known as "having your wits about you." That means, in other words, always having, no matter what you are doing, your mental eyes open in every direction, and while outwardly you seem all intent and occupied in the one act, your mind or spirit like a vigilant sentinel is continually on the look-out, so as to give you notice in the fractional part of an instant of all that is going on about you, and also to direct you how to meet the event whatever it may be. This is not only the characteristic of courage, but of tact and address. It was this electric vigilance and mind watchfulness that gave an American officer during the Revolution, who, in the confusion of battle, suddenly found himself in front of a British regiment,

the deliberation to ask, "What troops are these?" "The Royal Scots," was the reply. "Royal Scots remain as you are," was his answer, and he rode off to his own lines. That man had a mind trained to give him time to think.

On one occasion, Mrs. Farren, the celebrated English actress, discovered where her part required her to hem a handkerchief that the property man had forgotten to lay out the handkerchief, needle, thread, etc. Without a moment's hesitation she sat down and imitated so naturally the motion and manner of a lady in sewing that most of her audience never suspected the omission. That act involved self possession, coolness, deliberation, presence of mind, courage. Do not all these terms imply a similar state of mind? A woman habitually hurried and flurried could not have done this, and I believe that when Mrs. Farren saw proper to pick up a pin, she did so in a much more deliberate manner than would the habitually hurried, flurried man or woman.

Cultivate deliberate act and movement in all things, and you lay more and more the solid foundation for courage, either moral or physical. But deliberate act does not always imply slowness. Just as thought moves with electric rapidity, so may it move the body when occasion requires, but the thought must be clearly planned, seen and outlined in mind before it is allowed to act on the body. It is so seen or planned, and so acts on or use the muscles in the rapid thrust and parry of the skilled fencer, and similarly with the professional danseuse, in fact in all superior accomplishments, be they of painter, musician or other artist. These, however, in many cases, are but partial controls of mind. Outside of his art, the artist may have little mental control or deliberation, and as a result be "nervous," vacillating, easily disturbed, whimsical and timid. The mind is our garrison to be armed at all points and disciplined to meet any emergency.

We deal with the making (or self-making) of whole men and women, whose minds are not cultivated all in one direction and neglected everywhere else. It is far better in the end to

be growing symmetrically and to be finished so far as we have grown "all around," than to have our power all concentrated on one talent or capacity, and becoming what the world calls a "Genius." The inside history of Genius is often a sad one, and shows that it brought little happiness to its possessor.

Scores and hundreds of the little acts of everyday life, such as picking dropped articles from the floor, opening and shutting drawers, laying or reaching for articles on the toilet table, and attending to minor details of dress, are done unconsciously in this hurried condition of mind, especially when some more important object engages our attention. We snatch,we clutch, we drive recklessly about in the doing of these things, and we weaken our bodies and become tired out, and finally "panicky," and easily frightened through this mental habit, for fear and cowardice slip in far more easily when the body is weak.

This habit cannot be changed in a day or a year when it has pervaded a lifetime. Neither can the ills, mental and physical, resulting from such habit, be cured immediately. There can be only gradual growth away from them.

If in reading this you feel convinced that there is "something in it," and feel also a conviction that some portion of it suits your own case, your cure has then commenced. Real conviction, the conviction that comes from within, never leaves one or stops working to get us out of the evil way and put us in the good one. It may seem buried and forgotten for seasons, and our erroneous habits may seem growing stronger than ever. That is not so. But as convictions take root we are seeing our errors more and more clearly. We forget that at one time we were blind and did not see them at all.

If this book brings to you a conviction of a long established error it is not I individually who brings or convinces. It is only that I put out more or less of a truth, which takes hold of you and the chord of truth in you senses it. If I apply the torch to the gas-jet and light it, it does not follow that I make either the fire or the gas. I am only a means or agent for lighting that gas.

No man makes or invents a truth. Truth is as general and widely spread and belongs to every individual, like the air we breathe, and there is pleasure enough in being its torch-bearer without presuming to claim the power of its Creator.

Above all demand more and more courage of the Supreme Power.

VII.

The Material Mind vs. The Spiritual Mind.

There belongs to every human being a higher self and a lower self—a self or mind of the spirit, which has been growing for ages, and a self of the body, which is but a thing of yesterday. The higher self is full of prompting idea, suggestion and aspiration. This it receives of the Supreme Power. All this the lower or animal self regards as wild and visionary. The higher self argues possibilities and power for us greater than men and women now possess and enjoy. The lower self says we can only live and exist as men and women have lived and existed before us. The higher self craves freedom from the cumbrousness, the limitations, the pains and disabilities of the body. The lower self says that we are born to them, born to ill, born to suffer, and must suffer as have so many before us. The higher self wants a standard for right and wrong of its own. The lower self says we must accept a standard made for us by others—by general and long-held opinion, belief and prejudice.

"To thine own self be true," is an off-uttered adage. But to which self? The higher or lower?

You have in a sense two minds—the mind of the body and the mind of the spirit.

Spirit is a force and a mystery. All we know or may ever know of it is that it exists, and is ever working and producing all results in physical things seen, of physical sense and many more not so seen.

What is seen, of any object, a tree an animal, a stone a man is only a part of that tree, animal, stone, or man. There is a force which for a time binds such objects together in the form you see them. That force is always acting on them to greater or lesser degree. It builds up the flower to its fullest maturity. Its cessation to act on the flower or tree causes what we call decay. It is constantly changing the shape of all forms of what are called organited matter. An animal, a plant, a human being are not in physical shape this month or this year what they will be next month or next year.

This ever-acting, ever-varying force, which lies behind and, in a sense, creates all forms of matter we call spirit.

To see, reason and judge of life and things in the knowledge of this force makes what is termed the "Spiritual Mind."

We have through knowledge the wonderful power of using or directing this force, when we recognize it, and know that it exists so as to bring us health, happiness and eternal peace of mind. Composed as we are of this force, we are ever attracting more of it to us and making it a part of our being.

With more of this force must come more and more knowledge. At first in our physical existences we allow it to work blindly. Then we are in the ignorance of that condition known as the material mind. But as mind through its growth or increase of this power becomes more and more awakened, it asks: "Why comes so much of pain, grief and disappointment in the physical life?" "Why do we seem born to suffer and decay?"

That question is the first awakening cry of the spiritual mind, and any *earnest* question or demand for knowledge must in time be answered.

The material mind is a part of yourself, which has been appropriated by the body and educated by the body. Something as if you taught a child that the wheels of a steamboat made the boat move, and said nothing of the steam, which gives the real power. Bred in such ignorance, the child, should the wheels stop moving, would look no farther for the cause of their stoppage than to try to find where to repair them, very much as now so many depend entirely on repair of the physical body to ensure its healthy, vigorous movement, never dreaming that the imperfection lies in the real motive power—the mind.

The mind of the body or material mind sees, thinks and judges entirely from the material or physical standpoint. It sees in your own body all there is of you. The spiritual mind sees the body as an instrument for the mind or real self to use in dealing with material things. The material mind sees in the death of the body an end of all there is of you. The spiritual mind sees in the death of the body only the falling off from the spirit of a worn-out instrument. It knows that you exist as before only invisible to the physical eye. The material mind sees your physical strength as coming entirely from your muscles and sinews, and not from a source without your body.

It sees in such persuasive power, as you may have with tongue or pen, the only force you possess for dealing with people to accomplish results. The spiritual mind will know in time that your thought influences people for or against your interests, though their bodies are thousands of miles distant. The material mind does not regard its thought as an actual element as real as air or water. The spiritual mind knows that every one of its thousand daily secret thoughts are real things, acting on the minds of the persons they are sent to. The spiritual mind knows that matter or the material is only an expression of spirit or force; that such matter is ever changing in accordance with the spirit that makes or externalizes itself in the form we call matter, and therefore, if the thought of health, strength and recuperation is constantly held to in the mind, such thought of

health, strength and rejuvenation will express itself in the body, making maturity never ceasing, vigor never ending, and the keenness of every physical sense ever increasing.

The material mind thinks matter, or what is known by our physical senses to be the largest part of what exists. The spiritual mind regards matter as the coarser or cruder expression of spirit and the smallest part of what really exists. The material mind is made sad at the contemplation of decay. The spiritual mind attaches little importance to decay, knowing in such decay that spirit or the moving force in all things is simply taking the dead body or the rotten tree to pieces, and that it will build them up again as before temporarily into some other new physical form of life and beauty. The mind of the body thinks that its physical senses of seeing, hearing and feeling constitute all the senses you possess. The higher mind or mind of the spirit knows that it possesses other senses akin to those of physical sight and hearing, but more powerful and far reaching.

The mind of the body has been variously termed "the material mind," the "mortal mind" and the "carnal mind." All these refer to the same mind, or, in other words, to that part of your real self which has been educated in error by the body.

If you had been born and bred entirely among people who believed that the earth was a flat surface and did not revolve around the sun, you would in the earlier years of your physical growth believe as they did. Exactly in such fashion do you in your earlier years absorb the thought and belief of those nearest you, who think that the body is all there is of them, and judge of everything by its physical interpretation to them. This makes your material mind.

The material mind seeing, what seems to it, death, dissolution and decay in all human organizations, and ignorant of the fact that the real self or intelligence has in such seeming death only cast off a worn-out envelope, thinks that decay and death is the ultimate of all humanity. For such reason it cannot avoid a gloom or sadness coming of such error, which now pervades

so much of human life at present. One result or reaction from such gloom born of hopelessness is a reckless spirit for getting every possible gratification and pleasure, regardless of right and justice so long as the present body lasts.

This is a great mistake. All pleasure so gained cannot be lasting. It brings beside an hundredfold more misery and disappointment.

The spiritual mind teaches that pleasure is the great aim of existence. But it points out ways and means for gaining lasting happiness other than those coming of the teaching of the material mind. The spiritual mind, or mind opened to higher and newer forces of life, teaches that there is a law regulating the exercise of every physical sense. When we learn and follow this law, our gratifications and possessions do not prove sources of greater pain than happiness, as they do to so many.

By the spiritual mind is meant a clearer mental sight of things and forces existing both in us and the Universe, and of which the race for the most part has been in total ignorance. We have now but a glimpse of these forces, those of some being relatively a little clearer than those of others. But enough has been shown to convince a few that the real and existing causes for humanity's sickness, sorrow and disappointment have not in the past been seen at all. In other words, the race has been as children, fancying that the miller inside was turning the arms of the windmill, because some person had so told them. So taught they would remain in total ignorance that the wind was the motive power.

This illustration is not at all an overdrawn picture of the existing ignorance which rejects the idea that thought is an element all about us as plentiful as air, and that as blindly directed by individuals and masses of individuals in the domain of material mind or ignorance, it is turning the windmill's arms, sometimes in one direction, sometimes in another; sometimes with good and sometimes with evil results.

A suit of clothes is not the body that wears such suit. Yet the material mind reasons very much in this way. It knows of no such thing as clothing for the spirit, for it does not know that body and spirit are two distinct things. It reasons that the suit of clothing (the body) is all there is of the man or woman. When that man or woman tumbles to pieces through weakness, it sees only the suit of clothes so going to pieces, and all its efforts to make that man or woman stronger are put on the suit instead of making effort to reinforce the power within which has made the suit.

There are probably no two individuals precisely alike as regards the relative condition or action on them of their material and spiritual minds. With some the spiritual seems not at all awakened. With others it has begun to stretch and rub its eyes as a person does on their physical awakening, when everything still appears to them vague and indistinct. Others are more fully awakened. They feel to greater or lesser extent that there are forces belonging to them before unthought of. It is with such that the struggle for mastery between the material and spiritual mind is likely to be most severe, and such struggle for a time is likely to be accompanied by physical disturbance, pain or lack of ease.

The material mind is, until won over and convinced of the truths, constantly received by the spiritual mind at war and in opposition to it. The ignorant part of yourself dislikes very much to give up its long accustomed habits of thinking. It costs a struggle in any case at first to own that we have been mistaken and give up views long held to.

The material mind wants to move on in a rut of life and idea, as it always has done, and as thousands are now doing. It dislikes change more and more as the crust of the old thought held from year to year grows more thickly over it. It wants to live on and on in the house it has inhabited for years; dress in the fashion of the past; go to business and return year in and year out at precisely the same hour. It rejects and despises after

a certain age the idea of learning any news, accomplishments, such as painting or music, whose greatest use is to divert the mind, rest it, and enable you to live in other departments of being, all this being apart from the pleasure also given you as the mind or spirit teaches the body more and more skill and expertness in the art you pursue.

The material mind sees as the principal use of any art only a means to bring money, and not in such art a means for giving variety to life, dispelling weariness, resting that portion of the mind devoted to other business, improving health and increasing vigor of mind and body.

It holds to the idea of being "too old to learn."

This is the condition of so many persons who have arrived at or apast "middle age." They want to "settle down." They accept as inevitable the idea of "growing old." Their material mind tells them that their bodies must gradually weaken, shrink from the fullness and proportion of youth, decay and finally die.

Material minds say this always has been, and therefore always must be. They accept the idea wholly. They say quite unconsciously, "It must be."

To say a thing must be, is the very power that makes it. The material mind then sees the body ever as gradually decaying, even though it dislikes the picture, and puts it out of sight as much as possible. But the idea will recur from time to time as suggested by the death of their contemporaries, and as it does they think "must," and that state of mind indicated by the word "must" will inevitably bring material results in decay.

The spiritual or more enlightened mind says: "If you would help to drive away sickness, turn your thought as much as you can on health, strength and vigor, and on strong, healthy, vigorous material things, such as moving clouds, fresh breezes, the cascade, the ocean surge; on woodland scenes and growing healthy trees; on birds full of life and motion; for in so doing you turn on yourself a real current of this healthy live-giving

thought, which is suggested and brought you by the thought of such vigorous, strong material objects.

And above all, try to rely and trust that Supreme Power which formed all these things and far more, and which is the endless and inexhaustible part of your higher self or spiritual mind, and as your faith increases in this Power, so will your own power ever increase.

"Nonsense!" says the ultra material mind. "If my body is sick, I must have something done to cure that body with things I can see and feel, and that is the *only* thing to be done. As for thinking, it makes no difference what I think, sick or well.

At present in such a case, a mind whose sense of these truths new to it, has just commenced to be awakened, will, in many cases, allow itself to be for a time overpowered and ridiculed out of such an idea by its own material mind or uneducated part of itself; and in this it is very likely to be assisted by other material minds, who have not woke up at all to these truths, and who are temporarily all the stronger through the positiveness of ignorance. These are as people who cannot see as far ahead as one may with a telescope, and who may be perfectly honest in their disbelief regarding what the person with the telescope does see. Though such people do not speak a word or argue against the belief of the partly awakened mind, still their thought acts on such a mind as a bar or blind to these glimpses of the truth.

But when the spiritual mind has once commenced to awaken, nothing can stop its further waking, though the material may for a time retard it.

"Your real self may not at times be where your body is," says the spiritual mind. It is where your mind is—in the store, the office, the workshop, or with some person to whom you are strongly attached, and all of these may be in towns or cities far from the one your body resides in. Your real self moves with inconceivable rapidity as your thought moves.

"Nonsense," says your material mind; "I myself am wherever my body is, and nowhere else."

Many a thought or idea that you reject as visionary, or as a whim or fancy, comes of the prompting of your spiritual mind. It is your material mind that rejects it.

No such idea comes but that there is a truth in it. But that truth we may not be able to carry out to a relative perfection immediately. Two hundred years ago some mind may have seen the use of steam as a motive power. But that motive power could not then have been carried out as it is to-day. A certain previous growth was necessary—a growth and improvement in the manufacture of iron, in the construction of roads, and in the needs of the people.

But the idea was a truth. Held to by various minds, it has brought steam as a motive power to its present relative perfection. It has struggled against and overcome every argument and obstacle placed in its way by dull, material, plodding minds.

When you entertain any idea and say to yourself in substance: "Well, such a thing may be, though I cannot now see it," you remove a great barrier to the carrying out and realization by yourself of the new and strange possibilities in store for you.

The spiritual mind to-day sees belonging to itself a power for accomplishing any and all results in the physical world, greater than the masses dream of. It sees that as regards life's possibilities we are still in dense ignorance. It sees, however, a few things—namely, perfect health, freedom from decay, weakness and death of the body, power of transit, travel and observation independent of the body, and methods for obtaining all needful and desirable material things through the action and working of silent mind or thought, either singly or in co-operation with others.

The condition of mind to be desired is the entire dominancy of the spiritual mind. But this does not imply dominancy or control in any sense of tyrannical mastership of the material

mind by the spiritual mind. It does imply that the material mind will be swept away so far as its stubborn resistance and opposition to the promptings of the spiritual are concerned. It implies that the body will become the willing servant, or rather assistant of the spirit. It implies that the material mind will not endeavor to set itself up as the superior when it is only the inferior. It implies that state when the body will gladly lend its co-operation to all the desires of the spiritual mind.

Then all power can be given your spirit. Then no force need be expended in resisting the hostility of the material mind. Then all such force will be used to further our undertakings, to bring us material goods, to raise us higher and higher into realms of power, peace and happiness, to accomplish what now would be called miracles.

Neither the material mind nor the material body is to be won over and merged into the spiritual by any course of severe self censure or self denial, nor self punishment in expiation for sins committed, nor asceticism. That will only make you the more harsh, severe, bigoted and merciless, both to yourself and others. It is out of this perversion of the truth that have arisen such terms as "crucifying the body" and "subjugating the lower or animal mind." It is from this perversion that have come orders and associations of men and women who, going to another extreme, seek holiness in self denial and penance.

"Holiness" implies wholeness, or whole action of the spirit on the body, or perfect control by your spirit over a body, through knowledge and faith in our capacity to draw ever more and more from the Supreme Power.

When you get out of patience with yourself, through the aggressiveness of the material mind, through your frequent slips and falls into your besetting sins, through periods of petulance or ill-temper, or excess in any direction, you do no good, and only ill in calling or thinking for yourself hard names. You should not call yourself "a vile sinner" any more than you would call any other person a "vile sinner." If you do, you put

out in thought the "vile sinner" and make it temporarily a reality. If in your mental vision you teach yourself that you are "utterly depraved" and a "vile sinner," you are unconsciously making that your ideal, and you will unconsciously grow up to it until the pain and evil coming of such unhealthy growth either makes you turn back or destroys your body. For out of this state of mind, which in the past has been much inculcated, comes harshness, bigotry, lack of charity for others, hard, stern and gloomy and unhealthy views of life, and these mental conditions will surely bring physical disease.

When the material mind is put away, or, in other words, when we become convinced of the existence of these spiritual forces, both in ourselves and outside of ourselves, and when we learn to use them rightly (for we are now and always have been using them in some way), then to use the words of Paul: "Faith is swallowed up in victory," and the sting and fear of death is removed. Life becomes then one glorious advance forward from the pleasure of to-day to the greater pleasure of to-morrow, and the phrase "to live" means only to enjoy.

VIII.

Marriage and Resurrection.

A mind or spirit is in affections, interests, tastes, desires and inclinations precisely the same after the death of its body as before. It goes to no far-off place. Were it you whose body bad dropped as it were from your spirit, and you had left your husband behind, and you really loved him, and that love was returned by him with equal intensity, you would be as near him as you were with a body.

As a wife, suppose for the moment you have lost your body. How near him were you before you lost that body? How near in tastes, inclinations and sympathies? Did he really like all that you liked? Did he care to go wherever you went? Or did you care to go wherever he went? Did you really and mutually like to be in each other's company for hours and hours, and, at such times, did the hours fly so rapidly away as to cause you wonderment?

If this was the case, then you can get very near your husband now. If he continues to bold you as you do him, in love and appreciation beyond all other women, then you can be still so near each other, and have also a sense of ever growing nearer and nearer to each other, that no other embodied or disembodied man or woman can come between you, and whoever it is, either

husband or wife, that is left with a body, will feel by degrees the sense of loneliness or bereavement depart.

What attracted you to the man who became your husband, or the woman who became your wife? Was it the similarity or nearness of your tastes and inclinations? If so, it was a closeness and mingling of both your minds.

That same closeness and mingling of minds, and the accompanying sense of rest and companionship is a possibility where one mind has still an earthly body and the other has not.

Now, please entertain this idea, for it holds good with all who have really and mutually loved each other, be it husband, wife, parent, or child who are now separated by what?

By the loss on the part of one of an earthly body. Through the loss by one of an instrument by means of which expression and emotion could be made plain one to the other. Do not here proceed to rake and scrape up all manner of objections to the possibility of your realizing in time the nearness of the mind and the thought of the person you call here lost or dead, for if you do you will find objections without end, and they will all serve as bars to such much desired and much needed commingling of minds.

We who am left with bodies on earth regard the "loss" of our friends from an extremely one-sided point of view.

The wife who has lost her body has lost her husband also. The loss may be even more bitter than his own. For she, though without a physical body, still knows that he lives and that she lives. He regards her as "dead" in the usual sense of that term. That makes her as dead to him. It is as if you on coming into some loved one's presence whom you were wont to caress and fondle, should become suddenly invisible and deprived of the power of being heard by that person. Your touch makes on him or her no impression. You are as a "nothing" where an hour before your presence was welcomed, seen, heard, felt and enjoyed. That is something very like the condition and experience of those who, having lost their bodies, are lost to their friends having bodies.

The tears that are shed by the living of earth for their loss are very often responded to by the living unseen close to them, who have the additional sorrow to bear of finding all their efforts to console and comfort those nearest and dearest to them of no avail. They cannot say, as they desire to, in an audible voice, "I am here. I live. I am yours, all yours, and it is my only wish to help, cheer and comfort you."

But how much greater than the grief of those called the "living" may be that of those, who losing their bodies, but not their attraction, affection and nearness for another are obliged through the laws of attraction to remain near those they love, and as the years roll on see themselves gradually forgotten, or in remembrance faded out, and sooner or later have their places filled by others.

The time will surely come when those who remain with bodies here will in mind and many material ways act with those who have "passed on" as if they were with them in the flesh. When such are treated as though they were "alive" the ground will be broken for making them alive in every sense.

The one on the "other side," husband or wife, son or daughter, being the same as ever in love, desire and inclination, deplores deeply the loss of that instrument, the body wherewith it was before accustomed to express its affections and emotions. It sorrows at the loss of its own body since it sees how that body was the means for a tangible communication with those it so much loves.

If, then, those here who have "lost" near and dear friends (those near and dear having "lost" them also), could instead of thinking of them as dead and "lost," try and reverse the action of their minds and think of them as living though unseen, they would remove one barrier between them and those for whom they grieve.

If, secondly, they would entertain the idea that those they have erroneously called "dead" are not only living but want very eagerly to come back to their old homes, their chambers,

their accustomed seats at table, to all the old association, companionship and endearment, they would remove another barrier.

But you may ask: "How can I believe that my lost ones live and want to come to me?"

We do not expect of you implicit belief. But you can try and give these ideas a place and a hearing in your mind. If they are truths, they will in time prove themselves.

You may say with regard to this assertion and others that we have put forth: "But yours are only theories; how can you prove them?"

We cannot prove them through any material means. But if anything in this order of thought appeals to you as containing a truth, it is for you to prove it yourself. You have also a spiritual machinery to work with, to experiment with, to test with. No one can work that part of your being save yourself. You would be none the better off, you would be none the more believing were others to prove these things and tell you. You will always doubt until you prove for yourself. Our work ends in simply stating our belief to the best of our ability.

It is a law that if a truth or any part of a truth is entertained in mind and not at once violently opposed, it will more and more assert itself as a truth. If it is an untruth it will die out. If it be a truth, and, as first stated, mixed with some untruth, the untruth will in time fall away from it, and only the pure gold remain.

It is also a law that every demand of human mind must in time bring its supply. Demand may extend for generations without being supplied. Age on age people longed for swifter locomotion and means of conveying intelligence. At last steam and electricity came in response to that silent demand.

Age and age have people mourned for their so-called "dead" and wished them back. Is this demand to be the exception unfulfilled and unresponded to?

But something was needed to supplement this demand and make it more imperative. What? The knowledge, the feeling rather, by those who remain on earth by those having material bodies, that their demand and cry to be reunited with their loved ones was responded to just as eagerly by the so-called "dead" who wanted the material bodies just as much as their friends wished they should have them.

This reinforced demand is now made, and from this will results the sooner come. It matters not by how few it is made. It matters little that the few who do make it cannot have the full unquestioning belief they would like to have in these possibilities. It is made, and there are those who, as they read it in this little book, will say through that knowledge which comes from within: "It is true." And from every one of these there will go a thought to a heart or hearts in the other domain of existence who will send back this in response, "It is true"; and say also, "We have also lost you. We desire, as eagerly as you, a tangible communication with you. With our minds united on the seen and unseen side of life in this demand there must come ways and means in time to effect it, for with God, or the Infinite Spirit of God, nothing is impossible."

In the near future there will be families to whom those dearest to them who have lost their bodies will return and manifest themselves in some way to the physical senses. As knowledge and faith on both sides increase, these proofs of the possibility of spiritual control of matter will become more and more plain. We say "both sides," for knowledge, faith and effort are as necessary on the part of those who are in the unseen world to accomplish this result, as knowledge, faith and effort are necessary for us in co-operating with them to bring about such result. There is ignorance on that side as well as this. If a mind is ignorant of these truths on losing its body, that ignorance is not immediately dispelled.

It is a great error to suppose that all wisdom, all knowledge and all happiness comes to a mind on losing its body. They

may remain for long periods as ignorant as before. Ignorance is the mother of misery and pain. They can learn only of those to whom they are most attracted. They cannot get away from those to whom they are most attracted. You may be a person about whom there is ever some mind without a body, drawn to you because it finds in you more desirable company than elsewhere. As you learn these things such a mind will learn of you. It can learn of no one else. It feels in the atmosphere of your thought a warmth and rest it can feel nowhere else, and so feeling it absorbs all your thought and knowledge. The rest or company which a mind having lost its material body can feel when in the company of a mind with a body, even when the embodied is not aware of such a presence, is analagous to that certain feeling of comfort and rest you may feel in a beautiful grove, or a comfortable, cheerful house, even when no person is in it. There are tongues unseen and unheard which can convey thought and idea. There are conveyances of thought other than by means of the physical senses.

What will come in some cases from the unseen to the seen will not be public manifestations. They will be little noised or trumpeted abroad. They will not be made shows for curiosity hunters, nor used as a means of money making. That class and calibre of mind best fitted to realize these results will hold these matters as sacred as you hold anything pertaining to the inner privacy of your life to be sacred.

Nor must these results be expected in a day, a month, or a year. Those only who are able to "abide in faith" for times and seasons can realize them.

For us to state methodically, or give as a recipe, the means by which such results are to be brought about, would be as impertinent an assumption of knowledge as for the builder of the first crude railway in England, in 1826, with its stone sleepers, its thin iron slips of rails, to have assumed then to foretell all the improvements in the cars, engines, machinery and tracks of 1889.

Knowledge and power ever build on themselves, and build unexpectedly also. Who will venture to-day to say what electricity may not accomplish within the next half century? Who will venture to-day to say that some new force or factor may not now be lying latent and unthought of which may accomplish results far exceeding any yet realized on this planet?

If two persons, husband and wife, one being in the seen, the other in the unseen side of existence, ardently desire to communicate and be tangible to each other, they can be so, *if they are really husband and wife*, providing that the following beliefs can be established in the minds of both.

That minds cannot die and that the death of the body is not the death of the mind or real being.

That just as minds are in union and harmony here where both had bodies, so must they be when one loses its body.

That those having lost their bodies must not be thought of by their friends here as living in some far-off locality, enjoying all the beatitudes and relatively indifferent to those on earth, but as in the liveliest sympathy with you in your joys, your sorrows, and all the details of your life, great and small, as they were when in possession of a body.

The longer these truths are entertained the more will they grow into your life. You need not try to convince yourself of them. They will force themselves on you, and from month to month and year to year, you will, when alone, discover yourself almost to your surprise, thinking and even acting as if the unseen were about you with physical bodies.

If such is your state of mind, it will be a great help to those near you on the unseen side. They cannot do so when you hold them in mind as "dead" and buried in graveyards.

A true husband and wife, each must always be first in the other's mind and heart under all circumstances. If that first place is taken by any other, when one of the two has lost its body, then they are the more divided. A barrier is placed between them. Love between man and woman is, as to its intensity and

perfection, a matter of growth. It is possible for such love to reach a point where husband and wife will be always bride and bridegroom to each other, and their happiness in each other constantly increase rather than diminish, and there is no relatively perfected marriage unless such feeling exist between the two.

If there is a love like this, and in his house the husband has a room devoted and consecrated to the wife who has lost her body, and excludes from it all save such as are in a live sympathy with him and her on the other side, then into that room where the seen should enter, his wife without a physical body can come and mingle her thought with his own far more readily than elsewhere. It should be regarded strictly as the wife's room, be used for no other purpose whatever, and its furnishing and ornamentation should conform to her known and remembered tastes. So coming, at first intangible to any of his physical sense, she can also at times so mingle her thought with his own as to soothe and cheer him. So coming, as faith and belief with him as to her reality grows more and more, she, though unseen and unfelt, will still become more of a reality to him. As, on his part, the thought and conviction grows, and as the old errors regarding death, or the attitude of her mind towards him are gradually dispelled, there will be developed a power which will enable her to make for herself in that room a means of communicating with him, faint at first, but gradually increasing in strength, until she materializes a physical body also at first extremely limited in power.

But this possibility will require time, faith, patience and a love which can survive the loss of the other's physical body.

The thought of two such minds (being from each a real element) ever flowing toward each other with the same earnest desire to realize themselves more fully to each other, will eventually become of such concentrated power that it can take a physical expression, and it being the earnest desire of

both to make a body for one, such thought will go to form the body of that one.

As thoughts are things or real elements, thoughts can and do often take some form of material expression, good or bad.

Indeed, every physical expression in nature, be it of mineral, plant, bird or animal, is the material embodiment of a thought.

"Magic" implies that power now latent in human minds of concentrating thought in such volume and power as to take on in material substance the form of the object thought of.

This power and science was known to a few ages ago; but it seems to have been a masculine science, so to speak. The use and necessity of the feminine thought in conjunction with the masculine does not seem to have been recognized.

Perfect results and great results will only be realized in every phase of life when the value of the feminine thought as mingled with the masculine forms out of both a power far exceeding either singly.

A few men to-day realize the value of the wife's counsel and advice in all business matters. But this is the merest shadow of the value of the feminine element to man.

The more perfect the union between the man and the woman the quicker would results come to them in every department of life.

Love is not a mere "sentiment." It is a gigantic force to carry forward enterprises and move nations.

Women hold a power to-day they know not of. Were it possible for all women to refuse men further thought of sympathy, man's business and man's body would tumble to pieces, and the result would be equally disastrous to women.

This is not a possibility. But the masculine and feminine thought forces co-operate imperfectly through ignorance on the man's part of the use and value of the feminine thought to him, and ignorance on the woman's part of the use and value of the thought flowing in sympathy to the man.

It leads only to misery for a mind with a body to desire to "die" in order to join some loved one on the other side. It leads only to disappointment if the mind on the "other side," as is sometimes the case, wishes the mind here with the body to lose that body and "come over," as it is termed. Minds in ignorance on the other side do aid this desire with minds here, and in so doing, by force of their will added to the other's, drag them over. Many a husband, wife, or other person very near and dear to the disembodied, has been thus drawn, as it were, from their bodies. To desire continually to die is a most powerful aid to die. The result in the end to both when on the unseen side is only disappointment. They find ultimately that they are unfinished. They find less pleasure in each other's company than they anticipated. They find they can only get as near each other as they are now in mind, taste, occupation and inclination. They feel (where they are separated by lack of mutual tastes) that separation much more painfully than they did here. They see or feel what each really thinks and feels about the other, just as clearly as if they spoke such thoughts to the other. They see each other's minds as through glass, and the sight is most unpleasant.

One result of relatively perfected lives on this planet is to be the attainment of that spiritual power as to be able to take on or put off "earthly bodies" at will, and this can only come of a true marriage and of the power given each to the other by the true husband and wife. If either of these true partners are left with a body, wisdom on the part of the one on the "other side" will dictate his or her doing all possible to encourage the one on earth to continue to live on earth, for with increased knowledge the one left with a physical body can be of far greater help to the other than if that body perish.

All the force man uses is transmitted him through the feminine mind and element. It is only the one feminine mind which through the ages belonging to the other masculine half that can transmit him the highest force or thought, and

this belongs to him, and him only, and cannot be usefully appropriated by any other man.

No individual spirit, male or female, exists without its one eternal complement (or completement) of the other sex, and the laws of demand will all the sooner bring those together who really belong to each other.

These are they whom God hath joined together and whom no man in this or succeeding physical incarnations can put asunder.

The ultimate fruition, perfection, power and happiness of life can only be realized through the union and mutual growth of the man and woman destined for each other through eternity. The death of one body does *not* destroy the true marriage, and in such case if any other come between parties united by the Infinite there is no true marriage.

The relative perfection of life consists in perfect health, increasing strength, increasing capacity for all enjoyment, the finding ever of new sources of enjoyment, complete power over the body, so that it can be used in the physical world so long and whenever it is desirable to use it.

This is only the beginning of life and of powers and possibilities far exceeding these and now unknown to any of us are involved in living.

It is only through the eternal union and help which the one masculine and the one feminine spirit can give each other that these possibilities can be attained, through the workings of the Laws. These two must in time find each other, and their mutual fitness must prove itself, and the unfitness of any other union will also in time prove itself.

No life can be complete in health, in fortune and other and greater possibilities without the true and only marriage.

This marriage will grow to more and more perfection in power and happiness, and its honeymoon is not only lasting, but everlasting and ever increasing.

IX.

Immortality in the Flesh.

We believe that immortality in the flesh is a possibility, or, in other words, that a physical body can be retained so long as the spirit desires its use, and that this body instead of decreasing in strength and vigor as the years go on will increase, and its youth will be perpetual.

We believe that the reputed fables in the ancient mythologies referring to the "immortals" or beings possessed of powers other and greater than "mortals" have a foundation in fact.

This possibility must come in accordance with the law that every demand or prayer of humanity must bring supply. There is now a more earnest demand than ever for longer and more perfect physical life, because now more minds see the greater possibilities of life. They appreciate more than ever the value of living in the physical. Such demand often takes this form of expression, "I have just learned how to live and it is nearly time for me to die."

The body will grow to these results through a gradual series of spiritual processes, operating on and ever-changing, spiritualizing and refining the material.

These processes do not retain the body a person may have now. They retain "a body," and an ever-changing and refining body.

All disease (lack of physical ease) or sickness comes of a spiritual process, the aim of which is the reconstruction of the physical body, first in the receiving of new elements, and second in the casting out of old ones.

Back of this physical reconstruction, however, there is going on the far more important reconstruction of the spirit out of which is built the body.

These processes are continually going on with the body, operating through the skin, the stomach, and other organs, as well as in the periods of physical prostration or indisposition above referred to.

All sickness is an effort of the spirit renewed by fresh influx of force to cast off old and relatively dead matter. But as this intent has not been recognized by the race, the spiritual process or effort with its accompanying pain and discomfort has been held and feared as a signal or approach of death. So with no knowledge of spiritual law, and judging everything by the material, the temporary and necessary weakness of body accompanying the process has been considered an unmitigated ill. Such belief has in the past only aided the spirit to pile on itself more and more of belief in the untruth that after a certain term of years no power or force in the universe could prevent the physical body from "aging," shriveling, weakening, and finally perishing.

The body is continually changing its elements in accordance with the condition of the mind. If in certain mental conditions it is adding to itself elements of decay, weakness and physical death. If in another mental condition it is adding to itself elements of strength, life and perpetual life. That which the spirit takes on in either case are thoughts or beliefs. Thoughts and beliefs materialize themselves in flesh and blood. Belief in inevitable decay and death brings from the spirit to the body

the elements of decay and death. Belief in the possibility of an ever-coming inflowing to the spirit of life brings life.

If new life is being thus added to you, there must also be an accompanying throwing off of the old or relatively dead matter of the body, just as when an influx of new life comes to the tree in the spring it casts off the dead leaves which may have clung to it all winter.

Through similar inflowing of new life or force does the animal and bird yearly shed the old fur or feathers and take on the new, and correspondent changes take place throughout the whole organization of bird, animal and man.

This spiritual law works in all forms and organizations of the cruder form of spirit we call "matter." In the human being this influx of force is greater than in the lower forms of life. It does not flow equally to all human beings. Some receive more than others. But in the course of advancement men and women are to come who will receive so much of this influx as to be obliged to see these further possibilities of existence, and also to realize them.

When new ideas or thoughts are received by our higher mind or self, they are warred against by our lower or material mind. The body is the battle ground between these two forces, and therefore suffers. As minds come to trust even to a small extent in the Supreme Power and entertain the idea that physical disease and physical death are not absolute necessities, the higher Power must prevail. Some old error will be cast out; some new idea will come to stay; the body will be better and stronger after each succeeding struggle, and these struggles will also gradually become less and less severe, until they cease altogether.

People have in the past lost their physical bodies, because, being in ignorance of the fact that sickness is a process for the spirit to throw off the old material thought and take on new, they have used their forces in the wrong way to retain such thought. They retain it by their belief. Your belief will make your

sickness a benefit or an evil to you. If you can but entertain the belief that it is a spiritual process for getting rid of old worn out elements, you assist greatly the mind in the performance of this process. If, however, you believe that sickness is entirely a physical condition, and that no benefit and only evil comes of it, you are using force only to load down the spirit with more and more error of which your flesh and blood will be in quality an expression, until at last your spirit rejects the body it has been trying to carry, and drops its burthen. It rejects at last the whole body through the same laws by which it rejects a part of it when that part is spiritually dead.

If you receive with scorn the thought that your physical body through fresher and fresher renewal of its substance cannot be made perpetual, you close to yourself an entrance for life, and open another to decay and death.

We do not argue that you "ought" to believe this. You may be so mentally constituted that you cannot now believe it. There are many things to be in the future which none of us have now the power to believe. But we can if the thing deemed impossible be desirable, pray or demand a faith which shall give us a reason for believing, and such faith will come in response to demand.

Faith means power to believe in the true, or the capacity for the mind to receive true thoughts.

The faith of Columbus in the existence of a new continent was a power in him to entertain such idea greater than others of his time. People who to use the common expression "have faith in themselves," have also an actual power for carrying out their undertakings greater than those who have no faith in themselves. When you demand faith in possibilities for yourself that now seem new and strange; you demand, also, the power and ability to draw to you the capacity to see or feel reasons for truths new to you. If you demand persistently the truth and only the truth you will get it, and the whole truth means power to accomplish seeming impossibilities.

"Thy faith hath made thee whole," said the Christ of Judea to a man who was healed. To us this passage interprets itself as meaning that the person healed had an innate power of believing that he could be healed. This power which was of his own spirit (and not of Christ's) so acted on his body as instantly to cure his infirmities. Christ was a means of awakening this power in that man's spirit. But Christ himself did not give the person that power. *It was latent in the person healed*. Christ woke it into life, and probably only temporary life and activity, for we do not hear that any of the recorded cases of sudden healing in those times were permanent. They fell sick again and finally lost their bodies. Why? Because the faith or power they drew to themselves for a brief time did not come to stay. They had not learned to increase it continually through silent demand of the Supreme Power. Their spirits went back into the domain of material belief. When that belief again materialized a load on the spirit hard to carry and they were sick, not one was at hand like the Christ to awaken it into a temporary faith or power.

No person can become permanently whole (which implies among other powers, immortality in the flesh) and entire and permanent freedom from disease, who is ever trusting, or leaning on any other save the Supreme to gain the power of faith. In this respect every mind must stand entirely alone. You cannot draw the highest power if you depend always for help from another or others. If you do you are only borrowing or absorbing their faith. Such borrowed faith may work wonders for a time. But it does not come to stay. When that of which you borrow is cut off, you will fall into the slough of despond and disease again. You had really never drawn from the right source—the Supreme.

Our most profitable demand or prayer made consciously or unconsciously is "Let my faith be ever increased."

When you reverse your mental attitude regarding sickness and do but entertain the belief that it is an effort of the spirit

to throw off errors in thought which as absorbed and received from earliest infancy are materialized in your flesh, you gradually cease to load up with error. You commence also the process of unloading and casting out all former terrors in thought. The sickness you had many years ago in fear of death has in a sense packed away that particular remembrance of such mood of fear in your being, and with it the belief that accompanied such remembrance. That belief has been working against you all these years as all wrong belief must work against you.

It is literally a part of your real being, as all past individual remembrances and experiences are a literal part of our beings.

It is retained in your spiritual memory, although its material remembrance may have faded out. That remembrance is in thought a reality. But it is the remembrance of a false belief; teaching that death and decay can never be overcome. This belief, the reversed action and state of your mind will cast out. But such casting out must have a correspondent expression in the flesh. The physical expressions of all your former coughs and colds, fevers and other illness must reappear, at first possibly severe, but gradually in a modified form. You are then unloading your old false beliefs. But if your belief is not reversed and you go on as before, regarding physical decay and death as inevitable, then with every illness in such mental condition you pack away another error, another untruth, and another addition to the load of untruths, whose certain effect is as added to the rest is to weaken, crush, and finally cause the body to perish.

There is no period in the "physical life" too late for receiving or entertaining the truth. There is no period too late for such truth to commence its process of physical renewal, and though that particular physical life may not be perpetuated, yet the spirit in receiving such truth receives a force which will be of priceless value to it on the unseen side, and by its aid it may be able the sooner to build for itself a more perfect spiritual body, and the ultimate of the relatively perfected spiritual body

is the power to be and live in the physical and spiritual realms of existence at will.

If you hold to the idea that mankind are always to go on as in the past, losing their bodies, and are also to remain without the power to keep those bodies in perfect health, then you set your belief against the eternal fact that all things in this planet are ever moving forward to greater refinement, greater powers, and greater possibilities.

Medicine and material remedies may greatly assist the throwing off-process. A skilled and sympathetic physician of any school may be of much assistance. Everything depends on the mind and belief in which you take the medicine and the physician's advice. If you regard both as aids to your spirit in throwing off a load and building for you a new body, you give in such belief great help to the spirit, so to throw off and build. But if you regard both medicine and physician as aids only to the body, and a body also which you hold must at best weaken and perish some time during the next thirty, forty or fifty years, you will load up with belief in error faster than you cast it off, and the load becomes at last too heavy for the spirit to carry.

What causes the man or woman to be "bowed down by age?" What causes the stooping shoulders, the weakened knees, the tottering gait? Because they believe only in the earthly and perishable. The spirit is not earthly nonperishable. But you can load it down literally with an earthy quality of thought which will "bow it down toward the earth with such burthen."

It is not the physical body of the old person that is bent and bowed down. It is that part which is the force moving the body, that is, his or her spirit loaded with material thought which it cannot appropriate or assimilate that becomes so bent, bowed and weak. The body is always an external correspondence of your mind or spirit.

A body thus ever renewing, beautifying, freshening and strengthening means a mind behind it ever renewing with new

ideas, plans, hope, purpose and aspiration. Life eternal is not the half dead life of extreme old age.

The person who can see only the physical side and temporary expression of life, who eats and drinks in the belief that only the body is affected by less eating and drinking, who believes that the body is sustained only by force, generated within itself, and that it is not fed of an unseen element coming from the spiritual realm of element, and who believes that nothing exists but what he can see, bear and feel with the physical sense (that is the material which is always the temporary and perishable), draws to himself mostly those forces and elements which cause the temporary and perishable, and these acting in his body make it temporary and perishable.

Death of the body begins with thousands many years ere they are in their coffins. The pale face, and parchment-colored skin, means a half dead skin. It means a portion of the body on which the spirit works the casting-out process of dead element, and taking on of the new very imperfectly. In the freshness of infancy and early youth, the spirit cast out and took on more vigorously. As years went on untruth was absorbed by that spirit. Its growth in knowledge was more and more retarded. Responding physical changes became slower and slower. The body commences to show "signs of age," that is to die. Because such spirit was less and less fed of that element which brings constant renewal of new thought which is new life.

So far does the belief and faith in weakness and decay prevail with the race that wisdom is often allegorically portrayed as an old man, gray, bald-headed, bowed and sustained by a staff. That means a wisdom which cannot prevent its own body from falling to pieces.

In that form of being we call the child (a spirit or mind having come in possession of a new body), there is for a period a greater spiritual wisdom than when the child is physically more matured. It is the unconscious wisdom of intuition. It is for a time more open to the truth. For such reason, up to the

age of eighteen or twenty, the spiritual casting off and taking on processes with the body are more perfectly performed. These relatively rapid changes in the physical maintain the bloom and freshness of youth. Sooner or later, however, the higher spiritual process ceases gradually to operate. Beliefs in the false, as taught or absorbed from others, materialize themselves in the body despite all the resistance of the higher mind as expressed in pain and sickness. The load of belief in the earthy and perishable accumulates. The body assumes an appearance in correspondence with such thought. At last the higher mind refuses longer to carry such a burthen, flings it off, and leaves a dead body.

The death of the body is then the final process for casting off cruder element from the spirit which it can no longer use or appropriate.

But it is very desirable for the spirit to be able to keep a physical body which shall refine as the spirit refines, because in such equality of refinement between the spirit and its instrument, our increase in happiness is greatly advanced, and the relatively perfected rounding out of our powers cannot be realized until this union between spirit and body is effected.

When the Christ of Judea said to the elders of Israel of the little child, "Except ye become as this child ye cannot enter the Kingdom of Heaven," he meant as the text interprets itself to us, that they should become as open to that inflowing of force as that spirit (the child) was at that period of its existence.

Were such influx maintained, the youth of the body would be perpetual.

The child is more "led of the spirit" than the grown up person. It is more natural. It discards policy. It shows openly whom it likes and whom it does not. It has often more intuition. It will dislike a bad man or a bad woman when its parents see no evil in that person. It knows or rather feels far more regarding life than its parents give it credit for. But it cannot voice its thoughts in words. Yet the thoughts are still there. It has not learned to

train itself to the double-faced custom of the world which smiles in your face and sneers behind your back. It is relatively natural. Its spirit for a time gives itself free expression. When the spirit loses this freedom of expression when we pretend what we are not, when we say "Yes" outwardly and think "No" inwardly, when we court only to gain a favor, when we feel anger or disappointment or irritation within and pretend content and happiness without, we become more and more unnatural in all tasted and desires. We blunt and for a time destroy all the higher spiritual senses and powers. We become unable to distinguish truth from falsehood. We are unable to feel spiritually what faith means much less draw this great and indispensable power to us, and without this drawing power the physical body must be cast off by the spirit.

The body in dying does not "give up the ghost." It is the ghost (the spirit) that rejects the material body.

Its spirit, through casting off unbelief, becomes more and more accessible to thoughts and things that are true, and, therefore, grows to more and more power, it will, acting in all parts and functions of the body, operate the casting-off process more and more quickly, as it does in the material youth. It will refuse or reject through the physical senses of touch or taste anything which would injure or adulterate it. It can attain to such power that an active poison if accidentally placed in the mouth would be instantly detected and rejected, or if swallowed would be instantly cast from the stomach.

It is not the physical stomach which rejects food unfit for it or casts out the nauseous dose. It is the spirit which moves the organ to such action through a knowledge of its own, that the cast-out substance is unfit for it. It is so unfit because there is no spirit nor quality in the rejected element which can assimilate with and help the spirit. As your spirit grows in power this sensitiveness to all things which can do it evil, be they of the seen or unseen world of things, will increase. It grows keener and keener to the approach or presence of everything evil, and

casts it off. It will warn you instantly of the evil or designing person. It will tell you what is safe and fit for your association. It will at last cast out or refuse to receive all evil thoughts which now you may daily receive unconsciously, and which work more harm than anything material can do, for by them the spirit is poisoned.

As faith increases many material aids will be called in by the spirit which will greatly help the renewing processes. These aids will come in the selection of foods, in choosing proper associations and other changes of habit and custom.

But it is the spirit which must prompt and direct these material aids. When such prompting comes you will be obliged to follow it. The food to be avoided, you will not be able to eat. Your taste will reject it. The association injurious to you, you will not be able to keep company with. The habit to be changed will drop off easily and naturally.

But if you make any rigid rules for yourself in these matters in the hope they will tend to spiritualize you, you are allowing the material self to take the matter in band. The material or lower mind is then trying to give the law and rule and refine the spiritual or higher self. Let the spirit increased in faith, do the work, and when the time comes for you to reject any animal food or any of the grosser element in any form, the desire and relish for these will have gone.

In stating our belief that immortality in the flesh is a possibility, we do not infer that it is one which any now, physically alive, may realize. Neither do we infer it is one they cannot realize. Nor do we argue that people should immediately set to work in any material sense in order to "live forever." We hold only that it is one result which must come sooner or later of that spirit evolution or growth from the cruder to the finer, which has always been operating on this planet and on every form of matter. Matter is spirit temporarily materialized so as to be evident to correspondent physical sense.

As we grow in the faith of these spiritual processes for casting out the old and taking in the new, and consequently realize the accompanying greater refinement or spiritualization of the body, we shall aid more and more those who are nearest us in the unseen side of life. For as we become more spiritualized in the flesh they are helped more to materialize of the spirit. In other words, we shall become physically tangible each to the other, because in the material thought we cast off there exists an element which they can appropriate to make themselves more material. Their spiritual bodies are also under the same laws as regards the throwing off and taking on process. What they throw off as coarser to them is the finer and fit for us. This element we spiritually absorb. It is for the time and condition a certain spiritual food and life for us. Through what they throw off we are aided to spiritualize the body. Through what we throw off they are aided to materialize tile spirit.

X.

Faith; or, Being Led of the Spirit.

Faith is an element which enters into every successful business. When it is more highly developed, as with all persons who gain great successes, it means a certain power to see clearly in the mind what the greater mass of people may not be able to see.

It is a self prophesying quality or power, and in every successful enterprise or business which has involved new methods, its projector has prophesied to himself his success, because the superior quality and clearness of his thought made him able to see the merit, possibility and success of his enterprise, business or invention clearer than most other people could see it.

Faith is spiritual knowledge. It is knowledge entirely different from that gained from books or from any ordinary process of education. It is that knowledge which the spirit gains as it goes out and lives in its own invisible world of element. It is not merely knowledge. It is an acting and immediate power for moving events and persons.

We have senses for the most part in embryo far finer, more powerful and farther reaching than our physical senses of

touch, taste, sight, smell and hearing. The physical senses are very limited in their range. Our physical eyesight extends but for a few miles. But there is a spiritual sight which is infinitely more powerful. It is not obstructed by walls or by any material substance.

This and the other spiritual senses make your higher mind or superior thought. Every effort of genius on any field comes of the working of these finer senses.

Some term them the "inner senses." It would be more appropriate to call them the outer senses, for they go out from the body and act at great distances from the body.

The spiritual realm of life is infinitely larger than that seen and felt of the physical senses. There is no "empty space." An active, working, live world of things, of people, of everything we can conceive, though unseen by us, lies at our doors. We live and move in it unconscious of its existence, because our physical senses have no power to see or feel it.

But our spiritual senses can, if exercised, feel and know more and more of this world in which we are so wonderfully mingled.

Our spiritual senses, when developed, will see a thousand fold more of the properties, not of "matter," but of the spirit or force which lies behind all forms of matter, shapes them, builds them, and disintegrates or takes them to pieces; and when they are more developed a thousand fold more will be known of healing and aiding properties in herbs and vegetation. They will learn us also of aids to our spirits, coming of physical surroundings, modes of living and associations.

We see spiritual knowledge in the animal and bird. Some call it intuition, others instinct. For us, bird and animal and insect possess a certain degree of mind or spirit. That same quality of intuition tells it when to migrate to colder or warmer regions, what course of flight to take, how to build its nest and guard its young.

We hold that mind extends to all forms both of what we call animate matter and inanimate matter. We see then a spirit in

the bird and animal. If there is a spirit there must also be some degree of spiritual power accompanying it, and also of faith, for faith is the trust and use of the spiritual senses, and bird, animal and insect in their range of being trust and use these senses far more than we.

The physical body with its physical senses serve as a necessary rough envelope or covering to our spirits. It is also a protection to the spiritual or finer senses until they have grown to a certain strength or development, and in all stages of our existence an ever refining and relatively material body is necessary as such protection to the ever refining spiritual senses. Therefore the more perfected individual lives of the future, must always retain an ever refining material body as a necessity, indispensable to the symmetrical rounding out of our spiritual powers.

Faith is a wisdom and a force in Nature far above that based on human reason or material knowledge. It is a force which as acting on us may cause us to do things seemingly inconsistent and imprudent, yet when in the course of years the whole is summed up we may find that we have been led to better results than could otherwise have been gained.

In such cases we have been "led of the spirit," or in other words, obeyed the promptings of the spiritual senses instead of conforming to that rule of life which is governed entirely by the physical senses.

There was a boy whose parents had designed for him the education and schooling of the college. He refused it. He disliked the school. He was cast adrift at an early age and obliged to look out for himself. He followed his impulses. He served in one occupation after another for a time, got discharged or left in disgust; engaged in another with similar result, and so went on for several years in what seemed a shiftless, vacillating course of life. Yet this earlier life of change and apparent indecision led him at last into the occupation he had capacity and liking for and in which he made his mark.

This boy we hold as having in such life been "led of the spirit." That implies for him the possession of another and a higher mind or set of mental faculties, distinct from the lower senses. Such higher mind belongs to all of us. In the boy's case it would not let him stay where he did not belong. It prompted him to leave this situation or that calling. It impelled him to leave positions which, if held, would have given him a life-long maintenance. It made him half learn a trade and give it up in disgust. In the world's estimation it made him seem shiftless, vacillating, undecided, and infirm of purpose or resolution.

But his higher self or spirit was all this time leading that boy through the changes in order to plant him in the right spot. It knew better than he or any about him where he belonged. It snatched him from this or that place before he became crusted over with the barnacles of that material thought, which argues that there are no paths for men and women to tread save such as have been trodden before. The Infinite Force has innumerable new paths and plans for men and women, few of which are now known, and you as one of those men and women have also your peculiar path and plan into which you must be led of your own spirit and not of any other person's advice or suggestion.

It led the boy to a position of influence and prominence, but it did not lead him to the highest, for worldly success tempts people to reject the higher impulse or prompting which, if obeyed, would carry them farther on and to far greater results.

Many founders of great fortunes in this country commenced as boys or young men cast adrift and obliged to plan and do for themselves. In their scope and aim of life we find them "led of the spirit." Had they been carefully brought up, cared for by their parents, carefully educated, and on coming of age been placed in positions through the aid of others, their own spiritual power would have been checked, they would have absorbed a load of the old conventional thought about them, their originality of plan and method in business would have been far less likely to have developed itself, and they would not have been so much

led of their own spirit into the new path it had destined for them, years before they realized it in material things.

Men like these were not afraid of taking great risks and responsibilities, because as led of their individual spirits, they had a certain belief and trust in their ventures. That belief and trust came of their higher mind or self which, with its spiritual senses unknown to them, went out, and felt and saw the possibilities in their projects, and then returning to the material mind, brought it that certain force and inspiration which goes by the name of courage and confidence. It was an unconscious trust in that force or inspiration so brought them that caused them to succeed—so far as they did succeed. But you will remember that what the world now calls success in life is relatively a very poor success as compared with the more perfectly developed lives and successes to be gained in the future when people are not to lose their bodies so soon after "making their fortunes."

Such men as "led of the spirit" and by a certain amount of faith attain to great success in making money. But beyond this their faith fails. In other words, it becomes fixed on money or high worldly position as the great aims of existence. Their faith stopping at this point, they become blind to other and greater possibilities for them. They become afraid to alter their method of life to any extent, for fear they cannot so rapidly gain money or fame, or blind prejudice and unbelief keeps them in one rut of life.

With such limitation of faith in their other powers, with no demand of the Supreme to be led to the greatest happiness, they may gain the whole world and lose their souls. Or in other words, they gain money and fame and lose, first, the power to enjoy what it can bring them, and next lose their bodies.

We mean in saying that your faith can be continually increased by prayer or demand, that by constant demand of the Supreme Power you will continually receive clearer and more powerful thought; that your spiritual and more powerful

senses will come more and more into practical use; that you will believe more and more in their reality and use until at last you will depend on them as implicitly as now you depend on your physical eye in going down stairs.

You will not "try to believe." That is not believing at all. You do not try to believe that a tree is a tree. You know it is a tree. We need to believe with just as much certainty in the spiritual parts and uses of our being. So we shall in time. Then "Faith is swallowed up in victory."

The mood of demand or prayer will become habitual, and we shall be in it whether we are conscious of being so or not,—just as your mind now may be in mood habitually joyous and cheerful, or gloomy and looking at the dark side of things, whether you know such is your mood or not.

Paul says, "Faith is the *substance* of things hoped for." We interpret this as meaning that faith is literal element, or that quality of thought which as received attains at last to such wonderful and unexplainable power as actually to make and bring to the person who receives it the thing "hoped for," be those things houses, lands and possessions, or powers greater than as yet have been realized or even thought of.

Our spiritual senses make our higher mind or superior thought. What we call "human reason" is based in its conclusions on the evidence given by the lower or physical senses of sight, touch, etc. A person's evidence would be worth nothing in court when if asked on the witness stand how he knew that some event had happened, by replying, "Because I *felt* that it had happened." Yet these spiritual senses can, as we exercise them and as we grow into a more natural and healthy spiritual condition, make us feel coming events, coming changes in life. They can make us feel or sense what its true and what is false. They can warn and turn us aside from any danger. How they do this we cannot explain. It goes beyond the bounds of human wisdom or science, which by the way endeavors to explain many things which after all are not explained. No one as yet can tell the cause of life in

the tree or why the leaf of one differs from that of another, or why one plant puts out a flower so different in form and color from another plant, or why the crystal of one mineral varies in shape from the crystal of another, or why the lungs and heart work night and day without any conscious effort on our part, or from whence comes the force that sends the earth whirling round the sun, or why, despite all explanation of the material parts of the eye and their uses, that it has the wonderful power of reflecting the images of houses, trees and persons to the invisible mystery we call mind.

We state these things, because when we are taxed for not explaining some things more clearly, we think it well to suggest that the more we look at nature the more and more of mystery and the unexplainable do, we find, and as we gather more knowledge the more of the mysterious and unexplainable shall we continue to find behind what knowledge we have gathered.

Knowledge of what? That certain forces as we find them when used in a certain way produce certain results for making us happier. Like electricity. Of its nature or substance we know very little. But by using certain forces we gather it. Next we use it. It will do certain desirable things for us if used in a certain way. It will kill our bodies if used in another way.

So with faith. That also will in a sense kill or cure according as we use it. There is a one sided faith, a power of belief which may bring a great material success for a time. But if we refuse to go any farther, if we say in substance, "I don't want any more of this in flowing of force or idea, because I fear to follow these promptings, then you close up your source of vital supply. Your will not be led of the whole spirit. You fear to trust to that power which has carried you a certain distance. Then you commence to lose energy, to fossilize, to die.

The Supreme Power will not allow men to refuse to be led of the whole (holy) spirit. When man does it warns him by pains and aches, and troubles of mind and body that he has gone out

of that "straight and narrow path" by which alone he can realize eternal happiness.

As he keeps on refusing, that same Power allows his present body with its stupid material mind to drop off. It says, in substance, to that man's spirit: "Your present body is a useless encumbrance; I will take it away and give you another. With that you will grow quicker; you will learn, if ever so little, to be led of the spirit, and through such leading gain true knowledge without intense material application. And if you fail with that body to learn to trust to your whole spirit, you must get another, and perhaps many others, until you see clearly first of all that the real you is not your physical body at all; that the real way of life is to be led of the spiritual senses, that when you obey their first faint promptings asking of the Supreme to be led aright, you are cultivating and bringing these senses into active play in the practical affairs of life, and so as you cultivate proof on proof will come to you of their reality and use. Then it will be impossible to go astray or fail in anything.

The ignorant, uncultured, unschooled person often has more of this element or force than the book learned and accomplished. For this reason the man of success is not to-day, as a rule, the scholar or the student. He is the man, however, possessed of the greater spiritual power, and every great fortune comes of a superior spiritual power.

Christ recognized the superior development of these spiritual senses in the twelve unschooled men whom he called as Apostles. He recognized their power to believe or see principles as he saw them. In the unschooled Shakespeare, Burns and many another poet, these spiritual senses asserted themselves with such power as to overcome lack of worldly education. Such also is the power of these senses, that when once fairly awakened they can very quickly take hold of and master the world's education, which is desirable, certainly, but not essential to eternal happiness.

Knowledge which comes when led of the spirit does not require laborious study. In the ordinary sense it requires no study at all. The spiritual sense knows immediately the thing needed for a certain result, just as the monkey, when bitten by a poisonous snake, knows the plant which will serve as an antidote, or as animals before an earthquake show uneasiness and alarm, or as a cat, if carried in a bag miles away from its home, will find its way back through the forest never seen by her before.

How shall we cultivate and bring out our spiritual or higher senses?

Just as we cultivate and improve our physical powers and senses. That is as we become aware of the reality of any spiritual sense by exercising it, trying it and experimenting with it. By such means it is first proved and then strengthened.

We know little relatively of this power at present. But we give here a very few suggestions, which are of value to us and may be to you in the cultivation and exercise of your mental powers.

On meeting any new acquaintance you may have an impression favorable or unfavorable to him or her. Such impression demands some consideration, because it is the report which your spiritual sense is giving you regarding that person's character. The more you trust to this sense, use it and cultivate it, the keener it becomes, the more quickly will you read people's character and temperament, and thereby save yourself from painful experience and financial loss, which you might have to sustain in order to "find a person out."

When in this way you come to recognize the reality and use of a single spiritual sense you give your spirit great aid in asserting it and increasing its power. That sense or power in you is like an individual. If you recognize great talent in a man in your employ and you encourage that talent, you stimulate its growth. But if you deny the man's talent, either purposely or because you are too dull to see it, you cripple it and retard its growth.

To give the spiritual senses opportunity to act, the body and physical senses should for periods be kept very quiet.

So in life and business, when you find yourself in a position in which you don't know what to do, and when every plan seems beset with difficulties—when you are puzzled and undecided, then do nothing. Wait. Your spiritual sense or power will then go out and do for you. It will bring at some unexpected moment a plan, or a person, or an impulse to move with the physical sense and body in some direction. The plan will prove the successful one. Or the person will be the very one you needed to assist you in carrying out your purpose.

This spiritual sense works with many people in the practical affairs of life and in business far more than they realize themselves. Many a man will testify (if he recollects his past experiences at all, and many do not), that after worrying and fretting, and lying awake nights "thinking it over," and rushing his body about from place to place, or person to person, that the agency or idea enabling him to carry out his design came when he had almost given up in despair, or when his mind was not on that plan or purpose. Because then he had called his material mind and senses in, and so given the spiritual sense a chance to work. With more knowledge of the physical conditions necessary to allow the spiritual being to work, and with more faith in the reality and use of these senses, they would have worked far quicker and brought him the forces and agents to carry out his purpose far quicker.

Sometimes in conversation you forget the name of some person spoken of. You bother your material memory with the attempt to recall it. In most cases you are unsuccessful. Yet, after a little time, and when you have ceased trying to recall it, the name comes to you. Because a spiritual sense had gone out and recalled it, it could not bring it to you so long as your material memory was so actively employed.

The real artist in his highest efforts, be he painter, actor, poet, musician or orator, forgets he has a body and forgets the

possession of his physical senses. His spirit has then full sway. His spiritual senses are then acting. Then they control his body. Of his efforts no two are alike. For the spirit brings to each some new inspiration, some new coloring.

Try, when you cannot sleep, to forget you have a body. Say to yourself, "I demand with the help of the Supreme Power that my physical sight, hearing and sense of touch be put in abeyance; I demand unconsciousness of their existence or use."

This thought is one means for liberating your spiritual senses and bringing them in to play. For when they most work, the body has less feeling, be its condition that of sleeping or in an inspiration of any effort. It is the body's continual assertion of itself, and its physical senses that checks the spirit, prevents it from acting. When we have in mind the idea of forgetting the body, we give a great help to the play of the higher senses.

The power of forgetting anything for a season is unlimited. This power is increased by practice.

By forgetting the body, we mean the temporary shutting from the mind all remembrance and exercise of the physical senses of touch, taste, sight, smell or hearing.

You may not at first be able to do this at all. But you can commence such exercise. You can commence, if but for five seconds, by fixing your eyes on any small object about you, say a spot on the wall, a portion of the figure in the carpet, etc., and gaze at it.

Simple and silly as this may appear to you, it is the A B C or commencing step of the power of abstraction. That is the power of temporarily closing up the physical senses and opening the spiritual.

This power has grown to wonderful results among peoples we call simple and ignorant, but who having less "book knowledge" than we, were in some directions more "led of the spirit." The North American Indian had this power of closing up or deadening his physical sense of touch, so that torture had

relatively little effect on him. Thereby was be able to sing his death song while his body was undergoing horrible mutilations.

Do not expect immediate success in this or any other experiment for the purpose of liberating your spiritual senses. A relative success may require months or years. It may come slowly. But it comes to stay.

Do not make any such effort, mechanical or forced, either. Make it only as the spirit or impulse prompts, if it be but once a week, or once a month. Do not make for yourself rigid rules and set regular periods for "sitting in silence or communing with the gods," or staring laboriously at spots on the wall. For if you do you will only sicken at last of such attempts and give them up. Trust to the spirit for times and places for these things and it will lead you right.

This spiritual power is possessed by many reptiles, insects and some animals, who, on the approach of the winter's cold, have a natural power of dismissing all physical sensation, and becoming as we say "torpid" or sleeping during the winter months. The snake and the toad lie in the ground. Yet when the ground is frozen, they are not frozen. Neither are myriads of insects frozen who lie all Winter in cracks and crevices or under dead tree bark. Why? Because the spirit of that form of organization, though withdrawn to a large extent from its physical body, is still sending enough life to that body to prevent its decay or freezing.

The same principle extends to the tree. For that reason its sap does not freeze in Winter (save in rare extreme periods of cold).

One spiritual force pervades the Universe. But there are millions on millions of different "manifestations" of this spirit.

XI.

Some Practical Mental Recipes.

The thought contained in this issue is a partial review of what we have published for the last three years and a half. These truths are here brought again to your attention, because in the ground we have entered it is profitable at times to be reminded anew of these laws so new to us. We are habituated to our old and wrong methods of thought, and in the hurry of every-day life and affairs are very apt to forget these spiritual laws, even though we are convinced of their truth.

None of us can expect to believe and live up to new laws, principles or methods of life all at once. Though convinced of their truth there is an unyielding, stubborn part of us which is hostile to them.

That part is our material mind or mind of the body.

There is a Supreme Power and Ruling Force which pervades and rules the boundless universe.

You are a part of this Power.

You as a part have the faculty of bringing to you by constant silent desire, prayer or demand more and more

of the qualities, belongings and characteristics of this Power.

Every thought of yours is a real thing—a force (say this over to yourself twice).

Every thought of yours is literally building for you something for the future of good or ill.

What then is your mind dwelling on now in any matter? The dark or the bright side? Is it toward others ugly or kind? This is precisely the same as asking "what kind of life and results are you making for yourself in the future?"

If now you are obliged to live in a tenement house or sit at a very inferior table, or live among the coarse and vulgar, do not say to yourself that you must always so live. Live in mind or imagination in the better house. Sit in imagination at better served tables and among superior people. When you cultivate this state of mind your forces are carrying you to the better. Be rich in spirit, in mind, in imagination, and you will in time be rich in material things. It is the mood of mind you are most in, whether that be groveling or aspiring, that is actually making physical conditions of life in advance for you.

The same law applies to the building-up of the body. In imagination live in a strong, agile body, though yours is now a weak one.

Do not put any limits to your future possibilities. Do not say: "I must stop here. I must always rank below this or that great man or woman. My body must weaken, decay and perish, because in the past so many people's bodies have weakened and perished."

Do not say: "My power's and talents are only of the common order and as an ordinary person. I shall live and die as millions have done before me."

When you think this, as many do unconsciously, you imprison yourself in an untruth. You bring then to yourself the evil and painful results of an untruth. You bar and fetter your aspiration

to grow to powers and possibilities beyond the world's present knowledge. You cut from you the higher truth and possibility.

You have latent in you, some power, some capacity, some shading of talent different from that ever possessed by any human being. No two minds are precisely alike, for the Infinite Force creates infinite variety in its every expression, whether such expression be a sunset or a mind.

Demand at times to be permanently freed from all fear. Every second of such thought does its little to free you forever from the slavery of fear. The Infinite Mind knows no fear, and it is your eternal heritage to grow nearer and nearer to the Infinite Mind.

We absorb the thought of those with whom we are most in sympathy and association. We graft their mind on our own. If their mind is inferior to ours and not on the same plane of thought, we, in such absorption, take in and cultivate an inferior and injurious mental graft.

If you will keep company with people who are reckless and unaspiring, who have no aim or purpose in life, who have no faith in themselves or anything else, you place yourself in the thought current of failure. Your tendency then will be to failure. Because from such people, your closest associates, you will absorb their thought. If you absorb it, you will think it. You will get in the same mood of mind as theirs. If you think as they do, you will in many things find yourself acting as they do, no matter how great your mental gifts.

Your mind surely absorbs the kind of thought it is most with. If you are with the successful you absorb thought which brings success. The unsuccessful are ever sending from them thoughts of lack of order, lack of system, lack of method, or recklessness and discouraged thought. Your mind if much with theirs will certainly absorb these thoughts exactly as a sponge does water.

It is better for your art or business that you have no intimate company at all than the company of reckless, careless, slipshod and slovenly minds.

When in your mind you cut from the unlucky and thriftless, your body will not long remain so near theirs. You get then into another force or current. It will carry you into the lives of more successful people.

When you don't know what to do in any matter of business—in anything, wait. Do nothing about it. Dismiss it so much as you can from your mind. Your purpose will be as strong as ever. You are then receiving and accumulating force to put on that purpose. It comes from the Supreme Power. It will come in the shape of an idea, an inspiration, an event, an opportunity. You have not stopped while you so waited. You have all that time been carried to the idea, the inspiration, the event, the opportunity, and it also has been carried or attracted to you.

When in any undertaking we put our main dependence and trust in an individual or individuals and not in the Supreme Power, we are off the main track of the most perfect success.

The highest and real success means in addition to wealth increasing health, vigor and a growth never ceasing into powers and possibilities not yet realized by the race.

As regards your business, don't talk to anybody, man or woman, regarding your plans or projects, or anything connected with them, unless you are perfectly sure they wish for your success. Don't talk to people who bear you out of politeness. Every word so spoken represents so much force taken out of your project. The number you can talk to with profit is very small. But the good wish of one real friend, if he give you a hearing but for ten minutes, is a literal living active force, added to your own, and from that time working in your behalf.

If your aim is for right and justice you will be led to those you can trust and talk to with safety. Your spiritual being or sense will tell you whom you can trust.

When you demand justice for yourself, you demand it for the whole race. If you allow yourself to be dominated, brow-beaten or cheated by others without inward or outward protest, you

are condoning with deceit and trickery. You are in league with it.

Three persons engaged in any form of gossip, tattle or scandal generate a force and send it from them of tattle, gossip and scandal. The thought they send into the air returns to them and does them injury to mind and body. It is far more profitable to talk with others of things which go to work out good. Every sentence you speak is a spiritual force to you and others for good or ill.

Ten minutes spent in growling at your luck, or in growling at others because they have more luck than yourself; means ten minutes of your own force spent in making worse your own health and fortune. Every thought of envy or hatred sent another is a boomerang. It flies back to you and hurts you. The envy or dislike we may feel toward those who, as some express it, "put on airs." The ugly feeling we may have at seeing others riding in carriages and "rolling in wealth," represents just so much thought (*i. e.*, force) most extravagantly expended, for in its expenditure we get not only unhappiness, but destroy future fortune and happiness.

If this has been your common habit or mood of mind, do not expect to get out of it at once. Once convinced of the harm done you by such mood, and a new force has come to gradually remove the old mind and bring a new one. But all changes must be gradual.

Your own private room is your chief workshop for generating your spiritual force and building yourself up. If it is kept in disorder, if things are flung recklessly about, and you cannot lay your hands instantly upon them, it is an indication that your mind is in the same condition, and therefore your mind as it works on others, in carrying out your projects, will work with less effect and result by reason of its disordered and disorganized condition.

Ill temper or despondency is a disease. The mind subject to it in any degree is to that degree a sick mind. The sick mind makes the sick body. The great majority of the sick are not in bed.

When you are peevish, remember your mind is sick. Demand then a well mind.

When you say to yourself, "I am going to have a pleasant visit or a pleasant journey," you are literally sending elements and forces ahead of your body that will arrange things to make your visit or journey pleasant. When before the visit or the journey or the shopping trip you are in a bad humor, or fearful or apprehensive of something unpleasant, you are sending unseen agencies ahead of you which will make some kind of unpleasantness.

Our thoughts, or in other words, our state of mind is ever at work "fixing up" things good or bad for us in advance.

As you cultivate this state of mind more and more, you will at last have no need of reminding yourself to get into such mood. Because the mood will have become a part of your every-day nature, and you cannot then get out of it, nor prevent the pleasant experiences it will bring you.

Our real self is that which we cannot see, bear or feel with the physical senses—our mind. The body is an instrument it uses. We are then made up entirely of forces we call thoughts. When these thoughts are evil or immature they bring us pain and ill fortune. We can always change them for better thoughts or forces. Earnest steady desire for a new mind (or self) will surely bring the new mind and more successful self. And this will ever be changing through such desire for the newer and ever more successful self.

All of us do really "pray without ceasing." We do not mean by prayer any set, formality or form of words. A person who sets his or her mind on the dark side of life, who lives over and over the misfortunes and disappointments of the past, prays for similar misfortunes and disappointments in the future. If

you will see nothing but ill luck in the future, you are praying for such ill luck and will surely get it.

You carry into company not only your body, but what is of far more importance, your thought or mood of mind, and this thought or mood, though you say little or nothing, will create with others an impression for or against you, and as it acts on other minds will bring you results favorable or unfavorable according to its character.

What you think is of far more importance than what you say or do. Because your thought never ceases for a moment its action on others or whatever it is placed upon. Whatever you do has been done because of a previous long held mood or state of mind before such doing.

The thought or mood of mind most profitable in permanent results to you is the desire to do right. This is not sentiment, but science. Because the character of your thought brings to you events, persons and opportunities with as much certainty as the state of the atmosphere brings rain or dry weather.

To do right is to bring to yourself the best and most lasting result for happiness. You must prove this for yourself.

Doing right is not, however, doing what others may say or think to be right. If you have no standard of right and wrong of your own, you are acting always on the standard held or made by others.

Your mind is always working and acting on other minds to your advantage or disadvantage whether your body is asleep or awake. Your real being in the form of a thought travels like electricity through space. So when you lay the body down to sleep see that your mind is in the best mood to get during your physical unconsciousness the best things. For if you go to sleep angry or despondent your thought goes straight to the unprofitable domain of anger or despondency, and will bring to your physical life on awakening, first the element and afterward that ill success which anger and despondency always attract.

Health is involved in the Biblical adage, "Let not the sun go down on your wrath." Every mood of mind you get in brings to you flesh, bone and blood of a quality or character like itself. People who from year to year live in moods of gloom or discouragement, are building elements of gloom and discouragement into their bodies, and the ill results cannot be quickly removed.

The habit of hurry wears out more bodies and kills more people than is realized. If you put on your shoes hurriedly while dressing in the morning you will be very apt to be in a hurry all day. Pray to get out of the current of hurried thought into that of repose. Hurried methods of doing business lose many thousands of dollars. Power to keep your body strong and vigorous—power to have influence with people worth holding—power to succeed in your undertakings comes of that reposeful frame of mind which while doing relatively little with the body, sees far ahead and clearly in mind.

So, when in the morning, be you man or woman, you look at what is to be done and begin to feel yourself overwhelmed and hurried by the household cares, the writing, the shopping, the people to be seen, the many things to be done, sit right down for thirty seconds and say, "I will not be mobbed and in mind driven by these duties. I will now proceed to do one thing—one thing alone, and let the rest take care of themselves until it is done." The chances are then that the one thing will be done well. If that is done well, so will all the rest. And the current of thought you bring to you in so cultivating this mood will bear you to far more profitable surroundings, scenes, events and associations than will the semi-insane mood and current of hurry.

All of us believe in many untruths to-day. It is an unconscious belief. The error is not brought before our minds. Still we go on acting and living in accordance with our unconscious error, and the suffering we may experience comes from that wrong belief.

Demand then every day ability to see our wrong beliefs. We need not be discouraged if we see many more than we think we have at present. They cannot be seen and remedied all at once.

Don't take a "tired feeling" or one of languor in the day time for a symptom of sickness. It is only your mind asking for rest from some old rut of occupation.

If your stomach is disordered make your mind responsible for it. Say to yourself, "This disagreeable feeling comes of an error in thought." If you are weak or nervous, don't lay the fault on your body. Say again, "It is a state of my mind which causes this physical ailment, and I demand to get rid of such state and get a better one." If you think any medicine or medical advice will do you good, by all means take it, but mind and keep this thought behind it. "I am taking this medicine not to help my body but as an aid to my spirit."

Your child is a mind which having lost the body it used in a past physical existence (and possibly of another race and country), has received a new one, as you did in your own infancy.

Tell your child never to think meanly of itself. For if it becomes habituated to put out such thought, others will feel it and think of the child first and as a grown up person afterward to be of small value.

Nothing damages the individual more than self depreciation, and many a child is weighted down with the elements of failure before it goes into the world through years of scolding, snubbing and telling it that it is a worthless being.

Tell your child in all its plans to see or think only success. To keep in the permanent mood of expecting success brings causes, events and opportunities, which bring success.

Let us also tell this to ourselves very often, for we are but children, also with physical bodies a few years older than the infants.

We have as yet but the vaguest idea of what life really means, and the possibilities it has in store for us. One attribute of the relatively perfected life to come to this race is the retention or

preservation of a physical body so long as the mind or spirit desires it. It will be a body also free from pain and sickness, and one which can be made or unmade, put on or taken off at will.

Say of anything that "it must be done" and you are putting but a mighty unseen power for doing. When your mind is in the mood of ever saying "must," whether you have in mind the particular thing you aim at or not, still that force is ever working on your purpose. But we need to be careful as to what that force of must is put on. "Must" without asking for wisdom as to where it shall be placed may bring you terrible results.

Always in your individual aims and purposes defer to the Higher Power and Infinite Wisdom. The thing you may most desire might prove a curse. Be always then in the mood of saying, "There is a Power which knows what will bring me the most permanent happiness better than I do. If my desire is not for good let it not come, for in its place I shall have something better."

If you send your thought in sympathy to every one who calls for it, you may have very little left to help yourself. It is necessary to have great care in the choice of those on whom we put our love and thought. One may help build us up; another tear us down.

We need to ask for wisdom that we may know whom to receive in close association.

As you are a part of God or the Supreme Power and a peculiar part, you can always estimate yourself as the very best of such peculiar part. No one else can approach or equal or excel you, as you represent and put out your own peculiar powers, gifts or shadings of mind and character. You will in time command the world of your own mind, and while others may compel your admiration, you will do yourself a great injury if you worship them or abase yourself or grovel before them even in mind.

Idolatry is the blind worship of anything or anybody save the Infinite Force from which alone you draw life, power and inspiration.

The thought of a woman coming to you a man in sympathy or love whose ideas, aims and aspirations are equal to or above yours, may prove to you a source for strength of muscle, health of body and clearness of mind. Her thought so flowing to you is a real element. If a woman interior to you mentally is your companion or much in your thought, your mind will be much less clear and your health will eventually suffer.

Be you man or woman, your life cannot be complete and you cannot build yourself rapidly into higher and higher powers until you meet and recognize spiritually your eternal complement or completement of the other sex. And from such complement there is no departure.

When we eat and drink let us remember that with every mouthful we place and build a thought into ourselves in accordance with the mood we are in while eating. So be sure to be bright, hopeful and buoyant while eating, and if we cannot command such mood of mind, pray for it. To ask night and morning of the Supreme Power for the highest wisdom (that is the greatest good and happiness), and to demand this in that frame of mind which acknowledges the superiority of that Wisdom over your own, is certainly putting you in the current of the greatest and most enduring health and prosperity. Because another and better current of thought then begins to act on you and will gradually carry you out of errors and into the right. It will lead you by degrees into different surroundings, different ways of living, and will in time bring you the association you really need and what is best for you.

XII.

The Use and Necessity of Recreation.

Divide the word "recreation" in two parts, thus: re-creation and there is given it a clearer meaning. Recreation is a re-creative process for mind and body. In any healthy amusement we draw and build into ourselves a re-creative, recuperative, life-giving current of thought. Healthy amusement literally re-creates us. Life without amusement—life sad and serious, seldom, if ever, smiling—life plodding on in a monotonous rut and seeing and finding less and less to enjoy is for the body a de-creative and destructive process.

Re-creation not only throws off care, but adds to the capacity to resist care. Re-creation enables the mind to forget temporarily what is only an injury for it to remember. Re-creation adds new life to the body, because it brings new life to the mind, and life for the mind is life for the body. Re-creation gives strength to meet trial and difficulty. You do not so much want to be spared trial as you want that strength which shall cause you not to fear it. You do not want to run away from the person or the difficulty or the interview you dread as much as you want that state of mind when you meet that person, that difficulty, that

terrible lion in your path, which shall not only rid you of all fear, but make the trial an entertainment for you.

Re-creation, and plenty of it, is one great source for getting this strength, for it is our so much dwelling on difficulties and the difficulty of getting our minds off our perplexities, caused in part through the great lack of color or diversion in our lives that adds to those very troubles by making us weaker to resist them.

Were grown up people able to play more in the spirit in which they played in their childhood, the more would they retain of the elasticity, litheness and vigor of childhood. Children in playing together do literally feed each other with a living element (the spirit of their play), and get from it a great stimulant and strength.

On the other hand, people drudging in companies and engaged in any effort in which they are not interested, feed each other with thought element or spirit heavy and sluggish in quality. People so drudging whose lives are monotonous, colorless and lacking in variety must become at last slow, heavy and sluggish in every movement of muscle, as well as mind.

Every effort we make and every kind of work we may have to do, be it digging in the garden or writing an essay, can be made a source of life-giving amusement or re-creation. No matter what you do it is the same force (*i. e.*, thought) which drives whatever part of the body you may use in the doing. If you dig, that force acts through the muscles used in digging. If you are an orator, the same force acts through your tongue to express the thoughts coming to you as you stand before your hearers. If a writer, the thought or force coming to you acts through arm and hand as put on paper.

Our so-called most trivial acts may be made sources of re-creation and pleasure. No act however small should be irksome. We have occasion an hundred times a day to do so-called little things wherein we are impatient in the doing. We snatch the coat from its hook. We reach for this or that

article on our writing table, begrudging the time and effort it takes. We shape in writing our letters in a hurry and take no pleasure in giving them form or legibility. We are using our muscles constantly in some way which gives no pleasure. Every movement of muscle which gives no pleasure is a de-creative process. It adds its mite to the wearing out of the body. It begets the habit of impatience and unrest.

It is not work that kills people. It is the manner of doing it. Reposeful work is rest. But the science of repose reaches down to the crook of a finger, and a habit of order which will not neglect the proper place for a pin or a pen. Heaven is born out of the day of small things.

Perhaps you say, "If people should make physical effort in the slow, deliberate way you indicate, they would have very little done by the day's end."

To this we answer, that whatever is done in this mood would be well done and would not have to be done over again. But what is of far more importance in this reposeful, deliberate, and, it may be added, pleasure-giving way of performing physical acts, a great deal more at the same time would we be doing spiritually. The greatest results in life do not come of pushing material things about or of using anything material. They will come to you, supposing you have a set purpose in view in proportion as your thought or force works apart from your body on others favorable to that purpose. When you are in the current of hurried, fatiguing or irksome effort that force works at great disadvantage. When you are in the current of reposeful, pleasure-giving effort, in every possible act your force works more and more on others night and day to your advantage. Results to you in material things will come quicker and quicker. New ideas will come faster.

Finally, you will gain ability to rest or gain strength in all effort, be it of any sort. You will as you call strength to you in any physical movement reserve of it a little instead of giving it all out in that effort. This is the secret of all physical effort when

it is pleasant. It comes of mental or spiritual growth and not from any course of material training.

Especially the room sacred to ourselves should he the place above all for re-creative, reposeful, deliberate effort in the doing of all things. By such doing and in such calm frame of mind do we make a thought atmosphere in which our highest and best friends, unseen of the physical eye, can enter and mingle their thought with ours, so that our happiest moments will be realized there. And this realization of their presence and communion of mind will ever increase, when once we are in the re-creative mood of doing all things, so that finally all sense of loneliness shall depart. More, we can in such place and atmosphere receive the wisest suggestion and impression as to the course most proper to pursue in all our undertakings. You will then have fairly entered when you can so enjoy what most people call "being alone" in that vast and unseen world of being, individuality and existence, which lies closer to us than our doors. For it enters our doors. It is about us and all around us, and is surely to be reached and realized by some, in our own time as their minds so grow and refine as to be able to sense it, first faintly and feebly, but as time goes on its reality will be more and more apparent.

In ancient times there lived in oriental lands those of calm, contemplative and re-creative mood, who while acting little with the body accomplished great results through their spiritual power. A part of their secret lay in the cultivation of reposeful, re-creative effort in the doing of all things. The other part lay in their knowledge and trust in the Supreme Power, and ever drawing more and more from that power.

In that world of to us unseen existence many a poet, dramatist and writer has in mind entered and temporarily lived. So did Shakespeare. His creations to us are realities. Had they known better the laws of their being, could they have emerged from the domain of material thought and beliefs, they would at last have believed in their finer and spiritual senses, have

more used and trusted them, and so going forward step by step they would have shaken off the fetters of mortality, put on immortality and recognized what even they deemed fancies as truths. Their higher minds wrote down truths which their lower and material minds scorned, discredited and rejected afterward.

But the better period has dawned. Though its gray light as yet but tinges the sky, yet man does to-day stand in knowledge on the threshold of his more glorious and beautiful life. Let us not despise as trivial the steps and methods by which only it can be realized; nothing is trivial.

Any effort ceases to be re-creative the moment it becomes wearisome. That is the time when our force or thought ceases to put new element into our mind or spiritual being.

If you come into the thought atmosphere of people who find pleasure in harmless recreation, you absorb of that atmosphere. It is life and life-giving element. It does good to mind and body. It builds up both and strengthens both.

When you re-create a mind, freshen it, get it for a time off a too much worn track of thought, physical effort or study, it is then cleared to receive new ideas. Inspiration does not come of memorizing or plodding or poring over books.

It comes of keeping the mind in a proper condition to receive newer thought than ever was printed in books, and newer device or invention than ever before was seen in the machine shop.

We are all of us dual. That is, we possess and use the mind of the body, and the other and higher mind which acts through the more powerful and far reaching spiritual senses.

The mind of the body or that portion of our mind and force which acts directly on the body, often needs a certain limited, gentle and pleasing outlay of effort in the direction of seeing things of beauty or exercise of muscle, or hearing. Such outlay or exercise can keep it out of injurious currents of thought. For instance, many men get a certain rest in whittling. They

can think clearer while so engaged. In other words, the act of whittling concentrates their material mind on such exercise, while the other and higher mind and senses are liberated, and can go forth and act, and that certain repose a man feels while engaged in such act comes of the temporary liberation and exercise of his other and finer senses.

Thinking or getting new ideas does not come at all of trying to think. On the contrary, it comes of getting the mind in the most restful and contented mood. That is why some of my lady readers may get their best and most agreeable thoughts or mental moods while engaged without hurry, in their sewing or fancy work—or in any physical effort which you do not set out to do in just so many minutes, and care not whether it is finished this week or next. Work in this mood ceases to be work at all. It becomes play, and as we have said before, because it is worth twice saying, the gentle unstrained physical effort in getting the material mind on a certain track leaves the higher mind and senses more freedom to act in.

In time to come all the world's physical work will be done in this restful mood, and without hurry or straining to accomplish a certain amount in a certain time. Then all work will become as play. It will also be far better done. But far more results will come of such method of doing.

If you have any set purpose in view, and you have for the day done all physically you can to attain that purpose, stop further work. Rest, amuse yourself in some harmless way and re-create. You are then gathering force and putting it on that purpose. You are sending then force constantly to push your purpose forward.

But if you keep your mind ever on the rack and strain as regards that purpose—if you are making effort all the time with the body only because you think you must "be doing something," you are wasting force, driving the best results from you. Though you may gain small successes, they will not last and

be as nothing when compared with the greater and permanent result which comes of using and trusting your spiritual power.

Then if your material mind will set up a worry because things look dark or do not move fast enough, demand Faith of the Supreme Power.

The world's physical business, its building, its manufacturing is far too much hurried and strained. We act too much on the assumption that life is short, and so a great deal must be done in a short time. In a sense this is true. The very mental condition in which so many do business makes life short.

The race will realize in time to come that there is time enough to do all things reposefully and pleasantly, and that such mood of mind is one great factor in keeping the body strong and vigorous, and keeping that body far longer than its present average duration.

The young man who works all day at a trade is sometimes advised to go to the reading room, or a school of some sort in the evening, to "improve his mind." Does he "improve it," after having worked off so much force in the day time to work off more at night in the endeavor to fill himself with "facts," a part of which fifty years hence may have proved to be fiction?

There is re-creation in the study of any art when there is pleasure in such study. There is neither re-creation, nor profit in the study of any art when we are tired or it becomes irksome. The moment you become tired is the moment to leave off. If you continue to paint or sew, or write your sermon, or if a lawyer pore over your authorities, or as a mechanic continue your work when mind and body protest in some way against further effort, you have no longer fresh thought force or inspiration to put on such work. You have sundered your connection with such thought current. You have made connection with an inferior drudging, repeating itself current of thought. You are receiving of that thought element and putting it not only in your work but in your body. As a consequence you will leave off not only tired, but afterward the very thought of your work

will give you that peculiar mind sickness or disgust for it which always comes of over-strain and fatigue. So when next you take up such employment you may feel such disgust for the reason that you re-absorb the tired thought you left in your work.

So when our business, our trade, our occupation, our art, be it what it may, ceases to re-create or give pleasure in the doing, or be done with enthusiasm and zeal, it is not well done, and really does us and others more harm than good. It is the tired overworked engineer whose exhausted faculties fail to recognize the danger signal and runs his train to destruction. It is the workman made careless through fatigue who allows the flaw to go unperceived in the shaft which breaks and possibly causes the steamer's wreck. It is the artist who paints mechanically, or the actor who acts mechanically, with little or no love for his art or pleasure in its exercise, who never reaches the top rounds.

Up to a certain age, varying somewhat as to condition in life, the child is always learning something new—some new game or sport. This is always giving it new life. If you bring up a child where it has no opportunity so to learn new things, it will be a little old man or woman at ten or twelve years of age. When the boy or girl or young man or woman are put into the harness of conventional life, of the hard, serious, earnest work of life as we call it (which should not be hard, serious work at all were life what it should be and what it will be), when the boy has learned his one trade or profession and settled down to that and that alone, and the girl has also settled down in life as wife and mother and house carer, and that alone, then it is they commence to become sad and serious—sober and careworn; and so life goes on till the end, and such minds exercised only in a rut—such spirit de-created through lack of re-creation drop after middle age gradually into a corner, is pushed aside by the younger element, become of less and less use and importance in the social or business circle, until at last their worn-out bodies drop away from the spirit and are laid, as people say, "at

rest," an assertion which may not be so readily believed as more is known of what life really means and what it involves.

Why is this! Because such minds are not recreated by the learning of some new thing—of some new source of re-creation—of some new source of rest whereby the thought or force is for a time diverted from some department of mind to another, some set of faculties to another, so that the lawyer in sailing his yacht shall be a rested and more powerful lawyer the next day—so that the matron in playing her part in the theatrical representation may return re-created and recuperated next morning to the government of that empire in embryo, her household—so that the preacher in his painting loses his preacher self in the paradise of form and color, and returns to his pulpit with a fresh growth and shade of thought—grown in these periods of forgetfulness of preaching, and in this way should we all be makers of and givers of new life to each other.

For when you amuse or interest me or compel my attention or admiration by the display on your part of some great proficiency in music, in acting, in conversation, in skill and dexterity of muscle, you are proving and expressing some power and quality of God or the Infinite Spirit working through you, and in so centering my thought on one thing, you gather my scattered thought or spirit together, and in doing this you rest my spirit; and if you rest my spirit you rest my body with it; and if you rest my body you strengthen my body; and if you strengthen it you put in it the force or element to drive out disease.

When we cease to learn the new and take pleasure in such learning, the material part of us (the body) commences dying.

The ultimate of existence is a never ending course of learning and enjoying the new.

Paul says: "Rejoice evermore." It is the same as saying "play evermore." In other words, "Rejoice and receive pleasure in the never ending expressions of your spirit as they are one after

another developed. Rejoice in your business, your trade, your profession. Rejoice in your walking, your driving, your eating, your painting, your music—in all you do."

But the physician might say here: "I take pleasure, to an extent, in the exercise of my profession. But sometimes it drives and wearies me. I am the slave of its demand, day and night. I am liable at any hour in the midst of my amusement, or rest, to be called to see a patient. How can I always rejoice?"

This question holds good with many professions.

Now, be your calling what it may, do you consider that you have full capacity and power for its exercise when you are tired, when vitality is at a low ebb, when your effort is strained, when you take little or no pleasure in its exercise? Are you then giving your best self, your best mind, your strongest power to your patient, your client, your patron in anything? Are you not, on the contrary, dealing out an inferior article?

"But I must go where my business or profession calls me," you answer, "whether I am physically or mentally fit to go or not. I cannot say to a midnight caller in case of sickness, 'I am unfit to give the patient the best of my skill now. He or she must wait till to-morrow.'"

Yes, you can when you trust more in that Supreme Power which stands by every soul in proportion to its trust in it. The greater success awaits those who trust it, and the greatest success means being master of your own time and independence to that extent that you can say "No" to any demand or tempting offer when your highest conscience forbids its acceptance.

But all that interests and amuses minds does not re-create.

That is an unhealthy and injurious taste which takes pleasure in spectacles of human suffering, be the suffering mental or physical. An audience which can look for hours on the spectacle of a human heart writhing in all the torments of jealousy or suspense or grief, is influenced by a grade of the same sentiment which once with pleasure saw the Christian captives suffering the same mental agony or fear as they were

torn to pieces by wild beasts. Great talent is unquestionably thrown in such representations as great genius with the brush may expend itself in painting dead human flesh or in blood flowing freely from live human bodies from the axe of the executioner or the dagger of the assassin. That is amusement which does not re-create with healthy thought element. It brings violence and fear and jealousy and all the lower order of thought more prominently to the minds of those who see it. It connects them with that domain or current of thought. It renders connection the more difficult with all that is quiet, beautiful, reposeful and constructive in nature. You absorb only elements of destruction and weakness after seeing a dramatic spectacle in which poison, the dagger, jealousy and revenge form the principal materials. You leave such a play worked up, exhausted, and the better fitted to connect yourself with what you call the Land of Dreams, with the same order of thought and action when your bodies are in the unconscious state we call sleep, and as a result you are the more apt to come back to and take up your physical instrument, your body, in the morning, unrefreshed, unrecreated, because during sleep your mind or spirit in its dual and to your physical self, unconscious life, may have been sending to your body only the agitating violent destructive order of thought you saw last night at the tragedy.

I once asked a noted Italian danseuse, a devotee to the poetry expressed in physical motion, of what use was the *maitre de ballet*, an accompaniment of the ballet more common years ago than at present. "It is," said she, "because the presence of the man gives an inspiration or stimulus to the woman."

There is for all effort, whether as termed mental or physical, a higher and finer inspiration when the sexes mingle as they should in all games or diversions. Man is not improved, or so much benefited, or re-created when he goes by himself to his base ball, his billiards, his bowling alley, his sailing, his driving. Left to himself in these amusements, and without

the restraining, elevating and refining element of the other sex, he becomes the coarser. When man herds with man for long periods whether on ship-board, in armies or on frontier settlements, he becomes rough and coarse. When woman meets by herself, as she does in so many of our Eastern towns and villages where two-thirds of the men have "gone West," she becomes more narrow, gossipy, trivial, and is infected by that over prudishness, which seeing so much evil where evil is not, is the very essence of that evil which it most affects to fear.

Woman has as much nerve as man. She can be as cool in time of danger. Woman has quite as much vigor of muscle and endurance as man. The Sandwich Island women are rated as better swimmers than the men. Could a hod-carrier bound over the stage like a danseuse? In Vienna you may see a certain class of women carrying hods of brick and mortar up the long ladders like men. How many men would care to change places with a farmer's wife over her Monday's wash-tub? Or any one of the thousands of poor men's wives in this country, who are cooking, bed-making, house-sweeping, marketing, baby tending, with forty different things an hour for their minds. The more objects you have to expend thought or force upon in a given time—the quicker do you exhaust that force. Is woman really so much the weaker sex? Regard the girl acrobat on the trapeze, or the girl rider at the circus. Is she not as lithe and graceful on skates as the man? Regard the girl in her happier and "tomboy" days, when with the boy she has the glorious privilege of climbing trees, rolling down hay mows, roosting on barn ridge poles and sliding down cellar doors. Does she not enter into all these things with the same zest and enjoyment as the boy?

Does she not the more enjoy them when in company with the boy? Does she not as a rule cease to exercise what we will term the athletic side of her nature, when custom says she must cross over to her side of the house and act like a young lady and put on a dress which fetters her limbs? And what then?

With less physical freedom, less of the natural and more of the artificial, less of open association, and, in so many cases, more of stolen interviews, is honesty and purity of mind increased. Are the evils which society in so restricting the association of the sexes endeavors to prevent, really prevented?

Both men and women would be the stronger physically were all their re-creative effort in each other's company, for the reason that the elements flowing in thought from each to each give a certain strength and stimulation which is lacking when they are apart. In this restriction of the sexes which has crept upon us during the ages, and had its origin in the barbaric era when woman was held as a chattel, man has actually deprived himself of the only element which can refine him, and woman is likewise deprived of an unseen element which would strengthen her. It is this unnatural separation of the sexes which long custom has made an unconscious habit in so many phases of life that begets the very evils it is intended to prevent.

Volume V.

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I.

Mental Tyranny, or How We Mesmerize Each Other.

No tyranny is more widely spread and more subtle than that coming of the control of one mind over another or others. It is often a tyranny in which the tyrant knows not that he rules, nor do those in subjection know they are ruled. The tyrant also is generally in complete ignorance of the means and manner by which he rules, and in similar ignorance are those ruled by him or her.

It is possible for you to come under the rule of another person's mind and act in accordance with that person's wishes, when you think you are consulting and acting out your own. No control is more complete than when those who are ruled by others think themselves entirely free.

The child in this way sometimes rules the parent. The child (a spirit with a new body) may have the most powerful mind or quality of thought.

That child's spiritual existence may be far older than that of the parent who has given it another physical body. It may have through many successive earthly existences grown in spiritual power far greater than the parent. It is ignorant of its power as

is the parent. But in its possible humors and whims or in the assertion of its own character that mind acting on the parent's mind may largely govern it, and the child will do very much as it pleases.

By the terms "powerful mind" or "superior mind or thought," we do not mean what is commonly termed "learning." We mean the superior power of that force which goes from one mind to another, though their physical bodies be apart.

An uneducated person may be endowed with this stronger force. That person will probably be successful in what he or she undertakes. The world terms this "force of character." The real education means the power inherent in a mind as drawn out and exercised—not opinions, facts (often errors) and figures put on or memorized.

If your thought is superior to mine it will the stronger effect influence or sway others on whom you put it. As an element it goes literally to them and has on them what we must term for lack of a better phrase of illustration a mesmeric influence. In such way, the First Napoleon threw his mind on his troops. Every soldier under him felt it, and had it acting in him. Their minds felt his spirit—as a more powerful element of thought emanating from him, exactly as the physical sense feels the sun's rays.

Then why you may ask did not his power for victory continue? Because be fell through ignorance into the common error, of allowing his mind to become adulterated with an inferior force or thought. He mixed his mental gunpowder with sawdust and lessened its strength; when he deserted Josephine for an inferior woman he absorbed the mind of that inferior woman. His thought then no longer acted on others with its old power. Josephine was Napoleon's natural mate or complement not by man's law, but the Law of the Infinite. When he received her thought and it was blended with his own, he received an actual power which worked on others separate and apart from his

body as does our thought act all the time on others apart from our bodies.

By the same law, the superior element of thought put out by the mind of a great financier like Jay Gould acts in the domain of finance on other minds far and near.

If you have any purpose in life, any well defined undertaking which you are determined to achieve, it may be very injurious for you to come in very close association and sympathy with another or others who have no interest or sympathy with your purpose. You can associate with them to such extent as is necessary for business purposes. But be careful whom you take in close companionship. If in such companionship you admit a person inferior to yourself—making such person the sharer of your leisure hours, depending continually on him or her for company, you are in the way of having your force or thought largely drawn from your undertaking. That other mind may to greater or less extent sway and influence you to some line of action damaging to your purpose.

Is there danger to us then from our associations? Yes, and a great deal. You get from your intimate companion or companions in thought, element either life or death, courage or cowardice, confidence or despair a clear mind or a muddled one. Thought as absorbed by you from others and after being so absorbed necessarily acted out and lived out—is the most powerful, most subtle agency in the universe for bringing you good or ill.

You need not from the foregoing suddenly withdraw yourself from any association you now have, for fear of ill to you or as suddenly connect yourself with any other. Let you spirit do this work for you. If separation is better between you and others, the spiritual law and force if relied upon will bring about such separation easily, gradually and without jar or disturbance. It will by degrees interpose agencies, events and material conditions between you and others so that their lives and yours will gradually diverge into other channels and yet all

will be peace between you. The infinite brings events to pass by means far wiser than those of man who so often loves to be noisy, turbulent, severe and rough in his methods.

Men absorb thought more readily from women than from their own sex. Women absorb thought more readily from men than from their own sex. Men are more easily ruled by women than by men. Women are more easily ruled by men. Women sway men through their unconscious mesmeric control. Men so swayed and governed may not know it.

If you are a man, bent on certain undertakings and you find amusement in your leisure hours with a woman in little or no sympathy with your aims and you become attached to her and find her often in your thought, you will thereby lose a great amount of force which would otherwise have gone to aid your project. You may find yourself at times unaccountably discouraged and in no proper mental frame for pushing things. Or you may find yourself regarding your purpose with indifference. You will lack that flow of calm, steady enthusiasm which makes success certain.

What is the matter? This: You have absorbed of that woman's mind. You are thinking her thought of indifference or incredulity as to your aim. If you think it you will act it. You have in your mind grafted a part of her inferior mind. You have so made her a part of yourself. You are then to an extent ruled by her, though she may not know it.

She may be agreeable and fascinating. Time passes rapidly in her company. There is in her for you a peculiar charm. You do not for the time care though you find she is not in accord with your deepest convictions. You brush quickly away the momentary pang and disappointment as you find her at times trifling and flippant regarding what you hold most deeply in belief and respect.

If it be the woman who has the superior mind (*i. e.*, the greatest mental force) and she become similarly entangled and charmed with an inferior masculine mind, she will suffer injury.

The charm under these circumstances lasts but for a season. With closer acquaintance it vanishes for one or the other, sometimes fortunately for both. But ere it has gone, the material marriage of the world may in name and form only have united them. Then comes the long years for one or the other or both of disappointment, for such marriage is in the highest sense no marriage at all.

Here we see the force and application of the Apostolic admonition "Be ye not unequally yoked together."

No single man or single woman, who has any real belief and trust in the Infinite and Supreme mind will ever be led astray in this matter. They will be guarded. It is Humanity's recklessly rushing forward in life without asking for counsel a guidance of the Infinite Wisdom that causes all its troubles.

Mesmerism or "hypnotism" is but one form of mental tyranny. In the public exhibition the operator may gain that control over another that even his body is moved and controlled by the operator's thought. In other words the person mesmerized allows unconsciously his own mind to be displaced, cut off from control of its body while the operator's thought uses his body as if it were his (the mesmerizer's) own.

How the mesmerizer does this even he cannot fully explain. He has found that by placing his mind in a certain attitude toward another of certain temperament, be can control that other's mind. Sometimes, he commences this process by fixing subject's attention on some material object—say a coin in the palm of his hand. On such coin the subject's mind may become concentrated and is then less positive or antagonistic to the other's will. Meanwhile the operator's mind is in the attitude of silently thinking "must" to the other. He is saying in thought to the other, "You must do this or that" or "you must think yourself in this or that situation. Your arm is rigid. Your leg is immovable. You cannot stir a step."

As a person is made to think so will he act. The subject is made to think completely the operator's thought. That thought

takes complete possession of him or her and is then acted out physically.

The mesmerizer finds he cannot do this with everyone. Why? Because if you have made up your mind thoroughly and are determined that your mind shall not be so ruled by another you will not be.

The same mood of mind on your part will prevent you from being influenced and controlled by those about you in your daily life, where the process of control of mind over mind is continually going on.

A mind having the use of a body can be controlled, and its body to an extent used by a mind without a body. This phase of mental action of mind on mind goes now by the name of "mediumship." The mind not having the use of a physical body may be ignorant, shallow, silly and pretentious. It may lie. It may, in using the other person's organ of speech, assert itself falsely as some famous character of ancient or modern times. It may be of any shade of character and motive. If weak and erring, it will probably be attracted to and use the organization of some mortal weak and erring as itself.

This form of action of mind on mind can under certain conditions be a means of great good. It is as used to-day productive of much evil as are all new developments of force on this planet until better understood.

No person can without great injury give themselves up passively to the mental control or influence of all and any manner of mind whether that mind use a physical body or be without one.

These forms of mental control known as "mediumship" and "mesmerism" are but a small part of the operation of this law. Minds are all the time acting upon and controlling other minds or being controlled all through society.

Distance of bodies apart has little effect on these mental forces. Given a previous close companionship and some person's mind whose body is a thousand miles away may act

on yours for good or ill, until its power is weakened or diverted by the action of some other mind.

You may be to an extent placed unconsciously more or less under the power of another person's mind, and that person may put the power of his or her thought on you, and may or may not be ignorant of the method of throwing their mind on yours.

If such person has a strong and incessant desire that you act in accordance with his or her wishes, and you are much in sympathy and association with him or her and not positively antagonistic to such wish, you are very liable to act in accordance with it, and at the same time think that you so act entirely of your own accord and of your best judgment.

In such case you may possess the stronger mind and more positive will. But ignorant of this law, ignorant of the fact that mind so works on mind separate from any physical effort, ignorant of the fact that whether physically near or apart, that other mind still works on yours, you are taken at great disadvantage, for you have still this unseen, unknown and subtle force of the others thought and desire ever working on you and you never dream of the necessity of resisting it. For asleep as it were, you may come eventually into a state of complete subjection to that person.

The weaker mind may then rule the stronger because the stronger blindly allows itself to be bound by these mental chains.

This tyranny is going on everywhere. Husband so rules it over wife or *vice versa*. Sister wields it over sister and brother over brother. The one you think your best friend may carry in his mind this strong desire to sway you in some way to his or her purpose and yet be blind to its utter selfishness. But blind or not, the force so put out from that mind will work its results unless you know something of this law and make yourself positive to it.

The evil for you in such case does not stop with mere subjection. As this action goes on you will have grafted on your mind the turbulent moods of the other, their beliefs in, error and some form of physical weakness or disease will result of it. Because as so ruled you live in that person's current of thought and that current is not a healthy one. You are swayed and your life turned from its proper direction, not only by the other person's mind but by the force also of their unseen following of mind.

You may in such case think your aspirations to be "whims" or "idle notions" and to be impossible for you to realize. You may doubt your own powers when you should believe in them. Because belief in a power is a Demand for it and the Demand in time will bring more of it. Under such influence you may pine and worry in a life of inaction, because of absorbing so much of another's trifling and purposeless life and thought. You, your real self is by this unconscious mesmeric process thrust aside and an inferior life substituted for your own.

You may also in such case act out the other person's moods, tempers and whims exactly as in the public demonstration of mesmerism the subject acts out such mood as the mesmerist may choose to throw upon him.

If a man fall upon you without intent and knock you in the gutter, may not the injury to you be as great as if he did so wilfully? So works this power of mind as put out and received from one mind to another all the world over. The mother may throw it on the child. The child may throw it on the mother.

The mother from the child's infancy upward may have at heart this unspoken desire: "I want my child as to occupation or aim in life to be what I wish; I do not want it to go in this or that path in life."

But the child's real self or spirit may be as to inclinations and tastes totally at valiance with the mother. In its earlier years it may outwardly act the mother's thought, having absorbed so much of it. But as it gains more experience, its own individuality

may more and more assert itself. It wants to travel a different path, to live its own life, to be its own being. The mother resists. The child may rebel and then there is open war. Or it may outwardly conform to the mother's wishes in a passive mechanical fashion and become eventually neither one thing nor the other."

If both mother and child have strong wills, the result may be the death of the child's body. Its spirit thwarted, in all its inclinations, frets the body, wears it out and breaks at last the chord which unites body and spirit.

As a parent you do not and cannot form any other person's life or being, no matter what may be the tie of relationship between you. You can to an extent protect and guard it during a certain period of its earlier physical existence, but the time must come, when the spirit with a new body must have its own way, get its own experience, be the path or method what it may, and if it is your "influence" and that alone that keeps it in any certain path of life, you have but temporarily enslaved another mind. You are controlling it after your own fashion. It is but a mental puppet you are working. You are retarding the real growth of that mind, and when your influence is removed, it will no longer live the life you have made it seem to live.

To-day there are thousands on thousands of such mesmerized children—it may be added of all ages. They are spirits who have never sundered a link of the mental tyranny unconsciously placed on them by the parents and so they go on believing as the parents believed, erring as the parents erred, suffering in consequence as the parents suffered and in pain and agony losing at last another physical body as the parents lost theirs.

Demand to be free from this tyranny and ultimately you will be. You will come to know more of these laws. Your spirit will feel and know when there is danger of being so tied to and led by another.

If you are in a strange city and have any particular business aim in view keep much to yourself. If while there you go and

live in a private family and you are by nature sympathetic and what is termed "susceptible," you are liable to be mesmerized and to an extent controlled by that family. If being in a sense a temporary member of such family, you become interested in its people, if you get into their cares and lives and troubles as acquaintance and association unfolds and reveals them to you, you may have, unconscious to yourself, too much of their mind on you. You will then be thinking of and carrying their cares and troubles. If you do you take just so much force or thought out of your own business. You can not well carry two loads at once. Thousands of plans and business projects are seriously crippled or ruined from this cause. If we do not well guard our sympathy but let it go out freely whenever it is called upon we fritter it away on hundreds and do little good to anyone.

Many a person is subject to certain mental tyrannies who would scarcely dare acknowledge it did they realize it. We are so overpowered at times by officials behind gratings and pigeon holes. We find ourselves in such cases hesitating or weak in asserting what after reflection shows to be for us right and reasonable. Similarly are we afraid at times and places to ask questions for fear of showing ignorance. And before whom? People with whom, if better acquainted, we should not hold in the highest estimation. Some suffer and endure the little extortions and "tricks of trade," because of being afraid to protest or "make a row" over such matter. We may try and excuse ourselves on the ground that the matter is not worthy our serious attention. That is not in many cases the real reason. We are afraid of protesting for fear of the opinion of certain people. We are under their smaller minds. We fear being called "stingy" or "mean" over a matter of a few cents. But justice knows neither of large or small things in its dealings.

A servant in this way may rule an entire household. So soon as the mistress fears the servant—the cook possibly—fears to interfere with the servant—fears to assert her own authority in the kitchen lest said cook "up and leaves," then

the mistress is under the servant's mind and is dominated by it. This tyranny goes on in thousands of households. The mistress has then given way, become negative to the servant and is by one mesmeric method, ruled by that servant. It is not merely that one servant's mind which acts on and rules the mistress. It is also a large following of mind attendant on the servant—invisible to the physical eye which assists in such ruling.

Many a business is ruled in like manner not by the reputed bead or master, but some employee or assistant whose usefulness has made him indispensable and who while seeming to serve, really governs that business. In every shop, every store, every factory, every household, some particular mind rules, though possibly unaware itself of its power. If the reputed head has not the force to rule, some head behind it will. That business then is "mesmerized" by another save the reputed head.

There is, however, much more reason for our bending to this tyranny than we may imagine. The supercilious official in his office is in his fortress. His room is charged and full of his dominating tyrannical thought as well as an unseen following of mind who are in accord with him and can act on another in accord with their dominating mood. You may go to such a place, tired, exhausted and therefore in a negative state of mind. You are in no mental condition to resist these influences—nay you are ignorant of their very existence and action on you. But they do act on you in such place. A mesmeric or spiritual power is there seeking to dominate you and you may retire, chagrined, baffled, snubbed and brow beaten. You get indignant when by yourself. You can readily tell friends of these troubles. But there, in presence of your tyrant you were really powerless to assert yourself, for you knew nothing possibly of the power arrayed against you.

This habit of mental subjection to the minds of others becomes so fixed with some that they are slaves to every one who assumes an air of authority with them. They are controlled

even by the thought atmosphere of a place or room. They cringe before anyone in a little temporary authority.

Never cringe or feel yourself abased before anyone. If you do you draw on you the slavish current of fear and abject humiliation. You can admire another's talent. You may respect it. You may rightfully desire to emulate it (not borrow of it).

By such desire or demand you will draw to you such shade or quality of such talent as belongs to you.

You can be and are often mesmerized and controlled by a current of thought as by an individual. Or the individual who in some way discourages you may be but the channel for the conveyance of this thought to you.

The cringing thought, the fear of something, of poverty or sickness as put out by millions of minds on the one hand, and the tyrannical dominating thought which the same order of slavish mind may put out when it can tyrannize, all unite to form a vast volume or current of thought. Open your mind in the least to it and it rushes upon you like a torrent, overwhelms you, forces you for a time to see only the dark side, only poverty, only failure, only people all about you who never will under any circumstances assist you when you show a disposition to assist yourself.

All this would be very discouraging. But all these evil or immature forces are as nothing when compared with the Supreme or Overruling Power. They cannot endure when once you begin to open your mind to that Greater Power

It is natural for this question to occur to some on reading the preceding, "In view of the dangers of intimate association, who should be my associates? How am I to judge in choosing them? From what you say here, it looks as if to live aright was to live something like a hermit. Or are we to measure every man and woman we meet or to whom we are attracted, and still regard them with distrust for fear they may injure us?"

We answer first that there is the very best result coming to us through knowledge of the fact that mind influences and flows

into other mind. If we can be influenced for evil, so we can for good. There is, as we often say (and it bears oft repetition), a mind above all individual or human mind—the Supreme Mind and Infinite Force.

If through silent prayer or demand we seek to come into association and company with that Infinite Mind, we shall receive it. We shall be swayed and influenced by it. We might even say we shall be "mesmerized" or controlled by it. We can have no objection to such control when it is all for our growing happiness—when our mind becomes clearer and clearer, our bodies stronger, and every faculty more vigorous, keen and alert.

We need to place our association and intimacy with the Infinite Mind above all individual association. Then we are led by Supreme Wisdom to the very best individual association. Then are we by the Infinite Mind given judgment, keenness and intuition which immediately tells us who is best for such association.

When you put yourself in the influence and thought current of the Supreme Power, you cannot long be influenced, controlled or dominated by any human mind or minds. You will grow beyond their reach. God cannot be dominated by man or anything material. Then the closer is your alliance with the Supreme, the more will you have and use of the powers and qualities of the Supreme.

To be "one with God" or the Supreme Power takes nothing from your individuality. It increases it.

The tendency with us all is to think we must work out or study out some complicated and elaborate process for our "salvation." We must, according to the reason and teaching of our material minds, be ever on the look-out for dangers, snares and pit-falls—we must be rigid in observances—we must ever be in fear and trembling over something.

This is man's teaching—not God's. That Power needs only an infinite trust from us, and it will do all the rest.

A Demand.

We ask here—we Demand to come nearer and nearer the Infinite Mind—to feel more and more sure of its reality—to have proof of its reality—to learn that we can trust it to any extent.

We demand to be cleared of all doubt in this matter. We ask that this Infinite Mind be taken more and more into our daily companionship—that we walk with it as with a friend—that we know in the most literal and practical sense that we are dealing with a Grand Reality, which involves and assists in the minutest details of our every-day life as much as it does in controlling worlds and systems of worlds. We ask to feel with this Power that sense of rest and security from all harm—security from want, from sickness, from all the ills, which men dread so that we may say in the fullest belief: "Though I walk through the valley of the shadow of death, I will fear no evil."

II.

Spells, or the Law of Change.

A condition of mind can be brought on you resulting to you in good or ill, sickness or health, or poverty or wealth, by the action, conscious or unconscious of other minds about you, and also through the thought suggested you by objects or scenes about you.

This is the secret of what in former times was called the "spell." Through the action of thought a state of mind can be brought on any person which may make them act conformably to such thought.

The "spell" is a matter of every day occurrence in some form or other. To remain for an hour in sight of grand scenery casts on the mind a "spell" of pleasurable thought. To remain for an hour in a vault surrounded by coffins and skeletons would, through the associations connected with such objects, cast on you a "spell" of gloom. To live for days and weeks in a family, all of whose members hated you or were prejudiced against you, would most likely cast on you a "spell" of depression and unpleasant sensation. To live in a family whose members were always sending you warm and friendly thought would place a "spell" of pleasurable sensation.

If when sick you are obliged to remain for days and possibly weeks in the same room, your mind will become weary of seeing continually the same objects in it. Not only is the mind wearied at sight of these objects, but the sight of each one, from day to day, will suggest the same train of thoughts, which also soon become wearisome. Mind weariness from this or any other cause has a natural drift towards despondency. Matters present and future then assume their darkest aspect and the darkest side of every possibility comes uppermost. Despondent thought, as has been many times repeated, is force used to tear the body down instead of building it up.

This action and condition of thought is one form of the "spell." This is quickest broken by a change to another place and another room.

For this reason "change of scene" is frequently recommended to the invalid. Change of scene and locality mean not only a change of objects seen of the eye, but a change also in thought, as new ideas and possibly a new condition of mind comes through seeing the new set of objects. The new condition of mind will "break the spell."

There is a much closer connection between things tangible and seen of the eye and things intangible than is generally imagined. In other words, there is a close connection between things material and things spiritual.

The force or element we call "thought" is all-pervading, and takes innumerable varieties of expression. A tree is an expression of thought as well as a man, and so are all what we call inanimate objects.

There is not a thoroughly dead or inanimate thing in the universe. But there are countless shades of life or animation. Many things seem dead to us, like a bone or a stone; but there is a life or force which has built that bone or stone into its present condition, and that same life or force, after that bone or stone has served a certain purpose, will take it to pieces again and build its elements into other forms. The unbuilding process

we call decomposition. It matters not if the stone change or rid itself of but one atom in a thousand years. Time is nothing in the working of Nature's forces. Decomposition, then, is a proof of the existence of all-pervading and ever-working life or force. Otherwise, the stone or bone would remain without change through all Eternity. Incessant change is ever going on in boundless universe, and is an inevitable accompaniment of all life; and the greater the life and force in you the more rapid and varied will be the changes.

Everything from a stone to a human being sends out to you as you look upon it a certain amount of force, affecting you beneficially or injuriously according to the quantity of life or animation it possesses.

Take any article of furniture, a chair, or bedstead for instance. It contains not only the thought of those who first planned and moulded it in its construction, but it is also permeated with the thought and varying moods of all who have sat on it or slept in it. So also are the walls and every article of furniture in any room permeated with the thought of those who have dwelt in it, and if it has been long lived in by people whose lives were narrow, whose occupation varied little from year to year, whose moods were dismal and cheerless, the walls and furniture will be saturated with this gloomy and sickly order of thought.

If you are very sensitive and stay in such a room but for a single day, you will feel in some way the depressing effect of such thought, unless you keep very positive to it, and to keep sufficiently positive for twenty-four hours at a time to resist it would be very difficult. If you are in any degree weak or ailing you are then most negative or open to the nearest thought element about you and will be affected by it, in addition to the wearying mental effect first spoken of any object kept constantly before the eyes.

It is injurious, then, to be sick or even wearied in a room where other people have been sick or where they have died. Because in thought element all the misery and depression not

only of the sick and dying but of such as gathered there and sympathized with the patient will be still left in that room, and this is a powerful unseen agent for acting injuriously on the living.

Those "simple savages" who after a death burn not only the habitation but every article used by the deceased when alive, may have known more of Nature's injurious and beneficial forces than we. Living more natural lives they unconsciously acted according to the law, even as animals in their wild and natural state do, thereby escaping many of the pains and discomforts of the artificial life we have made both for ourselves and the animals we domesticate.

People who have some purpose in life, who travel a great deal, who are ever on the move and in contact with different persons and places, have, you will notice, more vitality, more energy, and physically preserve a certain freshness not evident with those who follow year after year an unvarying round of occupation, carrying them day after day to one certain locality, or office, or desk, or workman's bench just as a pendulum oscillates from side to side.

These last look older at forty than the active, changing person does at sixty, because their unvarying lives, the daily presence and sight of the same objects at their dwellings or places of business, contact with the same individual or individuals at meals and in leisure moments, and interchange of about the same thoughts year in and year out, weave about them an invisible web composed of strands or filaments of the same unvarying thought, and this web literally strengthens from year to year exactly as strand after strand of wire laid together forms at last the massive bridge-supporting cable. But the unseen cable so made binds people more and more firmly to the same place, the same occupation and the same unvarying set of habits. It makes them dislike more and more even the thought of any change. It is another form of the "spell" which they have

woven for themselves. It is the sure result of always keeping unchanged your state of mind.

We do not live on bread or meat alone. We live also largely on ideas. The person ever planning and moving new enterprises, the person who throws his force into beneficial public movements, and who from either of these causes is led into a varied and ever changing contact with individuals, receives and puts out a far greater variety of thought than the man who lives continually in a nutshell.

There is a time and use for retirement and solitude. There is a time and use for contact with the world. It is desirable to establish the golden mean between the two.

The person whose range of life and movement is narrow, who is doing nearly the same thing and seeing nearly the same things and people from year to year has a tendency to feed mostly on the same old set of thoughts and ideas. Out of himself he generates the same order of old, stale idea and expression. Start him in a certain train of idea or association and he tells you time after time the same old story, forgetting how many times he has told it you before. He has about the same forms of expression for every occurrence and every hour of the day. He regards the world and things generally as about worn out. Lacking in life and variety of thought himself, be regards everything else as lacking in life and variety. For life is to us exactly as we see it through the spectacles we so often unconsciously make to look at it. If our mental spectacles through living unaware in violation of the Law, are blurred, cracked, discolored and dim, the whole world will to us seem blurred, discolored and dull in hue.

Such a person "ages," as we term it, very rapidly. Because his physical body is as much an expression of his daily and prevailing order of thought as the apple is an expression or part of the apple tree. Feeding and living in the same set of ideas continually is analagous to feeding continually on a most limited variety of food. Both bring on disease. In some of the

English prisons what are called "oat meal sores" afflict the prisoners through being fed so much on that single article.

But the average mental condition shows itself on the body far more rapidly than any result from material diet. It is feeding on the same stale set of ideas, aided by living continually amid the same physical surroundings and with the same individuals who are likewise subsisting mentally on the same stale mental diet that whitens the hair, stoops the shoulders, wrinkles the face and causes shrinkage of tissues and bodily inertia and weakness. Our land is full of people who at forty-five through this cause look older than others of sixty-five. It is full also of young men and women in the physical sense, who through their poverty of idea, and lack of real life, will be old, worn and haggard within twenty years. They are in substance as much old fogies, "grannies" and "daddies" now as are those they ridicule as such. They are traveling in the same narrow rut of idea. Slang phrases and worn-out chaff borrowed from others constitute four-fifths of their talk and probably five-sixths of their thought.

To this class also belong those deemed of a higher order intellectually, or of more "culture," but whose thought after all is very largely a repetition of what they have heard or read, who look up to and idolize some human authority, living or dead, and who have really very few ideas of their own, not possibly because new ideas occasionally do not suggest themselves to them, but who have not the courage to secretly entertain and familiarize themselves with such ideas. They smother them. They succeed at last in killing them and putting out the little light endeavoring to shine on them. When you destroy or so kill out of yourself the capacity for truthful idea to act upon you, you are killing also by degrees your body. You are cutting off the only source of new life for the body.

Of this order of minds the only claim to youth lies in that physical freshness belonging to the earlier growth and life of the body, which, owing to their mental condition, will fade in

twenty years as surely as the absence of sunshine and water will soon wither the young and growing plant.

Such are now unconsciously weaving for themselves the web and "spell" of "age" and decay.

A constant renewal of physical life lies only in a never-ceasing change of mental conditions. New ideas beget newer and fresher views of life. There are millions on millions of truthful, new ideas to come to us, so that we keep the mind in the proper state to receive them. We have not to plod and "study hard" to receive them. There is no "hard study" in the kingdom of God or the kingdom of infinite good. If in the line of communication with that kingdom we will ever receive new thought, as the plant receives the sunshine and air, and like the plant just as much as suffices to give us life for the day and the hour. Every mind is now, or is to be at some period of its existence (not possibly in this present physical existence), a fountain for the reception of such new idea. But such new thought cannot come from books or from the minds of others. These may for a time serve to start you on the road, or as temporary props or helps. But if you depend altogether on books or people for new thought, you are living on borrowed life. You, in so doing, keep your own mind closed to the inflowing of the element which its own individual needs call for, and which is for it alone and no other mind. You must draw your own sustenance from the infinite reservoir of truthful thought. Until you do you are not a "well of water springing up into everlasting life," nor have you reached the initial point of that real and perfected existence which feels at home anywhere in the universe and can draw its self-sustaining life at any place in the universe.

No agency fetters more or does more harm to both mind and body as a very close and constant association with a mind or minds inferior to yours in tastes, in refinement, in breadth of views and quality of motive.

Such order of mind ever near you and with which you are much in sympathy, will infuse into yours more or less of its

grosser desire or taste. It will blind you more or less to higher and healthier views and modes of life. You will, unconscious to yourself, live and act out much of that mind's life. You will be peevish or cynical or mean in your dealings, when it is not the real you that is so thinking or acting, but the constant flow to you and reception by you of the grosser force or element of that mind, which you thus act out. You become, then, literally a part of the other and inferior mind. This will surely affect the body, which in its material substance becomes a material expression of that lower mind grafted on yours. Unless you sunder this mental tie, the inferior graft may outgrow the original tree. You will become physically inert, lifeless, and be affected with some form of disease, because you are then giving that inferior graft your own thought or force. It can appropriate but a small part of that force, but from what it can, it draws its own stinted life. You are then giving of your gold and getting base metal in return. You are then giving of your life and getting a slow and living death in return. For the mind most clear and active in thought, considerate, wise and prudent, broadly but not recklessly benevolent in action, does give to others, and especially to those with whom it is in close sympathy, life and vigor, both of mind and body.

Talking openly has very little to do with the good or ill results coming of minds in close association and sympathy. It is not what people talk. It is what people *think* of each other that most affects them. A person always near you and ever thinking of you with dissatisfaction or peevishness, or putting out the thought of opposition to your aims and wishes, will eventually make you feel unpleasantly, be his or her words ever so fair. Such a person under these circumstances will at last injure you in mind and body. That person is throwing a "spell" on you.

On the contrary, the near presence of a person pleasantly disposed toward you and who wishes to bring you pleasure or benefit without "an axe to grind," will give you a feeling of rest and quiet, though such person may not say a word for hours.

These different sensations are among the many proofs that thought is a literal element, in some way ever affecting us, and ever bringing results as it comes to us from others or is sent by us to others. In this last case the "spell" may be beneficial to you.

There is but one way of breaking the evil spell caused by continual association with the inferior mind or minds, which spell will surely prove fatal if continued in, and which is proving fatal to thousands to-day. That method is an entire separation from such mind or minds.

Such sundering of these injurious mental ties cannot, however, in every case be abrupt, or evils may result as great as those it is sought to avoid. If a graft, however injurious, be roughly torn from the tree, the tree also is injured, and perhaps destroyed. If your life has been one of long association with a lower mind, and both of you have, as previously stated, grown into a common life and you are suddenly torn apart, the shock may prove to you injurious.

If one subsists for a long time on an injurious food, still a certain kind of life is derived from that food, and as the system has become accustomed to it, it cannot be immediately replaced by a healthier food. The system at first may not be able thoroughly to assimilate and digest such healthier food. There is a similar action and result as regards our mental diet.

Once convinced of the evil resulting to you from any close, inferior association, and you will first assume, in mind, that such tie must be sundered. Assume this persistently, and half the work is done. That changed state of mind is the force then always working to free you, as your former state of mind, which endured, suffered and submitted internally, was the force which bound you more and more firmly. The separation is now in your changed mental attitude simply a work of time. You have little to do, save wait and take advantage of opportunities as they offer themselves. You have, in fact, committed yourself to another current of thought, and the forces coming of your changed mental condition and interior resolve are the spiritual

correspondence of a great river to whose current you have committed yourself, and which is slowly bearing you away from your former enslaved condition. This is not a figurative illustration, change permanently a state of mind in which you have been for years; change unwilling submission into a hidden resolve no longer to submit; change endurance of near associations into a permanent and hidden resolve that you will separate from such associations; change that enforced content called "resignation to circumstances," as, for instance, resignation to the presence of inferior, squalid and unpleasant material surroundings into that positive internal mental attitude, which in plain language says, "I won't put up with this any longer. My body may be obliged to submit, endure and suffer from these things temporarily, as it has done in the past, but in mind I will neither endure nor be resigned as I have been," and you have placed yourself in the action of another power which will gradually bear you away from the old source of ill.

It is not so much what we *do* as what we *think* that brings results. By the force put out of what you permanently think are you carried as on a current to those results. You need do but very little until you see that the time and opportunity has come for doing. It would be poor judgment for a man floating on a log down the Mississippi to keep on splashing the water and thereby using up his strength for the sake of "doing something." He had better remain quiet and take the chances of being picked up by a passing boat or steamer or wait until he sees an opportunity of catching on to some near projecting headland. Then such strength as he may have been able to reserve may be used to some purpose. When you are in the right current of thought you need in similar manner to reserve your strength until you meet the opportunity that current will bring you, as many projects are injured through unwise and overmuch doing as by too little. If you don't know what to do, wait. When you wait till your hurry is over you may see what really needs to be done.

Above all things, in any emergency or experience such as is suggested here, demand daily and hourly in silent thought the aid of a Higher Wisdom and Divine Power. There must come response to such demand. I do not assume to lay down a certain unbending rule to govern every individual life. Every individual life when it places itself in the line of communication with its Higher Wisdom through a persistent mental attitude, asking silently for such wisdom, will make its own methods for riddance of the ills from which it desires to free itself, and such methods belong to it individually, and cannot safely be copied and used by any one else. The Spirit of Infinite Good does not reveal itself alike to any two persons. The besetting error of our time is to copy or imitate other people's methods in everything, or to become blindly obedient to a book or the mind that wrote a book. Your mind, ever asking for Wisdom and Truth, is a power beyond any book, and is now or is to be the reservoir into which ideas will flow different from those contained in any book. The power which generates and suggests new ideas is ever coming to the world. The book does not advance after it is written. But the mind which put ideas in that book may be ever going ahead and finding new meanings and broader interpretations for what it wrote years before. If you wish to find out regarding the latest developments in chemistry or any material science, you do not have recourse to the books written a hundred years ago about such matters. You get the latest works on these subjects, and if possible you will go farther and get access to those now making such sciences their special studies, knowing that they may know something regarding them never yet written.

So even now in your own kingdom of mind there may be ideas and truths beyond any ever written, which you reject as "mere imaginings," or dare not assert either by word or act for fear of ridicule or opposition.

A book, like Paul, may plant new ideas in your mind; an individual like Apollos "may water" such idea, but the awakened God in yourself can only give the increase.

Complete isolation from their kind and loneliness is one terrible fear besetting some who live in associations which are really not congenial to them, but from which they dare not separate for fear of that loneliness. Try not to fear this. Permanent solitude is not in the order of Nature for anyone. Minds alike in thought were made to mingle and give each other pleasure. It is often the clinging to that order of association which, after all, only wearies you, and which may oblige you often to play an enforced part to meet such association, that forms the barrier keeping you from your real companions. So long as (in mind) you accept the lower association, so long are you keeping the better away and sending it farther from you. So soon as you reject the lower (in mind), so soon do you set in motion the force to bring the better to you.

III.

Look Forward!

The tendency with many people after they are a little "advanced in years" is to look backward and with regret. The "looking" should be the other way—forward. If you want to go backward in every sense, mental and physical, keep on cultivating the mood of living regretfully in your past life.

It is one chief characteristic of the material mind to hold tenaciously to the past. It likes to recall the past and mourn over it. The material mind has a never-ending series of solemn amusement, in recalling past joys, and feeling sad because they are never to come again.

But the real self, the spirit, cares relatively little for its past. It courts change. It expects to be a different individual in thought a year hence from what it is to-day. It is willing a thousand years hence to forget who or what it is to-day, for it knows that this intense desire to remember itself for what it has been, retards its advance toward greater power and greater pleasure. What care you for what you were a thousand or five thousand years ago? Yet then you were then something, and something far less than what you are today. Curiosity you may answer to know what you were. Yes, but is curiosity worth gratifying, if for such gratification you must pay the price of dragging after

you a hundred corpses of your dead selves. Those selves, those existences, have done their work for you. In doing that work they brought you possibly more pain than pleasure. Do you want ever to bear with you the memory and burthen of that pain? Especially when such burthen brings more pain and deprives you of pleasure. It is like the bird that should insist on carrying with it always the shell from which it was hatched. If you have a sad remembrance fling it off. If you can't fling it off, demand of the Supreme Power aid to help you do so, and such aid will come. If you want to grow old, feeble, gray and withered, quickly go and live in your past, and regret your youth. Go and revisit places and houses where you lived twenty, thirty, forty years ago; call back the dead; mourn over them; live in remembrance over the joys you had there, and say they are gone and fled and will never come again.

In so doing you are fastening dead selves all over you. If we came into another physical life with the memory of the last one, we should come into the world physically as miniature, decrepit, grizzled old men and women. Youth physically is fresh and blooming, because it packs no past sad material remembrances with it. A girl is beautiful because her spirit has flung off the past sad remembrance of its previous life, and has therefore a chance for a period to assert itself. A woman commences to "age" when she commences to load up with regrets over a past but twenty years gone.

Your spirit demands for the body it uses grace, agility of movement and personal beauty, for it is made in the "image of God," and the infinite mind and life, beauty, grace and agility are the characteristics of that mind. In that phase of existence we called childhood and youth, the spirit has the chance to assert its desire for beauty and agility, because it has not as yet loaded up with false beliefs and regrets.

The liveliness, sprightliness and untiring playfulness of the boy or girl of ten or twelve, is due to the gladness of spirit relieved of the burthen that is carried in a past existence. That

burden was one of thoughts improfitable to carry. You would physically have the agility you had at fifteen could you fling off the burthen of sad remembrance and belief in error that you have been loading up with these twenty or thirty years past.

You can commence the unloading process now, by resolving, with the aid of the Supreme Power, to fling off the remembrance of everything in the past that has annoyed you, everything you regret, everything you have mourned over.

God never mourns or regrets.

You as a spirit are made in His image. God is eternal life, joy and serenity. The more of these characteristics you reflect the nearer are you to the Infinite Spirit of Good.

Have you buried your dearest on earth? You do them no good by your sad thoughts concerning them. You place a bar 'twixt their spirit and yours in thinking of them as "lost." You may in so doing not only increase and encourage in them a sad mental condition, but bring their gloomy mental condition on yourself, as many do in grieving. The greatest good we can do them is to think of them as alive like ourselves, and to fling their graves, tombstones, coffins, shrouds and ghastliness out of our minds. If we cannot do so of ourselves, let us demand help of the Supreme Power to do it. We often make those who have lost their bodies feel dead when we think of them as such. If we do this they will throw back their thoughts of deadness on us.

Keep out of graveyards. It may seem to some that I am cold and unfeeling to say thus, but the truth, as it presents itself to me, says that the graveyard where your loved ones do *not* lie is spiritually a most unhealthy place to visit. They are full of the thought of regret, death and decay. When you visit them you incorporate such thought into yourself. It is hostile and killing to youth, vigor, elasticity, cheerfulness and life.

Our graveyards are full of lies. We place a stone over the cast-off body of a friend. We place on that stone the word "died." That is not true. Your friend is not dead. It is only the body he used that lies there. But that grave is planted in your

memory, and your friend in your mind lies in it. Do what we will, try to believe what we may of the eternal prolongation of life and the impossibility of anything like death in the universe, we cannot help making for ourselves when we think of that grave or revisit it, an image of that friend as dead and decaying in his or her coffin. This image we fasten in our minds, and in so doing we fasten on ourselves the thought of gloom, death and decay. The thoughts of decay and death are things and forces. When we keep them so much in mind we add elements of decay to the body.

We need as much as possible to fasten our thought on life and increasing life—life greater in its activity than any we have ever realized. That is not gained by looking backward. Look forward.

Every regret, every mournful thought, takes so much out of your life. It is force used to pile on more misery. It is force used to strengthen the habit of regretting. It is force used to make the mind color everything with a tinge of sadness, and the longer you use force in this way the darker will grow the tinge.

Also, when we are ever going back in memory to the past and living in it in preference to the present, we are bringing back on ourselves the old moods of mind and mental conditions belonging to that past. This feeling constantly indulged in will bring on some form of physical ailment. The ailment belongs to a condition of mind we should be done with forever. If we are looking forward we shall shake it off and be better in health than ever. If the predominant mood of our minds is that of looking backward, the ultimate result will be serious to the body.

In the world's business your active, enterprising, pushing man of affairs spends little time in sad reminiscence. If he did his business would suffer. His thought is forward. That thought is the real force which pushes his business forward. If he spent it in "sad memories" of the past his business would go backward.

He works his success (so far as he does really succeed) by this spiritual law, though he may not know it.

You may be saying: "I have failed in life and shall always be a failure." That is because you are ever looking back, living in your failure and thereby bringing to you more failure. Reverse this attitude of mind; work it the other way and live in future success.

Why do you say: "I am always sick?" Because you are looking back, living in your past ailments and thereby bringing more on you.

I have heard the expression used: "When the earth was young." As if this planet was now in its dotage and going to decay! In the sense of freshness, increase of life, refinement and purer in every form of life, be that of man, animal, vegetable, and farther on, this earth never was so young as to-day. Youth is life, growing and increasing in beauty and power. It is not the cruder commencement of life.

The so-called "barren rock" contains elements which will help form the future tree and flower. Is that part of the rock which enters into tree and flower increasing or decreasing in life? It changes only into a higher and more beautiful expression of life. So do we from age to age. The rock crumbles that it may live in this higher form. The old mind must crumble and pass away to give place to the new, and make of us the newer spiritual being. As the old mind crumbles so will the old body, for the spiritual change must be accompanied by the physical change. But if you live in the understanding and spirit of this law you need not lose a physical body, but have one ever changing for the better. As you live in spiritual belief, as the old life goes out the new comes in.

Nothing in Nature—nothing in the Universe is at a standstill. Nothing goes backward. A gigantic incomprehensible Force and Wisdom moves all things forward toward greater and higher powers and possibilities. You are included in and are a part of this Force. There is of you in embryo the power of

preventing the physical body your spirit uses from decaying, and the power also of using it in ways which even the fiction of to-day would discard as too wild for the pages of the novel.

For your spirit youth and ever growing youth is an eternal heritage. If your body has "aged" that is no sign that your spirit has "aged." The spirit cannot grow old in the material sense, no more than the sunlight can grow old. If your body has "aged" it is because that body has become the material likeness and expression of a false self or "shell" which has formed on your spirit. That false self is made up of thoughts prevalent around from an early physical age and those thoughts are untrue thoughts. A large proportion of that thought is regret. Regret is an inverted force—a turning of the mind to look backward when its natural and healthy state is to look forward, and live in the joys that are certain to come when we do look forward.

In the new life to come to our race, when we have learned to be ever looking forward to the greater joys to come and cease to look backward and drag the dead past with us, men and women are to have bodies far more beautiful and graceful than those of to-day.

Because their bodies will image or reflect their thoughts, and their thoughts will ever be fixed on what is beautiful and symmetrical. They will know that what is to come and what is in store for them out of the richness of the Infinite Mind must exceed anything they have realized in the past.

To-day with the great majority of people their attitude of mind is directly the reverse. Owing to the little trust that they have in that Power the theologian calls "God," they are ever in their minds saying: "There are no joys to come for us like our past joys. Our youth has fled. Our future on earth is tame and dull. It is as dust and ashes."

The truth that life does not end with the death of the body makes slow progress in fixing itself firmly in our minds. The kind of life a man may be living here at seventy does not end in the grave. It continues straight on.

The "old man," as we call him here, wakes up in the other side of life after losing his body an old man still. If he is one of those old men who have "outlived their day and generation," who live in their physical past and look back on it with regret—who have become "too old to learn," and think they have got through with it all, he will be just such an old man in the world of spirit. There is no sudden transformation into youth on the death of a worn-out decrepit body. As the tree falls so does it lie for a period, even in the hereafter.

But in this state he cannot stay forever. He must grow not in age but youth. To do this it is necessary not only that he should leave the old body but the old material mind which made that body. His spirit throws off that mind when he gains a new body (or is re-incarnated), and he throws it off because he loses the recollection of all past sad memories and regrets.

The man should in mind be always the boy, the woman, the girl. You can as man or woman be always boy or girl in spirit without being silly or losing real dignity. You can have all the playfulness of youth with the wisdom of maturity. To have a clear powerful mind you need not be an owl.

There may be for a period a certain use for us in going back to our more recent past lives, and for a time living in them.

Sometimes we are pushed back temporarily into some old condition of mind, some old experience in order to make us more alive than ever to the rags and tatters of errors in belief still clinging to us.

This may come of revisiting places and people from whom we have long been separated. For a time during such visit old associations, the moods connected with them and possibly old habits we thought long since cast off, resume their sway. We may become for a time absorbed and swallowed up in the old life. We resume temporarily an old mind or mental condition that was formerly our permanent one in that place or association.

But after a little the new mind, the new self into which we have grown during the long absence, antagonizes the old. It

feels aversion and disgust for the narrow life, the false beliefs and the dull, monotonous purposeless lives about it. It (the spirit) refuses to have anything to do with the old.

Then comes a conflict between our two minds, the old and the new, which may result in temporary physical sickness. Our old life or self rises as it were out of its grave and tries to fasten itself on the new and even rule the new. The new self rejects the corpse with horror. But through thus seeing the corpse, it sees also fragments of the old self which, unperceived, have all along been adhering to the new. We do not get rid of error in belief all at once, and often unconsciously retain shreds of such belief when we imagine ourselves entirely rid of them. These shreds are the remains of old thoughts and former mental conditions. Your new mind so awakened arises and pushes off what it finds left on it of the old. This pushing off is accompanied by physical disturbance, because your spirit puts all its force in rejecting these fragments of the former self, as you might put all your physical strength in pushing off a snake.

Our old errors in belief must be so pushed off before the new thoughts which come in as the old goes out, can have full sway. If your spirit was contentedly and blindly carrying any scorpion of false belief, you would tumble into the pit eventually as so many are now doing.

When you live several years in any certain house or town or locality, you make a spiritual self belonging to that locality. Every house, tree, road or other object you have long been in the habit of seeing there, has a part of that self in thought attached to it. Every person who knows you there has in his or her mind the self you make there, and puts that self out when they meet you or talk of you.

If you had years before in that place, the reputation of being weak, or vacillating, or impractical, or intemperate, and you returned to the people who knew you as such, although you may have changed for the better, you are very liable in their thought and recollection of you to have this old self pushed

back on you, and as a result, you may for a period feel much like your former self.

You return to such place after a long absence. You have during that absence changed radically in belief. You bring with you a different mind. You are in reality a different person.

But the old "you," the old self of former years will rise from every familiar object to meet you. It will come out of houses formerly inhabited by your friends, though now tenanted by strangers; you will find it in the village church, the old schoolhouse, the very rails and fence posts familiar to you long years before. More than all it will come out of the recollection of people who only knew you for what you were, say twenty years before; every such person strengthens with you this image of your former self. You talk with them on the plane of that previous life or self. For the time being you ignore yourself as it now thinks and believes; you put aside your newer self, not wishing to obtrude on your friends opinions, which to them may be unpleasant, or seem wild and visionary; you meet perhaps twenty-five or thirty people who know you only as your former self, and with all these you act out the old self, and repress the new. This for a time makes the old dead self very strong, but you cannot keep this up; you cannot warm the old corpse of yourself into life. If you try to—if you try to be and live your former self, you will become depressed mentally,and very likely sick physically; you may find yourself going into moods of mind peculiar to your former life which you thought had gone forever; you may find yourself beset with physical ailment also peculiar to that period from which you had not suffered for years. Such ailments are not real. They are but the thoughts and wrong beliefs which your old "you" is trying to fasten on you.

I visited recently a place from which I had been absent twenty-five years. I had spent there a portion of my physical youth, and had lived there with a mind or belief very different from which I entertain now.

I returned to find the place dead in more senses than one. The majority of my old acquaintances had passed away. Their remains lay in the graveyards. But I realized this deadness still more among my contemporaries who were said to be living. They had lost the spur and activity of their youthful ambition. They had resigned themselves to "growing old. They lived mostly in the past, talked of the past "good old times," and compared the present and future unfavorably with the past. They were in mind about where I left them twenty-five years before, and about where I was in mind when I did leave them.

Drawn temporarily into their current of thought "for old acquaintance sake," I talked with them of the past, and for some days lived in it. At every turn I met something animate or inanimate to bring back my past life to me.

Then I went to the graveyards, and in thought renewed acquaintance with those whose remains lay there. So I lived for days unconscious, that in these moods of sad reminiscence I was drawing to me elements of decay sadness.

First becoming very much depressed, I was next taken strangely sick, and became so weak I could hardly stand. I was continually in a nervous tremor and full of vague fears.

Why was this? Because in going back into my past life I had drawn on me my old mental conditions—my old mind—my own self of that period. But since that time I had grown a new mind—a new self, which thought and believed very differently from the old.

The new self into which I had grown since leaving that locality would not accept the old. It shook it off. It was the shaking off process that caused me the physical disturbance. There was a conflict between these two forces, one trying to get in, the other to keep it out. My body was the battle-ground between the two. No battle-ground is a serene place to live on when the battle is going on.

It was necessary in this case that I should look backward and live backward for a season to show me more clearly the

evil of doing so. For no lesson can be really learned without an experience. It was not merely the evil of living backward in that particular locality that I came to see clearly. I saw also for the first time, where I had unconsciously been living in the past, and living backward in numberless ways and thereby unconsciously, using up force, which would have pushed me forward in every sense.

I understood, also, after passing through this process, why for weeks before visiting that place I had felt depressed, and experienced also a return of certain moods of mind I had not felt for years. It was because my spirit was already in that place and working through this change. The culminating point was reached when my material self touched that locality.

All changes are wrought out in spirit often before our material senses is in the least aware of them.

Let no one imagine that because I write of these Spiritual Laws that I am able to live fully in accordance with them. I am not above error or mistake. I tumble into pits occasionally, get off the main track—and get on again.

Power comes of looking forward with hope—of expecting and demanding the better things to come. That is the law of the Infinite Mind, and when we follow it we live in that mind.

Nature buries its dead as quickly as possible and gets them out of sight. It is better, however, to say that Nature changes what it has no further use for into other forms of life. The live tree produces the new leaf with each return of spring. It will have nothing to do with its dead ones. It treasures up no withered rose leaves to bring back sad remembrance. When the tree itself ceases to produce leaf and blossom, it is changed into another form and enters into other forms of vegetation.

I do not mean to imply that we should try to banish *all* past remembrance. Banish only the sad part. Live as much as you please in whatever of your past that has given you healthy enjoyment. There are remembrances of woodland scenes, of fields of waving grain, of blue skies and white-capped curling

billows, and many another of Nature's expressions as connected with your individual life, that can be recalled with pleasure and profit. These are not of the decaying past. These are full of life, freshness and beauty, and are of to-day.

But if with these any shade of sadness steals in, reject it instantly. Refuse to accept it. It is not a part of the cheerful life-giving remembrance. It is the cloud which if you give it the least chance will overshadow the whole and turn it all to gloom.

The science of happiness lies in controlling our thought and getting thought from sources of healthy life.

When your mind is diverted from possibly the long habit of thinking and living in the gloomy side of things and admitting gloomy thought, you will find to your surprise that the very place whose sight gave you pain will give you pleasure, because you have banished a certain unhealthy mental condition, into which before you allowed yourself to drift at sight of it. You can then revisit the localities connected with your past, remember and live only in the bright and lively portion of that past, and reject all thought about "sad changes," and "those who have passed away, never to return, etc."

I have proven this to myself.

Is there any use or sense in admitting things to have access to you which only pain and injure you? Does God commend any self-destroying, suicidal act? Grief does nothing but destroy the body.

IV.

Thought Currents.

We need to be careful of what we think and talk. Because thought runs in currents as real as those of air and water. Of what we think and talk we attract to us a like current of thought. This acts on mind or body for good or ill.

If thought was visible to the physical eye we should see its currents flowing to and from people. We should see that persons similar in temperament, character and motive are in the same literal current of thought. We should see that the person in a despondent and angry mood was in the same current with others despondent or angry, and that each one in such moods serves as an additional battery or generator of such thought and is strengthening that particular current. We should see these forces working in similar manner and connecting the hopeful, courageous and cheerful, with all others hopeful, courageous and cheerful.

When you are in low spirits or "blue" you have acting on you the thought current coming from all others in low spirits. You are in oneness with the despondent order of thought. The mind is then sick. It can be cured, but a permanent cure cannot

always come immediately when one has long been in the habit of opening the mind to this current of thought.

In attracting to us the current of any kind of evil, we become for a time one with evil. In the thought current of The Supreme Power for good we may become more and more as one with that power, or in Biblical phrase "One with God." That is the desirable thought current for us to attract.

If a group of people talk of any form of disease or suffering of death-bed scenes and dying agonies, if they cultivate this morbid taste for the unhealthy and ghastly, and it forms their staple topics of conversation, they bring in themselves a like current of thought full of images of sickness, suffering and things revolting to a healthy mind. This current will act on them, and eventually bring them disease and suffering in some form.

If we are talking much of sick people or are much among them and thinking of them, be our motive what it may, we shall draw on ourselves a current of sickly thought, and its ill result will in time materialize itself in our bodies. We have far more to do to save ourselves than is now realized.

When men talk business together they attract a business current of idea and suggestion. The better they agree the more of this thought current do they attract, and the more do they receive of idea and suggestion for improving and extending their business. In this way does the conference or discussion among the leading members of the company or corporation create the force that carries their business ahead.

Travel in first-class style, put up at first-class hotels, and dress in apparel "as costly as your purse can buy," without running into the extreme of foppishness. In these things you find aids to place you in a current of relative power and success. If your purse does not now warrant such expenditure, or you think it does not, you can commence so living in mind. This will make you take the first steps in this direction. Successful people in the domain of finance unconsciously live up to this law. Desire for show influences some to this course. But there is another

force and factor which so impels them. That is a wisdom of which their material minds are scarcely conscious. It is the wisdom of the spirit telling them to get in the thought current of the successful, and by such current be borne to success. It is not a rounded out success, but good as far as it goes. If our minds are, from what is falsely called economy, ever set on the cheap—cheap lodgings, cheap food and cheap fares, we get in the thought current of the cheap, the slavish and the fearful. Our views of life and our plans will be influenced and warped by it. It paralyzes that courage and enterprise implied in the old adage, "Nothing venture nothing gain." Absorbed in this current and having it ever acting on you, it is felt immediately when you come into the presence of the successful, and causes them to avoid you. They feel in you the absence of that element which brings them their relative success. It acts as a barrier, preventing the flow to you of their sympathy. Sympathy is a most important factor in business. Despite opposition and competition, a certain thought current of sympathy binds the most successful together. The mania for cheapness lies in the thought current of fear and failure. The thought current of fear and failure, and the thought current of dash, courage and success will not mingle nor bring together the individuals who are in these respective streams of thought. They antagonize, and between the two classes of mind is built a barrier more impenetrable than walls of stone.

Live altogether in any one idea, any one "reform," and you get into the thought current of all other minds who are carrying that idea to extremes. There is no "reform" but what can be pushed too far. The harm of such extreme falls on the person who so pushes it. It warps mind, judgment and reason all on one side. It makes fanatics, bigots, cranks and lunatics, whether the idea involves an art or study, a science, a "reform" or a "movement." It connects the extremests of all people in such order and current of mind, no matter what their specialties may be. Such people often end in becoming furious haters of

all who differ with them, and in so hating expend their force in tearing themselves to pieces. The safe side lies in calling daily for the thought current of wisdom from the Infinite Mind.

When that wisdom is more invoked our "reforms" and organizations "for the good of the whole" will not run into internal wrangles almost as soon as they organize. As now conducted the thought current of hatred of and antagonism to the "oppressor" and monopolist is admitted at their birth. This very force breeds quarrels and dissensions among the members. It is force used to tear down instead of build up. It is like taking the fire used to generate steam in the boilers and scattering it throughout the building.

When people come together and in any way talk out their ill will towards others they are drawing to themselves with ten-fold power an injurious thought current. Because the more minds united on any purpose the more power do they attract to effect that purpose. The thought current so attracted by those chronic complainers, grumblers and scandal mongers, will injure their bodies. Because whatever thought is most held in mind is most materialized in the body. If we are always thinking and talking of people's imperfections we are drawing to us ever of that thought current, and thereby incorporating into ourselves those very imperfections.

We have said in previous books that "Talk Creates Force," and that the more who talk in sympathy the greater is the volume and power of the thought current generated and attracted for good or ill. A group of gossips who can never put their beads together without raking over the faults of the absent are unconsciously working a law with terrible results to themselves.

Gossip is fascinating. There is an exhilaration in scandal and the raking over of our friend or neighbor's or enemy's faults is almost equal to that coming of champagne. But in the end we pay dearly for these pleasures.

If but two people were to meet at regular intervals and talk of health, strength and vigor of body and mind, at the same

time opening their minds to receive of the Supreme the best idea as to the ways and means for securing these blessings, they would attract to them a thought current of such idea. If these two people or more kept up these conversations on these subjects at a regular time and place, and found pleasure in such communings, and they were not forced or stilted; if they could carry them on without controversy, and enter into them without preconceived idea, and not allow any shade of tattle or tale-bearing, or censure of others to drift into their talk, they would be astonished at the year's end at the beneficial results to mind and body. Because in so doing and coming together with a silent demand of the Supreme to get the best idea, they would attract to them a current of life-giving force.

Let two so commence rather than more. For even two persons in the proper agreement and accord to bring the desired results are not easy to find. The desire for such meetings must be spontaneous, and any other motive will bar out the highest thought current for good.

The old-fashioned revival meeting, or camp meeting, through the combined action and desire of a number of minds brought a thought current, causing for the time the ecstacy, fervor and enthusiasm which characterized those gatherings. The North American Indian worked himself into the frenzy of his war dance by a similar law. He brought to him by force of united desire a thought element and current which stimulated and even intoxicated him. His sole desire was to bring on him this mental intoxication. The more minds so working in the same vein, the quicker came the desired result.

The real orator in his effort draws to him a current of thought, which as sent again from him to his audience, thrills them. So does the inspired actor or actress. They bring a higher and more powerful element of thought to themselves first, and this flowing through them acts on the audience afterward.

If you dwell a great deal on your own faults you will by the same laws attract more and more of their thought current,

and so increase those faults. It is enough that you recognize in yourself those faults. Don't be always saying of yourself, "I am weak or cowardly or ill-tempered or imprudent." Draw to yourself rather the thought current of strength, courage, even temper, prudence and all other good qualities. Keep the image of these qualities in mind and you make them a part of yourself.

You have sometimes been beset, absorbed, and even annoyed for days in the thought of the suit of clothes you wanted to buy, the cut, color and fashion of a dress, the selection of a bonnet, or cravat, until you were nothing in thought but clothes, hat, bonnet, dress, cravat or some other detail of life. You may not have been able to make up your mind what you should buy, and have then possibly been tossed about mentally on the billows of indecision for days. You had then got into the thought current of thousands of other minds continually in this mood of thought.

The surest way for a young woman to become ugly is to be discontented, peevish, cross, complaining and envious of others. Because in these states of mind she is drawing to her the invisible substance of thought, which acts on and injures her body. It ruins the complexion, makes lines and creases in the face, sharpens the nose and transforms the face of youth into that of the shrew in very quick time.

I am not moralizing here or saying: "You ought not to do thus and so." It is simply cause and result. Put your face in the fire, and it is scarred and disfigured, because of an element acting on it. Put your mind in the fire of ill-will, envy or jealousy, and it is also scarred, seamed and disfigured, because of an element as real as fire, though invisible acting on it.

All things that are evil and imperfect, such as disagreeable traits of character in others—things unpleasant to bear or look upon should be gotten out of our minds as quickly as possible. Otherwise if dwelt upon, they attract of their thought current. They will then become permanent spiritual fixtures, and these will in time materialize themselves into corresponding physical

fixtures. If we are always keeping in mind the person doing some wrong thing, we are the more apt to do that very thing ourselves.

Let us endeavor, then, with the help of the Supreme Power, to get into the thought current of things that are healthy, natural, strong and beautiful. Let us try and avoid thoughts of disease, of suffering, of deformity, of faultiness. A field of waving grain or the rolling surf is better to contemplate than to pore over the horrors of a railway accident. We do not realize how much we are depressed physically and mentally by the incessant feast of horrors prepared for us by the daily press. We invoke in their perusal a thought current, filled with things and images of horror and suffering. We bring ourselves in this way in connection and oneness with all other morbid and diseased mind, which lives and revels in this current. It leads not to life, but to disease and death. Neither others nor yourself are one particle aided by your knowing of every fire, explosion, murder, theft or crime which the newspapers chronicle every twenty-four hours.

If we read books written by cynical, sarcastic minds, who are so warped as to be able to see only the faults of others, and at last unable to see good anywhere, we bring on ourselves their unhealthy thought current, and are one with it. The arrow always tipped with ill-nature and sarcasm is deadliest to him who sends it. In other words, the man who is ever inviting and cultivating this thought current, is inviting the unrest, disease and misfortune it will assuredly bring to him, and when we get too much into his mind we invite similar results.

You may be neat, careful and methodical in your habits, exact and elaborate in your work, yet if you associate closely with those who are careless and slovenly you may find in yourself a tendency to be also careless and slovenly, and a difficulty in resuming and carrying out your former neat, methodical and orderly methods. Because you have not only absorbed of the careless mind, or the mind lacking patience to do anything

reposefully, but the fragment of such mind so absorbed is acting as a magnet in attracting to you its like thought current.

When an evil is known it is half cured. Bear in mind when you are in any unpleasant frame of mind that a thought current of such disagreeable mood is acting on you. Bear in mind that you are then one in a sort of electrical connection with many other sickly and morbid minds, all generating and sending unpleasant thought to each other. The next thing to be done is to pray or demand to get out of this current of evil thought. You cannot do this wholly of your own individual effort. You must demand of the Supreme Power to divert it from you.

We can more and more invite the thought current of things that are lively, sprightly and amusing. Life should be full of playfulness. Continued seriousness is but a few degrees removed from gloom and melancholy. Thousands live too much in the thought current of seriousness. Faces which wear a smiling expression are scarce. Some never smile at all. Some have forgotten how to smile, and it actually hurts them to smile, or to see others do so. Sickness and disease are nursed into fresher and fresher activity by the serious mood of mind. Habit continually strengthens the sad capacity of dwelling on the malady, which may be the merest trifle at first. People get so much in this current that woeful diseases are manufactured out of some trifling irritation in some part of the body.

Many material things are helps to divert a thought current acting disagreeably on you. You may have daily a set of disagreeable symptoms. They may seem to come as adjuncts to the daily routine of life. The breakfast table, the furniture, the conversation and even the persons immediately about you seem to recall them. Travel sometimes banishes them entirely. The sight of different surroundings diverts that particular thought current. Material remedies may temporarily effect the same result. So may any sudden change of life or occupation. But all these are secondary aids to the Supreme Power.

The thought current of fear is everywhere. All humanity fears something—disease, death, loss of fortune, loss of friends, loss of something. Every one has his or her pet fear. It extends to the most trivial details of life. The streets are full of people who, if fearing nothing else, fear they won't catch a train or the next street car. The more sensitive you are to the impress of thought, the more liable are you to be affected by this thought current of fear until your spirit, by constant demand of the Supreme Power, builds up for itself an armor of thought positive to this current, and which will deny it access. You can commence this building in saying, whenever you are affected in the way above mentioned, or in any disagreeable fashion, "I refuse to accept this thought and the mental condition it has brought on me which affects my body." You commence then to turn aside the thought current of evil.

Every one has some pet fear—some disease they may never have had, but always dreaded—something they are in special fear of losing.

Some trifle, even but a word or sentence uttered by another, brings this pet fear to the mind. Instantly through long habit the mind reverts to this fear. Instantly it opens to it, and the whole thought, volume and current rushes to and acts on them. It acts and vibrates on that particular chord of your nature, which for years has sounded your pet weakness.

Then in some way the body is affected disagreeably. There are myriads of different symptoms. The body may become weak and tremulous There may be loss of appetite, tremulousness, a dry tongue, a bad taste in the mouth, weakness in the joints, drowsiness, difficulty of concentrating the mind on your business and many other disagreeable sensations.

Such symptoms are often classed as "malaria." In a sense the name is a correct one. Only in very many of these cases it is a bad atmosphere or current of thought which is acting on our minds instead of the fancied bad material atmosphere.

Unquestionably an atmosphere full of vegetable or animal decomposition will affect many people.

But some live for years in the midst of stagnant pools and swamps who never have malaria. Others far removed from such locations on high and dry ground do have it. They have taken on a thought current of fear. Place yourself in a house where there has recently been a panic or scare, though you may know nothing of it. You were well and strong the day before. You arise in the morning, and soon this whole train of disagreeable sensations affects you, because the house or place is saturated with a thought current of fear. Put a fear on city, town or country of some deadly epidemic or some great calamity, and hundreds of the more sensitive who may have no fear of that epidemic or calamity are still affected by it disagreeably. That thought current affects them in their particular weak spot. A fanatic predicts some great catastrophe. The sensational newspapers take up the topic, ventilate it, affect to ridicule, but still write about it. This sets more minds to thinking and more people to talking. The more talk the more of this injurious force is generated. As a result thousands of people are affected by it unpleasantly, some in one way, some in another, because the whole force of that volume of fear is let loose upon them. Some are killed outright. Entirely unaware of the cause, they open their minds more and more to it, dwell on it in secret, put out no resisting thought until at last the spirit, unable longer to carry such a load, snaps the link which connects it with the body.

The more impressional you are to the thought about you the more are you liable to be thus affected. But you can train your mind to shut out this thought. You can gradually train it to bar tightly this door to weakness, and keep open only the one to strength. You can do this by cultivating the mood of drawing to yourself and keeping in the mood and current of thought coming of God or the Supreme Power for good.

Impressionability or capacity to receive thought is a source either of strength or weakness. Fine grained, sensitive, highly developed minds to-day often carry the weakest bodies, because through ignorance they are always inviting some of these currents of evil without any knowledge of their existence or the means of throwing them off. They are ignorantly either courting or exposing themselves to such current. Improper individual association is one chief source of such exposure.

The finer feminine organization is more sensitive to every shade and ray of thought about it, good or bad. Men absorbed in their business generate for a time a certain positiveness which throws off the fear current. But this positiveness cannot always last.

Women from this cause often suffer a thousandfold more in the privacy of their homes than man is aware of. The average man defines it as "woman's way," and wonders why she is so full of "nervousness," "vapors," "notions," and ill-health.

As you place your reliance on the Infinite Mind to bring you out of all these agencies for ill, that mind in some way will bring many material aids to help you out. That mind will suggest medicines and foods and surroundings and changes, not only to help you temporarily, but permanently, so that when you are cured you are cured for all time. A cheerful, buoyant, hopeful mind (and no mind is cheerful, hopeful and buoyant without being nearer the Infinite than one that is depressed, sour and gloomy), be that the mind of your doctor, or your friend, will help you to get out of the injurious thought current. Regard such mind as a help from the Infinite. But don't put your whole trust in that individual. Put the great trust in the Supreme Power that has sent to you the individual as a temporary aid or crutch until your spiritual limbs are strong enough to bear you.

The more you get into the thought current coming from the Infinite Mind, making yourself more and more a part of that mind (exactly as you may become a part of any vein of low, morbid, unhealthy mind in opening yourself to that current),

the quicker are you freshened, and renewed physically and mentally. You become continually a newer being. Changes for the better come quicker and quicker. Your power increases to bring results. You lose gradually all fear as it is proven more and more to you that when you are in the thought current of Infinite good there is nothing to fear. You realize more and more clearly that there is a great power and force which cares for you. You are wonderstruck at the fact that when your mind is set in the right direction all material things come to you with very little physical or external effort. You wonder then at man's toiling and striving, fagging himself literally to death, when through such excess of effort be actually drives from him the rounded out good of health, happiness and material prosperity all combined. You will see in this demand for the highest good that you are growing to power greater than you ever dreamed of. It will dawn on you that the real life destined for the awakened few now, and the many in the future is a dazzling dream—a permanent realization that it is a happiness to exist—a serenity and contentment without abatement—a transition from pleasure to pleasure, and from the great to the greater pleasure. You find as you get more and more into the current of the Infinite Mind that exhausting toil is not required of you, but that when you commit yourself in trust to this current and let it bear you where it will, all things needful will come to you.

When you are getting into the right thought current, you may for a time experience more of uneasiness, physical and mental than ever. This is because the new element acting on you makes you more sensitive to the presence of evil. The new is driving the old out. The new thought current searches and detects every little error in your mind before unnoticed, and repels it. This causes a struggle, and mind and body are for a time unpleasantly affected by it. It is like house-cleaning, a process usually involving a good deal of dust and disturbance. The new spirit you call to you is cleaning your spiritual house.

There is no limit to the power of the thought current you can attract to you nor limit to the things that can be done through the individual by it. In the future some people will draw so much of the higher quality of thought to them, that by it they will accomplish what some would call miracles. In this capacity of the human mind for drawing a thought current ever increasing in fineness of quality and power lies the secret of what has been called "magic."

V.

Healthy and Unhealthy Spirit Communion.

Thoughts are Things.

The word "Spiritualism" has clustered about it some disagreeable associations. With many people it is suggestive of delusion, fraud and trickery, of insanity resulting from dealing with it, of immoral tendencies, of people duped, and of people ever running after the "dear spirits" evoked through the agency of some medium. All this and more attaches itself, and with cause, to "Modern Spiritualism." Yet below all this froth and scum lies an ocean of truth as the material ocean underlies the foam of its billows.

When some people ask me, "Are you a Spiritualist?" I prefer to say "No." This saves a great deal of trouble in the endeavor to explain what I do believe and what I do not believe as regards communication between the seen and physically unseen domains of existence.

The writings of Moses and others in the Bible, we hold as a true historical record. In that history there is mention after mention of beings from the other side of life, who communicated in

various ways with man. That history covers a period of several thousand years. If such communication was possible then, why not now?

If the same forces or elements are in Nature now, which existed then to bring about such results, why should they not operate to-day?

Every person with a physical body has associated with him or her minds without physical bodies (or spirits). The liar attracts lying spirits. The gambler attracts gambling spirits. The woman fretting herself to death with household cares has an unseen company ever about her of like mind who are miserable with her. The drunkard has with him spirits, who feed on the current of intoxicated thought he throws off and get stimulation from it. The man devoted entirely to business has in the unseen the same order of mind about him. The artist has his unseen following of like taste. Those who desire the highest wisdom and would live the most perfect and best rounded out lives will attract an order of mind like in motive to themselves. To this order we assume that you belong.

To ignore these things because of a fear of being called a "Spiritualist" is something like ignoring the existence of gunpowder, because some people have done foolish things with gunpowder.

To those who are entirely incredulous and skeptical regarding spirit communion, because that communion does not bear such tests as they would subject it to, or because some of the phenomena seems trivial, or because defect, imperfection and trickery are mixed up with it, we say that in so doing you are demanding the perfect development of a science before it has passed through its earlier and immature stages of growth. You are like one demanding at once the perfected steam engine without the preceding experience of trial, experiment and failure of the last eighty years out of which has come the locomotive of to-day. You allow also nothing for the defect,

immaturity, misconception and ignorance existing in your own mind when you deal and judge of these things.

The material mind demands proof of spirit existence and spirit power through material evidences. But give such order of mind all it desires, yet it is never satisfied. It is ever calling for more proof. It calls and receives and goes away from the seance wonder struck and then doubts. It is the nature of the material to doubt everything not of the material. It is impossible for it to prevent accounting for spirit manifestations on some material basis. There are people alive to-day who have seen all manner of mediumship for the last thirty or forty years, who are no nearer conviction of spirit reality than they were at the start. Their spirituality means a chronic and consuming demand for new tests. They will never get the "tests" their souls demand, save through themselves. When they reach out to the Supreme Power, that power will in time fill their minds with a new light, and make of them new beings with power to see sense and feel what they are not now capable of seeing, sensing and feeling. The material mind must be gotten rid of before the spiritual mind can make us see the things of spiritual or finer element.

As mind not of the body is such a powerful factor in our lives for good or evil, I deem it well to know something about its workings. I consider it, for instance, useful and profitable to know that if I frequent a low saloon or any other low place, I shall attract to myself low degraded spirits, that they will fasten on me, that I shall carry them home with me, that I shall to greater or lesser extent be influenced by them, think their thoughts and have a tendency to act out with my body what they would act out had they (what they much want) material bodies.

And again, if I frequent gossiping or grumbling or despondent groups of people, no matter what may be their social status, and I enter into sympathy with their gossip or grumbling, I am fastening on myself the same order of mind from the unseen side, making those individuals without bodies literally a part of

myself, tying them to me, having my thoughts colored by the hue of theirs, and from such thoughts and minds getting inertia instead of vigor, sickness instead of health, weakness instead of strength.

This is a very, very small part of the profit coming of some knowledge of Spiritual Laws. We cannot get Spiritual Laws and ignore the existence of individual spirits.

If a person desires to know of the unseen world only what comes of raps and table tippings or other phenomena, or of what is given him from time to time through mediums, clairvoyant, clairaudient, trance or otherwise; if it is curiosity and desire of seeing the marvelous that chiefly impels him instead of the desire of knowing the truth; if spirit intercourse is sought as an aid to money making; if year after year he visits this or that real or pretended spirit show as he would a dime museum; if even it is only sought with the desire of communicating with the loved ones on that side of life—the chances are that very little good will come of such dealing with spiritualism.

I will not say that no good whatever comes of such dealing. Thousands of people, who have dealt in spirit intercourse with all its present crudity and mingling of true and false on both sides of life, are obliged to own to themselves that the death of the body does not end all. That is one step ahead, and a profitable conviction for any mind.

Some spirits without bodies will lie as fast as some spirits with bodies commonly called men and women. The loss of a physical body does not change a scamp into a saint, no more than does the loss of the thief's overcoat change him into an honest man. The spirits you may deal with through the generality of mediums have the current virtues and weakness of humanity. Some are pompously wise, and rather than call themselves Smith or Jones will give the names of Plato or Pythagoras, or Shakespeare or Queen this or that. Some mean well in giving advice, but make grievous mistakes. None are infallible.

People who are made crazy through Spiritualism belong to that class of mind which is quite ready to go into some degree of craziness over any exciting or engrossing subject. I believe, however, that dealing with Spiritualism does have a special danger for this class. Because seances and circles made up of people who are much nearer some form of insanity than they realize, tend to attract half insane spirits, and these can fasten on a very sensitive person, blend disordered minds with theirs, and craze them in time.

I have in past years seen a good deal of various forms of mediumship both in public and private life. I have no interest now in seances or any form of physical phenomena. Indeed, so far as my personal taste and comfort is concerned I know of no better place to keep away from than a seance at a dollar a head, with its usual audience of the ultra credulous who come prepared to believe everything, and the ultra skeptics who came prepared to disbelieve everything.

I see no greater marvel in the materialization of flowers than in the building of the Brooklyn Bridge. I know, however, that certain powers do exist and are worked through the physical organizations of certain people. I know, also, that at times such powers are counterfeited as everything genuine has been counterfeited. I believe the development known as "Modern Spiritualism," commencing publicly in this country with the Rochester knockings, years ago, came in that crude way, because the increasing quickness of mind and intelligence of people demanded investigation and inquiry into these phenomena, which had been apparent ages before. But superstition and fear had shut immediately down on such phenomena. Superstition is either blindly fearful or blindly credulous.

Spiritualism in its present form is an abnormal and unhealthy development, but none the less true for that. It came of the premature ripening of the spiritual senses and functions in certain individuals. In other words, certain powers in them burst forth before the others bad attained a proportionate growth.

As people's spirits are immature, so their spiritual power has partaken of the same immaturity. The continued exercise of any one of our powers to the exclusion of the exercise of the rest, results ultimately in great injury to the individual. Such power may be one of physical mediumship or mental mediumship. It may be clairvoyance or the writer's power to call to him or her a current of thought teeming with mind-pictures which are transferred to paper, as with the genuine poet or novelist. One involves "mediumship" as much as the other.

Besides "mediums" who "sit" for pay there are a great many more than is generally imagined in private life. Their capacity to be "controlled" or other exercise of the spiritual senses may be known but to a few intimate friends. Their gift is a most dangerous one.

A spirit takes temporary possession of a trance medium's mind by the same law that the mesmerist controls the mind of the person he operates on. If you control a person's mind it follows, of course, you can control the body that mind uses.

Any mind, be it of spirit or mortal, so acting on yours from time to time, will leave with yours the seeds or thoughts of its own errors, especially when it can control your body. When your body is thus used by another mind your own spirit is forced out willingly or unwillingly, and if this continues to go on for any time your own mind or spirit will have greater and greater difficulty in getting control and acting thoroughly on your own body. Two minds have no business using one body. It is unnatural and unhealthful.

But far worse is it for the "medium" who gives communications from day to day for several on the unseen side, even though this is done by the agency of one spirit controlling him or her. Such medium may absorb the mental conditions of those who came for sittings and of the minds on the other side who desire to communicate. They are visited by grief-stricken people who want to communicate with their friends. These friends are grieving also, and the medium stands between the embodied

and disembodied as a strainer through which is passed the dark and gloomy thought from both sides, and as thoughts are things, and grieving and regretful thoughts are very harmful things, the medium's mind absorbs a great deal of this element. The result to the body is destructive. The premature deaths of so many known mediums within the last twenty years is due, in a measure, to this cause. Grief is not the only mood brought and absorbed by a public medium. Greed, selfishness, irritability, anger and animality, are likewise brought them in thought by both mortal and spirit. Through their minds as through a channel, such moods are ever flowing in their daily sittings. Did they realize the harm they were doing themselves in this business they would be justified in charging fifty dollars a sitting, and hold themselves as poorly paid at that.

The mediumship that is known is small compared to that which is unknown and all about us. Legions of people are more or less controlled by minds about them in the unseen realm of life. Of this the insane furnish the most marked instance. The victim of insanity may have his or her spirit quite crowded out and forced from the body by the gradual encroachment and action on it of an insane spirit. In other words, the body of an insane patient may be to-day a body which twenty years ago was used by another mind, gradually driven from it by another spirit. The cause and cure of insanity will never be known until people deem spiritual laws worthy of more attention.

Spiritualism with its accompanying evil has served a purpose. It has woke up a portion of the race to the fact that the death or loss of the body is only an episode in the real life—the life of the spirit.

Having served its purpose, Spiritualism in its present form will pass away. The time will come when people will not need any form of physical phenomena to convince them of the reality of another life. There will be people who will have perfect faith in their mental communion or impressions received from those nearest them on the unseen side. There will be the most

perfect blending of minds of those with the material body and those without. This blending will result in a ripening of spirit which will bridge for some the present chasm between the two worlds or conditions of existence. This is a healthy spirit communion. The people who realize this will care little whether the outside world of material mind knows they possess it or not, no more than you may care to reveal your power as a merchant, financier or politician to a group of five year old children.

There is every grade and quality of mind on the unseen side of life. There is as much error in that mind which comes nearest the world's atmosphere of thought as there is with us. If we pin our faith to any individual spirit and accept its utterances as infallible, no matter who it may be or pretend to be, then we are in danger of falling into error. There is but one spirit that can be safely trusted. That is the Supreme Power and Wisdom which rules all things. To it the wisest on the other side go for power and wisdom. They would not allow one of us to depend solely on them for wisdom. They would not allow one of us to blindly idolize them, no matter how much their power might astonish us. They would say to us: "Go for help, consolation, power and wisdom where we have gone and are ever going to the Supreme and Infinite mind. It is your privilege to draw ever from this mind as much as ours. That mind is no myth, but the greatest of realities."

Dependence on that power, and that only, can give us a healthy spiritual growth. Any other dependence will give us an unhealthy and one-sided growth. In the healthy spiritual growth the spiritual senses will in time ripen, so that we may communicate with those on the other side who are nearest us and whom we most need.

Dependence and an ever-growing faith in the reality of the Supreme Power brings increasing serenity and repose to the mind. By this serenity and freedom from fear and disturbance are our spiritual powers increased. It becomes then more and more easy for the higher unseen intelligences to impress

their thought upon us. When we are very desirous of such communion they can gradually lead us to that knowledge by which the last barrier betwixt you and them may be broken down, and you may see, meet and mingle with them as with people here.

But such meeting, mingling and communion may not come entirely of our physical senses. It will be realized at first during periods when physical senses are partly suppressed, as sometimes happens when you are in deep reverie.

When it is our aim to realize a symmetrical rounded out life and being, we attract to us a like order of spirit. They can live much in our thought atmosphere. That atmosphere makes for them what many of them desire—a home on earth—a place on their old stratum of life to which they can again come and to which they may be most desirous to come.

Because although such beings may have most beautiful homes and surroundings, they are not so wedded to them as to care nothing for their old abodes on earth. You may first have seen the light and passed the days of your childhood in a very humble dwelling, yet though now you live in one far superior, is there not a lively pleasure in revisiting the old home and living awhile in pleasant past remembrances? It is so with spirits. They are human like ourselves. They are not dead to old associations. They are even more alive to them than we. Far beyond this cause of attraction is the FACT that they may desire to come near someone most dear to them on earth, either in this or a previous existence. They watch eagerly the growth of such a spirit in the flesh as each successive gradation in fineness and purity of thought enables them to come nearer and nearer the one they love.

Thought low, coarse, turbulent, envious, jealous and gloomy, is a barrier to the approach to us of the higher natures of the unseen world. They for a time and for a purpose can endure it. Live in it permanently they cannot. Thoughts to them are as real and tangible as wood and stone to us, and the coarser

order of thought is to them as objectionable as would be any physical defilement to us.

The mind or spirit nearest related to you—nearest you in heart, motive, tastes and sympathies may be one who has had no physical existence contemporary with your own.

You long, possibly, for the gift of the clairvoyant—the ability to see spirits. But the clairvoyant's is often a power disproportionately developed or brought out before its proper time, and not always bringing the satisfaction or pleasure imagined. The clairvoyant is sometimes lacking in faith, and even disposed to doubt the reality of his or her spiritual sight. Hence in mind he or she comes into no closer satisfactory relations with the world of spirits than do you—perhaps he lives in a lower realm.

The mind must be raised to a certain level of comprehension with the spiritual senses or it cannot fully profit by them. Clairvoyancy is sometimes to its possessor like an eye, able to get a glimpse of things in the world of spirit, joined to a mind which doubts what its spiritual eye sees. Mediums sometimes doubt the reality of their own spiritual powers. They may see or sense something of what lies beyond physical rapacity, yet are so influenced by the materiality of their own minds or the material judgment and opinion of those about them as to have little faith in these their higher senses.

This is another phase of this development adding to the difficulty of investigating the matter. Place some mediums among a group of positive, skeptical minds and there is a possibility that in a short time that medium, through the very laws of his or her own mediumship, would be mesmerized into total unbelief that his or her clairvoyant sight was a temporary hallucination, or that his or her phase of mediumship, whatever it might be, could be accounted for on a physical basis.

Merely to be able to see a spirit very dear to you might soon give you more pain than pleasure. You might see, yet neither hear, nor grasp, nor communicate in any way. What satisfaction

would result to you after a short time, from seeing your dearest friend on earth under such circumstances, able only to see but not to communicate in any other way, able only to see but not touch. You could not escape the desire to have a fuller communion because it was a spirit. A spirit is but a being like yourself, only with a body of more rarified element than your own. As thought is an element, and the finer that element coming from you becomes, the more it assimilates with that of elevated spirits. The more you grow away from the cruder and cease to entertain errors of thought, the closer is the mingling of your thought and that of your exalted spirit friends. Such mingling nourishes the growth of all your spiritual senses, until at last they will ripen into that state when they will take complete hold of a spiritual existence. As your thought attracts wise and powerful spirits, so they are thereby enabled to work that which will the quickest make their life blend with yours in every way.

Any powerful spirit (that is, one with knowledge and power to control nature's forces) could make certain forced or artificial conditions by which it could approach you and be tangible to your physical senses, providing that your thought in fineness of quality to some extent resembled and blended with theirs. But this, in the end, would not be well for the spirit or you. It would be an unwise expenditure of the spirit's strength. It would be sort of hot-house condition or growth for you. All artificial growths are unnatural. They are not self-sustaining. The hot-house flower is unable to sustain itself in natural conditions. It cannot, like the flower native to the forest and the climate, endure the changes of the weather. It is not self propagating, but is dependent on man's care to increase of its peculiar species.

So it is with the growth of man's spiritual powers. Let them grow naturally and in concert and balance, and the growth is solid. There will be no reaction. But no matter how great the power of the spirit, should it make certain forced conditions—

analagous to those of the hot-house for the plant in order to satisfy all your longings, there would come a time when again the severance would be total. The hot-house condition and result cannot last forever. The plant so reared reaches at last, through its forced and artificial growth, a stage beyond which it cannot pass. When this stage is reached it can no longer maintain itself. Disease attacks it. An insect life peculiar to it is bred out of itself and feeds upon it. So in all vegetation artificially reared by man and dependent on his care do we find periods of blight and disease. The artificial conditions he has made fail to bring healthy natural growth.

It is not so with natural growths. The oak, the pine, the spruce, the wild vine and flower take care of themselves, and when the parent trunk or stem decays it is succeeded by a healthy growth of its own kind. The same law holds with all artificially raised animals. Through concentration of care, peculiar food and selection of peculiar and fine types in breeding, man raises a so-called superior sheep, or cow, or horse, or dog. But these animals are relatively helpless. They cannot sustain themselves as in the wild or original state from which their ancestors were taken. Removed from man's care and either they perish or revert to the wild type of their kind. We say then the species has "degenerated." Could the species speak for themselves possibly they might say that their condition was improved. For they would then be independent of man, and subject neither to captivity nor the diseases generated, because of artificial conditions.

But our race ridicules the idea of bird or beast having rights of their own. We may not always do so.

The law and its results in the visible world is a sure and certain index to the correspondence in the invisible realms of Nature. All growth and development to produce the most lasting and happiest results must be natural. They must be in accordance with the laws of God, the Infinite all-pervading spirit, and not to subordinate laws or imitations of the natural

law made by man. The artificially raised plant or animal is in reality an inferior copy of the original. It may more please our eye or serve our comfort in some way than the original, but as an organization it is weaker. So would it be with us were our spiritual sight, bearing and other senses brought out before their due time (as they could be by spirit power). It would be an artificial spiritual condition. Such artificial condition cannot be maintained save at loss in some direction. Even the vegetation raised in the ground subject to continual artificial fertilization has neither the flavor nor nutritive properties of that raised on virgin soil.

Our nearest friends, on the other side, might, through certain artificial methods, cause themselves for a time to be physically tangible to us. But this, delightful as it might be, could not last.

Their supply of material necessary to effect such results would give out. Or the care and attention necessary to keep up such forced conditions would prove to them ultimately a burden.

A caged canary is a delight at times, but it is a care. Better far the free bird in the tree. In such artificial spiritual conditions you would be as the caged canary. You might too soon be associated with beings of a type finer far than any on earth and lose all relish for earth associations. You might so become entirely dependent on them for your comfort. You would be as the bird fed artificially, and through being so fed would lose all capacity for feeding yourself. Because in such condition your own spiritual senses would not be opened. You would only sense the beings apparent to you by your physical senses, because they had placed themselves in a state tangible only to those senses. These conditions could not be maintained. The time would come when you would be obliged to return to your original state—revert to the original type and commence where you left off in your natural state. You would so return weakened by an artificial life and training as a bird is really

weakened by its artificial and caged life, and with your capacity for living and growing healthily retarded.

Perhaps you may say on reading this: "The hope here given of realizing this communion with our unseen friends is rather vague. And it may require eternities for such realization."

Why should it require eternities when everything for the better is moving ahead at such rapid pace on this planet? You that have lived fifty years must look back with wonder at the progress made in the conveniences of life in art and material science since you were ten years old. When you were born, the railroad was in its infancy. The telegraph was hardly known. The ocean steamer was hardly accepted as safe. The electric light was undreamt of. The sewing machine was still in the brain of its inventor. In architecture the elegance of that time is now commonplace. The medical practice of that time would not now be tolerated. The current religion of that era was harsh, bitter and unmerciful. Sect was quarreling with sect. The drama of 1840 tolerated a coarseness of verbal expression which to-day no respectable theatre would countenance. We have better houses. There is far greater personal cleanliness. We have three times the variety of vegetable foods. There is more time for rest. The hours for labor are being shortened. There is more temperance in all things. New ideas are more hospitably entertained. But detail of the changes for the better in the physical world within fifty years would fill a volume. Are these to stop here? No. Is it not the new and unexpected that is always coming? Is physical sense to be the limit of our powers? No. We are ever going ahead. We cannot stop going head. We are ever growing and advancing day by day toward the spiritual being and the spiritual life so far exceeding the material in beauty and happiness. Who shall set the time when this spiritual life is to burst from the material as the bud bursts from the tree? It is said that the day of the Lord shall come as a thief in the night. The Day of the Lord means for us the time when a grand spiritual life is to come to this planet—when all things shall be changed very

quickly for the better—not through disturbance—not through bloodshed and revolution—not by man's law and legislation, but by the mightier force of a great wave of spiritual element and spiritual impulse, which shall clear men's eyes and quicken their understanding, so that all things shall regulate themselves even as in the heavens the myriads of planets are moved in the intricacies of their orbits without clash or disorder.

VI.

Uses of Diversion.

Thoughts are Things.

Man will endure heat, cold, hunger, thirst, or any other form of physical inconvenience far easier when his mind is strongly bent on some aim or purpose. Without such aim or purpose the suffering from these causes will be much greater. So long as his mind is on that purpose his thought is diverted from the action of heat or cold, or any other cause of pain to the body. As he ceases to think of these things he ceases to feel them.

People will rush through fire while in a state of excitement and scarcely feel it, though the flesh is burned and blistered. Their minds drawn in another direction did not allow the body to sense any pain from the action of heat upon them.

People at the theatre will sit through a thrilling play and feel no inconvenience from a heated stuffy atmosphere. Absorbed in the drama, their minds are temporarily diverted from the thought of the unpleasant atmosphere about them. I mean that their minds are diverted or drawn from their bodies in the most literal sense. Their minds then as one form of element and their bodies as another have at such times but the smallest channel

or thread of connection. The mind is then blended with that of the actors. The body is in a seat with just enough of spirit acting on eyes and ears to make them perform their functions.

Soldiers have sometimes received wounds in battle and knew nothing of them until the conflict was over. Their minds were in the excitement of the fight so much diverted from their bodies as to make those bodies insensible to the entrance of the bullet.

The spirit can be so completely drawn or diverted from the body as to cease to think of or remember it has a body, and when it forgets the body, the body ceases to feel pain from any cause.

A person when hypnotized has his spirit drawn or diverted from his body. In this condition the body feels neither cut of knife nor puncture of needle.

The body of itself feels nothing. It is the spirit which really feels every so-called physical sensation. Divert the mind from the body and it becomes an almost senseless mass of matter.

Alcohol, morphine and ether are more spiritualized material substances. They act on the spirit, not the body. They lift, for the time, the spirit above its usual thought atmosphere. When the spirit is so diverted from the body by these agencies, it ceases to act on the body. When the spirit ceases to act on its machine, the body, all sensation ceases through the agency of the body.

Have you not at times when ill or "out of sorts," or very much fatigued, had all these disagreeable sensations chased away by conversing with some new and interesting person? Have you not for a time after such conversation felt "as light as a feather?" Why? Because the mind in such conversation had been diverted from the thought of fatigue or other unpleasant sensation. Your mind in connection with that of the other person had brought another thought current to act on you. Flowing to you such current had brought newer and fresher element. Then your spirit has literally been refreshed. Bear in mind it is always the spirit and not the body that is refreshed, lifted up or weighted down.

The spirit never is wholly within the body. It acts on and stands in the same relation to it that the wind does to a sail. The wind swells and shapes the sail. But it is not generated in the woof and web of the sail. Neither is your spirit generated inside your body, nor is its force at all times within your body.

Death, we say, frees the body from pain. So it does, for the spirit is then drawn entirely from the body. But it does not free the spirit from pain. It carries still the thought of pain with it. The sick on this side of life are still sick when they pass over to the other. For when the spirit passes from the body it carries with it the same mental conditions it had when it was severed from the body. A mind weighted down here with the thought and belief in sickness does not throw that sickness off when it leaves a body.

If you accept the scriptural record with any faith you find in it mention of those called dead, who are by no means at rest or free from evil in some form.

Freedom from pain attained temporarily by artificial methods can be realized permanently by a natural and healthy spiritual growth. One result of such growth is an ever increasing power for diverting or turning the mind, so that when we are disturbed physically or mentally we can forget the disturbance.

We cannot so divert our thoughts at once from the seat of pain. But we can now commence a mental exercise which will continually increase this capacity. This exercise lies simply in the thought of diverting the mind from the body and fixing it on something else.

We find this principle illustrated through life in many ways, by which the mind is diverted from any centre of physical pain, and so long as diverted there is less pain. Even the raging toothache ceases when we approach the dentist's door. The mind ceases then to centre on the tooth, and is centred on the thought and dread of the greater pain of its extraction.

No matter what sickness may attack us, we need to keep it ever in mind that such sickness, be it a cold, a boil, a fever or a

colic, is the result of some mental condition affecting the body disagreeably. You say often of a cold, "I caught it because I sat in a draught, last night. Or, I exposed myself to the night air." Now you have sat in draughts or exposed yourself in other ways supposed to be productive of colds, scores of times, without taking any cold. You say likewise of a colic or other stomach disturbance, "I got this because of eating this or that article of food." You have eaten of the same kind of food before and will probably again without such disturbance. It was due to some condition of mind you were in at the time of eating or exposure. Perhaps you had recently been associating with some poor mentally diseased creature, who sees coughs, colds and colics in everything and never takes a bite to eat without harrassing mind and stomach with the thought whether it will agree with him or her. You have from that person absorbed such thought and it materializes for you a colic. Or you have been much in the thought atmosphere of some person who sees a cold in every fresh breath of air and consumption flying in at every opened window. Some one, who could they build a world of their own, would have it roofed in, steam heated, and every gale and breeze perpetually barred out. You absorb a dose of such person's thought, and you absorb the stuff that colds and rheumatism are made of. In the future, instead of saying, "I caught cold from sitting in a draught," you will say, "I caught my cold or cholera morbus from Mr. or Mrs. Sickspirit, whose mind is a perpetual orgie of disease, whose sick thought is contagious, and whose sick mind I temporarily carry about with me, with all its attendant physical disturbance."

The thought of others is "catching," be that thought healthy or unhealthy. The contagion from minds full of belief in disease and who dwell in the thought of disease is a subtle poison.

For this reason above all others do we need to be careful with whom we associate.

Some particular article of food may never agree with you. That is because you made up your mind that it never should

agree with you. You may have long ago absorbed the thought of such disagreement as above mentioned from some one else. You have never made a protest against such thought. You accepted such thought and have been adding to it all these years. You may say that such disagreement is "constitutional." Of course it is constitutional. You have made it constitutional. You have of thought, built and fashioned a stomach specially adapted to disagree with that special food. For your prevailing mood of mind shapes your features, your form, your stomach and your gait. If you walk with a shamble you are walking out and expressing a shambling thought or mood.

Can you cure at once the shamble or the constitutional hostility of your stomach to warm biscuit, cucumbers, or late suppers at night? Probably not. You have been for years carefully, though unconsciously, arranging your digestive machinery for these disagreements. Some time is necessary for your altered mood of mind in this regard, to rearrange and reconstruct these organs, so that in this land of freedom you may enjoy a little interior liberty as to what you may eat and drink. For neither Congress nor the Constitution of these United States can provide against the many internal tyrannies of the stomach.

Now the mood of entertaining the idea that all physical ailments are primarily owing to some state of mind, and next the idea that the permanent cure can come by getting your thought away from that ailment, will be a great aid to any medicine you may take, and it will help any doctor you may have the more quickly to cure you.

You can commence this training for throwing the disturbance out of the part affected simply by keep-in your mind, so much as you can, the thought of diversion. Demand also of the Supreme Power ability to so turn your mind quickly from one thing to another. You are then commencing to get power to throw your mind off of what is injurious for it to fasten on. You have also commenced gaining power to divert from yourself an injurious current of thought. Remedial thought element

commences then to flow in on you. Marked favorable results may not come at first, because your mind is slow and feeble to act in this new direction. You have unconsciously for years taught yourself to dwell on whatever ailment affects you. Your thought at first moves slowly in the other direction. Your mind at first is as a rusty hinge unmoved for years. Your mind is working with medicine, when you say "I am taking this remedy to cure or ease my mind and not my body. I take this medicine as an aid to divert my mind from the part disturbed. For it has fastened on, say the stomach, as a thought there of pain. I take this as a help to the spirit to throw that thought off."

Herbs and minerals now used as remedies, and many that have not yet found their place as remedies, do have certain specific spiritual qualities for the relief of certain ailments, and the relief of certain organs and parts of the body when disturbed. Nothing material is outside the domain of spirit. Every plant and mineral has some certain specific spiritual quality and power of its own. We are not at war with medicines. They are, when properly administered, great aids to the spirit.

In any sickness it will benefit us greatly to pray or demand something to divert the mind from the part affected. It is the constant thinking of an ailment that increases it. The sick are often aided by well-meaning friends to do nothing, but lie still and think of their sickness. All effort about them should be with the intent to make them forget it. This is not done by the sight of anxious faces, vials of medicine and the sound of whispered conferences as to the patient's condition.

Demand diversion for your spirit of the Supreme, and you will the sooner have varied material agencies, surroundings, individuals brought to you, or such thought current will literally carry you to different scenes and surroundings. These also are aids for diverting the mind out of moods from which it cannot detach itself unaided.

A person builds up a cold or other disease by constantly thinking of it. I would not say to you, however, "Get your mind

off that cold or other complaint. Cease to think of it." That might be requiring of you an impossibility at present. It would be as unreasonable as to require of you the performances of a trained acrobat, supposing you are not one. For mind like muscle is susceptible of training, and with training comes more and more power to control it. Indeed muscle training is but another form of mind training. Behind the muscle lies the mind of its owner. That is the element which he sends into the material part. He becomes more and more skilled in so sending it. He sends in thought the image or picture of what he would do with arm or leg or other part of the body. So sending that thought into the machinery to be trained as he exercises from day to day, such thought not only animates the muscle or muscles, but builds and shapes them to the use he requires of it.

You can apply this same mental force in diverting your mind from any organ that is affected. Did the physical athlete know this law, his muscles would not begin to grow stiff and refuse duty with advancing years. But he gives way to the idea of coughs, colds, or other ailments as he feels them. His mind has no skill to throw them off. He goes on in the old-fashioned way, thinking of them, building on them, adding to them, and as the years go on, each successive attack, come in what form it may, is stronger and stronger. Weakness and decay come. His body is no longer able to obey the demand of his spirit. For it is the spirit acting on the body that runs and jumps, turns on the bars and flies from the trapeze. It is the spirit acting on the body that enables the acrobat to turn a double somersault. He performed that feat in mind many, many times before his spirit had sufficient power to make his body do it. He was always in the mood of so doing and ever seeing himself turning double somersaults. That unvarying mood was really the greater help to him than all his physical practice. You can use the same law in always picturing yourself to yourself as healthy, strong and agile. You need not in mind put any limits to your health, strength and agility either. It is as cheap to see yourself jumping twenty

feet as ten. This mood of mind builds up health, strength and agility. The same force (which we call imagination) inverted, builds up rheumatism, dyspepsia and consumption.

The spirit of the athlete is as strong at seventy as it was at twenty-five. Why then does his body have the "weakness of age?" Because while he trained it to act on a few muscles, he was not training it to divert it from the thought of disease. On the contrary, in ignorance he was training it when affected by any malady to add to the force of the disease. Had he known that every disease or feeling of weakness is a thought acting on the body, and that such thought (or thing) can be diverted and thrown off as he would throw off a venomous snake, the result to him would have been very, very different.

When a disease has become "chronic" (rheumatism for instance), it is because the thought of it has with the patient become chronic. Such patient has industriously hammered the idea of rheumatism into himself and probably been assisted by those about him. There has been little diversion from such thought. Even if he travel, he packs the idea of rheumatism with him. He meets others at some "Springs" or "Health Resort," who are also packing it. And the query, the watchword, and reply, day in and day out, week in and week out, at home or abroad, is, "How's your rheumatism?" "Any better?" "Rheumatism," "Cure for rheumatism;" "Rheumatism, Rheumatism, Rheumatism!" He goes to bed with the idea, sleeps with it, gets up with it, eats breakfast with it, talks about it to others, and trades misery with other rheumatics. Especially is this the case at the health resort where people try to get well by talking and thinking disease.

What the demons of rheumatism, dyspepsia, or other disease want is eternal study, talk and reflection on rheumatism, dyspepsia, or other disturbance. What they need for one thing to be cast out, is a pic-nic, where they shall not be heard of, thought of, or talked of. What thousands of sick people need, is to be carted to some place where sickness is thought of as little as possible, and where people try to make every day a new

day. But what sickness does not want is any change. It wants to remain in a perpetual dress rehearsal of its own misery. So far from casting the sore or ulcer out of its mind, it wants to look at it every half hour to see how it is getting along.

After sweltering and agonizing through the heat of summer, praying fervently for cooler weather, you will probably soon after cooler weather comes wake up some morning with your fall or winter's cold. You expect one cold at least during the winter and of course you get it. Now begin directly to divert your mind from such expectation. Say "I do not expect a cold this winter." That thought alone is for you the commencement of a great mental reformation. Still the cold may come. You can't expect immediate freedom from disease when you have been courting it all these years and transgressing, possibly, every spiritual law in the universe, as all of us have done. If you wake up some morning stiff in the joints, sluggish in body, sore in throat or lung, watery in the eyes and nose, and irritation in the throat, you can, in addition to the thousand other remedies prescribed for a cold, try the thought of diversion. Do, if you can, something different from the routine of your daily life. Get one meal away from home, sleep in another bed, wear your best clothes, smoke a cigar if you have never smoked one, take a new route home from the office or workshop, soak your feet, drink tea where you have coffee, or *vice versa*, take a sweat and eat something you never did before. You need not try all these alterations of habit in one day. Do anything you are not in the habit of doing, providing you can do so with a clear conscience. All these, and many things I have not mentioned, serve as helps to divert your mind from your physical disturbance. The principle is useful in all other troubles, mental and physical.

Now this thought of diversion and its grand use is never to leave you. It may be hidden and buried up for periods, but it will come out again stronger than ever. It may apparently go to sleep at times, but for each successive waking it will assert itself to you with more and more power. You will find yourself gliding

imperceptibly into greater diversity of life and habit. You do not want to force yourself into diversion. You do not want to make it mechanical. You do not want to write a list of the different things you are going to do each day, something as some of us have done in our youth, when we made those grand and spasmodic attempts at the beginning of the year on goodness and regular habits, with the lengthy catalogue written out and hung up in the bed-room of our home for retiring and getting up in the morning, and the time for this study and the time for that, and other things we were going to do, and many things we would never do again, all of which was faithfully observed from thirty to ninety days, after which we fell into the bad old ways. "For the spirit is willing, but the flesh is weak." But if the spirit is willing and it once gets hold of a truth it never lets go of it. It will act on that truth from time to time and prompt the body to its observance. The spirit cannot be mechanical. It is a creation of impulse. It does nothing but that it realizes pleasure in the doing. On the contrary, the body with its material mind insists on set times and seasons for prayer and praise, impulse or no impulse, emotion or no emotion. That makes so much of what is called religion a mere form and a mockery. One's worship of God is no worship at all when there is no feeling or impulse in it. Nor can we force such feeling or impulse. It must come spontaneously or it is not genuine. It may come through, but a spark at some unexpected moment—when at your desk, in your workshop behind your counter. That spark is worth a million perfunctory observances. Pray that you may have it oftener, and you will have it. That is your part and belonging of God "made manifest in the flesh." God never asked of man that he should set times and seasons for touching human hearts with the living fire of the spirit.

Go to a family where there is the least diversion, where the routine of life is the same from day to day, as if moulded in cast iron, and you will find a sick family. All the sick are not in their beds. Indeed, the majority of the sick are out of bed. Sickness

covers a great deal of ground. It takes in irritability, fretfulness, bloodless and sallow complexions, gloomy imaginations and *all* weakness and decay. As thus far we have all fallen short of the glory of God, or in other words fallen short of the glorious destiny intended, by the Infinite Spirit for every man and woman, it follows that we are all more or less sick in body or mind. I know this assertion may seem very unreasonable to the hale, hearty, vigorous man of twenty or thirty, but if he accepts the idea that in forty or fifty years more his body must wither and decay, then he has in his spirit (not his body), the thought seed of sickness, and it will, if retained, most assuredly bear its baleful fruit. It costs nothing to try and throw such seed out of one's mind, and if we cannot believe otherwise than that decay and death are the common lot, there is a Power which can aid us to see things in a different light.

I am not implying here that diversion is the sole panacea for removing disease and re-creating the body. It is one factor to these ends and a most important one. Many other ways will be shown those who get on the right track, and shown not so much by others as from within, the only place where the Kingdom of Heaven and the Kingdom of Eternal life and self derived knowledge is located.

Thousands of people walk the streets, having at some period of the day some disagreable physical symptom. It may be a slight headache, or a feeling of heaviness, or some one of the hundred ways that the stomach has of making itself disagreeable, or some form of mental depression. Such feelings are apt to come on at a certain time of day and are often associated with certain habits and surroundings. Get off the track of such habit or surrounding and the symptom often disappears, because you break then those mental conditions building up the ailment. You break those cobwebs of thoughts being spun around you, which eternal routine converts into cables binding you to a monotonous walk around of life, and the disease coming with it.

Never varying habit brings a positive hostility to any change. It makes eternal sittings in chimney corners. It puts off and puts off your proposed call or walk or ride, or the doing of anything to vary your life. It makes stronger and stronger a disagreeable mental sensation as you think of your intent to vary. Break through this. Visit the museum, the park, the locality, the family you have so long had in view, but did not visit, because you knew not why, except that when you could do so some trivial objection always sprung up to keep you in the old rut, and pass more hours in that semi-lethargy of domestic dullness, when people (even husbands and wives) yawn or feel like yawning in each other's faces, and long for something new, while hugging the chains of connubial monotony.

The universe abounds with a never ending variety of things to give us happiness. The more spiritualized and refined we become the greater our power to sense, feel, appreciate and use these endless stores. The more we learn to trust the Supreme Power for good, the more are we moved into variety and diversity of life. The man who becomes blasé, who imagines that he has seen it all, and that life has nothing new in store for him, is a man who senses only the material part of things. He is wearied of life, because believing only in the material, his physical senses become jaded and worn for lack of any quickening and recuperation through the spiritual. Let us then so set our minds as to grow more and more into the mood of ever demanding of the Supreme Power all ways, all means, all wisdom, all knowledge, all faith, all power to make of life what it should be, an Eternal Paradise.

VII.

Regeneration: or, Being Born Again.

Truths Prove Themselves.

We do not yet know the full meaning or value of life. The commonly held idea of existence runs thus: to be born—to grow from infancy to youth, from youth to maturity, from maturity to old age, from old age to death. During these stages to gain possibly fame or fortune, but ever at the end to weaken, sicken and die.

Man's real and ever-growing life is a condition so unlike this present existence, that there is scarcely a possibility of any realization thereof by comparison between the two. If you had never seen anything of a tree but its roots in the dark, damp ground, could any one by means of words convey to you a realization of the beauty of its foliage and blossoms in the sunlight?

Our physical existence is the root, from which in the future is to come an indescribable beauty and power.

Some speak lightly of their bodies, call them incumbrances and entertain glowing anticipations when being rid of them of a blissful life, entirely in the spiritual realm of existence.

This involves an error.

Because a certain physical life with ever refining physical senses is in every stage of existence a necessity to the fullest completement of our lives.

The Christ of Judea spoke of the necessity of "Regeneration." "Ye must be born again," He says.

Re-incarnated we all have been many times. Regeneration is a step beyond re-incarnation.

Re-incarnation means the total loss of one physical body and the getting of a new one through the aid of another organization.

Regeneration means the perpetuation of an ever-refining physical body without that total separation of spirit and body called death.

The cruder the spirit, the longer were the intervals of time between its getting for itself a new physical body through re-incarnation.

As the spirit was quickened and gained power, these intervals became less in duration, numbering years in place of centuries. With still greater increase of power the spirit will seek the regenerative instead of the re-incarnative process of perpetuating its life of the physical senses.

A spiritualizing and refining power has ever been and ever will be working on this planet. It has through innumerable ages changed all forms of being, whether mineral, animal or vegetable, from coarse to finer types. It works with man as with all other organizations. It is ever changing him gradually from a material to a more spiritual being. It is carrying him through his many physical existences from one degree of perfection to another. It has in store for him new powers, new lives and new methods of existence. That spiritual power has given him in the past new inventions. It illuminated his mind to see the

uses of steam, electricity and other material agencies. But far greater illumination is to come. A time is coming when he will need neither iron nor steam nor electricity to promote his convenience or enjoyment. New powers born out of his spiritual life will supersede the necessity of many of his present material aids.

There will come in the future a more perfected life, when for the few at first, and the many afterward, there will be no physical death.

In other words, every spirit will be able to use both its spiritual and physical senses, through the continual regeneration of its physical body.

Such making over and over again of the physical body will come of successive changes of mind. There will be continual separations from one old state of mind after another and entrances into new. We shall ever be through regeneration born into new individualities.

Regeneration will supersede re-incarnation, because of our coming into a higher order of life, or receiving and being built of a higher order of thoughts. The spirit will then be ever changing, the physical body for one still finer and more spiritualized.

This is the process referred to by Christ as being "born again." The principle has been before intimated in the White Cross Library series in the books entitled "The Uses of Sickness," and "Immortality in The Flesh."

Indeed, the whole aim and scope of all these writings is the endeavor to show what life really means; how the spiritual life rules the physical life, and how we are all growing from cruder to finer forms of life.

Life is an eternal series of regenerations. The spirit is regenerated when it shakes off the old physical body. It shakes off an old body because it is tired of carrying an instrument it cannot express itself through. The old man or woman of decaying powers has as much mind or spirit as ever. But that mind cannot act on its body. It is cut off in a sense from that

body. It is receding from that body and will finally quit it altogether. It recedes, because through ignorance it has been drawing for years inferior thought and a monotonous round of thought to the body and endeavoring to make it over again with old rotten material. It is like trying to repair a leaky roof with rotten shingles. This is the degenerative process of to-day and the cause of decaying physical power and death of the body.

But the more enlightened spirit will find out how to act on and replenish the body with newer and newer thought. This makes the body ever newer and newer and so keeps up the necessary connection between spirit and body.

We do not part with life in the loss of the physical body. But we do lose thereby one kind of life, and a most important agency for the fullest enjoyment of life.

We lose in what is called death, the use of that set of senses we call the physical. We lose the power of living, in a close connection with the world of physical things. It is most desirable to maintain a connection with the physical world, and the spirit on losing its body contrary to general belief laments the loss of such body and desires eagerly to have the possession and use of its former physical senses. Failing in this it uses so much as it can by a psychological law the physical senses of those having bodies, whom it can influence or control.

Every living man and woman has such influence brought to bear on him or her from the unseen side of life.

The "dead," as they are falsely called, resume imperfectly their lives on earth, through aid unconsciously given them by the living, or more properly speaking, by those living with physical bodies.

If we do not wish to find out the new—if we instantly reject what some may call "new fangled ideas"—if we want to go on in the old way as our fathers, then we invite the company and mind of spirits as ignorant as ourselves, who will only help on

the decay of our bodies after getting from them all the use they can.

These are "unregenerated spirits." They have drawn to them little new thought since losing their bodies. They will by reason of the same ignorance through which they lost the last physical body be drawn into another re-incarnation, and perhaps another and another, until at last gaining with each life more knowledge, they will know how to regenerate their bodies.

This regeneration will not come of any material medicines or methods. It will come of changing spiritual conditions. These spiritual conditions will cause the adoption of new habits and ways of life. But to adopt these habits before the spiritual conditions prompts or demands them, will do little good.

We have a life of the physical senses. We have another of the finer or spiritual senses. We live during the waking hours by the physical senses. We live another life during sleep by the spiritual senses. When these two lives are properly adjusted they feed each other healthfully.

With such proper adjustment the physical senses receive certain necessary supply of element from the spiritual while the body sleeps.

The spiritual being receives also from the material condition certain vital supply. If your spirit loses its body these sources of mutual supply between body and spirit are for a time cut off.

The more perfected or regenerated life of the future means the consciousness of existence by both the physical and spiritual senses.

The life of the physical senses and that of the spiritual senses are necessary to each other. When they are joined together and we become conscious of the use of both, life is relatively perfected, and the spirit attains a degree of happiness not now to be imagined.

During all the centuries which have passed since Christ's time, can we point to any instance of this new birth or regeneration? If such regeneration is owing to a higher Faith and higher Law,

can we say that any person, no matter what may have been their reputation for piety or uprightness whose bodies have finally sickened and decayed have lived up to the Highest Law?

"The wages of sin are death," says the Bible. We would prefer to say the result of an unperfected life is the death of the physical body.

The body of every weak, shriveled, trembling old man or woman is to-day the result of sins committed in ignorance. Those sins lay in their thoughts. Out of such thought as it attracts the spirit builds first its spiritual body. The physical body is a material correspondence of the spiritual body. If the spirit believes in error it builds that error into the body. The result is decay.

For this result no blame can be imputed to those who suffer. They have lived up to all the light and knowledge they had. With more growth there will in some condition of existence come to them more knowledge. They will then see new methods of living and avoid the mistakes of the former less perfected life.

Charity comes of the knowledge that all people live up to the best light they have. God alone can light up the darkened chambers of our and their minds. When we, leaving the faults of others alone, ask that our minds be illuminated so as to see and avoid evil, that illumination alone will help all about us.

People weary of existence, because they think year after year the same set of thoughts and ideas over and over again. Eternal life and happiness comes of a perpetual flow to us of new thought and idea. Thought is food for our spiritual beings. Our physical bodies are not nourished on one monotonous kind of food from year to year. Feed the spirit with the same thought (or try to) from year to year and it becomes sick. The sick spirit makes the sick body.

The Law of Eternal Life will not allow this repetition to go on. The Law says to us: "You were not made to run in ruts and grooves of fixed habit. You are not as John Smith or John Brown to be an eternal individuality without change, like a post rooted

in the ground. You are to have a new mind for this period, and a superior mind with increased powers of perception for the next period. You are ever by drawing to you and adding to you new thought to be as so many different individuals as you live on, and as this process of regeneration goes on you are born or changed into successive types of being, each one being finer than the last.

The regenerated life with a physical body means an ever increasing life. It means a fresher capacity with each day's waking to sense that beauty in Nature which exists all around us. It means a new glory in each day's sunshine. It means a repose and restfulness whereby we can sit still and feel the spirit which animates the tree, the leaf, the ocean, the rivulet, the star, the flower and every natural expression of the Infinite Mind. It means the daily flow to us of new thoughts which shall fill us with new life. It means that we shall rejoice in the realization and firmly grounded faith that we have in us the possibilities for development into numberless new lives. It means that power of so losing our material self in any effort we may make that all sense of time shall vanish and ennui and mental weariness shall be destroyed. It means power to live without drudgery of mind and body, or that anxiety which is even worse than drudgery. It means at last the getting of enjoyment from all things. To get enjoyment from everything is to get life from everything. To get life from everything is to get power from all things. To get power implies a control of all physical elements. This includes a power of ever holding an ever refining physical body.

Ennui is sickness. When we don't know what to do with ourselves, when we try to kill time and everything seems "flat, stale and unprofitable," we have temporarily lost our bold of the Great Fountain of life, the Supreme Mind and Power. We are absorbing the wearied thought of thousands around us who think the same thing from day to day and from year to year, whose minds in their play are treadmills, and who are trying to get life exhilaration and variety entirely out of physical things.

The true and regenerative life cannot be gotten from material things. That is the reason why all that money can buy fails to satisfy. The monster of discontent and ennui rages as much in the palace as the hovel. Solomon was in the claws of this beast when be said: "Vanity of vanities, all is vanity." That exclamation is a libel on the Infinite Mind. It came from the Jewish king, because be was trying to get life and happiness out of wood and stone and metal, and flesh and blood, and all things material. It cannot be done.

But when through demand of the Supreme you get new thoughts the material thing of yesterday seems to you as a new thing of to-day. The very rock you passed yesterday has a new idea associated with it to-day. It may not be an idea you can put in words. It is something you feel rather than think. Myriads of thoughts coming at the physical sight of all material things about us are so felt, but can neither be talked out or written out.

The regeneration of the body comes in response to our increasing demand of the Supreme Power to be led in the path of the Highest Wisdom. It comes of a courage gained at last of persistent demand whereby we shall *dare* to trust entirely to that power. This it is doubtful if any can do at present. We try to trust in God, but when the pinch comes and things look dark, we are tempted to adopt some of our worn-out material methods for averting the evil. But perfect trust in the Supreme Power can gradually come to us. When it does men will become more than mortal.

Whoever attains to such perfect trust will be regenerated.

Demand then new thoughts and an increasing nearness to the Supreme Mind, and in time you receive new life, and all things about you are for you, imbued with new life, or idea. You are then in the line of the regenerative process. Your spirit, as well as your body, is being born again and again. It is drawing to it ever new ideas and becomes literally a new spirit, a new being.

If the spirit is being thus renewed or regenerated the body must be also.

As we become more spiritualized, as the material mind gives place more and more to the Spiritual Mind; in other words, as the regenerative process goes on, we shall from time to time find ourselves prompted to change many of our habits and modes of life. These changes will involve eating, sleeping and association.

But we need not try to force these changes on ourselves. The regenerative process will involve the eating of less and less animal food, until we shall eat none whatever. But there would be nothing gained from ceasing to eat meat before the desire for it had gone.

The regenerative process will impel us at times to seek solitude, because when alone with Nature the spirit absorbs and assimilates a finer quality of thought. But to enforce on ourselves the solitude of the hermitage or cloister when there is no real love for it does little good, as is proven by the fact that hermit and recluse have physically decayed and died like the rest.

This regeneration of the body will come to no one directly from any system of forms, habits or observances. It will come because of a time ripe for it to come. As this planet ripens spiritually all material things upon it partake of that ripening or development. The life of to-day, so different and superior to that of five hundred or a thousand years ago, is a part and a proof of that development. The earth ripened first from chaos to the coarse development in the animal and vegetable kingdoms of ages ago, and then to its present relatively more refined condition. But this refining process is never to cease.

Perhaps you will say on reading this, "What has all this to do with me?" What you say may be true. But it is all too far off, too indefinite. I want something to benefit me now."

This idea of the body's regeneration is for you a benefit now, if you can accept it. It cannot be displaced from your mind. It will

first, as a tiny seed, stay there. It may for months or years show no sign of life and seem to be forgotten. But it will grow and have more and more of a place in your thought. It will gradually change the quality of your thoughts. It will gradually force out an old and false interpretation of life and bring in a new one. It will impel you to look ever forward to newer joys and make you cease groping among regrets and sad remembrances of your past, when you know that such thoughts bring decay and death to the body. We are built literally of our thoughts. When we realize that our regrets, our envyings and jealoussies, our borrowings of trouble, or our morbid contemplations of subjects, ghastly and sickly, are literally things, and bad things, actually put in our bodies, as such thoughts materializing themselves from invisible to visible element turn into flesh and blood, and that as so built into ourselves they bring us pains, aches, weakness, sickness, wrinkles, bowed backs, weak knees and failing powers, we have a good and tangible reason for getting rid of them.

The body of a person given over to melancholy will be literally built of gloomy thoughts materialized into flesh and blood.

When a girl realizes more and more clearly that jealousy, peevishness and pettish pouting moods will spoil her good looks and complexion, she will make efforts to rid herself of such thoughts. They will destroy her body. The Infinite Power for good wants all things and all people to be beautiful, healthful and symmetrical, and intends ever to increase this beauty, health and symmetry. It works through a continual process of regeneration to keep them so. If it cannot effect such perpetual life and beauty with one physical organization, it mercifully lets it go to pieces and gives the spirit another.

When a man realizes that his angry mood or his covetous mood, or his grumbling mood represents so much material put in his body, and that such element will give his body pain and make it sick he has a good strong reason for having some care

as to what his mind runs on and for making the "inside of the platter clean."

Let us remember so much as we can that every unpleasant thought is a bad thing literally put in the body. Are some people unpleasant to us? Do their airs or affectations, or their stinginess or dishonesty, or their domineering manners, or their coarseness and vulgarity offend us? Well, let us try and forget them! Why talk them over for an hour, holding the while all their disagreeable traits in our minds and think of them, may be for hours afterwards, when we know that these unpleasant images we carry in mind are *things* which are being literally put in our bodies to affect them injuriously and degenerate them. All such thoughts we must get rid of.

Such riddance is the commencement of getting a new body. It is in the way of a literal regeneration. If through long habit we find we cannot by our own endeavor keep out of these injurious moods, if we find ourselves from time to time drawn into the current of tattle, or greed, or envy, we can cease all endeavor of our own and ask help of the Supreme Power to give us new and better thoughts. That Power, through our demand, will give us a new mind. The new mind will bring the new body.

VIII.

"Lies Breed Disease: Truths Bring Health."

WHAT is it that thinks? one asks.

There is thought in everything. The force we call thought is not man's exclusive property.

The sun is an expression of the Infinite Mind, and every ray it sends the earth is full of thought, life and intelligence. Planet, star and man are similar materialized expressions of that mind.

So are trees, plants, birds and animals.

The same mind and intelligence are in the rocks and soil. There is mind wherever there is life.

There is more of this force in a plant than in a stone—more in the animal than the vegetable—more in man than in the animal—more in some men than others—more in the angel than the mortal.

There is life and mind in things we call "dead." Life, force, movement, mind or thought pervade the illimitable universe. It had no beginning. It has no ending.

It had no origin unless eternity had an origin. It is God,—"The I Am and I Am of the Biblical Record."

An idea called "death" exists in men's minds. It exists nowhere else.

The idea of death came of man's incapacity to see further than the ending of one materialized expression of the Infinite Mind. A tree ceasing to put forth leaves, and its veins to run with sap, he called it "dead." But life, mind and motion remain still in the wood of that tree. That life, mind and motion are slowly taking the wood to pieces—man calls this decay. It is, on the contrary, the almighty, all-pervading thought working to put itself in a different form of expression, in order to realize in that form a still greater degree of happiness.

The same life or mind takes a man's body to pieces when he loses it. If that body was literally dead, it would remain forever as when the breath left it.

The idea of Death is the first great untruth.

The wild oak is one true expression of the Infinite Mind. That mind in the oak plans the shape and color of its leaves and wood. Mind in the flower plans its shape and color. Mind in the flower seeks and finds the elements which give it color.

There is in every expression of the Infinite Mind, be it animal, bird, fish, tree, plant, rook, fluid, air or mineral, a mind, force and intelligence which man can no more originate, create nor comprehend than he can originate or create himself.

This wisdom and force comes of the Infinite Mind. In the wild plant or flower it is working out one of its innumerable expressions of happiness in that plant or flower. In the wild or natural animal it is working out another.

Plants, animals, birds, and all things in their wild or natural state have a pleasure of their own in existing. They are true expressions of the Infinite Mind. When man interferes with them and forces their cultivation, he interferes with a truth, lessens their sustaining power and lessens their happiness and his own.

Plant, animal and bird have a pleasure in living free of any one's care, save that of the Infinite Mind which works through them.

When so working they are true expressions of the Infinite Mind. When man interferes with them they cease for a time to be true expressions. Then they become untruths.

Nor does man really improve any tree, plant or animal he cultivates or domesticates. True, he makes them to suit his comfort and convenience, regardless of the truth that as expressions of the Infinite Thought they have a right to their liberty, happiness and natural life.

In their natural state the plant, the fowl, the animal are self-sustaining. They do not need man's care. The wild goose, for instance, is stronger, swifter and more symmetrical in shape than the domesticated fowl of the same species. It rears its young without man's care. It knows when and where to seek the warm or colder climate.

That is because in the wild state it is left free to live according to the dictates of its own spirit or inherent intelligence. That intelligence and foreknowledge of the wild bird comes directly from the Supreme Mind. Men call it "instinct." It is the Highest Wisdom and truth acting through that particular expression of the Infinite, and when it is left free to act, brings the greatest happiness to that expression.

Therefore, the wild bird or animal enjoys its life far more than when domesticated. When animals or birds are taken by man and bred for a few generations they become weaker; in cases actually deformed, and are subject to diseases from which in their natural state they were free.

As fashioned by the Infinite Mind the bird or animal is an expression of the truest method of realizing the most happiness for itself. They are expressions of the highest truth. The highest truth brings the greatest happiness in whatever form it works.

When man tampers with any expression of the Infinite Mind and attempts to rule such expression, he robs it temporarily of

the happiness which the Supreme Wisdom would confer upon it. He makes for bird, plant or animal and himself an unnatural life. He diverts temporarily some physical expression of the highest truth from its true purpose. That purpose is happiness for itself.

The symmetrical, swift-flying, self-sustaining, wild goose is a truth. It is one expression of the Infinite Mind for bringing to itself happiness.

The clumsy, helpless, domesticated goose, bereft of power of flight and unable to care for itself, is a lie. It represents only what remains of a truth after man has meddled with it.

Your canary is doomed to certain death if it escapes from its cage. All self-sustaining power has been bred out of it by man. In its wild state it was a truth. Man has tried in vain to improve that truth.

The hog, in its natural state, is not an unclean beast. It is agile, not clumsy. Man has made this animal "hoggish" in making it a fat breeding machine. Man sees perfection in breeding it so highly that the prize pig's legs can scarcely support its body.

The hog has then become a sample of man's management of a truth.

All man's endeavors to improve upon the divine and natural order of creation are errors.

When man would fashion the wild bird or animal to his purpose, he interferes with a materialized thought or truth from the Infinite Mind whose purpose is the working out of the greatest enjoyment for itself. That purpose man for a time retards. The animal or bird domesticated by man is crippled and its whole enjoyment lessened. It becomes then an error, a materialized untruth.

An untruth is a truth turned aside from its true purpose. It can only be turned aside for a time. The Infinite Power for good goes straight on and pushes aside the error. It will have its own way. All things which man has made artificial (including

himself) must in time become natural a true expression of the Infinite.

Becoming more natural is not returning to barbarism. The Infinite Mind (not man) brought this planet and man with it from chaos and crudeness to its present more refined condition. That mind in ways we cannot understand is going on with that refinement, and making man also more gentle and refined.

The Infinite Mind and Wisdom insists on making everything happy. Nothing is left out. The more of the element force or thought of happiness sent out by bird, animal, or plants in their natural state the more will man absorb and feel it. In time to come when man learns to let these natural expressions alone—when he ceases trying to convert them into untruths, he will live literally on this thought of happiness as so put out by every natural expression of the Infinite. It will be to him the Elixir of Life. It will give him power to live without slaying bird, fish or animal for food, without even turning plants aside from their natural life to give him grain.

The purpose of life in plants, animals, birds, man, and all things as directed by the Infinite Mind is happiness for each and everything. The more of such happiness felt and put out by each thing, the more is felt by all things. The Infinite intends to fill and saturate its creation with an atmosphere of happiness. Not an orgie, but a beautifully organized current of pleasurable sensation ever flowing through us. When we interfere with the Divine Law in any way, as when we imprison or cripple the power of bird, beast, plant or ourselves, we lessen temporarily their happiness and our own. We must feel in some way the pain we put on them. We are then reminded by pains and penalties of some sort that we are out of the current of true thoughts. The test of true thoughts as we demand them, and they act themselves out through us is lasting happiness. The sign of an untruth as drawn to and temporarily acting on us is some form of pain. To demand earnestly true thoughts is to connect ourselves with the Supreme Power or be "One with

God." To be as one with the Supreme Power is to be ever seeing more and more clearly ways, means and methods for bringing us permanent happiness.

Man draws now to a limited extent on true expressions of the Infinite for giving him happiness. Does the poet go to man's works for inspiration? He has sung most and ever will sing most of the mountains and lakes, the forest and sky. Because, directing his mind on these divine materialized thoughts, he draws from them a literal element which gives him force and inspiration. Going to them in kindness and sympathy, he draws from them literally their intelligence and thought, and adds it to his own. But from this source of pleasure for him he has scarcely begun to drink.

In time, man being a greater expression of the Infinite Mind, will learn to copy tree, bird and animal the lesser expressions of that mind, and do as they in letting that power work through him.

He will see very clearly that a wisdom far beyond his own has charge of him and insists on having charge of him, to carry him to higher and higher states of happiness. He will in spirit hear the Infinite Mind saying to him, "You cannot make truths. I alone can do that."

All the plants, animals, birds and fish—all things as I made them are good. They are truths. When you meddle with them you divert them temporarily from their true purpose. That purpose is happiness. You make of them untruths. Untruths bring only pain.

Take truths then as I give them to you and they will carry you to a happiness far beyond your present power to realize.

Your ways and methods of life, your slaughter, enslavement and crippling of birds and animals, your inventions, your machines, your so-called wisdom, your civilization, prove, after all, errors, for they fail to bring what you seek—happiness. You are making your lives more and more artificial and unnatural.

Your modes of cultivation are taking life from the soil, putting little back, and will ultimate in famine.

You pollute the rivers with your factories and sewage. You make an atmosphere in your great cities unfit to breathe. Your struggle for existence grows harder and harder. Your business methods craze men with excitement. Your merchants and statesmen and others snap the thread of their physical lives through the tension in which they live: You are trying to live on untruths, and untruths can only bring unhappiness."

An untruth cannot endure. It cannot forever go on adding to itself ever increasing misery, be the misery that of man, animal, bird, or plant. As man goes on with what he calls the "improvement" of breeds and species, the Supreme Wisdom puts more and more difficulties in the way. Disease and epidemics attack the domesticated animals and birds unknown in their natural state.

The fruit and grain growers have a constant struggle with destructive insects bred, as it were, from his artificially cultivated vegetation. The highly bred animal becomes more and more difficult to raise and a greater tax on man's care. At last a point is reached where all so-called improvement of the species stops, because the animal loses the power entirely of having its unnatural life sustained by man's unnatural methods. The materialized untruth cannot go on any farther.

When this point is reached man is obliged to go back to the original type of the animal, bird or plant (or as near as he can get at it), to replenish his artificially raised species. The breed of fancy rabbits, for instance, must, from time to time, be replenished from the wild of their kind to give them vigor. So even with plants. The more vigorous and natural grape vine of America replenishes the exhausted vineyards of France. Man is obliged to go back to a truth or natural expression of Infinite Force to get power to sustain his untruth a little longer.

When his care and breeding of bird or animal ceases, they become in a few generations wild, original and natural. That is

the untruth returns to a truth. Left to itself it reverts to the current and care of the Higher Wisdom which alone can create it and sustain it. An untruth of any kind has constantly to be nursed, and with all its nursing grows weaker and weaker. If we tell one lie we have always in some way to bolster it up with another, yet our position grows weaker and more liable to exposure with each lie. Divert bird or animal from the fashion, and life intended for them by the Infinite and our methods necessary to sustain their unnatural life, become more and more forced and unnatural. Your highly bred horses and cattle must be well housed, their food prepared for them with great care, yet they are far less hardy than the animal left to forage for itself.

These methods are untruths committed by man in the vain endeavor to bolster up the first untruth which consisted in diverting the bird, animal or plant from the life the Infinite intends for it.

It is the nature of a truth to be self sustaining. The wild trees of the forest and the wild bird and animal being true expressions of the Infinite Mind, prove themselves to be truths, because they rear themselves without man's care from age to age.

We shall in time see clearly how this same law applies to us. When we get, as we shall, the courage to trust to the Infinite Wisdom which insists on making us living truths instead of errors, all things will be done for us. All things necessary for happiness will come to us, as the elements come to the flower to give it its beauty and happiness.

We are not the makers of true thoughts, or, in other words, of the Infinite Wisdom. We are the reservoirs or channels for true thoughts to flow through and work their expressions of happiness through. We shall learn that in the true life there is nothing to do but to keep ourselves open to true thoughts, remain otherwise passive and let these thoughts do their work. They will give us no idle, sluggish life, but one full of happy

activity. They will force us to act happily in art, in poetry, in music, in business, in countless ways we cannot now realize.

A bird does not make its music. It holds itself open to the Infinite Mind, and that mind pours music through it. That is what we shall learn to do to receive inspiration and power for any effort.

It is our great privilege to do this more intelligently than bird, tree, animal or any other limited expression of the Infinite, and therefore, to get results for happiness far greater and quicker.

The spirit is made of the thoughts it draws to itself. These thoughts it sends and builds into the body. As the spirit aspires or demands true thoughts it makes its physical body of true thoughts.

Only true thoughts can be forever built into our spirits. An untruth, however, can fasten on it but only for a time.

The spirit cannot retain it. It casts it off. It will not build into itself forever anything but truth.

Whatever pain, sickness, unrest and trouble you may have comes of your spirit's endeavor to cast out or throw off some lie or error which like a parasitical plant has fastened itself upon it. It will not receive that lie.

But you may not know what that lie or error is. All of us are believing to-day more or less in lies or errors we have not yet found out.

We cannot find out these errors all at once. As we earnestly demand truth the spirit will send it proportionate to our needs, and as it comes the errors must go one by one. As they go the new element of thought forms newer and finer flesh and blood for the body. In this way is the body regenerated.

The pain we experience, be it of mind or body, is the spirit's way of telling our material selves that something wrong is trying to incorporate itself into our eternal beings. The spirit will not recognize that thing as proper building material.

It is a great help to your spirit, if you will but entertain a truth, though you may not at first be able to believe it. We cannot

absolutely believe in new truths when they are first presented to us. This should not be expected of any one. We may credit them. We may wish to believe in them. But absolute belief means acting out and living up to an idea without doubt or uncertainty, and with the same confidence that the navigator has in his compass, charts and chronometer. This we cannot do until any certain truth is literally incorporated and becomes a part of the physical body.

It becomes then literally a part of our flesh and blood. When it does it acts with the greater force.

We do not make a truth, nor do we make it act. On the contrary, a truth comes to us already made. It acts on us and creates results for us. Ideas coming to poet or inventor and built from the spirit into the body, force spirit and body to poetry or invention. So, when the truth of perfect health, regeneration and immortality in the flesh become parts of both spirit and body, they compel belief, and belief compels you to perfect health, regeneration and immortality.

When a truth becomes a part of our material self, a literal belonging of our flesh and blood, we cease trying to believe it. We do not try to believe that our stomachs will digest our food. That power of belief is a part of our flesh and blood, and acts because such belief is literally in the body.

The body and spirit of the Christ and others who performed miracles were in such correspondence that the power of their spirits could be expressed through their flesh. That flesh, then, became a conductor or medium for the expression and action of their thoughts.

A true thought is a living, moving, acting thing or force, and it may become so strong that it can clothe itself and act in a physical form without the aid of bands. We would call that a "miracle." It is only the working of a law we now know little about.

As our spirit draws and builds more and more of true thoughts into itself, the more sensitive and alive is it to all

untruths. It rejects them the more quickly, exactly as a healthy stomach will reject food unfit for it. This for a time may cause with the individual more physical disturbance, for the spirit fully alive to error and reinforced ever by true thoughts, is continually driving off the untruths he may have unconsciously held for years.

The reason above all others why we should not lie, is that the habit brings sickness to our bodies and misery to our minds. Lying does us the greatest wrong. So does any other sin we may commit.

When we tell lies either by word of mouth or by implication we make those lies or crooked thoughts a part of our bodies, exactly as when we receive true thoughts we make them literally parts of our bodies. If we put only untruths in the body they will destroy it.

The lies we may tell becoming literally parts of the body, act themselves out in the body. In the order of the Infinite Wisdom a lie or untruth cannot endure. It kills itself. If the whole body is a living mass of untruths, then that body being a lie cannot endure.

The more lies we tell the less are we able to see truths when they are presented us. The habit of lying grows so with some that they cannot even tell when they are lying or when speaking the truth, because their flesh is actually composed of lying thoughts. They can no more for the time help being deceitful than a fox can keep from being "foxy."

Lying is not confined to false statements by means of words. We can tell lies without speaking a word. We can welcome people to our houses when we wish they would not come. This is a lie. We can smile when we are neither entertained nor amused by others. That smile pretends that we are entertained. It is a lie. It has in it the thought of a lie. We can pretend an interest in people's welfare or comfort because they have money we hope to get. That pretension is a lie. We dare scarcely own the real motive to ourselves. We may connect ourselves

with churches partly to gain a position in society or help our business. That act is a lie. We may speak from platform or pulpit things which do not satisfy our internal convictions. That is lying. We may say that things are pleasant to us when they are unpleasant. That is a lie: Half consenting to a thing, the consent which says "Yes" when it means "No" is a lie.

These lies, told in various ways, are so common that we often forget they are lies. But they work their evil results on the body exactly the same as if we knew we were lying. This unconscious lying brings evil to the body faster than conscious lying.

It is as poison unconsciously taken into the system, and when a person is blind to the fact that he is indulging in an injurious habit, there is little present hope for him. The habit of lying may fasten on us a spiritual blindness which cannot see the truth. When we are unconscious of the lying habit, we are all the faster building up for ourselves a physical body of untruths, so that at last the material part of us can only see untruths and believe in them. This brings sickness and at last death to the body. Because untruths cannot last, and it is in the Divine Law that if our physical body gets filled with them and represents only a mass of untruths, they will destroy that body so that its spirit may get one more suitable to its purpose. So the Higher Law uses what we call evil to bring good.

The habit of lying attracts one to lying and liars. For this reason a "confirmed liar" will believe another liar quicker than he will one who is truthful. The "sharper" in one kind of business is often deluded by the "sharper" in some other kind of business. Being made of lies physically as well as spiritually, they attract each other. In all nature like attracts like.

The person built of lies and the more truthful person are unpleasant to each other. The invisible element and force each puts out antagonize and creates for each an unpleasant mental feeling, while in each other's presence, for truth and error cannot dwell together.

But our known and conscious lies form but a small part of the lies we may unconsciously believe in. If we believe them we act them and live them. If we act and live them, we tell them constantly to ourselves and others.

All lies and errors materialize themselves on the body. Any error or untruth held by the spirit makes its expression in the flesh, exactly as the mental condition of a brutal person puts brutality on that face, or that of a despondent person puts gloom on his face.

Gray hairs, wrinkles and all signs of age on the face or body are materialized signs of error. They are signs that a false belief has for a time fastened itself on the spirit. One false belief is that the decay of the physical body is inevitable, and by no possibility to be avoided, and that the Infinite Spirit has decreed this decay and made it an immutable and never changing law. This is a lie. It is a parasitical growth of untruth. This untruth is held by all our race. It is believed in so firmly that it is rarely thought of and never questioned.

Our minds do literally feed our bodies with the thoughts in them. All thoughts are things sent from the mind to the body where they are crystallized or materialized into the visible substance of the body. Your body is a thought expressing in visible substance the mind that makes it. If our minds in ignorance try to build an untrue thought into the body it cannot last. It proves itself an untruth by decay. When true thoughts are sent from spirit to body they will prove themselves by making life everlasting for the body, as life is everlasting for the spirit.

The way out of all these mortal troubles and untruths is so simple and yet so wonderful. Ask for true thoughts. Ask for power to believe them when they come. Ask for power to be able to believe in a Supreme Wisdom, not in a half believing way, but as literally as you believe in the existence of the Atlantic Ocean. Ask persistently and importunately. Don't ask it as a favor of the Infinite of whom you are a part, to send you what

that Power insists you must have and shall have to increase the sum total of His and your happiness. If you make a thing for a man which will ennoble and elevate him and you at the same time, and that thing can only be used for such purpose by that particular man, do you want him to come to you begging, supplicating, cringing for it?

In the Infinite Mind there is neither beggary, supplication nor dependence. These, then, are untruths. The Infinite can hold nothing but truth. The Infinite Mind insists that our quality of thought shall be as near as possible its quality. That is drawing nearer to God.

Getting nearer to the Supreme is becoming more and more like the Supreme. Your spirit of earnest demand implies no lack of reverence. Earnest demand is not insolent or insulting demand. The more you realize of the Supreme Wisdom the more you *must* reverence it. But supplication or begging is not reverence. The beggar does not reverence you when he asks of you a shilling. He does not reverence you when he gets it. The Infinite likes and responds to that spirit which says, "I demand to be a whole man or a whole woman. I demand to know the right way." That is your right. The Infinite Mind wants you to know your rights and assert them. It says: "These goods are yours. Why, then, should you beg or supplicate for them?"

IX.

God's Commands are Man's Demands.

Life is a science which has no end. There is no stage in existence when we can say: "We are finished." The thing we imagine we comprehended and understood to-day may have to the awakened and ever awakening mind a new meaning and interpretation to-morrow, and will have still newer and newer meanings and interpretations in the future. The thing bringing us evil to-day may bring good to-morrow. That depends upon our knowledge of its use. Gunpowder is dangerous in the hands of a boy. It is not so dangerous as used by a skilled blaster. Again, the thing we think to be for good to-day we may find an evil to-morrow.

The word to which we attach a certain meaning to-day may have an entirely new meaning to-morrow. Ideas cannot be expressed merely by the sound of certain letters and syllables. As our mental vision grows clearer and clearer every word in the language will have a new meaning for us. These meanings cannot be found in the dictionary. There is a language of idea which words can never fully express, and no dictionary can keep pace with it.

It is impossible for man to ask of the Infinite in the tone of an abject beggar or a grovelling suppliant when he realizes that he is a part of the Infinite. As a part of the measureless whole he can demand. As a part he cannot command that Power which has no beginning, no ending and is not compassable by any human mind.

But to get more and more of God in us—to be a greater and growing part of the Supreme—to get true knowledge from all things about us, we must have a mind ever in the attitude of demand.

The word "Demand," as often used in the White-Cross Series, does not imply calling on the Supreme Power in the tone of the robber who demands "your money or your life." It implies no insolence or lack of reverence. It does imply an imperative call on our part to be "one with God," the Infinite, so vast that the mind reels when it vainly endeavors to comprehend the power which has no ending in space.

Every sentence in the Lord's Prayer has in it the character of demand. Such phrases as "Thy kingdom come," "Give us this day our daily bread," "Lead us not into temptation," and "Deliver us from evil," are imperative.

The phrases "Give us," "Lead us," "Deliver us," have not the tone of abject supplication. They have the tone of demand. They are in accordance and consistency with the Christian precept, "Ask and ye shall receive, knock and it shall be opened unto you."

The words of Christ, "Thy will be done on earth as in Heaven," do not beg of the Infinite as a special favor that His designs and plans be carried out on earth as in Heaven. They were earnest demands on Christ's part made to a Power and Wisdom which he recognized as infinitely greater than his own.

When a soul is thoroughly awakened and cries out, "What shall I do to be saved?" that question is past the bounds of supplication. It is in the spirit of earnest demand. That is the spirit the Supreme Power requires of us before it can give us

what it insists on giving us and what the Supreme Mind knows we most need. When you would do an individual a genuine good you want that person to thoroughly appreciate the value of what you have to give and to be keenly alive to the good it will do him. His is then an earnest demand for such favor. The Infinite requires of us the same mood of earnest demand for the good He will do us.

Does it imply lack of respect for us to say: "As a part and belonging of the Infinite Mind, I demand of that exhaustless whole all the wisdom and power that I can receive and appropriate for the hour. I demand still higher and more God-like qualities, for in proportion as God makes better and happier the part I express of Him, the more can I, that limited yet ever growing part, reflect back such glory. I must act out and express whatever of the Infinite I am."

There is no supplication in the word must.

In the working of what are called miracles, when Christ put forth in words a force or thought for their accomplishment, he did so in the spirit of demand. "I say unto thee, arise!" were his words in raising the dead. To the elements, when he calmed the storm, he says, "Peace, be still!"

Ages before Christ, results accomplished seemingly without the domain of natural law, came in response to the imperative demand of certain individuals. Moses demanded the waters of the Red Sea to retire and make a passage for the Israelites. He smites the rock and demands the water to flow from it. Joshua says imperatively, "Sun, stand thou still upon Gibeon!" Read the history of all these results, and you find them coming with the imperative or demanding thought of the individual through whom they are done.

We repeat again the words "the individual through whom they are done." A miracle comes of a force or thought working *through* an individual as through a channel. It is not done by the individual, but by the force or thought coming from the Supreme and acting through him as steam acts on the engine.

The locomotive of itself does not draw the train. It is only a machine for the power of steam to act on and through. We stand in somewhat similar relation to the Supreme Mind. As we demand power of that mind, power will come to us, and work results through us.

A thought has power to work results in proportion to the amount of demand put in to it. The Supreme. Power puts such force of demand into it—not we. The more of truth in the thought, the more is there of the Supreme Power in it, the more is there of the quality of demand and the greater are the results coming of such thought as it acts and works through the individual.

The inspiration which invents or accomplishes great things or what is called Genius, comes of the force of demand. It is an imperative thought, or force, acting on the individual and compelling him to write, to invent, to act or do in some way what never was done before.

Such thoughts or forces acting on Shakespeare compelled him to write and express ideas in a material form. He, of himself, did not make those thoughts. They came to him ready-made. Nor could he tell how they were made. They came knocking imperatively at his door demanding admittance and utterance in words. He would have been miserable had he been denied the pleasure of writing them. His works came of the same power which has accomplished all miracles, ancient or modern. That is the power of an idea acting on the individual and demanding expression in some material form. Such thoughts give the individual no rest until he commences working them out. They forced Watts and Fulton to recognize and apply the force of steam. They forced Franklin and Morse and Edison and others to work out the miracles wrought seemingly by electricity. Such thoughts have forced every inventor, every discoverer, every poet, every writer, every artist, to those inspirations and results which are as much miracles as are those told of in the Mosaic and Christ record. They are the commands of the Illimitable

Mind in the limited intelligence, and such commands come in response to the demands of the limited or human intelligence.

A greater force of thought than ever is coming to this planet. It is in its nature demanding and imperative. It will show man a new life, a new meaning in life and a newer and better way to live. It will abolish very much of what we now deem indispensable to our comfort and convenience, for it will show us a better way. When the railway came with its thirty miles per hour, it demanded the abandonment of the stage coach with its ten miles per hour. The railroad is the better way until something superior to it comes.

The more we become channels for the Supreme Power to act through, the more will be done through us. We may become more and more such channels by simply keeping in mind the idea that we are such channels and demanding of the Infinite Mind to work more and more through us.

In healing ourselves, for instance, we need to demand of the Infinite Mind that a positive, imperative thought of health act on us. But we must not of ourselves try to manufacture such thought, or make it imperative. That is the business of the Supreme.

If we make such attempt it is the individual who is vainly trying to usurp the functions of the Infinite. We have nothing to do but keep quiet and receive what God sends us.

We say in substance to the Infinite Mind: "I demand that your will be done with me. I demand to be made whole mentally and physically, for wholeness (holiness) is the characteristic of the Infinite, and I, being a part of that vast whole, demand wholeness. But I do not prescribe or direct the Infinite how I shall get perfect health. I will not say I want my limbs, or my stomach, or any special part of me made well immediately, for the wisdom far greater than mine acting on me may, for some purpose I cannot now understand, seem to retard the recovery of parts I deem so essential, knowing that much else must be done before perfect health is realized. I demand of the

Infinite to take care of me. I surrender myself up to that care as I would obey the suggestions of a skilled physician in whom I had perfect confidence. I do not demand of the Infinite to be cured by the method I think best. I do demand to he cured in such way as that Higher Wisdom thinks best."

A thought like this is an imperative force for health acting on you. It comes as demanded of the Imperial Power ruling this universe. Can you, the smaller part, make it as imperative and powerful as the measureless power of the Infinite?

A demand like this taps the exhaustless source of all thought and wisdom. It puts you in connection with the measureless wisdom. It brings then from time to time other imperative thoughts to act on you for perfect wholeness and a never ending health. And as so brought one after another and they become parts of you and your eyes are opened to see clearer and clearer, you may be amazed to look through those new eyes with your new mind and see what foolish things your self of the past has tried to command God to do for you.

A thought and the act accompanying that thought to accomplish results must be positive or imperative. You cannot drive a nail properly in an undecided, halting, hesitating frame of mind. You cannot send the hammer with any force straight to its mark unless your mind goes to that mark first with similar directness of purpose. You must demand that it goes there with such directness. You pray that the hammer should go in such manner. You pray in every positive act of your life, great or small, and when you pray you demand. If you pray like a beggar, fearing that in using the hammer it won't hit the nail unless the Deity sees fit that it should, the chances are that you miss that nail many times.

The element or thought called down in the old time Methodist revivals, which wrought such peculiar physical results on the participants, came in response to imperative demands made by many people at once, such as these: "O, Lord, come now!" "Send down my power now!"

This co-operate demand made by hundreds at once did bring to them temporarily a different thought element or atmosphere from that in which they ordinarily lived. It stimulated them. It filled them with excitement. It swept over those assemblies a great spiritual wave. It prostrated men, women and children. It sent some into trances. It filled some with the deepest grief. It filled others with a frantic joy. It was a real thing or force brought to them by means of the power of the demand they put out.

Nor did this power or element so generated come until the abject tone of supplication with which the meetings often commenced rose from begging to entreaty and from entreaty to the positive demand of "Lord, come now!" Lord, come quickly!"

It was the cruder working of a spiritual power. It was the same power as that manifested at the Pentecost, when those gathered together in an upper room, "all with accord in one place," heard a sound as of a mighty rushing wind while cloven tongues as of flame sat upon each of them and they commenced speaking in languages not their own.

This power comes not of culture or learning. It came to the Methodist camp meeting of fifty years ago to simple uneducated people.

To-day these manifestations or "outpourings of the spirit" are not so common. They are not popular. The strong emotion, convulsions and outcries of the old revival meeting are not encouraged. The religious revival of to-day must be kept within certain bounds; the outpouring is checked and regulated to propriety.

The more staid and less emotional sects never can bring this force down to act on them because they do not ask for it positively. They do not importune for it, and we find in the history of modern religion that when the sect originating in this enthusiasm and fervor grows away from it, it becomes formal, cold and dead. We find that the vitality of the churches has

from time to time to be restored and drawn from some new sect, always coming of the less cultured and more emotional element, which goes back to a spirit akin in fervor to that of early Methodism, and demands imperatively with cries and shoutings for the spirit to be poured upon them.

Such spiritual outpourings come only in response to the call of earnest demand.

The spirit of demand is a Divine law. It acts on all created things, to make them finer and better. It has brought this planet and all things on it from the chaos and crudity of countless ages past up to its present degree of refinement. It cannot be checked. When you would force it back it returns with more power and in a different form.

A great and silent demand is to-day going out from millions of hearts. Those hearts are silently saying: "Our religion does not satisfy us. It does not heal the sick; it does not give us sound bodies; it gives us nothing tangible concerning a future existence; it makes no new revelations. No signs and wonders accompany the preaching of the word. Our friends go one by one. The grave closes over them and when we ask of them, we get in reply only the stereotyped generalities."

This great, silent demand of many thousands is going out night and day. It is a mighty, unseen force, working, acting, and bringing results whether those who make such demand keep it always in mind or not. Forgetfulness for a time of the thing demanded does not lessen the working power of the demand to draw to us the thing demanded.

This demand is in many who would not dare tell it even to themselves. We often try to beat back thoughts and longings which come to us. But they do come again and again. They will not be beaten back. They are imperative forces knocking and asking for admittance. They may so come for years before they are expressed in words to others. Perhaps our first verbal recognition of them is when we bear them talked out or written

out by another and then we say in surprise, "Why, I have been thinking those same thoughts for years."

This silent demand is to give a higher meaning and interpretation to all forms of present religious beliefs. These beliefs are founded in truth. But truth never stands still. It is ever broadening, widening and "making all things new." Religion, or the Law of Life, is not as a post in the ground rooted to one set interpretation of the Word of God. It is as a tree eternally living and ever putting forth new branches and leaves.

Silent demand works more powerfully than if spoken. The mood or frame of mind which makes it, never ceases, though it may at times be out of the material memory. The individual does not create this imperative thought acting on him, nor does he operate it. It comes to him a creation, a force from the Supreme Power. It works on him and will re-create him in time. The Infinite is ever sending thoughts to this planet which change it and the people on it into newer and still newer beings and happier beings. They are forces which will not let people fossilize on any tread-mill of belief. They make people see injustice and absurdity. These imperative thoughts are as rays of clear light darting into dark cellars. Those rays to-day forbid imperatively that persecution of one sect by another which went on in this country two hundred years ago. They have changed the hard, relentless, avenging Deity of but sixty years ago into a conception more gentle and merciful. They are the commands of the Infinite, saying to us, "You must know more of me. You must cease to worship a sound, a word of three letters, and worship me by a daily increasing admiration and appreciation of the millions and millions of ways in which I express myself through material things. Demand of me the power and I will make newer and ever newer senses which will cause you to see and feel new things and new sensations in leaves and trees, rocks, and stones, the sun, snow and rain. I will so refine you that you shall see and feel powers and forces, and things of beauty all about you, of which you now have no

conception. I will give you power over your body so that you cannot lose it, and make you realize that the last great enemy to be overcome is Death."

Man has made for himself a cringing, fawning, self-abasing mood of mind when he would approach God.

He has made for himself a God who takes pleasure in being worshiped in the mood of beggary and self-abasement. This Deity is modelled after the Oriental Potentate, whose subjects must prostrate themselves before him. This Deity who changes little from age to age is the very result and outcome of man's not demanding to know God. When he demands, the dimensions, the powers, the belongings, the more and more wonderful attributes of the Infinite Mind as expressed in earth, tree, rock, animal, the sea, the air, the sun and stars, his conception of Deity will widen and ever widen before him as the horizon expands when we ascend the mountain.

He will through such demand get more and more of God manifested in himself and have more and more of the Supreme mind literally materialized in his flesh and blood.

When men and women call themselves "unworthy creatures" and "miserable sinners" they are helping to make themselves so. What we think and call ourselves we make of ourselves.

Every man and woman represents a part, an expression, of the Infinite Mind. Every spirit is a part and belonging of the Infinite Spirit. The Infinite Spirit holds all knowledge, all power, all wisdom. Then to us, as parts of the Infinite, belong knowledge, power and wisdom, so fast as we can receive and appropriate it. Shall we then beg or supplicate for it? Shall we make a God, of whom we are no part and belonging, and humble and abase ourselves before that God and call ourselves "miserable sinners" or "unworthy creatures," "unworthy of his slightest favor," and then beg for that favor.

The Infinite Mind knows no cringing beggary or self-abasement. It would have every man and woman like unto

itself. Then why do we hold ourselves as "beggars" when we ask of it?

We insult in so doing the Infinite of whom we are parts. We lessen for a time in so doing the power of the Infinite to work through us. To lack respect for ourselves is to lack respect for as much of God, as is manifested in the flesh through us.

The beggar wants from you something for which he can give no adequate return. He stimulates your pity or sympathy to give him something. As encouraged, his tendency is to depend entirely on beggary in some form or other.

Beggary is an untruth and a sin. It is against the laws of the Infinite, and proves itself so from the fact that the beggar becomes less and less sustaining. He becomes only a leech, open-mouthed, taking in all and giving nothing back. The beggar loses true pride and spirit. He becomes blind at last to scorn, slight and insult. He is willing to become a permanent object of pity.

The Supreme Mind says to us, "I command you to bring out more and more the God in yourself. Gods are not slaves or beggars; demand then of me God-like qualities. Demand of me the power of perfect independence. Demand of me then power to glorify me. In other words, all happiness coming to you through demand makes all things happier. Then you make adequate return for what you get. You cannot command me, the Infinite; I am exhaustless, measureless, without beginning or end, metes or bounds."

That blind, cringing, fearing spirit, which abases itself before the Supreme is not reverence. True reverence is based on the amount of our appreciation and knowledge of the wonderful never ending powers and qualities in the Supreme. The more of this knowledge and appreciation we demand the more must we reverence the Endless Mind, the I Am, and I Am of Infinity.

X.

About Economizing Our Forces.

Thoughts are Forces.

As now we live our forces are constantly leaking from us in many ways of which we may not be aware.

There is a Higher Economy than that pertaining to money. This Economy when known will cause us to stop these leaks and so save our forces. The result of this will be constant increase of mental and physical strength, which has not only a money value but a value above money, for it will for one result bring a prolongation of life which people dare not now hope for.

In this Divine Economy of our forces, which no one of our race has ever realized, every act, be it of mind alone or of mind acting on the body, will be a source of recreation and increase of strength. Our walking, our physical work about the house or field, our mental exercise or art will give us pleasure and leave with us its gain of strength. It will enable us to make pleasing effort of mind or body for much longer periods than we are

able now to do, since we shall gain force in any effort faster than we put force out.

One great source of our present waste of force lies in the mood of impatience or mental intemperance. Every movement of the slightest muscle expends force and thought. It is expended in the crook of a finger, the wink of an eyelash, the least movement of any limb. All this is God's force as well as our own, since we are a part of The Infinite. It is the Law of the Infinite that this force must be used to bring us the greatest and happiest results.

If not used as the Infinite intends it shall be, it begets pain and unrest of some kind. Pain of any sort is the message from the Infinite Mind, telling us that our forces have gone astray.

Suppose you had an automaton, moved by a certain power made or purchased at considerable cost, which could for you open and shut drawers, lift the sheet of paper on which you have been writing, dip your pen in ink, button your garments or your gloves and do for you many small physical acts, which every person must do for him or herself, no matter how many servants they have at command.

If the fuel or whatever the motive power for running this machine cost a dollar per pound or quart, as the case might be, would you not be careful in its use? Would you not think for a moment before turning it on whether the act to be done would justify the power to be expended?

Would we in the use of our automaton domestic let on the force moving it in a spasmodic, jerky manner, and in quantity altogether disproportionate to the service required, so as to rack and strain its machinery? Even as we may do in the use of our bodies when we tear a sheet of paper or open a window or snatch a garment from its hook, or rush for some small article across the room, expending in these acts a far greater amount of strength than is necessary.

When this mood is carried into the hundreds of so-called trivial things, we are obliged to do daily, there is a constant

putting out of force and none received in return. These incessant depletions bring weakness, disease and death of the body.

Count, if you can, the different movements of body, limbs and muscles you may perform on the first hour after rising in the morning. Think of the varied movements of muscle required in putting on your clothes, and in moving about your room, and remember that in every one of these movements an outlay of your force is required. Apart from these movements, every thought which comes into your mind requires force for its thinking.

The automaton represents our body. The force or thought we call to us in lifting a feather comes of the Infinite Force and Mind. Money cannot buy it. It is beyond all standard of mercantile values. Its sacredness and value is never lessened by the nature of the act we do. It is as sacred in pushing the needle through the garment we are mending, or in wielding the pen with which we write the smallest note, as in anything else.

In the Higher and Coming Economy this force as to outlay will be so regulated as to draw more, just as when you put out a dollar in business you expect that dollar to gain more. That result comes of a reposeful mood carried into every act. It can come to us only through demand of the Infinite Mind.

There is far more of our force expended through impatience in the doing of what are called small things than great ones. We may stoop to pick up the scissors which have fallen on the floor and in that flurried impatient act send force enough from us to lift fifty pounds. But when we have a heavy weight to lift we take more time to concentrate our force upon it. We increase gradually our lifting power against the resistance of the weight.

When we snatch for the scissors or the paper fallen on the floor, which oppose little resistance, there is far more force sent out than is necessary for that particular act. We lose then that amount of force. When a person is constantly in the mood and habit of doing things in this way they are as constantly

draining themselves of their force. The result of such drainage is exhaustion, and exhaustion means some form of disease.

When the real value of our force is realized, we find that all acts in every-day life are of equal importance. The power we expend in buttoning a garment costs as much as that used in delivering a sermon. When we slur over one act we are calling to us the mood or thought current for slurring over all acts, however important we may regard them. When we button our coat in feverish haste, expending thereby a great deal more force than is necessary, we are liable to carry that mood into what we may consider the most important business of the day.

These constant leakages of force make the mood or frame of mind, rendering it the more difficult to concentrate our thought on the business of this minute. The business of this minute may be the drawing up of a contract which involves many thousands of dollars. We want no flaws in it. The mood of haste and waste of force tends to put flaws in everything we do. It brings wandering wits, absence of mind and lack of tact and address. It is the mood far from success.

It is this mood of mind becoming habitual which makes us mislay, lose and forget. We put the thing down we have been using we know not where, and hunt in vain all about the room for it. We find, on getting in the street, we have forgotten umbrella or purse or latch key, and must expend more strength to return for it. We hurry when there is no need to hurry, for this mood opens our minds to a hurried, flustered, semi-insane current of thought, acting on thousands, and increased in volume and power by these thousands, each individual in that thought current serving as an electric thought battery to send such mood to the rest in his particular thought circuit.

People in this mood go out to shop and buy recklessly, buy what they do not need buy and what does not suit them on returning home.

When we lift an arm, brush our hair, or write a single word, we draw the strength for so doing from the Infinite Source of

strength. That strength is not generated within the body. When we do these acts in the mood of desiring that of the force so drawn, a little shall be left over, we are constantly laying up as in a bank a balance in our favor of strength. We cannot make this mental condition ourselves. We must demand of the Supreme to make it for us.

Then we shall get profitable exercise in the doing of every small act. The picking of the scissors or paper from the floor will confer more and more a physical pleasure in the motion of muscle, and a pleasure also in the knowledge that the act has laid up for us its little quota of power. Then in every movement of muscle we shall be storing up strength for other effort, and for one result walk our five miles out of doors with an elastic spring, pleasure and profit. Then our gymnasium may be partly in our room, and our gymnastic exercise commence with the first physical movement we make on arising in the morning and end with the last one made before retiring.

Such gain of force brings also clearness of mind, keenness and clearer judgment, for strength extends into every department of mind or body and has many applications other than in muscle.

The slow measured reverential movements characterizing all religious rites of nearly every creed and race, have for their spiritual purpose, the cultivation of repose and economization of the Infinite Force coming through man, that it should work the best results for him.

It is the half frantic dusting of corners, the spasmodic sweeping, the impatient snatching or pushing aside of unexpected obstacles in the room, the hurrying and skurrying up stairs and down cellar, that aids to exhaust the forces of so many women. *It is not that the acts or work exhausts. It is the mental condition they are continually in that makes so many old and haggard at forty*. It brings a mental condition which makes some take ten times as many steps as are necessary in washing their dishes. Because waste of these forces begets lack

of judgment, lack of foresight and lack of economy in every day-life. Our wits are not so clear when we are more or less exhausted. After a weary scramble to the mountain top there is little if any strength left to enjoy the landscape, be it ever so beautiful. Many people exhaust all their forces in flurry of mind and body, and so have none left to put into calculation or foresight. Such mood of mind keeps thousands poor in purse. When the force by which we use our bodies is brought under control, and repose succeeds flurry, the mind works quicker and clearer to economize in the most practical matters. One is in no condition to do business rightly while chasing a horse car.

The semi-frantic mood may prevail as much at the office desk or in the store as in the kitchen. Over many a prosperous merchant's grave there could be properly written "killed not by his business but by waste of force in his business." The skurry in which business letters are sometimes written with their half formed letters advertises for him who writes them a mood ever drawing away force.

But one says: "Why I could not get through with half my daily business if I should set about doing things in the way you suggest."

Perhaps not. But in the mood you or I may be doing things the leak of our force goes on all the same, and that will certainly bring weakness and decay.

Place the sentence, "I ask of the Supreme Power for the reposeful mood," or "I ask that I get recreation in all doing," where you may see it on arising in the morning.

A whole day's effort may be influenced for the better by the thought first brought us at the day's commencement. Many a woman gets into the thought current of irritability for the day through a burned finger or an upset coffee pot while cooking breakfast. The burned finger or overturned coffee pot came because "Hurry up!" was continually before her mental vision.

When through demand of the Supreme Power we have the thought current of this Higher Economy acting on us, we shall have instead of care for the act, love for it.

When we have love for the doing of all acts, there is nothing irksome in the doing. The billiard expert, the skilled base ball player, the graceful dancer find nothing irksome in their efforts. They love the doing. All effort in time will be made in this mood. Care is a word, and idea born and bred of the earthly or material mind. In the Higher Realms of existence all care is transmuted into love.

Love naturally and without a forced training economizes these sacred forces of ours, even as in our physical world the skilled woodsman economizes his force in the use of his axe, swinging it into the tree by its own momentum, and making play of his work.

The artist, the writer, the worker in any calling which absorbs and interests them are sometimes impatient to get into the spirit of their work. It has for them an intense fascination and stimulation. They are eager once more to realize this stimulation. Every other of the minute and necessary details of life are irksome. The clothing may be hurriedly adjusted, the breakfast hurriedly eaten and every other act similarly performed. The result is that when pen, pencil, brush or other instrument is taken in hand, there is no inspiration or ability to work. Why? Because, the artist has wasted his force in the mood he has been in before going to his special work. Economy of our forces begins way down to the A B C's of life. These are the corner stones which many who would build pass by unconsciously or reject and despise.

True, men of great mental power have been careless and slovenly in the small acts of life, yet have accomplished what the world calls great things. Had they saved their forces they would have accomplished far more. Their incessant depletions of force weakened their bodies, placed them on beds of sickness,

and caused at last those bodies to become unfit instruments for their spirits to use in the material realm of life.

Economizing our forces means eternal life for the body. Not eternal life for the same body, but eternal life for a physical body ever changing, renewing and refining as the spirit draws new power from the Infinite Source of Power.

Small acts or small expenditures of our force are the small things we must be faithful over that we become masters over many.

This waste of force in the use of the body affects injuriously its internal mechanism. For the lungs, heart, stomach, the circulation and all other functions work in accordance with our prevailing mood of mind. If we live in a hurry, those functions are also performed in a burry, and very imperfectly. If we won't take time for doing things properly, neither will the stomach do its work properly. And all the other organs will work in accordance with the stomach. One part of the machinery cannot be out of order without affecting all the other parts.

Waste of force begets impatience, and the breathing of the impatient person is short, gaspy, flurried. The habitually impatient person cannot breathe healthfully.

As we demand the mood for economizing our forces of the Supreme, our breathing will naturally become deeper and more reposeful.

There is a spiritual breathing as well as a physical breathing. When our spirits are in the thought current of the Higher Economy, they will send to the body a certain life. This life is taken in with every breath, and will of itself prompt deep reposeful respiration.

This life does not come from the Earth. It comes from the domain of spirit. It comes in proportion to our aspiration. Aspiration is demand of the Supreme to be raised into higher beings and above mortal infirmities and pains.

Hatred is the wildest extravagance in the use of our force. It injures the body sadly to hate anything.

But is it not right to hate evil oppression and injustice? This is not a question of right or wrong, as right or wrong is measured by the common standard. It is a question of a mood or condition of mind which is to bring us good or evil results. To see imperfection in everything and to be in a constant antagonism with manners, customs, laws and people, is to bring to and fill the body with a destructive thought element. People hate themselves into disease and death in what is deemed a "good cause." The eloquent speaker, full of invective and sarcasm against the oppressor, sometimes——goes early to his grave. He gets into a thought current of antagonism against a certain enemy. It is not easy to get out of it. It is a sword that cuts him also who uses it. Those who live by such swords perish by them.

In the Higher Laws—in the Divine Economy and in the new mind which the Supreme Power will give us, we shall save all this force, for we shall see nothing to hate. We shall see only the good in man and in Nature. To see only the good is to put out a great force of thought to bring more good. The Supreme Power will, as we demand, show us how much more of good there is in all things than we have imagined. We shall be amazed on finding how much of beauty, symmetry and order there is in the Universe.

Man's law and custom says we must fight a wrong. But when we put out fight in thought, we get fight in return. In our order of affairs, one part of the community is in a perpetual crusade against another part to put down some evil. Hard words and bitter words are spoken. Denunciation and condemnation are thundered from pulpit and platform. Bitter feeling on both sides is engendered. Laws are made to put down an evil, which fail to put it down. We have been going on in this way for ages. Has it been a success? Is the Great Overruling Spirit really invoked in all this? Or is it not that man endeavors to take the reins in his own hands and trust overmuch in himself to govern?

When we are in that mood of mind where things we deem indispensably necessary to be done, present themselves one

after the other in endless procession (as so often they do to the over-worked housewife), we need to demand of the Supreme Power a wisdom that shall make us know which is the thing to be done, that is for our individual self most necessary and profitable. We need also that wisdom to make us know when we have reached the limit of our strength, for many are constantly and unconsciously working far beyond that limit.

Our forces are used when the body does nothing. They are expended with every thought, every plan, great or small. We may see in our room the shelf which needs dusting, the toilet table which needs regulating, the drawer whose contents are in confusion. The plan we have to put these things in order, though we do not carry it out physically, uses some of our force. If we look at these undone things a dozen times a day, resolving to do them, we expend each time some of our force. At last the sight of these undone things becomes irksome to us. That is because the mind is wearied with carrying these little burdens. We expend our force just as much as if we were doing them. Indeed we expend more. Every time we see the thing not done the irritation at the sight increases.

Sympathy or love wrongly bestowed drains away force. If our love or sympathy is placed much on persons whose quality of thought is inferior to our own, we send them the more valuable element and get nothing equivalent in return. The Law of Life demands that there be an equality in interchange of thought where parties are in close alliance. We become literally parts of the minds we are most drawn to. Being linked to a person in spirit is not a metaphor. It is a real connection—far more real and close than walking arm in arm with another. If you are in close sympathy with an inferior mind disposed to hatred or hurry you will from such mind absorb hatred or hurry, or other defect, and with these mental conditions the physical ills they cause.

Hence came the Apostle's injunction, "Be ye not unequally yoked together."

Worry and grief greatly exhaust force. But we are born with the elements of grief and worry in us, and will continue to grieve or vex ourselves more or less over the trouble of to-morrow, which may never happen, until through demand all this lower thought is driven out and gradually replaced by the higher thought current, which recognizes that religion or the Law of Everlasting Life is for no one special day or service, or act, but is a spirit or mind which permeates every fibre of our beings and sees in the crook of a finger an act coming of the Infinite Mind and Force, and by that Mind and Force be made to give its action of pleasure and permanent profit to us. Such thought current makes at last the new man and new woman, seeing in all things sources of good. In this way the Infinite wipes grief, worry and tears from all eyes.

Our forces are not confined to physical acts, nor to the influence we may have on others through talking or writing to them. Our minds meet and mingle with other minds, and the physical body has nothing to do with such meeting and communion. Our forces or thoughts are working while the body is at rest. There is a realm of spirit, an almost "undiscovered country," where the greatest enterprises known to the material world are planned, discussed and furthered, while the bodies used by those minds are unconscious in their beds. These bodies are the instruments to be taken up in the morning by those minds and used in the world of material things. A man's mind absorbed in some great enterprise never by night or day ceases working. It is only his body that stops effort for seasons in the domain of life seen and felt by the physical senses.

If our forces are wasted in the physical world, they will be also wasted in the spiritual world. The depletion goes on both sides. If we go to sleep in anger, our spirit roams at night in the current of anger, and returns to the body, when we wake freighted with more of the destructive element of anger. The habitually impatient and hurried mind acts also, while its body sleeps in the world of impatience and hurry, consorting with

those in the same mood and thought current, and feeding and filling the body with the destructive thought element of impatience.

It is the force saved in these and other ways that give the East Indian "adept" powers, which many of our race will not believe in, and others deem "supernatural."

There is nothing in the universe or nature beyond the natural, but there is a great deal in nature and in ourselves of which we are not aware.

All of us have probably been in the lifelong habit of wasting in some or all of these ways our forces.

We do not point out these evils in the spirit of saying, "You must reform these habits immediately."

Because we cannot reform them immediately. We of our individual selves cannot reform them at all. Demand of the Supreme Power only can give us new minds free from these habits.

We cannot stop these leakages at once; the habitual, jerky, spasmodic hurried effort of years will require time to alter for the more reposeful strength-filling and giving mood. Improper associations cannot be cut off at once even when we are awakened to the force they cause us to waste. Our minds prone to hatred or violent prejudice or envy of others cannot be changed in a day.

It would be wrong to say to ourselves: "I must correct these hurried habits at once." The effort so to do would be forced and unnatural. It would result in injury to the person who should attempt it of their individual will and strength. It would bring a trained and artificial condition, as we sometimes see in persons who ape the manner and address of others. These conditions are unnatural and unhealthy. They bring a great strain and tension on the body. The self trained condition cannot last. The God-given condition lasts forever.

The body accustomed to spasmodic, jerky movement for 30 or 40 years has in every bone, muscle and sinew that

jerky, spasmodic mind and thought materialized in physical substance. It can only be removed by degrees as replaced by the newer mood.

We err in ignorance. In so doing we are not blamable or "miserable sinners." We are to grow out of these errors. As our eyes are opened, we may see every day some fault we have been in. We shall be thankful that the Supreme has shown us that fault. So to see these defects is a proof that we are growing from the cruder to the finer being.

Man cannot make for himself this Higher Economy. But when aware of the waste of his forces, he will demand of the Supreme the new and more reposeful mood. It will flow toward him, filling him with a new life, giving him new ideas relative to the saving of his forces and literally incorporating such ideas into his body as flesh and blood, bone and muscle. That makes him a new being. As such the practice of this Economy becomes as easy and natural for him as it is now to breathe.

The Infinite Mind and wisdom as thus called upon will remove these obstacles quietly, without disturbance. We shall change into newer beings, having new surroundings, conditions, habits and associations so quietly as barely to be aware of the change ourselves, even as the sunset sky changes from hue to hue, that we forget the last splendor in admiration of the present.

Thus it is that the Kingdom of Infinite Good comes to the world of every mind like a "thief in the night."

XI.

God in the Trees; or, the Infinite Mind in Nature.

Where life is, there is intelligence. Where intelligence is, there is God.

You are fortunate if you love trees, and especially the wild ones growing where the Great Creative Force placed them, and independent of man's care. For all things we call "wild" or "natural" are nearer the Infinite Mind than those which have been enslaved, artificialized and hampered by man. Being nearer the Infinite they have in them the more perfect Infinite Force and Thought. That is why when you are in the midst of what is wild and natural—in the forest or mountains, where every trace of man's works is left behind you feel an indescribable exhilaration and freedom that you do not realize elsewhere.

You breathe an element ever being thrown off by the trees, the rocks, the birds and animals and by every expression of the Infinite Mind about you. It is healthfully exhilarating. It is something more than air. It is the Infinite Force and Mind as expressed by all these natural things, which is acting on you. You cannot get this force in the town, nor even in the carefully

cultivated garden. For there the plants and trees have too much of man's lesser mind in them,—the mind which believes that it can improve the universe. Man is inclined to think that the Infinite made this world in the rough, and then left it altogether for him to improve.

Are we really doing this in destroying the native forests, as well as the birds and animals, which once dwelt in them? Are our rivers, many of them laden with the filth of sewage and factory, and our ever-expanding cities and towns, covering miles with piles of brick and mortar, their inhabitants crammed into the smallest living quarters, honeycombed with sewers below, and resounding with rattle and danger above—are these really "improvements" on the Divine and natural order of things?

You are fortunate when you grow to a live, tender, earnest love for the wild trees, animals and birds, and recognize them all as coming from and built of the same mind and spirit as your own, and able also to give you something very valuable in return for the love you give them. The wild tree is not irresponsive or regardless of a love like that. Such love is not a myth or mere sentiment. It is a literal element and force going from you to the tree. It is felt by the spirit of the tree. You represent a part and belonging of the Infinite Mind. The tree represents another part and belonging of the Infinite Mind. It has its share of life, thought and intelligence. You have a far greater share, which is to be greater still—and then still greater.

Love is an element which though physically unseen is as real as air or water. It is an acting, living, moving force, and in that far greater world of life all around us of which physical sense is unaware, it moves in waves and currents like those of the ocean.

There is a sense in the tree which feels your love and responds to it. It does not respond or show its pleasure in our way or in any way we can now understand. Its way of so doing is the way of the Infinite Mind of which it is a part. The ways of God are unsearchable and past finding out. They are not for us to fathom. They are for us only to find out and live out, in so far

as they make us happier. There is for all in time a serenity and "peace of mind which passeth all understanding;" but this peace cannot be put through a chemical analysis or the operation of the dissecting room.

As the Great Spirit has made all things, is not that All Pervading Mind and wisdom in all things! If then we love the trees, the rocks and all things as the Infinite made them, shall they not in response to our love give us each of their peculiar thought and wisdom? Shall we not draw nearer to God through a love for these expressions of God in the rocks and trees, birds and animals?

Do we expect to find God, realize Him more every day, appreciate the Mighty and Immeasurable Mind more every day, and get more and more of His Power in us every day only by dwelling on the word of three letters, G-o-d?

You laugh, perhaps, at the idea of a tree having a mind—a tree that thinks. But the tree has an organization like your own in many respects. It has for blood its sap. It has a circulation. It has for skin its bark. It has for lungs its leaves. It must have its food. It draws nourishment from soil, air and sun. It adapts itself to circumstances. The oak growing in exposed situations roots itself more firmly in the soil to withstand the tempest. The pines growing thickly together take little root, for they depend on numbers to break the wind's force. The sensitive plant recoils at the approach of man's hand; many wild plants like Indians will not grow or thrive in artificial conditions.

Yet with all these physical resemblances to your own body, you deny the tree or plant such share of mind as the Infinite gives it! No, not that. The tree is a part of the Infinite Mind, even as you are. It is one of the All Pervading Mind's myriads of thoughts. We see only such part or form of that thought as is expressed in trunk, root, branch and leaf, even as with ourselves we see only our physical bodies. We do not see our spiritual part. Nor do we see in the tree its spiritual part.

The tree is then literally one of God's thoughts. That thought is worth our study. It contains some wisdom we have not yet gotten hold of. We want that wisdom. We want to make it a part of ourselves. We want it, because real wisdom or truth brings us power. We want power to give us better bodies, sounder bodies, healthier bodies. We want entire freedom from sickness. We want lighter hearts and happier minds. We want a new life and a new pleasure in living for each day. We want our bodies to grow lighter, not heavier with advancing years. We want a religion which will give us certainty instead of hopes and theories. We want a Deity it is simply impossible to doubt. We want to feel the Infinite Mind in every atom of our beings. We want with each day to feel a new pleasure in living and commence where we left off yesterday to find something new in what we might have thought to be "old" and worn out yesterday. When we come into the domain of the Infinite Mind and are ever drawing more of that mind to us and making it a part of us, nothing can seem "flat, stale and unprofitable."

We want powers now denied the mortal. We want to be lifted above the cumbrousness of the mortal body—above the pains of the mortal body—above the death of the mortal body

Can the trees give us all this? They can help very much so to do when we get into their spirit; when we recognize and realize more and more the reality of that part of the Infinite which they express, and when we can cease to look on them as inanimate creatures.

If you can look on trees as fit only for lumber and firewood you get very little life from them. They feel then toward you as you would feel towards a person who regarded you as a thing without mind or sense and fit only to be sawed into lumber or firewood.

When we come really to love God or the Infinite Spirit of Good, we shall love every part of God. A tree is a part of God. When we come to send out our love to it, it will send its love back, and that love—that literal mind and element coming

from the tree to us will enter our beings, add itself to them and give us its knowledge and power. It will tell us that the mind and force it represents of the Infinite has far better uses for man than to be turned into fuel or lumber. Their love will tell us that the forests piercing the air as they do with their billions of branches, twigs and leaves, are literal conductors for a literal element which they bring to the earth. This element is life giving to man, in proportion to his capacity for receiving it.

The nearer we are to a conception of the Infinite Mind—the clearer is it seen by us that this mind pervades all things—the closer we feel our relationship to the tree, bird or animal as a fellow creature, the more can we absorb of the vitalizing element given out by all these expressions of mind. The person who looks on trees as fit only for fuel and lumber, can get but little of this element, which to the finer mind is an elixir of life.

The mind only to see in tree, bird, animal, fish or insect only a thing lacking intelligence and fit only to destroy or enslave, for its amusement, repels from all of these a spirit or element, which, if recognized, would be received or absorbed, and, if absorbed, would bring a new life and power to mind and body.

We get the element of love only in proportion as we have it in us. We can only draw this element from the Supreme Power. We draw it in proportion as we admire every expression of the Infinite, be that expression tree, or shrub, or insect, or bird, or other form of the Natural. We cannot destroy or mutilate what we really love. The more of these things we really love, the more of their element of love flows to us. That element is for us life as real as the tree itself. The more of that life we are receiving and absorbing, the more will we realize a power in life, which can only be expressed as miraculous.

Destroy the forests, and you lessen temporarily the quantity of this element given out by them. Replace the wild tree by exotics or cultivated varieties, and such element is adulterated, and the vigor it can give is lessened. Cover the whole earth with cities, towns, villages and cultivated fields, and we interfere with

a supply of life-giving element which the forests in their natural state only can furnish. Keep ourselves dead to the recognition of the tree as a part of the Infinite Spirit, and we are dead and unable to absorb of the Infinite Spirit working in and through the tree.

The trees are always giving out an element of life as necessary to man as the air he breathes. Man's works so soon as finished are giving out dust and decay. In our great cities we take in dust with every breath. Nothing in this Universe is still or in absolute rest. Our miles of stone, brick and mortar are ever in movement, slowly and imperceptibly grinding to an impalpable dust. Cloth, leather, iron, and every material worn and used by man is ever wearing into dust. Look at the dust which in a single day accumulates in your room, on shelf and table, or fine garment, even when its windows are not opened. A gigantic ever-moving force is at work there taking everything to pieces in it. Let a sunbeam enter through a shutter's crack and see the innumerable motes floating in it. Think of the myriads of these, too minute to rank even as atoms that you cannot see.

All this is second-hand element which is breathed and absorbed into both body and spirit. But trees and all natural things send out element full of life.

Our bodies also are ever throwing off through the skin matter they can no longer use. In the great city thousands on thousands of bodies are throwing out disused element too fine to rank even as dust. It is thrown off by sick bodies, and many are sick on their feet. This we breathe. We breathe each other over and over again.

This unseen cloud of matter pervading crowded cities is not life sustaining. It has in it a certain life as all things have life, but it is not fit for man's growing life.

When we get eternal life, health and unalloyed happiness, the attitude of our minds will be entirely changed toward tree, bird, animal, and everything in Nature. We shall see that when we really love all these expressions of the Infinite Mind, tree,

plant, bird and animal, and leave them entirely alone, they will send out to us in love their part and quality of the Infinite. It will flow to us a new life, and the source of a life of far greater power and happiness than the present one.

"But how shall we live," one asks, "unless we cut down the tree for fuel and lumber, slay bird and beast for food?

Do you think there is no other life or way of life other than the one we now live? Do you think in the exalted and refined mental condition we call "Heaven" that there will be killing of animals, mutilation of trees and destruction of any material expression of the Supreme Wisdom? Do you think we can grow into that higher and happier state of mind without knowledge of the laws by which only it can be attained? As well expect to sail a ship around the world without knowledge of seamanship or navigation. We are not to drift into Heaven something as a cask rolls down hill.

We cannot cease immediately from the enslavement or slaughter of tree; bird or animal, nor from the eating of animal food. So long as the body craves and relishes such food, it should have it. When the body is changed by our spirit and belief to finer elements, the stomach and palate will reject meat of every description. It will not abide the taste or smell of slaughtered creatures. When the spirit settles these matters it does so definitely and forever. Man's error in the past has often been that of endeavoring to spiritualize or change himself of his own individual will into higher and finer conditions. To this end he has enforced on himself and others fasts and penances, and abstinence from pleasures which his nature craved. He has never by such methods saved himself from sickness, decay and physical death. He has never by this method regenerated or renewed his body. He has lost his body eventually even as the glutton and drunkard lost theirs. The ascetic has not trusted to the Supreme to raise him higher in the scale of being, but in himself and his own endeavor. This is one of the greatest sins. Because it cuts such person off temporarily from the Supreme

and the life, the Supreme will send when trusted. There is no way out of any sin, any excess, any injurious habit, but through an entire dependence on the Supreme Power to take away the gnawing, the craving, the desire peculiar to that habit. Otherwise the man may seem reformed outwardly. He is never reformed inwardly. Repression is not reform.

The bigot of every age and creed has been the person thinking he could of himself make himself an angel. Such belief makes the man stand still in his tracks. The Supreme is always saying, "Come to me. Demand of me. Find me in all created things and then I shall be ever sending you new thoughts, new things, new ideas, new element which shall change your tastes, your appetites—which shall gradually take away grossness, eliminate gradually fierce, insatiate, lawless desire and hurricane of passion, and bring to you pleasures you cannot now realize."

We shall see more and more clearly in time that when we get the higher, finer and more enduring life (to which all must grow), we shall have the greatest possible inducement to give the trees, plants, birds, animals and all other expressions of the Infinite their lives and their fullest liberty. We shall be compelled to love them. What we really love we cannot abuse, kill or enslave.

We cage a bird for our own pleasure. We do not cage the bird for its pleasure. That is not the highest love for the bird.

The highest love for all things is for us a literal source of life. The more things in the world of Nature to which we can give the higher love, the more of their natural love and life shall we get in return. So as we grow, refine and increase this power of recognizing and loving the bird, the animal, the insect or, in other words, the Infinite in all things we shall receive a love, a renewed life, strength, vigor, cheer and inspiration from not only these, but the falling snow-flake, the driving rain, the cloud, the sea, the mountain. And this will not be a mere sentiment, but a great means for recuperating and strengthening the body, for this strengthens the spirit with a strength which comes to stay, and what strengthens the spirit must strengthen the body.

We cannot make of ourselves this capacity for so loving and drawing strength from all things. It is our belonging, but must be demanded of the Supreme Power.

It is natural to ask, "But why did not the Supreme Power implant at first this higher love in us? Why has that Power so long permitted man to go on slaughtering and marring nature? Why are tempests and earthquakes and wars and so much in the forces of Nature and the forces of man allowed to go on and bring so much catastrophe and misery?

We do not undertake to answer for the Infinite Wisdom. It is enough for us to know that there is a road leading away from all we call evil. It is enough for us to know that the time is to come when as new beings with changed minds we shall forget absolutely that such evils ever existed. We shall see in the forces of Nature, be they fire or tempest, or aught else, only what is good and what can bring us happiness. We are not always to be of the material which can be injured by fire or tempest. The fiery furnace did not affect the three Jewish children who walked through it, nor was the tempest of any inconvenience to the Christ of Judea when he walked on the waters. What history has shown to be possible for some is possible for all.

Communion with Nature is something far above a sentiment. It is a literal joining with the Infinite Being. The element received in such joining and acting on mind and body is as real as anything we see or feel.

The ability so to join ourselves with God through His expressions in the cloud, the tree, the mountain and sea, the bird and animal, is not possessed by all in equal degree. Some are miserable when alone in the forest, plain or mountain. These are literally out of their element or current of thought. They can live with comfort only in the hustle of the town or the chatter of the household. They can find life only in artificial surroundings. Their spirits are covered with a parasitical growth of artificiality. This cuts them off from any sense of God's expressions in the

solitude of Nature. So cut off they feel lonesome in the woods. Nature seems wild, savage and gloomy to them.

Whoever can retire for periods to Nature's solitudes and enjoy that solitude, feeling no solitude at all, but a joyous sense of exhilaration, will return among men with more power and new power. For he or she has literally "walked with God" or the Infinite Spirit of Good. The seer, the prophet, the miracle workers of the Biblical history so gained their power. The Christ of Judea retired to the mountains to be reinforced by the Infinite. The Oriental and the Indian, through whom superior powers have been expressed, loved Nature's solitudes. They could live in them with pleasure. They could muse by rock or rivulet or the ocean for hours, almost unconscious of immediate surroundings, because their spirits had strayed far from their bodies, and were dreamily absorbing new ideas of the Infinite. You will rarely find a person who as ruler, soldier, inventor, discoverer, poet or writer left his impress on the race, but loved communion where God is most readily found. There inspiration is born. The poet cannot sing of the city laid out at right angles, with sewer beneath and elevated road above, as he can of the rugged mountain wrapped "like Jura in her misty shroud."

We cannot train ourselves to this capacity for enjoyment among the natural things of earth or drawing strength from them. To assume a virtue when we have it not, is to be forced "gushy" and sentimentally silly. But when we demand persistently of the Infinite the new mind, which can find and feel God in the forest or on the sea, in the storm and tempest, and feel not only safety, but absorb power and strength, when Nature's Forces seem in their most angry mood, that mind with that capacity will gradually take place of the old one, and with the new mind "all things will become new."

XII.

What is Justice?

Thoughts are Things.

The realm of Infinite Justice is for no far-off place or time. It is here. It is all about us. It is working to-day as it has worked during all past days and generations. It metes out to all pain or blessing by a Law inconceivably exact. It is impossible to escape its judgment. It has nothing to do with man's law. In its operation, the one declared guilty by man may be the more innocent, while the accuser receives its punishment. It declares many things to be offences which we may not deem as offences.

But the justice of the Supreme Power, though exact, is kind. Its aim is not to punish but to make more happiness for all. The Law of Life and happiness is as a straight and narrow path. The moment we turn out of it, we are met by an obstacle, a barrier, a pain. The more we try to turn aside the obstacle or remove the barriers the more the pain increases. The justice of the Supreme says to us: "You are out of the right road. In the way you would go and use your forces are pains and unrest. I have a safe path for you. Of that path you can see only that part you are to tread for the hour and the day. Do not try to plan out and map out your future. That is my business. Leave that all to me. Keep in

the mood of demanding of me where you shall tread and how you shall live for the hour and the day. Keep in this mood until it becomes second nature, and I will send you wisdom to live aright for the hour, as the Sun sends to the plant enough of its warmth for the hour, and no more."

Every pain, every uneasiness of mind or body, great or small, is a judgment entered up against us, but only with the aim of keeping us where we shall grow into ever increasing happiness.

"Punishment" and "penalty" are harsh ideas coming of man's lower material mind. The Infinite checks us when we get out of the right road, and the check is often painful. But it is not "punishment" in the sense that man uses that word.

We "punish" the man caught in stealing. But Infinite Justice kindly checks the successful man as the world estimates success, who steals and is never by others detected. He checks him at last with some form of pain or unrest. The uncaught thief cannot escape Infinite Justice.

Eternal Justice says to us: "You shall have no other God but the improvement of your own being. You must put this aim above money. Your aim in life must be the possession of the best body, the best mind, and the growing and cultivation of the powers in you. You prove these through the promptings I will send you from time to time and 'all things needful' will come to you."

But when we put money first in our minds the Higher and Immutable Justice metes out no end of pains and penalties. Money first—three-fourths of our waking hours absorbed in its pursuit—our minds merged ever in its thought current, and we are in the well-worn, densely thronged road of care, disappointment, decay and death. Money first, and whether gained or not, the body ages. When gained in this mood the man is no happier.

Infinite Justice says: "You shall not covet." You may own a whole county or even a state by legal right. But you do not really own it. You really own no more than you can enjoy or

appreciate. You may have several magnificent houses. You may have horses, carriages, conservatories, yachts, and all that men accumulate. You cannot enjoy nor use a tenth part of these. The rest prove to be cares. They bring in some way more anxiety than pleasure. Infinite Justice says: "You are trying to live against the law. You will not trust the Supreme to give you goods as you need them. You do not know your real needs. I do. You choose to take the matter in your own hands and heap up all you can get physical possession of for future needs. Of all this what you cannot use and enjoy will load you down with the thought of care, and that thought will draw away your strength. It will keep the higher thought element from coming to you which would fill your body with new life. So as you exhaust yourself with trying to carry this load of care your body will weaken and decay. You may even become a poor, rich man, senile and silly in his dotage, dead already to the world of business, his affairs cared for by others, while he ends near where he began materially—an aged baby."

The case of the poor man is precisely the same. As regards results, it makes no difference whether ten dollars are gained or ten millions, when that purpose is placed before the pursuit of Eternal Life. The poor man's mammon and the rich man's mammon are one and the same false god.

Money is most desirable. It is the agent for bringing much necessary for the refined taste and the refined spirit. Only it must not be placed before God. When it is, we place the cars before the engine and try to make them the pulling power. In such case millions bring neither happiness nor health. But when we recognize the Infinite as ahead of the train, we get far more out of thousands than the mere accumulator does out of millions.

Infinite Justice, when held to, keeps the stream of riches and blessings flowing to us like a river. Like the river also they flow away from us, so as to be succeeded by other and greater

blessings. Our material minds, however, tend to darn the stream. We are afraid the Mississippi may dry up.

Infinite Justice makes us alive to the many little debts we may owe others. They are debts which cannot be paid in money. They can be paid in kind thoughts.

A tree is planted by the wayside in the desire that travelers may find refreshment in its shade. When on a hot day we stand in its shade and are refreshed, we owe a thought of gratitude to the man who planted it. When such thought goes from us spontaneously, it is a force put out which does us good. To feel grateful is a pleasure-giving sensation. It brings literal new life to the body, for our moods of mind bring the body either good or harm. The grateful mood is a re-creative and recuperative agency.

Our mood of gratitude is a force which goes to the man who planted the tree or placed the drinking cup by the wayside spring, or leaves in the fence surrounding his field a gap through which he may pass and shorten half a mile in distance. It matters not that we are not acquainted with the giver of these small favors. Our kind thought meets that man's spirit, and that is the real man. Our thought does him a real and lasting good. It brings him at some time and place a sensation of pleasure, though he may not know how or why or from whom it came.

Here the Infinite Justice awards good for the good put out by giver and receiver. As we mete it out to others so shall it be meted to us in return.

But when we use the man's field or his tree without a thought of kindness or gratitude—when we do not pay the debt in this way, we lose the pleasant mental condition that the mood of good will to another brings. And the desirable things in life are the attainment of pleasant mental states of mind. Or in other words, of thoughts which shall bring us ever increasing health, strength, vigor, and far more.

And if we enjoy the little favor, saying in mind, "Old Smith is abundantly able to plant a hundred trees, or give the town

a wagon road through his field instead of a foot-path," we put out an unthankful, envious, evil, unseen force. It leaves with us more or less its unhappy mood and feeling. It opens the mind to the thought current of envy and grumbling, laden with more and more thoughts (things and forces) of envy and ill will. These bring sickness to the body and unrest to the mind.

We shall suffer in some way from that mood. That suffering is the judgment entered up against us by Infinite Justice, and the intent of that judgment is to keep us out of such moods. If through long habit we cannot prevent such evil states of mind, we will demand of the Supreme the new mind and heart into which such evil thoughts cannot enter.

The world will do every one justice who is just to him or herself. A man who should spend all his time planting trees by the wayside to the neglect of his business would be unjust to himself. He is carried off his balance by benevolent impulse.

He needs balanced wisdom. Balanced wisdom can come only on demand from the Supreme Power. We are not exempt from pains and troubles attendant on violating the laws of life, even in doing good to others. We may sin in philanthropic effort, when we do not demand of the Supreme Wisdom for guidance in such effort. Benevolent impulse has not saved men from perishing in the flames who rushed in the burning house to save a friend. It has not prevented the philanthropic nurse from the contagion of fever or other disease and consequent death. The Supreme Mind will not allow us to judge through our individual reason how, when and where we shall expend our forces. That mind commands us ever to be in the mood of demanding and drawing from it that idea, thought and wisdom, whereby in doing the greatest good to ourselves we shall do the greatest good to others.

It is not our first mission to "save the world" or "reform mankind." It is our first mission to reform ourselves, save ourselves from disease of mind and body, and grow into new and newer lives. Then our light shines to some purpose, and

even without word or any physical effort on our part, millions may be benefited. How! By the proofs coming through you possibly that there is an exact Law of Life; that such laws as lived up to brings only good and averts evil; that the law for each one comes bit by bit and day by day as demanded of the Supreme, and not from tradition, or book, or creed, or any other man's preaching.

This is the "daily bread" of life demanded by the Christ of Judea in the Lord's Prayer. We scarcely commence to live before we get this "daily bread."

Justice to self is a matter lying entirely between ourselves and the Infinite Mind. It is found only in the privacy of our chamber. When we depend on any person, no matter how great that person's wisdom to make this justice for us, we leave the Unlimited Mind of God for the limited mind of the individual.

Our thought if directed toward another, either in good will or ill will, flows to them an element or unseen fluid. So does the thought of others in good will or ill will flow to us. If the thought of two persons meets in ill will there is a destructive friction between these opposing fluids. This will certainly result in mental and physical pain to both. These opposing forces will in time destroy their bodies. The destruction of those bodies is not an Infinite Judgment in wrath against the former possessors of those bodies. It is the inexorable Law of the Supreme saying, "My force must be used for ever increasing happiness and not for pain. Because it is used improperly it will of the power and wisdom inherent in it destroy the physical instruments or bodies of those who so use it."

Infinite Justice commands that man shall recognize in woman a spiritual power distinct from his own, and in certain respects superior to his own. The feminine spiritual vision sees or rather senses farther than man's. When this, woman's greatest power, is recognized, and by such recognition brought more into play, man will gladly yield that belonging to her, and avail himself of it to save himself from many evils he now suffers. She is as the

spy-glass to the sailor—seeing rocks, shoals and dangers before they come within the compass of man's vision. Man has been hitherto unable to see and understand the feminine powers and real use which the one feminine mind the complement or completement of his own could be to him. Infinite Justice is to make him see that to realize a higher and far happier life than this, he must allow the feminine spirit full play. He cannot in coming ages make her place and command her to stay in it. In so doing he cuts off literally his own life. The Higher Justice inflicts pain and takes from him body after body through successive re-incarnations, until he sees clearly that the Supreme Power and Wisdom alone can order the place he or she is to fill.

But Infinite Justice has its lesson for woman. She will be more just to herself. Her sympathy is greater than man's. This sympathy prompts her to yield so much demanded by man. Out of its excess she has given him place and precedence, done as he required without asking if it was the will of the Supreme, and accepted his estimate of her as an inferior and the "weaker vessel." She is to know that her strength is equal to his own, and that as her thought goes in love and sympathy to him, she gives and he absorbs an element which brings him renewed life for every department of being, *provided* they are in the same vein or current of thought.

Woman's strength equals that of man's, only it is exercised through different channels. Of this the trying functions of maternity are proof. Could these be transferred to man, be the man ploughman or prize-fighter, his opinion of the "weaker vessel" might undergo a radical change.

Women are more to demand what is the will of the Supreme concerning what in mind and body they represent of the Supreme. The will of the Supreme is Exact Justice. In so doing they will confer more good on those they love. But when woman accepts the man's will as her only guide of action she is leading herself astray and him also.

There can be but one head in a perfect whole. But this is not the man's mind alone. Nor is it the woman's mind alone. It is the union blending and interdependence of the two particular masculine and feminine minds who have been made and fitted by the Supreme Power for each other, and who cannot avoid or miss each other. Such union made by the Supreme, man can neither make nor put asunder.

Supreme Justice says: "You shall not kill." This command has the fullest conceivable application. It does not apply merely to the killing of human beings by each other. It implies that a law is broken in the killing of animal, bird, fish and insect. When the law is broken a pain is felt by those who break it. It may not come immediately. But come at last it does in some form of disease and weakness, which man attributes to other causes.

The pain or penalty coming of man's indiscriminate slaughter of other forms of life lies in his present inability to rise into a more perfect being and avoid the pains and shackles of this present physical existence. Every animal, bird or insect in its natural state that we destroy has a certain life-giving unseen element for us. That element as we grow into the more spiritualized condition would supply the place of our present foods. It is a part of the Almighty Mind expressed physically. Every part of the Almighty Mind as soon as recognized and loved will give us its element of life. When we destroy it we cannot have that element.

Man is to have dominion over the "beasts of the field," not by his physical power of enslaving or slaughtering them, but through his love for them. That love as it increases in the future will change their attitude toward him. That love is a force stronger than theirs. It will compel them to come to him, not to be yoked or trained, or killed, but to give him what is in them of the Infinite Mind to give.

The Supreme Power never authorized man to take justice in his own hands. If you accept as authority the Old or New Testaments, you find that Mind saying to man: "You must leave

vengeance to Me. You must not judge others." The Supreme Power says to us: "You must be ever in the mood of demanding to know what Justice is. You have seen no better way to regulate Society than to hang and imprison and inflict penalties for such offences as you are aware of. You are making your laws all the time without thought or recognition of the Great Divine Law and Force which made the Universe, and which will eternally go on making it more and more perfect. Your laws are so numerous, so confused, so perplexing, so muddled, that they tumble over each other in your statute books. They conflict and contradict each other. Your system of law is a Babel—a confusion, and, so far from promoting Justice, is the greatest of helps to enable craft and cunning temporarily to succeed.

Does that craft and cunning go on unchecked?

By no means. It does not in the true sense succeed at all. It is brought up in a few years by a sick mind and a sick body. Its powers, physical and mental, fail at last. It creeps down to decay and death, and at last vanishes forever. Forever? Yes; so far as the material mind of such a man is concerned. But the real spirit which through ages is gravitating ever nearer the Infinite survives. Infinite Justice in this way is teaching it how to use its forces right, and right brings eternal happiness.

Why is it wrong to steal? Man's law and justice says, because we wrong another in taking from him his goods. Infinite Justice says we do the greater wrong to ourselves. How? The Supreme says, "Demand of me all things, and all things that are really good shall come to you. Get things in any other way and they do you no real good." We find it hard to believe this when we are pressed to the wall and in danger of starving. But the same power and force is in the Universe and all about us to-day which made the ravens feed the prophet in the wilderness and send manna and other food to the Israelites in their wanderings. This power always responds to the earnest persistent demand. In the case of the Israelites it responded to the demand of Moses and a few other earnest men in the same current of thought

with Moses. The greater mass of the children of Israel were so aided by the power of these few men, for the Jewish host had little or no faith in the Supreme or the power of Demand.

Infinite Justice does not inflict pain unnecessarily. Many a person "dead in trespasses and sins" passes away easily and quietly. He may have wronged, cheated and tricked all his life. Infinite Justice saw that with his present body he was too gross, too material, too callous to be acted on and awakened by any higher thought. It allows that body and its physical faculties to become benumbed and stupefied. It would be time and force thrown away to try and arouse that man's spirit with such a body. The clod is cast off. That man's spirit secures a new body. With that body he is to greater or less extent more open, more receptive to a higher order of thought which shall make of him a new man and a better man.

Often to our material eye the wicked seem to "flourish as a green bay tree." But when we see a little clearer, we find their happiness to be no greater than that of others. They have cares and perplexities. They are not exempt from pain and disease. They weary sometimes of their lives, having tried all material pleasure and found it wanting.

But who are the "wicked?" Do we not all sin in some way? What business have I when breaking one of God's laws to judge a person "wicked" who breaks another! Let us demand that spiritual eye which shall, so fast as Infinite Wisdom sees fit, awaken us to our own defects and diminish our tendency for prying and troubling ourselves about the defects of others.

And when awakened, as we shall be from time to time, to our defects, we are not to judge ourselves too harshly. That is as great a sin as the harsh judgment of others. Hard unmerciful judgment and castigation of self leads to hard judgment of others. Infinite Justice is infinitely merciful. What right have we then, belonging as we do to God, to sit in harsh judgment on the property of God? That has been the error of the recluse and devotee, who, repenting of a life of excess, think they make

amends for it by a life of fasting, penance and abstinence from all pleasure. Pains self inflicted on the body do no good to the spirit. This is not dependence on the Supreme Power. It is only another form of depending on self to get nearer to God. It is the pagan's self immolation and self torture to win favor of his Deity.

The Infinite says to us: "'Give up to me unreservedly yourself to reform and I will give you a new being. I will make you forget all about contrition, all about repentance, all about expiation. I will make you realize, and you shall rejoice in the realization, that you are ever refining and growing from the lesser perfection of to-day to the greater perfection of to-morrow. Your repentance in sorrow shall change to the joy of knowing that your condition, your thoughts, your acts of your past were the condition, acts and thoughts of a cruder state of being for which you were not responsible. You have come out of that into a brighter, better, purer being. You are to be brighter, better, purer still. You will then not repent at all on finding that your condition of yesterday does not belong to your condition and mind of to-day. You will rejoice that you have found a better way. In time that better way will change for one still better, and so on and on. The angels know no sin, because they see that the defect of yesterday was the result of yesterday's cruder yet necessary state of mind. The angels ask forgiveness of no one, but rejoice ever as the Supreme Power leads them from the ecstacy of to-day the greater ecstacy of the future. They know that the Infinite Mind delights in praise. Their praise is rejoicing that is endless. Praise is not sorrow, nor contrition, nor dwelling over and living in the recollection of offences we have done, nor trying to expiate such offences by making ourselves miserable.

Prentice Mulford.

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I.

Woman's Real Power.

Thought is Force.

This book deals exclusively with the spiritual relations of the sexes and the use of the two orders of thought or spirit which flow between them.

There are two grand divisions in the domain of thought (which is really the endless domain of universe). These divisions are the masculine and feminine.

The masculine and feminine thought exists and is blended in every possible form of life, be it man, animal, vegetable or mineral, and also in many forms of life not now realized by our physical senses.

The more perfect the blending between these two elements the more perfected the marriage. The principle of marriage exists in all forms of element.

In man and woman is this marriage capable of the highest perfection. Through the man and woman created for each other by the Supreme as their spiritual elements blend, a power between them will be more and more thoroughly organized, and this man and woman will be able to create more and more happiness for themselves first and others afterwards.

The aim and ultimate of marriage is a constantly increasing and expanding happiness through the rounding out and development of the spiritual powers of the man and woman destined for each other by the Supreme. Through the action of their thought on each other such marriage results in an ever-perfecting health and strength, entire freedom from disease, growing elasticity of limbs and muscle, perpetuation of youth, increasing mental power, increasing capacity to enjoy every phase of life, and the gradual and healthy growth of those powers outside the domain of physical sense. Neither man nor woman can accomplish these results alone.

Nor can they be accomplished save by the two destined for each other from the beginning, and the grand support and uplifting power of these two will be a constant demand of the Supreme for power and light.

These possibilities will be realized in the future of the race, as we grow from the present cruder to finer states of being.

The feminine thought has the peculiar quality and capacity of sensing or feeling more keenly than man, what exists in the world of spiritual things. Man's thought has the most power to act in the world of physical things.

In the real and divine marriage the man acknowledges this power of woman, defers to it and is glad to profit by it.

Man's body is formed in accordance with the peculiar character of the masculine thought, being coarser in fibre and physically better adapted than woman's to lift, tug and carry.

He is more aggressive, and the Supreme Power has given him an inherent liking to cope and contend with the elements.

The physical woman is finer in fibre than man, because she receives and transmits to man a spiritual power of thought finer and more powerful than he can receive without her. This feminine force moulds her physical body in accordance with its inherent character.

The physical world and the spiritual or unseen world are as closely linked together as is the tree and its roots.

What we see, hear and touch in the world of physical things, is much the smaller part of the world in which we really live. Everything tangible to our physical sense on this Earth had its origin and commencement in the world of spirit. Not an event occurs in the physical world—not a war—not a discovery or invention—not a progressive movement but that is first wrought out in that world which to us is unseen and intangible—the world of spirit. The events of the physical world are as the shadows on the curtain, illuminated from behind. The spiritual world represents the real actors behind that curtain. The physical world is analagous to the shadows thrown on that curtain by the persons behind it.

The feminine thought element has the most power to penetrate this unseen world and sense rather than see what is going on there.

This peculiar feminine power and quality of thought as imperfectly known and recognized by our race goes by the name of "intuition." It has been spoken of as the inward teaching or knowledge of events beyond reach of the physical senses coming from within. But such knowledge comes from without. The feminine thought ranges and reaches out. It traverses distances; material solidity is no obstacle to it. It senses an event by means and power not capable of explanation. It feels the acts or motive or character of persons. It feels a coming good or a coming ill. It brings its apprehension of things for good or ill back to the domain of its physical senses. Its power for reaching out and into the realm of the unseen or spiritual side of life is a power as literal as that by which you lift a heavy weight, and this power of woman's mind is stronger than with man.

The masculine thought has similar powers, but lesser in degree.

Let us repeat that all things good or evil are acted out in the world of spirit before being acted out in the physical world. A man who steals or lies or murders does so in mind long before he commits the physical act. He "has it in his heart," to

use a common expression. Woman's mind seeing farther and clearer than man's into the spiritual life, sees or rather feels such tendencies in that man very quickly when brought into external contact with him. Her impressions are unfavorable regarding him. These impressions are not based on what we call "reason." "Do you know anything of that man? Have you any evidence that he is a bad man?" may be asked of her. "No." She has not. Simply she does not like him. Mentally he gives her a disagreeable sensation. Man is prone to call this "the woman's whim."

It is the natural belonging of the feminine mind so to see clearer than man, exactly as in physical eyesight one person may see clearly at a much greater distance than another.

What we call "reason," or "common sense" is based entirely on cause and result as we think we see cause and result worked out in the physical world. But when we enter the spiritual world, we meet an entirely new system of cause and result underlying the physical, and the feminine thought has more perception in this world than has man's.

Women are more inclined to religious devotion than man in all denominations, because their farther sensing thought feels vaguely that great truths and realties do underlie all forms of religion, although their truths are often distorted, perverted and misrepresented.

Women bear trouble with more equanimity than men, because of their greater capacity to draw a strength from the Supreme Power. Man in trouble is more prone to make a woman his confidant and unload his burthen on her. It is this same spiritual power which makes her the best nurse in sickness.

In the Infinite Mind the masculine and feminine element is equally blended. The Supreme Power is not all masculine nor all feminine.

Our whole religious system is to-day based on a masculine Deity as the exclusive ruling force in the Universe, and women are taught directly and indirectly to look up to such a God

and humble themselves before it, when theirs the feminine principle is the other and equal half of the Supreme Power.

Man, ages ago, inferring from his greater physical strength, and unconscious that for such strength he was largely dependent on the spiritual force given him by the feminine mind, made Deity exclusively masculine. He inferred that because the masculine element asserted the most physical power, the masculine must be the leading and creative force in Nature. He inferred that man drew all his strength out of himself, and that beyond giving him birth, the feminine element had nothing to do with the perpetuation of either the strength of his body or the clearness and power of his mind.

Hence man has styled himself "Lord of Creation," as if in "creation" the feminine element was not as indispensable as his own. He has largely arrogated to himself governmental powers as ruler and legislator. He has interpreted, expounded and judged entirely through his masculine eye, and has derided the idea that a balanced judgment and a rightful interpretation could never be found until the feminine mind was called in as the indispensable factor in finding the happiest way of life.

But the current of feminine thought flowing ever toward him, is a vital part of his daily life. It is not seen, nor heard, nor felt in the physical sense, yet it is as necessary to his life and health as is the presence of the feminine element in vegetation to insure healthy productiveness, and this in the vegetable kingdom is as much a spiritual power as in our race. The spiritual force of the feminine is the other half of the moving force in all Nature.

This force is blended and indispensable in all things and in all movements, civil, religious, political and commercial.

The force and effect of woman's thought is not now, nor was it ever stamped out by masculine assumption. Man succeeds only in checking it on the plane of physical activities. This is not checking it at all. No man can tell of the direction which may be given his thought, or how he may be influenced by the half hour passed in conversation with a woman. He may absorb

from her a thought not spoken at all, and that thought may alter the destiny of his whole life for good or ill. If the woman cannot be President, she may influence the President's mind, though both may be unconscious of the action and result of these spiritual forces on each other.

Designing, crafty woman in courts and senates, have set floods of mischief afloat through their silent force of thought. France has been ruled by kings' mistresses more than she ever was by her kings.

So much for woman's power for evil when she has not demanded of the Supreme for wisdom in the use and direction of her thought or force.

Every woman who in her hours of solitude deprecates in human affairs what she cannot prevent, who regrets the folly and waste of war, who turns yearningly to some more gentle and loving management of affairs, who wishes that man's turbulent and headstrong spirit could be swayed by softer impulses, is putting out that strong unseen subtle force which is working quietly its result. And such current of thought coming from her as she has drawn it from the Supreme, meets that of other feminine minds thinking as she does, and so meeting goes on ever increasing in volume and power. This is unconscious "prayer without ceasing." It is the spiritual element which is refining the world. It is not physically seen or heard. But it is felt. It is a literal power, but it works outside the domain of physical cause and result. It is the Supreme Power working for good through the finer feminine instrument, and working first through her in this way as it always has and always will work first.

If the feminine mind and sympathy were withdrawn from every man in any great city—if we should assume for sake of illustration that the whole feminine mind in that city should be placed exclusively on business, and man by them was regarded as if he did not exist, there would within a few years be a very inferior race of men physically and mentally in that city. Because

in such case a spiritual force would be withdrawn, which gives men strength and vigor.

That force is as necessary to the man in his maturer years as the sustenance which the mother gave him when an infant. The sustenance given by the mother to the infant is a physical means for carrying her love to the child. The greater her love so carried the more vigorous will be the child. For real love—love in its highest sense is a life and force to give and perpetuate health and strength far greater than bread and meat.

The feminine thought element is as necessary to man in his maturer years as it is in infancy. Man does not realize this. He absorbs it unconsciously.

Men who in their households or places of business are much in the atmosphere of women, draw from them a spiritual force, which gives them life, energy and capacity for business. Women give it unconsciously, and men receive it unconsciously. Woman will grow more and more alive to the possession and use of her peculiar power. She cannot prevent this power from acting through her no more than we can prevent ourselves from thinking. But she can, when demanding guidance of the Supreme, direct its use and flow so that there shall result the highest happiness to herself. Now as she gives this force to man, it is often used by him without recognition or appreciation and wasted.

When we recognize a truth, and it forms part of our daily thought, its work as an unseen force acting on us and others has begun, and from that time that work goes on increasing and expanding in volume.

The truth then growing on the feminine mind that God, the Endless and Eternal Creative Force, is a blending of the two creative forces, the masculine and feminine, that this blending extends to all nature, that her peculiar power is to see spiritually farther than man, and that in so doing she brings a power to man, indispensable to him—all this an unseen element flowing to and acting on the masculine mind, not in hostility and anger,

but as a gentle and loving demand for justice will change his mental attitude toward woman without his scarcely knowing it.

When a few women realize that feminine love and sympathy keeps men literally alive, gives them health and strength, furnishes them with impetus, energy and plan for business, they will have set in motion a noiseless force, which will change the whole masculine life. It will make men see that woman is a real partner in the business and pleasure of life, and not a partner to be used when convenience requires, and ignored at other times.

But this change is not to come with noise or sensation or be heralded by champions on the platform or attended with argumentation against man's past attitude toward woman.

The Force of the Infinite comes to human hearts "like a thief in the night." The Infinite does not "vanquish" error as the armed gladiator does his opponent. It changes opinion almost imperceptibly. It sends a force gentle in its action but impossible for the more material element to resist. It is as the Sun melting the glacier.

Would the chemist refuse to use some element hitherto rejected and despised, when he found that its use and blending with other material produced we will say a metal more perfect in temper, elasticity and strength, more brilliant in color, and better adapted for a thousand uses, than any before known? No more will the masculine mind refuse the help and strength to mind and body which it will receive when it recognizes the feminine force of woman's peculiar spiritual power as indispensable to the coming, greater, broader and happier life.

It is not here to be inferred that the impressions or spiritual far seeing of every woman are of a high order, or to be taken by man as his guide to the highest success. Unless woman demands wisdom of the Supreme Power, she will receive thought and impression from a lower source, and going astray will lead man with her as now she does in numberless cases.

But as the feminine mind, or other half of the masculine has the greater power to sense the things of the spirit, so it

follows that when that mind is placed on the Supreme, it draws knowledge and power from the Supreme more readily than man's, and when man sees this, as in time he will, he will be very glad to receive from her what the Infinite has given her a peculiar power to get. There is for him no more inferiority involved in his dependence on her for this spiritual strength than is the band inferior to the eye. Both have their uses. Both are glad of the aid each can render to the other. Neither can usurp the other's function.

In the endeavor to state this truth man is not condemned nor censured for his ignorance of a law, no more than is the child who comes to school to learn reading and writing, blamed for not knowing the alphabet. The wisest angel is as ignorant to-day as the unlettered child, of things to be known in the future. Revelation never stops.

This feminine foresight as it comes more and more into play will bring into the world, balanced wisdom. Balanced wisdom comes of harmony between things material and things spiritual. The masculine mind represents the physical world, the feminine the spiritual. This feminine spiritual force is the balance to man's material aggressiveness, which still hold such sway. In all efforts to-day the tendency in man is to draw too heavily on his forces. In science, in politics, in business, in art, he works until he drops from exhaustion. He becomes absorbed and sucked in the thought current of some peculiar avocation. He is often heedless of woman's oft-repeated admonition to rest and recuperate. And at last he loses the ability to rest and recuperate. The physical end is then not far off.

As man is dependent on woman to give him of her peculiar spiritual force, so is woman equally dependent on man for a certain masculine force derived from him. Woman cannot exist without sending this force to man. Her love and sympathy demand something of the other element on which they may be placed. If her mind is not centred on an individual it will be on a masculine ideal.

As woman has a superior power in one direction, man has in another. In the more perfect blending of the masculine and feminine minds, there is no such thing as one having the entire control, leadership, or government of the other. It is a combination of woman's spiritual far-sightedness and man's strength for working out the result of her superior vision. The peculiar power of one sex is as necessary to the other as in the telegraph the wire is necessary as a conductor of electricity. Without the wire no intelligence could be conveyed; without the electric fluid, the wire for that purpose would be of no avail. Spiritually the sexes are in an analagous relation. Woman draws a force or spirit from the higher domain of thought. Man, as the wire, can best carry and use it on the more material planes of existence. When in this way in the future, men and women recognize their peculiar spiritual powers and their proper relation and use to each other, far greater results for happiness will be realized.

To-day the tendency is still very strong for the masculine element to assert an entire independence of the feminine in all governmental and controlling movements. Women's peculiar judgment and intuition is still held in contempt, although that contempt is gradually diminishing. Women themselves in many cases, absorbing from man and each other this thought of their inferiority, esteem themselves as inferior, and strengthen man in his inferior estimate of them. Whoever believes themselves inferior will for a time be inferior. But this condition of things cannot last. It cannot last, because the idea is founded in error. Every woman, be she silly and trifling as she may, carries in her spirit the divine germ of her superior intuition or power of seeing truth in the Supreme Mind sooner than man. Her present vision may be imperfect and distorted. Her present judgment in any direction may be of no value, but the germ is there. It may be but the faintest spark from the Supreme Light. It cannot be extinguished. Nor can it lessen. It may be covered and buried under the ashes of lower and material thought. But

the sacred fire and qualities of truth is in duration eternal, and is ever attracting more of the divine fire to itself. It will shine more and more brightly. It burns away and purges itself of the dross which temporarily covers it.

II.

Love Thyself.

New Thoughts Bring Life.

Christ's precepts say: "Love thy neighbor as thyself." Some people incline to forget the two last words "as thyself" and infer that we should love others even better than ourselves. So far has this idea been carried that it has led in cases to entire sacrifice and neglect of self so that good may be done to others.

There is a justifiable and righteous love for self.

There can be no true spiritual growth without this higher love for self. Spiritual growth implies the cultivation and increase of every power and talent. It means the making of the symmetrically developed man and woman. Spiritual growth fostered by unceasing Demand of the Supreme Power will bring power to keep the body in perfect health to escape pain and disease—and will eventually carry man above the present limited conditions of mortality.

The higher love of self benefits others as well as ourselves.

When we love a person, we send that person our quality of thought. If it is the aspiring order of thought it is for that person a literal element and agency of life and health in proportion

to his or her capacity for absorbing and assimilating it. If we think meanly of ourselves—if we are beggarly in spirit—and are content to live on the bounty of others, if we care little for our personal appearance—if we are willing to get money by questionable means—it we believe there is no Supreme and overruling Power, governing our lives by an exact law, but that everything is left to chance, and that life is only a scramble for existence, we send in thought such beliefs to that person, and if our love is accepted it is only a means to drag down instead of a power to elevate.

How can we send the highest love to another if we do not have it for ourselves? If we are careless and unappreciative of the body's great use to us—if we never give it a thought of admiration or gratitude for the many functions it performs for us—if we regard it with the same indifference that we may have for the post to which we hitch a horse, we shall send that same quality of sentiment and thought to the person we think most of, and the tendency of such thought on them will be to generate a similar disregard for themselves.

Either they will do this, or seeking light of the Infinite, they will find themselves obliged in self-protection to refuse the love we send them, because of its coarser and grosser quality.

This is sometimes the error of mothers, who say: "I don't care for myself so that my son or daughter's welfare is assured. I give and devote my whole life to them."

This means, "I am content to grow old and unattractive. I am content to slave and drudge so that my children may receive a good education and shine in society. I am an old and decaying weather-beaten bulk and can't hold together much longer, and the best use I can make of myself is to serve as a sort of foot-bridge for them in the shape of nurse, grandmother,and overseer of the nursery and kitchen, while they are playing their parts in society."

The daughter receives this thought with the mother's inferior self-neglecting love. She absorbs and it assimilates it. It

becomes part of her being. She lives it, acts it out, and thirty years afterward is saying and doing the same and laying herself upon the shelf with the rest of the cracked teapots for her daughter's sake.

Ancestral traits of character as bequeathed and transmitted from parent to child are the thoughts of the parent absorbed by the child.

When in thought, desire and aspiration we make the most of what the Infinite has given us (inclusive of these wonderful bodies), we shall have continual increase, and such increase will overflow of it own accord and benefit others.

The highest love for self means justice to self. If we are unjust to ourselves we shall be unavoidably unjust to those to whom we are of the greatest value. A general who should deprive himself of necessary food and give all his bread and meat to a hungry soldier, might in so doing weaken his body, and with his body weaken his mental faculties, lessen his capacity for command, thereby increasing the chances for the destruction of his entire army.

What is most necessary to know and what the Infinite will show us as we demand, is the value we are to others. In proportion to our power for increasing human happiness, and in proportion as we recognize that power will the needful agencies come to us for making our material condition more comfortable.

No man or woman can do their best work for themselves or others who lives in a hovel, dresses meanly and starves the spirit by depriving it of the gratification of its finer tastes. They will always carry the atmosphere and influence of the hovel with them, and that is brutalizing and degrading. If the Infinite worked on such a basis would the Heavens show the splendor of the Suns? Would the fields reflect that glory in the myriad hues of leaf and flower, in plumage of bird and hue of rainbow?

What in many cases prevents the exercise of this higher love and justice to self is the thought, "What will others say, and

how will others judge me if I give myself what I owe to myself!" That is, you must not ride in your carriage until every needy relative has a carriage also. The general must not nourish his body properly because the hungry soldier might say that he was rioting in excess. When we appeal to the Supreme and our life is governed by a principle, we are not governed either by fear of public opinion or love of other's approbation, and we may be sure that the Supreme will sustain us. If in any way we try to live to suit others we never shall suit them, and the more we try the more unreasonable and exacting do they become. The government of your life is a matter which lies entirely between God and yourself, and when your life is swayed and influenced from any other source you are on the wrong path.

Very few people really love themselves. Very few really love their own bodies with the higher love. That higher love puts ever-increasing life in the body and ever-increasing capacity to enjoy life.

Some place all their love on the apparel they put on their bodies; some on the food they put in their bodies; some on the use or pleasure they can get from their bodies.

That is not real love for self which gluts and gormandizes with food or which keeps the body continually under the influence of stimulants. It is not a real love for self which indulges to excess in any pleasure to be gotten from the body. The man who racks and strains his body and mind in the headlong pursuit of pleasure or business, loves that business or art unwisely. He has no regard for the instrument (the body) on which he is dependent for the materialization of his ideas. This is like the mechanic who should allow a costly tool by which he is enabled to do rare and elaborate work to rust or be otherwise injured through neglect.

That is not the highest love for self which puts on its best and cleanest apparel when it goes out to visit or promenade and wears ragged or soiled clothes indoors. That is love of the opinion or approbation of others. Such a person only dresses

physically. There is a spiritual dressing of the body when the mind in which apparel is put on is felt by others. Whoever has it in any degree will evidence it in a certain style of carrying their clothes which no tailor can give.

The miser does not love himself. He loves money better than self. To live with a half-starved body, to deny self of every luxury, to get along with the poorest and cheapest things, to deprive self of amusement and recreation in order to lay up money, is surely no love for the whole self. The miser's love is all in his money bags, and his body soon shows how little love is put in it.

Love is an element as literal as air or water. It has many grades of quality with different people. Like gold, it may be mixed with grosser element. The highest and purest love comes to him or her who is most in communion and oneness with the Infinite Mind and ever demanding of the Infinite Mind for more and more of its wisdom. The regard and thought of such a person is of great value to any one on whom it is directed. And that person will of that wisdom be wisely economical of their sympathy for others and put a great deal of this higher love into themselves in order to make the most of themselves.

Some people infer from their religious teachings that the body and its functions are inherently vile, and depraved; that it is a clog and an incumbrance to any higher and more divine life; that it is corruptible "food for worms," destined to return to dust and moulder in the earth. It has been held that the body should be "mortified," that the flesh should be crucified and starved and subjected to rigorous penance and pains for its evil tendencies. Even youth with its freshness, beauty, vigor and vivacity has been held as almost a sin, or as a condition especially prone to sin.

When a person in any way mortifies and crucifies the body either by starving it or dressing meanly, or living in bare and gloomy surroundings, they generate and literally put in the body the thought of hatred for itself. Hatred of others or of self is a slow thought-poison. A hated body can never be symmetrical

or healthy. The body is not to be refined and purged of the lower and animal tendencies by being made responsible and continually blamed for these sins—by being counted as a clod and an incumbrance, which it is fortunate at last to shake off. Religion so called has in the past made a scapegoat of the body, accused it of every sin, and in so doing and thinking filled it with sin. As one result of this the professors of such religion have suffered pain and sickness. Their bodies have decayed and death has often been preceded by long and painful illness.

"By their fruits ye shall know them." The fruits of such a faith and condition of mind prove error in it.

There is a mind of the body—a carnal or material mind—a mind belonging to the instrument used by the spirit. It is a mind or thought lower or cruder than that of the spirit.

But this mind of the body need not, as has been held, be ever at war with the higher mind of the spirit. It can through demand of the Infinite be made in time to act in perfect accord with the spirit. The Supreme Power can and will send us a supreme love for the body. That love we need to have. Not to love one's body is not to love one expression of the Infinite Mind.

We are not inferring that you "ought" to have more love for your body, or that you "ought" in any respect to do or act differently from your deeds, acts and thoughts as they are at present. "Ought" is a word and idea regarding others that we have nothing to do with. There is no reason in saying to a blind man "you ought to see." There is no more reason in saying to anyone "you ought not to have this or that defect of character." Whatever our mental condition may be at present, we must act out.

A man cannot of his individual self put an atom more of the element of love in himself than he now has. Only the Infinite Mind can do that. Whatever of error in character and belief we have to-day, we shall act out to-day in thought or deed. But we need not always have that mind.

The Overruling Mind will as we demand give us new minds, new truths, new beliefs, and as these supplant and drive out old errors there will come corresponding changes for the better, in both mind and body. And these ever improving changes have no end. There is to these changes but one gate and one road. That gate and road lies in an unceasing demand of the Infinite to perfect us in its way.

"There is a natural body, and there is a spiritual body." In other words, we have a body of physical element which can be seen and felt, and we have another body (the spiritual), intangible to our physical senses. When we are able to love, cherish and admire our physical body as one piece of God's handiwork, we are putting that higher love element not only into that physical body, but also into the spiritual body. We cannot of ourselves make this quality of love. It can come to us only through demand of the Infinite. It is not vanity or that lower pride which values more whatever effect its own grace and beauty may have on others than it values that grace and beauty. The higher love for the body will attend as carefully to its external adornment in the solitude of the forest as it would in the crowded city. It will no more debase itself by any vulgar act in privacy than it would before a multitude.

If God gives one personal beauty and symmetry in physical proportions, should not he or she thus favored with a gift from the Supreme, admire it? Is it vanity to love and admire and seek to improve and increase any talent we may find in ourselves? If God made man and woman "in His own image," is it an image to be loved and admired, or regarded with hatred and distrust? Why the religious belief of less than a hundred years ago has actually courted ugliness, and inferred that it was more creditable than beauty. Had some of those solemn visaged professors been delegated to make an angel after their own ideal, they would have turned out a duplicate of themselves.

The Infinite as we demand will give us wisdom and light to know what we owe to ourselves. People have been over-ridden

with the idea of the "duties" they owed to parent, relative or friend. The road to heaven has been marked out as one full of sacrifice and self-denial for the sake of others, and with little good or pleasure for self.

If Christ should be taken as an example in this respect, we find a very different course inferred. When charged with lack of attention for his mother he asks, "Who is my mother?" When the young man pleads as an excuse for not immediately following Christ, that filial duty demanded he should go and bury his father, the Messenger of a new and higher law said, "Let the dead bury their dead." In other words, "if father or mother or sister or brother are steeped in a life-long course of trespass and sin—if their lives have been one continual violation of spiritual law, bringing the inevitable penalty of disease and pain—if they are hardened and fossilized in their false beliefs, and regard your opinions as visionary and impractical, you cannot without injury have fellowship with them. If you pretend for sake of peace to agree with them you, are living a lie, and when you act or live a lie you materialize it and put it in your body, where it is a breeder of pain and unrest. If others cannot see the law of life as clearly as you, and in their blindness go stumbling on and filling themselves with decay and disease, it is not in the line of the highest justice that you should be called on to nurse them every time they are sick, to absorb their sick and unhealthy thought, to give them your life and vitality (for this you do when you think much of any one), and to be dragged down with them. You are not responsible for their blindness. Nor can you open their eyes and make them see what is proven to you to be truth. Only the Infinite can do that. You do those who are in this lower and material current of thought no real good in ministering to them physically or spiritually. You may, having the stronger mind, bolster them up for a time, and throwing your mind in theirs give them your strength, but you cannot do this always, and when your influence is removed, as some time it must be, they will fall back to their old condition. What then

have you accomplished? You have taken so much force out of yourself that you owed to yourself, and you have taught them to depend on you and not on what every one must learn to depend—the Supreme Power. Let the dead then who are still above ground bury their dead. Give them a thought and wish for their highest welfare whenever you do think of them and leave them in God's care.

But when you put the Higher Love into yourself—when you reserve your forces to raise yourself higher in the scale of being—when it is your aim and unceasing silent prayer to be raised out of the current of the lower and material thought into that spiritual condition beyond the reach of physical disease—when you aspire to have every sense and faculty refined and strengthened beyond the present lot of mortals—when you begin to realize through the proofs coming to you that these are possibilities, then you are a real benefit to everyone. You are then proving a law. You are showing that there is a road out of the ills which afflict humanity, and when others, seeing these things evidenced in your life, ask how you obtain them, you can reply, "I have grown, and am ever growing into a higher and happier condition of mind and body through knowledge of a law, and that law is as much for you to live by as for me." You may be able to say, "I believe in the existence of the Great Overruling Power which will show me ever the happier way of life as I demand wisdom of that Power. I had little faith in the existence of that Power at first, but I was prompted to pray or demand ability to see its reality. Now my faith in its reality is growing firmer."

To throw our whole being, care and thought into the welfare of others, no matter who they may be, without first asking of the Supreme if it be the wisest thing to do is a sin, for it is an endeavor to use the forces given us by that Power as we think best. The result is damage to self and a great lessening of ability to do real good to others.

Between the Supreme Mind and ourselves there will exist a love which is at once a love of ourselves and a love of that Mind. We must love what we draw from it, since what we draw and make part of self is drawn from God and is a part of God. Every thought we give to the Supreme Wisdom enriches us and directs us in the lasting path of happiness. Every thought we give to others not directed by that Higher Wisdom is unwisely bestowed. That Wisdom will direct our thought, love and sympathy to those on whom it can be bestowed without injury. To have our thoughts ever flowing spontaneously toward the Infinite Mind is to be one with God and a wise lover of self, as we feel ourselves more and more parts of God manifest in the flesh.

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If we give sympathy and aid, material or moral, to others as they call for it and without reservation or judgment, people will take all we have to give and come opened-mouthed for more. They will keep this up until we are exhausted.

No outsider will put a limit to your giving. You must do that yourself. What is called "generous impulse" is sometimes another name for extravagance and injustice to somebody. Those who fling money to servitors and overpay largely for trifling services often owe that money to others, or they may owe it to themselves. In the real spiritual domain of being, we find this injustice perpetrated on a still larger scale. Sympathetic natures sometimes give their whole lives to others. Giving thus their life and force to others becomes a fixed habit. They become unable to restrain or control their sympathy.

It overflows at everybody's call. They deprive themselves of things really needed and take up with the poorest in order to satisfy a mania for the squandering of time, force, effort and thought on others. A widely spread idea prevails that we can never give too much or do too much for others. It argues that salvation is more readily attained by such reckless expenditure of self than in any other way. No matter how barren it makes

our lives—no matter how much we deprive ourselves, it is to be made up to us ten-fold in time.

We deem this a great mistake. We believe there is a Divine Economy which orders that when we give even of our thought, we give only as much as will really benefit others. Reckless prodigality throws dollars to children when cents would do them as much good.

Reckless prodigality of sympathy (force) often gives ten times more to a person than that person can appropriate.

What they cannot appropriate is lost for them, and when you have sent it once out you cannot recall it.

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Undoubtedly to some the idea of giving so much love to self will seem very cold, hard and unmerciful. Still this matter may be seen in a different light, when we find that "looking out for Number One" as directed by the Infinite is really looking out for Number Two and is indeed the only way for permanently benefiting Number Two. The gifts conferred by the Supreme Power are "perfect gifts" and a "perfect gift" once received by us goes out and benefits many others. So soon as one person on this planet receives the "perfect gift" of immortality in the flesh, involving perfect health and freedom from all pain and disease, that gift will be contagious, for health is catching as well as disease. The corner-stone of all symmetrical growth and constant increase of mental and physical power is the reservation and care of our thought forces. This wisdom can only come as we demand it of the Supreme Power.

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I am often asked "How do you know what you assert?" Or "Have you proven these assertions to yourself?" I know what I assert to be true, because I have seen the beneficial results as regards health and condition in life proven me to an extent. Other proofs are constantly coming. But what is proven to me is really no permanently convincing proof to any other person. That kind of proof you can only get from yourself and

by the exercise and growth of your share of power given you by the Infinite. In the physical world we can safely accept the statement of a navigator who asserts his discovery of a new island. The island looks the same to every physical eye. But on the spiritual side of life spiritual things do not appear the same to all eyes. There are so to speak spiritual islands, and spiritual realities which one person can see and another cannot see. You will see and get proof of these in proportion as you grow and very possibly when you tell these things to others, they will call you a visionary or ascribe the material proof of such growth to some material cause. In the spiritual life every person is his or her own discoverer, and you need not be grieved if your discoveries are not believed in by others. It is not your business to argue and prove them to others. It is your business to push on, find more and increase your own individual happiness.

Christ said to those of his time "Though one rose from the dead you would not believe him." In this respect the world has not much changed since Christ used a material body on Earth.

III.

About Prentice Mulford.

Thoughts are Things.

Prentice Mulford was born at Sag Harbor, Long Island, N. Y., April 5th, 1834. He was the sole Author of the entire series of the White Cross Library publications.

He passed out on the 27th of May, 1891, while in his boat, which was anchored off Long Island.

There was nobody with him at the time, but there is evidence his passing away was during sleep and unaccompanied by pain.

He was reclining on his improvised couch in the boat wrapped in his blankets. The awning was properly fastened and everything was in order on the boat.

There was no indication of suffering on his face, nor was there any signs of previous excitement or agitation. He was cruising toward Sag Harbor. As has been said, "If Prentice Mulford could have chosen the manner of his death, I think he would have elected to go as he did."

The story of his life as a Journalist and Author, is told in his own words as follows:

How Prentice Mulford Drifted Toward A Literary Career.

I drifted gradually into the occupation of a writer, and never wrote a line for publication until I was twenty-nine years old. I wrote because I couldn't help writing. I found a pleasure in putting my thoughts on paper. It seemed an assistance to thinking more clearly. We may think more things in sixty seconds than we can write out in sixty minutes. The time occupied in putting our thoughts down on paper seems as a sort of governor to regulate the outflow of our mental steam or idea. If you could do this without the aid of pen and ink to keep from thinking too fast you might live for hours in an extempore poem, fancy or fiction of your own.

The first article I ever had published appeared in the columns of "The Union Democrat," of Sonora, Tuolumne county, Cal. It was an account of the yearly fall spree held by the river miners when the Tuolumne rose in its wrath two months earlier than was expected five years out of six and swept away all our summer's work, dams, flumes, wheels, sluices and other river mining machinery. It was not so much an account of the spree as of the results of it, and the feelings, mental and physical, remorse and repentance, contrition and headache, realized the day after.

The article struck a sympathetic chord throughout the entire county. Four-fifths of the population had been there themselves.

I wrote this sketch one Sunday afternoon under a big pine tree near my cabin. It was in a little gulch, and through the gulch flowed a little brook. A hundred yards distant the muddy current of the Tuolumne roared and rushed and bowled through the Willow Bar and over a prosperous claim.

There came floating in its current a log or part of a flume or a sluice box or wreck of a water wheel, which the mad river tossed about as if in derision of man's puny work, and perhaps

flung it on a half submerged rock and crashed it to splinters. I know not why, but the picture of the birthplace of my first article has remained firmly imprinted in my brain.

For about three years between whiles of mining, prospecting, teaching school, running for office, lecturing and organizing gigantic ruining enterprises, all of which perished prematurely, I wrote almost gratuitously for "The Democrat" over the signature of "Dogberry." By that name I became pretty well known in Tuolumne and the adjoining counties.

I had no ambition to become known as a writer. My highest aspiration was the possession of a gold claim which would pay four or five dollars a day. As such aspiration increased the daily income of such "diggings" as I took hold of diminished. At last such income descended to the scale of seventy-five cents per diem. All my worldly goods were an old gun, a saddle, a pair of blankets, an enfeebled suit of clothes and a trunk with abundant room for many things not in it.

At this crisis in the early fall of 1866 I received an unexpected letter from Mr. Joseph Lawrence, publisher of "The Golden Era," then the leading literary weekly paper of San Francisco, asking me to take a place on it. To San Francisco I went straightway, and a more forlorn, seedy speciman of literary impecuniosity never set foot in that city. Mr. Lawrence placed me at one of the leading hotels, where he lived, and by the agency of some fresh apparel made me in a measure presentable. I felt very much out of place among the stylish people with whom I found myself.

However I filled my position on "The Era," I believe, acceptably. It was only at certain times, with a pen in my hand, that I felt raised above my average shabby, inassertive mental level. I was called modest and retiring. That was not it at all. I was cowardly, and thought almost every one I met who had a pretentious air was in some way to me unknown my superior.

Bret Harte had then a local California reputation. So had Mark Twain. I met both of these gentlemen frequently in "The Era" office. Charles Warren Stoddard, Ralph Keeler, who died so

mysteriously in Cuba; Newell (Orpheus C. Kerr), Artemus Ward, Adah Menken and several other bright people were regular or occasional contributors to "The Era."

I remained on "The Era" about a year. Mr. Lawrence went to the eastern states. I left the paper soon after his departure, and sustained myself on a meager income by peddling my contributions to various papers. I wrote a good deal for "The Dramatic Chronicle," a theatre programme sheet about as large as a bandana handkerchief, and the seedling on which its publisher (Charles De Young) founded, in 1869 or 1870, the "San Francisco Chronicle." De Young was always predicting that he would start a great morning paper. Almost every one laughed at the idea. But one morning he did start it. Then they stopped laughing.

One morning, while correcting my proof in the "Dramatic Chronicle" composing room the building commenced shaking. It shook and shook, and then shook harder. It generated a general tendency on the part of the printers and editors to steer rapidly for the stairway. I went with the rest, bringing up the rear. That was the great earthquake of 1868. I was the first to go back to the office. It looked as if it had been emphatically, industriously and elaborately struck by lightning. In about three minutes afterward a pale, scared compositor put his head in the door. Seeing me, he exclaimed: "Great Gosh! Did you stay here through it all?" Inadvertently I said no. With more presence of mind I might have said, "yes," and gained a fine and fleeting reputation for courage.

In 1868 I had a call to edit the "Stockton Gazette," a Democratic campaign paper. I obeyed the call, ran the paper for five months, was well paid, but got tired of the job and retired to San Francisco, where I skirmished again on the ragged edge of a decent living by throwing in contributions wherever they would be accepted. In the latter part of 1872 an inspiration seized me to go to England to advance by writing and talking the good and glory of California. I raised about $500 from the

business men of San Francisco by representing to them the profitable possibilities of my self-imposed mission.

I raised it in about forty-eight hours. Ralston, the noted banker, handed me $100 in gold after a curt and crusty interview of three minutes. It was like bearding the lion in the big banker's den, but the lion came down with the dust, and I left the den, shaky and perspiring with the agitation of the interview. But the five gold twenties were in my fist. "The San Francisco Bulletin" engaged also to take a certain amount of correspondence from England.

To England I went. I did there the best I could in writing and talking California wherever I found opportunity, in cities, towns and villages, and think I earned my $500 advance wages. I spent two years there.

One of my greatest troubles was the English chairman. One cannot give a lecture there without a chairman. The chairman must be somebody of importance also. The English cannot hear anybody without a chairman. The peculiarity and infliction of the English chairman is that he will make such a long speech in introducing you and telling the audience what you are going to say, so that by the time he is through most of the wind is taken out of your sails and the audience want to go home.

In 1872 the "Bulletin" made it an object for me to visit the Vienna World's Fair. I staid there two months, and got back to London with four dollars in my pocket, thanking my stars that I had run the gauntlet successfully of the many languages I encountered at different railway stations, and had not by mistake got on some train which might have landed me penniless in Turkey or Siberia.

I returned to America in 1873, bringing only a wife and nine dollars. After some months of misery as an "occasional contributor" the "San Francisco Bulletin" sent me as correspondent to the Centennial at Philadelphia. I forgot to say that I operated the preceding winter in New York as a weekly

Sunday evening lecturer on divers and sundry descriptive topics, an occupation that brought me more fame than new shirts.

Once during this phase of my existence I preached from a Unitarian pulpit. But not acceptably. They never called for me again.

Destiny soon after this placed me on the editorial staff of the "New York Graphic." There I suggested the condensed column of local and general matter under the title of "History of a Day." It was just what the paper wanted, for their illustrations took up so much room they had not much left for local news. Mr. David Croly was the managing editor, and a very good one, too.

One morning while on the "Graphic" I found on my table a letter from the "Bulletin" asking me to serve as their Paris correspondent at the Exposition of 1878. In forty-eight hours I was on a French steamer.

Returning after a six months' residence in Paris I resumed my former place on the "Graphic" as the head boiler down and condenser of news. I filled that position for six years, and left it in 1883 because of being thoroughly tired and sick of chronicling in short meter day after day the eternal round of murders, scandals, burglaries, fires, accidents and other events which people deem it indispensable to know and swallow after breakfast. I became so thoroughly saturated with the horrors consequent on civilization as to feel some mornings after I had stewed the preceding day's miseries down into a small mess that I wanted to go for a dose of arsenic, a razor, a pistol or Paris green myself. So out of consideration for my sanity, if not my life, I left the paper, for they would not let me do anything else.

I retired then on a very small fortune, and built with my own hands a ramshackle shanty in a New Jersey wilderness, seventeen miles from New York. It cost $40 and was not an elegant piece of architecture. But it filled the bill. There I commenced writing my "White Cross" Library series.

I went to Boston in 1884. It was for some mysterious reason necessary to go to Boston to start any new idea or movement

on this planet. There I started the White Cross Library. I had just money enough to print the first edition. I had no subscription list at all.

I had faith, however, in my ideas. I have more now, and expect to increase it in the future. That was in May, 1886. From that time means and agencies have come right along to further the business, which is and always has been, I may add, on a self-sustaining basis.

Prentice Mulford.

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(From the *Union Democrat* of Sonora, Cal., June 6, 1891.)

Prentice Mulford, the well-known journalist, and who formerly edited the *Democrat*, has gone over to the majority. His body was found in a canoe at Sheepshead Bay, N. Y., last Saturday. The canoe contained provisions, cooking utensils, etc., showing that he had started on a cruise. Mulford was a shy, sensitive man, a fine genius, who never harmed one by deed or word, and whose memory will ever be kept green in Golden Land.

The following is from Judge Ferrall, in "Union Democrat" of same date:

More than thirty years have come and gone since the writer first met and began a lifelong friendship with Prentice Mulford; we were both young, scarcely more than boys; one the teacher of a village school, the other editor of a country newspaper. Both commenced writing for the press about the same time. There were many things in common between us. We belonged to the same political faith; loved the same friends; wrote for the same newspaper—"Union Democrat"—shared the same hopes and aspirations of journalism and life. Now, after so many years, upon glancing at a newspaper at the breakfast table, I read the telegraphic announcement: "Prentice Mulford is dead."

Prentice Mulford was a strange and peculiar man, in many respects. His early ventures in the field of literature are well known to the readers of the "Union Democrat," whose hairs

have silvered with the frosts of years. The *nom de plume* of "Dogberry"was as familiar in the Southern mines at one period, as that of "Bill Nye" to-day. But the style, the thought, the expression, the pathos, the humor, belonged to Mulford alone. After coming to San Francisco and connecting himself with the "Golden Era," published by his good friend Lawrence, he contributed over his own proper name. Pushing his fortunes Eastward, he wrote for the press in New York; he visited England and France as a correspondent, and finally became connected with the "White Cross" publishing house in the Empire City, remaining with it until death snapped the brittle thread of life. Brain and pen were always busy. He was a man of thought—a thinker—one who refused to take his ideas of life and death second-hand, but delved for himself in the mines of speculative inquiry; respected no creed nor dogma because of its age; rejected no doctrine, because it was the butt of scoffers and the target of ridicule. He believed this life but a few days' journey towards a higher and better development. He had a philosophy and religion of his own, recognized and shared by many at the time of his unexpected taking off. He believed in thought power as the controlling factor of human action. He sang with Bulwer: "There is no such thing as death." He felt with Shakspeare, "Life is but a walking shadow." Calmly and fearlessly he sought to read the mystery of the future beyond the grave. Death had no terrors for him. Just as the poor little worm changes from the mire and ugliness of earth to its bright-winged life as a bird of beauty, whose home is in the air and amid the perfume of flowers, so did Prentice Mulford anticipate the last great change from life through death, to that higher and brighter life, eternal in the heavens.

Prentice Mulford, in the "White Cross Library" books, so full of original thought and peculiar force of expression, will live long after many of the famous men of to-day are forgotten.

Upon his recent visit to California, both before and after he had been up to dear "Old Tuolumne," I enjoyed the sweet

satisfaction of his company on several occasions. I found my good old friend but little changed, outwardly or inwardly, so far as I could judge. Time had dealt kindly with him, and left untouched the merry twinkle of the eye, the quiet, pleasant smile, and genial laugh, so natural and infectious, that to hear it was to laugh again. Although he was a deep thinker, yet his honest, comely face was not "sicklied o'er with the pale cast of thought." He had much to say of the old times, the old friends, and the brave, glad, joyous life of the early days in California, when the world seemed young and in its prime. His heart was full of the scenes and memories of pioneer days. The names of the living and the dead were often on his lips. No unkind recollections appeared to have an abiding place in his tender heart. All his words were words of pleasantness and peace.

Well, Prentice Mulford is dead. He has passed from earth; gone out with the tide in his little canoe; drifted away from us who loved him here to those who love him still in the world of immortality. Long had he looked forward to the great experiment, but never with a heart that faltered or a mind that doubted. He expected to hear cheery voices from the other shore, and look again into the honest eyes of the loved ones who had gone before.

Good-bye, old friend. May the breath of Summer sing to the stars of your goodness, and the snows of Winter fall lightly on your last resting place.

Robert Ferral.

San Francisco, June 2, 1891.

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FROM ELIZA ARCHARD CONNER.

If the late Prentice Mulford had singled out from all his writings one sentence that he wished to stand as a memorial of him and his work, it would have been this, "Thoughts are things." There is in us and about us, interpenetrative of all the universe, a subtle thought ether, visible in veiled glimpses now and then

to those whose clairvoyant eyes have been partially opened to inner realities. On this ether ride the vibrant waves which carry thought, imagination, vision, to all mankind. If a man thinks, he forms and throws out beyond him on the thought ether actual images, and things that float out beyond him are caught with other thought waves and images, and react on the man himself.

Moreover, just as we throw out upon the vibrant ether we likewise draw to ourselves. Like attracts like. Reaction must equal action, and thought, good or bad, must rebound upon the thinker. Thus if a man become discouraged, hopeless or broken down in his thought, exactly that kind of vibrations will float to him on the thought ether, being drawn thither. The more he thus indulges in a discouraged, grumbling, hopeless mood, the harder it will become for him to rise out of his dark atmosphere.

Indeed, there are some whose experience it has been to see the veritable image and picture of their thoughts flash before them at times, when in a peculiarly quiet mental condition. In Prentice Mulford's view the space all around and above us was peopled. There is nowhere in nature a vast expanse unpeopled or where nothing is save air, and in the hollow sphere above us, invisible to the material eye, dramas are enacted, battles fought out and mighty thought movements begun that are afterward wrought out here among us in the world of matter, but above all and before all we are still to remember that "thoughts are things." This, be held, is the meaning of the New Testament saying, "As a man thinketh, so is he." In the inner man, in the spirit of each, is made and built that which afterward expresses itself in the body. Our bodies, their beauty or deformity, their sickness or health, are only the outward expression of an inward beauty or deformity, sickness or health. We are what we think. Think health, joy, prosperity, good will to all mankind, and in time there is bound to come into our lives the same health, joy, prosperity and good will from those around us.

If you persist in keeping the image of success on your mind, never giving up, but thinking buoyant, hopeful, happy thoughts, you will attract to yourself success in business or other enterprises. Associate with successful, fortunate people; get into their atmosphere. Wear the best clothes you can afford, no matter how poor; spend money judiciously instead of hoarding it up. It will come back to you with additions. So, putting out the atmosphere of success, you shall draw success to you.

I have thus emphasized and dwelt on this phase of Mulford's doctrine because it was what he himself constantly dwelt on and made prominent. But he taught much besides. He was really the founder of a system of philosophy, profound and far reaching. He seemed to absorb from ancient philosophy, from Christianity, Buddhism and Spiritualism what suited him and to reject the rest. That is what everybody ought to do in the world of thought and belief; take what suits his case and take nothing because he is told to; but Prentice Mulford incorporated this independence of thought in his life as few have courage to do.

He believed thoroughly in reincarnation, that world old doctrine that is now penetrating the thought of our time so deeply. In his heart I am sure he believed he could trace himself back to at least one former existence. He believed, too, most thoroughly in evolution, not for a few centuries, but for ages. In its spiritual and physical ascent mankind has just now reached only the lower rounds of the ladder. Centuries will pass. Men will grow finer, gentler, kindlier and more beautiful as they assimilate more and more of the divine spirit. Their food will become less gross, they will become less coarse and selfish, their bodies will grow delicate and beautiful as the divine spirit more and more develops. Disease, sin and suffering will fall away from us as a worn-out garment, and we shall stand forth at last splendid, shining spirits, in the full flower and glory of the divinity that is the end and aim of our repeated incarnations here. We are incarnated over and again that we may obtain all human experience.

As the race developed its spiritual nature Mulford thought there would be in it less and less of the heavy material parts that decay. Consequently, illuminated by the divine spirit, free from disease or wasting cares, which we would in the course of ages learn to eliminate from our lives, this philosopher reasoned that we might stay here in this life as long as we chose, and that the transition to the next stage would no more be the violent, terrible wrench that death now is, but merely a gentle, mysterious change, if indeed there would be any change at all with the highly spiritualized bodies the coming thought will build for us.

He loved the sea as Goethe loved it, and so many other poets, seers and dreamers. If Prentice Mulford could have chosen the manner of his own death I think he would have elected to go as he did go—he died alone in his boat on a Long Island bay—wafted back to the Infinite on the bosom of the sweet, green, restful sea.

Eliza Archard Conner.

IV.

Mental Medicine.

Thoughts are Things.

The first step toward both preventing and curing any form of disease is to get out of your mind the belief and error that your mental force is growing less or can grow less. That is impossible. It may seem to grow less because of the severity of your trials and afflictions. Bodies may go to waste but the unseen Force or mind using those bodies never wastes or decreases. It may not be able to act on the body. It may through ignorance and lack of training in mental control be scattered as it is scattered in thousands of cases where people's thoughts are drifting all about with no power to fix those thoughts or that power on any one thing for ten minutes. But the scatterbrains power or thought is all fastened to and radiates from a centre. Only, he or she lacks power to call it to that centre. The source of all strength lies in power of massing your thought or force entirely on one thing.

The truth that you are a growing mind or Force and must be an ever growing Force, and that this Force can be self applied to strengthen the body can never leave you. The presentation of this idea to you is for you a great spiritual power. It may at times

be buried up and seemingly forgotten. You may at times waver and doubt and get discouraged. Yet this truth will always come up again and assert itself, and reassert itself with greater and greater power, and finally proofs will come with such assertion and reassertion—proofs at first small but ever growing more convincing and ever increasing in number and importance—proofs as you find your maladies and weakness by degrees improving—proof as you find you do not take colds as readily as in years gone by.

The next step is to realize that the mind is the seat of all disease—that whatever thought is painful to the mind is a pain and cause of weakness to the body. If you are frightened your body feels the fright and is made weak. If you are angered your body shakes with that emotion. If you are in suspense or are hopeless or discouraged, the muscles do not feel or act as when you are bright or hopeful. Now you may for years have had fear or anger or suspense or discouragement acting on your body and it has weakened the body by degrees, and that weakness has affected some organ—eye, ear, stomach, lung, liver.

Resist IN MIND all that gives you pain or discomfort. Don't say in thought "It's too hot" or "It's too cold, I can't bear it." When you say that, in thought you surrender to the elements and their power over you and the pain they will bring your body is greater than ever.

Say in your silent thought "It is true my body shrinks from this cold or this pain. But in my mind I will not shrink. I oppose the force that brings pain to my body. I defy it."

You are then ever building up a power to resist the effect of the elements on your body. Every moment you so in mind oppose heat or cold, or any pain or inconvenience whatsoever, is so much clear gain. Every thought you so put out is as real a resisting power as lies in the muscles of your arm to hold at bay a savage dog. Every such thought is an additional stone in the structure you are building up to protect yourself against evil.

Oppose then in thought the Devil in any form and he will flee from you. The Devil is in whatever tries to master you. If you do not so resist, he WILL temporarily MASTER you. You will never find a climate to suit you. It will always be too hot or too cold, or too something. You will find without such opposition the close, stuffy, overheated room still more uncomfortable. You will be borne down and overpowered by smells, by sights, by atmospheres.

It is by no means here implied that you must remain where surroundings or elements are unpleasant any longer than is necessary. It is not implied that you should martyrize or torture yourself simply for the sake of enduring. It is not implied that you should FORCE yourself on what is unpleasant to mind or body. It is only implied that you should aim to master what is unpleasant, and so prevent its mastering you. There is no good gained by self-inflicted torture of any kind. That is often the mistake of the ascetic who deprives himself of all pleasures—of the hermit, who would make a merit of complete solitude—of the Hindoo, who gashes his flesh with knives or swings impaled on hooks. This is simply resistance carried too far. Because one can endure is no reason why they should endure, when endurance is no longer necessary. That is expending strength which might be used to far more profit in other directions. The ascetic in any form is as much enslaved to the idea of deeming pleasure a sin as the devotee of any single appetite is enslaved by that appetite. Self conquest means simply self control. It is right that the body as the instrument of the spirit should administer any form of pleasure which does not injure the spirit. It is not profitable that the body, as the instrument, should be able to ENFORCE any demand upon the spirit. The spirit is only safe when it can control and enforce its demands upon the body at any time, any place, and at any height of physical pleasure. The spirit is free ONLY when it can do this.

You may fear an event or an individual, and if you do not in mind resist that fear it will in some way wear on the body. You

may in mind resist it for days and feel no change. Yet be sure that persistent attitude or attempt to bring courage kept up in your darkest, most depressing moments, when you seem to have no heart to meet anything, and it is hard to assert yourself even against the impertinence of a child—be sure that at last strength will come—a mood of mind will come in which you may see the thing you fear in a new light; you may see how needless was your fear, how much imagination magnified it, or you may see how puny are your opponents, and when in mind you feel above them, you are above them and must conquer them. You war in these states of timidity and depression far more with the unseen than the seen. You have working on your mind the Powers of Darkness, or, in other words, mischievous, annoying intelligence of the unseen side of life, who desire to defeat your purpose, who play upon some over sensitive chord and so contrive to make a difficulty where none exists. Why are they allowed to do this? Because you must grow a force sufficient to overcome them. You cannot always be protected or you would have no force of your own. When through a prolonged struggle with some depressed or timid state of mind force and strength at last comes to you, that force and strength is all your own. It can never leave you.

If your mind is in disorder, if you are thinking or trying to think of half a dozen things at once you want to do—if you don't know what to take hold of first and try to take hold of half a dozen things first, then your room will be in disorder, your desk and papers in disorder, and if this is a prevailing mood of mind your body will also suffer from some form of disorder, because the Force that does literally bind your body together is scattered. You are a bundle of sticks untied.

You can commence to tie them by setting in order a square inch or a square foot of your room or your desk—a corner of the room.

Don't try to do too much at once. Don't look at all there is to do. If you do it will give you that feeling of disgust for it all,

weariness of it all, that is really a sickness of the mind and surely leads to sickness of body. If your eyes get a little weak don't run immediately for spectacles. Let the eyes rest a few months. No organ of the body is so strained as is the eye in the endeavor to read our fine print. The printer's limit for eye power is just as much as it can make out to see without spectacles. That is on the same basis as if you were given a load to carry which taxed the utmost power of your muscles to lift.

Make up your mind firmly that your eyesight must be as good as ever it was. In taking immediately to spectacles thousands unconsciously make up their minds that because the natural sight has failed, it has failed for the remainder of their lives. When you take to glasses you take to crutches for the eye. Then of course you use eye-crutches for the rest of your life. You do not reason or act in this way with a strained leg or foot. If you do seek the help of a crutch or cane you are continually in mind wishing to do without that cane and trying from time to time to walk without crutch or cane.

The eye can be made weak by some weakness of the body and this weakness of the body was caused by some kind of trouble of the mind—either grief or worry or anxiety—about something, for all these states of mind exhaust the force of the body.

Rest enables an overtaxed stomach to recuperate itself. Rest enables an overtaxed muscle or limb to become as strong as ever. Why should not rest restore an overtaxed eye? It is the same unseen force that gives strength to all the body's organs. You do not rest the eye in wearing glasses. You do over stimulate it through putting on an artificial lens for concentrating the light to make you see which the natural lens has failed to do. It is an artificial stimulation for that organ as much as is the alcoholic artificial stimulation for the stomach to give it a temporary tone or get up an appetite, and you train your eye to lean and depend on the artificial stimulation. Of course, if you must read the fine print and in all shades of light, and your business

compels you to, you must have the artificial aids, the glasses. But your necessities make no difference as to the result. A man can ruin his health as quickly in earning an honest support for his family as he can by imprudent exposure to damp air in highway robbery. The Law of Health is not even a respector of motive and if you dash into a burning house to rescue a family, you may be as badly burned as the robber who dashes in with you for plunder.

If you have a slight deafness, keep your thought always against deafness. Can your mind you ask throw out an obstruction in the ear an accumulation of the secretion peculiar to the ear? Your force or spirit throws off in time the outer covering or scab of a sore. It throws off continually the dead outer skin. When the mind can no longer use the body or the body as we say dies, there is no longer such casting off of dead matter from different portions and organs. Any sore that grows is because of lack of power or life in the body to bring to it life element or power. If you are educated to think a disease must increase it will increase, because then your mind is working its force not to help its body but to encourage the idea that the body is falling to pieces. Your mind then feeds the disease.

More disease comes of lack of rest than any other cause. Rest means rest for your mind as well as body. Whatever rests the mind rests the body. One means of rest comes of deep breathing or taking long breaths with a second's interval between the inhaling and expelling of the breath. The Cornish miner practices this when at each blow with the sledge hammer, he makes the ejaculation "Hah!" The sailor practices this when hauling or hoisting one utters a certain ejaculation at the point where he has inflated his lungs to the greatest possible extent, and then pauses a second before expelling it with an exclamation. All working with him time their lung exercise in accord with the leader. The pause between the inhaling and expelling the breath when you are doing no physical work at all, rests the mind, because its tendency is to bring your thoughts

to a focus or gather to one centre, and this, if only for a second, when continued for a number of seconds brings your thoughts, your real self, more and more together.

The other and material benefit of occasional deep and measured or reposeful breathing is that it brings more air into the lungs. Air is food as well as grain. You increase the capacity of the lungs to take in this food and you create a better habit of breathing.

You are now suffering all manner of evil in unseen element, singly and alone. You are awakened to the truth that the action or attitude or state of your mind can benefit your health. But you can receive great help from other minds acting co-operatively and at the same time and in the same place. If one mind can send in thought element a force to drive some form of disease from a persons body, ten minds in unison can send a far greater force. These ten minds in concentrated silent force are as one mind or a unit, acting together on the patient.

You benefit your friend very much when you talk him over with another or others and wish him well and keep his good qualities in the foreground and his defects in the background. You then out of your minds send him a current of element as real as a current of electricity which affects his body beneficially and makes his brain the clearer to see his own faults.

In the future and possibly the very near future, when your friend is dangerously sick or afflicted with some painful lingering malady, you will with a few others, having sufficient Faith and apprehension of this Law, meet together in some quiet room where the sun enters with the fresh force it sends to this planet in the morning, and clad in your newest and freshest garments and there for an hour, you will either send your best thought in silence to that person, or if moved speak of them, or if any among you have the gift of song you may in that way express sentiment and good will for them and be sure you will come to know that in this way you generate and send a power, a constructive power and element to help that

person. If practitioners or people are immediately about them under whose care and influence they are and whose methods are different from yours, you will not in spoken or unspoken thought antagonize them. You will send only the thought and earnest desire that all having nearest access to the patient have their minds cleared as much as possible as to the right course to pursue, and you are in this peaceful co-operative attitude of mind sending the strongest of all the forces to the patient and those about him, for you have put yourself in the line of action with that High and Divine and powerful realm, and current of thought and intelligence which produces the most power.

It is to be known in the near Future by the wiser of the race that there is no gain in fighting for the Truth. Blows can in thought be sent in the air and they can do bodies harm. But when you have harmed a body by a blow, either of muscle or a blow from a silent antagonistic thought, what have you done to change the state of the person's mind whose body you may have destroyed? Nothing. If people's methods seem to you wrong and stupid, there is no gain but only harm in abusing the people or their methods. You bring on yourself in so doing the counter current of hate and antagonism. Prove the wrong by showing a better way.

If I have a better house than yours, I do not prevail on you to copy my house by abusing you for building such a house, or abusing your house. It's better to invite you to come into my house, look at it, and if you can see its superiority over your own, you may copy it, and if you can't see such superiority no further effort of mine can make you see until your eyes are wider opened.

Fatness comes through lack of Force to throw off an over secretion on the same basis as there may not be enough Force to throw off the callous skin which Nature puts on to protect the foot from the friction of a tight shoe. But the callous skin may become as great a burthen or annoyance as an excrescence, as the wearing leather it is meant to protect against, and

your spirit or force may not be strong enough to throw it off. This causes the corn, which as a remedy provided by Nature becomes at last a source of more pain to the very part it is intended to protect. A corn is a scab which your spirit has not force enough to throw off. If you cut this abnormal growth you only stimulate it to grow again, exactly as you stimulate the fruit tree to grow by trimming it of superfluous branches. You concentrate on the trimming process whether in the tree or the corn more of what force there is to renew branch or corn.

Of course you can reduce fat by reducing the amount of food. But the permanent cure comes of calling for force and exercising that mental force to throw off the cumbrous secretion and bring you into symmetrical proportion. If you simply desire to get rid of fat and care little for symmetry of proportion so that you are rid of a burthen, you will not get rid of it so rapidly. Because your desire is not based on the highest motive, and the higher the motive the greater is the thought power brought to act on you. The higher and more powerful motive in this case is the innate love of physical symmetry as an outward expression of your mental conditions or Spiritual Symmetry. If you reduce fat by a mere course of starvation with little or no call for adding force to your spirit, not only to keep it down but bring you into symmetry, you effect but a temporary relief as when you cut the corn, and your life will be a continual course of semi-starvation and painful denial to keep the fat down, as was that of Lord Byron's, whose existence was one continued series of alternations betwixt leanness and fatness through fasting and excess, because his desire for personal symmetry was based on a relatively low motive. As a material means to bring the body into proportion, dieting is useful. But no person throws off the cumbrous load permanently unless there is a strong spiritual aspiration, and many people's aspirations are stronger than they realize themselves.

During the youth of the body your spirit acts with most force on that body. So wounds heal quickly and all dead useless

matter is more quickly thrown off. The body like a vegetable has a growth and life of its own, apart from your spirit or mind. But it is a limited life—It has its growing, material youth like a tree—its physical maturity or ripeness like a tree and then its decay like a tree, because your spirit has not grown to sufficient power when your body's maturity is reached to call ever for power to replenish that body with living unseen element. You have not even known this was a possibility. The proofs of this possibility are that men of active fertile minds and strong wills do unconsciously in their desire and determination to live as long as possible, call such power to themselves and such men do live longer than the average lives. If they so live as long as they do, why should not human life be longer when this Law is recognized, and consciously and more intelligently exercised.

Magic implies results obtained without the use of physical agencies. Did we see more clearly we should find that all things done in the physical world are done through this power. Men and women having the stronger element of thought move other men and women of lower and less powerful thought to their will. It is a power which no person can give or really teach another. It must by the individual be grown to even as in the physical world the infant grows to the strength of maturity. True, one person may as to this power give another some suggestions and some little knowledge regarding its use. But if your knowledge in this respect is based and depends on what you may have received from others, then you have not struck the main source. That lies entirely in yourself. It needs but the persistent desire of two things.

First, to be in the path of exact Right and Justice to all, *including yourself*.

Second, to be able to believe in the Supreme Power as a reality from which you can by simple but imperative demand draw ever more and more of power (new ideas) to you and add it to you.

The sum and substance of all we have put out in these books is based on these two truths.

"Magic" is an intelligent use of the thought forces belonging to us and about us exactly as the element of electricity not long since quite unknown is to-day utilized for many practical purposes.

Thought can be accumulated and stored by the individual or a group of individuals. One method of so storing it we have indicated in the "Use of a Room." Its quality and power can be continually increased by the individual or a group of individuals. Its power to bring material things to pass depends upon its quality. The quality of one person's thought may be far finer and more powerful than that of another, and in proportion to such quality will be his or her power to control everything in the material world. The quality and power of a person's thought can be adulterated and weakened by mingling it with that of an inferior mind. The power of the thought of the Christ of Nazareth and of others before his time enabled Him and them to perform seeming miracles. These "miracles" were simply results obtained through knowledge, knowing how to use this fine element. Such use and knowledge come as much within the domain of "science" as the knowledge of the use of steam or electricity.

This knowledge is open, not to all, but to those who can receive it. It is open to all who will not set their minds stubbornly against new ideas. Those who are so stubborn cannot be blamed. Their minds in their present condition cannot at once be changed to receive new ideas.

There can be no secrets to such as can receive. Nor can any secrets regarding this science be kept from such as are open to the truth. As you grow in spiritual knowledge new methods will be constantly opening to you to increase the power of your thought, to prevent its escape, to prevent adulteration and to use your power to the best advantage, first, for your highest good, next, that of others.

V.

Prayer in All Ages.

Thoughts are Things.

In all ages, and in all religions and among nearly all races, so far as human history extends, do we find some form and expression of prayer, and this among peoples widely and always remote; an argument, we think, favoring the thought that prayer is an instinct, a law, a principle in human nature.

"What do we pray to?" may be asked. May we not all unite in agreeing that boundless universe is filled with boundless spirit, mind, intelligence, power—and that of this there are myriad grades, varying in degrees of power and intelligence, extending in such power, intelligence and wisdom beyond our capacity to comprehend? Call this power "God," or the "Infinite," or like the Indian the "Great Spirit." Call it as we may, give it what name we may, its full comprehension will always escape our grasp. As we grow toward it, so its growth, its full realization is ever growing more and more beyond us. We pray to that Power.

Call prayer if you please desire, a quality coming out of the combination of elements moulded into our bodies, minds and spirits. Call it desire to get good so far as we can see. Prayer is demand—is mind concentrated on demand, and

the demand may be for greater or lesser good. A man desires strongly to be rich in money. His desire is an unceasing prayer. He prays for good so far as he can see. If he prays in the spirit of money-making the probability is he will act out his prayer in deeds, He will probably get rich. Perhaps one says: "But this is praying for evil." Why not call it prayer for mixed good? Or imperfect good? Wealth brings temporary good. The mistake lay in his deeming money the most enduring source of good.

The clearer mind would desire, would pray for qualities instead of gold; would desire, would pray for more courage, patience, purity, gentleness, more power to do, more mental vision to see, more capacity to enjoy. This is the prayer of the greater wisdom. Such desire we think is referred to in the Bible as that of "seeking the Kingdom of God," or in other words, seeking the best and most lasting happiness—the aim of life. We hold that prayer, desire, is a great law in nature; that it extends from what we call nature's crudest forms up to the highest; and that all desire if persevered in brings one at least nearer the thing desired; brings somewhere nearer the ideal, though that ideal be a low one or a high one. Call then the most useful prayer, the wisest prayer, the wisest desire or demand. We may be obliged to pray first to know for what we shall pray. That implies the open, the receptive mind, the frame of mind willing to bear, willing to be taught, the mind which unlocks all its doors and windows and throws them wide open to whatever may enter.

Prayer we believe to be based on the instinct of desire, of demand, seen in so many forms in all nature. It extends through every form of life—in plant growth—in animal growth—in what the scientist calls the Law of Selection—the desire for the best, up to the highest cultivation yet seen of human mind. The desire implanted in the dog's mind {I grant a degree of mind also to the dog), the animal having the qualities of affection, memory, love, hate, fear, courage, all leading features of mind, the desire implanted through human influence in the dog's mind to run swiftly makes the dog through successive

generations anatomically shaped the best for running, the result of desire implanted in the canine nature.

Perhaps one asks, "Do you mean that the dog prays?" I believe that the principle of prayer, the instinct of desire, is implanted in the animal and in the vegetable up to man, and that this principle has a thousand grades of demand, and ten thousand grades of expression. And as for the dog, when he looks up into my face and puts his head on my lap, his is as fervent a prayer for my sympathy, kindness and caress as ever went up from any pulpit, and the care, the anxiety, the love of the animal mother for its young is to me a sacred emotion, a sacred desire, a sacred *prayer* for its young one's safety.

We hold that prayer is a necessity of human nature. Call it if you please a scientific necessity, is there any reason that Science and Religion be divorced?

We believe that spaceless universe is replete with life, that it pulsates with life, that life exists in the dust under our feet, and that Death is the one word in the language which represents an impossibility. The very process of vegetable, animal or mineral decomposition is movement, is life, is element, pulling itself to pieces and rearranging itself into new constructions.

Yet Earthly Science, so-called, seeks to-day for the "Origin of Life," while before its eyes, mineral in solution, crystalizes into form and solidity, arranges itself into a precise form and order, while the planet it calls dead whirls itself around its orbit and on its axis with mathematical accuracy. This very so-called dead planet seems out of itself to originate myriad forms of life.

Abraham was told that if ten righteous men could be found in one of the cities of the plain, that city would be saved from destruction. Was this because the mere existence of ten righteous men in that city would save it, or that it was a mere whim of the Superior Mind that exacted this condition?

May it not have been that the united desire of ten relatively pure and exalted minds, reaching up into the higher kingdom of spirit, might have served as the connecting link, the channel

by which the necessary conditions for helping that city might have been effected?

This city, we are told, was steeped in wickedness. Wickedness, low, degraded lives, always involves both mental and physical impurity.

The Materialist will admit that certain concentrations of physical impurity beget spontaneous combustion. Some, who have made this subject a study, aided by suggestion given from the world of spirit, believe that places may so reek with low, degraded thought, as well as low physical emanation, that combinations are begotten, resulting at last in the spontaneous generation of that element at once destructive and purifying—fire.

Because, what we call miracles—that is, the operation and result of laws to us unknown, may work both ways for what we call evil, as well as good.

The prophetic vision of the ancient seer (whether that seer was in the flesh or spirit), may have foreseen the growth of these dangerous combinations which was to destroy that city by fire. The merciful spirit of Abraham prayed to spare the city. The higher knowledge, wisdom and power of the spirit was willing to answer Abraham's appeal, could he but effect the necessary conditions.

And what were these conditions?

The united force, desire of ten minds whose current of thought lifted upward above the cruder elements about them and into the regions of refined and powerful spirit, should serve as the link, the channel, the highway, to bring such aid from the higher world of spirit as should dispel or negative the conditions threatening this city. This we believe. This is as far as we can represent the matter. This we hold may to the intuitive mind furnish a clue and a key to the meaning of the texts and assertions. "The prayer of the Righteous availeth much." "The prayer of Faith shall heal the sick."

But where is to-day the prayer of Faith? I mean the Faith that does not sunder Divine Law from what we call "Natural Law."

Think you mine a wild speculation as to the origin of the flames that destroyed the cities of the plain? Within the last twenty years extraordinary periods of conflagration have happened in American cities and towns, which all ordinary means have been powerless to check, and to which brick, stone and iron have gone down like tinder. Suppose we put out the thought that concentrations of moral rottenness and physical rottenness have through the operation of Law we are yet to learn, worked destructive miracles! We are now told, and from some pulpits, and I have heard the opinion expressed by some sound orthodox minds, that much of Biblical History (that is found hard to believe) is but allegory. Perhaps when our two worlds, the visible and invisible, are again united and the knowledge of the one is supplemented by that of the other, even Orthodoxy may readily see at once Divine Law and Natural Law, Divine element and Natural element to be the same so as to account for the pillar of smoke by day and of fire by night, the overthrow of Jericho's walls by seven united series of shootings, the receding of the Red Sea was by something more than the happening of wind and tide favorable to such result. There is great Power to work evil as well as good—great knowledge to work evil as well as good—great intelligence seen and *unseen* to work evil on the earth plane of both physical and spirit life. Only this to us encouraging truth crowns the dark picture, and that is, that even one single, prayerful, earnest, consecrated man or woman may serve as the connecting link, the channel between the Higher Powers of spirit and this earth life to effect great results, and that the superior knowledge and Power of Light must even in the end prevail over that of darkness. Prayer is the greatest of necessities to such as have grown away from the world and its current motives and purpose. The wisest prayer will ask for the greatest wisdom, the greatest purity, the greatest soul elevation, the greatest power, and the greatest

charity. The utterance of these wishes is the utterance of high and lofty thoughts. Remember our thoughts are things, and by the frequent putting out of these "things" we create for ourselves our thought atmosphere about us, and this thought atmosphere attracts a power to effect results in proportion to its quality.

As such thought comes from us it attracts to us the Invisible Mind in unison and sympathy with your own, who are thereby enabled to come closer to us and give support and strength, cheer and courage.

We think that the Prayer—Demand Desire—of the greatest Wisdom will always be based on the sentiment, "Thy Will be Done."

A Higher Wisdom and Intelligence than ours sees what is really best for us. It may see that what we pray for would, if attained, prove an injury and a misery rather than a blessing. It may see and deny our wish—hard as this may be temporarily for us. It may give what we cry for if we are importunate, refuse to wait and rush on with reckless desire for our individual happiness. Or It may withhold for a time, but promise when a fruition is attained that which may give us the greatest good.

It matters little what we term this Higher Intelligence. Orders of mind exist in the universe far higher in power and wisdom than we can conceive of. The mind that lifts "itself toward them brings to itself their aid, their guidance and their help just so far as they feel justified in extending aid and guidance to the individual, whose lesson must also be to depend as much as possible on him or herself.

Of this the illustration in its cruder form is here among us. In many things the parent knows best what is good for the child. In proportion to its weakness or helplessness does it restrain the child with authority. But as infancy merges into youth, and youth into maturity, does the wiser parent gradually relax care, knowing that the child must in time do for itself, and that it is

doing it an injustice not to give it opportunity to learn to take care of itself.

The wisest parent is but a child. And perhaps in the awful and unending immensity of universe, there is no order of mind but must feel from time to time an inferiority, dependence and need of guidance from some order of mind above it.

The more finely organized we are, the more sensitive, the more impressional to all about us of the seen or the unseen. The more will we need this constant uplifting of the thoughts toward the purer, the unselfish, the beautiful and the sublime. By so doing we create such a thought world about us. All people live in their worlds of thought. The man whose life is devoted only to buying and selling lives either when alone or in company in a world of buying and selling thought. The gambler lives alone or in company in the excitements of his pursuit, and if not playing with the material cards often does so with the imaginary ones.

This thought atmosphere will serve us as an armor as the greatest protection against Unseen Evil.

There is not, I think, sufficient estimate, or knowledge among us concerning the evil, which may be done us by minds out of the physical form. Paul alludes to this in saying: "We war with Powers of Darkness." Minds unseen by us, people, men, women, spirits, strongly moved as ever by appetite and passion, full as ever of hate, envy, jealousy, revenge, or full of pure love of mischief, possibly for some cause our worst enemies are here all about us, seeking in many ways to do us harm. These are most subtle ways, and the more dangerous from their subtlety. These can vibrate the finest chords of emotion; can play upon our weakness, our vanity, our tendency to envy, to jealousy, to suspicion, to fear; can operate also on our besetting sin as regards any appetite.

Give this element opportunity to work on the mind, and it can soon weaken and injure the body. Play yourself daily upon a man or woman's suspicion, envy, jealousy, pride, and mark

the result on the physical. Just as a company of children love to tease, annoy, torture one of their own age who has some marked defect, physical or mental—just as in the lower grade of human nature do we see the love of causing fear or fright to one easily frightened, just as in the spirit in which silly and cruel practical jokes are played, just so will the evil unseen about us delight in annoying us, misleading us.

If we are very impressional, if we are easy of approach to spirit thought and influence, we are easy of approach remember to evil as well as good and evil seen and unseen, predominates on the earth region of spirit as well as what we term physical life. We hold that our only safety from these dangers (and we hold these as great dangers), lies in prayer—not regular set form of prayer, though that is not to be despised when one feels it to be a help), but the cultivation of the silent prayer, which desires only charitable, tender, merciful sentiment, which asks for ability to shut out all noise and degraded thought, all morbid fancies, all persistent dwelling on that which excites antagonism, dislike, hatred. We hold that such prayer, desire (or call it the cultivation of such frame of mind), will if persevered in at last free us of those agencies for evil who may here beset us, torture us, and covertly instill into our mind all manner of fear, doubt, suspicion and apprehension; who delight in making us miserable and who may if over much listened to bring about the very disasters we fear, through the weakening of our intellect and the clouding of our minds.

When such evil agencies at last see they can no longer affect the mind they have tortured, when through prayer that mind has permanently lifted itself into a world they care nothing for, and also into a strength and confidence that resists all their effort, they will cease longer to fasten on and harass that mind. Their entertainment is over. When prayer to the highest and to an ever ascending highest, prayer for the most enduring good—and good ever becoming greater—when such prayer becomes habitual, involuntary "second nature," it is then a life

may become a never ending prayer, a joyous prayer, a poem without end of gratitude for joys and goods received.

Aspiration, demand, desire, prayer, all are concentrated in the wisest and purest effort, and this effort (not a forced and laborious one), will lift the body above physical ills and the soul above worldly troubles, and still be the very means of making both mind and body fully competent to take hold of all life's business with marked ability.

And what then do we pray to? "Our Father which art in Heaven." Not our father, a stern, cruel, avenging, personal Deity, but "Our Father," the "Great Spirit," the "Infinite Spirit," pervading all the Eternity of space, and whether represented by intelligence organized into individual mind—ministering spirits or intelligence unorganized in the elements, of which we are a part. "God working in us and through us, God in whom we live and move and have our being"—still "Our Father," full of joys and blessings, to be given us when we are prepared to receive them, when we are wise enough to use them rightly. A Power so vast, so infinite in resources, so varied in expression, teeming with elements and laws governing elements, sweeping planet around its sun, and farther on sweeping systems of planets around their unknown centres; so minute in exactness, form and beauty in fashioning the atomic feather of the butterfly's wing, so prodigal of beauty, that every snowflake is fashioned a symmetrical crystal, so awful, so incomprehensible, without beginning, without ending, so that feeble mind staggers at the attempt to carry such weight of comprehension. Can we then vaguely, realizing all this, take such name on our lips without reverence? Should it not be hallowed? It is to that Power that all life, all element in unending space, consciously or unconsciously prays.

"Prayer" has been misused, miscomprehended and perverted. The word brings with it a cluster of association born of ignorance. It is redolent to some of cant, to others of bigotry or superstition. We hold that prayer is a quality born in us, a

belonging of our natures and beings, just as much as to mineral belongs the power of re-arranging itself in certain crystalized forms, just as much as to the plant belongs the desire to grow toward the light and away from darkness.

We will remember that prayer which has for its sole aim the attainment or possession of *any object* with no other regard for self or others save that object, may not bring the highest result or the happiest result. Our best prayer will always be qualified with the sentiment "Thy Will be Done!" The more the spirit of prayer, the spirit of desire, of demand for the higher and purer is cultivated, the nearer it brings us to the higher and happier unseen world. The more it is cultivated the better do we know what to pray for. The more the mind is led into the habit of so dwelling in the highest and purest thought, the less mechanical in a sense does the effort for prayer become. It merges at last into a delight and a never ending poem whose sentiment is the reflection of all that is best, brightest, purest in creation.

"Thy Kingdom Come." The kingdom of new and newer and ever increasing joys and glories, the kingdom of justice, the kingdom of higher joyous life ever being kindled and stimulated into more joyous life, the kingdom of ever coming new revelations, new bibles, new laws.

VI.

The Attraction of Aspiration.

Thoughts are Things.

Why may we not maintain a level serenity of mind? Why are we so subject to periods of depression?

It is because, no matter how well-positioned you are in accord with your ideal of living, you are still to a greater or less degree affected by the discordance which reigns about you. Are you gentle and humane toward the animal creation? The wild birds, your free pets who come and build their nests in the grove, are murdered for sport or gain before your eyes and you are quite helpless to prevent it. You live amid a scene of incessant cruelty and laughter. The animals fostered by man's care are bred under artificial conditions, and thereby developed into unnatural and really unhealthy growths for his amusement or profit. This refers to all manner of "fancy breeding." Nature when left alone does best for bird or animal, and the bird or animal have their individual rights as well as man. A strained and morbid taste will grow an enlarged and diseased liver in a goose to make thereof a certain dish. Your race are so growing disease all about you. Disease means mental as well as physical

unhappiness. Directly and indirectly this unhappiness affects you.

The finer your organization and the more open is it to a finer life, the more easily annoyed is it here by the many ills about it. You can hardly go abroad without suffering mental or physical pain. Your houses, cars and boats in winter are overheated and full of noxious vapors from the fuel used, as well as emanation from the human bodies packed in them. You may be obliged to sleep in rooms where this unhealthy heat is partly relied on to warm you, when at rest. You must breathe it when in the unconscious state of recuperation, and awake with it incorporated into your being. You are liable to eat staleness and decay at the best of your public tables. You are pained by scenes of cruelty, brutality and injustice. That is the predominant thought active in the atmosphere of the crowd, and it affects your thought.

There is thought, or if you please so to call it, mental action embodied in every material thing about you, and the brightness or darkness of the thought depends on the condition of the material thing. The eating of stale fruit or vegetables may indirectly give you the blues. The live fresh fruit gives you life. Decay is the disorganization of matter. You want to feed on the perfect organization, neither over nor under ripe. You want it, if possible, when the article fed upon is at its fullest stage of life, so that you may receive that life.

You violate ignorantly, unconsciously, and even for the time of necessity, many laws of physical and mental health. Relative to food, air warmth as spoken of above, you may always have been dependent on artificial props. You were born so dependent. You may have come into the world with a body, the partial development of artificial and improper food, and an artificial life brought down to you through the blood of many generations.

This artificial life must in some way bring pain. Your alcoholic stimulant brightens for the moment, but leaves a much longer

period of pain behind it. But the evil of alcohol is really small as compared with scores of causes for human ills in daily active operation about you in places crowded with people, and all the more dangerous from being quite unknown.

You ask, why even in solitude you cannot maintain a certain evenness and serenity of mind of which you realize sufficient to long for?

Assuming that in the past you have been diseased physically, and of course mentally, do you expect to be instantly cured of such a long illness? Certain habits of thought cannot be otherwise than gradually removed. So with certain habits of body consequent on such habits of thought, such as the habit of hurry, the habit of worry, the habit of laying undue stress on things not the most needful for the hour; the habit of trouble borrowing and many others, which permeate and influence every act of life. Their combined effect is exhaustion, and exhaustion is the real mother of most of the ills flesh is heir to.

Whatever exhausts the body, be the motive for effort of good or ill, benevolence or selfishness, lessens the power to resist these many causes for pain and consequent depression of spirits.

So long as earthiness or grosser spirit has the ascendancy, we see mostly on the earth side. We sense mostly the repulsive in the individual. We are slow to see the good. We can like but few. We dislike many. But when spirit gains the Ascendancy, this is reversed. We see then clearly the good in all. We are thereby attracted more or less to all. And as we find the good in all, we get good from all. We cease then to be so strongly repelled by individual prejudices. We love more than we hate. While earthiness prevails we hate more than we love. We see more to loathe and detest than to admire. We are blinded to the good and too sensitive to the evil. Seeing and feeling then more of evil than good, we are injured by it. To hate, to be strongly prejudiced, to be unable to hear mention of the loathed person's name without a thrill of indignation or disgust, is to

be continually inflicting wounds on self. To be able to admire, to have the clear sight to detect the good in the lowest nature and to keep the evil out of sight, is a source to us of strength, of health, of continual increase of power. Love is power. You are always the stronger when in a condition of admiration.

Attraction is the Law of Heaven, repulsion that of Earth. Spirituality is attracted to what it finds of itself anywhere. It sees the diamond in the rough, though embedded in the coarsest mould. It sees the germ of superior quality in the coarsest nature. It can fix its eye on that germ, and hide from itself the coarser elements. In so doing it throws its power on that germ, and warms it into life. The basest nature mounts to its highest level in the presence and under the influence of the higher. There is little need for the true missionary to preach in words. He or she exhales an atmosphere of divinity which is felt by all. Precepts need to be felt more than heard. The prejudiced against the sinner is only a spiritual porcupine. He stings all he touches.

So long as we feel that strong repulsion, through seeing only the defects in another, so long are we ruled by such sentiment. We are in fetters. We are in his or her presence so full of hatred as to be unable to assert the better part of ourselves. All our own evil is called out and comes to the front. There is only the clashing of opposing wills. In such case, we, though in reality the more powerful party, become the weaker for the time being. We are obliged to allow the pupil whom we should teach by example to domineer over us. Cynicism is born of repulsion and personal prejudice carried to its extreme. The cynic ends by finding everybody unbearable and at last hates himself. No cynic was ever in good health. Cynicism is blood poisoning. The cynic is ever hunting for the ideal without. He should find it within. This when once found would be ever creating ideals from all without. His own loving spirit would graft and build itself on all with whom he came in contact. Divinity is also contagious. That would be a poor Divine Plan which allowed

only evil to be infectious. Goodness is catching. In good time the world will learn that health is also. But hitherto mankind have so much feared and even admired the devil, as to have accredited evil only with inoculating quality, while all manner of good is supposed to be drilled into poor human nature by painful and laborious processes.

There cannot be the highest health and vigor without aspiration and purity of thought. Pure thought brings the purest blood. Impure thought, despondent, hopeless, repining, fault-finding, fretful, slanderous thought, is certain to make the blood impure and fill the system with disease. Without aspiration your best care for the body will be relatively of little help. You may as to garb and person be scrupulously clean; you may pay the utmost attention to diet; yet after all you are but cleaning the outside of a vessel which within is ever filling up with uncleanliness.

With an ever increasing purity of thought, cleanliness and care for the body will come as a natural result. The vessel will clean itself. Proper care for the body in all respects will be a loving effort for that body. Bathing will not be an enforced task but a recreation. Diet will be regulated by the natural demand of appetite. Taste or relish will be the standard for acceptance or rejection. Excess will be impossible, so watchful will be the healthy palate to regard the first faint sign of sufficiency as the signal to cease any kind of indulgence. It is this aspiration for the highest and best that in time causes an actual new birth of the body—a total "reformation" throughout in the quality and composition of flesh, bone, blood, muscle and sinews; a change in the material organization corresponding to that of the spiritual. The flesh by it is spiritualized that is made up of finer elements. In all to any degree of aspiring mind is this process going on. The rule of spirit over flesh brings perfect immunity from disease, intensifies every power, gives far greater capacity for effort in any field, and at the close of the Earth life ensures a painless passing out of the spirit—a simple falling to sleep of

the earthly body and a waking up on the other, the spiritual side of life.

The pith of self-healing lies in the calling for the elements of health and strength, to drive out disease. That is you pray for such elements and they come to you. Strength or vigor is an element of spirit or more refined matter. The more often is your will exercised in praying for it, the quicker will it come. This is the secret for the perpetual maintenance and increase of vigor or any other desired quality. When sensible by signs quickly detected of lack of power, call, pray, desire more. Its rapport with the elements causes such power immediately to flow in upon it. You may become weary. Your will put thus in operation causes an immediate influx of strength, so soon as it places itself in certain conditions for such inflowing. Say you arise in the morning weak, languid, with no physical or mental energy. Keep your mind so much as you can from dwelling on your ailment. Keep it so much as you can on the thought of strength, vigor, health, activity. As aids to erect this frame of mind, fix it as much as you can on illustrations and symbols of Nature's force and power, on storm and tempest, on the heaving billow and majesty of the Ocean, on the Morning Sun rising in all his glory to refresh and invigorate man, animal and vegetation. If there be in prose or poetry any illustrations of this character which affect you strongly, recur to them. Read them aloud or in silence. Because in so doing you are setting the mind in the right direction to receive strength. In brief think of strength and power and you will draw it to you. Think of health and you get it. Let your mind dwell on weakness, on never getting well, on the dark side, on everything of discouragement, gloom and darkness and you draw to you the contrary and hurtful elements. As decay attracts and generates decay in the things we see, so does any weak decaying order of thought attract its like of the things we do not see. Unconsciously many sick and ailing people nurse their complaints more than they nurse the bodies carrying such complaints. They are always thinking of

them and talking of them. They actually crave sympathy for the hurt more than for the body afflicted with it. And the sympathy so brought out from surrounding friends, actually nourishes the injury and increases the ailment, when the thought of patient and friends should be placed on a strong healthy body for the patient. The more of such thought concentrated on the patient from those about him or her, the more of drawing power you have to bring vigor to the one afflicted.

Bear in mind it is not here argued that such relief can always be immediate. A mind long unconsciously set in the opposite direction of dwelling on its bodily ailment and thereby ever drawing to itself weakness, cannot immediately reverse its movement and set itself in the contrary and strength drawing direction. It may have become so habituated and trained to dwell on the dark side as to be almost unable to fix itself on any other. But as the attempt is made and persisted in, more and more power will come to put it in the desired strength attracting frame. The effort must be made. It may take time, but every atom of effort so made is an accretion of strength which can never be lost.

Do not demand arbitrarily or despotically that any member of your body get well of a hurt, that any organ or function become stronger. Your body is as a whole an individual separate from your spirit and with a peculiar physical life of its own. As a whole it is an organization made up of a number of other organizations, each charged with a specific duty, as the eye to see, the ear to hear, the tongue to taste, the stomach to digest, the lungs to breathe. Each of these are in a sense individual organizations. Each is open to the enlivening, cheering effect upon it of the element called "love," and that element you can send it. Bandage a hurt, lovingly, tenderly, and the element not only inspires the careful, tender treatment, but it goes into the hurt. It acts as a salve and a strength. It gradually binds and unites the ruptured parts. Bind it with indifference, bind or wash it as an irksome task and the sentiment inspires not

only a careless and even rough treatment, but fails so to salve and strengthen it with the needed element—love. Bind it with actual hatred and you are self-poisoning the part affected. Hate is the element of poison, Love of healing.

The same principle and process applies to the weak eye, the deafened ear or any ailing or weak organ. Will at times your affection direct to the ailing member, and in that spirit ask it to recover its strength. Be not deterred by the apparent simplicity of this statement, but try it. If you are impatient or angry at eye, or ear, for not being perfect in their office, you do but throw that element of impatience in those organs. You fret and annoy them in their efforts to do their best. There is as yet no such thing as a relatively perfected life among our race. Because such a life means a life and a body without disease or pain, and also a life without the present form of death to the body. A relatively perfected life means a life whereby a mind or spirit has grown to, or gathered so much power by simply asking or praying for power; or in other words, setting that mind as a magnet in the proper attitude to attract power, that it shall be able constantly to recuperate or make over the body with fresher, newer and finer material, and also to put this body on or take it off, materialize it at pleasure, as did the Christ immediately after his crucifixion. The Jews had only destroyed his material body. The spirit of Christ had power to reclothe itself with a new body. Of this another recorded illustration is the prophet Elijah's translation to Heaven. That which his companion Elias saw was Elijah's spiritual or finer body, the counterpart of his material body, and this body was of such fine element that it had come into the domain of and could make use of an attraction not yet recognized by our scientists—the attraction or power which draws upward the opposite of the attraction of gravitation which draws downward or toward the earth The Attraction of Aspiration.

Every thought or desire of ours to be nobler, more refined, more free from malice, ill will to others, and to do others

good without exacting conditions is a thing, a force of unseen element which does actually tend or draw upward, or in other words, away from the earth or any form of that cruder type of spirit seen of the physical eye, or apparent to the body's touch that we call matter. This the aspiring order of thought you draw from the higher realms of spirit or element every time you wish, pray, or desire it. You are drawing to you then, that of unseen element which incorporates itself with your body and spirit, and it then commences literally to draw you toward the realm and element of greater, broader, purer life existent in zones or bands about our planet. It will, as you persist in this aspiring thought, make you stand more erect. The phrase "the upright man" or woman implies that the effect of this unseen element so brought you of aspiration makes you physically as well as spiritually upright. It lifts every physical organ into place. It is the thought current drawing from above the mood of impure or immature thought, the mood of unwise or personal selfishness which seeks only personal gratification without thought or care of others. The thought or mood of gloom, discouragement, self depreciation comes of the overruling attraction of earthly seen or physical things.

When you are ruled by the attraction of gravitation, or, in other words, the attraction of material things, it will tend to make your shoulders rounded and stooping, your head bowed and your eye downcast. Your heart will also in some way be literally bowed down through grief, or worry, or anger, or some form of immature thought or attraction coming of seen things or cruder forms of spirit. Every organ of the body will be similarly displaced and tend toward the earth. Because there is always between matter of seen element or unseen element, between things substance and forms material and things substance and forms spiritual, an exact and literal correspondence. The shape of every man and woman's body, the expression of the face, their every gesture and mannerism to the crook of a finger, and their physical health, is an exact correspondence of their

spiritual condition or, in other words, of the state of their minds. It is a duplication in seen matter and movement of what they are thinking in unseen matter.

As you are ruled more and more by the attraction of aspiration, the desire to be more and more of a God or Goddess, the determination to conquer all the evil within you, which is the only way to conquer any and all evil outside of you, your form will in accordance grow more upright, your eye will be more open and uplifted, your heart will be "lifted up," your cheeks will bloom with fresher color, your blood will fill more and more with a finer and powerful element, giving to your limbs strength, vigor, suppleness and elasticity of movement. You are then filling more and more with the Elixir of Life, which is no myth but a spiritual reality and possibility.

Our race hitherto has been dominated by the attraction of physical things or seen element. It has said there is nothing in existence but what can be seen or felt of the outer inferior or coarser senses, and consequently there has been nothing to us. A man may perish of thirst surrounded by springs of cool water, and if he know not of such springs there are none for him. Our condition has been analagous to that.

With the more perfected race of the future on this planet there will be no painful death of the body as at present. Every such painful death is the direct result of sin and transgression of the Law of Life. The ending of the body of the future will be the birth or development of a new physical body for which the old one shall serve as a shell or envelope until the new one is ripe and ready to come forth in a manner analagous to the development of the moth or butterfly from the cocoon. Such growths and transitions will take place at lesser and lesser intervals, until at last the spirit will grow to such power that it can, will and attract to itself instantly out of surrounding elements a body to use so long as it pleases on this stratum of life. This is the condition foreseen by Paul when he said, "O Death, where is thy sting? Oh! grave where is thy victory?" And again where he

writes, "The last great enemy which shall be overcome is Death." We quote Paul, because no ancient teacher has more plainly foreshadowed these possibilities than he. Undoubtedly they were known to others, both of the recorded and unrecorded human history of this planet which stretches back to periods far more remote than those inferred of the Mosaic creation.

These truths, these possibilities for avoiding decay, death and pain, and growing into and taking on a newer and newer body, and newer, fresher and more vigorous life, vitally affect us of to-day. We must not regard these statements as affecting only a coming race of people of some far distant future. They affect us. They are possibilities for us. We have belonging to us the powers for bringing to us new life and new bodies. If you are not told of these your powers how can you ever use them? You are then as a pauper having, unknown to yourself, a thousand dollar bank note sewed up in the lining of your ragged coat. This knowledge is for you the "pearl of great price." You cannot sell this pearl. You cannot trade it for that of your neighbor's. You cannot accumulate your neighbor's powers; you can only grow and use yours and yours alone.

You wonder perhaps and say, "Can these truths, these marvels belong to our common-place age and time?" But ours is not a common-place, or prosaic age and time. It is only our lack of seeing clearly which may make our time seem common-place. We live surrounded by the same elements, and we are in possession of the same powers to greater or lesser extent, whereby the three young Jews passed unharmed through the fiery furnace—whereby the Prophet Daniel, through exercise of the superior force of human thought, quelled the ferocity of the lions in the den; whereby Paul shook off the serpent's venom; whereby the Man of Nazareth performed his wonderful works. "Was not this God's power?" you ask. Yes, the power of God or the Infinite and incomprehensible spirit of Eternal Good working in and through these His children, as the same power can work in and through us the more we call it to us, demand it,

importune it and depend upon it. It is simply the power of the higher mind over the lower or cruder mind. All seen element, or as we call it matter, is expression of the lower or cruder mind. Rocks, hills, clouds, waves, trees, animals and men, are all varying expressions of the lower cruder mind. The power of mind over matter means the power of the higher mind over all these the expressions of the lower mind.

The aspiration, the earnest prayer or demand to be better, to have more power, to become more refined, will bring more and more of the finer elements and forces; that is spirit to you. But the motive *must* be the natural heart-felt zealous wish to impart what you receive to others. You cannot call the fullness of this power to you if you intend living only for self. You may get it to a degree and accomplish much by it. Your demand if living only for self may bring to you houses, wealth and fame. But the demand based on the selfish motive will in the end bring only pain, disease and disappointment.

VII.

Cultivate Repose.

Thought is Force.

Repose is a quality. It may be cultivated and gradually attained by allowing the mind to dwell upon it. Fix the word in your brain. Paste it up there figuratively. Paste it somewhere about you literally. You want the thought in your mind. You want to plant it there so it may grow. It will then take root and grow. As it grows, you will, despite ten thousand failures, find yourself on the gain. You will correct yourself many, many times in hasty doings,but each correction will bring you though ever so little nearer the mark. If you are annoyed at your failures so much the better. That shows you know your defect.

It is a training also where the school is ever by you. It can be practiced so soon as you arise in the morning, in the putting on of your apparel, in your walk, in your eating, in your opening and shutting of doors. No act is beneath it. No act is above it. Each act so done lays up for you its little quota of capital—until at last the habit becomes "second nature," and the forced schooling merges into an involuntary one.

There is a law which causes the sound sleep of childhood. There is another law, governing the unsound sleep often

common to middle age, if not sooner. A law governs everything. A law governs the decay of a building; the decay of a body; the decay of a tree as well as the healthy growth of a tree.

We do not at night lay our real selves down to rest. We lay down only the body, the instrument you use in the material domain of expression to be recuperated. If the spirit gains renewed force while away from the body, as it should, it will return with such force to act on the body in the morning, if we realized the highest condition of sleep.

There are two kinds of sleep. There is a sound healthy sleep, which strengthens and refreshes the body, and an unsound, feverish, restless sleep whereby the body awakes with very little strength. When you are awake, your spirit or thought is acting on the body or using it. If it so acted all the time, it would soon wear out the body as sleeplessness does wear it. When you sleep, your spirit or thought still acts, thinks, works, but apart from the body. It can so act in a healthy or unhealthy realm of mind. If in a healthy realm of mind, it will send the body healthy element in thought to repair or recuperate it. If it goes to an unhealthy realm, it will send the body only unhealthy element. Whether it goes to a healthy or unhealthy territory of spirit depends entirely on your condition of mind before retiring. If the "sun goes down on your wrath" or irritability or hatred of others your mind during the night will send your body still the unhealthy elements of wrath, hatred or irritability. Or if your spirit is discouraged, despondent and hopeless, it will send to the body the same order of element.

You are working or making effort whenever you think. You do not want to do work of any kind when you go to bed. In some rases when we lie down, the mind becomes more active than ever and fills immediately with plans and schemes or anxieties or worryings. That tires the body and causes restlessness and tossing and wakefulness for hours. The mind is then more active, because it is momentarily diverted from any bodily effort.

You will make up your mind to dismiss all thought whatever on retiring, and think only of repose. Keep the word "repose" in your mind on going to bed. The word brings the idea of rest. This will gradually change the attitude or direction of your thought, and connect you with the element of rest and repose. You may not be successful at first in bringing immediate sleep. You may have this mental habit of brain working for years to conquer. You will by degrees change your mind to the reposeful condition as you persevere. It may require months before you see any change for the better. But when once you have conquered wakefulness, you will never have your work to do over again. You cannot at once change any mental habit, the growth possibly of years all at once, no more than you can at once change a habit of body, a mannerism or peculiar gesture, or a peculiar walk, or a peculiar manner of speech.

If your mind is from any cause very much disturbed during the day, it sends to the unconscious body or unconscious physical existence the same disturbing thought element at night. What mood your mind is most in during your waking hours that mood is your mind in when the body sleeps. The mind never sleeps no more than electricity sleeps—no more than the element which the sun sends us (the cause of light and heat after reaching this planet)—sleeps. The child is a spirit coming into this physical life again with a new body. The memory of all its troubles in its previous existence is fortunately blotted out. It is well in this our incomplete state and with so little power to rule our minds and turn them from the unpleasant that we may not know what we may have suffered in a past existence. If we did, we might begin at the age of two years with the troubles we had at three-score and ten of the last life.

Up to a certain age the child has a perfect trust in its parents to supply it with food, clothing and shelter. When it is obliged to provide for itself the trouble begins—the trouble and work it carries when grown up to bed with it. Then it trusts hardly

anything. That may be the cause of all our trouble, wakefulness included.

It means really little or nothing to say "Trust in God," and little wonder, for it is said so much by people who do not trust in God, but in their own relatively weak physical efforts—or in the weak or imperfect reason that is based entirely on physical surroundings.

When the Christ showed the little trusting undisturbed child to the probably worrying, fretting and possibly sleepless Elders of Judea and said "Unless you become in mind as free from care as this child and learn to trust for all you want to an Infinite All-Pervading Force or Father, you cannot enter the Kingdom of Heaven (which is an entirely mental kingdom), he meant that the human thought when fixed persistently on a thing or purpose sets in motion the unseen force to accomplish that purpose, and that this is the Infinite Force or God working through us.

He meant that if you have an earnest desire to do anything which will with yourself benefit others or to be anything in the domain of Art—whether orator, actor, writer, painter, inventor—one of the world's movers in some way—that earnest, persistent desire is the great unseen Force, evolving out of yourself as a part of God or the Infinite Power which rules all things—to push you on to success, and the more you trust to this desire, and after making all reasonable plan and effort toward material support you leave off worrying and fretting as to that material support, the stronger is the Force for accomplishment that is acting for you. He meant when he said, "Come unto me all ye that are heavy laden and I will give you rest," come to me as one representative of this great and incomprehensible Law of Nature. He would say if here to-day as illustrative of this Law: I have in mind a certain thing to do. I trust to that strong desire to do it. I ask or pray for wisdom to direct my doing. I use my body in the doing as my spirit leads or impels me; and if I cannot see the way clear, still I trust to the

desire or power of the Infinite, a part of which I am, knowing that the Force I have set in motion is working for me night and day; and so when I lie down to sleep I do so with as perfect a trust and Faith that this Force will some where and in some place have put me further ahead toward my accomplishment by to-morrow, as this child has that its parents will provide for it to-morrow, and in such trust and Faith the spirit leaves the body and goes to some realm where there is even greater trust, and Faith, and knowledge, and proof, and apprehension of the Laws, and sends from that realm by the thought link connecting it with the sleeping body more and more in thought element of trust and Faith, and power, and rest.

When we gain this trust and Faith, as we can and shall through more and more proofs of the reality of the power on which it will be based, we have gained the most important factor for sleep, and healthy sleep. And the incessant desire or aspiration to have such trust will bring it.

The element the Sun sends us is the force giving life to all forms of what we call organized matter on our planet. Acting on the life of the seed in the earth it brings it that renewal of Force, which starts it into renewed life.

Our bodies have the most Force in the morning, because then the tide of the Sun's Force is coming toward us. Our spirits absorb that Force and the strength so given the spirit is communicated to the body. In the afternoon and evening that portion of the Earth on which we live is turned away from the Sun Force. It no longer meets and affects us as in the morning. For this reason there is less strength and vigor of mind and body in the latter part of the day. For this reason is the tendency in most birds and beasts to rest their bodies at night. Night is the time for repose of the body, because of the absence of that element sent from the Sun, which is the great stimulator to life of all things on this planet.

We are most in the line of Natural Law when we do the work requiring most exertion in the morning. We have then the

most benefit of the Force coming to the Earth. In the evening it is better to let the mind dwell on light and harmless recreation, to reverie if so we are inclined, to easy effort which does not tax the faculties to the utmost. And in such state of mind we are enabling it the easier to cease acting on the body when we retire.

People do work in various ways in the evening and accomplish a great deal. But they pay a heavy price at last. They so fix their thought on one business or one line of effort that they cannot get their thought out of that groove. Their minds run in the same rut be the body asleep or awake. You rest most in turning thought from one line of effort to another. Carrying any business or study in the mind all the time, day and night, morning and evening, does not really advance that business so much as forgetting it at intervals and letting the mind rest, as you allow your muscles to rest after any physical exertion. Mind allowed to rest gains new ideas and new Force to carry out ideas. A new idea is worth waiting for. But if now, as is so often the case, business and work are carried into the latter part of the day as well as far into the night, the mind, even when the body is laid down to rest, cannot readily if at all detach itself from that train of thought, and even when it does and the body's physical senses become unconscious, still the other, the finer or spiritual senses, are working still on the same line of action. We gain thereby little or nothing. We send back to the body only old worn out second-hand ideas, which is second-hand life. We take up the body again in the morning for use, with only the same old set of thoughts, views, plans, and worries we had yesterday, because when the body became unconscious, our spirits went into the same thought element, a realm whither we directed them when the weary eyes closed.

What is the remedy? More recreation. More Variety of occupation. More variety of color in our lives. More selves in our one self. To attain the highest and happiest life we need to have two and possibly three, if not four lives in one—to be

merchant in the morning and artist or yachtsman or something else in the afternoon, and in the second life forget for the time all about the first, and in such forgetfulness rest the first life or set of faculties, recuperate them, refresh them, and go back to business, or art or science, or any occupation next day with more force, plan, idea, thought to put in it, as do many of our most successful men of business, who leave their offices at an early hour of the afternoon and may be seen driving on the Boulevard or otherwise recreating themselves.

If you sleep with another person whose mind is more disturbed than yours, who is worried, fretted, despondent, or irritable, your thought being more or less set on that person, so your spirit will be attracted or drawn at night to that person's lower province of mind. You are then dragged down on the lower level of that person's night life. Your spirit does not then absorb such healthful element as it would did you sleep alone. It sends then to your body the other person's more disturbed thought element. Your spirit also returns to its body in the morning adulterated more or less with the element it has absorbed of that other person's thought, and has far less power to act on its body.

The harm that comes to the young person sleeping with an old one is when the older person's mind is letting go of life, taking less and less interest in things about it, erroneously deeming it too old to learn, believing that because the body is wearing out all life is worn out. What life the younger person gains through going to a fresher domain of thought is to an extent absorbed by the older, who thus unconsciously appropriates the younger one's stimulation.

Bear in mind that our real youth is not dependent on the age of the body—that youth implies never-ceasing vigor and activity of mind and more and more interest and effort in human affairs, more and more aspiration, and it is among the certain possibilities of the life coming to this planet that

this state of mind once fixed on will constantly re-invigorate, re-cuperate and re-juvenate the body.

The body has a certain life of its own separate from the spirit, whose instrument it is. Like a plant, it has its youth, maturity and decay. Its physical life in its earlier existence is an aid to the life and vigor of your spirit. That youthful physical life is an aid to your spirit, as any material remedy may bring a certain force to aid the spirit throw off disease or weakness. But the body's aid in this respect only lasts for a certain time if not renewed by the power of mind or spirit, and if there is no knowledge of such power to renew, the body as a material construction like any other material construction, must fall to pieces.

There is a great deal of unconscious belief in untruths. You will find from time to time that you have during all of this physical life believed implicitly in some falsehood. You have never questioned its truth, never thought of questioning it. You may be surprised at the number of errors so credited by you as they continue to crop out.

Your unconscious unquestioning belief made these untruths as regards their effect on your life all the stronger. If you live firmly believing in an error, that error will bring a blight of some kind in your life. It is this firmly held belief in untruths that causes every kind of sickness and trouble for our race. The "truth says the Bible shall make you free,"—free from all pain and trouble.

As soon as we commence to question any of these long held untruths, their reign is over. Disturbance commences. That is because it is being kicked out of your mind.

You may when a child have been taught to believe in a Bug-a-boo of some kind. You may have feared in consequence to go alone in the dark. You believed it for a time implicitly. Then with years you doubted, you ceased finally to believe it in the form it was first presented you.

When you believed firmly in the Bug-a-boo the thought of it when alone in the dark caused you unpleasant physical

sensations. Your flesh "crept" or your hair rose on end, or you became weak and trembling. That is, it made you to a degree Hick, by the thought of a thing which had no existence.

If some thoughtless person had simulated to you in the dark the Bug-a-boo or ghost, your body might have been still more strongly affected. The physical disturbance would have been greater. You might have been "scared to death" or scared into loss of reason, as children have been under similar circumstances. That is, you might have lost your body or your reason, through the idea of a thing which had no real existence.

The Bug-a-boos held firmly in belief by grown up persons act on the body in precisely similar manner. Misconception as regards an effort of the spirit to regenerate the body makes of that effort a Bug-a-boo, which finally works on the mind to destroy the body.

The spirit demands rest of the body. It wants all its force used in building it anew. It makes such demand of the stirring man of business, who has been actively engaged for years. The demand may come in the form of a sluggishness or inactivity of some sort.

As the regenerating process goes on we shall become in our habits and modes of living more natural. In all natural things in the animal and vegetable, undisturbed and uncultivated by man, do we find the most perfect expression of the infinite mind, although these are not perfected expressions. Nothing in universe is perfected or finished. Everything is growing ever to increased perfection. And this growth must be as the Infinite Mind wills, and not as man wills. Wherever man tampers with the natural he makes imperfection and deformity.

Between the wild and tamed bird, we see the difference between the artificial and unnatural, and the natural and healthy life. The wild bird is as God made it. As man has meddled with it, he deprives the bird in time of strength, agility, beauty, and a great deal of intelligence.

Intelligence, instinct and spirituality mean the same. They imply a knowledge coming not from books but from the Infinite Mind. This knowledge in greater or lesser degree is in all forms of matter. It is in the mineral, the plant, the worm, the animal to man. It is not in all men alike. It is in no man to-day as it will be in the man of the future. It will be given to the man of the future so that he will be an immortal. That man will realize a happiness and peace of mind so vainly sought for to-day, so seldom found. He will realize a happiness undreamt of to-day.

He will realize this increasing happiness, because of seeing clearly that there is an exhaustless force, mind and wisdom moving in everything, himself included, and that all he has to do to attain lasting and ever increasing happiness is to commit himself to this power for good, trust to it, and be carried from one condition of pleasure to another.

Have all our inventions and advance in civilization made the race any happier or healthier? Is not the struggle for existence about as hard as it was one hundred or one thousand years ago? Are not disease and suffering still rampant? Is not loss, bereavement and disappointment met on every side? How many can say, "My life is free from care, or anxiety, or jealousy, or discontent? My life is a dream of content and bliss. My life from the sun's rising until its setting is a series of pleasant moments. And more, I know that my days of pleasure will not only continue, but that my quiet internal content will ever increase. I have no anxiety for the morrow, for I have proven this great power. It has made my past days pleasant, and I am equally certain it will my future."

Trusting, then, to this power, and carried by it, man, becoming more than mortal, will have no occasion to sow or reap, or invent machinery—no more than does the wild bird unhampered by such incumbrances. His spiritual growth will give him powers which shall do away with these present necessities.

In this regenerating process our spirit or higher self will demand of the body more sleep. It will demand that the night be devoted wholly to sleep.

Because when daylight prevails that is the time best adapted for physical expression. The material world is then most moved by the material force coming from the sun.

When that force is withdrawn and darkness prevails another power prevails. That is a spiritual power which can feed the material when the material activities are quiet.

When you retire at night with a desire to be free from the mood of anger or anxiety, and with a silent demand of the Supreme Power that you shall be led into the way of the highest wisdom and happiness, you are in the way of having that quality of sleep which shall most benefit you.

Healthy repose at night will give healthy repose by day. Repose is the mental condition most needed by our race. Repose is not sluggishness, inertia or laziness. Repose gives pleasure in the doing of all things. Repose brings more strength in the doing of all things. Repose casts out exhaustion. Repose makes all work agreeable. Repose frees all labor from irksomeness. Repose means the steady nerve and hand, whether that of the draughtsman, the marksman, or the rigger working from the dizzy height of the ship's mast.

Repose does all things with an elaborate and loving care.

Repose will ultimately make you lose all sense of time. It is that weariness born of exhaustion which makes men and women sometimes say: "What shall we do to kill time? How tedious are the hours!"

Repose is a healthy, quieting stimulus ever flowing from the spirit near the Supreme Mind to the body. It gives permanently that mental rest which men seek and get from alcohol and opiates. But the pleasure derived from those agencies is transient, often spasmodic, and liable to that reaction which carries down to gloom as high as it has lifted to bliss. Repose keeps you on a serene level of happiness, and as you continue to

invoke the Supreme Mind, carries you gradually to a condition still higher and happier, and so ever on and on.

Repose makes you company for yourself, welcome always to yourself, agreeable always to yourself. When that is your prevailing mood, you are always agreeable to others as are they to you. You cease then to be dependent on others for company. But in so ceasing you draw the best from others, give them of your best, and therefore never lack for company.

Repose brings plan and idea for enduring success and force to accomplish it. Success means far more than mere money getting. The success of to-day often brings wealth and fame without happiness. Is that a success when a man can call an empire his own, and his body, the only instrument by which he holds it has not ten years life in it?

I do not assert here that merely retiring early would prove a panacea for all the ills of the race. Nor that turning night into day is the cause of all the ills of the race.

But I do assert that an unhealthy spiritual condition tends to turn night into day, and that as the spirit becomes more healthy and natural, it will prompt us to sleep, while Nature, drawing the veil of darkness over the material world, signals thereby to the material world the time to cease from material activity.

Repose opens more and more the spiritual faculties, the finer perceptive powers, the faculty of seeing beauty and use in the many neglected things about us.

VIII.

Good and Ill Effects of Thought.

Sympathy is Force.

Beauty of face and beauty of form from head to foot is the right of every human being. Every face like every flower that blooms should please its own and others' eyes and in the future every face will so please. Beauty is a gift most generously bestowed in nature's myriad expressions, from the form of every leaf or bird's feather, or falling flake of snow which close inspection shows to be crystallized into countless forms of fascinating symmetry and proportion.

It is worth repeating over and over again that your health, your fortunes, your success in any undertaking depends entirely on your predominant mental condition or frame of mind. If that continual frame of mind is hopeful, buoyant, courageous, always looking on the bright side and toward success, never desponding, or if so inclined, fighting off despondency, then you are certain of ultimate success, for then you are sending out the force which attracts success.

The more you cultivate and live in this frame of mind, the stronger will your faith become in these silent and hitherto almost unrecognized thought forces, which will bring you health, peace, happiness and success, for as this silent power with you increases, as increase it must when held to, you will receive more and more proofs and ever stronger proofs of what it can do for you.

But certain conditions must be observed to keep in this the successful mood of mind, which is the strongest force—indeed the *only* force for drawing to you all of the best this earth can give and that without much other effort save what is pleasing in the exercise of your business, art or profession. For when you hold persistently to the successful mental state, you become a magnet drawing ever people to aid you as you in return can aid them. But if you are much of the time despondent and gloomy, you become the negative magnet driving the best from you, and attracting the worst. You will then, if aided at all, be aided only as an "object of charity," which is really no aid at all, for if you cannot be useful or valuable to others, you are, (be your station or rank in society where it may), only endured—not needed.

The greatest obstacle towards the realization of your continual serene, cool, deliberate self-composed and peaceful frame of mind (which is the mood and source of power), lies in promiscuous and unwise association with all manner of people whose thought is on a lower level than your own. If you associate ever so little with the frivolous, the aimless, the cynical, the, grumbling, the despondent with those who have no faith in these spiritual laws, which underlie and are the only moving powers for affecting all material results, you will absorb some inferior thought and this will shackle, weigh down and cripple your power and injure your health. If you go into families, where there is a despondency or cynicism or peevishness, a belief only in things material be they ever so friendly with you, you come out shorn of some of your power, especially if you are moved

to give them sympathy. Every thought of sympathy represents so much force taken from you and no force of yours demands more discretion in its outlay.

Having a defined purpose in view, the atmosphere of thought you carry with you in your dealings with others is a power stronger to aid you than your spoken words. Because all so coming in contact with you will *feel* this atmosphere. It you have confidence in your ability, if you are honest to the core, they will feel that confidence and honesty after you leave them, and as you persist in your purpose they will feel it more and more, for that power is always acting on them.

But if even though having all this confidence and ability, you are in association with the dishonest, aimless, skeptical, desponding or dependent order of mind, you will absorb of these qualities of thought. You must then carry more or less of this atmosphere with you. Then those with whom you deal feel it and the impression you make and leave on them is less favorable to your interests.

You can make an atmosphere a power of thought to carry with you as literally as you can build a house or make any material thing, and such atmosphere or power can be made only through association with mind on the same level as your own. If you cannot find such mind here embodied, you will make it in seclusion whereby you give mind in purpose and motive like your own opportunity to have access to you and generate the same power.

If you are always mixing and mingling with a large circle of acquaintances and you give to each one your sympathy, if your company is desirable and pleasant; if you bring, on calling on them, a certain strength and exhilaration, you will as a result, when absent, and even at a distance from them, have their minds fixed on yours, and their thoughts ever flowing toward you and meeting and mingling with yours. If these friends live in the same world of thought as yourself—if their aims, purposes, aspirations are equal with yours—if they believe as you do, and

try to live up to such belief—their flow of thought to you will be of great advantage. It will strengthen your mind and body. It will aid to prevent you from falling into the despondent or unsuccessful frame of mind. It will aid to keep you in the peaceful, cheerful, equable mood, which is the mood of success. It will aid to keep you in uninterrupted communication with the higher or Supreme Power or current of elevated and powerful thought on which, when once you are fairly launched and committed, you will be carried onward to ever increasing happiness and success, as the current of the Mississippi carries the shallop to the sea.

But if the minds so fixed on yours are not on your mental level—if the thought so flowing to you from a distance is lower than your own—if these acquaintances like you for your company, but have little or no faith in what they may call your "peculiar ideas," or even if they like for the time being to hear you talk concerning them, but their faith does not prove itself by their works, then if still you continue to cultivate them, their minds fixed on yours—their thought coming to you from distant places is a damage to you. It will mingle with and muddy your own. It will prevent you from seeing clearly and acting wisely in your undertakings.

It will cut off your mental communication with higher and more powerful minds as well as from the higher and constructive thought current. It will inject into your mind unaccountable periods of depression, gloom and peevishness. It will color your ideas and plans for material advancement with the dark shade of discouragement. It will lessen your moral courage to assert yourself and stand up for your rights. It will bring you that immense waste of force which comes of indecision. It will make you cowardly before understrappers and pigmies. When you keep in such mental rapport with this class of mind, their moods become more or less your moods. You become them in part through such mental communication. You think their thoughts as they so came to you and thinking them, are the

more disposed to act them, and if they are in any way on the down grade in health or fortune, you will have a tendency also to go on the down grade in health and fortune.

It has always been received as a truth, that it is our duty to give ear and sympathize with every unfortunate or suffering person. This is a mistake. To many it has proved a fatal mistake. When you give of such sympathy, you give of your real force. If you give thus unwisely and receive nothing back of a quality of thought correspondent to your own, you will in time have nothing yourself to give. You will be weakened in spirit and if in spirit you must be in body. Some warm-hearted and sympathetic ministers who have thrown their whole souls into every movement made by their congregations, the Sunday School and the Charitable Society, who have visited the sick and condoled with the bereaved and conformed to the many demands made upon them, have found in time their own strength, energy and inspiration to fail. If a man like Beecher has the living truth in him, it is quite enough for him to stand up once a week and give of that truth. He has done a great service to thousands and he has done enough.

For any such person every other sympathetic impulse and outflow of force or thought should be most carefully considered and guarded. He can have kindness for all, but when his thought rushes out in volumes of sympathy, now on this individual, then on that, he is in danger.

If among a crowd of inferior people you submit tamely to some imposition, outrage or insult because you are afraid to speak out before them, then you are ruled by the inferior mind of that crowd.

If you fear in filling occasions to speak your mind openly to any person, that person's mind dominates and rules yours, though such person may be greatly your inferior. If you are much with that person that mind will rule and influence yours, though your bodies may be far apart. You will then absorb and partake to an extent of that person's passions, appetites,

prejudices, and even ailments, besides being ruled by them and thwarted in your aims.

True, such persons may seem your friends. They may even believe they are your friends. But there are in the world thousands of unconscious tyrants and tyrannies in the name of friendship—people who call and believe themselves friends *only* so long as you do what they wish, only so long as you give them your society, and you allow them to drag you in their direction, who are sore if you do not call on them so often as they desire, or if you seek other association. If you tolerate and endure this tyranny—if they enjoy their way and you only endure their way, then you are not only their slave but you are being injured in body, mind and fortune through the absorbtion of the inferior thought element, you are continually receiving as you think of them.

Through long mental habit you may feel abject, crushed and humble before that certain brutal, bulldog, domineering, brow-beating order of mind which tries to bring every one in subjection to its will. Before them personally even your body may feel weak. You hesitate in speech. Your tongue cannot obey the desire of your mind. So strong is the action of their will on your mind or spirit that it actually drives the better part of it away from your body and therefore it can not control or use your body. You can by degrees remedy this weakness and rise above them by asserting yourself when alone. Speak to them in mind when alone as you cannot now when in their presence. See yourself when alone as often as possible able to cope with them. You are then building yourself up into more and more courage. You are then getting rid of your cowardice and nothing fetters and prevents success more than moral cowardice.

To get to and own this mental condition the greatest aid is a total cutting from all cowardly association. To be intimate with cowardly mind is to absorb cowardly thought unless you are positive or on the defensive to repel it, and if you are, the

continual strain supposing you are continually exposed to such thought will over-tax you in some way.

There is but one way out of these mental tyrannies and injuries. You must cut off all inferior associations and occupy yourself in some way so as much as possible to forget them.

You may say that such manner of life dooms you to perpetual solitude. You ask, "Must I cut off all association with mankind?"

Not at all. In so doing you are only preparing the way for association with the best of your kind, who can bring you aid for all your undertakings, and whose thought is worth absorbing, for its quality will strengthen you in every way. You will also through such temporary solitude build up a world of your own, in which for times and seasons you can happily live. You will, through cutting off the muddy currents of thought from inferior minds, see more and more in familiar things and find sources of enjoyment in things which before were uninteresting and barren. You will as so centred in yourself make yourself stronger and stronger as a magnetic power to draw to you what most you need to carry out your purposes.

People who cannot live save with crowds—people who must have company, no matter what the company are composed of—people who will gossip with their servants if there be none other to gossip with have little power, or if they possess power waste it in so doing. One real friend who sees with you "eye to eye and face to face" is worth all others in the world who meet you only in part. Such a friend is worth the waiting for years. Such a friend will come to you through the inevitable law of attraction if you desire him or her, providing you prepare the way as has here been indicated.

Solitude so-called does not necessarily involve loss of company. There is company for you everywhere and that of the best and finest, so that you cultivate the proper mental condition to receive it, feel it, enjoy it and communicate with it. There is also a Supreme Power, a Supreme Force or current of thought in the universe which as the mind or spirit grows

in power it will finally be able to reach and draw strength from for every trial or emergency. It is in the possibilities for this power to prevent the body from being injured through any physical or earthly cause. It was this Power as called down through silent mental prayer or desire whereby all the so-called miracles spoken of in the biblical records were accomplished. It is a Power unexplainable and mysterious. It cannot be analyzed or accounted for by any of the methods of earthly science. We know simply that it exists and that it can cause results and tremendous results, when we through the observance of certain conditions place ourselves in its line of operation. It is as powerful now to work these results as it was thousands of years ago. No jot or tittle of any law or element has changed since that time. Sunshine and darkness, rain and snow, vegetable life and animal life, the winds and the tides were the same in their workings then as now, and so to-day are those deeper and less known forces of which some among those ancient peoples knew relatively a little, but of which we know next to nothing. These were at the basis of the "Lost Arts," and those "Lost Arts" involved the accomplishment of results and so-called wonders wrought on higher or lower planes of motive through the knowledge and exercise of mental or spiritual laws.

As we learn to fling ourselves back on this power in any emergency—to rely so much as we may upon it in time of sickness or trial—to try and rely solely upon it and not upon any earthly aid or our dearest and most powerful earthly friends, so shall we gradually grow nearer to it, and bring ourselves in closer and quicker communication with it. It can help us in the so-called little trials of life. Call upon it when you desire to sleep and cannot, when little physical ailments beset you, when low spirits depress you, when unaccountable fears paralyze your energy. When you have done your best in any effort, cease to rely at all further upon yourself. Stop trying to do of yourself. Become passive, and commit yourself to this the Supreme Power. Because in the words of the Apostle, "Of ourselves we

can do nothing." With this Power we can do everything, when once fairly in its current. We are then, as some express it, "in the line of the Divine Mind." Once in this line and solitude and loneliness no longer exists with us. We have then in ourselves and outside of ourselves, company everywhere and peace everywhere.

We are then also becoming more free from the desire of seeking promiscuous and injurious association which will enslave, fetter and injure us. We are on the road then to meet our true friends and real relations, who can benefit us in every way. Because when you can for periods stand alone and enjoy yourself through this communion with the Supreme Power or Divine Mind, you are not only strengthening both spirit and body, but making yourself more attractive and more useful to those whom you are to meet. You will appreciate and enjoy the more what they have for you.

They also will be in communication and draw from the same Power. Unless they can they cannot be your associates. If you so "walk with God," you can have permanent association only with others who so walk. You and they are then in rapport with the Holy Spirit or "Holy Ghost," promised by the Christ of Judea.

This is in no sense a "sentimental religious idea. For as you change the daily attitude or state of your mind you attract to you literal elements in conformity with such state. If you have faith only in things material or what you can see, hear, touch or feel, you will attract only the weaker power coming of such material. What we so sense is but a fragment of the forces about us. If we do not rule these forces they will rule us to our injury. The means for such ruling by us lie entirely in the attitude of our minds.

If you have any special purpose or undertaking to accomplish, your motive being to benefit others as well as yourself, and having done your best in the matter you still find obstacles and annoyances in the way, cease doing anything save what is absolutely necessary. Desire earnestly that your mind cease to

plan, fret or worry over the affair. Rely then on this mysterious power to remove the obstacles for you. It can and will do it, providing you place yourself in the proper conditions to give it access to you. The principal condition lies in seclusion from all who are not in your world of thought. Live so much as you can alone, eat alone, sleep alone. You bring yourself then more and more in the current of the Supreme Power. Where it is necessary to act to accomplish your aim you will then carry this power with you. You will be surprised at what it will silently accomplish. Unexpected means and agencies will open to you. Where you expected opposition you will find favor. Regarding your aim, remember this power is always at work pushing for you, when you hold to your purpose and are not vacillating or mingling with lower association. Do not recede from the position you have assumed. If you do, so much of its past force in so working for you is wasted.

But if you go gadding about; if you must drop in to see this or that friend, simply for sake of company or gossip; if you must call on this or that family simply to pass away the time, or have about you some special associate who has no faith or a weak and uncertain faith in these truths, you will cut the line connecting you with the Supreme Power. You will connect yourself with the inferior thought current and inferior power. You will not accomplish a tithe of what you would from taking the other course. You descend then to the material stratum of thought, motive and action. On that stratum the forces are too strong for you. When you are on the higher plane, they are powerless.

It is a fearful mistake for men or women to indulge in promiscuous and intimate associations for mere gratification. Nothing so much fetters the superior mind of the two. It adulterates and infects it with inferior and baser thought, cuts it off from higher spiritual sources of supply, cripples energy and courage and fills the body with weakness and disease, generally attributed to other causes.

The same results follow those unions called "marriages," which are based on material considerations or fancies which in so short a time prove delusions. In either case they tend toward those mental tyrannies by which the more sensitive, finer and really the most powerful mind of the two becomes blinded to its power, enslaved and ruled by the inferior and, if a giant is blind, is he not at the mercy of any weakling who leads him?

Being in thorough communication with this, the Supreme Power which is the Power of Truth, and you are a king or queen in the empire of mind. "The truth shall make us free." You can then no longer come under control of any mental tyranny.

IX.

Buried Talents.

Power and Talent Grow in Repose.

A girl has a distaste for "housework," if she has no aptitude for washing, scouring, cooking and sweeping, if she does not evidence the ordinary signs and proclivities for filling the position, the world accords to so many girls that of the "good housekeeper;" let her alone. Be sure that some power within her needs time and rest to grow. You do not make matters any better by forcing her to occupations for which she has no inclination. You are probably making matters much worse. You are developing an indifferent "house-wife," and starving possibly the soul of a woman of great ability, in some direction.

Rank heresy! Nonsense! you cry. "Every girl should be taught to bake, brew, boil, sweep, scrub and how to "keep house." She should not be brought up in idleness.

Very good, drive your idle child to work, vex her soul with pots and pans. Ten or fifteen years hence, look upon her and see if she is an honor to your strict training. Many are the broken down creatures to-day who might have "amounted to something," had the talent or talents given them have been

allowed time and rest in which to grow, and be recognized and fostered when they put forth their first buds of promise. You cannot drive a quality, a power, a talent in upon itself, without risk of dreadful results. Would you attempt to hammer back the apple bud and insist that it be a pear blossom? That is the rule of the world in thousands of cases. The bud of the youthful artist is discouraged, the rising genius repressed perhaps by the parent. Why? "Oh artists are such a poor lot. They do not, save in exceptional cases, make money." True. And for such reason it is sometimes the parents that takes the child's talent and buries it for him, or her.

Power and talent grow in repose. The solution of mineral producing the finest crystallization needs to be kept perfectly quiet while the new combination is forming. The best fruitage of mind whether of invention, art, science or sentiment, must form under similar conditions. Your "original thinker" develops best while he is apparently idle. "Industry" in what is called "literary work," often makes "backs" of race horses. Every man and every woman contain in themselves the elements and powers in embryo of entire self reliance. Every individual should so base himself in his mind. You should say continually to yourself, "though I have not the power to carry out my design to-day, still I am ever growing up to that power. If I lean or depend for help to-day, still it is my aspiration to be independent of such dependency as soon as possible."

Dependency on somebody or something is one of the unconscious errors in thought most prevalent to-day. Theology has taught that we are "nothing without God." So we are. But God or the Infinite Spirit of good and power is everywhere, and we have the glorious and, as yet, unappreciated power of ever calling to us and adding eternally to ourselves more and more of this spirit or element.

God or the Infinite Spirit of good "works in us and through us." We are all parts of God and each individual as such part is ever glorifying God by gaining more and more Godliness. That

is, more and more power for doing. We must hold the thought in our minds that we have more of this power to-day than we had yesterday. We must cut loose more and more from the idea of a dependency on any one or any power, save the power we can ever call to ourselves. Every individual is an empire ever increasing in power.

"But are we not dependent on others in every phase of life?" may be asked. "How should we live did not others prepare our food, build our houses, wash our clothing, and minister to our many needs?" We answer, it is a law of nature that the more we wisely try to help ourselves, the more do we help others, and thereby get help from them. Wisdom makes effort to gain perfect health and a balanced mind. The mere possession of these alone is a benefit to all with whom we come in contact and many more. If your spirit is powerful and healthy it will send its invigorating forces to people far from you. A spirit which has reached the consciousness that it is through prayer or the laws of demand ever calling to itself new forces from the exhaustless source of force, and never losing an atom of that force, so called to it, is a benefit to thousands it may never see with the physical eye.

It is sending of its force to every person of whom it thinks. It is as a sun warming into life all on which it shines, even as our sun begets life out of the rugged rock on which its rays fall.

As you increase in patience, in exactness, in decision, in method, in neatness, in self-control, in all that goes to make of yourself a relatively perfect organized being, do these qualities flow from you to others, and as they increase in these will they flow back from those they benefit to you. If you send this quality of thought to them from the impulse of love or desire to help, so will they respond in time and send the same quality back to you through the resistless impulse of love and gratitude. You cannot help others without being helped yourself. You cannot send out helpful thought to others without getting from them in return helpful thought so far as they have ability to give it.

You cannot injure others without being injured yourself. You cannot send any shade of evil thought to others without injury to yourself. If those to whom you send such character of evil thought meet it and turn it aside by the thought of goodwill to you, your thought will return to you. Self dependence brings to you the very result unwisely sought by dependence. The person who leans on you and depends on you for everything must tire you out at last. You will see eventually how great an injustice it is to allow any person so to depend. It cripples their own capacity for independence. It retards the strengthening of that power through exercise by which they could call to themselves more of any quality out of the elements, or, in other words, out of the boundless realm of Infinite Spirit or Force. You are offering yourself as a crutch to a person who has sound limbs. To encourage dependency in another is to strengthen their delusion in their own weakness. It is teaching them to be everlasting borrowers when they have a bank of their own. It is often as the lending to them of means which they cannot wholly appropriate or use to best advantage while others might be greatly benefited by such means and repay you a far better interest.

It is right to expect return for what we give. It is right because it is a necessity. If you are ever giving another of the richness of your superior thought; if you are always planning and working for the entertainment and pleasure of some person who takes all you give and has for you little or no power to entertain you in return, you are injuring yourself and that other person. You are giving your bread and getting stones in return. You are teaching and encouraging that person to give only stones. You are encouraging a life of selfishness and stupidity. You are preventing another sun from shining, another God or Goddess from maturing. You may likewise through over-much absorbtion of that person's inferior thought being weighed down by it, crippled by it, and oppressed by an inertia or lack of energy not your own. You are swayed by their thought, and

sometimes made to say and do things you would not were you freed from it. Your legitimate plans and schemes for your own advancement are retarded or crippled because your own thought, element of ambition, aspiration, courage and energy is adulterated and alloyed with the inferior thought of self-dependency which is slavish. That mental slavery which is internally content to depend entirely on another has always in it the elements of cowardice and selfishness.

So if yours is the superior thought, and consequently you are the wiser person, you are in this case the greater sinner and wrong-doer. Dependency is blind. It MUST be taught how to depend on itself, and "work out its own salvation." Will you then (who can see) allow the blind slave of dependency to travel on and on without ever calling on its own rightful powers, without which it can never gain permanent happiness?

The cultivation of self independency and self reliance must commence in your own mind and by yourself.

Have you your rights to assert before an unjust person, or a reasonable request to make of him which you may imagine he will consider as audacious? Is it a person of whose past injustice you can speak freely before friends who sympathize with you, but when before him, the one of all ones who should hear, you are silent? Why? Because you are afraid to speak.

Deny in your mind at home, in the privacy of your chamber, that you fear that person. See yourself in mind making to him a fair, calm and cool statement of your case, and that without flurry or loss of temper. Make this mental statement in the sentiment and full desire of justice for both of you. See yourself in what you call imagination as one who only wants what is right and nothing more.

When you do this you are actually doing your work. Your mind, your thought, as an unseen element traveling through the air is at that very moment acting on that person's mind. As you have in mind presented your case in all justice and equity to him, so will your thought present itself as it flows from you

to the person in question. You are then at that moment arguing your case with him and arguing with the element of thought, which is always the most powerful—the thought of justice of good-will, which desires not revenge for wrong, but only redress.

But very many people who think of a wrong done them by another think what they dare not say to that person face to face. They may think in the spirit of revenge, of "getting even," of causing some loss or suffering to the person in question because he has not done right. This process of thinking is the process of sending the thought element of some form of ugliness to the person thought of. It is the ugly thought of dependency—the slavish cowardly thought which puts out what it dare not put out in words before the person to whom such thought is sent. As so sent this thought element reaches the person in question. It irritates and annoys him. His thought of you is unpleasant. If in thought you see yourself as in fear of that person, so will he see, or rather feel you. This with a large class of mind arouses contempt. That works against your case. If by yourself you place yourself in mind as one who is not afraid of him, yet is not revengeful—as one who justice being done, is desirous afterward only of helping him, you are then sending him in thought the most powerful plea for yourself.

The "sense of justice" is not a mere metaphor. It is a quality in every person's nature as real as earth or air. In some it is more alive than in others. When you send out just calm, cool thought, it acts on that sense in another as light acts on your eye. It makes that person hear your just plea. He cannot avoid hearing it. When you place yourself in mind before yourself according to your highest ideal of manhood or womanhood, you are so placing your higher self before the person to whom you send your thought. If so, you send yourself out in thought, you send out the strongest power.

The independent mind and life mean the freed mind. The freed mind is that which thinks no thought annoying to itself. It puts out then no element of thought save what is pleasing

to it and others whom that thought reaches. The mind so originating and sending out such thought to others is ever building itself up on a basis of independence of which the material (the thought of good-will) is gladly given it by others. When others so send it, their thought of good-will, they send also of whatever talent they possess. Your improvement in music, in painting, in any art or science will be quicker for the thought sent you by proficients in such art, who are friendly to you. Because as thought is element, the quality of their talent comes in their thought to you, is absorbed by you and is grafted on you so far as you have capacity to receive it. Your capacity to receive it depends on your freedom from all jarring of evil thought and your good-will and unselfishness. Selfishness will close you to the absorption of such thought. Unselfishness will open for you the doors to it.

It brings to you ever more life to think of things full of life, health and vigor and, so far as convenient, have such things in physical form before you. Such as children in bounding health, trees and flowers, birds and animals not caged but in their native condition, water in motion, surfs, rapids and cataracts, moving clouds, and breezes. As either imaged or made in mind or sensed materially the thoughts they suggest bring to you the current of live healthy thought, and this acts and enters into your body, building into it like material. Any verse or description of this character is a very healthy sentiment to dwell on, and if it recurs frequently to your memory it is a very healthy sign, for every time it does so recur it is bringing a literal solid and lasting good to mind and body.

Not only do these live healthy thoughts rest and clear the mind and strengthen the body, but the live strong thought current which you connect yourself thereby with and which enters with them into your mind, sweeps away from it images of decay and death, cleanses it of unhealthy morbid imaginings, and as this clear, vigorous current gains more and more access to your mind, it will bear away wholly and for ever all the

spiritual dust, cobwebs, vermin and uncleanliness which may have lodged there and caused you great pain.

As you grow more and more into this mental condition you will not only see but FEEL more and more life in the many expressions of nature about you.

Of whatever brings an emotion of fear or of rest or pleasure there must be something, some element to cause such emotion. The power we call spirit expresses itself in many forms. It binds together the tree in the shape we see it this month or this year. It changes the shape of that tree and increases its girth and height next year. The same mysterious force so forms and changes the shape of bird and animal up to the period of maturity. It is the moving power of the ocean of water below and the ocean of air above.

We, with our physical senses, only see or feel the physical part of the tree which spirit is so shaping. Those physical organs do not sense the real, the growing moving power of the tree, bird, animal or of ourselves.

But we have in embryo or latent a set of senses far finer and far more powerful which will when ripened, sense, see and feel the real, the growing power of the tree, and of all live growing things. Those senses are already awakening and stirring when we get pleasure in the thought of live, vigorous things above spoken of. They are then literally going forth absorbing of the life or spirit of tree, bird, animal, wave, wind, and flying cloud, and bringing such life to us.

By this means or this mental condition, we may get the life or growing power of the tree, bird, or animal in ourselves. We get in the thought of the billows, the surge, the cataract, the breeze, the gale, their power in us. We may so get the youthful life of plant, bird or animal. We want their life in its youthful stage or up to maturity. That is their constructive period when they are building up their forms, or rather when this spiritual power is building up the material into such forms.

I do not mean that we should endeavor to force ourselves to the contemplation of these things. Forced contemplation is no contemplation at all. It is an attitude of mind having no power to absorb this life or spirit. It will only do harm. But if you are alive to the value of this kind of thought and desire it, it will come to you easily and naturally. You will then have more and more in your mind some image expressive of real vigorous life—the sun, a flower, a forest, an ocean beach, and such mind images will in no wise interfere with the power and force of your thought in your business or art—no more than your occasional glance at the flower in your buttonhole, a reminder of the affection of your wife who placed it there turns your thought from its proper course in the day's affairs.

This kind of thought awakens into life our now latent spiritual senses. The more these are so exercised and awakened, the more power have they. The more power they gain the more of this life can they bring from all these forms of material life to repair, reconstruct and rejuvenate our bodies. For in reality it is mind or spirit that must be first so built before the body can be. When the spirit is so attracting to itself healthy or constructive spiritual elements, these must in time assimilate and express themselves in the body.

Spirit is also at work on all decaying forms of material organization. It is simply taking them to pieces. It is as a tearing down of the house and out of its materials building a new. So the decomposed matter and its portion of spirit also enters into the composition of the new and growing plant to build that up.

But we do not want this power of spirit to act on us. We do not want to absorb of the tearing to pieces or decaying power. Therefore, we will turn our minds from the destructive to the constructive spiritual forces, from the dead animal to the live one, from the weakness of material age to the force and fire of growing youth, from livid fungi in cellars and caverns to green, healthy growths in the sunlight, from stagnant pools to clear

flowing brooks, from pictures of grief and gloom to pictures of joy, from sickness to health, from anxiety, seriousness and sullenness to cheer, liveliness and gaiety.

A lively strain of music brings to you the mind sentiment or spirit of the person at the time of composing it. It brings also the spirit of those who are performing it. This is one great aid in bringing life. In the education of the future, music for every person will be deemed as necessary as is reading and writing at present, for it will be clearly seen that it is a most powerful means for bringing life, health and strength.

Many more persons have "music in them" than is generally imagined, and all of these can bring that music out of them on some instrument, or with the voice, even if unaided by others.

Music is inherent in every human spirit, and all spirit and some of our liveliest and most care dispelling melodies came without teachers direct from the sunshine of the negro's heart while in captivity.

You do not need in order to get and absorb of their life or spirit to be always in the material sight of trees, waters or the country. If it come easy and convenient so to be among these things—if you can step from your door in nature's heart or survey it from your window so much the better. But to take long walks in field or forest for sake of exercise or for sake of the fresher element you suppose you may absorb in so doing is, in some cases, a means of injury. If the body is in any degree weak you may, in so doing, give out more strength than you receive and return weaker than before. If the body is relatively strong and the weather is harsh or bitterly cold, you may expend more strength in resisting the elements than you will gain. You are not then always placing your mind as a magnet to attract to itself the real force or element, of which all in forest and field is the outward or seen, covering. You may be among those seen coverings of tree, plant, animal and other things nearly all the time, and attract nothing of their force. If so much of your mind is expended in moving your body about, you may

not keep it in the state to attract and receive of that spirit. This is the mental condition of many a farmer who is at fifty rheumatic, complaining and almost broken down. He may have lived amid the most beautiful scenery, but little of his mind was appreciative of it. Therefore he could not draw from it. He saw in the tree chiefly firewood, cut it down without a shade of regret, and valued nature chiefly as a marketable commodity. So in a measure is it right and necessary for him so to do to gain his subsistence under our present material system of life. But in seeing only in nature what he could turn into cash, and in feeling so little of its spiritual meaning force and use, he cuts himself off from a source and supply of actual life.

But you, having a pleasure in the thought of these things, can draw their force or spirit to you in the city room, though the tall buildings about you almost shut out the sky; they cannot shut the forest, the breeze, the white-capped wave out of your mind. Nor can they prevent their spiritual force from coming to you and recuperating you in mind and body. For whatever you open your mind to, that it must attract.

Why do children so love to watch the falling snow-flakes? Because the spirit in its new body feels more intensely the spirit and force of the snow-flake. Because that spirit is then more alive and keen as to its spiritual sense than it will be a few years later when it is, as it were, crusted over and blunted as to such keenness by the duller thought and error absorbed of the older people with whom it is in daily contact. When the Christ of Judea said to the Jewish elders "Except ye become as this child ye cannot enter the Kingdom of Heaven," he meant as the text interprets itself to us that with each new body used by a mind there was in its earlier life a power of the spirit to sense and enjoy these forces or the spirit in all things about it, and that the vigor and happiness of childhood came not as is generally supposed of the youth of the material body, but because the same spirit, having in the death of its last body cast off a load of

erroneous thought it could no longer carry, in getting the new one, feels for a period its greater spiritual power.

This is precisely the mental condition we wish to bring to ourselves. We want also that spiritual force which the child does receive. That will keep us ever young. We want this power of childhood without its ignorance and helplessness. We want to be wise without being unattractive or decrepit. Greater wisdom must bring life and youth in every sense. Decrepitude and the decay of old age do not prove the highest wisdom. They do prove ignorance. "The tree is known by its fruit." A crop of weakness and failing powers proves defect somewhere.

Suppose that you should suddenly find you had some new organs and senses in you similar to your mouth, stomach, and sense of taste. Suppose also that in tree, plant, animal and all healthy and vigorous things you should find a new substance or element unseen and unknown to you before, and that your new mouth was capable of taking it in and causing it to assimilate with and prove a source of strength and refreshment to mind and body.

Now, exactly in this relation do your other and spiritual senses serve you, and exactly so do they take in and assimilate these spiritual elements to refresh and build you up. Only these powers analogous to the material mouth, taste and stomach are now in a relatively weak condition. They are like the weak infant stomach and limited capacity for getting sustenance and strength from solid foods during its earlier years. But like the infants, these spiritual organs or capacities must grow stronger by exercise and get more from what they feed on as they grow stronger.

It is this healthy, vigorous thought, the spirit essence and strength of nature and natural things that will not only benefit you, but also unfold your latent talents, making of you greater and ever greater beings. There are no finalities in the empire of thought.

X.

The Power of Honesty.

Honesty Brings Success.

The carrying out of any business undertaking as entirely based on the laws of thought requires a great amount of faith and patience. By patience is not inferred a painful waiting in suspense and uneasiness for events to happen. Patience in its higher meaning implies waiting with a fresh, hopeful, buoyant heart, *amusing yourself meanwhile*, keeping your purpose always firm, but not dwelling on it in anxiety and suspense.

Suppose you are a lecturer or an actor, and wish to draw profitable audiences. You must have first a faith and confidence in your capacity to interest and amuse your audience.

You are about making your first attempt before the public. What should first be done?

You should first gain the sympathy of a few earnest friends who really desire your success.

We have said many times that "sympathy is force." It is as proceeding from those minds a real element—invisible but very powerful, noiseless and subtle in its workings. As put out from such minds it operates to create an interest for you even

when they sleep and when you sleep. Ten minds or five minds holding this mood of real friendship for you are working their thought for you all the time. They are worth to you more than ten thousand minds who may pretend an interest in you they do not feel.

In your mind hold people to you who can help you when you see plainly that mental contact 'twixt you and them is best for them. If you see a man or woman wasting their forces through ignorance and inability to use them to some purpose—if you see them suffering and going to ruin in consequence, you have a certain right to use them for a time. Because as under the influence of your mind and its following, they will receive the truth. They will be educated aright while serving you. They will get as much in spiritual power as they give.

These forces or thoughts of sympathy and good wishes from others for your special purpose *must* have time to ripen. Keep determined in that special purpose and they will ripen. Become discouraged and abandon it and their growth to a material result is blighted. When these forces so created are ripe, or in other words, when they "come to a head" you will know it. You will know it through certain impulses which will move you to go ahead and take the next steps. It is these forces from other minds that create this impulse and make this step for you. The "step" will appear in the form of an offer or an opportunity. Then embrace it, concentrate on it and do your best for the time and occasion.

These forces may concentrate upon some one individual to work in your behalf—to approach you with a proposition or in some way to make a step for you.

You must not think that because certain efforts you may make seem to bring no result that they are "failures." They are not. They have only agitated more your name and created more desire to hear or see you.

Keep ever in mind that any physical effort you may make to further your undertaking such as seeing and talking your

project to people, or any indirect effort you may make with such intent, is secondary and vastly inferior to your spiritual force, backed up and ever drawing from the Supreme Power. Keep that Power behind everything. Say in mind with every effort you make, "I desire to be led rightly by this Infinite Force and Wisdom, operating through me," I demand more and more that I may see clearly and know without a shadow of doubt that this Power is a reality, so that I may trust to it more and more in ease of mind. Ease and content of mind is the crowning proof that you are in the mood of perfect trust.

Sometimes an invisible following of individual intelligences may see spiritually farther than you, some step or act which it is necessary for you to take to ensure the largest and most permanent success. To this at first you may be blind or indifferent. In such case matters may seem to be delayed, when in reality, they are waiting until your mind wakes and is cleared to this necessity. It will come to you in time provided you hold your mind ever receptive and open to their wisest suggestion.

If you make effort to win people's favor, to please them socially, to make them like you, don't do so in the sole mood and intent of making it subservient to your purpose. Please them for the sake of pleasing. Don't carry your business intent always uppermost in your mind wherever you go. Don't cultivate society wholly to help your business. Don't regard your social qualities altogether as stepping stones to put cash in your pocket.

If you do you will in time be found out. Be you as pleasing, as fascinating as you may, people will feel something in your mind disagreeable to them. This will retard instead of advancing you to a permanent success.

Aim at the highest success and the broadest field for your effort. You may concentrate your force on some single and relatively small effort. But back of that and in your mind see yourself going much further. Some people in their minds can never get outside the small business. The small store, the little

shop which gives only a bare living. They become so involved in its cares and petty jealousies, its quarrels, as to leave no room in their minds for the higher, broader aim and aspiration. For that reason they always stay there.

A man may allow himself to put all his thought in the care and cultivation of an acre when it could be expanded on ten or a hundred. Don't catch yourself saying in your mind: "A mud-scow is all I can handle and navigate. Abler men than I must sail the big ships."

When you keep planning, aiming and looking ahead to the greater undertaking, your mind will prophesy your future and prophesy truly, so that you desire the Right and Justice for yourself and others.

In so seeing and planning you are making the conditions in advance for the future and greater success. A chimney-sweep whose mind never goes in aspiration beyond the half-dozen chimneys he may sweep in a day, never gets out of the domain of chimney-sweeping.

Sometimes as regards your undertaking everything seems to come to a standstill. You may have worked, have talked, have sought to lay your plans before others, and after all nothing seems to have come of it.

This discouraging aspect of affairs is only in the material world. It is only the appearance on the outside. But the spiritual and unseen forces which are the moving power to produce all physical results are full of activity. What is most required of you is to stick to your purpose and keep as much as you can from moods of discouragement.

Keep also out of the company of those who have no faith in these truths save when it is necessary to be with them.

The outside of the egg shows little sign of the growth of the chick within. The tree a month before it puts forth its leaves may be outwardly as bare as in December. But within these forms of seen matter is a very different condition of things from that of months previous. Because there was a purpose in the Infinite

Mind to produce a certain result from egg and tree. It moves ever steadily on toward the accomplishment of that purpose. You, as a part of that mind, work results by precisely the same laws. The Infinite force stirs within all striving to accomplish the same result. It may be a good one, a bad one, a trivial one. No human being is out of the reach of this force. Something each and all must do.

Things, events or material methods by which the main result is accomplished shape themselves. Then do not in your mind insist that the desired result must come in a certain way and no other. Be elastic, be ready to go where the current bears you. While planning for a result in one place, it may happen in another a thousand miles distant. These spiritual forces have little to do with distance. Minds are one in working, be their bodies near or remote from each other, and the exact place where they focus a material result is not always easy to determine.

There is misery in cheapness. The most extravagant living is cheap living. A meal of cheap food is very apt to be a meal of poor food. A meal of poor food gives little or no strength to body or mind. Your strength of body and mind is your main stock in trade, and has a value in dollars and cents. A steady diet on cheap and poor food may make you sick, prevent you from working, lose you your wages for many days and cost you a doctor's and druggist's bill besides.

Cheap things, when they are poor things, cost far more than good ones. You buy a cheap trunk. It bursts asunder in compliance with the desire of the baggage-smasher, betrays the lamentable secrets of your wardrobe.

You buy a suit of cheap, perhaps ready-made, clothing. There are many chances against your getting a good fit, though at first the dealer may make you think so. They look cheap to commence with, and advertise their cheapness wherever you go. In three weeks the gloss wears off. They are threadbare. In six weeks they are as much worn as a really good texture of cloth

would be in four months. Good cloth would have lasted twice as long. You must then pay for two poor suits more than you would for one good one, and with these two you have neither the quality or style of the better, though more costly one at the start. When you have worn out the two poor suits you have spent more money and got far less for it. This is extravagance.

Economy does not mean the using poor things because they are cheap. It means the use of the very best things, so as to get the very best out of them. You may buy a lame or sick horse for very little money. He can't carry you anywhere; he costs money to keep and try to cure; he is a care on your mind and an expense to your pocket, for which you receive nothing in return but worry.

Competition which seeks to lower the price of everything, is the death of trade. It cuts down lower and lower until at last no profit is left for anyone. Then the factory stops. The workman has nothing to do.

Competitive cheapness does not tend to make artists. It tends to make only imitators, copyists or counterfeits. A skilled needle woman, one who took an artistic pride in her work, said after a week's experience in one of the great New York bazaars where one hundred dresses per day were turned out, "There is no encouragement here for good, careful, painstaking work. The girl who can rush the most thread through the most yards of cloth and turn out the semblance of a dress is the one best paid and most praised by the employer."

When you buy the cheap dress you encourage the making shams, of imitations, of counterfeits. You encourage work done without conscience and only for cash. You discourage honesty. You discourage work in which is put some brains, skill, conscience and time. That is another name for artistic work. You are helping on the fraud. You help rascality and oppose yourself to justice and honesty.

If you buy where you can buy the cheapest without regard to anything save getting an article for the least possible money you are encouraging fraud and injustice.

You complain that your own labor is illy paid. Yet when you hunt for the cheapest article and patronize the man determined to sell lower than all others, you are encouraging, helping and putting money in the pockets of the man, whose policy it is to cut down lower and lower the price of everything he sells. If you are making brooms for a living, and he sells them, it is his aim in some way to get brooms made for less money. His mind is ever at work to lower your wages.

The world of trade and manufacture is now engaged in making every one work for as little money as possible, to make as good an article as possible. When you are going into the manufacture of shoes or hats you set your wits to work to get people to work for the least possible money in making those shoes or hats. You want the work done and materials raised for you and brought to you for the least possible money. You don't care whether A B and C who raises the article or prepares it or freights it to you get a fair price for their work or not. You don't care how they live or whether they get enough to eat or wear. You don't know them. You don't want to know them. All you want is their strength, skill and intelligence for as little money as possible so that when all that strength and skill comes to you in the shape of a hat, a coat, a pair of shoes, a kettle, a shovel, a tin pan, you can get from six, eight or ten times as much more for the work you put on it in selling it than they will in getting it ready to sell.

If you buy a very good article at a very low price you congratulate yourself on having made a good bargain. Do you ask, "Was the man fairly paid for his labor who made this article? Or do you care whether he got a fair price? Are you this brother's keeper?"

The opinion prevails, and has long prevailed in the world, that somehow in all business, dishonesty is more than a match for honesty.

On the contrary, absolute unswerving honesty carries the greatest power in the universe to bring us results, in business, in art, in all things.

This is a law in the science of life. The dishonest mind and the dishonest thought ever proceeding from that mind may gain through deceit and trickery a great deal of money. But that is only a partial success, for with such a gain there must come through the working of a law painful and fatal results to the individual.

Dishonest, tricky mind can never have the highest physical health. Trickery and deceit ultimately bring disease and death to the body. No gain in millions of money can compensate for a failing, decaying, diseased body.

There is a material honesty which prompts us to do what is right and just by our fellows in the world of material things. There is another, a higher, a spiritual honesty, which concerns entirely our dealing with ourselves, and whose results reach much farther than the honesty which refuses to steal and pays its bills regularly.

The higher honesty consists, first, in its ability to have an earnest desire to know the right way to live.

All people have not even the capacity to have this earnest desire. Their spiritual growth or evolution has not yet reached that point where they are capable of such earnestness. They are in that immature state where they are as weather-cocks turned hither and thither by every wind of opinion or influence which meets them. They cannot remain true to their higher self.

Absolute honesty involves far more than fair or unfair dealings in dollars and cents. If we profess a regard for another person that we do not feel we are not honest. When our manner of life is lived not in accord with our convictions of right and even of

common sense—when we do as every one else does out of fear of being considered exceptional or singular we are not honest.

If in the family when the "master of the house" comes home, the manner, bearing and conversation of wife and other members is very different from that assumed during his absence,—if then their freedom of conversation is checked and as to matter quite changed, there is a great deal of deceit in that house. Yet through long habit the inmates may be scarcely aware of it.

When we see an evil in ourselves and will not own it to ourselves or to anyone else, we are not honest, and nothing helps more to get a fault out of ourselves than owning to it ourselves or confessing it (not to every one) but to some one we can trust. A miserable pride born of the material mind wishes to keep up the delusion that we are perfect now and that everything we do is about right and cannot be improved.

If our lower or material nature is cowardly or thievish or murderous in inclination, it is far better to say thus: "The lower part of myself is a coward. The higher is not, for it despises cowardice, my material part has murder in it, I own it, for if murder is there what good can come to me by denying it. But the God in myself would put this inclination out of me and in time will do so. My body has thievish tendencies. I am tempted to steal. My higher nature condemns this tendency, but it is sometimes overruled by the lower."

Wherever a conviction is stifled there is dishonesty. That conviction comes of our higher self or the God in our self.

The lower or material self wars against it, opposes it and tries to forget it. We are then as two contending persons or a house divided against itself. The result is a struggle, and always with struggle comes pain or uneasiness. The higher part of our self sees a truth and tries to live up to it. The other the lower, the animal nature does not want to see it or live up to it, for it knows if the higher rules that its power will be destroyed—in

fact the entire lower nature must be destroyed. It is then on the part of the lower self an actual fight for existence.

If by word or act or in any way you constantly put out the thought of deceit you are drawing to your self the thought current of deceit. Whatever thought you draw to you materializes itself in your body. Your bone, blood, nerve and muscle are then literally a formation of this evil or crooked thought. You are then so to speak wrapped in an envelope (your body) which being a formation of deceit will compel you to see deceit only, think lies and act deceit even when you wish to speak, act or in some way assert the truth. It is this evil growth which makes it actually easier for some people to lie than speak the truth. The habit of lying has become fixed. They cannot part with it if they would. They can tell nothing without exaggeration. The lie slips out of their mouths ere they are aware of it. Or if not a spoken lie it is some form or assumption in life or manner, the real intent of which is to deceive.

As when people assume some form of religious observance to help maintain a position in society or business. That is an acted, not spoken lie.

We can at last become so covered up with a materialization of lies that we shall tell lies to ourselves and believe them.

Long contact with and practice of deceit will actually make the dishonest person think themselves honest. Their minds become skilled in evading the higher conscience and in making excuses for their dishonesty.

One and possibly the most frequent form of excuse is, "If I don't do thus and so somebody else will."

The Law which in its workings swerves not a hair's breadth to right or left entails a terrible penalty for cultivating the mood of dishonest thought. It will so disturb our mental vision or spiritual perception as to make us believe the false instead of the true. It will cause us to be the more easily duped by the deceit of others. It will make the truth so unpleasant to us that we shall neither want to know it or believe it. Or it will make

the truth seem ridiculous or false to us. Then if we are forced to believe the false, we must bring on ourselves all the sickness, pain and misery coming of false beliefs.

The more honest nature literally feels disagreeably the thought of the dishonest person when brought near him or her. It sees immediately through the dishonest person, weighs them, and is placed on guard against their wiles. So one power of honesty is to see and detect deceit, certainly a most valuable quality in any business.

We may do what seems right and just to us yet wrong to many other people and be far more honest than if we do only because others deem it the right thing. We are not on firm bottom when we accept other people's standard of right and have none of our own. If we do the wrong thing, thinking at the time it was the best thing to do and with the highest motive, we shall soon be made to see our wrong. That is not the highest quality of goodness which is inspired by the motive of being thought good by others. In such case we may accept and live up to a standard made by our inferiors. This road leads to hypocrisy.

XI.

Confession.

Sympathy is Force.

It is very injurious both to mind and body to live with the knowledge of our sins, or rather our immature tendencies, confided to no one and locked up in our own breasts. These thoughts (or things) if not talked out to some trusted friend, in full sympathy with us and in our vein of thought, will remain and generate more evil. The mind then fastens itself steadily upon them. We might say that it endeavors to draw nutriment from a food which it has eaten over and over again. This will eventually bring some form of disease.

The real food for both spirit and body is new ideas, new and newer conceptions of life, new and newer interpretations and meanings for all material things about us. We shall see things with a new eye every day. The thought, the plan, the opinion, the view we had yesterday are to be succeeded the next day by the newer thought, plan, opinion. When the mind grows to this state it is receiving its "daily bread" of life, and this is new life for the body also. This constantly changing mental condition is constantly changing for the better the character and quality of the elements composing the body, and will prolong indefinitely

the life of the body. In other words, when the ever-growing, ever-renewing spirit is able to give its life and idea to the physical organization and senses it will keep unbroken the link connecting it with the body, its physical instrument for expression.

"Old Age," as it is called, sees things very much as it saw them fifty years before. Events, persons, objects, call up only the same train of association, the same old story told in connection with it hundreds of times. Such mind is fed with no new thought. It tries to live on the old. The result is the death of the body. Sometimes it dies suddenly—sometimes gradually. In other words, the spirit imbued by new idea has less and less power to sustain and keep its hold on the body. Failing memory, failing sight and hearing, tottering limbs and shrunken flesh are all signs that the spirit, starved from lack of its "daily bread" of new thought, is losing hold of the body.

To live in reality—to increase with years both in physical and mental vigor—to enjoy every phase of life more and more as the years roll on—to overcome the last great enemy, "Death," there must be a constant process of casting out the old thought when it has served its purpose in order to receive the new, even as your well to give the purest water must be cleansed of that which has long stood in it.

The old thought to be gotten out must be talked out, not to every one, but to the one person in whom we can put perfect trust and to whom we may tell every thought, every desire, every inclination, be it for right or wrong.

The only persons who can talk safely with each other and serve as mutual confessors each to the other, must be in the same current of thought. They must see things with the same eye. They must understand each other. They must divine or interpret each other's motives and character through that intuition, or unspoken communion which always exists between kindred minds and by which a few words tell more than can be explained in an hour of spoken conversation.

The true husband and wife are the best confessors each to the other.

If we have a tendency to lie or steal or any other sin, there is lying and stealing element in flesh, blood and bone. When these thoughts are gotten out of the mind they will also leave the body, and the flesh and blood will be finer and better in their composition.

Any real sin held in the mind brings some form of disease or unrest to the body. All of us hold to-day more or less to injurious beliefs, prejudice and moods of mind of which we may be unconscious. We cannot have all our false beliefs revealed to us at once. The revelation must be gradual from day to day, from year to year. Nor are these errors to be revealed to us by others. The knowledge of self defect must come from within. Then it is clearly seen. That is God's revelation to us. It is the spirit of the Infinite Mind working through us. It is the Supreme opening our eyes to rents, stains and sores on the mind which must be seen to be removed. Instead of being discouraged at finding in ourselves faults of which we were unconscious, we need to be glad—as the sailor is glad when be finds the leak which, undetected, might sink the ship. Our errors are then self-confessed. When we can confess to self and cease that foolish pride which refuses to see the leak or defect, we have made a great advance on the high road to eternal happiness. The Infinite Mind and Force will then send us the next vital need. That need is the proper person to whom we can confess.

That person will not be a babbler, and will be in communion with and a drawer of new thought and life from the Supreme. Such person will also stand in the same need of making confession of fault as ourselves.

It is not the confession of the actual lie or theft or other fault that is of the greatest importance. It is the confession of the continual temptation or tendency to commit the fault.

When we say, for instance, to the trusted friend, "I know I have a tendency to lie or exaggerate my statements about

events or persons. I don't wish to do so. I don't intend on commencing my conversation to do so. But often in the excitement of a conversation these exaggerations and highly colored statements are on my tongue and uttered almost before I am aware of it. My higher self does not approve of it, and in my hours of reflection and quiet reminds me how I deviate from telling the truth."

Or one might say: "I have a tendency to steal. I am not exactly a common thief, for there are other ways for stealing than open theft. But my higher conscience does not sustain me in these acts. I want to be rid of these tendencies."

Or, "I have feelings of envy and jealousy at sight of certain persons. Even the mere mention of their names brings a thought of hatred and antagonism."

Or, "I hate the rich. I hate them as they roll past me in their carriages."

Thoughts and minds like these injure the body and bring disease as surely as fire destroys wood. We are not rid of them when we try to feel differently. That is only hypocrisy to self. Of ourselves we cannot free ourselves from such mind. The better way is to look straight into self, acknowledge what we find there, and say, "Yes, I do hate; I am envious."

When thoughts like these are spoken out to the trusted friend in the earnest desire to be free from them and the acts they cause us to commit, they are literally made more physical than when held in the mind. Becoming more physical they are put into a shape, by means we cannot explain, to throw or cast them from us.

To have no one to talk to freely—to keep all our defects and secret errors to ourselves—tends to beget first lack of courage to own them to ourselves. It begets that false pride which is content to "assume a value, though it has it not," and is satisfied to seem to be rather than to be. Such a mind becomes at last totally unable to say to anyone that it has any fault. At last it becomes totally blind to all defects of its own. It holds often

unconsciously to the idea that it is perfection. It becomes supercilious, domineering, and ever dealing out judgment on others. It is fossilized in its own material belief.

The relief given by confession is working constantly in the every day life of men and women. We experience a sense of relief as if a burthen had been thrown off when we tell our troubles to a sympathizing friend. Because on so talking them out to that friend the thought which did literally "weigh on the mind," is cast out. In giving you sympathy, the friend takes literally a part of your burthen. If you are the one so confessed to, you may afterward feel depressed and gloomy. Because you have absorbed the other's troubled thought, and it is acting on you. You are bearing the other's burthen.

We need to be very careful how we take these burthens of others' troubles on ourselves. If we allow ourselves to become the recipients of many people's troubles we shall eventually be borne down by the accumulation of their troubled mental conditions on our minds. We shall carry their depressions, their gloom, and even their physical sickness. We shall be swept into their troubled current of thought. The more people from whom we take these loads, the stronger will be that current. Your mind then is not your own. Your mind is at the mercy and is swayed and influenced by the depressed and unhealthy thought of those whose moods you have allowed to be poured into you. You may from these causes act differently in your business, and act injuriously to your interests, because in absorbing promiscuously the thoughts of others you may absorb also their lack of judgment. Many are damaged in health and fortune from this cause.

When you give your sympathy to another you give your force with it. You receive in return the thought and quality of the others' mind. If their thought is inferior to yours—if their judgment is weak—if they are reckless, hasty and imprudent if they lack energy—indeed, whatever may be their defects, you will absorb and for a time take on those defects. If you so take

them on you will also act them out. When you give sympathy to another you graft that other person's mind on yours.

You will not when daily demanding wisdom and guidance of the Infinite allow yourself to be confessed to by everyone or give your sympathy indiscriminately to those who ask it. Your sympathy is literally your life, your vitality, your vital force that keeps body and spirit together. The Supreme Wisdom will prompt you to put your hand up and restrain its flow to everyone that appeals for it. It will make it clear to you that in letting it go out to everyone whenever it is called for, you are draining yourself of your very life.

Confession has a far wider range than the telling our faults to another. All Nature confesses by outward signs its sensations of pleasure or pain.

The cry of agony extorted by physical pain is a confession of pain. It had better be uttered than repressed. Its utterance does give a certain relief, a fact to which many physicians have testified.

The exclamation of delight and the merry laugh is an external confession of receiving pleasure. Would not a great deal of happiness be prevented were we not allowed to give way to such expressions. They are necessary and vital to health and happiness. A household where these joyous confessions are repressed—where master or mistress frowns or sneers at what he or she may call frivolous, is not a happy household nor even a healthy one.

There is for us imperative need of an associate with whom we can be natural. We need at least one person with whom we can talk out and act out our moods—before whom we can take off our armor and not be continually on guard. We do not want to be always weighing our sentences so as to say the wisest and most correct thing. That is keeping the mental bow continually on a tension. It needs to be unstrung and often unstrung. We need at times the privilege and freedom of saying trivial things and possibly silly things without fear of being snubbed or

criticised. We need privilege and freedom to act out the playful spirit. If it is always repressed, the capacity for expressing it will eventually be lost altogether. The body loses power to express it as in youth, and when this power is lost, health, vigor and elasticity of muscle are soon lost also.

We cannot get foolishness really out of us either unless it is talked out before some trusted companion. When we put out a thought in words we often see the error in that thought. Before being spoken we did not see that error. Why is it that when feeling irritable or peevish we make the tart or satirical reply we may have long had in mind to our friend, that so soon after being spoken we wish we could recall it. Why is it that when we discuss a matter with others in the friendly spirit, we see immediately on expressing an opinion of our own the error or defect in that opinion?

We have unconsciously confessed that attitude. We have put the error into words. In putting the thought into words it is literally made more physical. Being more physical, our physical senses see its nature more clearly. An unspoken thought belongs to the domain of spirit. The spoken thought is so much spirit materialized or put into a certain physical organization.

Success in business is furthered through the principle of confession. Where two or more persons having a mutual interest in any undertaking talk out freely their views regarding it, and where each one is willing to acknowledge an error in judgment on seeing it, as one often will far quicker and more clearly on talking out in the spirit of concord, there is created a great force for success. Each one confesses his view of the matter. That is, each one in talking out his plan takes it out literally of the spiritual part of his being, and by putting it in words, that plan or thought is made more physical than when unspoken, and being more physical, whatever of it is defective or advantageous, is more clearly seen than before.

On the contrary, if at such a conference one or more of the parties do not talk out their views—if one of the partners

pretends to agree with the others, and then when alone antagonize and put out thought of dissatisfaction with the plan agreed upon, there is a weakening of the force necessary to carry out that plan. Nothing is more injurious to the body, or retards more the growth of our powers, than carrying about dissatisfaction, which is never revealed to any one.

Thousands carry these thought burthens. They are in the heart of family circles.

Every thought demands its physical expression. That is, it demands to be talked out where we can safely talk. If thoughts are kept in we become shut up. We lose ability to open ourselves to others. This is an unnatural condition. It is analagous to a tree on which some power should be brought to prevent the growth of blossom buds and fruit. These blossom buds and fruit are the expressions of that tree. If they are checked the tree will die. The buds and fruit have also a spiritual origin. They are the materializations of the mind existent in that tree. The spirit of that tree demands that all its spiritual part be expressed in some physical form. Exactly so do our spirits demand that all our spiritual selves be expressed or confessed in some physical form. Our thoughts are our spiritual part, and when put out in words or sounds they are expressed in physical form. They become then parts of the physical world around us, and act for good or ill more directly on the physical world than when repressed.

For this reason it is better if you have no one to talk to whom you can trust or before whom you dare say many secret things, to go to some retired place and talk them out in words. Say you are grieved or sick or lonely. Or you writhe in the grasp of some secret sin or habit. Or you suffer from envy or jealousy, or lack of system or order. Or you feel yourself a coward morally or physically. Talk it all out. Say what comes to your tongue to say. Get yourself accustomed to express your secret thoughts to yourself. You put your thoughts then into physical forms. You cannot get those thoughts out of you unless they are first put

into physical forms. Then in such form they will go from you literally. They will be attracted to and assimilate with physical form or materialized thoughts of like order with themselves.

The Christ of Judea once drove from a lunatic an insane spirit. As this story is presented to us that spirit was not a personality. It was a mood, a current of insane thought acting on that man's. It was immature thought. It had good in it but was, so to speak, unorganized. Christ threw from that man this current into a herd of swine. The hog as man has made it is a low, degraded animal. It is through man's artificial and unnatural methods reduced from the grade it was in its natural state. The sickly unnatural thought thrown from the lunatic was in character and quality like the unnatural thought expressed in the swine. For every animal, every tree, every thing physical that exists is an expression of some kind of thought. Thought of like quality is attracted to its like. The current from the lunatic was attracted to the swine. They served as magnets to attract it.

XII.

The Accession of New Thought.

New thought is new life. When an invention, a discovery first breaks on the inventor's mind, it fills him with joy, pleasure. The blood in his veins surges with a fresher impetus. The author or poet is lifted into ecstacy of emotion by a new conception; I mean the relatively few creative authors and poets—not the many who, borrowing the fire of Genius, put it in their own lanterns and pass it off, often successfully as their own.

"A piece of good news," as we term it in a period of gloom, depression, discouragement; the possible realization of a hope, the removal of an ill or danger, is but a thought after all—is but the picture in the mind of the thing desired—is *not* the thing itself, yet how it brings strength to the whole body.

An entertaining spectacle, a drama so perfectly acted as to absorb all one's attention, an interview with one to whom we are strongly attracted, a pursuit, or exercise or art, which interests and fascinates—all these are as food and nourishment, stimulation to the body, and in the absorption or excitement

of the moment, hunger for material food may pass away or be forgotten.

So we do not live by bread alone. But our natures demand ever new and newer food of thought. The play so charming when first seen may become tiresome through repetition. The air so fascinating when first heard, becomes worn through familiarity. There may even be longed for, a change from the quality of the thought of the mind most attractive to us.

I mean for all these a change, but only for a time. The play, the opera, the artist may in time be seen again and with increase of pleasure, either from the influence of former association, or from new growths and shadings in the artist's rendering, or from new capacity in ourselves to see what we could not see before. Call, then, all new thought, and if you please new emotion, food, and food as necessary to make the relatively perfect physical and mental man or woman as is the bread we eat. We desire ever fresh food; we similarly desire and need always new and fresh thought.

Old thought—constant repetition of the same thought—involves decay, sluggishness of mind, sluggishness of body.

Suppose that we rose each morn with the absolute certainty that each day was to be a day involving to us more or less of the excitement of discovery in something useful and enjoyable, and also of similar use to others—something endurable for us and others—endurable for eternity—some unexpected branching out of yesterday's truth, which for yesterday seemed fully grown—something telling us how life may be made still fuller of durable and harmless enjoyment; some great law or principle in Nature recognized possibly for the first time in some heretofore called "little thing," in the fall of a leaf, in the coloring of a leaf by the autumnal frost; in its almost equal vividness of color coming through the heat of Spring, in light shining out of decay.

In the myriad of suggestions which Nature is ever making, and which she will ever write and write so willingly—in the

open mind, the receptive mind, the simple mind, whose pages not scrawled over with other's opinions, or dogmatism or prejudice can be written upon, and after being written upon, have such writing read clearly by its own eyes.

What must be the pleasure to such mind to find to-day an increase of improvement in the quality almost despaired of yesterday—an increase of patience in doing the perplexing work—an increase of courage—an increase of perception to see beauty in what yesterday it passed by with indifference—an increase of power to control unruly appetite—an increase of power to drive away unpleasant and therefore injurious thought.

Would not such be encouraging, cheering, life-giving, health-giving thoughts? This order and accession of ever new thought knows no stop in any direction. It says: "Are you orderly to-day?" "You will find some power and room and capacity to be more orderly to-morrow." "Was your last effort in music, in painting, in composition, in acting, in oratory, your greatest triumph?" "You will find some way of making it more perfect to-morrow." That will take nothing from the last effort. It is only a more beautiful and delicate tint for some already beautiful picture. The consciousness of such never ending growth of improvement is also food for the growing mind, other than bread. Yet it is bread. It is the "Bread of Life," and to be desired as "Our Daily Bread."

Would not also the thought each morning that a Great Power, an infinitely wise mind, was always ready to give more knowledge to help you through troubles—troubles from without and troubles from within. Would not such thought, and the trust begotten of it, be as food, strength, and healthy stimulation?

Especially when the reality of this Power and its ability to aid had been proven to you many times, so that the hope had become a conviction? Grant that new thought is healthy stimulation and also a necessary food to a more perfected life

and the question arrives, "How shall we get it?" In other words, "How may we attune ourselves or how may we become more receptive to all that is beautiful and useful in Nature?" For in our religion the useful always implies the beautiful. It is almost farcical to answer," Live a pure life." That implies so much; so much in so many cases to be done; so much of inherent tendency to be outgrown; so many difficulties to be met; so many conditions necessary for such life so difficult to make. The desire for accumulation seems a Law of our Natures. In its cruder working it accumulates money: in its higher form it would accumulate powers and qualities of mind. "I am $100 or $500 richer than I was this morning," says, with satisfaction and pleasure at night, the money accumulator. That pleasant thought is to him a bit of the bread of life—but not of enduring life, or in the end, if at all healthy life.

"I," may say another man at night, "am richer than I was this morning by so much more patience, by a bit more of skill or dexterity in my art, by certain knowledge of which I knew nothing twenty-four hours ago."

Are we yet fully awakened to the thought that we are receptacles for thought and with thought, knowledge, and with knowledge Power, and that our capacity for receiving all these may be limitless, and that the supply of knowledge, power, new thought in the Universe is limitless also, and that it is all ours to draw from, and that the Bank can no more break than Eternity can end.

There are thousands of things, events and scenes in your past life which it is more profitable to forget than to remember. By so forgetting you allow entrance for new idea, which is new life. By remembering you prevent the coming to you of such new idea and life.

By "forgetting," I mean that you should avoid living in unpleasant past scenes and remembrances. Absolutely to forget or wipe out completely from memory anything it has once taken note of is impossible. For everything you have seen,

learned, sensed or heard is stored away, and is capable under certain circumstances of being brought to view again.

In place of the term forgetting it would be better to say you should cultivate the power of driving from your mind and putting out of sight whatever makes you feel unpleasant or whatever you discover that is unprofitable to remember.

It is impossible absolutely to wipe out anything your memory has once written on its tablets, for whatever the scene, event or experience may have been, it has become a part of your real self or spirit. In other words, your spirit is made up of all its experiences and consequent remembrances extending to an infinite past. Of these some are vivid, some vague, and much is buried out of present sight, but capable under certain circumstances of being called to remembrance. To destroy such remembrance, if possible, would be to destroy so much of your mind.

All experiences are valuable for the wisdom they bring or suggest. But when you have once gained wisdom and knowledge from any experience, there is little profit in repeating it, especially if it has been unpleasant. You do actually repeat it when you remember it or live it over again in thought. This is what people are doing who brood over past misfortunes and disappointments.

It is what people are doing when they recall with regret their youth as bright and joyous as compared with the gloom of their middle or old age. Live in the pleasant remembrance of your youth, if you so desire. That will do you good. But do not set it in its brightness and freshness against a dark background of the present. Do not think of it in that vein.

Remember that the time of your infancy and youth, with all its freshness and newness, was also the time of some other people's old age when the world seemed stale and joyless, when to them all that life seemed capable of yielding seemed exhausted, when nothing seemed to remain but to wither and die. Remember also that to-day if the world seems less bright

than formerly, if the sun seems setting instead of rising, it seems now to the boy and girl of ten or fifteen as it did to you at that age.

No person could hold his or her physical body and enjoy life who as they lived on lived in the past and refused to set or open their minds to the future. In so doing they accumulate more and more of the old and relatively lifeless thought, and this element materializes itself on the body. Their flesh, bone and blood then becomes an actual expression of the dead and inert spirit.

To live carrying such an ever-increasing load must result only in weakness and misery so long as the spirit can carry it.

But the mind rejecting the old which it has no use for and ever pressing on to the new, adds the new thought to itself, and this newness of idea will materialize a newer body.

You do actually make the "things before" pleasant or unpleasant for you according as you think of them in advance.

There is a class of people who, if in difficulties and any one suggests a way out, instantly raise objections and find difficulties in the plan proposed. When in thought we so find difficulties, we actually make them. To lay awake nights and brood, devise, turn over or invent possible coming troubles is force and industry ill employed in preparing the way for those troubles.

In all business we must press on in mind to the successful result. We must see in mind or imagination the thing we plan completed, the system or method organized and in working order, the movement or undertaking advancing and ever growing stronger and more profitable. To spend time and force in looking back and living past troubles or obstacles over again, and out of such living and mental action to conjure more difficulties or oppositions, is literally to spend time and force in destroying your undertaking, or in manufacturing obstacles to put in your own way.

Forgetting the things behind and pressing on to those before is a maxim having a thousand intensely practical applications. Every business success is founded on it.

Men who cease to live in old methods and press forward to new, achieve the greatest financial success. But men who having started out during their physical youth with the new, allow themselves with advancing years to hold on to what was new in their youth, but which is relatively old now, are really on the back track. Money may continue to pour in upon them, but their methods are really out of date, and a few more years will see their business superseded by the newer system.

If you were debilitated, weak or sick yesterday at any hour, do not commence to-day with living in thought in the same weakness or debility at that hour. Forget it, live away from it, and press onward to the thought of being strong, well and vigorous at that hour.

When you in mind look behind and live behind in the thought of the sickness, weakness or indisposition of yesterday, you are actually making the conditions for having the same physical troubles.

When you at the day's commencement in thought look before to the new thing, the thought of health and strength at the time your lack of vigor commenced, you are making the conditions for realizing such health and strength.

If it does not come the first day of such trial, try the next, and the next after that. The state you seek will come in time.

Perhaps you say to me in mind: But how can you prove these assertions? They have not been realized in our time. "Decay and death at last overtake all."

You can commence yourself to prove them. If you experiment with any of the methods here suggested for working thought to profitable result and you prove for yourself ever so little, you must thereby gain some faith in this law. If the law is by you proven a little, is it unreasonable to say it will prove more if followed in this direction?

Unreasoning prejudices are bred out of this continual living in the past.

The man of sixty or seventy often lives in modes, usages and customs peculiar to his youth. He accepts these as the most fit and proper thing for him. He would probably regard with disfavor and prejudice the man who at his daily business should wear the knee breeches, stockings, waistcoat, ruffled shirt and cocked hat of the eighteenth century. Yet such style was common one hundred years ago. His great grandfather probably wore such a suit. Yet his great grandfather would probably have regarded with the same disfavor and prejudice the man dressed in the fashion of to-day. So a few years relatively have begotten these two unreasoning prejudices with the great grandfather and great grandson, founded only on the fact that they were fashions peculiar to the youth of each.

It is, of course, impossible for a person to fly in the face of popular custom or usage—to dress differently or in certain ways live differently without bringing on him unpleasant and even injurious results. For the action of many minds sending toward you ever the thought of prejudice, dislike or ridicule would tend to injure mind and body.

But the sentiment which so sends toward another, who departs from any established custom this kind of thought, when that person affects in so doing no one's peace or comfort, is a gross error. It is an unreasoning mental tyranny which so regards with hostile mind a man who should to-day adopt the costume of the ancient Greeks—a garb, by the way, more sensible and comfortable than ours.

Less than two hundred years ago such a sentiment mobbed the man in England who carried the first umbrella. This sentiment comes of that fossilized condition of mind which persists in living in the things that are behind and averts itself from such as are before.

Life is a continual advance forward. If we are advancing forward, it is better to look forward. And all are advancing, even

the dullest, the grossest, and most perverse. A mighty, eternal and incomprehensible force pushes us all forward. But while all are so being pushed, many linger and look back. Unconsciously, they oppose this force. So to do is to court evil, pain, disease and distress.

Whatever the mind is set upon, or whatever it keeps most in view, that it is bringing to it, and the continual thought or imagining must at last take form and shape in the world of seen and tangible things.

I repeat this assertion often in these books and in various forms of expression. Because this fact is the corner stone of your happiness or misery, permanent health and prosperity, or poverty. It needs to be kept as much as possible in mind. Our thought is the unseen magnet, ever attracting its correspondence in things seen and tangible. As we realize this more and more clearly, we shall become more and more careful to keep our minds set in the right direction. We shall be more and more careful to think happiness and success instead of misery and failure. It is very wonderful that the happiness or misery of our lives should be based on what seems so simple a law and method. But so-called "simple" things in Nature on investigation generally turn out incomprehensible and ever deepening mysteries. What most concerns us is to know a cause or agency that will produce a given result. When we realize that we can and do think ourselves into what we are, as regards health, wealth and position, we realize also that we have found in ourselves "the pearl of great price," and we hasten to tell our neighbor that he may seek and find in himself this pearl and power also, for no one is made poorer through his finding that which can belong to him alone, and all are made richer and happier as each finds his or her pearl, through the power it gives them to add to the general wealth and happiness.

Life is fuller of possibilities for pleasure than have ever been realized. The real life means a perpetual and ever increasing maturity. It means the preservation of the physical body, so

that it can be used on this stratum of existence whenever the spirit desires to use it. It means the preservation of that body, not only free from pain and sickness, but free from the debility, weakness and decay of what we call "old age," which is in reality only the wearing out of the instrument used by the spirit for lack of knowledge to ever recuperate and regenerate it. Life means the development in us of powers and pleasures which fiction in its highest flights has never touched. It means an ever-increasing freshness, an ever-increasing perception and realization of all that is grand, wonderful and beautiful in the universe, a constantly increasing discovery of more and more that is grand, beautiful and wonderful, and a constantly increasing capacity for the emotional part of our natures to sense such happiness. Life is eternal in the discovery and realization of these joys. Their source is inexhaustible. Their quality and character must be unknown until they reach us. In the words of the Apostolic record, "Eye hath not seen nor ear heard, nor hath it entered the heart of man the things that God hath prepared for them that love Him."

In so-called ordinary things we do not get out of our lives and our senses but the merest fragment of the pleasure they can be made capable of giving us. Our food is capable of giving far more pleasure to the sense of taste than it may now. We do not get near as much pleasure from the ear and eye as they are capable of giving. With bodies more highly developed and refined, food when taken into the stomach should act as a healthy stimulant and grant that impulse, vigor and bounding life it does to the young animal. The movement of every muscle, as in walking, can be made to give pleasure.

Through following the Spiritual Law, that peace of mind is in the future to come to many "which passeth all understanding." That it has not in the past been realized is no proof it will not be. Life, then, whether its forces are in activity or at rest, will be a perpetual Elysium.

But millions of our race do not look forward to such joyous possibilities at all. They have never heard of them. The great majority would not believe did they hear of them. They press on in mind to what?

To a belief which grows stronger with years that life is short, that old age and decay are absolute certainties and must come to all, that at a certain age of the body its powers must decrease, and that as weak and feeble old men and women now are before their eyes, so, in time, they must be, and that one great aim of life should be to lay up a store of money to "provide for old age."

These are not pleasant things to contemplate. The many do not contemplate them. They shut their eyes to these gloomy views of their future, but they believe in them just the same. They believe and dread. If they believe, they must in mind press on to such belief. It is this pressing forward that makes of the thing believed in a material or physical reality.

"Providing for old age "makes the old age of the body, because the person so "providing" sees him or herself for years as helpless and decrepit. What the mind so projects for the future it is making for the future. A material thing (money) is relied on to secure one from ills, when all material things are quite powerless to prevent such ills. The rich man with an aged, worn, diseased body can only buy with his money a better room and bed to live in than the poor man. His money does not prevent disease and weakness. It cannot give him an appetite for the costliest food. In pain and anguish the Emperor is in all respects on the same level with the pauper, for in extreme misery a soft bed and numerous attendants give little or no comfort.

Now in all this, thought element worked in ignorance in the wrong direction proves that it brings a result, but a woeful one.

It is only the cultivation of the power of the spirit over the body that can prevent these ills. That power we first begin to cultivate and increase when we come to recognize and believe that mind or spirit is the power governing our bodies, and that

whatever mind persistently images, thinks or imagines, it makes. Now, unconsciously, we image in the wrong direction. We think the old age or wearing out of the body must be, because, so far as we know, it always has been. We press on in imagination and unwelcome belief to gloom and physical decay. We hold these sad pictures ever in our minds. Having no faith in the brighter view, we do not look toward that view to life, and ever increasing life.

In the New Testament (the last revelation) we find the Christ and Apostolic teaching full of the sentiment of life, and life everlasting. Death is not argued or implied as an absolute necessity, but as an "enemy" which is ultimately to be destroyed.

It was never said or implied that the advent of "greater revelations" was not to be until millions on millions of years in the future. The dawn of such advent may be now. It is now, not because of any one man's writings or assertions, but because many minds are now open to the reception of the greater revelation, which for centuries has been knocking at humanity's door, but could not enter by reason of the obtuseness and dull ear of those whom it sought to arouse and benefit.

The only dead people in the Universe are the spiritually dead, those "dead in trespasses and sins," who have not as yet learned to forget or rather to refuse to live in and depend on the relatively dead or inert element of earth instead of that drawn from a higher source.

Still the few in the vanguard pressing onward are crying out: "Why, here under our noses is the greatest of all motive powers! Why, human thought is a real element, a real force, darting out like electricity from every man's or woman's mind, injuring or relieving, killing or curing, building fortunes or tearing them down, working for good or ill, every moment, night or day, asleep or awake, carving, moulding and shaping people's faces and making them ugly or agreeable.

Before you give so much of your thought to others, ask, in view of these possibilities, if some is not due to yourself. If you

can build yourself up into a living power—if you can, with others, prove that physical health and vigor can take the place of old age—that all disease can be banished from the body—that material riches and necessities can come of laws and methods not now generally practiced, and that life is not the short, unsatisfactory, hopeless thing which at the best it now is, will you not to the world at large do a thousand fold more good than if you expended your thought in feeding a few hungry months or relieving a few physical necessities of others?

Our richest men, our rulers, our famous men in art, science and war, our professors, our ministers, our greatest successes, what is their end? Weakness, decay and disease. Our more thoughtful people admit that by the time they have learned something of life, it is time to die. The obituary from the living is at best an apology for the unsatisfactory ending of a human life.

Mankind demand something better. That demand, that cry has been swelling and increasing in volume for many centuries. Demand must always be answered. This demand is now being answered, first to the few, next to the many. New light, new knowledge and new results in human life and all it involves, are coming to this earth.

Prentice Mulford.

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