

METAPHYSICAL ESSAYS.

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THE FIRST CAUSE.

CHAPTER I.

I will not say that we can understand the beginning or first cause; but evidently it is easier to understand that a Law, or Force, existed by which atoms were drawn to coherence, than to believe that the atoms came together without law.

It is easier to understand, and more reasonable to believe, that there was a law, or force, by which the primordial atoms were *attracted* to each other, thus giving existence to forms, than that the atoms took form without law, and afterwards became the creator of law. Therefore it is easier to understand and more reasonable to suppose that the first cause of all things is law, or a force, inherent in atoms, than that "God" is a form or a person from whom all law came.

Farther back than the law, or the creating force, we cannot reach with our finite understanding; but

we can understand that the law by which atoms are attracted to each other exists in the very nature of the atom, and that it is coeval with the existence of the atoms. We cannot understand that atoms existed before the law existed; neither can we understand that the law existed before the atoms. The atoms and the law are co-existent. In other words the atoms exist, and it is their nature to *want* to come into closer contact with each other; and thus we prove the existence of the law, and we also see that the one function of the law is *to attract*. This simple fact will account for all motion and all form, which is the result of motion.

What is the attracting power then? Why it is *Love* and nothing else. The law of life is love. Love is the compacting, the solidifying influence whose nature it is to *draw*, and upon the *drawing* power of which every form of life or every object in life has its organization. Force or law is impersonal; it exists independently of organization, though it is the one and only agent of organization. This law which is without form or personality draws together and holds in place all forms.

Forms are the effect of the action of the law. They

cannot exist without the law; it therefore follows that "God" did not exist prior to the law, and that he did not create the law. Therefore it is impossible logically to conceive that the first cause is a person, having a form and the functions of individuality; and no sillier idea ever existed than the belief in this personal God and the creative power attached to him. The idea was born of the utmost ignorance. It came from the mind of an infantile race whose brain was not sufficiently developed to project a logical conception in relation to human growth or world growth.

Totally absurd therefore is the proposition that God is a person, self existing but unchangeable, and governing the universe by edicts as unchangeable as himself.

If God is a person it is his changeableness that would declare his personality. If he is a person, he has established laws that must be for his own guidance in the government of the universe; he must think, devise, act in accordance with those laws; and it is the very nature of thought and action to produce change. To think means to change; for thought—whether we recognize the fact or not—is the force that everlastingly changes, constructs and recon-

structs, tears down and builds up again, first in the invisible thought sphere and then in the visible.

You who have been in the habit of thinking of God as having a form do not conceive of him as doing nothing. To think of him in this way would be to reduce him to the level of a graven image or an Egyptian idol. You do not think of his person as one who having put the universe in harness and in motion, sits down forever and simply lets the thing run. You pray to him to both think and act; to do this and to do that; to stay the plague, and turn aside the lightning stroke; to do a thousand things, the doing of which implies action on his part.

But thought precedes action. Thought resolves and decides; to do a thing when one has not decided to do it, is to do it by accident. Does God do things by accident? If not, then if he acts at all, it must be by intention. He decides to do, and then he does.

But before decision comes indecision. If this or that was done by God, not by accident, but because God had decided to do it, then there was a time when he had not decided to do it, when he was undecided whether he would do it or not. Is the God of your conception a God of indecision?

“But,” it is said, “God does not have to decide; does not have to think; he knew everything and ordered everything from the beginning, even to the prayers that would be offered to him, and the manner of their answering.” But this again is reducing him to an automaton; self made it is true, but still an automaton, doing that which he himself provided at the first that he should do; this state of things makes him a self-created, self-regulating machine, acting without thought or responsibility or present volition of will, in obedience to a command to himself before he ceased to think.

Or if this were not true, and if having personality and form, God still thought and acted, then—I repeat—his form must change from year to year and from century to century, for thought produces action and is action in and of itself, and it changes all things all the time unceasingly.

And then again, a personal God must have limitations. Personality implies form, and form is produced by that which limits or holds it within certain boundary lines. The very moment the idea of limitlessness occurs to the mind, the idea of personality vanishes.

But what, some may ask, is the difference, or why

does it matter whether God or First Cause is a person or a force? God is God in either case. In either case is the power above all other powers—the creator and fashioner of the universe—what odds, then, whether we conceive this power to be possessed of a body or not?

But it does make a difference. It makes the greatest conceivable difference. It makes the difference which exists between owning ourselves and being owned by another; the difference between master and servant between Life and Death.

If God has a form and is a person, and if he made the law by which we exist, then are we wholly in his power. Him must we obey forever, and forever must his will be our will. We are his servants and he is our master, and to him must we look for pleasure and for pain, for reward or punishment, for life or for death. If God is a person, his will is supreme; our wills are subject; his will is free; our wills cannot be free; not free to question the law; not free to question God. By his will we exist, by his will we may die. By his will the law of life came; by his will a law of death may come. In all things are our wills subject to his will, and since by his permission we exist, by his command also may we be annihilated.

Not so of a Law. The existence—the very fact of the existence of a Law by which Life first came to be, makes it forever impossible that death should ever be.

For if Law is the cause of life, then death can only be where Law is not; and if Law is the First Cause death can never be; for the First Cause must be self-existing and imperishable, and being so, and being the cause of life, life once existing must always continue to exist, and death is forever an impossibility.

This too: While to a personal God, a First Cause having personality and an individual will—a personal God who created the universe and man for his own personal glory—while to such a God man must forever bow down in worshipful obedience, towards Law as the first cause, man stands in a totally different relation, and may, by understanding it, make it his servant.

For while man is nothing, and can do nothing outside of the law, yet may he through an understanding of the law make its power his own; may compel the law—even the law of which he is the creature—to obey him.

Electricity is a law or a force in Nature. In Nature, force and law are one; the law itself being the force and the force the law.

Before men understood the law of electrical force they supposed it to be a god. Thunder, they said, was the voice of the God in anger, and the lightnings the breath of his nostrils with which he consumed his enemies; and they were the slaves and worshipers of this suppositious god. Man has always made a god of that of which he was afraid.

When man learned that thunder and lightning are caused by electricity, and that electricity is a force or law in Nature, then fear gave place to understanding, and knowing the law of electricity, or so far as he has learned it, he commands it, and is its master instead of its slave. Instead of prostrating himself in fear and trembling before it as an angry God, he now stands calmly upright in the presence of a force in Nature which he can control. Instead of humbly craving to know the wishes of another he confidently expresses his own desires. Instead of asking the will of a god, he gives commands to the law, and the law obeys him. The lightnings are chained. Through knowing the law man has made himself master even of the law itself, and bids it fetch and carry as he will.

The one is a slave, prostrate in the dust at the feet of his God; the other stands majestically forth and

gives his commands to the Law, himself a god by virtue of his acquired knowledge and power.

Yet the power and glory of the lightning is not less because man has learned that it is a force and not a person. On the contrary, to the perception of every reasoning being, is its power and goodness and glory magnified a thousand times by knowledge of it—by the knowledge that though its power is sufficient to rend the earth in twain, to thrust the oceans from their beds, the stars from their orbits, yet so gentle is it that a little child with chubby hand upon its mane may guide it where he will.

Neither is man rendered less just or moral by his change in his relationship from slave to master of the lightnings, but the opposite.

Every faculty of his being, every attribute of his nature, is enlarged and elevated and refined and improved by the change. He is not only a wiser but a better man, more noble, more just, more appreciative of good in nature and in his fellow man as master of the forces of nature, than he ever was or could be of a being whose anger the lightnings represented.

And what is true of man and one law or force in nature is equally true of man and all laws, the first Great Law not excepted.

Looking upon God as a person who has created the universe including man, for his own special benefit, or glory, man sees in his creator a rightful master whose ways he may not question, whose laws he has no right to meddle with, no authority to direct, no power to control. To such a creator man's whole duty is expressed in the two words—unquestioning obedience—which mean submission without seeking to know either the law, the object of the law, or the result likely to follow either obedience or a refusal to obey.

Before the Law as first cause, before an impersonal instead of a personal Force, man feels his relations changed and himself free. Free to question, free to act, free to command, free to climb to any heights, free to prospect to any depths, free to aspire to any good, to hope for anything, for all things that are in the law, even the powers and goodness of the law itself.

Yet more. As before a personal god it is man's duty to bow in humble obedience, in the presence of an impersonal force it is his duty to command.

If God is a person then man is for his use.

If God is an impersonal force then it exists for the

use of the highest personal expression of itself, which is man.

Rights attach to persons. Impersonalities have no rights.

As between man and a personal God, God has all the rights and man has no rights, but only duties, the duty of obedience.

As between an impersonal God or a force in Nature and man, man has all the rights and God has none.

Rights attach only to beings possessed of the ability to desire, to experience pleasure and pain, to like and dislike.

If God is a person then he has desires, likes and dislikes, and can know pleasure and pain; consequently has rights, and as the Creator of all things can owe no duty of obedience to any one or any thing; so man the Creature can have no rights with relation to his personal Creator but only the duty of obedience.

But if the Creative power be an impersonal force it is without the ability to feel pleasure or pain, consequently has no rights, these having passed to man when he was endowed by the law with ability to know pleasure and pain; while the duty of obedience, if the word is longer a proper one to use in this relation, is

now with the law, the relations of the two being reversed, leaving with man the right to command, and with the Law the duty of obedience.

There is no blasphemy nor irreverence for the Creative power in all this. It is but a logical deduction of the relations existing between man and the forces in nature by which all things—man included—exist. That both the premise and the reasoning are correct is proven by every advance which man has made in the understanding and control of the forces of nature since his advent upon the earth.

Whoever understands the law may command it. Whoever understands the forces of nature may control nature. Do not men by knowing the law of hybridization produce new strains of flowers? new vegetables? new fruits? Do they not control the lightnings through a knowledge of the law of electricity, and are not the powers of steam theirs to command through a knowledge of the law which makes and controls steam? Are not the powers of the mightiest rivers man's, and do not the winds fetch and carry for him? And when man shall have grown to a full knowledge of the law which holds the planets in their orbits this law also shall obey him, and he shall command it as

he compels the winds and the waves and the lightnings to do his will now.

The right to command is the prize which nature ever holds up before the eyes of her best loved children, men, tempting them constantly to higher knowledge, which means greater personal power.

It is the premium which Nature offers as a reward to the courageous, the diligent, the hopeful, the patient, the persevering among the sons of men. It is the reward of merit to those who dare most and climb highest, who have most faith in themselves because of so great faith in the possibilities of the Law; to those who magnify the law by proving how great men may become; who honor the law by earnestly seeking to understand it that they may command it to the upbuilding of self. These prizes are everywhere. Wherever a law in nature is hidden there also is hidden the prize for him who shall search out the law. In earth and sea and sky are the prizes concealed. The thunders tell of them; the sea raves of them; the interstellar spaces are full of them.

The law is no niggard in the giving of rewards. The law exists but for the service of man. The law yields its power to him who most asserts his equality

with it by striving to understand it. It rewards him, and him only who seeks to know and to command it. In this faith have I sought truth, and in this knowledge have I written.



LIFE.

CHAPTER II.

That which we understand as life in its varied forms of plant and animal is but different forms of expression of the one life—the Law.

There is but one life, one law. Search the universe of worlds and we find system after system each with its separate planets revolving about their central sun, and each system but one of many similar systems revolving about a common center, which center with its greater systems revolves in turn about a still greater center; until contemplating them we are lost in speculative wonderment—as they are themselves lost in infinitude.

Such is the law of the Magnitudes, and the Law of the Minutia is the same. Every atom, every molecule, even the particles of inter-stellar space are subject to the same law; each is a planet in some system of

worlds with its center of revolution about which it continually whirls.

The law which governs the universe of worlds and the universe of atoms is one and the same; it is the one Life in motion, the one love seeking expression; and all things that appear to us as wearing form are its manifold manifestations.

It appears to me that the most expressive term for use in speaking of this universal life or law is "Energy"; giving it of course the scientific meaning. This universal Life or Law, or "Energy" permeates all things, is in all things, is the life—the vital force of all things.

Since it is impossible that anything less than the whole can contain the whole, it is impossible to fully comprehend, and difficult to find terms in which to express our understanding of the universal Life or Energy; but again it appears to me that a good word to express our conception of its workings is the term "Automatic." It is of course much more than this, for it is self-existing. It is that which always was, and is indestructible.

It is that power which *is*, and it is all the power there is. It is nature, and it is that principle in na-

ture which causes the acorn to germinate and the tree to put forth its leaves; and it is in the dead branch equally with the springing shoot, the opening flower or the ripened fruit.

In the living tree it is working to perfect the fruit of that tree; in the dead branch it is just as certainly working to produce some other form of expression of itself; some vegetable or animal that shall be of a higher organization, and hence a fuller expression of itself—the one life, the universal Energy. Hence, I say, it works automatically. Nothing hinders, nothing delays. Nothing can interfere with its perfect working to the one end for which it exists—which is expression of itself.

The instant that the branch ceases to receive more of Life, that instant, without the slightest disturbance to any other portion of the universal energy, without jar or friction anywhere in all the universe, begins as it were, automatically, the change to a new form of life, or more correctly a reorganization of old forms. For in fact life never leaves the branch for an instant, not for any conceivable or inconceivable space of time. If it is no longer the life of the branch, the branch having recognized all of life possible to that form, the

universal Life, intent upon giving itself, upon finding further and higher expressions of itself, is compelled by the law of its existence, the law by which, and in which, it is, to change from the form of the branch which could no longer receive or express more of it, to some other form or forms which can.

If it were not to do this then Life itself would lose a part of itself; then Life itself might die, Life which is that power men call God.

This cannot be because there *is* no dying; that which we call death being simply a change in the form through which life obtains expression.

Thus life is constantly casting off old and taking on new forms; new in relation to the individual, or the species or both. What is true of the trees and plants in this respect is true also of animal life, including man.

When the individual man has reached the limit of his ability to give expression to the universal Energy he dies, and the same with nations and races of men.

It is the immutable law of Life that he who will not, or cannot, accept of more shall have less—for since life cannot cease, even for an instant to give itself, that form of organization which fails but for an instant to receive more, must perish in order that a new form

may take its place and by receiving life enable Life to express itself.

The reverse truth of this proposition would appear to be, that so long as man, or any other form of organization, continued to grow in ability to *recognize* life, life might continue to flow into and sustain that form. For since its sole purpose is to give itself, why should it refuse to give when ability to recognize exists? Indeed it cannot; so long as any form of organization continues to increase in ability to *comprehend* the Law, just so long must the law sustain that organization; and in proportion as any organization continues to grow into fuller recognition of life, just that long is life compelled to flow to and sustain it; until arrived at the point of intelligent comprehension of the law which is spoken of as "being at one with God" it can command the law; and can, by the exercise of its individual will, change its form to suit its individual desires, being no longer the servant but the master of the law.

Whether the individual ego retains its separate and independent existence after the death of its visible form is a question for speculation.

Since it is a different expression of the universal energy from that of any other ego, it would appear

that it might do so, especially so in the higher order of expression as in man, when a broader consciousness of both the individual and the universal life has been reached.

A speculative thought purely, is that the ego of each individual plant or animal may unite at the death of its outward form with the ego of others of its own order of intelligence and become one and the same ego up to that period where it becomes sufficiently conscious of its ability to command the Law, to *will* its continuance as an entirely separate and distinct organization—the time when it may command as well as obey the law.

We cannot of course conceive of the beginning of the universal energy, but this does not appear to me to preclude us from conceiving of the beginning of a personal ego as expressed in man, or any of the lower orders of animals or plants.

All the forms of life that exist are but varying expressions of the universal Life or Energy. Each has its own ego, its particle of the One Energy, yet each has a personality of its own and an organization which changes with its increasing recognition of the source of its being, until unable to recognize (hence to re-

ceive) more of life, it must be reorganized through what we call death.

The ego, however, may not perish with the outward form. There seems to be the best of reasons for believing that it does not. But what becomes of it after death? Does it return to the unseen life to become one with another ego which has also lost what we call its form, and so form a new and distinct ego possessed of the experience and intelligence of the two, and thus become a higher and better expression of the central ego than when separate? Something, for lack of a better simile, as two chemicals unite to form a new one.

If this is not supposable then what are we to think of the lower orders?

Do they cease all existence as organized entities? Can an ego be annihilated; become again an unexpressed part of the universal life? If so then what assurance have we that it may not be true of man as well as of the lower organizations?

It does not appear reasonable that it can be in either case, since it would apparently mean loss; a failure on the part of nature-life to accomplish its work of growth in the visible sphere. It would be effort lost, and in the economy of the Law there cannot be such a thing.

Is it not more reasonable and logical to suppose that those egos which express less of the universal life unite at the death of the outward form as suggested, and so continue doing until, having arrived at the point when a comprehension of the law has become possible to them, there comes also the *will*, accompanied by that saving faith in the perfection of the law which enables them to retain their individuality; and is not this the beginning of true selfhood and of immortality in the flesh?

I see nothing in such a supposition antagonistic to the accepted theory of evolution, from which standpoint much of the argument upon metaphysical subjects in what is called their practical application, appears to be discussed. On the contrary it appears to me to be in perfect accord with such theories of the advancement from the lower to the higher forms of physical life, and rather to add new weight to the evolution of such theories.

As to the value of any or all such speculations as these I leave each reader to judge for himself, with the simple suggestion that all truth of which we are possessed was but supposition once, and that any logical assumption that seemingly gives us a clue to the road

over which we have come in our upward climb must be of value in our farther progress.

Truth cannot but be beautiful, and if it appears not so to us, it is because of a veil over our eyes which prevents us from seeing clearly.

Let us not therefore reject without investigation, that which gives a reasonable assurance of being truth because it does not harmonize with our previous conception of the beauty of truth, but rather let us seek a closer inspection, knowing that if it be truth indeed, its beauty and goodness will speedily become apparent to our eyes.



INDIVIDUAL LIFE—UNIVERSAL ENERGY.

CHAPTER III.

Whatever may be the conclusions to which our speculations lead us with regard to the reincarnation of either the lower or higher expressions of the universal energy, the relation of the individual to the source of all life remains the same.

An arm of the sea is not the sea, but as the smaller body connected with the larger by a channel deep as the deepest soundings of the larger can never be emptied, so the individual ego, because of its connection with the universal life, can never cease to exist.

If the connection between the sea and its arm be closed, the smaller body will in time lose its waters, but only that through the process of nature they may return to the parent body, the sea.

By the removal of a portion of its shore the arm may cease to exist as an arm and become an unindi-

vidualized portion of the sea; an indistinguishable part of it; but in no case can its waters be lost or destroyed.

May the human ego, at the death of the body, or through a refusal, at any period of its existence to put forth effort to preserve its connection with the source of all life, or when it shall have made the full round of existence necessary to complete its experience—may an ego once individualized as in man, from any cause return to the source of its begetting, lose its individuality in, and become an indistinguishable part of the universal Life?

If, as I have ventured to assert, the sole function of the universal energy is to express itself, and if this can only be done through individualized forms, as the parent gives expression to its offspring, then the absorption or reabsorption into itself of an individualized ego, *while that ego yet continued to grow*, would appear to be a mistake on the part of the universal life.

And especially would it appear a mistake if the ego thus absorbed was one of its higher expressions; a perfect or comparatively perfected expression of itself?

Since the universal energy contains within itself all that is, there can nothing be added to it by the absorption of an individualized ego, that being but one expression of itself.

The whole cannot be increased by the addition of its parts; and since it is through individualized egos that expression and recognition are obtained by the universal life, to have raised an individualized ego through manifold incarnations to that condition of perfectness where it is best capable both of expressing and recognizing the source from whence it draws its existence, and then to reabsorb it would appear to human wisdom an illogical sequence and a foolish thing to do. It would be the loss to the universal energy of that expression of itself which gave it most perfect recognition—the extinction of that which through ages and cycles of time it had given itself to upbuild, and at the very point where it best served the purpose of its upbuilding.

Clearly there can be no destruction of the human ego; no reabsorption of it by the universal energy when once the ego has proved its ability to give expression and recognition thereto, or so long as it continues to do so; to cease to love when love is sweetest, to cease to live when life is most full, most perfect, to be reabsorbed into and become an unindividualized and unexpressed portion of life when the beauty of individual life and expression is most clearly

discerned does not seem consistent with what we know of the method of the law.

I am pleased to be able to believe that the more intelligent and thoughtful among the theosophists do not accept the idea that the final and supreme reward of those who, through obedience to the law, reach the highest pinnacle of knowledge and goodness are reabsorbed into the universal life, but that they understand, as we do, that the state or condition of Nervana is that of having arrived at such perfect knowledge of "God," the Law, the universal Life, as brings perfect peace, perfect love—a condition or state where, without ceasing to advance in knowledge and hence in ability to give expression to the Law, our being is in perfect harmony with it. A condition where the individual ego sees so clearly its connection with the first cause that all fear is banished, and a feeling of peace which passeth our present ability to understand settles down upon it and envelopes it.

It is such a perfection of the understanding as brings to the ego equal confidence and respect for itself and the source whence it came. Of the father as father of itself, and of itself as the begotten of its father. It is a perfected recognition of the greatness and good-

ness, the omnipotence, omniscience and omnipresence of the Law, both as master and as servant. It is the knowledge that in serving we are served—that while we obey we also command—the perfection of understanding which comes where, through labor and through faith, the individual ego has made itself master of the universal energy.

This, and not the loss of this, not a return to an impersonal existence is fitting reward for the soul that conquers.

The reabsorption into the universal life, of that individualized ego which refuses to put forth effort for its own upbuilding by the acquisition of knowledge of the source of its existence, appears more reasonable, more in harmony with our conception of justice and of the Law. The contemplation of this latter proposition was indulged in by Jesus of Nazareth, and the parable of the talents was used as a means of impressing it upon the minds of his disciples.

The servant who had the one talent indolently hid it away, refusing to put forth any effort to add to that which was given him. He had received a portion of that which commands all things. He was an expression of the universal energy, of truth, of Law, of Life;

but he made no effort to add to what he had. He garnered no truth, made no use of the energy which was within him; made no attempt to keep open the communication between himself and the sea of life whence he drew life. He was declared an unprofitable servant; and that which had been given was withdrawn from him. Since he would not put forth an effort to fit himself to receive more of life he must take less, take none. From him who will not accept more of that which the universal energy has to give, namely itself, shall be taken that which he hath.

We grow by our efforts to recognize truth. "Life" and "growth" are nearly synonymous terms. Nothing continues long to live after it has ceased in some manner to grow, and to this law the human ego is no exception. Upon the first leaf of the statute books of the gods is proclamation of the death sentence to be executed upon all things both great and small that shall fail, daily and hourly, to show forth the magnificence and the munificence of the gods, and never yet have they granted commutation of sentence to any.

When the branch of a tree no longer possesses enough of life to put forth new leaves in spring time,

it dies and drops from the parent stem. When the tree itself ceases to put forth buds it dies, and its fibers become food for other growths. As the law of the minutia so is the law of the magnitudes; the law of life and of death to the branch, the tree and the human ego is the same.

At least it would appear to follow logically, since the purpose of the Law is to find expression for itself, that the same law of change, of death, or what we call death, would govern in the higher as in the lower expression, and that the ego which refused through lack of faith, through imbibed or inherited prejudice, or from any cause whatever to put forth an effort to grow in knowledge of the truth should perish as to its individuality—that all that gave it value, its life, might return to the source of all life and thus be not lost.

There is no room in the economy of nature for death, and that which is stagnant is dead.

The universal life exists but to express itself, and is inexorable in its demands for expression. If it were possible that any offshoot of itself, any of its children, any individualized ego, could fail to continue to receive and express more of it, more of the truth, more

of life, it, like the dead branch must fall, and by the same law, and with equal justice. And as the dead branch returns to the earth in which it had its roots, so the unfaithful ego must return whence it came and become again an indistinguishable part of the universal life or law.

That this is in accord with theories of the old mystics, of whose teachings the Bible is a very imperfect and therefore comparatively valueless record, is as easily proven from its pages as any one of the hundreds of other theories that have been satisfactorily argued and found acceptable to as many thousands of people.

The pity of it is that the teachings of Jesus and of his school of metaphysical philosophers have been so evidently marred by the ignorance and prejudice, not to use harsher terms, both of their biographers and the translators, that nobody knows what they really did teach, or what demonstrated facts they had to sustain their teachings.

When priests and teachers of the different religious dogmas shall have learned that truth is indeed the one pearl of greatest price, and shall begin in earnest to search for it, we may possibly arrive at some

knowledge of what those evidently great thinkers and pure minds really did mean, and be the gainers thereby.

If, then, our premise and our reasoning is correct, the relation of the individual ego to the universal energy corresponds to that of the arm of the sea, to the sea itself. It is a part of it and yet not it. It draws its existence from it, and is as indestructible in its essence, though not in its personality.

As the arm of the sea may lose its existence as such by giving up its waters to be returned to the ocean, its source and life, so the individual ego may lose its personality, though its essence cannot be lost.

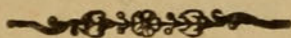
By shutting itself off from the parent body the arm of the sea may lose its waters, may become stagnant and perish by absorption and seepage, but its waters will return by natural process to the ocean, the great reservoir of waters. Even so it would appear that the ego of man cutting itself off from the ocean of life, if such a thing were possible, might perish as a human ego through absorption into the source of all life.

Open the mind to the reception of new truth and the truth will flow in.

Truth, Life, the universal energy, must *give* itself in order that, by giving, it may find expression and

recognition of itself; and wherever the passage-way to expression is open, there it enters even as the waters of the sea fill the bay and the arms of the sea.

Shut the door to truth; put up the bars of superstition and fear, nail them fast with the spikes of prejudice, and heap about them the dogmas of a religion from which the soul has fled, and you have barred out the life receiving current of energy; the tide from the ocean of life can not enter, and stagnation and death, even the death of the ego follows, or would follow if the lack of effort were total and complete.



OF MATTER, LIFE, MIND AND SPIRIT.

CHAPTER IV.

Matter, in the commonly accepted meaning of the word; is that alone which is visible or tangible, that which can be perceived by the sense of sight or touch; something that can be weighed or estimated. In fact this is about the definition which the leading lexicographers give of the word. A sufficient one for common use doubtless, but still one that gives very little idea of what matter really is.

Nor does the materialist greatly improve upon it by asserting that not only such objects as are tangible are properly classed as matter, but that matter is all that there is or can be proven to exist, unless he goes further and explains more. Such definition is simply the contradiction, without logical proof, of the assertion of the Christian Scientist, that there is no matter,

but only spirit; that matter, so-called, is an illusion, a chimera, "the baseless fabric of a dream."

Since the words "matter" and "spirit" may be purely arbitrary terms used by different individuals or schools, and express their ideas or conceptions only, a fuller definition of their accepted meaning must be had before one may venture either to deny or affirm the correctness of the position of either he who denies the existence of matter, or he who denies the existence of spirit. To me, matter appears to be the outward expression of the Law of the Universal Energy.

If so, then matter is in a sense all that there is, and with proper interpretation of meaning the assertion of the materialistic school of thinkers is correct; for a thing and the expression of that thing can well be said to be the same, since it is only through expression that it becomes knowable. In this sense, at least, its *expression is it*.

Matter exists wherever the Law—the Universal Energy—has given expression to itself; and since there is no spot or place where such expression is not made, there is no place where matter is not.

What we call space is as much an expression of energy as are the planets that have their orbits within

it; hence matter must fill space; or, to speak more correctly, there is in reality no space, but only matter.

Matter exists wherever the Universal Energy has found expression, and unless we can discover some spot where energy or *cause* is not, we are compelled to recognize the presence everywhere of matter.

Matter is omnipresent; it is everywhere, as much as spirit, as the Law itself.

Not only is that matter which we commonly call "tangible," as being subject to the so called law of gravitation, but those finer (to our preceptions) expressions of the Universal Energy, which we call mind and life, are equally matter.

The fact that we cannot discern the animalcula in water with the naked eye does not disprove the existence of animalcula; neither does the fact that we cannot perceive the atoms in a current of electricity prove that it is not atomed—that it is not matter.

With a glass of sufficient magnifying power animalcula may not only be seen in numbers in a single drop of water, but their movements in search of food or pleasure may be observed, and the different organs of their bodies examined. What reason, then, have we to suppose that those elements which are more

fluid than water, as electricity, magnetism, etc., are not also not only particled, but their particles the home of animated life? Clearly none. On the contrary, the more we investigate and reason upon the subject the more plainly do we perceive that magnitudes are unknown to the Law; that as the ocean's waters are but an accumulation of drops of liquid matter, and the mountain ranges but an assemblage of atoms in a more solid state, so is all life but an aggregation of lives, and all matter but life expressed in forms.

The cells that constitute the human body and the body of all animals have an existence separate from, though united, in the body; and each globule of blood is a living entity, if not the home of other entities.

The facetious individual who asserted that—

“Fleas have other fleas to bite 'em,
And these have other fleas, ad infinitum,”

may not have been a discoverer of truth, but he was most certainly a promulgator of it; for so far as human research or reason can carry us there is no limit to the minuteness of animated life, hence of material form of matter; and reasoning upon this line we may well come to the position of the materialist, that “there is nothing outside of matter.”

We must not, however, stop here, for we have yet to examine and compare with what we have already discovered, the assertion of the Christian Scientist who, instead of agreeing, appears to assert the exact opposite; that so far from there being nothing but matter, matter is nothing, and there is only spirit.

As I asserted in a former essay, there is no death.

Never for any conceivable or inconceivable space of time does life, active, intelligent life, or effort cease in any particle of matter.

The same instant that the branch ceases to appropriate life as a branch, that instant life in some other form succeeds it.

The process of what is called fomentation has long been known to be but the springing into life and activity of animalcules, and is one of the common phases and proofs of evolutionary law.

The necessity to the Universal Energy for expression renders it absolutely impossible that death (which if it could exist would be the absence of Energy) should ever be.

Matter, I repeat, is the outward expression of the Universal Energy, and does not and cannot exist except as such expression; and unless energy can die, there can be no death of matter.

In their final analysis, Death and Life are one and the same, for they each have, and can have but the one signification common to both, namely,—change, growth,—the change from one form of life or energy to another form.

Again, since the Universal Energy *is* universal and fills all things, is omnipresent, and being omnipresent must everywhere give expression to itself, therefore is matter omnipresent also; i. e., all that is is material.

Mind and life are, equally with matter, expressions of the law, the Universal Energy. They differ from matter as the forces which feed the branch differ from the branch; as the waters of ocean or river differ from the ocean or river.

As the forces which feed the branch, and which are drawn from the earth wherein the tree has its roots, are material, so is life material.

As the waters of the ocean constitute the ocean and is yet water, so does life constitute matter without ceasing to be life.

Water cannot exist save in the form of drops.

The drops may be very small and we call them moisture. They may be larger and ascend as mist, or

descend as rain. They may form springs, creeks, rivers, the ocean, but they are still water, differing only in their form of expression,—are water in different arrangement, different relations.

In much the same way matter is life expressed in different ways, in different forms.

Matter cannot come into existence except life be to it both father and mother; be the creative power.

It cannot exist without life more than the ocean or river could be without water.

Neither can life be, save it exist in matter, more than water can exist without moisture.

Life and matter are equally expressions of the one Universal Energy. Their source is the same, and they are never separated. Life, like matter, is omnipresent. Life and matter are one. They cannot be separated; they are indivisible.

If they differ in forms or modes of expression, you yet cannot take the one and leave the other, more than you can take the water of the river and leave the river, or take the ocean and leave the waters of the ocean.

You cannot do so much; for if you took the water of the river there would still remain its former chan-

nel; or if the water of the ocean be removed there will remain its bed. But you cannot take life from matter, neither matter from life, for both are parts of infinity—of the Universal Energy, and *it* has no shores, nor bed.

It is life, the same.

The river of life is without banks; the ocean of matter without a bed and without shores. These cannot be taken from the ocean of matter save it add to the river of life; neither from the river of life except to place in the ocean of matter, and it is shoreless. There are no banks between the two. The current of the river of life runs only through the ocean of matter, and ocean and river are one.

As the waters of ocean are a part of the ocean, and their currents equally a part of both, each separate yet all in one, so is life in matter, and mind in both, and all in one.

Mind, life, matter—three in one, and that one spirit, the Law, the Universal Energy, the first cause.

THOUGHT.

CHAPTER V.

Thought appears in some manner to be dependent upon form, organization.

So far as we have any evidence received from the senses it is an emanation flowing from matter, arranged in certain forms, its form depending upon the manner of the organization and the firmness of the structure.

To state the same thing in reverse form I would say that matter of a certain character and firmness, arranged in certain forms, generates thought, or at least becomes capable of doing so when acted upon by the will.

There is nothing particularly strange or new in such supposition.

Matter in the form of a crystal, whether natural or artificial, has long been known to exist as a force not

unlike that of the magnet in some of its effects, although unlike it in others; the crystal apparently possessing some but not all the properties of the magnet; and these properties depend upon the manner of the arrangement of its particles, rather than in the matter of which its particles consist.

One does not have to be a phrenologist to perceive that the ability to think is dependent in a measure at least upon the arrangement of the brain.

Through all the animal race including man it appears as the invariable rule that heads of a certain shape contain brains capable of greater power of thought than of any other shape; and that, though the power of greater thought may be shared in some slight degree with other portions of the body, as the medulla oblongata, or medula spinalis (spinal column) yet upon form and manner of arrangement of that of which the form is composed, depends the power to evolve thought.

Matter thus arranged in certain forms and possessing perhaps certain qualities constitutes a thought machine. Just as certain other matter arranged in certain forms constitutes an electric machine. A thinking machine does not however necessarily evolve

thought. It is simply capable of doing so when played upon by the *will*. The will which has flowed in upon the ego of the individual and which it is its to use to the extent of its ability to comprehend its relations to the infinite—the universal Ego.

We will to think. We will that thought should move properly; go from us. We create thought or evolve it by the action of the will upon the thinking machine, the thought battery composed of certain matter arranged in certain form, and possessing possibly some peculiar chemical properties in the different particles. Thought therefore has form, and the same thought will doubtless possess the same form no matter by what thought machine it is evolved; just as the same note of the chromatic scale has the same sound no matter by whom it is struck.

By what laws thought is governed, by what forces affected, or what the medium through which it makes its impressions upon other forces is unknown to us, but is not unknowable, and will sometime be known.

That it is a fluid not altogether unlike magnetism, or electricity, or the force evolved by crystals is more than possible, is probable. It possesses the same power of passing through solids as is possessed by

magnetism and the force emitted by crystals. Whether it is at all limited by space in any degree is questionable. Certainly the limits of our own globe are as nothing to it, and in all probability its limit is only that of the understanding and faith of the intelligence and will that directs it.

Instances of thought transference, or the impressions upon the brain of one person, of the thought sent forth by another person, are not only numerously authenticated but they are of such common occurrence that no one who is at all observent can fail to notice them in his daily intercourse with his fellows. The only reason they have not been observed more commonly is because the possibility of their occurring has never been entertained by the masses of the people, or even admitted by the so-called scientists, until recently; but anyone who feels sufficient interest in the matter to do it, can easily prove the fact of thought transference for himself by noticing how frequently the same form of thought is felt in the mind of himself and his companion at apparently the same moment, or in the one but so short a time before the other, that the organs of speech of the one cannot put the thought into words before the other brain has received it.

In such cases the thought form may have originated in the brain of one of the two persons present at the moment, and been transferred to the other, or it may have been a thought form emitted by a brain a thousand miles distant, and have reached the two brains at the same instant.

We are unquestionably surrounded by thought forms by the thousand. We run against them daily and hourly and momentarily. When the brain is awake to such, they leave their impression upon our mental perception. At other times they leave no impression at all, or only such as is left by the thousands of sounds (sound forms) that constantly reach our ears, but not our conscious selves.

That we are influenced by the thoughts of others in a degree is unquestionable. The only question is to *what* degree? Doubtless the ability to receive impressions is capable of cultivation; but we must believe in the possibility before such cultivation can be had; we do not attempt a thing, the possibility of doing which, has never occurred to us.

But thought may do this. Thought does do this; it may reach the unconscious mind, may reach the mind of another without that other being conscious

of it; without that other recognizing it; and may draw a picture of itself, leave an impression of itself which will affect the future actions of that other though he be not aware of it; though indeed it do not show forth at once, or for days or weeks.

We sleep, and waking have no remembrance of having dreamed; days, possibly weeks afterwards there suddenly comes to us the recollection of what seems to have been a dream dreamed days and weeks before. Possibly we dreamed it at the time we now think we did. Possibly it was a thought form impressed upon some portion of our thought machine of which, not even our sleeping faculties took note at the time, but which is suddenly ground out as it were by the machine because of lack of other thought forms to run on; or because that portion of the brain upon which the impression was made has just now been called into action for the first time since the impression was made upon it.

We know very little of the law governing thought transference, but we know enough to give rise to a goodly bit of speculation through which knowledge is sure to come; and also to suggest the thought that he who would be free from all guilt of wrong done to

others, must not think wrong thoughts, and that those who would help to purify the world must send forth pure thoughts only.

Recognizing the fact that thought has form and goes forth with the power to impress itself upon some person or thing, one can readily understand and accept (in its true significance) the saying of one of old that not our acts only but our *thoughts* are recorded in the book of judgment of the infinite, and that we must be judged by them.

That thought has immense power over the body, no one will deny.

Will is an impulse of the Universal Energy. It is an attribute of the first great cause. Directed by the individualized expression of itself—man—it aids in the creation of thought and gives it aim. It gives to thought such form as the thought chooses to claim. It may carry the balm of healing love or the poison of hate upon its wings.

This is not only a logical conclusion from the premises, but a fact demonstrated in thousands of individual cases, as well as in those of general application, of which latter there is none more clearly apparent than in the differing effect of differing thought of

the purity and impurity of the sexes in their mutual relations.

The old old idea that woman is impure in this relation even when protected by the license of the church in marriage, and that for the impurity involved in giving birth to a new life she must be subjected to a ceremony of purification, this idea increasing in force and intensity regarding her relations outside of marriage, the teaching that the thought or desire is impure in her, while less so or not at all in man, has had its natural and inevitable results in the weak or unhealthy condition of three women out of every four in every country where such thought has obtained; while in those countries where the race, being savage, has thought no difference in the law of purity between the sexes, women have escaped disease, as have practically the male portion of all communities whether savage or civilized.

Other evidence is to be found in the increase of disease in about the same ratio as physicians and patient medicine advertisements; both being reminders to the people to think diseased thoughts or thoughts of disease, which thoughts take effect in the outer or visible matter towards which they are directed in the

human body; as witness again the number of physicians who, making a specialty of any one form of disease, themselves become the prey of that disease; thus showing forth in their bodies the thoughts upon which they so continually dwell.

It was by knowledge of the creative power of thought, of the law by which thought finds expression in outward form, that Jesus healed; and by this he promised that those who believe should do greater works than he had done.

Evidently Jesus expected that with the spread of a knowledge of the truths which he taught, the thought atmosphere would become clearer, and the number of thought forms of disease and death become less numerous and less powerful, while thoughts of the true and good would become more so; and so in consequence his followers would be able more easily to demonstrate the truth of his teachings. Unfortunately the people failed to understand; the priests and the Pharisees poured forth too great a volume of poisonous thoughts, of impure thoughts, of wrongly formed thoughts, and the thought atmosphere became thick and confusing, and the people could not understand. Out of the confusion of thoughts sprang

hundreds of religious creeds that have blessed or cursed the race for centuries.

But forever is the truth stronger than error. Slowly but surely the truth makes itself felt and heard. For truth, unlike error, is immortal. The truth, like the infinite first cause, cannot die. Men died, nations perished, races became extinct or were lost by assimilation with other races, but still the truth in obedience to the law of its being, itself at once the law and its expression, continued giving forth renewed expressions of itself, until at last a race capable of understanding is arising; the old and false is perishing, and the new old truth becomes perceptible to the minds of men.

I say capable of understanding, as in its relation to thought, human capacity does not necessarily include or imply the doing. If now as of old men close their hearts and refuse to receive the light, then will the truth not be made known to them, and they too shall perish in their sins. (Ignorance)

For there is no compulsion in the matter. Men can accept or reject as they choose. The orthodox people are correct in saying that "God does not force anyone to believe." If only they had an enlightened idea of what and who God is, they would have a great many

truths of value to unfold to the people; but they so persistently hold to a misunderstanding, and to a system of maligning and destroying all who seek to understand, that the truths which they have are as a light under a measure. They are of no good to themselves or to the world.

In spite of them and their poor cramped ways, and the distorted, deformed and decrepit thought forms which they pour out upon the race in floods incessantly, there is yet a hope for them and for all; aye a sure hope of freedom to mankind in the certainty that truth is immortal and must survive and that all mankind shall know her; shall know her because, like her, they are expressions of the Infinite.

I said that thought was evolved from a thought machine, and that the machine was composed of matter in certain form and relation etc.

None need argue from this that man is not immortal or that the spirit, the intelligence or the will dies out of the body.

If there is a spirit it also has a body, and if it be an intelligent spirit it has a thinking machine and can think and will and act. If a spirit can do none of these things, or if it cannot do all of them, what is it

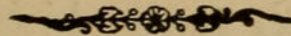
better than a rock or a bucket of water? And if it can do these things or any of them, then it has brains and a thinking machine.

Electricity can no more be seen than spirit; but electricity is conceived to be matter; a very subtle fluid, but still a fluid, therefore matter.

Magnetism has been proven, so say good authorities, to possess ponderability and weight, and to give color to water, perceptible to highly sensitive persons.

All things that are, are matter. All things that are, are mind, spirit.

The difference is one of different proportion, and of powers dependent upon the arrangement of the particles or the motion one upon another. Of this we may feel assured; and assured of it we may carry forward our investigations with some feeling of security, since at the least our feet are standing on solid ground.



OF THE WILL.

CHAPTER VI.

If there be friction between two objects there is resulting a current of electricity.

Electricity is not actually created by friction, it is only set free; made, as it were, alive, awakened, as from sleep.

If, when friction occurs, the objects between which the friction takes place have connection with the earth, either direct or through other objects capable of becoming conductors of electricity, no effect of the electricity set free or awakened will be apparent. But if the objects between which the friction is generated be insulated, as with glass, which is a non-conductor of electricity, then the electricity awakened by the friction will remain in the objects insulated as stored energy, or will pass but slowly through the medium of the atmosphere to other objects, and to the earth.

By the friction of mind, or spirit, upon matter (which is to say by the play of energy upon form) Will is called into activity, awakened, set free.

I do not know that this illustration will make clear to the mind of the reader that which is in my mind, but I can think of no illustration more likely to do so.

If the object, the person or thing, through which the Will is set free be not insulated; that is if it be not sufficiently individualized, thus, as in the case of electricity, there is no apparent manifestation of will.

By being individualized, I mean a perception within oneself of a consciousness of individuality; such a perception of its separateness from the whole as enables the individual Ego to think of itself as "I."

Arrived at this point the individual Ego becomes a storage battery for Will, as the insulated object for electricity.

Will is not created by the play of Energy upon form, any more than electricity is created by friction. Like electricity, Will is a force pervading all things. It envelopes and permeates the rock equally with the growing plant, the plant equally with the animal, the animal the same as man.

But the rock has no consciousness of its individu-

ality, no conscious insulation from the whole. Energy plays upon the rock and Will is awakened, but the rock has no power to store it within itself. The rock cannot say "I," "My," and the Will set free by the friction of Energy within the rock diffuses itself again and sleeps in the body of the Whole, of which the rock is to itself an indistinguishable part.

The plant is a little more insulated than the rock. It recognizes its own individuality in some slight degree, and it retains enough of Will to enable it to push its roots downward into the earth where they contend with other roots for food; and to push its stem upward into the light and air. It even stores enough of Will power or force to enable it to reproduce itself in its seed, but only that. The Ego of the vegetable form says "I" but very faintly.

Man has a clearer conception of his individuality than animal or plant or rock; hence is a more perfect store house for Will; but he has not understood his relation to the source whence Will comes; has not perceived his connection with the Universal Will; the immeasurable, inexhaustible fountain of Will; and so has supposed that his supply was limited, that his store house being small could contain but little, and that once exhausted it could not be refilled.

When men arrive at Understanding and know that Will is as universal as Law, and free as the play of Energy upon what we call matter, then will they begin to understand how great may be their exercise of Will; how powerful they may be; how like unto the gods in might.

Will is not Energy, but it is wherever Energy is. Being the result of the play of Energy upon form and both form and Energy being omnipresent, *Will* must be omnipresent also.

Will is present in Energy as force in water.

If water be in a state of quiescence, force is not apparent. But if water be in motion as running down an inclined plain its force may be made clearly apparent in the turning of machinery.

The force of the water may even be made to direct the course of the water; yet will the water have lost nothing; its force is exactly the same as before, and, placed in the same relation to the same or another machine will exhibit exactly the same force forever.

As the force of the water is not the water, so Will is not Energy; but as force is awakened by the passage of the water down the inclined plane, so is Will by the passage of Energy through form.

Place a ram in the current of running water and it will utilize the force of the water to direct the current of the water; so also if the form through which Energy plays be a *Will Machine*, if it be so individualized as to be able to recognize its own powers, or to the extent that it recognizes its rightful authority, it may dictate to Energy that form of expression it shall take.

Will is the corralled soul of the Infinite Life moving within the consciousness of the finite; the voice of the universal Ego speaking through the Ego of the individual—the father through the son.

Man's ability to command Will and through it, all things else, is limited only by his lack of faith in himself and his ignorance of his true relation to the First Cause.

Man cannot possibly become the Infinite, but in this alone are his possibilities limited.

The arm of the sea can never become the sea, but its tides rise to the same heights as those of its parent sea, and the force hidden in their waters is the same.

Man's relation to the Infinite is that of the arm of the sea to the sea; all of the waters that the arm can contain flow into it; the powers of the tides of the ocean are its powers. And it could utilize them all if it knew how.

The flow of Will awakened by the play of Energy upon form differs from the tides of ocean in this, that there is no ebb; the flow of Will is constant, steady, eternal; and in proportion as men become insulated, in proportion as they recognize themselves as expressions of the Infinite, the Universal Energy, the sole desire of which is for expression, which exists only that it may give itself, in proportion as men recognize the truth of their connection with the source of all power and all life and all energy, do they command that power. Command it through a knowledge of it, and through obedience to it.

For being themselves the creatures of the Infinite, the expression of it, they do but obey while commanding; even as the force which is in the water obeys the water while being so exerted as to change the current of the stream.

Conscious of his individuality and of his relationship to the Universal Life, man becomes as one with it. Through him it receives conscious recognition; through it he receives power. Its Will becomes his Will, and father and son are one; of one mind.

Thus does the Universal Oneness, "God," speak through the human Ego, man, finding expression again through

that which it has already expressed, and adding increased recognition of its own power and glory while endowing man (its own highest expression of itself), with the powers of rulership over all things.

All things under Him, and to the Son the rulership.



OF MATTER.

CHAPTER VII.

I have said of matter as generally recognized, that it consists of those things which are taken cognizance of by the senses, as having form, color, ponderability; things we can touch and taste and handle; things we can weigh and measure.

It is such matter that I now purpose to consider, and I say of it that either it is not—as we had thought—an obstacle to the passage of other and similar matter, or that there is a law by which it can be dematerialized, made volatile, destroyed as matter, and rematerialized again, rendered dense, and given the same shape and qualities in all respects as before, and this without the aid of any mechanical contrivances.

Either case supposes the existence of a law of which we know nothing further than the certainty of its

existence; and even the possibility of the existence of such a law will, of course, be denied and scoffed at by most people. Yet it does exist, and we shall yet know and command it. Its operation has been witnessed by many; both among the scientific and the ignorant.

The cases in which I have myself witnessed the operation of the law, made most clearly and unmistakably manifest, are two. I give them here, utterly indifferent to the sneers of that class of persons who prefer always to be the last rather than the first to recognize a truth, and who think that if a certain thing had been, their great grand parents would have known it.

I make no pretense of understanding the law governing in these cases; I only know the facts; knowing the facts I know the law exists by which the facts became facts, and I give them with the same object in view with which I have written this series of speculative essays—namely the hope of setting others to theorising, observing and investigating, to the end that the race may come more fully into a knowledge of the law of being.

The first instance that I desire to mention is the repeated materialization, (I know of no better word

for the expression of the fact) the materialization or forming, or creating, of a piece of slate pencil on the end of the finger of a person in a trance.

I do not now recall the name of this person; the instance is of a date some years back; but I remember all the details of the matter perfectly, as I wrote them up for a paper with which I was at the time connected.

The person was what is called a "trance medium," and the case occurred in the parlor of a reputable citizen of one of our northern cities.

I have seen many trance mediums; a few people at least in trances who were not mediums, and consider myself fairly capable of judging whether a supposed condition of trance is really such or not.

For the purpose in hand, however, it can make no especial difference whether this person was in a state of trance or not. I make the statement that this occurrence was by a person in what is commonly called "a trance," or obsessed condition; the muscles did not become rigid, or intelligence leave or appear to be sleeping in the person, but a complete change in the facial appearance took place; perspiration poured from the face, and the voice changed from a natural to a deeply guttural tone.

My position with relation to that of the medium was directly in front; he sitting on a chair, I kneeling on the carpet within easy hand reach of his hand, which was thoroughly washed and wiped on a towel supplied by the lady of the house, and the hand carefully examined by myself, holding it in my hand and not afterwards touching any other portion of the person or clothing of the medium, or any other object, until the materialization of the pencil upon the end of the index finger had repeatedly occurred, and been consumed in writing upon a slate, as carefully washed and examined as was the hand. The pencil kept renewing itself; or rather as one piece of the pencil was used up it was replaced by another piece, which actually materialized under our most scrutinizing gaze as we looked at the end of the medium's finger, where it appeared to adhere as if it were a natural growth. One of these pieces of pencil I removed from his finger after watching it form there; and I had it in my possession for months, frequently showing it to my acquaintances.

The other case was quite different, and may perhaps be thought more convincing, though the law in both cases must have been the same. The medium in this

case was a young man in my own employ as a printer at the case. He was remarkable in no particular as a man or a printer. Of a character rather too easily influenced by others he was companionable with whatever class of persons happened to be among his associates in the composing room, and did his work and lived the life of other printers. He exercised his mediumistic power at the instance of any friend in whom he had confidence, that he believed would not make sport of him. I think he finally became a public medium, but do not know his present address. Many demonstrations unaccountable by any known law of physics occurred at seances given at the request of friends; but the one I wish particularly to mention is this: Sitting in a room lighted by a lamp sufficiently for reading or other ordinary occupations, sitting between two other people each holding one of his hands, and with a shawl thrown over their limbs and brought up to their necks, an iron ring would be lifted from the floor between them and placed upon the medium's arm.

This could only occur by the dematerialization and rematerializing of the iron, or by passing it through the flesh and bones of the arm as through ether.

I have repeatedly stood by the side of the trio of whom this medium was one, have seen the motion of the shawl caused by the ring being raised to the side of the arm at the shoulder, and watched it slide down the arm to the hand beneath the light covering of the shawl; and have—after the removal of the shawl, and the examination of the ring as it encircled the arm at the wrist—the hand of the medium being all the time clasped by that of the other sitters, and the replacing of the shawl—seen the movement of the ring under the shawl reversed, and heard the fall of the ring upon the carpet or floor beneath.

This in one instance was repeated quite a number of times with a hub band from an old-fashioned wagon picked up on the road, and taken to the medium by a skeptic who could not possibly believe the occurrence to be other than a trick.

The medium in this instance was not entranced, though at other times he was subject to, or capable of, becoming so; and the persons sitting with him were like myself, people interested as investigators, and not always the same persons; different persons being selected for the test on different occasions.

In all cases the position of the hands of all of the

sitters could be plainly discerned beneath the light shawl covering them, and it would have been impossible for them to move or even unclasp hands without communicating the movement to the shawl sufficiently to be noticeable, much less could either of the three have reached to the floor and lifted the ring without being detected in the act. Besides which I repeatedly stood, as I have before stated, by the side of the sitters, and sufficiently close to see with distinctness the movement of the ring beneath the covering as it slipped over or through the arm at the shoulder, and slid down the arm to the wrist.

The conclusion which I draw from these and other similar demonstrated facts is this; not that matter so-called does not exist; not that we are living a dream simply; but that matter is of a character to be instantly de-formed, disorganized, etherized, and again given form and density through some law which we call "occult" simply because we do not understand it.

Whether in the cases I have cited as coming under my own observation, the formation or etherization of matter was produced by an intelligence out of the body, a spirit, or whether it was effected through the willing of the medium and rendered possible by cer-

tain conditions, magnetic or otherwise, growing out of the peculiar condition of the medium, or of the persons assembled, or of both, I do not pretend to say; for I have not fully satisfied myself regarding it. I can conceive it possible that the medium, having perfect faith that a certain occurrence would take place, might be in a condition—because of his faith—to exercise a power of will sufficient to produce the expected effect, and even to do this in ignorance of how it was done.

The act of willing, as I have previously stated, does not consist in an obstinate assertion that a certain thing shall be, and which is usually accompanied by, and really consists principally in, muscular tension, (as exhibited in the setting of the teeth together, the compression of the lips, and a more or less rigid appearance of the whole body) but in an intelligent ordering of a result, based upon a perfect faith in our right and our ability to command it to take place.

The one is the concentration of *Will*, a positive force in the individual; the other—the sending forth of Will to perform a mission.

If we are to accept the statements contained in the Bible as being true, and we may do so in so far as they are sustained by sound logic, or consonant with

known possibilities; if we are to accept the Bible as evidence Jesus changed the wine into water, caused those who were born blind to see, and new flesh to instantly fill the cancerous sores of the lepers; and he declared plainly that others should do these and greater things, as indeed others have done.

Cases of instantaneous healing, through Mental or Will treatment are constantly occurring, and have constantly occurred ever since the race existed, or so far back as we have any knowledge touching upon these matters.

Old ladies, and sometimes young ones, and men, have had what they called "the gift" of healing, and could stop the flow of blood, remove the pain of a burn, or dismiss a fever by—as they supposed—the repetition of some form of words often of a religious character, as a command in the name of Christ; in others without any reference to any deity whatever. And, in as much as the form used was different in many cases, and with different persons, it is evident that the particular phraseology of the language used had nothing to do with it, but that it was an unenlightened exercise of Will made effective by a perfect faith.

A similar case would be that of persons possessed of peculiar or unusual magnetic powers resulting in the production of phenomena commonly attributed to spirits; the unconscious willing being made effective in a degree by the perfection of faith.

The reader will not understand that I assert that such *is* the cause of the phenomena referred to; I only suggest the reasonableness, the possibility of the production of such phenomena, basing my argument upon the facts of other phenomena as the healing by ignorant persons through apparently the same law.

But whether the phenomena is the result of an unenlightened exercise of the will made effective through faith, or by a power possessed by disembodied spirits, is of no special consequence at this time; the fact remains the same; and the fact is, that what we call matter is subject to a law through which it may be organized or disorganized, formed into shape or etherized without the aid of mechanical appliances.

If this can be done by an unintelligent application of the will, it can be done much more effectively by an enlightened will. If it can be done by the ignorant through faith, blind except to the evidences of the senses, it can be better done through a faith rest-

ing upon understanding. And if it can be done by intelligences out of the body it can be done by intelligences in the body, when we shall have acquired a knowledge of the law through which it is done.

If any are inclined to assert that it is unreasonable to suppose that intelligences in the body can become possesssd of the power or knowledge of those out of the body, I answer, that granting that the phenomena referred to is the work of spirits, it appears to me as much more reasonable that they should be endeavoring thereby to excite those in the body to the acquisition of similar powers through a searching out of the law by which it is done, than that they should simply be putting their own powers upon exhibition for the less worthy purpose of showing what *they* can do. Besides which, we have the production of the same class of phenomena by those still in the body, as instanced in the many cases of healing.

Again, lest I be misunderstood; I am not arguing against the existence of spiritualistic phenomena; I only assert that the power of an intelligence disembodied of the mortal form can only be greater than that of the intelligence embodied, by whatever experience or knowledge the disembodied has acquired

more than the other; and that as all law is knowable, and as the lower is forever subject to the higher, matter must be and is subject to manipulation by forces generated by the will and the mental faculties of man, provided he acts with an understanding of the law governing in the case.

All things are governed by law. Whatever an angel or an archangel can do, that man can do when he shall have learned the law of doing.

Science and the schools are doing much to give encouragement to those who hold that matter is rightfully subject to the powers of the mind and of will.

It is being taught in our highest temples of learning that all matter is not only particled, but that the particles in all matter obey the same law of revolution as do the planets; that they are arranged in systems and are in constant revolution in obedience to the law of attraction as are the planets; and that such a thing as an absolutely solid body does not exist anywhere in the universe of worlds.

Accepting this theory as true, then in order to change the relations of the particles of matter to each other there has to be but the introduction of a new force. The force may be sufficiently strong only to

weaken the power of attraction which each of the atoms has for the other atoms, or it may be strong enough to cause their total disorganization, to cause them to separate so far from each other that the power which they possessed in our sight becomes dissolved and lost, to be reformed when the new or outside force is withdrawn.

Electricity is either a current *of* matter, or it is a current *in* matter.

Considered as a current in matter, it probably consists in the instantaneous reversal, in some way not intelligible to us, of the poles of the particles of which matter is constituted. How this can be, and electricity itself yet be not matter, is quite as hard to understand as how—being matter—it can yet be sent thousands of miles in a second; sent even without wires to conduct it, across land and sea, as is now asserted by the ablest electricians, and made to register the will of him who directs it to the recognition of another, miles upon miles away.

Such things, demonstrated before our eyes, compel us to recognize matter as in a way differing from what we had supposed it to be, and may well be accepted as an evidence of the existence of other and yet more

subtle forces through which matter may be made still more obedient to the intelligence and will of man, until matter and space shall cease to be obstacles to the transmission of thought.

Indeed, the more we study and investigate the more are we forced to the conclusion that all matter is but the outward expression of our own mental conceptions; that matter is but energy set in motion; and that as all thought, all expression of will, however feeble, is yet a putting forth of energy; and as thoughts like the musical notes are possessed of form, that all matter, so called, is the creature of—not the imagination in its commonly accepted meaning—but of thought and will; that man has indeed and in fact created his own surroundings, has given to matter its form, shaping it out of the eternal energy, and that he can—through understanding—reshape it into any form he likes.

This statement or theory which to some may, and doubtless will appear both foolish and blasphemous, has no such appearance to me.

On the contrary, it appears to me to be sustained both by the fact of what is commonly called "phenomena," and by logic having such well authenticated phenomena for its base.

I see nothing unreasonable in supposing man to be the fashioner of things as they at present exist; while to attribute them to an intelligence possessed of all power and wisdom would seem rather an imputation upon such a being's moral and intellectual character.



UNDERSTANDING, FAITH, DESIRE.

CHAPTER VIII.

I am not an advocate of a blind faith, but faith founded upon evidence and clung to with the tenacity with which a man lost at sea, and in the darkness, clings to the plank which is alone between him and the depths—such a faith is necessary in whomsoever would possess understanding.

For understanding is the reward of an intelligent faith honestly maintained. That is not faith in God which clings to old traditions and teachings, without having honestly, and without prejudice, sought diligently to know the truth. Such, I say, is not faith in God, but faith in the priests, faith in the translators, and in the interpreters of those traditions. Such faith will save no one, will bring no one within the inner courts of the Temple of Life where "God," the Law,

the great First Cause, speaks face to face with the Egos of men. On the contrary such blind faith excludes, and must forever exclude, from the inner court.

But a faith founded upon such knowledge of the Infinite as can be had by diligently and honestly seeking knowledge without prejudice, or prejudging, (judging without evidence); such a faith honestly clung to, although there come moments when the road by which we first reached our faith may not seem clear behind us; faith founded upon the knowledge that all came from good, and hence all must be good; faith in the eternal unswerving goodness of good, and in its omnipresence; faith in one's self as an expression of that good, and in one's consequent relation to it—such a faith is worthy of being rewarded, and will not fail to receive its reward in understanding.

For good, the father, the illimitable first cause of all things, forever seeks to declare itself to its children, and he who listens with open heart to receive shall hear the still small voice declaring wisdom unto it.

Will is an emanation of the Infinite creative power, and thought the unfolding of knowledge under the direction of the will; but understanding comes of listening to the voice of the source of all wisdom, of

that Ego of the universe with which there is neither beginning nor ending of days; which is and was and ever will be all that is both knowledge and understanding.

He who would be wise must look within, for there, and there only, will each find the fountain of water whose connection is with the source of waters.

And who is there will look within if he have not faith that he shall find? Who will look within who does not believe himself to be an expression of the all good? Who will obey the prompting of the still small voice, who does not believe it to be the voice of the Infinite Life?

Conscience—men tell us—is a matter of education. True, but educated of whom? Why, of the priests and the makers of statutory law.

Show me a man whose conscience is educated by the inner voice, who has sent his conscience to school to his inner self, and I will show you a man upright in all his dealings with his fellow men; a lover of his race, and one having knowledge and an understanding exceeding that of any priest taught man as far as the sun exceeds the earth in brightness.

Reading may make a *full* man, but reading alone

will never make a wise one. Reading the thoughts and ideas of another may be a help, will be a help to one wise enough to understand the ideas he acquires as helps; but only he will be truly wise, only he will have understanding, who, when he has read goes aside, and having pondered that which he has read, opens then his heart to understanding, and with faith awaits its coming; waits with faith in himself and in that of which he is an expression; faith in the wisdom and goodness of universal Being, and in himself as endowed with ability to command a further expression of that goodness and that wisdom.

Faith to *command*. As his faith is so shall it be unto him.

Faith in the omnipotence, the omniscience, omnipresence of good, and of all the term implies.

Faith in himself as willing to accept and treasure the law and to live the law, therefore to command it. For whosoever would give, shall receive. He who obeys shall command the law.

For the law exists but to give expression to itself, and as by faith in, and obedience to, the law cometh understanding of the law, so by understanding comes the right and the ability to command.

Desire is the impelling force in the universal mind, as in the individual Ego. It is the same in both, and in both it prompts to action. The individual received it from the universal, and in proportion as the individual becomes insulated, or conscious of a separate (though not discerned) existence, does desire manifest itself.

The rock is but slightly insulated; it has very little conscious individuality, and has correspondingly little desire. So far as its manifestations are observable it has but the one desire, to rest; to retain its connection with, and indivisibility from the whole.

The vegetable growths have more; the lower animal forms still more, and man most of all. Take from man all desire and he would become as the rock, and speedily return to the earth and to an indistinguishable part of the whole.

Desire is the instinct which leads the way until experience has brought knowledge and the ability to reason; and following after knowledge comes wisdom and understanding.

The child desires nourishment, searches for and finds it. It desires the moon as a toy to play with, reaches for it and finds it beyond its grasp; or it is impressed

with the beauty of the flame and is burned in its effort to possess itself of it. In either case it acquires experience, knowledge, and is prompted to search further and learn more. Out of its desire to know why the fire burned him he searches for the source of heat and light. Because he desired the moon he invents telescopes with which to bring it nearer that he may examine it and learn of it, and in both cases, as in all others, he is brought into a fuller knowledge of his relation to First Cause. Desire is the germ whence springs action; knowledge is its fruit.

If the fruit be bitter to the taste that does not prove it evil. It only proves that the way to wisdom is rough and mountainous, and that he who would reach the goal must be steadfast, firm in his faith in the goodness of Infinite Being.

Neither was there any sin in desiring that which when eaten proved to be bitter to the taste.

The child that burned its hand by placing it in the flame, the effects upon itself of which it did not understand, did not sin. The desire which prompted the act on the part of the child was good; the fire itself was not evil; neither was any sin committed.

Neither is there sin in the mistaken methods in

which older children, men and women, seek for good.

Acting like the child in ignorance they learn wisdom by the pain which results from ignorance, and through suffering gain knowledge.

If the effect of an action extended no farther than to the life of the body, then indeed might men argue that final judgment followed close upon the death of the body; but as the effect of every act of the individual must leave an impression upon the Ego, which must remain with it as an experience until the end of its existence, it cannot in fairness be judged until both time and eternity shall have ended, and the effect of the experience thus be finally known.

What men have ignorantly called sin is but the natural and rightful mistakes of the human Ego in its search for a knowledge of the infinite. Natural, because mistakes cannot but result where ignorance is, and rightful because prompted by desire which is the impelling force back of all action; and as action is necessary to progress, that which impels to action cannot but be good.

It was the failure to understand this that suggested the idea of a God moved by anger to wreak vengeance upon the creatures of his own begetting.

If any will follow such premise to its logical sequence he cannot fail of perceiving that if it is a sin to make a mistake in the search for happiness or for good, then "God" himself is as much a sinner as any of his mistaken creatures; for if the mistaken act of the creature in his search for happiness be fit cause for anger—which is not happiness but the opposite—then it was a mistake on the part of "God" to make a being capable of making a mistake; and the proof lies in the supposed fact that "God" was angry; hence was a sufferer through his own act.

Out of this false idea of sin and an angry "God" that visits vengeance upon his creatures has grown the revengeful spirit in man, and the long train of consequent sufferings.

Had men known "God" as the *impersonal* First Cause, essentially good because it is good *to be*; good in action because good in essence, and because to create is good; the life of the universe from which all life came—had men understood this, they would not have taken revenge upon their fellows for wrongs done them; they would not have whipped and scourged and burned and slain their fellow men for "God's" sake, but instead would have sought to lift them up

out of darkness into light, out of ignorance into knowledge. Had men understood this our whole system of jurisprudence had been different; the rack and the torture chamber with all its instruments of horror had never been; then had men not been burned at the stake for opinion's sake, or women hanged as witches; neither would prisons for the punishment of criminals have existed as to-day, and in all former ages since men first conceived the idea of a God of vengeance, a jealous God and one subject to fits of anger; but instead there had been places where perchance any who were violent might be detained, but where in love they were instructed in wisdom's way, instead of in hatred and in anger made the subject of revenge by society.

It was a fearful mistake, the mistake that men made in their conception of God; and fearfully has the race of men suffered because of it; but it was not a sin and like the child who suffered for its ignorance and learned wisdom from placing its hand in the flame so will men learn, are learning that mistake in their conception of First Cause.

Desire in itself is good, always good, and it is a mistake on the part of society to attempt to restrain the action of any of its members where the act affects only

the actor; each soul has the right to the experience to be gained by its mistakes.

Only when the individual becomes dangerous to society by his acts may society rightfully deprive him of his liberty to express his desires in acts; and then its right to do so is limited to such restriction as will prevent injury to itself or its members. It possesses no right to punish; and the idea of punishment should be eliminated from our minds, and the word expunged from our vocabulary.



GOD AND THE DEVIL, OR GOOD AND EVIL.

CHAPTER IX.

A belief in some power greater than, and outside of themselves, is universal among men. The highly civilized, the ignorant and the savage alike recognize the existence of a First Cause, the effects of which are clearly apparent to their senses, but the location of which they cannot fix, and the purposes of which they do not understand.

They know that they themselves exist; they see about them the various objects in nature; but how or why they came into existence they do not know, and of most, it may truthfully be said, they have never earnestly sought to know.

Themselves, they have been accustomed to look upon as the creatures of a First Great Cause; creatures begotten or called into existence for some purpose which

they could not understand if they tried, or which, perhaps, it was not intended by their creator that they should know; so they have been content without seeking to know, and have rested upon some half formed belief that the power that called them into existence would attend to any further necessary business and supply them with such information regarding themselves and the laws governing their own lives and the life of the universe as was proper for them to learn.

Being themselves possessed of form, and regarding themselves as created beings, they conceive the power which created them to possess form also; and as form carries with it the idea of place the imagination was called upon to assist in fixing upon an abiding place, a location, a home, for this First Cause, and so far succeeded as to give it a name carrying with it the impression of form and place, though the locality of the place could not be fixed upon.

The name given to First Cause, and to the place of its abiding, differs among different people as their manner of speech differs.

To the native American Indian the cause of all things is simply the Great Spirit, and His abiding place the Happy Hunting Grounds. By English speak-

ing people the First Cause is called God, and his location, heaven or the heavens; but to the minds of both the savage and the civilized man admission to this spot, wherever it may prove to be, is impossible to man except he approach it through the door of death.

But if men have been unable to locate heaven further than to give it a name, they have also been unable to agree as to what the joys of heaven consist in.

To the followers of Mahomet, to be admitted to heaven is to enter upon an eternity of sensual pleasures. To the native Indian it is to be engaged forever in hunting and fishing, without fear of suffering from hunger or thirst. To more civilized men sensual pleasures, or those to be found in the chase and slaughter of wild animals, appear insufficient to satisfy their high demands, and they have conceived happiness to be attainable in other ways. Man's reverence for authority, the result of generations of obedience to the laws of society and to those who rule society, has begotten or kept alive in him the idea that this First Great Cause, this power to which he owes his existence and to which in imagination he has given a form and an abiding place—that this power which he has named God desires not only obedience, but that kind of sub-

serviency and worship which has been found pleasing to earthly kings; and Christians have peopled heaven with the spirits of the dead who are to spend an eternity of ages in singing the praises of heaven's king, and in all conceivable ways and words declaring their own unworthiness and extolling the greatness and power and glory of him whom they worship.

It is true that during recent years there has crept into the minds of some of the people the idea that as man is possessed of other faculties than that of reverence, some other occupation than that of worship may be desirable during a portion of eternity, and they have ventured to suggest that a part of the endless ages may be spent in the doing of good; but in the main the entire human family may be safely included in the two classes; those who expect to spend an eternity of years in savage sports and sensual pleasures, and those who expect to spend it in the worship and glorification of a being not unlike themselves in form whom they call God.

In every age of the world, however, there have been a few to whom it has been given to know the truth. To know that "God" is without form save as the universe of worlds has form, and that there is no personality

who desires that men should prostrate themselves before him or belittle themselves, thinking thus to glorify him. They have learned, too, that heaven is not a locality, but a condition, and that its distance from men is not measured by miles or by furlongs but by the ability of the minds of men to recognize the true law of being.

That the race of men have not known the truth is not the fault of the truth, or of the Law of being. The Law has always existed and has always knocked at the door of the understandings of men seeking entrance; has always waited, ready to flow in whenever the barriers which prevented were taken down.

As the waters of the ocean surrounding a continent fill every crack and cranny along its shores, so truth flows in upon the brains of men wherever there is a crack in their ignorance, or the rocks of their superstition are broken down.

As the walls of a dungeon bar out the rays of the sun, so does the ignorance of men shut out the truth, which, if permitted to enter, would wash clean the brain and illumine the minds of men until they should know Law as it is, and themselves as they are.

Not once only but many times have men been born

into the world so pure of heart and so strong of purpose that they have opened the door of their understanding, and truth has flooded their beings, and they have truly known "God"; have known him as the impersonal Law of being.

The world has called these illumined beings Saviours or Christs, and such indeed they were to all who understood and accepted their teachings. But always their followers have been few. By the many have they been crucified.

Yet has the truth proclaimed by them compelled some slight recognition from the many, but so imperfectly have they understood the truth that they have quarrelled among themselves over its meaning, and have builded a half thousand different religious sects upon as many different interpretations of it, each far from the other and farther yet from the truth.

Each of these many sects possesses some particles of the truth, sufficient to keep it alive for a time, just as a bit of moisture seeping through a dam may nourish a tuft of coarse grass or a bit of moss at its foot; but they have failed miserably in grasping the whole truth, else had the world been flooded with it and the race of men ere this had been redeemed.

For such failure, however, man is not to blame. Neither is the Law.

Had man been wise; had a knowledge of all truth been born with him, there had remained no truth hidden for him to search out. As he was not born with a knowledge of truth, but in ignorance of it, he has no way of acquiring it but by searching, and his ignorance, even of the way in which to search, cannot be charged against him as a sin or a crime. Ignorance was with him at his birth and for his birth mark man is not responsible.

He has forever striven with his ignorance and sought to overcome it. From the first moment of his life man has struggled towards the light; often to seemingly little purpose, always by devious and round-about paths; often lost in the fogs and mists of wrong thinking; often going back for a time over ground already bearing the marks of his own torn and bleeding feet, but always looking, always longing for the light of truth and for the joy and peace which something tells him is to be found only in its possession.

And all the time truth was about him—was at his side; above, below, within him.

For truth is everywhere.

Man is blind, and in his blindness being unable to see the unerring workings of the Law he made the mistake of thinking he was in a place where no Law existed.

Did men but realize that the Law is everywhere and always present they would not fail to open the doors of their hearts that this Truth might enter and illuminate their being and cause them to be one with It.

The sun may be shining never so brightly, but to the man who lies with closed eyes because he thinks it yet night, the sun might as well not be shining.

The Law might as well not exist as to exist to him who will not seek to learn the harmony of its action.

I know, of course, that those who call themselves Christians profess to believe that God (the Law) is omnipotent, omniscient and omnipresent which means that He is everywhere present at all times, and that he possesses all power and all wisdom; but their belief is not sufficiently strong to make this seem an actuality to them, and they do not therefore act upon or reason from it.

They farther discredit their belief that God (the Law), is everywhere present at all times by asserting the existence of a devil with at least temporary power, nearly or quite equal to that of "God," whose authority he

disputes; and that this devil, if not actually omnipresent also, will certainly appear instantly on invitation.

Now it is evident that where "God" is, the devil cannot be. The two cannot occupy the same place at the same time, and either we must cease to believe in the omnipresence of "God" or we must deny in toto the existence of the devil. For if "God" is everywhere there is no place left for the devil to be in, and if the devil is somewhere then there is a place where "God" is not.

Let us not cease to believe in the omnipresence of God (the Law) but rather deny the devil (evil) out of existence.

Such a course is safest to most of us and altogether the most satisfactory, and it cannot be very hard to do now that the revisers of the Testament have abolished hell. They have done their duty, now let us do ours. With the devil and hell out of the way the greatest obstacle in the way of knowing the Law will have been removed, and the way for truth to enter our minds will be made plain.

Do you remember what Jesus said of truth?

He said, "The truth shall make you free." To be free is the first step in the direction of light.

No man can serve two masters, and to fear is to serve.

Whoso is afraid of the devil has the devil for master, and cannot serve "God" with his whole heart and mind and strength.

Let us then kill the devil and be free to serve "God."

It is not a difficult thing to do, to kill the devil. He has no existence except in the imagination of men.

Being, in their ignorance, unable to account for things which appeared to be the opposite of good men imagined that there must be a principle of evil as well as a principle of good; and as they could not well understand how a principle or power that was without form could act, they conceived that the principle of evil, which they imagined to exist must have form, so they give it a form and called it a devil.

Do you see the connection between the words evil and devil?

Evil is understood to refer to a principle, or an effect, opposed to, or the opposite of good. When men in imagination gave to the supposed principle of evil a bodily form they changed the form of the word expressing the principle of evil so as to distinguish in speech between the principle and the person, and by adding a letter made of evil—devil.

So also of the word good.

Good signifies everything which attaches to the meaning of the word "God" except bodily form. The word "God," then, is a contraction of the word good and came into use, probably, when men in their ignorance conceived that the principle or law of Good was embodied in a form and had a location or place, thus in their imagination making space or room for the devil. Or perhaps his belief in a devil first argued to man the necessity of giving form to "God." Having conceived that the devil existed, man must, to be logical, conceive that there was somewhere a place where he existed; and having reasoned thus far the next logical step in the arrangement was that "God" was also limited both as to locality and to power, and so to "God" he assigned one corner of the universe (the upper) while the devil took the other, or lower corner.

And with this suppositious devil came a thousand resulting miseries.

For do you know what fear does?

Fear "makes cowards of us all" and I know of nothing of less value to the world than a coward.

Fear does more than make cowards of us. It causes sickness and deformity; it breeds fevers; it opens the door to epidemics, and feeds them when they come. Yea, it kills.

It kills the body and paralyzes the hearts and brains and souls of men. It is a thing to be hated of all men and women who desire health and strength and beauty and happiness and long life, or who desire to know the truth and to live it.

Remove all fear from out the brains of the race of men, and one half of all the sickness and sorrow in the world will depart that same hour. Give in place of fear a perfect faith in Good, together with an understanding of the law, and the other half will follow, and men will be at peace—at one with the Law and will live in the body forever—or until by the power and goodness of Good they are transformed as it is asserted in the Bible shall be in the last day.

Let us then kill the devil. Let us bury him so deep beneath the sods of conviction that he will never find a resurrection or cause us to fear again.

Who began the creation? Who was before the world was, or man?

Was it the devil? Was it a principle, or power, of evil?

No. It was the principle or law, of Good. The Law was at the beginning. Before the world was, the Law was.

This is the Bible account and it is fully sustained by logic.

Good or "God" must have begun the creation from the simple reason that it is good to create.

The power, the desire, the will to create—the act of creating is good—and not evil.

By creating I mean the calling into existence; the bringing of form out of chaos; the organizing of disorganized elements; the creating as of a world—this I say is good and proves that the creating power was good.

Before the creation of the world then, Good was, and Good only, and Good created.

And when Good had created there then was Good and that which Good had created and only these, and both the creator and the created were good; and from good can not evil spring; hence evil as an active living principle never had an existence and can not have; hence cannot have a form; hence there can be no devil either now or at any future time.

Do you still ask whence came evil into the world?

It is born of the imagination, and it exists in no other place.

You look about you and you see a thousand things which you pronounce evils.

Poverty and sickness and old age and all that these mean to men and women—these are upon every side of us—these are the sights upon which we daily look.

And are not these evils?

And crime, is not that evil?

Again I say these are only seeming evils. They are not so in very truth. Good is everywhere and always present. Evil is nowhere and has no existence. These things seem to be because men are ignorant of the law of Good, and because of their disbelief in Good. Evils are born of man's imagination. They are images floating before the eyes in the darkness. They are ghosts born of ignorance and fear, and are only seen by those who have forgotten or who have not yet learned that men cannot by any possibility separate themselves from Good.

Because man fears these things they appear to be. Because he has not faith in the good they rise up before him.

Evil comes to man because he believes in evil, gave it a form and bowed down his heart in fear before it—bowed down before the devil, an idol—or image—of his own creation.

I say that these things we call evils are the creatures

of our own imaginings. There is positively no living, or active principle of evil anywhere. Not in heaven, nor on earth, neither in the waters under the earth is there any power which can either do evil or beget it.

Evil has no existence. It did not exist at the beginning of creation; it was not created; it does not exist. That it appears to do so is due solely to our false reasoning and to our failure to perceive the presence of good.

What darkness is to the natural eye that evil is to the eye of the understanding. We shut ourselves up in a dungeon and say, "The sun gives forth no light." We close our natural eyes and say, "The world is a blank and void, I see nothing." We close our eyes and say, "The sun has gone down; darkness has come."

Just so do we close the eyes of our understanding and say, "Good is departed; evil has come."

We wall ourselves in with the rocks of ignorance and the mortar of superstition and say, "I cannot see the Good. It is not here."

Not long since a man begged for a crust and lodging at a farm house not far from New York City, and died a few hours later of cold by the road side. Yet he owned one of the finest hotels in New York, and was possessed of a million of dollars in his own name. He

thought himself poor and a beggar, but he was insane. His poverty was of his imagination only.

I do declare to you now that your poverty is no more real than was this man's, and that if you could believe as firmly in good as you do in evil—if you could but recognize the presence and power of Good to its fullest, your poverty would flee from you as the frost from the heat of the sun, and you would be rich, not alone in spiritual things, but in all things needed for bodily comfort.

“Seek first the kingdom of heaven and all these things shall be added unto you.”

Who of you believe the Bible to be inspired of Him whom you worship as “God” can believe, while yet you are in poverty, that you have understood or worshiped aright?

I tell you that Jesus knew the law and understood its workings, and he meant what he said; meant exactly that and nothing more or less.

He meant that if you could understand and realize that Good, or “God,” is forever and always around and about and within you; and that you are therefore living within the kingdom of “God” and not in the kingdom of the devil; in the kingdom or realm of Good and

not of evil, that all things which are desirable for the body; health, beauty, wealth,—“all these things” should come to you, or be added to you.

He meant you to understand that it is the law of nature, of Good, that to those who understand the law, and cling to it, and believe in it, and refuse to believe in evil, Good alone can come; and I tell you that the law is perfect, and its workings are perfect, and there is no possibility that evil of any kind, or any semblance of evil, can come to him who believes in the law with his whole heart, and his whole mind, and his whole strength.

It could not be the law of Good if it were not perfect, and it could not be perfect if it ever failed in its workings, even in the slightest degree.

Obey the law of Good perfectly, in perfect faith, and your reward is certain. Nothing can interfere to prevent it.

No one else can so violate the law as to rob me of that which is mine under the law, if I fail not in my obedience to it. Though I stand alone, or though you stand alone, and though the whole world come up against us and seek to slay us and to rob us of that which is ours, yet shall we not be harmed in so much

as one hair of our heads, neither shall anything which is ours be taken from us.

I say this with a full knowledge and understanding of the laws of what men call political economy, the effect of which, upon the production and distribution of wealth, has been my study for years.

The law of Good is the first law, and it is sufficient to all who reside wholly within the kingdom of Good. The root of the law of Good and all its branches and its fruit are within the kingdom of Good, this kingdom into which all may enter who deny evil, or eschew it, and believe in and cling to Good alone.

The law of economics has its root in the kingdom of Good, but its branches reach over into the realm of seeming evil, where men live, and the fruit is formed there and eaten there. Obedience to the law of true economics would enable men to gather far better fruit than is now gathered from it; and eating such, men would be prompted to seek the spot whence the root springs, and so be led within the kingdom of Good, where is the perfect fruit of the perfect law of Good, and where no other law is needed and no other drops its fruit within the kingdom.

To him who believes alike in Good and in evil, Good and evil alike come.

Poverty is to those who believe in poverty; sickness to those who believe in sickness; death to those who believe in death; a devil and hell to those who believe in a devil.

Aye, and riches, and health, and hope, and heaven to those who believe in the Good alone, and who know the law and obey it.



INFLUENCE OF FEAR UPON INDIVIDUALS.

CHAPTER X.

The effects of sudden fright upon the physical and mental powers of the individual are well known to all physicians, and in fact to nearly everybody. Indeed, nearly everyone has experienced something of these effects in his own person.

Who is there who has not at some time, in some lonely spot, in a dim light, and among deepening shadows started and turned pale at sight of some hideous object, half fact and half fancy, which seemed suddenly to start up before him?

Only an instant, perhaps, did the fear sway him, and was then indignantly put down by a dominating will power and an intelligent recognition of the surroundings and the facts.

Or if not from such cause, then a fright from suddenly finding himself in imminent danger from a

maddened animal, a frightened horse, the threatened overturning of a vehicle, or one of a hundred other possible accidents. Who, I ask, has not felt the sudden thrill of fear, from some such cause, and noted its effects. The quick rush of blood to the heart, the increased action of that organ in its effort to return the blood through its natural channels to the extremities, the feelings of suffocation or choking which followed, the confusion of ideas, the mental effort necessary to overcome, and the bodily weakness which followed when the danger was safely past?

With many people a fright produces fainting. The blood ceases to circulate, or nearly so. The muscles relax, the vital organs refuse to perform their functions, mental faculties appear to be numbed and the person falls to the ground. Death by fear is by no means an unknown thing, while cases where the hair has turned white in a few hours from the same cause are frequently asserted and commonly accepted as true—are, I think, well authenticated.

Now if such are the results of a sudden or severe fright upon the individual; if fear weakens the muscles, confuses the mental faculties and disarranges the whole physical and mental man, what must be—what is the effect upon the race, upon the mental, moral and phys-

ical health of the race—of thousands of years of fearing; of creeds based on fear; of teachings which fill the minds of the people from tenderest infancy to the infancy of old age with fear in its every shape and form?

Is it not reasonable to suppose that the physical powers of men have been lessened and their bodies rendered less symmetrical, beautiful and strong by these ages of fearing?

It certainly is.

And not only that, but their mental faculties and moral natures have suffered equally with their physical natures.

Fear of evil has produced the effect of evil.

Fear of the devil has actually done for the race all that an actual devil could have done had he had an existence. It has tortured the minds of millions as nothing else could have tortured them—tortured them until they have grown permanently deformed and misshapen—until deformity has become to them as symmetry and they have ceased to struggle for a knowledge of truth.

The mind, like the body, if held in an unnatural position for long accommodates itself to its environments. Kindly nature, when she can no longer hope

thereby to correct, sweetly stills the warning pain by fitting the twisted limb and the warped mind to the stocks which hold and deform it.

The hell of Dante and of Luther have been the hells of all just in proportion as they have believed in them, and their tortured minds, misshapen, have finally hardened in the form into which they were drawn by the racking hand of Fear.

And only when Fear shall be removed by knowledge of the Truth can Love with softening touch straighten their crooked minds and limbs and make them whole.

Through all the ages man has been the slave of fear. Can the mind and soul of a slave grow and expand naturally?

Since time began for man fear has been man's master. That man is what he is in spite of the torturings of fear, in spite of his belief in evil, is proof sufficient of his divine origin. What he would now be had he known from the birth of the race that in no possible way can he separate himself from the living fountain of perpetual Good, and that fear, therefore, is wholly without cause for being, only those intelligences can know, who, having conquered fear, have so come into a fuller knowledge of the Law and are therefore at one with It.

If such intelligences there be they are but what all might now be, had the race from its birth believed only in Good and rejected a belief in evil.

Fear has darkened the soul, paralyzed the mind, weakened the body and filled the whole man with all manner of loathsome disease and with the seeds of death. We are a race of pigmies when we should have been a race of giants, and the devil is to blame for it, the devil who does not and never did exist.

It is true what one of old taught, that man must give himself wholly to Good if he would be saved. Yet no one can do that who believes in the devil. To one who believes in the existence of evil a perfect faith in the omnipotence and omnipresence of good is impossible.

If evil exists then there is need to watch against its coming, and if there be need to watch then there is cause to fear, and he who fears evil can not trust wholly in the Good.

The time will come when men, ceasing to fear evil through a recognition of the omnipresence of Good, will be freed from the debasing slavery of fear.

Then, indeed, will they know "God" (Good) and be at one with Him.

LOVE: SELFISHNESS.

CHAPTER XI.

Love and selfishness have the same root.

Selfishness is the claim for recognition of its individualized condition put forward by the individualized Ego conscious of its individuality.

Love is the recognition by the individualized Ego of the indivisibility of the Universe.

It is its recognition of the fact that it is but a portion of a whole; and that, while it possesses an existence as an individual entity, it is yet not separated from the whole, and that whatever affects the whole or any part thereof affects every other part, itself included. It is the spirit's perception of its oneness with the universal Life Principle.

Selfishness is desire, born of ignorance of the law, for benefits to self regardless of, or detrimental to the

happiness of others. Love is selfishness awakened to the knowledge that seeming benefits are only such in fact when shared with others. It is the recognition of the "I" of its own indissoluble connection with every other "I" and with the source of all things.

The recognition may be very imperfect, may indeed be an intuitive recognition, rather than one clearly defined.

There appears to be such a thing as unconscious consciousness, if I may use a seemingly contradictory phrase. Impressions, information, knowledge of truth, come to every soul, and like Will are either stored, or pass out because there is no insulation of that into which it flows. Often, there remains some portion of truth with the individualized Ego not immediately recognized, or not clearly recognized, but always seeking to become so.

It prompts to action even when no consciousness of its presence, or but a very dim one, exists with the individual prompted. When action resulting from such promptings appears to us to have been wise we say, "It came of intuition." We say, "The person had an intuitional perception of the truth" or, "The knowledge was intuitional."

It is this intuitive knowledge of its indissoluble connection with the whole, which transforms selfishness in the individual into love. Love is self desiring to please that portion of itself which it recognizes as existing in another.

The intuition may be weak, the recognition by the Ego, of its relation to other Egos and to the Whole may be very imperfect and love extend to but a small portion of the Whole; but to a few persons or things; but however circumscribed or limited it may be, it is to that extent a recognition of the indissoluble connection between that individual Ego and all other Egos, and of the Whole.

Love is essentially selfish. It cannot possibly be otherwise, for it is an element of selfhood, and is possible only to such expressions of the Universal Life as have become sufficiently individualized to recognize their wants.

It cannot be an attribute of the Universal Life for It has no wants. It is conscious neither of pleasure nor of pain. It is without desire save only that form of desire which is necessity—the necessity of giving expression to itself.

But the moment that an expression of the Universal

Energy becomes conscious of its own individuality that moment it becomes conscious of having wants.

It wants space in which to exist; wants room in which to expand and grow, wants food to nourish it, and as it becomes still more individualized it becomes conscious of a new impulse—it loves.

Heretofore its desires have been wholly disconnected from any thought of others. Now its desires have expanded to include others. Then it desired to receive good directly in its own person. Now it asks that good come to it through others.

It has awakened to a consciousness of its relation to other parts of the whole, to other entities. It can no longer be happy of itself; it must obtain a portion of its happiness through others. Its desire is still for its own happiness, but it can no longer be happy except the whole of which it is a part, is happy.

Or if not the whole then that portion of the whole with which it recognizes its connection. For the whole is composed of parts, and as the blood in the human body pulses through every member of the body so that no one portion can be said to be quite healthy while another is consumed with disease, so no individualized Ego can be perfectly at ease while any other member is diseased.

Love is the reaching out of the individual Ego towards itself in others.

It is the longing of the body for rest in its members, or of one member for rest in all.

It is selfishness in the higher plane of Being recognizing the extreme foolishness of selfishness upon the lower plane.

That in the Universal Life which, though wholly for self, yet compels it to give of itself in order that it may find itself, evolved in the individual Ego into love is still compelled to give in order that it may enjoy.

Upon a less metaphysical plane of expression the fact that love is but selfishness grown wise is, I think, readily perceived.

We love another, and because of that love we say we sacrifice this pleasure or submit willingly to that loss in order to give that other person pleasure or prevent him or her from sustaining loss. Yet where we examine closely into our motives we find that not to have done as we did would have caused us to enjoy less pleasure than to do it.

We are generous and give to one in need that which, if the need had not existed, we could have expended

to please ourselves alone; but at the last analysis we find that since the call to give was made upon us, not to have given would have caused us greater loss of pleasure than to give. Unconsciously, or without putting it into words, we recognize our connection with another part of ourselves, another member of the body of which we also are one of the members, and have given ease to it in order that its dis-ease might no longer cause a lack of ease in us. That other to which we gave is a part of a whole of which we also are a part, and love for it was but love of self.

“Love thy neighbor as thyself,” takes on a new meaning when seen in this light.

We cannot possibly love another as we love ourselves unless we recognize him as a part of ourselves.

The very essence of selfhood, of individuality, is love of self; a desire to gratify wants which do not exist outside of a self conscious existence.

Self wants.

An entity but little individualized, as a rock, a shell, a crystal, has no wants because it has no consciousness of an existence apart from the Whole.

But a tree has wants, and it reaches out its branches and asks the sun and the rain and the dew to satisfy

them. It sends its roots down into the earth in search of that which will satisfy its want of nourishment.

And the tree loves; it loves at least itself; it loves to live and clings to life.

Break its roots and it sends out other roots. Denude it of its branches and it sprouts other branches.

It flowers, and its blossoms lift up their heads and plead for fructification that the life of the tree may be continued through its seed when it can no longer maintain its own individual existence in its present form.

The tree loves and through its pistils and its stamens gives hint of its unconscious recognition of its citizenship in a universe of the Whole.

Animals love, not their mates alone or their offspring, but in a degree varying in different individuals and different orders others of their order and of other orders.

Human beings love, and in proportion as they recognize the "Fatherhood of God and the brotherhood of man" in that same proportion do they love all things. For love *is* the recognition of just that relationship between the Universal Ego and a single expression of it; is the recognition of the fact that we are one with

the Law of life and one with our neighbor; one with all things that are; and that perfect peace, perfect ease, perfect happiness cannot come to us save it come to others also.

When men shall have learned how great a truth this is then will all unholy strife cease among the children of men, for all will do unto others as doing unto themselves.



THE VALUE OF THE NEW FAITH.

CHAPTER XII.

I cannot close this series of essays without a word regarding the value of these new ideas; new, yet old; ideas so new to the many that they have not yet considered whether or not they shall accept them as being true, yet, dating from their first acceptance by thinking men as old, aye, older, than any written history of of the race.

He whom men call the Christ taught them. But centuries before the Nazarene publicly proclaimed them from the temple, or quietly instructed his disciples regarding them as they traveled the dusty highways, or sat at rest beneath the trees in Palestine, Buddha taught them.

Whether Jesus gained knowledge of them through missionaries or merchants who came to Palestine from

the farther East, or whether great thoughts and glimpses of the divine truth came to him in the silences, flowing in upon a mind and heart open to receive them is of no consequence to us. Not the slightest.

Neither is it of use to speculate as to how or why a knowledge of the truth never came to the great mass of those who constitute the human race, save as knowing the obstacles that prevent a spread of the light we may be the better able to remove them.

Ignorance is at the base of all things which men call evil.

Ignorant men thinking themselves wise, thinking they can get good for themselves, get liberty for themselves, peace and pleasure and happiness for themselves by denying like good to others, scheme and work and combine among themselves for that purpose.

It was unquestionably a combination of political and ecclesiastical forces or elements that planned and finally effected the killing of Jesus, for he taught both a political and a spiritual economy, each equally obnoxious to the ruling elements in the political and commercial, and in the theological world.

Recognizing the existence of matter as apparent to the senses, and of man's physical relation thereto, he

sought to teach men how to so use the lower as to make it a stepping stone to the higher life; declaring all men and women to be entitled to equal opportunities, and denouncing as a violation of the economic and moral law certain practices and customs by which the masses were kept in poverty and ignorance; and so doing offended both church and state, the politician and the creedist; those whose fields were fertilized in the sweat of the poor man's brow, and those who wielded power and influence through appeals to the fears and superstitions of men.

Then as now the great majority of men and women farmed out their right to think.

The right of some to be better born than others was a part of the creed alike of church and state. The king was king by divine right; the priest was called by the voice of a personal God, and no man might dispute their right to rule and to teach and lead.

Moses had led out of bondage and made a mighty nation of a race, that, at the exodus must have exceeded in besotted ignorance and superstition, the negroes of the Southern States at the time of their emancipation.

He had taught them a knowledge of certain economic laws and of how to so take advantage of them as to en-

rich themselves at the expense of every people with whom they came in contact, and had declared to them that these laws were from God, and given to them as a specially favored people whom God wished thereby to give an advantage over others.

So long as they observed those teachings and refrained from preying upon each other, the Jews increased in wealth and power as in numbers. It was largely their knowledge of economic laws that made them great as a nation; it is the same knowledge that has preserved them great as a people through centuries of persecution.

Himself a Jew and instructed in Jewish law and wisdom, Jews understood and appreciated to their fullest the value upon the physical plane, of the economic laws of Moses; but, whereas Moses had prescribed rules of conduct and taught laws of political economy tending to build up one race and nation largely at the expense of all others, Jesus taught that all men were brethren; and that the law was equally applicable to all, thereby offending all who sought to gain wealth at the expense of their fellows, but especially so the Jews who had been taught that as a favored people they were authorized by God to plunder others than

Jews, and had learned through Moses the way in which it could be most easily done.

The more selfish among the Jews had already violated the law which forbade them from taking advantage of other Jews, and had long been in the habit of applying their knowledge of economic laws equally in dealing with Jew and gentile, and had suffered rebuke for it at the hand of their priests; but now came Jesus declaring that not only to the Jews, but to all men equally was the law applicable, which was equivalent to forbidding the over-reaching of the heathen in business, and was a virtual assertion that so much, at least, of the law proclaimed by Moses as permitted, was not from God.

It is very little wonder that priest and people alike cried out for his life.

He was condemning at once the teachings of the priests, and the practices by which the most wealthy and influential among the Jews added to their wealth.

Neither is it surprising that after seeing him murdered they proceeded to nullify the effect of his teachings.

Yet for some centuries a church organization was maintained that held with considerable closeness and

tenacity to the truths which he taught. The spiritual or mental law of healing was observed and practiced, and the economic law enforced regarding the holding of land and the taking of usury (interest).

But gradually a perception of the truth, together with the power which comes with such perception, faded from among them as the influence of the more wealthy and less spiritual increased, until finally the church ceased to be a teacher of either spiritual or economic truth, and became instead the red-handed promulgator of a creed.

Promulgator of a creed or creeds it is to-day; and if not red-handed it is because there is no longer strength in its right hand to wield the sword or heap fagots about the stake; and without this, and without the power which knowledge of the truth gives, it is fast sinking into the state of coma which precedes final dissolution.

It will doubtless revive for a brief space before it finally expires, and make one fierce struggle for continued existence; but, despising the truth, controlled by ideas of expediency, pandering to the rich, appealing to the selfish interests, the fears and superstitions and hatreds of men, instead of searching for and declaring the law, (which is love) it will fail.

Already its days are numbered; its power for good departed; its value even as a kind of police force to hold the more ignorant members of society in check (for which purpose it is at present upheld by many who do not believe in its tenets) its value as a police force is virtually nil, and the next generation will witness its burial with scant ceremony and small concourse of mourners.

To take its place and do the work it might have done comes the new old Truth with proclamation of a higher law of life and of living; of a grander future for the race, a nobler, purer and happier life for the individual; a life to be spent in freedom; not in a closed heaven from whose parapets the saved may watch the writhings of the lost what time they are not required to play the harp and sing songs of eulogy before a God of nature so low as to take pleasure in flattery and the abasement and suffering of his creatures; but made free through knowledge of the truth, and an existence of continued growth through truth to higher truths, through love to greater love, through obedience to the law to command of the law.

For this new old Truth lifts men up, not upon the cross, but by the ladder which leads to heaven; lifts

them up into a knowledge of their own worth; of their likeness in all things to the source whence they sprang—their likeness in power, in goodness, in possibility of greater knowledge.

It applies to men the same rule of love by which our more enlightened instructors of children now seek to control and direct their pupils, in place of the rule of hate and brute force by which our schools were managed a generation or two ago. This latter rule was the logical outgrowth of a belief in a personal God, creator and ruler of the universe, who punished his subjects for failure either to hear of, believe in or abase themselves before him declaring themselves worms, himself worthy of endless praise even while he inflicted the most horrid of tortures upon the creatures of his own begetting.

The Truth makes free, and freedom is beyond all price. It is what the political economists properly designate as "priceless;" its value is so great that there is nothing with which to compare it; for Truth is all there is and when we have Truth we have all.

This is not a figure of speech merely. It is actually and practically a fact, that he who possesses truth, that is—understands the Law—may command (therefore possess) all things.

That this is so is proven by the fact that in such proportion as we do understand the law or know truth we do command.

By knowledge of the law of electricity we command the lightnings; by understanding acoustics we annihilate space and speak with friends a hundred miles away.

The laws of electricity and of acoustics are no more knowable than the law of mental healing of the body, or the law by which matter may be dematerialized, or through which the consciousness may be in one place while the body remains in another.

All things that are, are subject to law, and man as the highest expression of the law is rightfully master of all things below him, even the law itself, made so by his ability to understand and willingness to obey the law.

There is nothing to which he may not rightfully aspire. That which in his ignorance of the way that leads to peace and happiness he now most of all desires—namely, to get wealth and honor and power at the expense of his fellow men—is the ball and chain preventing his more rapid progress.

Know the truth, which is to obey the law, having

faith in it and in yourself as an expression of the law, and all things else shall be added. Wealth, power, (over the lower forms of matter including your own body) peace, health, happiness, all these will come to all men in proportion as all men know the truth and live it.

And sorrow and suffering—even the agonies of the imaginary hell of the heathen Christians shall come to all men until they have learned the truth—come to them not as a punishment meted out by an angry God, but as the inevitable result of the breaking of the law, or a refusal to know truth; not in condemnation for sin; but as the result of ignorance.

To tread upon thorns, to eat of a poisonous fruit is not sin, but to learn of their effect through experiencing them is to choose a smoother path and more nourishing food.

Not all of truth is known, nor ever will be.

It is truth's greatest virtue, its feature of supreme beauty that it increases as our knowledge of it increases, just as, by increased power in the lens of a telescope do the heavens show forth a greater number of suns to our vision.

All truth is knowable. But truth is also infinite.

Only in proportion as we can comprehend the infinite can we know truth. There is nothing hidden, yet are our minds too weak to comprehend all.

And if all truth were known to men there would come death to the race—for life is progress, advancement, growth. When there is no more room for growth there comes stagnation, and stagnation is death.

We may not know all truth, but we can continue to glean truth from the field to which all are invited, of whose bounties nothing is reserved, and so gleaning we may continue to live and to grow—grow in wisdom, in beauty, in strength, in goodness, in an understanding of the law, in all things that can in any way add to our happiness.

And these new old truths of which I have been writing point the way. I offer them as truths, but not as entire truth.



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