

The Science of Sciences

..BY..

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Author of Between the Lines, Remedies of the Great Physician, Blossoms of Universal Truth, Fruit from the Tree of Life, Soul Fragrance.

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DEDICATED

To every member of the human family, trusting that as one drinks of the water of Life Eternal he will readily, graciously and heartily pass the cup to "whosoever will" partake of the same.

"Drink ye all of it."—*The Nazarene.*

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EXPLANATORY.

Associated with the spiritual Light which has re-dawned upon the race during the last century, two presentations stand prominently before the world as its leading text-books.

First, "Science and Health," as the text-book for Christian Science, with Mrs. Mary B. G. Eddy as its author.

Later, the "Builder and the Plan," as the text-book for the Science of Being, with Mrs. Ursula N. Gestefeld as its author.

An outline of the relation between these two books may be thus stated. Mrs. Eddy, under the inspiration of the hour, threw upon the world a gigantic metaphysical Revelation, somewhat in confusion though not unavailable. Mrs. Gestefeld, a later teacher, afterward systematized and placed in orderly arrangement this wonderful, complex Revelation, supplying its missing links; so elaborating and elucidating it as to put it on such a sound, secure, mathematically correct basis that it cannot be overthrown.

Therefore, there is now presented to humanity through the efforts of these two, prob-

ably, greatest women of the age on their lines, a concise, homogeneous, demonstrable Science, which not only reveals from an irrefutable premise the nature of God, Man, and the Universe, but carries with it its own verification.

Mrs. Eddy, of whom too much cannot be said in praise of her indefatigable efforts to lay down fundamental Principles and their application, will, doubtless, live in history as one of the bravest and noblest of illuminated women, and many will bless her name from sunrise to sunset.

Mrs. Gestefeld, in whose honor too much cannot be said as the ablest Exponent of this Science, and additional revelations, will, also, live in history, while all students and lovers of logical presentation of Truth, past, present, and future, will breathe her name in benediction only, among the foremost of whom will be the writer, who is indebted to Mrs. Gestefeld for all her fundamental teaching. Hence she deems it but common justice to say, that unless one shall receive a newer, clearer, and higher revelation of Truth than has come through these two remarkable women, his or her work can be no more than an individualization of what has already been given in the way of Principles and systematization. But

we are living in an inspirational age, and there is still more unrevealed knowledge to be given to the race through those who are open to receive it. Higher inspirations will be more direct, forceful, clear, available; not requiring from the recipient the toil, sweat, and effort the pioneers have experienced endeavoring to make themselves understood. Always, the higher the Revelation the more simple, until Truth shall stand before the world in all its native purity, pristine beauty, majestic simplicity, and almighty Power.

THREE REASONS

why this volume is offered to the public.

First, because the demand for literature of this character is continually increasing.

Second, because other writers on this line of Thought may have overlooked, forgotten, or not yet received some valuable points which the writer walking in their footsteps over the same rich, exhaustless fields of Truth may have gleaned.

Third, because each one's presentation of the subject will appeal to some one to whom another's may not. Hence there is room for all.

PRELIMINARY.

In the great University of Being there is much to be learned, and everyone indifferently or purposely is seeking to obtain knowledge of some kind. If this is not true why all our institutions for education; our public schools throughout the land; our colleges, academies, and universities? Do not these standing witnesses verify the statement that all are seeking *to know*? And this is right, for unlimited knowledge is the legitimate heritage of every human being. Not only is this true now, but it has always been and ever will be true.

Then it is not a wise man or woman who will refuse to lay hold of that which is good when it is within reach, and knowledge surely is good, for one could not perform the most trivial task in his daily vocation if he did not *know how*. One could not write a letter, read a book, add a column of figures, build a house, did he not know how to do so.

Is it then any wonder that from time immemorial mankind has been admonished to get knowledge? Why? Because knowledge is Power. It is practical and available Force.

But there is a certain *kind* of knowing still awaiting humanity if not yet found. A kind that will include all other kinds. This is Self-knowing. Knowledge is Power on any plane, but Self-knowledge is Power on all planes, hence its incomputable value.

In order to gain Self-knowledge the question, What is Man? must be answered. This, the Problem of problems, must be solved. This, the Mystery of mysteries, because Man involves all there is, except his Creator, must be unveiled.

It is a mighty proposition to propound to the human race, and probably there is none of more intense interest, larger profit, and richer research to the average thinking individual. From the days of Job—of Biblical fame—who asks, "What is Man that thou art mindful of him," and long prior to those days even to the present hour, this question, written upon the wall of existence, engraven upon the face of visable Nature, confronts one at every turn of the Wheel of Destiny.

As an inquiry it ranks next in order and importance to the question, What is God? The answers to both of these queries will require that kind of knowledge already alluded to, and which if one has once had a taste of the genuine article his appetite grows so rapidly on

what it feeds upon that it becomes quite unappeasable. To use scriptural terminology, he becomes "drunken with the wine of Spirit," and with the exhilaration of the vivifying cup from the Fountain of the All-Knowable.

Truly, one does not live by bread alone when he begins to hunger and thirst after spiritual Self-knowledge.

But to solve this Man-Problem one must have Principles and rules with which to do so. "Opinions" are not adequate or reliable. "Hearsay" handed down from century to century is not dependable. "Isms" and "ologies" are too fallible. Principles are requisite that Man's nature may be delved into, probed and analyzed from center to circumference.

This nature must be taken all apart, so to speak, just as one would take a watch to pieces in order to see *how*, and *of what* it was constructed. We have all known children who, from love of discovery (not always mischief) have slyly carried the old clock into the barn and taken it all to pieces in order to see of what it was composed, and how it was constructed, for the clock seen only on its surface is a great mystery to the child who wants *to know* what makes it tick and strike, move the hands on the dial, how it is wound up and what runs it down.

If one would take the same interest in examining his own nature he would make some surprising discoveries. Only in this manner can the great Problem be solved. Man's nature must be metaphysically segregated in order to find what is in him; of what his aggregate nature is composed; how he is constructed from the Alpha to the Omega of his individual Being.

Then we shall discover why a man thinks, speaks, moves, acts; why he loves and hates; why he is sick or well, rich or poor, good or bad, ignorant or knowing, happy or miserable, what runs him down and what will lift him up.

Broadly speaking, there are many differing views concerning the nature of Man. Gauged by the dimensions of intellectual discovery, he is supposed to be the aggregation of physical atoms, molecules, cells—the apex of organic structure.

Measured by the world's opinion—to use extremes—he is a millionaire or a pauper; a gentleman or a tramp; a Shakespeare or an ignoramus; a saint or a sinner; a Jesus or a Judas. How pitiful would be the lot of humanity if it had no higher appraisal than the world's opinions. But it has.

If one could enumerate and locate for you all the bones in the physical organism; name

each system, organ, and its function; every element and its office; if one could count every cell of the brain and number every hair on the head, would he tell you anything of Man? Not one word. He would only be describing to you Man's instrument.

Did you ever ask—as of an invisible Presence—What is this of me which is constantly saying to itself *I am*—I am “this,” I am “that,” I am “the other”? Where did this “I am” come from? Dust, materiality, or has it some higher, nobler, more sublime source?

How did it get here? What mighty, resistless Impulse has launched it into existence? Is there a purpose—a definite “end in view” for its being here? If so, what is this “definite ultimate?” Can I find it, and if I can will it reveal to me my destiny?

There is no surer, more literal fact to my consciousness than here *I am*; the very words proclaim it. Now, what am I? What is my origin? What my destiny?

If it is true that the ultimate of everything is involved in its origin—and this is a law that we find obtaining throughout Nature—if we can find Man's origin we can be positively sure of the “end in view.” From whence comes a seed-corn? From a whole corn in the ear. What then will be its predestination? An-

other whole corn in the ear. Visible nature is prognostic of the invisible on all lines.

THE REQUISITE STEP.

The investigation of this Science of Sciences does not necessitate disregarding or renouncing any religion, philosophy, or cult dear and sacred to one at the present time. The requisite step is to unfold these; to delve down deeper into, find and utilize their latent possibilities. The need of any hour is not to destroy, but to restore and increase to fullest measure all that is worthy of preservation.

I venture to state until one discovers it to be so for himself, that there is much more locked up in all religions, philosophies and cults, ancient or modern, than is apparent on their surface, and they need to be opened in order to know what they contain. They are like sealed books; the clasp unsprung, the leaves uncut, and this to-day revealed scientific knowledge is the key that will unlock these hidden treasures new and old.

Hence, it is not iconoclastic in its trend. It has not come to tear down without giving one something better. If it takes away a false conception of Deity it will give the true instead. If it takes away the substantiality of this material, visible world, it will give one innumerable, realistic worlds in its place.

It comes just as the great Teacher of Nazareth came two thousand years ago. He said of himself: "I come, not to destroy life, but that ye may have it more abundantly." And not only life, but all that belongs to life—health, strength, peace, prosperity, happiness and power. Never can anyone have all these legitimate conditions in an abiding manner until they are obtained from bed-rock Principles.

Therefore, this knowledge comes to give to humanity in greater abundance all that is of value, temporal and eternal, for its welfare. It brings in its pathway a wealth of blessings not dreamed of in our daily existence, and for all, no matter what the cast, color, clime, or condition. It is no respecter of personalities. It is a Universal Revelation.

No one need hesitate to enter immediately into its research; to plunge deep into its life-giving, health-producing, power-bestowing waters. One need not wait a day nor an hour to step into the path of Immortality now while encumbered with the "mortal coil," and divest himself of all the unwelcomed ills of existence. To-day one may begin to lift the veil of all mysteries, for herein will be found the Hand.

CHAPTER I.

THE SCIENCE OF SCIENCES.

When presenting for consideration to an intelligent people a Science of any nature one must be careful to impress the investigator, first, with its Impersonal aspect, even though it may hold, hidden within its amplitude, that aspect which, later, will become personal to every individual seeker.

As Impersonal it must be held independent of, and beyond any human, ecclesiastical, theoretical and traditional authorities, being always its own authenticity because reared upon such Truth as the nature of Principles demands. Thus it should be viewed apart from any personal teachers, any book, any and every school. It should be recognized, dealt with, and accepted for what it is in itself.

What is to be understood by Truth based on Principles? That which is self-evidently true. Proves itself to be so. Its face value is its all-sufficient guarantee. Two plus two equal four. Is this true because we have been told so, or because we have seen it so stated

in a book? No. It is a mathematical proposition presented for consideration, and we have carefully brought to bear upon it our reason, logic, judgment, and other faculties, enabling us to perceive that it is true.

But perceiving is not enough. We may not stop at this. We argue, "if this is true it can be proven." Thereupon we make an application of it and find that it proves itself to be true. Thus we have not only the conviction of our reason, but we have the authority of demonstration, and there is no higher authority in the Universe than individual demonstration.

Hence, the "True in Itself," and every Science built thereon, are not at the mercy of any conspiracy of time or space. They antedate both, and not all the upheavals and changes of skepticism, superstition, ridicule; not all the waves and billows of censure and criticism, can ever overthrow, undermine or shake for a moment that which is truly scientific because of its secure foundation—Impersonal Truth.

Then, what is Absolute Science? It is a logical arrangement of abstract Truth so classified that it can be substantiated by demonstration. Science is, invariably, a systematized order of Principles that can be tested and

proven. That is not truly scientific which does not admit of these qualifications. Everyone is at liberty to prove for himself. All philosophies, cults and religions have their places in the great Whole. These are adjustable, and when Science is clearly understood each will be placed in its right position, for Science being Absolute will provide the place for each, as it must be the primal basis for their existence if they contain a thread of Truth, as they certainly do.

Just because scientific truths are Impersonal, and therefore eternal, there is no new Truth, but there are constantly arising new discoveries and revelations concerning the Truth, and these are only new to us because now we have grown to where we can perceive them. Emerson says: "We do not see things that stare us in the face until the hour arrives when the mind is ripened to where it can see them." All truths are as old as eternity. They are coexistent with Deity. To-day they are only presented anew—a re-presentation—but with a practicality that is proving to be of inestimable value in every department of existence. There is no condition, position, or situation where Truth cannot be made substantially available. There is nothing more

useful than abstract Truth made concrete. For example: If one understands that five plus five make ten (a bit of abstract truth made concrete on the intellectual plane), he can add together five and five straws or five and five millions of dollars.

Science to be such must be mathematically correct and precise; logically deductive and inductive; homogeneous, symmetrical systematic, for it must be the Foundation of all that is true, eternal, and unchanging.

The Science of Sciences begins with First Principles, beyond which it is impossible to go because there is no beyond. Then it must be constructed upon a Premise so fundamentally secure that it cannot be refuted, challenged nor ever overthrown. It will embrace in its scope knowledge of all the fundamental Factors of Creation, their natures, purposes, and issues.

As the writer regards it, the Science of Sciences is the Science of Being from an individual point of view. Aristotle says: "*Science of Being* cannot be separated from Science of Knowing." The Science of Being is Christian Science, with its seeming contradictions reconciled; broken links in the chain of sequence repaired, mathematically systematized. Chris-

tian Science is a revival and re-presentation of Eternal Principles practically applied, giving the two sides of Christianity—its religious and scientific aspects—its origin and demonstrations.

NOTE.—In some instances superfluous capitals are used as distinguishing features.

Words wholly capitalized denote all-inclusive terms.

CHAPTER II.

THE GREAT FUNDAMENTAL LAW.

The statement, old as the eternal hills, that everything is governed by Law, is not arbitrary, it is scientific. Being scientific it is provable. Because provable it is practical. Being practical it is valuable, hence it behooves humanity to look into it; ascertain what it is as Law; whence its origin—if it has one—and what is its purpose and mode of operation.

Surely there can be nothing purposeless in a Universe governed by absolute Law and Order. This Law being absolute has no origin. It has always been and will be forever. It is self-subsistent, so to speak. There never was a time when it was not, and never will be a time when it is not. Although anterior to time it operates in time and throughout eternity.

Neither God, Man, nor anything consequent upon these Factors, have had anything to do with its nature. It is that great first Law to which all other laws are tributary. It

lies at the foundation of Creation. It obtains throughout the Universe. Even the most trifling incidents, as well as the most important in one's daily existence, are being governed by it. This is why it is the one inevitable, necessitous, imperative Law that it is.

Nothing can ever change, destroy, annul, nor violate this fundamental Law of laws. No one can impede nor arrest its action. One might as well put forth his human hand and try to stay the motion of the ocean as to restrain or check the activity of this ever operative resistless, omnipotent, omnipresent Law. But it is possible to *control* it. How? First, by knowing there is this Primal Law; then, acting with it instead of constantly running up against it, as one is sure to do knowing nothing of it.

Hence the importance of becoming aware of it; comprehending its nature, purpose, and issue; making it subservient to our needs instead of being in abeyance to it, as everyone is to whom it is unknown, and thus a misappropriation of its use made possible, the user being the injured, not the Law, for that throughout time and eternity remains inviolate and forever in operation.

To know of this underlying, subsistent

Law is to have one's feet firmly fixed on the Rock Foundation of the Science of sciences. It will also enable him to account for everything he sees (and much that he does not yet see) in the world of existence.

Without knowledge of this All-controlling Activity a man is like a feather in a gale; at the clemency, or cruelty, of every operative subsidiary law, and he is therefore frequently, though ignorantly, his own worst enemy. It is well worth while to stop and consider this great Fundamental Law on which all Creation rests; to which everything in the universe is either remotely or directly related.

This Law of laws, like everything else, has its two sides, and these are

CAUSE and EFFECT.

CHAPTER III.

THE BEGINNINGLESS BEGINNING.

That the relation between cause and effect is such as to make it inevitable is self-evident. Surely it requires no great amount of argument to convince anyone who is amenable to reason, that for every cause there is an effect and for every effect there must be a cause, and this establishes the immutability of the Law of cause and effect.

Therefore, as a consecutive and orderly step in the unfolding of this Science we will consider the two sides of this Law, taking up first that side which as Cause must necessarily constitute the beginningless Beginning of all that proceeds from it. Hence the statement: There is but One, Great, Supreme First Cause. First, as the Foundation of all that is produced by it. First, in the sense of that starting Point from which one is to reckon, and not in the view of something which ever had a beginning no matter how remotely.

There can be but *One* Beginning to all that is from itself. This certainly is axiomatic.

Two beginnings would give us two Supremes, two Firsts, which is illogical. The science of Numbers does not require two abstract units. Two would be superfluous. One is all-sufficient—all there can be. Thus to repeat, there is but One First Cause, and because it is such nothing antedates it. There is nothing and no one anterior to it; therefore it must be Subsistent. It supports and sustains all that is eternal and real, or is of like nature.

(Science gives us new meanings to old, familiar terms. Sickness used to be considered *real*. It certainly seemed so to the one who was ill. But after a certain method of treatment, be that what it may, the illness disappears. It is entirely gone. Where has it gone? Could we find it if we search ever so diligently? No. It was not "real" or it could not have been disposed of. It was "temporal," not "eternal." Then whenever the "real" is spoken of it refers to that which is eternal as an emanation from this Subsistent Cause.)

That First Cause is indestructible, unchanging, and everlasting, is palpable. "But," says one, "it is so abstract!" True; so is Time abstract, yet no one has any difficulty in conceiving that there is Time. We are using it

all the while, although no one has ever seen, heard, or handled it with either of the five natural senses. Time is discernible and utilized daily.

The same is true of this abstract Cause, to which is given the term Deity, or God; not arbitrarily but advisedly, because Deity is the name universally bestowed upon that which is Primal, therefore Supreme.

There is nothing compulsory in the use of this term as a designation of First Cause. Several others will be forthcoming from which one may choose. But for convenience, as well as out of respect for usage, we use the name God, finding it to be the highest appellation possible to bestow on that which is the beginningless Beginning of all created beings and things. It is the apex of terms.

ANOTHER STATEMENT.

First Subsistent Cause as God is divine, Impersonal Principle, not Person. Hearing this assertion for the first time some may be unfavorably impressed, because they jump to the conclusion that Deity as Principle must be similar to the principle of the science of Numbers, hence cold, dead, non-intelligent, and altogether a very unsatisfactory kind of God.

This hasty conclusion arises from not know-

ing what is meant by Principle. As interpreted by Science it means that which *is* eternally by virtue of its own inherent nature. It is perpetually Self-subsistent, so to speak.

There is no more similarity between the *natures* of divine Principle and the principle of mathematics than there is between a living, thinking, loving, active being and a chalk figure on the blackboard.

But mathematics is used largely as illustration because it is an exact, provable science. It has also its metaphysical aspect. It has its abstract, invisible Unit upon the nature of which everything pertaining to mathematics depends. It is the highest intellectual truth there is, and this is why it is frequently employed as exemplification in spiritual Science. Its inflexible exactitude also serves as an excellent illustration in many ways. But as to the composite natures of these two Principles there is no resemblance whatever, as will be seen when the nature of God as divine Principle is defined.

FURTHER EXPLANATION.

Doubtless everyone if questioned would admit a willingness to believe what he can see with his own eyes. Even the most radical

materialist will grant this much. Well, what do we actually see with our own eyes? We see a visible universe peopled with a human family, and many other things besides. These are necessarily effects, and as such must have had a cause, by reason of the inevitability of the Law of cause and effect. Cause must be first, and invariably precede effect, which will be secondary.

Therefore Cause as Impersonal Principle is First in the sense of Uncreate. Being Primal it never was created. It simply *is*—always was and ever will be. It is the determinate Point from which Creation proceeds in the order of numeration, not in the sense of time or space.

To deal with the Abstract is to be beyond the confines of limited time or space with any of its four dimensions. It is reckoning with that which was before time and space and will be when these are no more to the individual.

God, as First Cause, is the all-inclusive Circumference of the Universe as its boundary. It would be utterly useless to try to go beyond this Circumference, for there is no beyond God. If one should enumerate for you in an orderly manner the nine figures used in mathematics, he must begin with *one*. There

is nothing back of one. This is the fixed point from whence the others proceed. So, in this perception God as First Cause is that beginningless Point from whence Creation issues forth.

THE IMPERSONAL.

Deity as Predominant Principle is Impersonal in itself, but becomes personal eventually to every individual being. Principle is none the less real because not seen with the natural sight. No one has ever seen the rule of addition with which he adds a column of figures; is the rule any the less actual on that account?

Science defines Impersonal Principle as the very opposite of person, place, object, or thing. Person, the human shape, has outline; can be localized; is a limitation; can be circumscribed; can be seen with the natural sight, and can be cremated into a handful of dust. Can anyone predicate the same of Infinity as Omniscience, Omnipresence, Omnipotence? Decidedly not! It is limitless, boundless, universal, invisible. It must be apprehended through discernment; not seen or known as an object in space.

By Omniscience is meant the All-Knowable. By Omnipresence that ubiquitous Presence which fills Immensity. By Omnipotence,

All Power. God, Primal Cause, is not a Being having all Power, but is Power Itself. Nor is it a divided Power, for this would divide the kingdom, and a kingdom divided against itself cannot stand. Hence there are not two supreme Powers; this is a logical impossibility.

St. Paul is emphatic on this point. He says: "There is no Power but of God, and all the powers that be are ordained of God." (This does not imply that the *misuse* of "the powers that be" is ordained of God, as some declare from a limited view of the true situation of things.) Thus, God as divine Principle is and ever must be the One and Only Real Power, no matter how many unreal powers there may seem to be. For authority on which to base this statement we go back to the Premise already laid down. There is but One *Primal* Cause. Because it is such it must be Supreme. As Supreme it will necessarily be the One Power, or Omnipotence.

Science of all things must be consistent. Consistency, we are told, is a jewel; but it cannot radiate true light without *reason* for its setting.

Therefore, we repeat: Deity as Subsistent Cause is not a Being possessing all Power, but Impersonal, Divine Principle, the Greatest

Highest, First as Power Itself. Supreme as Pre-eminence, Predominance, Antecedence—the Beginningless Beginning of all the created and made.

FURTHER CONSIDERATION.

Those who have been clinging to a Heavenly Father with blindfolded eyes will not lose this Father, but while he is given his rightful altitude in the universe he will become nearer and dearer than before; meanwhile they are given that of which they were not hitherto conscious, namely, the One Eternal God. For those who have had no God there will be uncovered that Divine Principle on which they can always rely because of its undeviating nature, for it is the Absolute.

By the Absolute is meant that which is fixed, immutable, unswerving; without variableness or shadow of turning. While the bended knee, the tear-stained cheek, and the broken sob can move forces in heaven and on earth, they cannot move the Absolute an iota. This is why one has that on which he can confidently depend; that ever present Power which will never fail, bend, nor break as he leans upon it, because of its inflexible and unalterable *exactitude*. The Absolute is Definitive.

God as First Cause is indivisible. One

Whole. It cannot be divided into parts, nor broken into fragments, so that there may be a part of Deity in one and a spark of God in another and a fraction of Principle in still another. To say that the great Indivisible Whole can be divided would detract from its Greatness (if it were possible), thus robbing Deity of its Infinitude. To assume that one fraction could ever be taken from God, as Impersonal Principle, would break that Completeness which constitutes Deity and there would be no Supreme.

SUMMARY.

God, as the underived, uncreate Impersonal Principle is the Absolute, Eternal, Changeless GOOD. Not that kind of "good" which is subject to ethical qualification. It is beyond the possibility of comparison, being Essential Essence. Thus it is super-ethical and incomparable.

To those who think sufficient justice is not rendered unto Deity by denominating it as Infinite Principle, let them bear in mind from the outset that Science declares there is nothing in the universe to which God—the Absolute Good—can be compared. Thus Deity loses none of its magnanimity, superiority and supremacy by being thus designated.

However, essential as it is for anyone to gain a conception of God as Principle in order to rightly comprehend the Science of sciences, it is not enough. He may not halt here. He needs also to perceive what is the *nature* of God as such, otherwise he has only a half truth, and as some one has said, "a half truth is sometimes worse than no truth at all." We can never rightly gain the utility of anything until we know its nature. A family might starve with a barrel of flour in the house if its nature and usefulness were unknown.

Rightly viewed all the suffering and misery in the world arises from ignorance of the nature of Deity, or the non-recognition of the same. There are some people in the world who talk so volubly about the Almighty. There are those who curse and those who bless God. How much do they actually know concerning the true nature of Deity? We are told that "the same Fountain sendeth not forth both sweet and bitter waters."

How necessary it is, then, to have a right and true idea of the nature of the Supreme, for the Almighty *is* the Almighty; its glory is its own and will never be given to another save as it is expressed in, and manifested through, another.

Therefore, Science declares the nature of God to be One, but this One to be constituted of varying aspects, or differing views, the first of which may be termed and defined as

SPIRIT.

“God is Spirit.” In the Greek definition of Deity no article is used, nor in the marginal reference of the New Testament. The indefinite article “a” is not applicable to God as Spirit. “A” implies part or proportion; Spirit is Whole. God being One there can be but One Spirit. There cannot be a plurality of Spirit because there is no plurality of God; and there can be no plural of God because there can be but one “First” as Primal Cause. And since God is Spirit as First Cause, nothing else in the universe as its product can be Spirit. Man and the universe are not such. Only God is Spirit, and as such it is the essential Principle of the eternal, omnipotent, everywhere present Energy.

Another aspect of God as Principle is

LIFE.

God is Eternal Life. Not a Being possessing Life eternally, but Everlasting Life itself. That Life which has no beginning of years nor end of days. Life which always was, is now, and will be forever what it is in itself.

That Life in which there is no alteration from eternity to eternity. It is the SAME yesterday, to-day, and evermore. As such it is the One Vital Principle pervading the universe and sustaining because it has produced everything that is alive and living. Because there is but One God there can be but One Life and nothing else in the universe is Life. This One Life is omnipotent, everywhere present, and no one nor no thing can ever get out of or away from Life. God is Life, and Life is God.

Another view of Original Cause as Principle is,

LOVE.

The nature of God as Love is Impersonal, divine, never-failing. Love as God is the One overruling Element governing all that proceeds from First Cause. It permeates and infolds everyone, everything, everywhere, just as the sunlight. Why do not we realize more of this Love-Presence? Because we have either closed ourselves against it, or not yet opened ourselves to it. If one closes his doors and windows to the sunlight has he diminished or destroyed it? Not in the least. It is still there silently shining in all its strength, beauty, and warmth, and will rush in as soon as the smallest opening is given to it. God is Love

and, inverting the law, Love is God, ceaseless, overruling, eternal, the effulgence of which will, if given place, consume everything that is its opposite.

Another view of Deity as Principle is,

INTELLIGENCE.

Since there is but One God there can be but One Intelligence, and this so limitless and immeasurable that it can never be exhausted. It is that One Universal Fountain which includes all Wisdom, and is the All that ever can be known. Such is Deity as Intelligence itself and not an intelligent Being.

Still another aspect of God as Primal Cause is,

SUBSTANCE.

This One Substance is Primordial, Fundamental, Eternal. If the Premise is correct that there is but One God as Subsistent Cause, and God is Substance, then there cannot be two substances, namely, Spirit and materiality. Hence, if Spirit is eternal, true Substance, materiality is not. We have been accustomed to calling that which is tangible, ponderable, having length, breadth, thickness and visibility substance; but is not this a misnomer, since we cannot predicate of the visible what we can of invisible Substance. We can look upon the

material with the natural sight. Can we, in like manner, look upon Principle, Spirit, Life? The visible can be weighed and measured; can we weigh and measure Intelligence and Love? Could a "span of Life" be gauged by a two-foot rule, or a quantity of Intelligence weighed in a scale? The material can be reduced to dust and ashes; are Spirit, Life, Love, Intelligence as Eternal Substance reducible to the same nothingness?

Then there is no comparison between God as Fundamental Substance and materiality. Therefore for that which has hitherto been called substance, and is only the material, there must be found another name and office, for it does not partake of the nature of the Eternal, Unchanging, Absolute.

One other term, that which virtually includes all the aforementioned as defining the nature of Deity as Impersonal Principle, is

MIND.

Science emphatically declares that God as Primal Cause is not a Being with an infinite Mind. It does not state "the Mind *of* God," but Infinity as MIND Itself is Deity—the One and Only Universal, Overruling Presence. MIND in the sense of Consciousness Itself—

that Foundation which underlies all that is eternal, real, substantial, perfect, conscious.

All these terms used to define the nature of First Cause are convertible. Each is the equivalent of the other. Because synonymous in meaning each is inclusive. Hence in explaining the true nature of God all these terms are interchangeable:

Impersonal Principle,
Supreme Spirit,
Eternal Life,
Omnipotent Love,
Exhaustless Intelligence,
Immutable Substance,
Infinite MIND.

Very simply expressed, all of these differing aspects or views are the One God under another name.

God as First Cause has no attributes in the ordinarily accepted meaning of the term—something derived. Deity being Primal and Supreme, from whence or whom could the Almighty derive anything? God has no attributes, but different shades of significance which are miscalled attributes. These aspects are the original, unvarying, subsistent inherencies which constitute the nature of God as the Great, Supreme, Fundamental Cause.

Science does not use the term "He" nor "She" in defining Deity, because either of these is insufficient to explain this All-embracing Nature. Surely it would be inconsistent to speak of Life as "He," or Intelligence as "She." We cannot think of the pronouns "he" and "she" without associating them with a personality; and if we speak of a personality we are sure to ally it with "person," and "person" is the opposite of the Impersonal. Hence, any of the terms already given will be correct as designation of God.

COMPENDIUM.

Thus far these four leading questions have been answered:

Is there God? Briefly, it is self-evident. The universe and human family establish the certainty.

Why is there God? Because the Created must have its Beginning, and this must be without beginning by virtue of its own subsistent nature.

Why is God God? Because being Primal as Cause it will of necessity be Supreme. The meaning of the word God is Highest as Power.

What is God? As the Fixed Point God is Principle, Spirit, Life, Love, Intelligence, Substance, MIND, the qualifying and condition-

ating Reality of all that proceeds from the
Unqualified, Unconditioned First Cause.

CHAPTER IV.

THE ETERNAL MOMENTUM.

Given Momentum, or Force subsistent in its nature as underived, we have that which is everlasting and perpetually operative. That there is such Force is axiomatic, there being results consequent upon it which prove its presence and power.

It would hardly be just to call this Force the eternal Momentum without explaining that what is to be understood by the term employed means the vast Wholeness of Energy which lies at the foundation of Creation in its Entirety.

There can be no Force or Motion without something which *moves*, or to which this Force belongs as its inherent nature. Analyzing the Great First Cause we shall find it to be active. The very term Cause—in the sense of “owing to”—signifies activity, or momentum. Hence Cause is active, or has motion of necessity.

God, as MIND, is not an arbitrary, dictatorial Being having conscious, deliberate action. There is no premeditated purpose on the part of MIND to act, or to refrain from action.

God is not a Being of any kind with a predetermined design, or intention to produce or withhold. MIND is Cause and Cause acts or moves. Motion is the necessity consequent upon its inherent nature.

Conceiving of First Cause as Creator, or Producer, will compel Creative Power, or Producing Energy—that Activity which will necessitate a putting forth of what the nature of Cause involves. This Action, or Energy, is not optional, not voluntary; it is compulsory.

It is worth much to be able to perceive that there is nothing arbitrary, despotic, or deliberate about the producing Motion of Infinite MIND, but that it is simply *natural*. It is as natural for Cause to act, the Creator to create, the Producer to produce, as it is for the sun to shine, or for the sea to have its incessant motion, or the atmosphere its perpetual vibration.

THE NEXT STEP.

And this will be to ascertain what is the Motion of MIND; the Creative Power; the All-Producing Energy? What more appropriate term would express this Eternal Momentum than THOUGHT? Not “thoughts,” for these are derived and limited. THOUGHT is

underived and limitless, being one with MIND as its Action.

Therefore MIND'S one and only Function, that which produces whatever the nature of Mind as First Cause involves, is THOUGHT, and as such it is eternally and ceaselessly operative. Then the Eternal Momentum is the Motion of Infinite MIND, the Creative Energy; the Initiative Impulse, the All-Producing Force everywhere present as antecedent Motion and unremittingly active. Here is Perpetual Motion in reality, and as such it is the connecting medium between First Cause and that Effect which it must necessarily involve because of the immutable and imperative Law of Cause and Effect.

The spiritual names of this Momentum as dealt with in the Bible are:

The Spirit of God.

The Holy Spirit.

The Breath of Life.

The "God-Said."

The Spirit of Truth.

The Word of God.

The Will of God.

Now, given MIND as the First, Fundamental Factor of Creation, THOUGHT as the second fundamental Factor, must not there be as

the unavoidable consequence that Effect which the nature of Cause and its Action will compel? Is this choice, or sanction on the part of Cause, or desire on the part of Effect? Neither. It is inevitable result. First Cause is abstract, and can only be made known through the concrete, its Effect. The office and nature of Effect will be to reveal the nature of its Cause, its Source. Thus, given

Primal Cause, we shall have also primal Effect.

Impersonal Principle compels Expression.

Supreme Spirit demands the Spiritual.

Eternal Life calls for the Living.

Omnipotent Love produces the Loving.

Universal Intelligence compels the Intelligent.

Primordial Substance requires the Substantial.

Infinite MIND demands its IDEA.

The Creator compels the Created.

This gives us,

MIND as the One Producer;

THOUGHT as the producing Energy.

IDEA as the essential Product.

Here will be found an indispensable necessity, namely, a trinity in unity.

THE NECESSITOUS TRINITY.

We find trinities everywhere. There is nothing more natural and common than a triad. What is meant by a trinity? Three factors indissolubly united; not any of them identical, but nevertheless all inseparable. Three factors eternally interlinked because, given either one of them, the other two are inevitable.

This fundamentally eternal Trinity will be found purely scientific, hence incontestable. In denominational theology there is a trinity which requires elucidation. Considered in the ordinarily accepted view it is claimed there are three Persons in One. How is this possible when "person" is considered in its true light—the visible, limited, localized shape? If the true Trinity is based upon "person" *only* there is no eternal Triad, for "this," or "that" person is destructible. Moreover, there is a law in physics that two or more objects cannot occupy the same space at the same time.

To comprehend the necessitous Trinity which is invisible to the natural sight, a higher faculty must be active; that of discernment. It can only be apprehended by that faculty which is called spiritual penetration, and looks *into*, rather than *at*, a proposition.

This Trinity is undeniably scientific, be-

cause given either one of these three Factors the other two are primarily involved, hence imperative. MIND, THOUGHT, and IDEA as the Trinity of trinities is the Basis of Creation; the fixed, immovable Factors on which the universe rests forever. Nor does it do away with the ecclesiastical; it simply explains that which has heretofore been enveloped in the darkness of the unknown.

The religious aspect of this Trinity as analogous to the ecclesiastical is as follows:

Father (in the sense of Source)—Creator;
Holy Spirit—the Creative Energy;

Son—God's IDEA, as the Created or Product; these not identical, but three eternal, changeless, inseparable *Factors* instead of three *persons*, thus providing us with that irrefutable and indestructible Trinity which, standing on its own authority, can challenge any known religion, dogma, or creed. The Trinity is one thing; its *embodiment* is quite another. The flame, heat, and light (a trinity) is one thing; but the *Globe through which it is seen* is decidedly another. "Three Factors" *manifesting* through one divine Personality is the necessitous Trinity.

ADDITIONAL AUTHORITY.

The enlightenment of Science provides

other authorities for the assurance that, having First Cause and its creative action there will be from necessity—not the consent of either Factors—Effect as Product. One authority is from the Bible, and there are many who desire evidence from this Book of books.

We read in the first chapter of Genesis—which is the account of the Essential Creation—that God created and made *Man*. “In the Image and Likeness of God created he him.” It is generally understood and broadly conceded to-day that the Bible in defining Deity personifies impersonal Principle as He. But God is infinite MIND, and that which Images it in its fullness will express, or reveal it in all its entirety, thus infolding its Likeness also.

Therefore, given First Cause it follows legitimately that there must be primal Effect, and the Bible calls this Effect *Man*—without any qualifying term. Then there is but One God and one Man because there is but One First Cause and one first Effect, and this one Effect will be as universal as his Cause.

Another authority is actual evidence from analysis and general observation. Analyzing the nature of the individual we find him to be, at least in a degree, intelligent, living, loving,

active, principled, a thinker. Is he effect, or is he cause? Evidently effect. From whence does he receive these derived conditions and qualifications which are certainly more than flesh and bones? From his Cause—his Origin.

Surely the “intelligent” must be the product of Intelligence; the “living” of Life; the “loving” of Love; the “active” of Spirit; the “principled” of Principle; the “thinker” of MIND. Hence, working backward through the individual we find his Cause. More fully understanding the nature of his Cause the more fully will we comprehend his nature with all that is involved therein, because the office and mission of effect is to make known the nature and purpose of Cause, otherwise it would remain unrevealed.

CHAPTER V.

PRIMAL EFFECT AS THE PATTERN MAN.

When dealing with Abstract Truth one must learn to think in the abstract. What is meant by this? In the first place to do one's own thinking, then to reason things out for one's self. It means also to learn to think without the medium of objects. Up to this time mankind has been learning after the Froebel system, having objects by means of which to learn; having trees, birds, animals, flowers, and the myriad objects of visible nature to teach one what these are.

But now learning must be done on a higher plane—in the regions of reason and intuition; in the realm of calculation where one solves a mental mathematical problem. This is not easy at first for some students. It requires quite a little mental discipline, but will be productive of very satisfactory results. Moreover, educating one's ability to think in the abstract, and living the life outlined in the Pattern Man, he can think way up to God now while using the flesh—not “way up” in the sense of time and distance, but in enlargement

of inner consciousness until it is everywhere present.

This chapter, therefore, is also in the abstract as was the preceding. We are still dealing with that which is independent of visible objects. In the previous chapter the nature of God as Primal Cause was duly considered, and as an orderly step forward the nature of God's Man as primal Effect must follow.

Recapitulation is unavoidable when logical sequences are taken up, and natures which are dependent upon each other are to be defined as in this instance, hence a brief repetition of the nature of Subsistent Cause in order to carry forward the unbroken continuation between First Cause and its requisite Effect.

We have learned thus far that the leading statement of spiritual Science—that upon which its entire structure is erected, is the declaration, there is but One First Cause which as Subsistent is the Source, Origin, Foundation, or the Beginning of all that is eternal and real.

As such it is the Uncreate, Impersonal, Absolute. That eternal, unvarying GOOD which admits of no comparison. Its nature more fully defined as Principle is:

Supreme Spirit—the One Essential Essence of all Energy.

Eternal Life—the One Vitality of all that is vitalized.

Divine Love—the One Paramount Element.

Universal Intelligence—including Wisdom and All Knowledge.

Immutable Substance—the One Changeless Foundation.

Infinite MIND—the One and Only Creator.

There are yet other terms which are ascribed to the nature of God, but they are not named in the seven Principles which constitute this nature, and these terms are: Strength, Peace, Joy, Truth, Health, or Harmony, Light, Righteousness, and the devout Brahmins would add, consummate Bliss.

One thing to be carefully avoided is the humanifying of any of the seven Principles which constitute the One Impersonal God, for so doing one would, seemingly, detract from its Greatness, and circumscribe its Infinitude. But, later, when one understands the “wherefore” and “why” for so doing he can inverse the order and *deify humanity* all he will, understanding the term “deify” as meaning “to render God-like.”

God can never become like Man, but it is

Man's destiny to become like God, being God's Image. To illustrate briefly: the oak tree can never become like the acorn it has produced, but the ultimate of the acorn is to become like the oak tree of which it is the product, for it contains, germinally, its likeness.

INTER-RELATION.

When anyone learns that First Cause is abstract, and can only be made known through its Effect—the Concrete, he will also perceive that Principle being invisible to the natural sight can only be revealed through that which expresses it. For instance, justice is Principle; would anyone ever think of giving arms, hands, eyes, and ears—the properties of “person,” to Justice? Certainly not. How then shall we know Justice as Principle? Through its expression and manifestation. The same is true of the Infinite Principle—God and all of its constituent aspects.

Spirit, being abstract, can only be made known through the spiritual.

Life, because it is invisible, can only be revealed through the living.

Love as Principle can only be disclosed by the loving.

Intelligence, being unseen, must be apprehended through the intelligent.

Substance, because invisible, must be revealed by the substantial.

MIND, being abstract, can only be made known through its IDEA.

God, being unseen, can only be revealed by Man. Then, the inter-relation between God and Man is as follows:

| | |
|---------------|-------------------------------------|
| First Cause | Primal Effect. |
| is | is |
| Subsistent | Existent (from the Subsistent). |
| Underived | Derived (from the Underived.) |
| Unconditioned | Conditioned (by the Unconditioned). |
| Unqualified | Qualified (by the Unqualified). |
| Uncreate | Created (by the Uncreate). |
| Absolute | Relative (to the Absolute.) |

We have now learned conclusively that Man is the IDEA of Infinite MIND. Therefore God and Man as Cause and Effect are co-eternal; relatively interdependent, simultaneous, inseparable, but not interchangeable. Cause is always Cause. Effect is ever Effect. God is forever God. Man is always Man. They never exchange places, neither are they the selfsame. The eternal relation between

them is that of distinction without separation. "The Father *and* I" mean unity, or oneness, not identity.

This is the same relatedness as we find between the Sun and its light. The Sun is not its light, nor is its light the Sun, yet we cannot sever them. Here is distinction without separation. The same is true of Cause and Effect as God and Man, held together always by the eternal Momentum.

MAN'S NATURE.

Now we have reached Man—the Image and Likeness of God; proving by logical deduction, as well as from the Bible and actual observation, that there is this one God-Man. Is this sufficient? Having made this self-evident discovery should we stop here? By no means, otherwise we are giving you in this instance also only a half Truth, and this is the day of revelation when whole truths are being unveiled.

Then it is not enough for one to learn that Man is the IDEA of God, he must now ascertain what is the *nature* of Man as such.

If Man's nature as Effect is the full Expression of all that God is as Cause—and it must be in order to make Cause known—it will nec-

essarily have expressed in it all that is involved in the nature of that Cause. The Wholeness of that nature imaged in it. Thus Man is not a *part* of God. He is not a *spark* of the Infinite. He is not a fragmentary Idea of the One MIND. He is the *Whole* of that *Wholeness*; the concrete Expression of its Entirety. He is the aggregate or totality of effects; the Sum of all the created. He is the coalescence of all that belongs and pertains to the nature of God.

It is stated, "God is All in All." True, God is All as Cause expressed in the other All which is Effect. It is as if all that God is and does were focused at one Point—the consequent fundamental Point—and this the One Man.

Then where shall we place attributes? With Man—the Created, not with the Creator, and these attributes will be the natures of all the varying aspects of the One Impersonal Principle expressed or put forth in him.

What a full, complete, and vast Estate is Man's nature as the Storehouse of all that infinite Store which comprises the limitless, eternal, absolute Good. Nothing more can be added to him. He lacks no good thing. What he is possessed of can never be taken from

him. He is as fixed, full, whole, complete, unblemished and entire as his Cause, by the necessitous Law of cause and effect. He is out of harm's way, always living, moving, and having his Being in the Almighty. He is above and beyond the possibility of change, sin, sickness, sorrow, deformity, lack, loss, accident, birth or death.

If any alteration could ever take place with Man it must first occur with his Cause, and surely, nothing can ever change the Absolute.

If God is Omniscience, Omnipotence, Omnipresence, Man is omniscient, omnipotent, omnipresent. If God is Good, Man is also good; logic declares it, the Bible confirms, and demonstration proves it.

FULLER SPECIFICATIONS.

Many terms are used with which to more fully define Man's nature, hoping thereby to convey, at least, an approximate conception of the same. This one God-Idea, or Ideal Man, is the original Genus which contains his species. This is the Generic, or Archetypal Man.

From the Bible standpoint God's Plan, or Pattern Man, which is universal as the Nature of natures (rather than a personality), that primal Nature which we all share in common.

The term used in Science which designates this one Ideal Man is Individuality or Individual Identity—that which distinguishes one individual from another, a distinguishing term from personality, as well as nature. From a grammatical point of view this Ideal Man is the pronoun *I*. From the Latin the Ego, or the Essential Man. In a word God's Ideal is the Archetype, or Pattern Man after which (or whom) every individual being in his relation to God is planned.

From a Biblical standpoint God's Man is the Lord of the Old Testament. What is the meaning of the term Lord? Ruler. One who executes power; one who governs. God is Supreme Power itself; Man as Lord is the supreme Ruler or user of that Power. He is power-full and must execute this Power. He is the "living Father" of the New Testament to whom Jesus of Nazareth so frequently refers as "his" Father, "your" Father, and "our" Father. He is the Grand Man of the Zodiac, and the Ideal Man of Idealists everywhere.

Now this great, grand, One Man has expressed, or imaged forth in him, not only all that God is but all that God does, hence the God-action is also expressed in him. Can he then be idle? Is Man active, or inactive?

Why, necessarily active. His activity is as imperative as God's activity, therefore it must be as productive of results. Jesus said, "My Father worketh hitherto and I work." Surely, given two workers, each active, there will certainly be dual products.

In order to ascertain what is Man's activity the very practical method of observation is adopted. Since we all share a like nature what capacity do we all share in common? What is that "one talent" each possesses no matter what the cast, clime, color, or condition? Is it not the *Power to think?*

CHAPTER VI.

THE LESSER ACTIVITY.

To avoid being (seemingly) dictatorial in making a statement we will say: *If* there is the great Activity as cause there must be as its effect the lesser activity. Then these two energies are not the selfsame. One is undervived, being the Action of infinite MIND; the other will be the derived. One—the First—will be independent (except from the Law that governs it, and this is the inherent nature of MIND); the other—the second—will be dependent. A marked distinction, surely. So if the First is perpetually active the second must be also. If the First is productive the second must be. The First does not and never can impoverish the second, nor can the second detract from nor lessen the First. The work of the First is not the work of the second, and *vice versa*, yet they are inseparable and relatively interdependent.

Will the First action ever cease? No. Why not? Because it never began. Here we have perpetual Motion in the abstract. Can the second activity ever be suspended? Never,

because it is the qualified extension of the First, and as long as the Great Wheel turns the dependent lesser wheel *must*.

Perpetual Motion—the Great Momentum—is God's Action, THOUGHT. The transmitted action is Man's energy, the Power to Think.

CONFIRMATION.

Having considered these Factors from a logistic point of view, let us now refer to the Bible for confirmatory evidence of the same from that source.

In Genesis, first chapter, first verse, we read: "In the Beginning God"—a confirmation of the statement "God is the Beginning." The reading continues, "*created* the Heaven and the Earth." Evidently we may infer from this latter clause that God is *Creator*, and if our Premise is correct that there is but "One God" there can be but One Creator.

The second verse reads: "Now the *Earth* was without form and void." From this statement we may argue that there is something which is without *form*, and must, therefore, *be formed*. If there is something to be formed there must be some one who has the forming power. It is not God, for God is Creator, and

there is a wide difference between "Creating" and "forming."

The second chapter of Genesis, which follows the first as directly and naturally as effect follows cause, solves the problem, for therein we read that the Lord God—not the Absolute God—*formed a man*. Hence it is the Lord God that has the forming power, and the forming power is Man's energy—the lesser activity, the Power to Think.

Have we any other evidence that the above statements are true? Possibly. What have we in the visible world? A multiplex variety of forms and shapes—effects, all of them, and as such must have had a cause, because there can be no effect without a cause. Then here is tangible proof, all we want of it, that there is something consequent upon Man's activity, as well as upon the Activity of Infinite MIND.

Another proof. Can any object be mentioned that some one did not *think about* before it was made visible? Not one single object.

CHAPTER VII.

MAN'S PRODUCTIONS.

This chapter will be a continuation of what is consequent upon Man's energy, and it will also include the false judgment of materiality. That we may resume the orderly thread of deduction a brief review will be essential.

Thus far we understand that there is but
One First, Subsistent Cause.

One primal existent Effect.

One Divine Principle—the Absolute Good.

One Expression of that Principle, equally good.

One Supreme Spirit.

One Being supremely Spiritual.

One Eternal Life.

One eternally Living Being—unborn, undying.

One never-failing Love.

One ever, and all loving Being.

One limitless Intelligence and Wisdom.

One intelligent, all wise, all knowing Being.

One unalterable Substance, which is the SAME from everlasting to everlasting.

One substantial Being with whom is no variability nor shadow of turning.

One Infinite MIND.

One IDEA of that MIND; the totality of effects; the all-inclusive IDEA.

There is but One God.

There is but one Ideal Man—God's Man the Essential Ego. It is necessary to gain a correct conception of Ideal Man to perceive him to be a Circle as vast as the Universe, and not an outlined object or person in space.

Emerson tells us, "God is that Infinity whose Center is everywhere, but whose Circumference is nowhere." God is the Circumference of Cause in the sense of boundary—not a limited circle, and Man is the circumference of Effect.

We have also learned that there is but one Creative Power in which is centralized all the Activity, or Force, of Infinite MIND as First Cause. This is, therefore, the Primal Energy; the initiative Impulse; antecedent Motion—that one divine, eternal Action which vitalizes, invigorates and sustains every living being and all created things. There is but one *such* Energy and it is the Creative Power THOUGHT, the Activity of MIND.

There is but one transmitted Energy—one resultant activity—Man's action, the channel through which the Primal Energy continues its operation; and there is but one *such* power, the Power to Think.

Then, all the Energy of MIND is focused in THOUGHT; all this concentrated Energy radiates in and through Man—its distributing center. We hear much these days about "mental radiation," and "radiant ether," and these are traceable to fundamental Factors. For illustration: Take an old colonial window made up of many lesser panes of glass through which the light is to shine. Possibly each pane is tinted with the artist's idea of coloring—many differing shades harmoniously interblended. It is but one window although diversified by its several parts and colors. There is but one light to radiate through this one window, but as it does so each part will qualify the light by its form and coloring. Thus Man—the One IDEA of all lesser ideas—is the distributing center of all the Thought-Force—the Creative Power.

DUAL PRODUCTS.

God-Energy being ceaseless and eternally active must produce results. Man's energy being dependent on God's Energy must be

perpetual also, and of necessity bring forth products. Man's Power to Think is not volitional; it is compelled and sustained by the Primal Energy. Man has no choice, or option, as to whether he will *have* this power or not; it is impelled. *How* it is used, for what result employed, are other considerations.

Perhaps an illustration will bring out the meaning more clearly. Suppose you knew nothing of the cable system, and coming to a city where it is in use, you see for the first time the cars moving along on the surface of the road without any apparent propulsion. Naturally you would conclude they were moving of their own accord, for you do not see any power propelling them. But you propose to investigate the cable system further, and doing so you find the cars attached to a cable which is making an endless circuitous route. Placing yourself at some point where you can watch the movement of the cable, you conclude again—judging from appearances only—that the cable is also moving of its own volition; you do not see any force compelling it. But, pushing your examination still further, you find there is a plant near by which generates the force propelling the cable and the cable carries the cars which are attached to it.

Making an application of this illustration, would it not seem—judging from appearance only—that the physical organism moves of its own impetus. We see no power operating it. But if this is the case—that the organism moves of its own inherent power, has life and action of its own—why does not an organism that is dropped move itself about? All of its parts—the brain, arterial system, muscular system, bones, etc.—are still with it, but there is no activity, no motion. Then it is not self-active. Investigating the nature of the situation we are told that the organism which is moved is attached to a *mental* cable—the Power to Think. Knowing no better, being ignorant concerning the *system* of things, we would jump to the conclusion that the power to think acts of itself; a question which can be easily settled if one will try to stop that action and see if he can. Finding this impossible, that this endless mental chain is unremitting and involuntary, he will naturally seek for the cause of its action, doing which he will find *very near by* that fundamental Cause—MIND, with its ceaseless, eternal Energy—THOUGHT which generates Man's energy—the Power to Think, and organisms being invisibly attached to this Power are moved and carried about. Involuntary action throughout.

But to return to the direct line of argument. Both of these activities will yield products, but their products will not be identical because they are not; and they are not the same because of the distinction between Cause and Effect to which they belong. These productions, however, will always be on parallel lines, correlative, although they will never mingle nor are they ever interchangeable.

God's products will always remain God's production, and Man's effects will ever continue to be Man's products; they will bear the relation to each other of subject and object, or the substantial and its shadow. The question would naturally arise here by some: "Then shall not we always have the shadow if the substantial is eternal?" In one sense "yes," and in another sense "no." For example: There is a time in the day when a subject is in a vertical line with the Sun, and although the subject casts no shadow it is not destroyed. The shadow will depend upon the juxtaposition of the subject to the Sun that causes the shadow. In "time" we shall have shadow. In "Eternity" we shall not.

THE CREATED AND THE FORMED.

God's Power being the Creative Power, God's productions will be such as are *natural*

to their Creator—MIND. Hence, they will be spiritual, living, loving, intelligent, substantial Ideas—created, eternal verities, for God is the only Creator, only Life bestower, and all that God is as Life, Love, Intelligence and Power is bestowed, through expression on and in Man—the essential Ego. There is nothing retained to be otherwise disposed of. Therefore, all that proceeds from Mind as its emanations are perfect, living, eternal, substantial, changeless, real—real in themselves as God-derived, empowered, and sustained, but *ideal*, or germinal to humanity, as yet.

Man's power being the Forming power his products will be such as are *natural* to him. Man is not life giver, intelligence bestower; only God is that; then his productions will not be spiritual, substantial, living things, but forms and shapes through, or by means of which the natures of created things are to be revealed; and these shapes will simply *represent* the created; they will be what Paul calls them, "the *shadows* of the *things* to come."

As such these are of necessity only outlines—without life, love, substance, intelligence or power—objects, figures, not *things*. "*Things* are spiritual and must be spiritually discerned," and to "discern" is more than

simply to "look at" with the natural sight. Objects or figures are tangible and visible, the apparent phenomena back of which in the unseen lie the created, the fundamental natures or things—God's emanations expressed as ideas, the Sum of them all being Man—the full, complete, whole IDEA of Infinite MIND.

As many readers know, Science emphasizes distinction without separation. Unity everywhere without identity yet no apartness because dealing with relatedness. There could be no "order" without relativity, and by relativity is meant uninterrupted connection, such as will be found eternally between all the fundamental Factors of Creation. Here is a great Truth awaiting recognition by those who have open vision. We refer to this "Unity without identity" because we are now going to apply it in the way of illustration to explain more clearly the natural relation between God's Creations and Man's formations, especially Man and his instrument of identity.

Suppose a great Author conceives the idea of writing a Story. To begin with he must have the capacity to do so, for it must be coined, as it were, out of his own mind. Having the capacity he designs his Story—plot, characters, etc., all planned in the domain of his mentality before giving them to others.

Let us see if we rightly distinguish between the Author, his capacity, and Story. Are these three factors identical, or are they distinct but inseparable? Surely the writer is distinct from his capacity and both from the Story, yet they cannot be severed for they are three interlinked factors, one involving the other.

Then the Author knows all about his Story. He can see it and all of its parts at any time. But of what *interest* is this to you or me as long as he keeps it hidden from our knowledge? None whatever. He might as well not have conceived it.

But now the Author concludes to give us the benefit of his Story and writes it as a Book. It is ready for our perusal. As we open the Book what do our eyes see first? The "name" and "index" only—that which simply indicates, or suggests to us, what the Book may possibly comprise. If we stop at the "name" and "index," thinking this is all there is to know, we certainly make a mistake, unconsciously depriving *ourselves* of much we might possess if we will turn over page after page.

Still there is nothing wrong about the "index." It is a legitimate factor of the Book; essential to its makeup. The Author produces the Story and the Story furnishes the material

for the "index." The "index" is the product of the Story and directly related to it, thus only indirectly the product of, and related to, the Author. But however remote, the Author had a hand in it, so to speak. (God and visible Nature cannot be alienated.) The "index" is simply the lesser "image" of the great "Image" produced by the Author, and as the lesser image it will serve to suggest, or represent, the nature of the great Image lying in the, as yet, deep unknown.

In this illustration we have four factors to deal with—the Author, his capacity, the Book, and its "index." Given either one of these four factors will it not necessitate the other three if the purpose involved is to be completed in an orderly manner?

Let us relate this illustration to the Factors of Creation thus far enumerated: See GOD-MIND as the great Author; THOUGHT, the capacity to produce; God's Man—the Product, as the "Book of Life"—the real, true story of Creation in which the Infinite has put forth its every possible idea; and visible matter, including "Person," which is its sum, as the "index" of the contents of the Book.

This will bring us down to the analysis of the "visible." Is not the "index" in its variety

and as a whole perfectly legitimate? It is one of the fundamental Factors of Creation, without which it could not be completed, and the nature of Man made known. Therefore let us canvass it more thoroughly, viewing it in all its bearings; more minutely tracing its origin; analyzing its nature; ascertaining its office and ultimate purpose; thus metaphysically dissecting the "visible."

In the first place, do we see that all the visible or external is the direct product from Man, and thus immediately related to him. It is what he has projected from himself by the use of his Power to Think, as this Power has been compelled by the Creative Energy back of it; hence it is the result of that involuntary or unconscious activity—the Power to Think. Each living being has his "Person" or Shape. Where did he get it? How came he in possession of it? When did he obtain it? If he will answer truthfully (at an early stage of growth) he will reply, "I do not know." It is the consequence of involuntary action, and this is why he does not know. Nevertheless it is a perfectly normal Factor, directly related to Man and indirectly related to God, as the natural and inevitable sequence of that which precedes it. If there was no MIND there would

be no Man, and if there was no Man there would be no materiality, but because there are both of these eternally fundamental Factors there are visible figures and always will be (in one sense) through which fundamental natures are to be revealed.

So the "visible" as a whole including its wide variety is not a mistake, nor an accident; not a counterfeit nor falsity; it is the natural outgrowth from that which precedes it. The natures of God and Man could never be revealed without the world of representation.

This compels the statement, paradoxical as it may seem, that the world of objects is both temporal and eternal. It is eternal in the sense that "Creation is forever appearing and will forever continue to appear because of the nature of its inexhaustible Source" (Science and Health). If Creation is forever appearing there must be shapes or figures forever through which it *may* forever appear. There is no *new* Creation. It is, was, and ever will be what it is in itself. But there is to be a *continual appearing* of Creation as it is individualized. Therefore, fundamental Shape is eternal—what St. Paul designates as "the Figure of the true."

On the other hand, what is called "matter"

is temporal in the sense that, individually we shall only use shapes until we have learned to do without them, just as a child uses figures on its slate until it has advanced to where it understands mathematics sufficiently to solve its problems mentally; then it is done with them. Does this destroy figures? No; they still remain for others who wish to study arithmetic.

Thus when individuals advance to where they can solve the problems of Creation mentally and spiritually, they will no longer need the figures of the visible world to help them to do so, for to them they are only temporal, transitory, fugitive phenomena which can be dissolved, or fall from shape into shapelessness.

NATURE OF THE VISIBLE.

Having traced the origin of the visible let us now analyze its nature. As "shape" it is only outline, and as such it has no life, substantiality, or intelligence, and if it is not possessed of these, certainly it has no sensation. Outline, shape, cannot speak for itself, protest or make any claim. Then these visible objects although perfectly legitimate are positively neutral, and yet there is no Factor of Creation which is so abused, misunderstood

and falsified as these nonanimate, nonintelligent visible figures, for we have lain on these the blame for all our suffering and pain.

We take certain neutral, lifeless shapes, and, putting them into just as neutral a receptacle we call stomach, complain that they have distressed us, or given us pain. We handle certain objects—only shadows—then declare they have poisoned our blood. Some one is continually complaining of the weather; the weather makes no claims for itself.

Now reason this out for yourself. Can that *feel* which has no consciousness? Can that have consciousness which has no power to think? Certainly not. Then, can a bone think? Can material blood, tissue, muscle, fiber, think? Can gray material, or any other color, think? Evidently not. Thus there is "no life, substance, intelligence nor sensation" in what is called matter. These visible objects have no consciousness because they do not think, and because they do not think they cannot feel; thinking is self-consciousness—self-consciousness is feeling—feeling is sensation, hence these qualifications do not belong to the material. Figures do not dictate to us, but as "appearances" they are indicative and subserve to suggest a great deal if we did but read them aright.

Jesus, the great Teacher, knew well what he was saying when he made the statement, "The flesh profiteth nothing," but he did not say that it was *not here*. The fact that he pronounced upon it shows that he recognized it for what it is in itself.

Chemistry to-day can resolve the human Shape into its constituent elements, proving to us that it is eighty per cent water, and the residuum small quantities of salt, mercury, lime, soda, etc. Thus we prove that what is called the material has no life, substance, intelligence, nor sensation, hence there is no *reality* in the visible, comparatively speaking.

Every new discovery in modern science on the plane of the natural, if it is worth anything, substantiates the teaching of spiritual Science. What does the X-ray prove the human Shape to be? Nothing but a transparent shadow. Solid, tangible, weighty as it may *appear* to be it is only a pellucid shape; hence, the two sides of "the material"—its somethingness and nothingness.

MACROCOSM AND MICROCOSM.

But what is it as "shape"? This is of importance for all to know. Henry Drummond says: "We must think about body (the organism) in order *not* to think about it." We shall

never know how to dispose of it rightly until we learn all there is to know about it, and this knowledge will not be gained by ignoring it.

As human Shape it is the sum of all shapes, therefore, the highest in the Universe. It is the Shape of shapes, or the aggregation of all the lesser shapes. In the surrounding visible world we have the Macrocosm—the great or general World—the Universal. In the Shape of shapes we have the microcosm—the minimized world—the epitome or compendium of the great World.

The human Shape is made up of a myriad of other shapes, but as such from the primal cell to the full, complete human organism it is a veil that successfully covers what lies back of it, for it hides a whole world. Germinally, all that is seen in the visible world of shapes lies back of every human Shape, screened from the sight which simply looks at objects.

It is true that each one has a world of his own. Jesus of Nazareth through understanding his world surmounted it, leaving for those who followed in his footsteps the comforting assurance: "Be of good cheer, I have overcome."

What one has done all may do, and to overcome the "world in miniature" is to over-

come the "World universal." However, notwithstanding this important revelation, there are many erroneous beliefs concerning visible shapes and what accompanies them—especially the human organism. One writer—Henry Wood—on this line of Science, tells us there are three fundamental errors prevalent concerning the "body," as it is ordinarily called. (Shape is not "body." That lies back of the instrument of identity and will be mentioned later.) He says:

"The first error is that the organism is bad. This is the verdict of asceticism." The Ascetic scourges and mutilates his "shape," trying to make himself a better man—all to no purpose. The second error is that the "shape is all there is of man, and the variety of shapes all that there is of the World, and if these are gone annihilation has taken place. This is the verdict of materialism." The third error, which is the extreme of the last, states—"there is *no* organism, *no* world, *no* matter," instead of saying—there is no *reality* in materiality. But neither of these three errors will ever satisfy the earnest student of Truth who is ready to lift the veil of Nature and see what lies beyond it. "Matter," so called, is a *fact* relative to truths that are fundamental.

Nevertheless "Shape"—all-inclusive, although one of the primal Factors of Creation, is neither good, bad, nor indifferent as far as *quality* is concerned. It is simply neutral.

Neither is it all there is of Man and the World, for Man is far more than the human Shape, and the Universe than this visible representative world. Surely it is unimaginable to suppose that Man, the omniscient, omnipotent, omnipresent Being which expresses in all its fullness and entirety Omniscience, Omnipotence, Omnipresence, could for one moment be compressed into a shape of human proportions. One might as well try to put the Ocean into a thimble.

Again, there is some one who is greater than the "visible" using it, pronouncing and mispronouncing upon it, and can resolve it into its primary elements—dust and ashes; hence, must necessarily survive it.

Science (spiritual) grants there is no *visible* matter apart from consciousness of it, but it is a fact to self-consciousness, and all shapes in themselves are marvelously significant, and tell us much if we could only comprehend their language.

THE PURPOSE OF THE VISIBLE.

What is its purport? It is a means to an

end, but the difficulty has been mistaking it for what it is not—the end instead of the means. This is what has caused all our trouble. “Figures” should not be ignored, nor worshiped, but understood and used, because everything in the universe is for man and not man for it.

The human organism is a most wonderful piece of mechanism, and rightly understood a most valuable possession, for as a means to an end, if one will avail himself of his opportunity, he can individualize the universal, and personify the Absolute. Correctly viewed it is the complete Representation of God’s Man—the lesser “image” of the great “Image”; the “reflection” of the “eternally Real”; the whole “shadow” of the Whole “Subject.” Every organ, system, element; every part and department; every minutest fraction of it, has its invisible correspondent in the nature of Ideal Man, and the varying aspects of this One Man express the varying aspects of Infinite MIND. To refer again to the illustration in the beginning of the chapter, there is perfect harmonious relatedness between the Author, the contents of the Book of Life and its “index.” Question: What is that which you can have all there is in it yet take nothing out of it?

Answer: A book. The same is true of the contents of the Book of Life. All that God's Man is and whatever belongs to him is yours and mine, and yet his nature and attributes are not lessened, no matter how lavishly we appropriate them to ourselves, and the possession of our human organism is our present opportunity for doing so.

ITS DEFINITE TERMINATION.

What is to become of it eventually? It should be relinquished day by day, not dropped suddenly as in ordinary dissolution. Paul says: "Though *the outer* man perish *day by day* (not all at once) the *inner* man is renewed," and this should be done through choice and voluntary action to that end, not having it wrenched from us by compulsion. We should gradually change our wrong conception about it, which is the equivalent of giving it up, and still retain it for use. The change is not in the "shape," but in knowledge about it.

Now there is but One God from which, One Man through which (or whom), one Figure by means of which man-kind will be forever *appearing* as Creation is individualized. As a mathematical illustration, see God as the abstract Unit; Man as the concrete Number; and Person, the visible representative Figure

by means of which the value of Number is to be revealed. The Figure alone profits nothing; it depends wholly for its value on that which it represents. In this simile we have three "Ones":

| | | |
|-------|---------|---------|
| Unit, | Number, | Figure. |
| God, | Man, | Person. |
| One, | One, | One. |

Is there or can there be any discord, inharmony or disagreement between these three: 1, 1, 1? Evidently not. Then we may proceed, for this is not all there is of Creation.

CHAPTER VIII.

THE SOUL.

Creation is a stupendous Problem. It requires a great deal to make and fill up the universe, and spiritual Science is the only "Sesame" that will unravel the mystery of its realities and ciphers.

Then there is another Factor to be accounted for. This is to be found *in* Creation, rather than *of* it, and in order to find it we must retrace our steps a little.

It has been said from the outset that Man is both Image *and* Likeness of God, or both Expression and Manifestation of Infinite MIND. The image of anything shows what it is; the likeness shows what it does. Swedenborg says: "An Image is preparatory to a Likeness; a Likeness being the real resemblance."

Hence, Man bears two aspects in his relation to Deity—that of Expression and Manifestation. He comprises in this relationship both "Being" and "Existence," or what it is "to be," "to live," and, what it is "to exist" or "be living." "Being" is in God, as Paul says:

“In God we live and move and have our Being,” and “our Being” always remains in God, never can come out of God as its IDEA. But there is that aspect of Man which *exists* from him; comes forth to manifestation.

Being is the Image, the Expression, the Ideal, Individuality, or Individual Identity.

That which *exists* is the actual; the gradual appearing of the nature of Ideal Man as Manifestation. “Being” is the “I”—the Ego—the Storehouse of Infinite MIND. Then this Ego contains a great deal which must be made manifest.

This manifestation is called Soul,* and Soul exists or is the actualization of the nature of God’s Ideal. Ideal Man is the Conscious Being. Soul is the consciousness *of* Being, or Self-Consciousness in the sense of recognition of Being, and conscious knowledge of what Being is, has, and can do, as the Image of God.

Some people seem to have difficulty in placing soul. Surely there is nothing nearer home or more self-evident. *You*, now, are a soul and are conscious that you are you. This is consciousness of Identity. Individual Identity is “Being”; soul is cognizance of it. *You*, that see, hear, taste, smell, touch, feel, think,

*“The Builder and the Plan—The Onlooker in Nature.”

speak, laugh, cry; sometimes sick and sometimes well are a soul. Being is the "I." Soul is the utterance of Being and says, "I am." What *Am I?* This is what the Soul must ascertain and manifest. It is the "germ" within the Being and it comes forth little by little, not all at once, for it must make practical the nature of Ideal Being.

Soul, then, is Self-Consciousness, and now we have reached this *to-day* present plane of existence. Everyone using the human organism is a soul *now*, not will be after awhile. It takes a degree of soul together with human Shape to make a Personality, and we, here, and now, are personalities. "But," says some one, "there must be a mistake somewhere, if it is true that I am now a soul, not an inanimateshape, having my Being in and from God." True, but who has made the mistake? Surely not God; the Absolute makes no blunders. Nor Man—the perfect Image of the Absolute. "Shape" has made no mistake for it has no intelligence. Then it must be a soul; there is no other factor that could do so. How came a soul to make a mistake? It did not know any better. Why didn't it know better? Because of its *infancy*. Then the Soul being the "germ" in Man has infancy, childhood, youth,

young manhood and mature manhood in existence. How does it come about that the Soul has these stages or degrees? Because *soul grows*. It is the only growing Factor in Creation. It does not come into existence fully matured, any more than the oak tree could come forth out of the acorn, full grown spontaneously.

The Soul having its degrees, or stages, the first degree is the infant soul, or the Adam-man of Genesis, second chapter. This is not the Genus, God's Man, it is only a species, Man's man, and it is this degree of soul that makes mistakes because of its infancy, for it has, as yet, only one conscious sense developed, and this is the ability to *look at*, to take notice, to observe, thereby judging from *appearances* only.

Coming forth into existence, this infant Adam looks about, and seeing the various objects in this visible world into which he is born, he pronounces upon them as they *appear* to him as having life, motion, power. He sees the instrument of Identity provided for him, and knowing no better, mistakes it for *himself*, thus believing himself to be a bundle of flesh and bones. This is a great error on the part of the Adam soul, and it only takes one more

letter to make error—terror, as it did in his case. He began to be afraid; to have *fear* not only of losing his shape, but of every other shape (almost) in the world. Not knowing his true origin, he believes he is of the dust and to dust he must return, and this error brings in its train a legion of others all of which are natural to this natural man, and out of which he must find his way.

The “sense” of Adam is called “mortal” sense because it is limited; having beginning and ending. Thus it is Adam, governed by his mortal sense, that mispronounces upon the visible, from a grain of sand to the completed human structure.

Summary of this and preceding chapter:

| | |
|---|--|
| { Human Shape, { Instrument of Identity, { Physical Structure, { Person, { Figure, { Lesser image, { Index. | { Existent Soul, { I am, { The Actual, { Self-Consciousness, { The Living, { The Observer, { The Sentient. |
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CHAPTER IX.

THE DUAL ASPECT OF MAN.

The principal theme of this chapter will be the further consideration of the relation and distinction between Individuality and Personality, but before proceeding to do so it might be well to explain the use of terms employed in defining the Factors of Creation.

Science teaches that there are important distinctions throughout the universe which are to be observed if we want positive knowledge from this point of view, and we will not gain the benefit this knowledge holds for us unless we do see from the standpoint of Science. Spiritual Science has, therefore, its proper vocabulary which is just as important to it as figures are to the science of Numbers, or notes to music.

Could anyone expect to obtain a correct answer to a problem if, in adding a column of figures, he continually miscalled five six, or seven eight? Could anyone expect to bring harmony out of an instrument if he incessantly struck wrong notes and made wrong combinations of them? Hardly. Then spiritual Sci-

ence, also, has its accurate diction, and even small words, such as articles, prepositions, conjunctions, as well as those of more importance, have their weight and value in the scale of scientific terminology. The more quickly the nomenclature of spiritual Science is recognized and adopted the better for the recognizer.

Thus it is unscientific to call Spirit spiritual, or the spiritual Spirit; to call God Man, or Man God; to call God living, loving, intelligent, terms which belong to Man definitely, or to speak of Man as Life, Love, Intelligence, terms which belong to God exclusively. Terms which define First Cause and its Effect are never interchangeable, though frequently so employed by those who are not conversant with the true import of the different words used. Right use of terms is one of the characteristics of the illuminated understanding; it marks the difference between the beginner and the Seer. It was said to Peter: "thy *speech* betrayeth thee."

So we must be careful in our use of terms. We must not call "Individuality" "personality," nor "person" living soul; nor good evil, nor sickness health. These distinctions are justifiable from the Premise laid down; indeed, the Premise demands them.

REVIEW OF FUNDAMENTALS.

Given an undeviating Premise based upon eternal Principles it is well to make that the starting Point of every deduction, and every conclusion at which we hope to arrive, and this is why we affirm and reaffirm that there is but—

One Great, First Cause, no matter how many subsequent causes there may be, and this gives us the

Subsistent, Impersonal, Changeless Principle—the Absolute Good which we term Deity, the One Immanent God, the nature of which is,

The One and Only Spirit penetrating and inter-penetrating the universe from center to circumference.

The One and Only Life—that Eternal Life in which there is no element of the changeful, destructible or dying.

The One and Only Love—Omnipotent, Overruling, which cannot act contrary to its nature because it is Principle.

The One and Only Intelligence, which is the All-Knowable.

The One and Only Substance—immutable, incorruptible.

The One and Only MIND—limitless and exhaustless.

The One and Only Creator.

There is but One *such* Deity, and it is the Absolute Good, or God, the One and Only Power, forever Immanent.

There is also but One Man as the Essential Ego—the spiritual, living, loving, intelligent, substantial Effect of First Cause. This we find to be the whole, complete, harmonious and eternal Being—as Expression—the totality of all that God is. There is but one *such* Being—God's IDEA, derived from, conditioned, qualified, empowered and sustained by that Source from which he emanates. God being Power itself, Man being possessed of all that God is must be powerful, or full of that Power.

This One Man—the Image and Likeness of God—bears two aspects in his relation to his Cause, that of "Being" and that which "exists" from Being. "In God we live, move, and have our Being"—proves that "our Being" never comes out of God. Its relative position "in God" is as fundamentally fixed as First Cause. To "exist" means to step out of; to emerge from; to appear obviously, to manifest. "Being" is Individuality; that which "exists" is personality, which, you will doubtless remem-

ber, is made up of a degree of living soul and "person"—the human shape.

This is one of the most important distinctions in spiritual Science necessary to observe. Personality is *more* than *person*. It takes a degree of soul together with person to constitute a personality. Visible "Shape" is without life, substance, intelligence, consciousness or power. It is *dead*—the only *dead* there is in the universe; as dead now as it ever will be, but it is *used* by that which is *living* and this makes it *appear* alive.

ANOTHER IMPORTANT DISTINCTION.

One of the most perplexing and abstruse metaphysical problems is the mystery of Man's duality—which comprises the relation between Individuality and personality—the two grand divisions of the One God-Man, the Ideal and the actual or practical, to express it concisely. There is the Ideal Man which always was, is, and ever will be, but there must also be the practical, actual man to reveal the nature of the Ideal, by manifesting the same, and to this end the Perfect must become perfected.

Some readers may not readily comprehend the statement that something which is already perfect can become perfected. It is a meta-

physical idea and new to many. They ask: "How can that which is *perfect* be any better than it is?" It cannot be any *better* but it can be *more*, and there is abundance of evidence to substantiate the statement in Nature, mathematics, and the Scriptures, for those who desire evidence from that source.

To illustrate: From Nature take a seed of any kind. It is quite complete, entire, and perfect as a seed. It has all the qualities requisite to make it such; there are no delinquencies; it cannot be improved nor have anything added to it. But the seed, perfect as it is in itself, is not *perfected* until it has put forth that which it contains, and invariably it contains, potentially, a likeness to that which produced it, even as the acorn contains potentially a whole oak tree—the likeness of the tree which produced the acorn; the acorn is perfect as a seed, but not perfected until it has put forth the tree involved in it. In mathematics take a problem. Is it not perfect and complete as such? Every figure and statement is in its right place, according to mathematical precision. Not a fraction can be added or subtracted. But the problem is not perfected until it is *solved* and the correct answer obtained.

For those who will accept evidence from the Bible, does not Jesus, the great Teacher, teach us that from the seed there is "first the blade, then the ear, after that the full corn in the ear," showing clearly the process of growth from the perfect to the perfected? Moreover, he says of himself, "And the third day I shall be *perfected*."

Thus we see that the perfect can become the perfected, and it will always compel a process from the perfect or the ideal through or by means of the actual to the perfected, or Real. And this is the relation between "Individuality" and "personality." The latter bears the relation to the former of effect to cause. They are not identical even as First Cause and its Effect are not. Here again is distinction without separation. Personality bears the same relation to Individuality as Individuality does to First Cause, and this makes Individuality cause in its turn—legitimately so, because if God with all its varying aspects is expressed in Individuality (the Being), that aspect which is Cause must be also, and that will make Individuality cause in its turn—the cause of its effect, giving us in logical order the effect of Effect.

Since only through Individuality can the

God-nature and God-action ever be made known, because these are abstract, so only through personality can the nature and action of Individuality ever be made known, because these are ideal. Therefore, Individuality expresses the nature of God, and personality manifests the nature of Being.

One of the grandest features of spiritual Science is, that it enables us to trace the perfect, orderly unity, and harmonious arrangement throughout the universe yet observe the various distinctions which have place in the One grand Whole. Thus the relation between Individuality and personality is a natural and inevitable sequence. There is unity without identity here as there is between First Cause and its Effect. Each preserves its own distinction throughout eternity.

Infinite MIND is not lessened an iota by evolving its nature to Expression in Man—its IDEA, nor is Individuality lessened in the least by evolving its nature to manifestation as personality, neither will Individuality and personality ever exchange places; but while they are not interchangeable they are as inseparable as the root of the tree under the ground, and the visible tree in the world.

If a man had never seen a tree and should

unexpectedly come upon one in a field, knowing nothing of its nature, would he be likely to suppose that it had a myriad of roots? No; and why not? Because they are out of sight. But we all know the nature of a tree, and we perceive that the roots and the visible tree in the world will never exchange places. We know, also, that neither the roots nor the tree could exist one moment if it were not for the life-sap permeating both from the tiniest rootlet underground to the smallest leaflet on the topmost branch of the tree. The tree, however, depends for its immediate cause and sustentation upon the roots, and the roots upon the soil in which it is embedded.

Now, if we will see Infinite MIND as the Universal Soil in which Individuality is forever embedded as the roots of the tree, personality as the visible tree in the world with its multiplicity of branches corresponding to the roots, and Thought-Force as the Life-sap permeating both, we shall have an illustration that will serve to explain the relation of these four Factors belonging to Creation.

THE DEFINITE DISTINCTION.

Having traced the *relation* between these two important Factors of Creation let us now
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note the indispensable *distinction* between them.

Individuality is first, or primal, as Expression.

Personality (as a whole) is second, or "afterward," as Manifestation.

Individuality is the immediate Product from MIND, and thus directly related to First Cause.

Personality is the direct product from Individuality; exists from and is as dependent upon it as Individuality is upon God.

"Our Being"—Individuality—by virtue of the Law of cause and effect, is fixed, permanent, unalterable. Man is whole, because of the Wholeness of Cause; complete, because of the Completeness of Cause; perfect, because Cause is Perfection; having all the qualities requisite to make his nature entire, because of the Entirety of his Cause. There are no delinquencies. This nature cannot be improved nor added to, for it lacks nothing. It is way above the possibility of sin, sickness, sorrow, lack, deformity, or destruction. This One Man never was born and can never die. He is the same from everlasting to everlasting. As the essential Ego—the Genus—the totality of effects, he involves in his mighty nature all

that pertains to the nature of his immanent Cause.

A personality—which, you will remember, is made up of a degree of living soul and person—the human shape, is practically a limitation; it is tangible, external, temporal, and changeful because of soul growth. Person, the human instrument, does not change. There is no retrogression of Shape because it is the condensation of all shapes. Then it will never be the tree shape, nor the animal, for it is the acme of all shapes, the ultimate of visible structure, and in the order of Creation it is before living soul.

Every Factor of Creation is fixed in what it is except the existent soul. This is the only growing factor. Hence a personality can be circumscribed, localized, and has limitation. Individuality cannot be localized except in its everywhere-ness with Omnipresence; nor limited except in its relation to the Infinite; nor can it ever be seen with the sight which cognizes objects in space. But every living soul can unfold, or grow to where it can see, understand, and know its Real Being—“our Lord.” Individuality is Ideal. Personality is the actual man in the world; the practical thinker, worker, doer, and all that Thought-

Force—the Creative Power—radiating through Ideal Man is *centralized* in the soul, the living Factor by means of which the natures of Ideal Man and God are to be revealed.

St. John says: “*Now* are we the *Sons of God*, but it doth not yet *appear*,” but it must and will appear in due time, for the Sons of God are God endowed and must manifest this endowment. Soul is this manifestation or appearing to view. Soul is the “germ” latent in Individuality, its possibilities and potentialities.

But it will not appear all at once. Having its various degrees, or stages of growth, it will come forth, or appear little by little, day after day, until all that the nature of Individuality involves, all that it is and contains, has fully unfolded to view. Thus the developing of the nature of Individuality is evolution of Soul. To-day no sensible personality will deny evolution of Soul because he knows—recognizes the fact that he knows more to-day than he did in his infancy and boyhood. Soul is Self-knowledge; conscious recognition of what we are in Being; what we have and can do as Individuals. Up to a certain stage of development the Being is potential to the soul, and soul is potential to the Being; but there is a

stage of growth where there will be mutual recognition. "Return unto me, and I will return unto thee, saith the Lord."

From the days of Odin, the origin of Norse mythology, so ancient as to date back thousands of years, human existence has been represented by a tree—the Ash-tree of Existence, having its roots down deep in the Kingdom of Being, its trunk reaching up to highest heaven, spreading its boughs over the whole universe; and it is a beautiful similitude already presented in previous pages. But as an effort to bring out more clearly the abstract truth of Being, for the purpose of which we use similitude after similitude, here is another which may appeal to some and assist in elucidating this complex Man-Nature.

Take, for example, the pipe organ. It is the king of instruments, said to represent an entire orchestra. It is a wonderfully constructed piece of mechanism with its hundreds of pipes, its numerous stops, several banks of keys and many pedals. It is quite complete, entire, and perfect as an organ, having all the qualifications requisite to make it such. But it is not *perfected* until it puts forth what there is in it; shows its potentialities and possibilities. There is something latent in the organ,

locked up in it. It is capable of producing what it contains, and not until that which is *in* it is manifested will its nature be perfected.

The organ of itself is *passive*, but we know that which comes forth out of it will palpitate and vibrate like a *living* thing, shaking the building from foundation to roof. Well, of what is the organ capable? It is a storehouse, supplied from an inexhaustible Store. What is locked up in it? Music, grand, beautiful, sublime; celestial harmony; wonderful melody, and as this begins to pour forth little by little, degree on degree, we perceive the *soul* of the organ, and all that is latent in it can now be manifested.

But, is the organ capable of producing anything else? Yes. What? Woeful discords, painful inharmony; dreadful sounds. Does the organ *make* them? No; although it produces them. Who does make them? The one who operates the organ. Then if the organist does not use it *understandingly* mistakes, great discords and inharmony will naturally ensue.

Will these discords alter the nature of the organ? Not in the least. Could a master musician occupy the same organ seat and call forth only exquisite harmony therefrom? Certainly. What determines and regulates the

discord or harmony from the instrument? The understanding of the nature of the organ by the user of it, for when the force back of it is in operation it may pour forth a Miserere or a Gloria in Excelsis.

Will the discord destroy the organist? No; but if he is *sensitive* it will make him very careful how he uses it. Applying this similitude, see this great Organ, whose Architect and Builder is God, as Universal Man—the God-IDEA, in which is expressed every conceivable idea of harmony, beauty, wisdom, intelligence, light, truth, love, holiness and power. See THOUGHT—the perpetual Motion of MIND—as the propelling power back of it, and a *degree* of existent soul (the whole subsistent Soul being locked up in the organ as its latent potentiality), as the Organist, for every existent or individualizing soul becomes the student of its own Being.

Then, until the soul gains more knowledge of the mighty organ which it is using every moment of its existence, the song will be diversified, for every soul plays its own life symphony, with all the modulations of which the organ is capable; and it may be discordant or it may be rapturous, for the song of the soul in its evolution will be infernal or celestial ac-

ording as the soul's self-knowledge regulates and modulates the tones, combinations, and the great expanding swell of the nature of God's Man. It *may* pour forth such volumes of harmony that the Universe will vibrate from foundation to vaulted dome, and the very stars tremble with ecstasy.

CHAPTER X.

FROM WHERE DOES EVIL COME?

The first degree of living soul, or the human soul in its infancy, is called in Genesis Adam—the first appearing of the actual man. This is not the Genus-Man; it is only a species of the Genus. This Adam—as type—is the one who is called a “sinner” in the world, and with him we find, also, what is called “original sin.” Why is this infant Adam a sinner? Because he does not know any better. Is this any fault of his? Can he help it that he is only a degree of the whole Soul at the beginning of its evolution? Not any more than the blossom on the tree is to blame for being a blossom only. Then he does not know any better than to be a sinner; but he will as he enlarges his self-knowledge.

Now, what is fundamental sin, or the origin of evil? It is not a disregarding of the moral law; not a violation of the ten commandments. It is not a question of ethics. It has no moral quality. It is error *in thinking*; the infant Adam’s misappropriation of Thought-Force, not knowing its value as the Creative Power,

and yet using it with every mental breath he draws.

Do we know of any people in the world who do not care *how* they think, unaware of the fact that everything they think is produced for them by an unseen, silent, irresistible Force? We can number them by the hundreds.

So this infant "degree" of soul misuses this omnipotent, Creative Power constantly. It thinks in a careless, heedless manner; any way and every way, and Thought-Force creates conditions for this soul according to the tenor of its thinking. These conditions bring their consequences which are painful, and cause this soul much suffering. The points to be emphasized here are these: this "degree" of soul is *natural*; its perverted use at this stage of its growth of the Creative Power is also *natural*; its mistakes and their consequent sufferings are all perfectly *natural*, not deliberate or intentional on the soul's part, nor are they the will or decree of an arbitrary Deity, or of anyone; they are simply the natural and inevitable consequences of Adam's limited knowledge, and the pitiful aspect of the whole situation is, that his ignorance does not spare him one pang of suffering.

Thus the original sinner is Adam, and fun-

damental sin, or evil, is the misappropriation of Thought-Force, his misconception of himself and everything else; then, up to a certain point of development mistakes are unavoidable, and can be classed under the head of "the inevitable."

Who, or what, is it then that fills our hospitals; peoples our sanitariums; feeds our prisons, reform-schools, almshouses, and prematurely our graveyards? Is it God? Decidedly not! Is it Ideal Man? Not any more than it is God. He is always the *same*; all-harmonious, good, grand, whole, perfect, otherwise we have no complete Ideal to lay hold upon. These error conditions are the natural results of the infant soul's mortal sense which accompanies its limited knowing; and as quickly as one discovers this to be the situation, he should lift the blame off God, off the Lord, and off humanity. Take the attitude of Jesus of Nazareth, have compassion on the multitudes and say, "Forgive them, they *know not* what they *do*." Ignorance alone is the author of all error.

No wonder the stars look down on humanity with tender pity from their serene heights like eyes glistening with heavenly tears over the lot of mankind. But to-day there is that Light in the world which will overcome igno-

rance, destroy all error, justify God, Ideal Man, and the soul because of its infancy.

To this soul mistakes are as natural as that a child beginning the study of mathematics should make errors. But the errors are no part of the boy, nor the problems, nor the science of Numbers, nor its principle. Yet they are there as a consequence of his limited knowledge of the whole. In his ignorant simplicity he corrupts the use of the principle and rules, and this transgression is actual to him, though not premeditated on his part, nor intentional on the part of the factors involved. But when the mistakes are discovered and corrected, what has become of them? Gone to their native nothingness. They were only incidentals which arose on the way to an ultimate—the attainment of knowledge.

“Mistakes” do not belong legitimately to any of the fundamental Factors of Creation, then if they arise as interpolations how shall we get rid of them? To illustrate: We learn in mathematics that there is a correct answer to every mathematical problem, and that it is *involved* in the problem. Where rests the responsibility of the correct answer? With the student or with the principle? Surely with

the principle; the worker of the problem is only responsible for finding it.

In like manner we learn there is a correct answer to every problem in existence, that it is involved in the problem, and God-Principle is responsible for it; we are only accountable for obtaining the same, and the mistakes we make in so doing. How shall we correct these mistakes? Simple enough; by the direct application of the Principle to the problem. For instance: God is divine, Impersonal Principle. Now if there seems to be injustice, dishonesty, untruthfulness—these are the mistakes—apply the Principles Justice, Honesty, Truth, and they will consume the mistakes.

If there seems to be weakness, lack of energy, vigor and strength, these are mistakes; apply the Supreme Spirit—the eternal Strength and Power.

Is there fear of death, accident, misfortune—mistakes, all of them—apply Eternal Life in which there is no death, change, nor destruction. God-Life is your *Security* from all ill, and every danger.

If there is seeming anger, hate, cruelty, malice—nothing but groundless errors—apply divine Love. Are not we taught that our God is a consuming Fire? And God is Love.

Bring this white Fire to bear upon all such mistakes and see them dissolve like the mist before the rising Sun.

Is there seeming ignorance, stupidity, obtuseness, lack of mental industry, apply Infinite Wisdom and Intelligence.

If disease, infirmity, old age, apply changeless Substance, Health, Harmony, Wholeness.

If lack of abilities, capacities and powers; apply Infinite MIND, and thus wipe out all mistakes and obtain correct answers to all problems of existence. This is the way Science disposes of the question of evil. It brings to bear upon it the Reality of the Absolute Good as the Only Presence and Power. We invoke the Good. The Force we employ through recognition is the Power we obligate to us, and it is *compelled* to work for us, having no power of resistance in itself.

ADAM'S FALL.

Bible readers will find in the heading of the third chapter of Genesis this statement as an index of the contents of the chapter: "Man's shameful Fall." Is this a correct statement viewed from the standpoint of the Science of sciences? Can Man, the Image of the Absolute, Immutable God, fall? Not any more than his Cause. He is as permanently *fixed* in his

relation to God as Effect can be to Cause. If any change or alteration can ever take place in God's Man it must first take place in God, for he is the Express Image of his Creator which sustains and upholds him eternally.

How then can Man fall? He never did, and he never can fall. Still there *was a fall*. Who fell? Adam—Man's man—a species of the everlasting Genus. And *into* what did he fall, for he did not fall out of something, or down from some great height? He came into possession of something; only a little to begin with but it was better than nothing. He came into possession of some self-knowledge; something of which before he fell he was utterly destitute. Some call it total depravity.

Well, is there anything *shameful* about gaining a little knowledge when we know the edict from the foundation of Existence has been, *know thyself?*

Up to this time the soul is in a state of unconscious Consciousness—utterly destitute of self-knowledge, or unclothed, and here is the “naked” Adam, the little blossom on the tree in its native simplicity and purity.

Before this degree of soul fell into this self-knowing it was in a state called primal innocence—that state of consciousness to which is

attached no blame. But Adam cannot stay in this condition where "ignorance is bliss," because of the persistence of Primal Energy operating in the Being, compelling the development of his nature and thus impelling the continued evolution of the Soul, until all that the nature of the Being is capable of is manifested.

"Move on!" is the divine fiat back of every living soul. No one can stand still. Consciously or unconsciously he is carried along by the sweeping tide of Thought-Force, for the Soul must know whence it came and whither it goeth. It came forth from Intelligence, and the University of the ALL-KNOWABLE is its destination.

Hence, the soul's first step is to eat of the *tree of knowledge*—"Knowledge of good and evil"—good as far as it goes; evil, because it does not go far enough. So the infant Adam is driven out of the garden of innocence, whether he likes it or not, and beginning to exercise his one developed sense he *takes notice*, and seeing his Shape—supposing *it* to be man, he mistakes his instrument of identity for his real, true, eternal Identity—God's Man, and thus *falls* into his *instrument*, seemingly becoming *imprisoned therein*.

Jeremiah of the Old Testament prophesies of this condition: "My people have gone into captivity because they have *no knowledge*." Here, to-day, we find the unenlightened portion of the human race held captive by the false *sense* of the shape. Believing this bundle of accreted shapes—bones, muscle, blood, tissue to be man, not knowing who, where and what is the true Man—the eternal Identity.

THE RESOURCES AT HAND.

What will help this soul-degree out of its bondage? Will drugs, hygiene, massage, physical exercise? Not in the least no matter how heroic the administration; these help to fix the sense of captivity. More knowledge, greater light, and mental government are the resources at hand.

How shall these be obtained? Let us retrace our steps for a moment in order to ascertain. Our real Being, the Image of God, has not a mind of his own, but he has a mental capacity with as infinite a range of power as Infinite MIND itself, because every faculty, capacity, ability and power belonging to the Infinite is already expressed in him.

The faculties of Being are classified under four heads, namely: the power to see, the

power to discern, the power to understand, and the power to know. Reckoning backward, the power to know is realization or positive knowledge gained; the power to understand is the ability to comprehend fully—all spiritual things are clear and plain to understanding; the power to discern is the capacity to perceive, the sixth sense, spiritual penetration, “the light that lighteth *every* man that cometh into the world”—no exceptions. The power to see is the intellect which learns only from observation and *looking at*, not *into*.

The faculties all belong to our Being. As they unfold one by one with the developing of the nature of Being, they operate in the soul and ultimate or function on the plane of Person; as they do so operate they qualify the soul, adding to it more and more self-knowledge, and greater light.

The first faculty to unfold and operate in the soul following its mortal sense is the Intellect, and this—although an added knowledge of its kind—does not do much for the soul unaided by the next higher, spiritual *insight*, for this can penetrate the veil of matter and see beyond it.

Do not our materialists of to-day, and all times, search in the material trying to find the

seat of life, intelligence, disease, etc., things that are not there, and are forever beyond the reach of knife and scalpel? The materialist on any plane, in any vocation, digs deep down into the material leaving scarcely an atom unexplored. I wonder if he ever found a "thought," "idea," "opinion," "scheme," or "plot" in the gray matter called "brains"? I wonder if he ever discovered an emotion or impulse in the lump of flesh called heart? An intention, motive, or purpose in the liver? Unreasonableness, discontent or fretfulness in the stomach? Care, worry and anxiety in the spleen? Words on the tongue? No; and he never will, nor can. He must look elsewhere for these; and the more quickly the soul begins to detach its sense of "Self" from the material the more speedily will it arise out of captivity into the freedom of the Son of God.

The soul enchained to matter is like Prometheus chained to the Rock, but it will yet steal the "fire secret" from the gods, use it for itself and teach the people how to use it for their deliverance also.

CHAPTER XI.

THE LIBERATION OF THE SOUL.

Had Henry Drummond called his book—"The Ascent of Man"—the Ascent of the Soul he would have struck a keynote in the existence of the living being, for it is the soul that must rise out of darkness into light; out of ignorance into knowledge; out of the sense of sorrow, suffering, lack, and limitation into the consciousness of joy, harmony, plenty, and power; out of all bondage into the liberty of the Wholeness of Being. Man, the perfect, spiritual Individualization of the Infinite, Eternal, Absolute, never rises nor falls, thus giving the soul the fixed Ideal standard "from the Beginning," on the merits of which it is to rise to that supernal height which has no summit save God.

We are learning to-day through the Light that divine Science has brought to humanity, of the One, True God, that Supreme Deity which is Spirit, Impersonal Principle, Life, Love, Intelligence, the One Substance, MIND, and which, as said the Great Teacher, the Nazarene, "to know *aright* is Life Eternal"

here and now. To know that the Absolute God is Eternal Life, that One and Only Life which always was, is, and ever will be, and our relation to it, places us *in Eternity now*.

We are learning that there is but One Absolute God, and but One Being who is the Express Image of this One God, and that everyone is now in his real, permanent, ever-enduring Self this Being; there is nothing lacking but consciousness of the fact that this is true, and being true what it involves, and manifestation of the same.

This we gain little by little, day by day, as we begin to eat of the fruit that grows on the one Tree which is in the midst of the garden of Self-consciousness, and eat less of the mixed fruit—good and evil—from the tree which is on the border, or at the beginning of Self-consciousness.

The liberation of the soul through its ascent will necessitate the eating of the fruit of this central Tree, and “to eat” symbolizes to appropriate; and by appropriating is meant affirming. Thus when anyone affirms there is but One overruling, Impersonal Principle—God; One Life, One Love, One Intelligence, One Substance, One MIND (note, it is all ONE; there is no mixed fruit here), this recog-

nition by affirmation brings this One fruit *now* to a common center in his own soul. Imagine the Force generated therein.

CONTINUITY OF ASCENT.

In the last chapter we considered the infant Adam's coming into possession of some self-knowing; a degree only at first, because he is merely a limited quantity of the Soul manifesting a portion of the nature of Ideal Being in obedience to the law of evolution, and not of his own volition, desire, or choice.

This infant Adam has eaten of the tree of knowledge, not an "apple" tree as is generally supposed by casual Bible readers. "That every tree bears fruit after its own kind" is the law of reproduction; thus, apple trees do not bear knowledge, nor the tree of knowledge apples. Moreover, there is no mention of an apple tree in that chapter in Genesis which deals with the fall of Adam. But, because of the infancy of this soul-degree it has only a little knowledge, and how familiar we all are with the ancient aphorism, "A little knowledge is a dangerous thing." A child may know enough to light a match, but for the want of a little more knowing, enough to blow it out afterward, or to take care where

he throws it, a whole city may lay in ruins in a few hours.

However, we find there is nothing evil, wrong, or wicked about this first Adam, nor about his ability to observe; nothing wrong about the tree of knowledge or the eating of its fruit. To gain a little knowing is better than having none, when we see that the attainment of *all* that can ever be known is the Soul's destiny. So there must be a beginning to this "getting" sometime, somewhere. Hence there is nothing bad or wrong about it whatever. It is in accord with the Law of cause and effect; quite natural; perfectly legitimate; the only drawback to the situation is that this soul's sense is so limited, its knowledge so little, that it causes Adam to make mistakes—errors, the consequences of which are distressing; so much so that his very sufferings drive him to seek deliverance from them.

Do not we hear souls all around us crying out in their bondage of ignorance, suffering, sorrow and lack? How they do want immunity from their hard-taskmasters, their own self-imposed, painful conditions, for unwittingly they have made for themselves *mortal sense* "laws" which bind and torment them sorely.

Mortal sense laws are not Nature's laws in

the highest, truest sense, because Nature is benignant, and all her laws are good and beneficent; but mortal sense laws are of a different grade and quality; nevertheless, while they exist, they fret and hamper the lesser degrees of soul excessively. Nature's law is that it shall rain and snow; but Nature never made a law that if you are out in the rain or snow and get wet you must take a cold. That is a mortal sense law, and as long as you make it for yourself it will *bind* you, and all other statements of like quality.

Adam forges the chain that manacles his own hands, and he alone can break it, and will do so with the use of the same tool with which he has forged it.

You will doubtless remember that this infant degree of soul simply *thinks*. It is using Thought-Force without knowing its value; does not know that it is Creative in the absolute sense. It knows nothing of the Law of cause and effect—the one overruling, all-governing Law in the universe—and so it uses Creative Force, the Primal Energy, in a reckless, careless, riotous manner; in an indifferent, haphazard fashion; any way and every way; naturally getting itself into bondage, and when distresses begin to multiply, and the

chain it has forged begins to press into the *flesh*, in very desperation it cries out, "What shall I do to be saved?" "My burdens are greater than I can bear," and they are all burdens of its own making—as we will prove in a later chapter.

When the soul has arrived at this stage in its evolution it has reached an extremity; it can go no further on this line, and is it not well, for "the soul's extremity is God's opportunity?" Every "degree" of soul has its infancy and maturity, and this Adam degree in its prime is very defiant, self-willed, and egotistical. The Bible speaks of this quality of soul as being "a stiff-necked and rebellious people;" they are slow to turn, to look *up*, look *in*, instead of continually looking *out* and *at*; and, as a rule, nothing but suffering will bring this soul to terms. This will make it stop and consider. Make it question: "Why do I suffer? What has brought it upon me? How can I get rid of it? It is a good indication when souls begin to question "why?" "whence?" and, "wherefore?" The submissive soul is not a rapidly growing soul. With the awakening grade there is an innate rebellion against limitation on all lines; it is like a young lion roaring for its native freedom.

Then to this awakening soul the world—the “outer”—is not quite so alluring as formerly. One thing after another begins to fail it, leaving an aching void. There is a call from the *within*, and only from that source can it be supplied. The “outer” no longer yields it the satisfaction it craves. It begins to yearn for something beyond its present limitation, although it may, as yet, be nameless.

This soul wants more knowledge. Of what kind, do you suppose? More of the tree of experience with its mixed fruit? No, indeed! It has eaten so much of this *kind* that now it wants a kind that is greater, grander, more beneficent; that will make it better, teaching it through “revelation” instead of “suffering,” the two ways of gaining knowledge. Experience crowds the soul forward and upward. Revelation takes it by the hand and leads it into the Promised Land. With experience one is driven; with revelation one chooses.

And now, through desire for something better, the soul chooses to go forward, and its desire sets in motion unseen forces that will open avenues and channels through which what it desires may be brought to it.

THE HUMAN PRODIGAL.

The human soul is the Prodigal Son, with

whose history, as a parable (as well as actual experience), all are doubtless familiar; how he wandered away from his Father's (Individuality) house—true consciousness—into a *far* country, away down here on the plane of "Person"—not in the sense of time or distance, but unconsciousness. He brought with him, however, his portion of his Father's goods, and a wonderful portion it is too, when its value is correctly estimated and rightly used, for that "portion" is the use of the Power to Think; the living Soul being the practical thinker, worker, doer, all the Producing Power—the Creative Force being focused in the Soul as it passes through the Being. Is not this a valuable portion?

But this Prodigal wastes his power in riotous thinking, until satiated with suffering he resolves to *arise* and *go*; to retrace his steps back to his Father's house where there is living bread which will feed him with satisfaction; and if this growing, yearning soul once has a taste of this bread he will not rest until he has gotten all there is locked up in his God-Being.

The return of the Prodigal is not altogether a matter of choice; it is, also, an imperative necessity in the liberation of the soul. A choice there may be as to when the soul will

turn, but this must be within the pale of the cosmical Law.

The Soul—threefold in nature, animal, human, and divine (lay aside the old idea of the animal), reaches an apex in its evolutionary climb where it is compelled to rise higher, to move on. Experience is driving and Individuality is drawing it. The soul is between two forces and these work together for its good.

The “animal” soul is quality and this has beginning and end, individually. The “human” soul is quality, and this, also, has beginning and end,” individually. The divine Soul is also quality, but this being qualified by the Absolute has neither beginning nor ending; it remains as divine Self-consciousness.

Then this human soul’s first step, its fall into knowledge, is quite natural; nothing intentional nor supernatural about it. It is the undeveloped soul’s sense of the material with all of its incidental consequences. The ascent of the soul is spiritual (natural also in the orderly process of evolution); it is the growing soul’s knowledge of Spirit and spiritual verities with all of their accompanying blessings and certainties. In the “day” of manifestation—this day of existence—Paul says there is “First the

natural man, afterward the spiritual;" one following the other as naturally as the fruit follows the blossom on the tree. Jesus himself said, "Who is he that ascendeth but he that first descendeth?" The soul must descend into some knowing before it can ascend to the all-known.

Frequently the question is asked, "Why must there be this natural man with whom we find all the woe and misery?" He is the inevitable consequence of a fundamental necessity; just as necessary as the tiny spear out of the acorn is to the whole oak tree.

Then what will best enable the soul to make this spiritual ascension which is to be its liberation? What is essential for this consummation? More self-knowledge; an increase of self-consciousness; a clearer perception, greater understanding, and fuller realization of the powers, faculties, abilities and capacities which are for the soul because of what it is in Being—the Image of Infinite MIND.

How shall the soul gain more consciousness of its great resources? By continual recognition of what it is, and can accomplish, as the spiritual, ever-living entity—the Son of God. By daily claiming through affirmation the Truth of its Being, for soul is the ever-grow-

ing, ever-increasing realization of its likeness to God, and the manifestation of its godlike potentialities.

The only true method of soul education is recognition. Teachers and books are a help to this end; but ultimately every soul must do its own work, Thought Force being its most available means to that end.

The basis for this spiritual ascent must be fundamental, and it is, for at this stage in the soul's evolution, spiritual insight—a higher faculty of Being than the intellect, which has hitherto ruled the soul—begins now to unfold, operate in the expanding soul, enabling it better to see where it has made its mistake in supposing Shape to be Man, as it has heretofore; enables it to perceive that Man is something more and far greater than a physical organism—a structure of shapes—and this, too, by reason of his relation to his Cause; not by special favor, nor partiality; not as a gift which could have been withheld from him, but by Law—the eternal, imperative Law of Cause and Effect. We are obligated to no one, nor anything in the universe, for our relation to God. It is the unavoidable result of Cause and Effect. Man is as necessary to God, if God shall be made known, as God is to Man if man shall exist.

With spiritual perception the soul has grown to where it discerns that Individuality is its Identity, not Person, and so perceiving it begins to withdraw its sense of "Self" from the physical organism and concentrate it on its true being. It now identifies itself with God instead of with the material.

From what and to what must the soul ascend? To ascend means to rise higher; to mount up. It must ascend from its total ignorance to knowledge; it must be lifted up from the plane of personal sense to that of its infinite possibilities; it must rise from its false sense of itself and everything else, for in mispronouncing upon itself it did likewise with everything else.

This Adam soul has either believed in no God at all, or he has made for himself a humanized, changeful, limited Deity. It is with this degree of soul that the conception of an anthropomorphic God originates. Sometimes he can quote Scripture by the chapter, and standing as he will assure you on Bible ground, he will declare that "God created man in *his* (man's) own image and likeness, and thereupon jumps to the conclusion that *God is a man*; saying, "If I am the Image of God, God must be like me."

Thus he would make the Changeless Absolute like unto corruptible man—an undeveloped soul, and charges Deity with animal instincts, human propensities; says God is vengeful, wrathful, angry, and these are traits common to the species of Man. Paul says: "We must not make God like unto corruptible man and four-footed beasts;" but this Adam soul disobeys this holy injunction and suffers in consequence of his ignorant disobedience.

What a relief it must be to those who have believed in such a God to know there is no such angry, implacable Deity bending over us, but that God is unalterable and unutterable Love, and to see God face to face the soul must adjust itself to that Love—or, in other words, *love for Love's own sake*.

When the soul mounts a little higher up the ascent of self-knowledge it will make again the same statement from the Scripture, but how different will be the conclusion: "God created man in his own image and likeness," but *man is like God*." God is Spirit; Man is spiritual," and this affirmation is the pivotal of the soul's self-conscious spiritual ascension. It has said, and from that moment the better "Self" has turned its face God-ward. "He that hath begun a good work in you will continue it unto the 'day' of Christ Jesus."

"I am" is the beginning of self-consciousness; to perceive *what* I am and act upon it is the beginning of spiritual Self-consciousness. Hence every soul must return *to* whence it came. Soul primarily is from God, and its origin foretells, or foreordains, its destiny. Having traversed the circle of Existence back to God it must go.

Existence is a complete circle. Jesus of Nazareth, who traversed this circle completely, outlined it for us when he said, "I came forth from the Father and am come into the world; again I leave the world and go to the Father."

Soul is one continuous incarnation which goes on behind the veil of flesh; to drop the Shape does not cause any disruption between soul and *body*.

The aim and ultimate of all existence is the opportunity of becoming conscious that we are all-wise, all-knowing, imperishable, changeless; that we are good, loving, pure, true, courageous, powerful, and eternally living. Then what matters it if we do not overcome all unwelcomed conditions to-day or to-morrow. Consciousness of *immortality* destroys all fear, and when fear is gone our diseases will fall away from us like leaves from the trees in Autumn. Then we will realize the prophecy

of Isaiah: "The Lord (our Real Being) shall give thee rest from thy sorrow, and from thy fear, and from thy hard bondage wherein thou wast *made* to serve."

THE ADAM DREAM.

Now the soul has actually been rising all the while. Coming into possession of self-knowledge was an ascent. But this Adam soul, lulled by stupifying mortal sense beliefs, illusions, and hallucinations, in the cradle of infancy sleeps the Adam sleep and dreams the Adam dream.

Bible readers will recall how Adam fell into a deep sleep in the second chapter of Genesis, and there is no mention of his full awakening until in the New Testament. It is in this dream where all the sin, sickness, sorrow, accidents, misfortunes and losses occur. It is in this dreamland where the infant soul supposes himself to be Shape, because asleep to the consciousness of what he truly is in Being.

This sleep and dream is racial. It is a mental passivity, a universal lethargy, and while one is in it, it seems to be real, for he knows no other state of consciousness. But waking up out of it, no matter how dreadful the dream may be, looking back retrospect-

ively, he will say of his own impulse: "Well, it was only a dream after all," for when one awakens out of this dream of personal self-deception he finds he has not lost anything. Everything that is worth having and keeping is *preserved* unto him *alive*, not *dead*.

When one begins to awaken out of this sleep he will begin *to forget*. He will take the advice of the Nazarene, "Let the *dead* bury the dead." There is nothing so *dead* as yesterday; we cannot resurrect one moment of it; all we can do is carry a memory of it. But there is nothing more truly our own than today—let us improve it.

When the dreamer is awake there is no longer any dream. Then is there any more valuable and important service that one can render another than to wake him out of his Adam sleep; to say to him, if he seems to be dreaming a troubled dream of any kind, "Wake up! You do not have to be sinful, sick, sorrowful, poor, crippled, blind, deaf, nor dumb. You are the Son of God *now*, and as such you are good, upright, noble, pure, just, and righteous; you are healthful from center to circumference; full of joy, cheerfulness, and happiness; all the untold riches of Infinity are yours. You are perfect in every part and department

of your Being, Soul and body; you never can lose any of your abilities, capacities, or powers because the Almighty is back of them, sustaining and perfecting them. Wake up, and know what a grand, glorious, wonderful Being you are as the offspring of the Absolute Good!" For thus it is written.

What is thus written can never be effaced. What is "written on the sand" is the handwriting of *fate*, and the sea waves of Truth will wash away every trace of it; but that which is written on the destiny of the Soul is the Handwriting of God, and nothing can ever change it, and it is written, "Awake thou that sleepest!" For what reason? That the Soul may put on its beautiful, imperishable garments woven out of the elements which constitute the nature of God. These are its real, abiding vestments, and when clothed upon with these we can do what Paul advises—lay aside the beggarly elements of the world," for compared with our real, eternal bodies, are not flesh, bone, muscle, and tissue—empty shapes, indeed beggarly?

Desire ripening into aspiration is the impulse that will awaken the sleeping, passive soul and then it will voluntarily co-operate with the Initial Impulse, and more of the nature of

the Being can come forth to manifestation. Now the soul comprehends that it is not of the earth earthy; that, "Dust thou art to dust returning" was not spoken of *the Soul*. Continents may submerge, planets may be crushed into fragments, time and space roll away as a scroll, but *nothing* can ever destroy the living Soul that has caught the light of its relation to God through its intermediary—the Being. *It knows* that it is God-like in nature, divine in consciousness, spiritual in Being and Body.

Now the living soul has gotten a *new* idea of itself; a far higher conception. Instead of a material, limited, personal, perishable, changeful—a spiritual, limitless, divine, eternal, substantial; and daily affirming the new idea of itself it begins to embody this new conception. Unhesitatingly it recognizes its resources, possibilities, latent potentialities and powers belonging to its Real Being, appropriating and embodying them.

Then it can say of this material Shape, assigning it to its rightful place here and now, "dust to dust, ashes to ashes,"—nothingness to nothingness; but my Soul goes back now to God whence it came originally. This does not necessitate the dropping of the Shape. On the contrary one is more apt to keep it than

before. It is simply giving it up as the "self," and seeing it as the instrument only, Nature's product which must return to its natural elements in due season.

When the Soul arrives at this stage in its evolution it is in the "valley of decision," and must choose whether it will serve the material or the spiritual; recognize evil as a power, or God as All-Power; serve "the world, the flesh, and the Devil," or recognize its Divinity.

Choosing the true, the real, the eternal, that which was mortal begins to put on the immortal; that which was corruptible commences to put on the incorruptible, and the living, self-conscious Entity goes on its upward way; daily fortified with God strength and Power; ready to meet every circumstance as its master; constantly growing in the realization that God and one are a majority, for *with God* nothing is impossible. Thus begins the Soul's liberation.

CHAPTER XII.

CULMINATING STEPS IN THE PROCESS.

The Soul's upward, onward, inward journey involves numerous steps and stages. First the desire for something that will satisfy. Everyone is seeking satisfaction. It matters not what any soul is pursuing at any time it is seeking satisfaction; but every desire, even if attained to its fullest expectation, will soon or later fall short of the satisfaction it was supposed to enfold. No human soul will ever be fully satisfied until it awakens in the Likeness of God, for the divine nature only will bring the human soul *perfect satisfaction*. We shall all repeat the words of David the Psalmist: "I shall be satisfied when I awake in thy likeness."

Therefore everyone, consciously or unconsciously, is seeking the "divine" in him. Man has not lost his Divinity, he has simply not yet found it, and if he is looking in the wrong direction the Law of cause and effect, with its inflexible rod of experience, will call a halt, and the soul will right about face and *look* in another direction.

An ancient poet says "man has two faces; one into Time shall see, the other into Eternity." Thus although one face may be looking out upon the visible world, the other may be turned within, gazing into the Eternal, here and now, and the second step in this direction is "repentance."

Spiritual Science has its methods of repentance, conversion, salvation, atonement, etc., analogous to the denominational religions, only they differ somewhat.

"Repentance" ordinarily means to turn away from, to give up; but its inner meaning is "transformation of soul." However, just now we will take it in the ordinary acceptation. Then of what must the soul repent? It must give up its error way of thinking, and the first indication of this kind of repentance will be, to begin to do one's own thinking; not let some one else do this for him. To sum up one's own evidence with regard to questions concerning the soul's welfare. To use his own God-bestowed faculties when drawing conclusions. To be the judge on the bench, and when the soul is arraigned before the tribunal of mortal sense laws, mortal man-made laws, and so-called laws of materiality, he will defend his soul and pronounce upon it according to God-Laws only.

He must repent of his false conception of Deity if he has had such, recognizing that God is not a Being, but Impersonal Principle, Absolute Good, the Same overruling Power and Presence forever.

He must repent of believing in two Forces, Good and evil. If God is *All*-mighty, as our Premise proves, what else can lay claim to being so? Either God is not *All*-mighty, or nothing else is Power Supreme. Which? Choose ye.

He must give up believing in two substances, Spirit and materiality, and this will not be difficult when he sees the visible configuration, all these archetypal shapes as shadows, outlines, seeing through them to the fundamental natures back of them, and back of these natures God—the One Substance, MIND.

He must repent of believing in Heaven and hell as localities. Wherever the soul is there is its Heaven or hell, according to its state of consciousness, self-induced by right or wrong *thinking*.

He must give up his false sense of mankind. Since there is but One God and one Man, because there is and can be only One First Cause and one primal Effect, every living, existent

soul is that one Man in Being, therefore all are equally endowed if not yet equally developed.

The difference is not in the endowment, but in the *manifestation* of it. He needs to take Paul's attitude: "Henceforth I know no man after the flesh, but after the Spirit; everyone is made after the similitude of God.

Thus repenting he is converted and begins to work out his own salvation, for salvation, like everything else of value to the soul, is individual. Each one must save his own soul. No one can do this for another, any more than he can eat, sleep, breathe, or *know* for another. Salvation is knowledge—a conscious knowing of the soul's relation to God as its Likeness. Who can gain this for another?

Hence, there is no vicarious atonement in the sense that one can suffer and die *instead* of another. He may suffer *with* him, and *for* him, or on his account, but to suffer *instead* of him is a physical, mental, and spiritual impossibility. If vicarious atonement in the theological sense was possible, there are plenty of noble, willing souls to-day who would vicariously atone for others—mothers for their children, friend for friend, nation for nation. The history of the Nazarene is luminous to this day with his *willingness* to vicariously atone for the whole hu-

man race; but with all his great love, willingness, knowledge, and power he could save no soul but *his own*, and he left his testimony to that effect—"How often would I, but *ye* would not."

Jesus saved his own soul, and having done so he is the Pioneer of our salvation. But why "would ye not?" Because the same divine possibility is latent in every human soul and even unconsciously it wants to make its own at-one-ment. The soul in Being is already "at-one," or in "one-ness" with God; but this must be *established*, and is through self-conscious realization of this relationship. The living soul *cements* the bond of Unity between God, Ideal Man, and itself, thus making the at-one-ment.

THE TRANSITION.

During this transitional period the human soul passes through crucifixion, death, burial, resurrection and ascension, each of which is a process, or series of changes in self-consciousness, not the event or work of a few hours or a single day.

By crucifixion is meant crossing the personal conception of ourselves with the new spiritual Idea of what we are in Being. Every time we make the statement of True Being

we make the sign of the cross—metaphorically speaking—crucifying the old man Adam and his false sense. Paul says: “Though the *outer* man perish day by day (a process, not all at once) the *inner* Man is renewed.” “The first man is of the earth, earthy; the second Man is the Lord from Heaven”—the nature of our Real Being actualized.

In the process of crucifixion we recognize that our faculties and powers are from God-Mind, and not from the physical brain; that all our abilities and capacities are from that same Source, not from so-called matter, nor self-created. Infinite MIND is the Origin of all our potentialities and resources primarily. This recognition and appropriation crucifies the former sense of Self, and embodies the new.

As we are so crucified we begin to die. Not the abnormal, untimely death of premature dissolution, but the normal death or outgrowth from limitation; soul expansion as the infant is outgrown in the child, the child in the youth, the youth in the young man, and the young man in the fully matured man. This is Paul's *daily* dying.

As we *thus* die we are buried in a “new tomb,” for we are making an entirely new

quality of "body" (not Shape) behind the visible flesh. A quality made out of the solid Rock of Understanding, that substantial element which fire cannot consume, water drown, nothing destroy, and which is impervious to disease, accident, change or decay. It will be a temple fit for the indwelling of that divine Self which is to be generated within the human consciousness.

Resurrection is the renunciation and surrender of all the old error way of thinking and doing; and the ascension is simply laying hold on the new, and continuing therein.

From the infancy of the human soul to the Christ is that ascent which liberates it from all limitation and clothes it with the conscious power of the Whole. Paul says emphatically: "If any man is in Christ Jesus he is a *new* creature;" the animal and human qualities of soul and body are gone; the divine remains and is established, for it is qualified by the Absolute.

No one makes this soul pilgrimage alone. Everything in creation bends to help him; he will meet God's host on the way.

CHAPTER XIII.

BODY.

St. Paul says: "Know ye not that your *bodies* are the Temple of the living God?" This is just what the existent soul does not know, for it has been supposing all the while that its "Shape" was its "body."

The devout Novalis says: "There is but one Temple in the Universe, and this is the Body of Man; we touch heaven when we lay our hand on the human body," understanding all that is meant by Body.

Fundamental, immediate, and ultimate Body is a large subject; too extensive to be wholly dealt with in a book of this size. A full revelation of Body in its every part and department, its every aspect and detail, would fill an entire volume of no small proportions.

Briefly, "Body" means the aggregation of bodies, combining in one many lesser. As Fundamentals

God is one Whole.

Man is one Whole.

Shape is one Whole.

Subsistent Soul is one Whole.

Body is one Whole.

When we look at each other we do not see anything but Shape. The individual Being is four factors deep, namely: Being, Soul, Body, Shape. To see more than Shape is the result of growth in Self-consciousness. Shape does not grow although it appears to do so. It is the expansion of soul registered on the Shape. From infancy to full-grown manhood nothing is added to the Shape. Here the question may arise: "Having reached manhood why does it not continue to seem to grow larger and larger?" Because growth from the apex of structure is on the subjective plane, not the objective.

Everything has its two sides and Shape is no exception to the rule. The objective side is the visible tangible; the subjective side is invisible Body. The outer side, through and through—bones, muscle, tissue, blood, organs, etc.,—as Shape is the "coat of skin the Lord God made for Adam and Eve" (Gen. iii, 21), their outer covering. As an illustration take a peach. It has its outside covering of skin which completely deceives one as to what lies back of it. If he knew nothing of the nature of the fruit he would have a hard time trying to discover what is hidden from view; the skin being so dense he does not see through it.

But he begins to analyze. Taking off and laying aside its coat of skin (which has concealed all the peach is worth, and all the wonderful possibilities of its nature which lie deep within it) he finds something of quite different quality; wholly unharmed and untouched by the removal of the skin he finds the *body* of the peach. So is it with the Body back of Shape.

Soul and Body are always subjective and objective to each other, and both are subjective to Shape. Thus primary Body accompanies every shape whether large or small, important or unimportant as we may deem it, and all these bodies culminate in that Body which is the subjective side of human Shape, giving us human Body also; one Factor with its two sides—Shape and Form.

With the birth of every existent soul into the world there is the basic Body. Into this, first, will be incorporated the human qualities belonging to the race, environment, and family through heredity. But with spiritual self-knowledge these qualities can be entirely eliminated and the spiritual integrated here and now, without the dropping or removal of the Shape, and this is one of the most valuable fragments of knowledge given to the race of human beings to-day.

The condition and quality of our embodiments will always correspond to the grade of our thinking; they will be characterized by the *kind* of thoughts we embody. Embodiment is the Soul's character clothing, and we wear clothes of different sizes, colors, and forms, and frequently change these.

"But," one may inquire, "how can we embody so much?" How do we put garment after garment on the Shape? We do so, and each has its own purpose and place; one not conflicting with the other when all are rightly adjusted. "Original Body" is fixed. "Embodiment" is subject to change, and "embodying" is the process. (*"The Builder and the Plan"—Gestefeld.*)

Thus the soul is to be "clothed upon." What if "the earthly house of this tabernacle"—the material quality of embodiment—"be *dissolved*" (a process you observe, not instantaneous), "we can have a building not made with hands, eternal in the heavens." We are un-making and re-making embodiment incessantly, and shall continue to do so until the Temple of the living God eternal on the subjective side is wholly completed.

That the human Shape with arms extended is symbolized by the cross is one of the most

ancient of figures used in metaphor. This cross as viewed on the objective plane may appear thus:

Head
 Throat
 Liver Heart
 Lungs
 Stomach
 Spleen
 Bowels
 Kidneys.

But these and all the other organs, systems and elements belonging to the corporeal organism, have their spiritual correspondences. To transpose our attention from the corporeal to the spiritual is the work we have to do. There is no selfish design in God's plan. Whatever glorifies God reflects upon Man, and when our bodies are perfected as well as our souls the Infinite can glorify us with Its own glory. "Lo, I come; a *body* hast thou *prepared* for me."

CHAPTER XIV.

THE NECESSITY FOR APPROPRIATION.

The preceding chapters have been devoted largely to the exposition of Principles and Order. Because these are changeless and eternal they will never vary an iota, no matter what human opinion with its intellectual speculations may have to say about them. Being "the true in itself" they are anterior to Time—do not belong to it except as manifestations in it—they belong to Eternity and are not at the disposal of humanity to make or unmake, to mar or to improve. They are the fixed Fundamental Factors of Creation and will always remain just what they are in themselves.

But Principles and Order are abstract and invisible, so can only be made known through demonstration. To be thus manifested they must be applied and used, otherwise there is no way in which their verity and value can be proven.

What will it profit a man to familiarize himself with the principle and rules of the science of numbers then fold his hands and never solve a problem? Of what practical value will

his knowledge be to him? How will he ever know what is claimed for them is true if he does not prove their efficacy for himself? True, some one may tell him that five times five equal twenty-five, and he may *believe* it with all his heart; but later some one else may tell him that five times five equal twenty-four, and he may *believe* this statement as earnestly as the former, simply because he does not actually *know* what makes twenty-five. So there is a wide gap between believing and positive knowing.

Take another illustration: A friend may come to see you, faint, weak, and weary for the want of food. In your endeavor to minister to his need you place before him a table of prepared foods. This is all you can do; you cannot make him eat, and the food remaining on the table is perfectly passive. Then what must take place? Must not there be *action* on his part? Must not he put forth his hand, take, eat, digest, and assimilate if he wants the benefit of the foods? Is there any other normal way that he can obtain them? As a child he can be fed; but how about as a man? Will he not want to *help* himself?

In a former chapter it was said that First Cause has both the passive and active aspect

and these are what God is and what God does. Moreover, it takes all of the seven Principles which constitute the One Principle God to create Man. ("The Elohim or the Seven Spirits created primal Being," it is said.) But God and all that pertains to this nature are passive to the living soul, and this soul must put forth its power, take, eat, digest, and assimilate all the inherencies of Infinite MIND—in other words, incarnate or embody all the aspects of God.

David, the Psalmist, says: "Thou preparest a table before me in the presence of mine *enemies*." Yes; in the very presence of man-made laws, laws of matter (so-called); mortal sense illusions and hallucinations; undisciplined natures; uncontrolled propensities; aches, pains, lacks, and limitations; and, last, but not least, our faults and bad habits (for these are our enemies, "the *foes* of our own household")—in the very presence of these what a Table of opposites is prepared for us!

All that God is in its every shade and aspect is for the Soul, a superabundant supply of all Good. But there must be *action* on our part. We must *think* from the plane of "Spirit" instead of the plane of "person," and so apply these undeviating, exhaustless Principles

to our necessity. Through appropriation we are to bring these all down to a common center, and as this center is *fed* with this One Food it grows and increases until it meets and is consciously one with that Circumference from which, primarily, it emanated.

As we exercise our thinking to this end we shall begin to be healed of many ills on all planes. To be "healed" means a great deal more than to be "cured." Those who are not versed in the terminology of metaphysics frequently classify these two terms as identical. If they are so why are not they spelled alike?

The term "Healing" covers a wide range of meaning, and extends over a period of Time. Whether long or short depends on how we view it; how we pronounce upon and limit ourselves. If we rejoice as a strong man to run a race, glad of every opportunity to work out our salvation from ignorance and limitation, a thousand years may seem like a day. But if, on the contrary, we moan and groan, complain and murmur over every little experience we are called upon to demonstrate, a day may seem like a thousand years.

Then healing is not an instantaneous work; it is a process, and one which involves growth. All may have instantaneous cures, immediate

demonstrations every day if they will only *apply* these unfailing Principles to everything they are called upon to do that seems difficult or impossible. These omnipotent and omnipresent Principles cover every need and exigency of the Soul, no matter what the situation, condition, or position in which it can be placed. Here is its "ever-to-be-relied-upon" emergency Fund.

But these instantaneous demonstrations are only accessories on the way to a grand ultimate—that of being healed.

A "promise" (found in the Bible) is a certainty of that which *shall* be, and the promise is: "Behold I come *quickly*, and my reward is with me to give to every man according as his work shall be." And he does come quickly compared to the long pilgrimage of the soul until it has reached the true Light. When that divine Self that is *in* you is born *to* you, there will be the Reward and the Rewarder, for they are the same.

SPIRITUAL HEALING.

This subject of healing is a broad one when lifted above the plane of the physical, and in order to canvass it thoroughly a number of questions must be answered:

To what or whom is the healing applied? Surely there is no use taking your son to the physician if it is your daughter that is ailing.

Of what must this one be healed? It is useless to try to heal one of dyspepsia if it is the heartache that ails him.

What is the remedy to be employed? It is a waste of time to be employing fallible drugs if there is an infallible restorative at hand.

To what issue will the healing tend? It is folly to be traveling toward Hades if we must go to Heaven sometime.

Who is to do the work? It is not wise to hire some one else to do it if soon or later we will have to do it ourselves.

What is the work to be done? Is it playing with toys, or *handling Principle?*

Now, in order to answer the first question we shall need to consider briefly the essential Factors of Creation.

FIRST FACTOR,

God as Impersonal Principle, Spirit, Life, Love, Intelligence, Substance, MIND—as the Absolute, Perfection Itself. Anything to be healed here? Any improvement to suggest? Certainly not.

SECOND FACTOR,

THOUGHT, the Motion of MIND—Primal

Energy—the Creative Power; the One divine Force vivifying and sustaining every living being and all created things. Is there anything to be healed, or in anywise bettered, with this Factor? Evidently there is not.

THIRD FACTOR,

Primal Man, the direct Product from MIND, as its Effect; the Entity of Expression; the spiritual, living, loving, substantial, intelligent IDEA of the Infinite; the God conditioned, qualified, empowered One Man that is now, always was, and ever will be entire, complete, whole, *Perfect*. Is there any deficiency or defect here? Can he be any better than he is already; have anything added to him, be improved in any way whatsoever? Never. Then there is nothing to be healed with this Factor; a very important truth to be remembered, and which explains why Jesus of Nazareth asked the question: "Who can add one cubit to his stature?" The true Man—the Image of God—our real, eternal, permanent Being, is as fixed in what he is as the Absolute, his Cause.

FOURTH FACTOR,

the Power to Think, which is the power to form; Man's activity; the transmitted energy,

compelled and impulsed by the Primal Energy; ceaselessly active because it is the channel—the only inlet and outlet—through which the Creative Power continues its work. Surely there is nothing to be healed here.

FIFTH FACTOR

in the order of numeration, Person; the human Figure; the Shape of shapes; the Representative of Individual Identity; the apex of visible structure through which Man's nature is to be revealed. As to life, substance, intelligence, consciousness and sensation, positively neutral. As to Shape, the highest possible in the world because it is the compendium of all shapes—what Paul speaks of as “the *figure* of the True.” Certainly there is nothing to be healed here. It is only the mirror which reflects what is thrown upon it. It is like a barometer which registers changeful conditions. If you had a barometer in your room and it signaled an approaching storm, would you hasten to protect and cover up the instrument of registration? Hardly. You would hasten to close your doors and windows to shut out the raging storm.

How we do need to shut out the storms of anger, hatred, malice and revenge; close the windows of our souls against the thunder and

lightning of condemnation, reproach, and false judgment; close the avenues of our hearts against the passionate tempest of grief and sorrow; say, *be still*, to every inordinate emotion, unrighteous impulse, quivering fear, foreboding doubt, and when we do so our physical barometer will register an equilibrium past words to define.

Then there is nothing to be done for the Shape in the way of healing. It simply indicates *facts*, but we have everything to do with these *facts*.

SIXTH FACTOR *in* CREATION,

How we think; and when we think according to divine Principles the Creative Force operating through our thinking will bring the completion of all the factors involved in Creation, which will be the result of the process; the work finished; that result accomplished which is the ultimate, inevitable consequence of the relation, unity and harmony of all the Fundamental Factors. This will give us the Likeness of God, as full Manifestation; the spiritualized, Self-conscious eternally living Being; the all-knowing, all-loving, real, perfected One, The Christ.

All these Factors are Fundamental, and as such they are peculiar to every existent Soul.

But there is something that must be healed, otherwise why all the seeking and searching for a healing potency. What Factor in Creation has not been enumerated in the recent specifications? *The Soul*, and this answers the first question.

What is the matter with the soul that it needs healing? There is too little of it; it must be healed of its limitation. Soul is cumulative. It is the increasing and multiplying of Self-consciousness, or recognition and appropriation of what we are in Being, for as souls we are the consciousness of what we are, have, and can do as Being—the Image of God. We must gain more positive knowledge of our faculties, abilities and powers; more realization of what we are, whence we came, for what purpose we are here and fulfill that purpose.

The soul must be healed of its littleness, and unlimited spiritual Self-knowledge is the healing potency. To-day, here and now, we can say "I am"—which is consciousness of Identity. Some are beginning to learn what belongs to Identity, but not one is able to prove, as yet, *all* that he is, has, and can do as that Individual Being which is the full, complete, and perfect expression of the Infinite,

Almighty, Absolute God. We shall always be able to *prove* all we know positively.

Then the work is not all done. There is something for the Soul to do. In our Being, yes, the work is done; we are *created* perfect, spiritual, whole and harmonious, but we are yet to be *made*. The perfect Seed must be made to put forth the tree that is wrapped up in it, and by means of which the original Tree that produced the Seed is to be revealed.

With this "making" we have something to do. It is accomplished by our voluntary co-operation with Thought-Force to the finishing of Creation. The same Energy that has *created* us must also *make* us, but there must be volitional action on our part to that end.

To-day we have a little knowledge, some wisdom, a degree of love, a measure of power; later we shall have more, and this more will grow to be better and higher and greater and grander, until all that we are in Being is evolved as Soul, and evidently this will involve a process of growth from the infancy of the soul, passing through the several intermediary stages up to the full, perfected Manhood of the divine Self.

During its infancy and childhood is when the developing soul makes its lamentable mis-

takes; supposes its instrument to be its-*self*, and so believing thinks itself to be only flesh, bone, and material blood, and while in these stages he lays all the blame of his aches and pains on the physical structure—which has no intelligence, therefore cannot resent the indignities heaped upon it.

Our Shapes are no more responsible for our sufferings than are the figures in mathematics which the boy uses in the solving of his problems to blame for his mistakes. But in his ignorance he will blame the figures, slate-pencil, anything but himself. When everything goes well he never thinks of giving the figures any credit; it is all, "*I am well*;" "*I am happy*;" he tells the truth, but if the reverse the Shape invariably gets all the blame. If it had any inherent sensation we could truly say, "it is the innocent which suffers with the guilty"; but it has none and we have all been guilty of this mistake; it is one of the ills that must be healed.

Just as long as we look upon the Shape as a man, and call it "I," we are in the darkness of sense-consciousness; governed by our mortal sense; imprisoned in our own castle, held by a self-forged chain—our self-made mortal sense laws. We are, ostensibly, *buried alive* in

the grave of materiality—and out of which we *must* “come forth.”

Some of our physicians still thinking Shape is man find they have an unknown quantity in the human equation to contend with. They fail to trace the susceptibility of the physical organism to disease. No wonder, when they continue searching and working among *the dead* to find the *living*.

What an appropriate question it would be to put to some of our physicians to-day: “*Why seek ye the living among the dead?*” Man is not in this mortal frame, never was and never will be. The “tomb” cannot hold *him*. Man—the omnipotent, omniscient, omnipresent Being can never be confined to human Shape, or outline. Even the soul—the constant user of it, is not actually circumscribed by it, for at night when we enter the soul realm, called “sleep,” we go very far away from it sometimes; but the “silver cord”—the mental thread—is only loosed, it is not severed and broken during sleep as it is in dissolution, and this is why we return in the morning and resume the Shape.

What we need to do is, extricate ourselves from the sense of bondage to the shape now; obliterate the Adam dream with all of its un-

desirable phases and begin that life which will prove to be truly a new plane of existence.

THE NEED OF THE HOUR.

Our physicians—many of whom are most worthy of esteem and confidence, for as a rule they are a noble army of workers, seeking to relieve suffering and help humanity out of the toils—when they learn that ungoverned natures, perverted characteristics, uncontrolled impulses, thoughts, words, and deeds are the mental causations of diseases, they will cease to dissect and vivisection the human organism, endeavoring to find the nature, cause, and cure of diseases.

Physicians must certainly be aware of the fact that the physical structure is a most wonderful piece of mechanism, and it is marvelous that they have not discovered long ago that Thought-Force is the only instrumentality fine enough to repair it, and that Truth heals *all* wounds and leaves no scars. If they only understood metaphysical anatomy (to coin a phrase) they would quickly recognize its extraordinary formation; that every part and department of it, every organ, system, and element corresponds to, and is in touch with, some part of our composite Being—the Genus Man.

Generic Man, our Individuality, is complex in nature. He is made up of parts just as the unit is made up of fractions, and these parts are faculties, abilities, capacities, senses, powers, and all are represented in the physical organism. If our physicians had more spiritual knowledge they would cease administering the inanimate drug and prescribe ethics, or, better still, spiritual Science.

Man is a scientific Being; he is built on scientific Principles and he should be dealt with according to Science and not *materia medica*. But notwithstanding this truth many people are quite resigned to being sick. They will go to bed and have a long sick spell, believing all the while they are doing God's will. These are Adam souls still dreaming the Adam dream, and this is a grave error, which proves frequently to be "a grave" in more than one sense of the term. We must cease blaming the Unalterable God-Principle for the infant soul's mistakes.

Others lay down and die willingly for the same reason, thinking it is God's will, and this is another grievous error of which the soul needs to be healed. God is life *giver*, life *bestower*, not life taker and destroyer. God, the Good, gives us all that is imperishable,

and changeless—health, strength, goodness, plenty, peace, wisdom, power—all that is truly worth having. God is only “destroyer” in the sense that Good brought to bear upon any condition of opposite nature will strip it of all its seeming power.

Therefore, we glorify and magnify the Great Supreme First Cause by remaining here—retaining our Instrument until we have solved every problem of Being and learned every lesson in existence. And even after that, when our souls have loosened their moorings from the flesh, we will tarry awhile, teaching and helping others to accomplish what we have achieved.

WHAT IS DEATH?

If a man dies—as it is called—he does so for one of three reasons: either he believes he *ought* to, or he *must*, or that he *can* pass through a change which will rob him of existence. Many elderly people go because they think they have lived their allotted time of threescore and ten—taking the meaning literally, when it has a purely spiritual interpretation, and so they gradually let themselves sink into the subjective realm. How about Moses? “He was 120 years old yet his eye

was not dimmed nor his natural force abated." This also has its spiritual significance; but there are plenty of instances on record to prove it a possibility from a literal point of view also.

There are two methods of going on our upward way—voluntary and involuntary. The latter is going after the manner called "death." The former is to go with your eyes wide open, consciously, knowing that to possess the Shape is no impediment to the soul's spiritual progress.

Then there are others that believe they *must* die because of some discordant condition; some disease which is supposed to be greater and more powerful than a man, and compels him to go whether he wants to or not, and he passes on.

Then there are others who believe that it is possible to be robbed of existence; that they *can* pass through a change which will deprive them of soul-life, and none of these "beliefs" is true. Dropping the outer garment of flesh does not deprive the soul of existence. It lives on as unchanged as the tree in Autumn after it has cast its leaves, every branch and tiny twig remain the same.

"There is no *reality* in death; what *seems*

so is *transition*"—simply change of scene. The soul functions on the psychic plane instead of the objective; on the plane of "forms" instead of on the plane of "shapes."

Frequently the question is asked, "But does the suffering continue just the same?" It is safe to say that it is greatly mitigated by change of scene. How does traveling help one? How does a mother divert a child's attention after a fall? She shows him something pretty and he forgets his hurt. Well, we are equally safe in saying all the good and wise are not on the objective side of existence. God is everywhere, and wherever God is there also are the ministering servants of the Most High.

But of all the dreams of the Adam soul "death" is the most subtle and illusive; this is why it is called the last *enemy*, not a *friend*. Death is a robber in one sense of the term, for it blinds our eyes to the actual fact that nothing but imagination separates us from our loved ones. So it is time this enemy should be exposed. We should be healed of believing in death as a necessity for progression and immortality, for the change is in *self-consciousness*, not in the Shape.

To possess the physical organism does not

preclude the possibility of gaining immortality *now* and *here*, while on the objective side of existence.

This is accomplished by daily affirming that in the reality of our Being we never were born and never can die. By virtue of the Law of cause and effect, by reason of our relation to God in the real true, permanent Self, we are from eternity to eternity. Soul bridges the Impersonal Absolute with its perfected Manifestation.

CONTINUED EVOLUTION.

The evolution of the Soul is no longer a debatable question. It is a continuous addition of Self-knowledge as the Being unfolds its nature to exhibition, and we all are conscious of the fact that we know more and can do more to-day than in our infancy and childhood. Day by day we are "bringing forth" our latent possibilities only waiting to be manifested.

Souls must be magnified and expanded, and will be as they are individualized. Recognition of true Being is the spiritualizing and individualizing effectiveness. Until this begins a soul is only one among a motley throng, a drop in the mental ocean without any self-control, and is thus at the mercy of any and

every passing Thought-current that sweeps over the planet.

With appropriation of the spiritual as the real, a soul begins to establish its identity. This does not mean that its identity will be absorbed by the Being, nor will it be merged into God. No soul can ever lose its Self-conscious identity having once obtained it. We take issue with the Brahminical doctrine that, when the soul enters Nirvana it is like "the dewdrop slipping into the shining sea." While the soul is not individualized it is like a drop in the sea of universal existence; but as soon as the spiritualizing process begins it is like a drop rising up out of the ocean; expanding, dilating, and enlarging, until it is as the ocean itself for magnitude and power.

Paul says: "When that which is *Perfect* is come that which is *in part* is done away." A degree of soul is "in part," but with the coming of the Perfect we have the whole, entire, complete One; the Totality of Expression; a man begins to give place to *The Man*, who, stepping over the limit of the finite, becomes unified with the Infinite.

In order that there may be more Soul evolved, a new pattern, a higher Ideal must be presented to the lesser degrees. No longer

is the visible Shape the standard, but "the Pattern shown us in the Mount" of true conception. "Whatever we think ourselves to be that we become;" Thought-Force brings it to pass.

God's Ideal—the real, fixed, perfect Being, whose nature we as souls are now revealing to the world and ourselves, is the highest. We shall never find one more exalted. And it is our very own; common to us all. There is not one exception. But each must *make* it his own through consciously appropriating it.

CHAPTER XV.

WHAT IS DISEASE?

In this chapter will be answered the two remaining questions belonging to the healing process.

Sometimes it is necessary to analyze what we think is something in order to prove that it is nothing, and for this reason we investigate the nature of disease. Dictionaries define the term "dis-ease"—a compound word—as the opposite of ease; a discordant condition, or uncomfortable feeling. Hence it may be grief, disappointment, want, ache or pain. The term covers a wide area of inharmonious conditions.

Where does this sense of "lack of ease" originate?" With the infant degree of soul. It is natural to this "stage" of soul evolvment; but as this "stage" begins to be outgrown so will *its sense* of disease be outgrown also. Just as surely as a child will grow out of his clothing, so will this developing soul grow out of his discomforts. All disease is the consequence of sin; sin is ignorant simplicity, causing the misuse of Creative Force.

Who names diseases? Men and women like ourselves. We invent the conditions, then invent names by which these conditions may be distinguished. A better understanding of the nature of these inventions of mankind will show us that *one* name includes all of them. An interesting feature of this Science is, that it reduces everything to its final analysis, bringing it to a point, or *one*. In this instance "disease."

What, then, is the nature of this one name? Has it any intelligence? Does it come into your presence, card in hand, saying: "I am rheumatism; have come to make you a visit and if you will entertain me well, notice me, feed me with watchful care, I will stay with you; take possession of a room in your house." If it could talk that's about the way it would address you.

But disease has no intelligence, no life, no substance, because God is the Only Life, Substance and Intelligence, and there is no God in disease and no disease in God. All that God created is good, eternal, perfect, *like* God; but disease is transient, here to-day and gone to-morrow. If it was real nothing could ever change it.

Has disease any power? Not in itself. If

God is *All*-mighty how can disease in its wholeness or variety have power? But this growing soul bestows upon it a *seeming* power; invests it with an appearance of force. For example: a child and Father walking through a forest at twilight may both see a piece of phosphorescent wood laying at the root of a tree. The Father knows what it is and has no fear of it. The child does not, and seeing that fiery, formidable looking object laying there—utterly powerless in itself to harm anyone—becomes so afraid of it as to throw him into convulsions and cut short his natural existence. Did that little piece of decayed wood hurt the child? No, the child's *fear* of it reacted on the child. It was *fear* that did the harm, not the object.

If we could realize the utter powerlessness of any disease, and the Almightyness of the Absolute Good—the Changeless Harmony—how quickly we would lose all fear of the word in its every shade of meaning and blot it out of our vocabulary. This is to be its finality. It will eventually disappear; return to its native nothingness as the soul gains more self-knowledge and understands that “out of nothing nothing comes.”

What will accelerate this ultimate? Not

to work for the physical organism, but to eliminate ignorance through the acquisition of knowledge. To control error impulses, dominate all that is ungodlike, such as envy, anger, pride, intolerance, sarcasm, malice, self-righteousness—"these be they that defile the man," says Paul—and cultivate the divine virtues. As we attend faithfully to this work our diseases will drop away from us even if we would not work for their eradication a moment. And no matter *how good* we may desire to be we cannot be any better than we are already in "our Being," for as *such* we are the express Image of the Absolute Good and the effulgence of its Brightness. Gaining realization of this eternal Truth is the work to be done, and *Principles* practically appropriated will be the remedies applied to this end—not *drugs*.

Who is to do the work? Each one must do his own work of healing. It is an individual effort. Each must become his own physician, priest, and king—heal himself if he wants the work *finished*; minister to himself if he will be enlightened; rule himself if he will individualize and spiritualize his own soul, thereby obtaining Mastership.

The whole question of "healing" summarized is changing the quality of self-conscious-

ness from the human to the Divine. As quality of self-consciousness changes, character of embodiment changes also, and this will be registered on the Shape—reflected on the mirror in existence; and not only the minimized mirror, but the great world mirror in which you can see *yourself* in its full length, breadth, and circular dimensions.

Milton says: "God created Man perfect—not immaculate." The Immaculate Conception is for the soul. It must gain the pure conception of what it is in Being, and *hold* this true, *Ideal* conception until it becomes the living, pulsating *Reality* within itself, and of itself.

Being healed will consummate in the perfecting of the Soul. The human soul is not the ultimate of the Genus Man—the Ego. There is another "Self" yet to appear; another nature of the threefold is to come forth, and the individualizing soul proclaims its approach.

CHAPTER XVI.

THE POWER OF WORDS.

Although Truth invariably is its own authority, seekers after it like to have this authority verified by available evidence. Hence, for the substantiality and practicality of the Truth this chapter embraces we will draw from Nature, Science, and the Bible such proofs as these afford. Nature appeals to one, Science to another, the Bible to others, and thus it is hoped each will be appealed to from his own plane.

Everyone has a right to demand evidence, and it should be given as far as it is possible to do so with verbal accuracy and logical deductive and inductive argument and reasoning. As Paul declares: "We should always be able to give a reason for the hope that is in us."

We are living in a very practical age. This is the day of enlightened reason. We have had intellectual reasoning for a long while, but now this faculty is illuminated, and the dawn of clear, penetrating, spiritual insight is with the individual if not yet with the race. Therefore no honest, earnest seeker after

Truth is going to be satisfied with anyone's simple declaration. Incontestable authenticity must be forthcoming to meet the requirement of the advancing, progressive soul.

There is a desire *to know* with every living being. This longing is native to the soul, and because of its primal origin, for subsistent Soul reaches back for its source to Infinite Intelligence, Wisdom, MIND, and the attainment of all the known is the existent soul's heritage. Thus there is no unknowable, unattainable, incomprehensible or impossible to that living Soul which knows its relation to God through its intermediary, the True Being.

Nevertheless we frequently hear it quoted that "the way of Truth is so simple a wayfarer need not err therein," and "a child can understand." This would hardly seem to be true judging the "way" of Truth by abstract Principles, abstruse statements and new terminology; but when these are a little better perceived, a little more clearly understood, those quotations will be found not an exaggeration, for all the substance of Truth teaching in its application can be summarized in two short statements.

Notwithstanding its apparent difficulty at the outset, in a last analysis it is as simple as

a, b, c. But to a child just beginning the alphabet a, b, c seems very difficult. Those two long columns of black letters look rather formidable, and the child wonders if he ever can remember their names and places; it seems like a colossal undertaking. However, if he is studious he will quickly accomplish his task, and before he is aware of it be reading books. Now, what has become of the alphabet when he has grown to where he can read books? Has he destroyed, outgrown, forgotten, or left it behind him? No; he has simply *mastered* it so completely that now he uses it unconsciously. He cannot read a book without it. It is all there; in broken fragments, to be sure, but in orderly combination.

Thus we find it also with Fundamental Principles; they seem difficult to grasp at first, but later, becoming more familiar with them, we discover their value, power, beauty, simplicity and use them unconsciously, for we repeat: the substance of all this wonderful knowledge, in its application, can be epitomized in two short statements, one of which will be the basis of the subject of this chapter, and it is this, "According to your word will it be unto you."

From this declaration we may infer that words" have a deep and important signifi-

tion, and in dealing with them now we will classify them after this manner: The Living Word; the utterance of words; and indiscriminate words.

Now let us trace the origin of words, words in general and particular so as to see if they have power, and if so from whence they derive it. The rays of the Sun could have no power were it not for their source, and the same is true of words.

Preparatory, however, to this tracing, we will review a statement made in a previous chapter in order to follow a Fundamental law of sequence. It has been affirmed that there is but One First Cause, which, as Subsistent, is the Origin, Foundation, or, according to Scripture, the Beginning of all living beings and every created thing. This First Cause is the Fixed, Determinate Point from which all things eternal proceed, and to which eventually all things will tend. The nature of this Producing Cause we found to be Spirit, Life, Intelligence, Love, the One Substance, MIND. (We will let this scientific statement rest a moment while we take up a line of argument from the Bible.)

In John's gospel of the New Testament, first chapter, first verse, we find this reading:

“*In the Beginning* was the Word, and the Word was with God, and the Word was God.” We agree fully with Genesis and with John that God is the *Beginning*, and, probing that nature farther we find that “Beginningless Foundation” to be MIND. We find also that MIND is Active. This is its nature. This activity we learn is THOUGHT, MIND’S inherent Motion. We cannot separate anything from its nature, hence we shall find THOUGHT to be *in* MIND, with MIND, and in the sense of unity they are One—in eternal conjunction, or Oneness. Now can we separate THOUGHT and WORD? Are not they the two sides of One thing? Bring the question right down to a practical application with ourselves; can we *think* without *words*? No. We can *feel* beyond words but we cannot formulate a thought or idea without words in the concrete.

Returning to the Abstract we shall find that THOUGHT and WORD are the two sides of the Motion of MIND, hence the THOUGHT of God is also the WORD of God. It is the “God-said” repeated so many times in the first chapter of Genesis—the “Spirit of God that *moved*,” MIND’S Creative Power; the Utterance of God. How does MIND utter itself? As you and I speak? No.

MIND utters itself by means of THOUGHT with its other side, WORD.

God is and God does, and all that God is and does is expressed in Man—its Effect; thus Man is, and Man does also. Then if “God-said,” Man also has the power to speak. “God hath said ‘Let there be, and there was.’” Individual being uttering itself by means of soul says, “I am”—what? Why, according to his word, for whatever he affixes to the “I am” will be created for him, as he is the user of the Creative Power.

If he says “I am,” according to the natural idea of himself, it will bring him experience. If he says “I am,” according to the spiritual Idea, it will bring him revelation, and this will bring to manifestation the “I am *that* I am,” which is his original Likeness to God—the Christ, the full Product of the God-said.

Jesus, the Christ, the one who knew all things, said, “The *words* I speak unto you, *they* are Spirit; *they* are Life.” Where do we find Spirit and Life? Two aspects of MIND, the One and Only Creator, Evidently Jesus’ words were *creators*.

One of our American poets defining the nature of Deity gives us a broad suggestion if we can grasp it. He says: “God is that bound-

less Sea whose shore is Speech." A wonderful statement if correctly viewed. Speech is the outer manifestation of Intelligence. Speech, or Language, is the voicing of THOUGHT, and THOUGHT is the Motion of MIND.

There could be no words, good, bad, or indifferent, without Intelligence back of them near or remotely. There could be no Sun's rays were it not for the Sun back of them. The rays may be perverted in their uses. Through focalization at a given point they can be used for injury instead of beneficence, but this does not alter the rays nor disturb the nature of their source an iota. An ancient mystic says, "Words do not lie." Nor do they; it is their combination that makes the falsehood.

THE LIVING WORD.

Let us now consider the classification of words. What are we to understand by the Living Word? All those words which contain Truth. Such words as are in perfect agreement with divine Principles. The positive Truth of Being. Words which contain God-Life, God-Spirit, because they are in eternal, harmonious accord with Life, Spirit, Substance. Such words as are employed when making the application of Absolute Truth to

all error. The words that are used in defining the nature of all that which is related to First Cause.

For example: when we say, "God is the One and Only Life, Substance, Intelligence; the One and Only Love, Spirit, MIND; God is Omniscience, Omnipotence, Omnipresence; God is All in All," we are speaking Living Words, the pure Truth.

When we look out upon the objective world and what is taking place therein, and say, "there is no reality in materiality; no power in sin, sickness, sorrow, and lack because God, the Absolute Good, is the Only Presence, Power, and Reality," we speak Living Words.

With reference to ourselves, if we say, "By virtue of the Law of Cause and Effect I am a spiritual Being; my Substance is the unchanging Substance, MIND, and I am the *Same* always—and this Sameness is God-likeness. I am, therefore, not subject to disease, loss, accident, nor death; I am the Image of God; the full, complete Individualization of my Cause. God is my Wisdom, Love, and Power. God is my health, peace, strength, and joy. I live move, and have my Being in the Almighty; these are all Living Words. Those words which declare our relation to the Infinite by

means of our permanent, changeless Being, go to make up Living Words.

THE UTTERANCE OF WORDS.

The utterance of words is the individual use of them. If we want the result of Living Words we must speak them. Each must speak words of Truth for himself, or herself, if he or she wants to be *made* every whit whole even as already created, and this means a great deal more than ordinary healthfulness.

The Centurion of the New Testament said to Jesus, "*Speak the Word only, Lord, and my servant shall be healed.*" The "Only Word" is the Living Word, and the soul is to be healed, or, lifted up from the plane of personal sense to the realm of spiritual knowledge; from the region of limitation to the consciousness of its unlimited possibilities, and the Only Word is the mighty lever that is to do the uplifting. All we need to do is *utter the Word*; it does the work, not we personally. To illustrate: suppose one wants to break a window; for that purpose he throws a stone at it and it is broken. Did he, or the *stone*, break the window? Certainly he had a hand in it, but the *stone* did the immediate work. So the Only true and Living Word does the work; having *uttered* it, our part is done.

INDISCRIMINATE WORDS.

Under this head we classify promiscuous words, such as we use in our daily intercommunication, and these also are uttered. Some of them are beautiful, harmless, useful. Others are not so; they are baneful, unprofitable, detrimental, hurtful, and now we see that "for every idle word a man must give an account" because of the Creative Power in it.

Error words are very remote from God-MIND, nevertheless have latent in them the same producing power. However, there is not the same volume of Force in the error word as in the True words, for these are directly related to MIND; are in and with MIND.

Truth Words are ever living things. Their vibration keeps them alive forever. All words for their perpetuity or transient endurance depend upon their vibration; their vibration depends upon their quality, and we as souls regulate their quality by the use we make of them. We, as souls, are not creators in the absolute sense, for God only is absolute Creator, but we are very near akin, for we are the users of the Creative Force.

Speaking the same words over and over, dwelling upon them silently or orally, helps to fix the conditions that words create. Will

Carleton, the poet, says: "Unspoken words may sometimes fall back dead; but God himself can't kill them once they are said." However, the true word can overcome the error word.

Our modern scientists prove to us on the plane of Nature that sound, form, and color are an eternal trinity. "Speech" is a variety of sound. Every uttered word, whether silent or audible, produces form and color. It is a well-known fact that in the interior world there is a class of creatures that has no other language than colors; it is their speech, or mode of communication.

Everyone has his invisible color. Indeed, all colors are at our disposal, and we can change our tint many times in a day if we know how. We change our mental hue by changing our words. As our words rise to the quality of the Living Word our color rises also, until it reaches the colorless, translucent white. "According to your word will it be unto you."

Is it any wonder that the Nazarene, who knew all things, said: "Take heed to your *words!*" Also, "Let your conversation be nay, nay, and yea, yea"—denials of error and affirmations of truth, and one should never make

a denial without following it immediately with an affirmation of truth, otherwise he leaves a vacuity. (Denial) I am not tired, (affirmative) because God is my inexhaustible strength.

Some exponents of spiritual Science do not approve of the use of denials. Here is an illustration that may prove their value to new beginners. Suppose you purchase a field in which you wish to raise flowers, but at the time of purchase it is full of weeds. What is the first thing you would do? You certainly cannot plant flower seeds in a garden overgrown with weeds. There must be some weeding done. Denials are the weeding. Affirmations the new planting. It is doubtful if any soul enters this new field of existence with a weedless garden.

Paul says: "In the Jesus *day* it will be yea, yea;" when we have arrived at that stage of growth affirmations only will be necessary; meanwhile the beginner may find denials helpful.

David, the Psalmist, knew the weight and power of words, or his aspiration would not have been, "Keep a watch, O Lord, over the door of my lips." Again he said: "He moveth his lips (that's all) and evil cometh to pass." Truly, "according to your word will it be unto

you," is not an empty, unmeaning law, for the power which is in all words is creative.

THE NATURE OF WORDS.

Having found that the origin of speech primarily is traceable to First Cause, let us now examine the nature of words. We read in Genesis first chapter, that everything has its seed *within itself* and produces after its kind. We see this as a law obtaining throughout the various kingdoms of Nature. No one ever knew an orange-seed to produce a pear tree. (We do not take grafting into consideration at this point.)

It is an incontrovertible law that, "men do not gather grapes from thorns, nor figs from thistles," but every seed produces after its *own kind* and not another.

In the New Testament the Great Teacher had a custom of teaching the multitudes in parables, but in privacy with his disciples he gave them the inner meaning of these, and of that parable of the Sower and the seed, as narrated by Luke, he said, "The seed is the Word (of God)." Then if the Word is as the seed the nature of the Word must be the same as the nature of the seed, and must produce after its kind. Speaking the word is

implanting the seed, and the soul—our self-consciousness—is the garden in which it is planted.

Where shall we look for the harvest? Just where we have planted. "Whatsoever a man soweth," and he is incessantly sowing word-seed, "*that* shall he also reap."

What shall the harvest be? Word for word exactly as we have sown consciously or unconsciously. But *what* the actual harvest shall be we do not fully know as yet; we are just beginning to learn what certain kinds of words contain. For example: suppose you had never seen an apple tree and some one would show you the tiny, plain, brown, insignificant looking apple-seed, would you ever imagine that, potentially in that mute little object was the great, beautiful apple tree with its hundreds of branches, leaves, blossoms, and bushels of fruit? You would doubtless exclaim "Incredulous!" did not you know.

But we do know about the apple-seed, and we may know of the Word-seed also. The word "hate" embedded in the soul may contain a murderous tendency that will be transmitted to posterity for generations; and the word "love" implanted in the soul, a tendency to compassion and self-sacrifice for genera-

tions. Our words of to-day create conditions for unborn generations to come. Will it not be wise to obey the admonition, "Take heed to your words?"

Now we understand what the Great Teacher meant when he said, "By thy *words* thou art *justified*, and by thy *words* thou art *condemned*." God does not condemn us—"Out of *thine own mouth* will I condemn thee." We are either condemning or justifying ourselves continually by the *words* we speak.

When we speak from the standard of True Being we are justifying ourselves—*saving our souls*; but when we speak of ourselves from the standpoint of mortal sense we are simply piling up condemnation and wrath which we will have to remove sometime.

As we justify or condemn ourselves we do the same for others. "No man liveth to himself alone;" there is but One God, and but One Man, because there is but One First Cause and its Effect, and every living soul is that Man in its relation to God; hence, if we are "lifted up" we will draw all men up, "that where we are they may be also." It is well for us (as one has said) if we see "there grows in every soul—as in a shrine—the Likeness to the Ab-

solute, Eternal, Almighty God, and render unto Deity its *very own*."

We read in Scripture: "He that will *love* Life, and see *good* days, let him refrain his *tongue* from evil, and his lips that they speak no guile." It was said of the Nazarene, "Neither was any *guile* found in his mouth." And he himself taught: "Not that which goeth *into* the mouth defileth the man, but that which cometh out of the mouth." What comes out of the mouth? Words. Paul says: "The unbridled tongue is full of deadly poison. Where does blood poison come from? Poisonous *words*—not inanimate objects.

The prophet Jeremiah says, "Every man's burden shall be his own word." Then we make our own burdens. The words that we speak, are they words of life, health, strength, plenty, peace, joy, power; or are we burdening our own souls and the undeveloped souls of others with *idle* words? An ancient mystic tells us, "Our words become records in God's courts; they are laid up in the archives as witnesses either against us or for us." "According to our words will it be unto us."

Solomon, accounted the wisest man, sums up the situation in a very few words when he says: "Life" and "death" are in the *power of the*

tongue." If Life and death are in the power of the tongue, then everything that pertains to Life and death is also in the power of the same instrument of speech. What pertains to Life? Health, strength, peace, prosperity, and power. What pertains to death? Sin, sickness, sorrow, and fear. Life and death are passive foods on the table of Existence. Of which are we partaking? Solomon also says: "A man shall *eat good* by the *fruit of his lips.*" What is the fruit of the lips? Words.

Another statement from the Bible: "The fruit of your lips *shall be created* unto you." Certainly it will be so, for *every word* is a *creator* of less or greater magnitude. This is one of those marvelously simple truths that some do not even want to accept because of its very simplicity. "We have always talked—used words"—they say. "It is such a commonplace, everyday matter—it can't amount to anything." History repeats itself; "can any good come out of Nazareth?" The Almighty Power is back of Nazareth, and *back of words.*

One says, "Words are cheap." Are they indeed? We may find them the most costly of anything we possess—"the fruit of your lips shall be created unto you."

It is said that, "held in solution in the men-

tal atmosphere (sometimes called cosmic ether) is everything that heart can wish and soul desire, and it will answer to its name if called upon." Emerson must have perceived this to be a truism when he said: "Send forth your word, and though it takes a thousand years, and travels through Immensity, it will return to you," and with gathered volume of like quality. This is but a reiteration of Jesus' words when he said: "My words shall not return unto me void." He knew the power of words, and we may know. The promise is: "I will make you to know the *certainty* of the words of Truth."

Send forth your words for wisdom, light, truth, knowledge, purity, courage, faith, and they will return to you with gathered volume of like quality as sure as the echo resounds from mountain peak to mountain peak.

If we are wise we will take heed to our words when speaking of others, for we are our brother's keeper. We never talk about anyone but we set his soul vibrating with the quality of the words we speak. Better extol one's virtues, exaggerate his goodness, rather than underestimate from a human point of view; and this can be done conscientiously if one sees that over and back of every soul there waits the Perfect, permanent Being.

We are told in the Scriptures "to take unto ourselves *words* and *return* to our Lord." Every soul must return *to* whence it came. It is the Soul's foreordained destination. "We came forth from the Father," even as our Elder Brother—blessed be his footsteps, for he made his own way out of the woods of ignorance thereby clearing a pathway for us—"into the world," and we must leave the world behind us returning to the Father, and Living words will be our passport every step of the way from the plane of sense consciousness to the realm of Spirit.

Honore de Balzac gives us two marvelous statements that prove the power of Words. He says: "Speech moves the Universe." Why should it not when the Universe is the product of the "God-said?" When a man speaks words of Truth from the center of his Soul why should not the Universe vibrate to its confines? Who shall say it does not?

He also said: "There is a *mysterious spirit* hidden in *human speech*." What "spirit" is this? It is the "Spirit of God"—the Creative Power. Is it strange that our words are produced for us when in them lies *hidden* the all-Producing Power? Every word has in it, latent, the *force* that will unfold and perfect it.

Then, when we speak the "Living Word," it is no longer our word, but the God-Word uttering itself through us. Small wonder is it that Jesus said, "They to whom the Word of God shall come shall be *as gods*. Living Words are "the Mills of the gods; they grind slowly (sometimes, but none the less) exceeding sure." Another place in the New Testament we read an important statement bearing on the power of words. It has lain there openly well-nigh two thousand years, and only to-day is its valuable significance discovered. Jesus had been speaking of a man's faith, and he then adds: "but shall believe that those things which he *saith* shall come to pass, he *shall have whatsoever he saith*." Do we need anything stronger than this to confirm the statement, "According to your word will it be unto you."

It is in accord with the law of sowing and reaping, and this law is none other than the Law of cause and effect—the great First Law of the Universe. This is also the Karmic law of Theosophy, and it is an incontrovertible law, but a later teacher than Gautama Buddha has supplemented this law for us. He said: "Every plant that my heavenly Father hath not planted shall be *rooted up*." Ah, then we

need not fold our powers away in a napkin, and *suffer out* our Karma. We can go to work with our denials and affirmations, pluck up root, branch, seed, and blossom, every weed from our Soul-gardens, and cast them over the fence into their native nothingness.

This law of cause and effect has been our "schoolmaster," and a rigid, inexorable one it has been. It has not spared us one pang of suffering, neither can it withhold from us one blessing now that we become the conscious users of it. Knowing the power of words we can, through the use of Truth-words, have created for us the new Heaven and the new Earth.

We have been eating our words whatever their quality, but now with spiritual self-knowledge we must make the Living Words flesh. Every living soul has four offices to fill. These are prophet, physician, priest, and king. We have been prophets ever since we could lisp, for every spoken word is the prophecy of its own fulfillment. Words are cause and words are effect.

Then we can predetermine what our future shall be; we have it on our own lips. As we begin to prophesy in the name of the Lord—our Perfect Being—we begin to get well our-

selves and help others to do so. Later we begin to minister to our own souls the Bread of Heaven. We shall reach up to the Open Fountain and have our cups filled to overflowing. And through the power of the Living Word we shall become kings in the domain of our soul realm—and this means more than can be expressed in words, potent as they are.

But we must give our words *time* to fruit. Every seed will produce after its kind, but because we do not see the fruit *at once* it does not follow that we shall not later. The promise is, "in due season," and words have their seasons just as seed in the natural world. In the Spring we plant the lesser vegetables, and in the same season we gather them. We also plant corn in the Spring, but we do not harvest that till Autumn. In the Spring we plant a peach-seed, but we do not gather peaches for years, yet we know that if the conditions are kept, plenty of sunshine and rain, we shall surely have the fruit in due season.

If we only had as much faith in word-seed as we have in nature's, how much more patience we would manifest. We all need the lesson on importunity. "If words are so powerful, what is the need of repetition?" asks

one. There is another factor to deal with—the soul—and the Words of Life, Love, and Truth must be planted deep; watered well with repetition, and given the sunshine of faith, for the soul's sake.

As we progress in spiritual knowledge we shall not do so much idle talking. "He that hath knowledge spareth his words," we are told. But the Living word will be nigh thee continually, even in thy mouth.

Paul sums up the whole matter thus: "If any man offend not *in word*, the same is a *perfect* man and able to bridle the whole body."

Living words will make the Living God—the Word made flesh. We have had one example of this and his glory was the effulgence of the Brightness of the Absolute. But Balzac speaks of even a higher possibility—that of the Flesh becoming "the Word" and It the *utterance of God*.

CHAPTER XVII.

THE VALUE OF THE IMAGINATION.

Gradually we are learning that MIND is Supreme. It is the Only Life, Substance, and Intelligence. Mrs. Eddy says, "Every object in the material universe must be translated into Thought whose Substance is MIND." Mrs. Gestefeld says, "God and Nature cannot be divorced." Paul says, "For the *invisible* things of him, from the creation of the world, are clearly seen, being understood by the things that are made."

All these statements could be made regarding every circumstance, condition, experience and event also, for these are traceable to mental conceptions back of which mental power is MIND. It is not the Author of the conceptions, but it is the Author and sustenance of that which conceives. Hence, reduced to a final analysis it is not straining a point to say that MIND is Supreme; MIND is God.

But before we had this right and true conception of Deity, if we recognized God at all, with many of us it was that of an anthropomorphic Deity—a humanized God enthroned

in some far-away well-nigh inaccessible glory; a locality beyond the reach of any soul before it had thrown off its habiliment of dust.

Had we been told that here and now, while wearing the flesh, we could—at least approximately—know God, see the individual Christ, and enter Heaven, we would have doubted more than Thomas of old, and declared these possibilities unattainable. But to-day spiritual knowledge proves these to be not only possible but probable.

The old theological view of God was very vague, indefinite, unsatisfactory, and altogether a very far-away Deity, notwithstanding Paul had already told us, "God is *not far* from any one of us, for in God we live, move, and have our Being."

How can this be otherwise than true when our true Being, our Individuality, is God-derived, conditioned, qualified, sustained and empowered. Our Being is totally dependent upon Deity for all that he has, is, does and can do. The Great First Cause—the Impersonal, Absolute, Eternal Good, is Man's only Life, Substance, Intelligence, Love, and Power. All his faculties, abilities, and capabilities are from God-Mind. Our true, substantial, ever-abiding Being has no other source, origin and

supply but God. Paul is right again when he says: "Other Foundation can no man lay than *is laid*."

How then can we be any nearer to God than we already are in Being? Our oneness with Infinite MIND, Substance, and Intelligence is irrevocably fixed, for God and our Real Being are forever inseparable, coeternal, interrelated by virtue of the Law of Cause and effect; it is the "divine necessity." Nearer to God we cannot be—In God we live and move eternally. Where *God is* we are; and where we are *God is*.

But what indisputable evidence have we as *living souls* of our oneness with, and nearness to, God? Paul would not have made that statement without some good authority. Is it not our use of the *Power to Think*? That we can and do think; that we are *thinking* beings, this is our irrefutable evidence of our nearness to, our oneness with, God. The Power to Think is our birth-mark as Sons of God—offsprings of MIND. Could a thinking being be the product of anything save MIND? Or, could Mind be made known through anything else except a thinking being? Then we have the ever-present evidence of our unity with God.

The connecting medium between MIND

and our Being is THOUGHT. The connecting link between our Being and MIND is the Power to Think, and we, the living souls who are the practical, actual, self-conscious thinkers, actors, doers, complete the unification of the Factors of Creation. God is Consciousness itself; the Image of God is The Conscious Being *potentially* Self-conscious, and Soul is this potentiality manifesting.

If MIND and Life are synonymous terms in meaning, living being and thinking being must be also. What then is it "to live?" "to exist?" Primarily, it is "to think." Thus we as souls always think, sleeping or waking, here or hereafter; on the subjective or objective planes of existence we think. Is not it of some importance that we know *how* to think and *what* to think? that we have a perfect standard by which to gauge our thinking, when we learn that the entirety of our existence is made up of thinking and its consequences?

Some people try to promulgate the doctrine that we must *stop thinking*. How is this possible? As long as MIND is, Man is; as long as MIND does, Man must do, for the Power to Think is the channel through which the Primal Energy continues its operation. The

Power to Think is its "inlet," and *thinking*—the soul's action, is its "outlet." Hence, it is as impossible to cease thinking as to cease living.

We had better learn how to think in unison with the Infinite, for if we must live forever we must think forever, and would do well to heed Paul's injunction, "Let this Mind be in you that was in Christ Jesus"; and again he assures us, "Ye have the Mind of Christ," and the "Mind of Christ" is the Infinite MIND.

Potentially, every living soul has the same consciousness, characteristics, nature, abilities and powers of Jesus Christ. The difference is, he manifested his, while we are only on the way to that ultimate. We all have the same power of imagery as he also, but in our ignorance we have very lightly esteemed this wonderful ability. But since we have learned that man is not a corporeal structure of flesh, bones, muscle, and tissues, on the contrary the offspring of Mind, we find we must reckon with the Imagination, otherwise we are reckoning without our host. The Imagination can no longer be disregarded. It is one of the principal and most valuable powers of Man. It belongs to our Being as do all the senses, fac-

ulties, and capacities, but the soul is the user of it.

The relation between Man and the Imagination is the same as between the workman and his implement—a tool that can do opposite kinds of work equally well. For example: you can dig a hole with a spade, and also fill the hole with the spade. So this capacity is the image maker and the image breaker. It is both constructive and destructive—builder and iconoclast. It is the power to idealize; to select ideas and combine them into a whole. A “watch” is one whole object as an idea, but how many lesser objects are involved in its construction. The Imagination conceives, selects, and combines, and this power is never weary, never idle, never wears out.

It is we who are the users of it that get so tired and wish we could stop imagining. This is impossible, but we can rest ourselves with this same power if we will but change the images (ideas) we conceive. What kind of images are we forging in our mental laboratory, and with what pattern are they engraved? People say “life is such a treadmill round of existence.” It will cease to be so just as soon as we cease holding the same treadmill round of images, day after day, in our mental repositories.

We get into mental grooves, and the deeper the groove the harder it is to extricate ourselves. It requires a little time to eradicate an image that has become almost indelibly imprinted on the soul, by continually impressing that image on the sensitive, plastic consciousness. Change the order or grade of the images and you change the currents of existence. Instead of holding images of doubt, worry, anxiety, fear, suspense, uncertainty, conceive the images of trust, courage, hope, peace, all godlike images, and it will become a delight to imagine.

The Imagination is both voluntary and involuntary. Do we control it, or does it control us? If we use it, it is the former; if it uses us it is the latter. It is our best friend or our worst enemy—most efficient servant or most disastrous foe. We must educate, train and govern it. We could not have a dollar to our name if it were not for the imagination. Every object about us, every invention from a pin to the x-ray, is the product of the imagination. It is the re-creative power in existence, and as such a most valuable possession if rightly used.

Seeing that Man's Power to Think is the Forming power, the Imagination the constructive, selecting, and combining power, can not

we perceive that every thought we think, every idea we conceive takes form, transient or permanent, according to the intensity and tenacity with which we hold it, either in condition, event, circumstance, or object—all in fact that goes to make and fill up our daily existence?

If we could see *immediately* the shape or form our ideas take we would need no further evidence to convince us of the Creative Power of *Thought*, and the re-creative power of the Imagination. But a period of time intervenes between our thinking and the conception of our mental images, before they have actualized, objectivated, or become external; meanwhile we have forgotten all about them. Then when we meet with the various circumstances and events in existence we wonder where they came from, and we are simply confronted with our own thought-forms and mental images.

Shakespeare tells us: "Imagination *bodies forth*—or gives definite outline to—the *forms of things unseen*." There is no vacuity. What we call "space" is filled with thought-forms, which, sleeping or waking, constantly supply our Imagination. Our dreams at night are the result of uncontrolled Imagination. If we desire to change the character of them we must control the Imagination in our wakeful

hours; then, before long, we shall hold the reins of government at night in sleep also.

“Shape” and “form” we understand cover a wider range of meaning than objects only. We “shape” our circumstances; we “form” events, conditions, environments. You had a discussion with a friend yesterday, what was the “form” of your argument? Everything has “form.” So by the right use of the Imagination if we are not satisfied with our present situations, environments, conditions, we must put our Imagination to work for us on opposite lines. We have the power in our own possession to do so.

Building castles in the air is more potent than we deem. Our castles are our ideas; the air, the cosmic ether—the background of all forms. We attract to us the conditions we think, and repel those we do not imagine. Then if we are wise we will never imagine ourselves in a burning building; nor falling down an opening; or over a precipice; or down a flight of stairs. We will not imagine ourselves or those dear to us meeting with all kinds of accidents and misfortunes; reverses and diseases. But we will guard our valuable constructive and destructive power as we treasure our blessings. We will direct it to repro-

duce the good only. It is God's Imaging Power expressed in our Being, used by the soul. Hence its value.

FURTHER CONSIDERATION.

In the last chapter it was stated that the substance of this knowledge in its application could be encompassed in two short statements, one of which we have already considered, "According to your word will it be unto you." The other is a companion to it: "As a man thinketh in his heart so is he. Shakespeare was right when he said, "There is nothing either good, or ill, but *thinking* makes it *so*."

In the Scriptures we have so much to verify this statement; for instance: "Surely, as I have *thought* so shall it come to pass." Elsewhere we read: "I will visit evil upon this people, even the fruit of their thoughts." Then, with reference to the Imagination, we read: "For the imagination of man's heart is evil from his youth" (by reason of his youth). Does not this account for all the misdoings of the infant degree of soul. It perverts the use of this power. Every degree of soul has its power of imagery and this will rise higher and higher as the soul gains in self-knowledge, until it can grasp and hold the highest Ideal—God's IDEA—and impress this on its soul. Then

will be fulfilled to this degree of soul the promise: "When the people have *one language*, nothing that they can *imagine* to do shall be restrained from them." What is this one language? The *Truth of Being*. That "Word" called "the lost." It is not lost; it has simply not yet been found by those who have not discovered it.

And now we comprehend that everything we think, everything we imagine, takes form. "Fear" will take various forms; it will bleach black hair white in a few hours, and produce other forms equally surprising. Violent anger will produce the "form" of palsy. Grief will acidify the blood giving a "form" of rheumatism. Love will act like iron in the blood and give a "form" of strength. Doctors talk wiser than they know when they speak of "forms" of disease. Shakespeare tells us that "jealousy is a green-eyed monster;" an ugly form, surely, and envy, covetousness, and malice are of like species.

One writer tells us that if a proud man could see what was *forming* in his heart, he would be frightened. No doubt, since pride is one of our most dangerous faults, and prolific of some of the most disastrous consequences in the flesh. We all need to cultivate

voluntary humility. "He that humbleth *himself* shall be exalted." Pride is a subtle error. It is said that Benjamin Franklin had spent all his life—so it seemed—trying to overcome pride and cultivate humility, only to find at last that he was *proud* of his *humility*.

To be meek and lowly of heart does not detract from nobility of character; it adds to it. The most powerful and majestic Being that ever trod this Planet was the Personification of *voluntary humiliation*. Then let us get rid of this "incubus" deliberately, and not wait for the rod of correction with its stripes to compel us to let go through bitter experience.

As we grow in the realization that we are mental beings, not physical shapes, we will be able to trace the relation between certain faults and forms of disease. But we need not give our attention to this; gradually it will dawn upon us. What we do want and need is to get rid of all forms of disease, and to accomplish this we must reject from our self-consciousness every thought we do not want to see externalized; discourage and dismiss every idea we do not want to become actualized in our daily existence, as event, condition, environment, so that there will be no possibility of generating and accreting error forms.

We are constantly using the great resistless Creative Power—Thought-Force. We have been like children playing with electricity. It is marvelous that we have escaped as well as we have. What are we *letting* it produce for us? We *let* according to the purport and character of our thinking and imagining. This Thought-Force that produces everything for us is Neutral. We qualify it in the way we use it. "Fire" is a force which can be used for good or ill. So is Creative Force.

We must determine how we will use it; with whose image and superscription we will let it impress our souls. To which will we confine our thinking and imagination? God's Image or Man's image? The spiritual Being, or the human Shape? Mortal sense laws—I am but dust; born in sin and iniquity; doomed to suffering, sorrow, destruction, and death? Or God's Law—I am spiritual; never had a beginning and can never have an ending; I am free from sin and all unrightness; destined to rise above all limitation and unwelcomed conditions?

How much of this priceless Creative Energy we waste daily and hourly with aimless, purposeless, idle thinking; half the time not knowing what, or how we are thinking; mentally

indolent; just drifting along with any thought current, until suddenly we are caught in some mental whirlpool and down we go. Then, "Out of the depths have I cried unto thee, O Lord" will be our lamentation.

Instead of dissipating we had better conserve this valuable Force, for by so doing we can draw into our self-consciousness all the spiritual riches that the universe holds. We conserve it through *watching* how we think, imagine, speak. Jesus said to those who were his professed followers: "Could ye not watch with me *one hour?*" How is it with ourselves?

CHAPTER XVIII.

THE POWER OF SUGGESTION.

This subject occupies a conspicuous place to-day and is of universal interest. But there are several steps preceding it which lead up to and substantiates it. These we will touch upon briefly. We are still dealing with the existent soul. After the infant Adam had made the mistake of supposing the physical Shape was man, another followed quickly in its wake, that of supposing we are all separate beings as our Shapes would indicate, while the truth of the situation is we are all united on the soul side by one common mental atmosphere, although invisible.

Our souls are on the psychic plane now. We only face this way, looking out through this narrow aperture (Shape) in the wall of the world, instead of looking within, into the large soul room where we actually exist even now. Do we see each other's souls? No. They are hidden behind the flesh. Even if we see astral forms we do not see souls. We can no more outline soul than we can *feeling*.

We *sense* souls; recognizing them through their quality.

Then, on the soul side the mental atmosphere is one, just as the physical atmosphere is one on the visible side of existence. Here the material atmosphere is the connecting medium between us as personalities; on the soul plane the mental is the connecting medium. Here we inhale and exhale from a common physical fund; on the soul side we breathe in and breathe out from one universal mental store.

The mental atmosphere is filled with germs, the result of generation upon generation of undeveloped souls thinking. Our actual breathing is our thinking, and if we do not watch our thoughts we breathe them in continually; and whatever we take in we give out. Our soul-bodies are like sponges; everything that passes through them leaves a deposit of its kind.

There are such things as "germs," but they are mental before they are material. All contagion is mental, not physical. We do not carry diseases in our clothing; our fears generate and incubate them. But is it not gratifying to know that health is just as contagious as disease, wealth as poverty, joy as sorrow?

Paul says: "We wrestle—not with flesh and blood" (we have no conflict with the Shape)—"but with principalities and powers." Everyone's mentality is a principality, and his Imagination a power. These are the unseen forces and their products with which we have to deal. If they were visible the battle would not be so hard; but as it is we contend with them in the dark.

However, we must not lose sight of the fact that these germs are not the created things of God; not the spiritual verities of our Being; they are only the temporal unrealities in existence. But they can be fed or starved. We feed them by dwelling upon them; examining and wondering about them, and they will multiply till their name is "Legion," and the young soul is so overloaded and entangled in the meshes of its discords that it will drop its Shape hoping thereby to escape from them.

But we can also starve them by refusing to entertain them—putting them away from us at once, and they will depart, for they find no soil in which they can grow. The soil is not fertilized with fear, worry, and anxiety.

The power of resistance to all these germs is developing the Individuality. As we enlarge the capacities of our souls, purifying and

spiritualizing them, we rise above the plane they infect, getting out of their reach. The work of the soul is to lift itself out of this region, that it cannot be attacked by these intruders. On the plane of "person" we all are open to them.

We need to make ourselves so positive by individualization of soul that we will not take in disease germs, nor be swept off our feet by Thought-currents. Poverty is just as much a disease germ as typhoid fever. There are no germs more prolific of disease and disaster than care, depression, discouragement, complaining and ingratitude. These are prominent characteristics of Adam souls still lingering in the land of Egypt. They float with the error current and are liable to be engulfed in any stream.

But as the soul expands, and more of the nature of our true Being comes forth to manifestation, we shall grow farther and farther away from the liability to diseases and all unwelcomed conditions.

"When the Master of the house has risen up and shut the door" of our imagination, the thieves can no longer come in and spoil our peace.

ANOTHER ASPECT.

There is another phase in existence that demands our attention. That aspect which deals with "Suggestion." This is more than a speculative theory because based upon fundamentals, hence the importance of being informed concerning it.

Seeing the situation of things—the oneness of the mental atmosphere; that souls touch and jostle each other although their organisms are miles apart; that soul contact is as certain as that drops of water in the ocean intermingle, you can see that suggestion—also called thought-transference, hypnotism, mesmerism, mental telepathy, etc.—is unavoidable until the soul has reached a certain degree of unfoldment.

Taking Suggestion under the head of thought-transference let us analyze its nature. It is simply one individual transferring his ideas or thoughts to another. All teaching, and much of our daily intercommunication, belong under this head. Thought-transference is a *method*, one that is in constant use with everyone; but this "*method*" admits of qualification, and it is qualified by the standpoint from which it is used. If from a standpoint of base selfishness, a stronger mentality holding

a weaker in abeyance and subjection, it would be called hypnotism.

A milder form, or qualification, would be that of using it for the betterment of others to remove disagreeable conditions, but from a human standpoint only. The highest qualification that can be given it is from the standpoint of the spiritual, and even then it is still thought-transference.

Hence, there is nothing wrong nor bad about the *method*; the right or wrong of it depends on how it is used. As some view it Mesmer was one of the greatest discoverers of his day, in that he descried the power of Suggestion. He uncovered a great evil in the wrong use of it, but he also made self-protection possible through knowledge of it.

There is nothing more subtle than Suggestion. The mental atmosphere is as full of suggestion as a sunbeam with motes, and ignorant souls breathe them in with every mental breath they draw.

Weapons of steel are no longer needed to slay. Jesus' words are verified to-day: "He that *hateth* his brother is a *murderer*." Hatred, revenge, malice, will deprive a man of objective existence more quickly than a bullet through the heart, and leave no trace of its

deadly work. These are forces of their kind, and none the less powerful because invisible, are we ignorant of them?

The developing of our Individuality is our refuge. With its unfolding we are gradually surrounded by an impregnable wall which no fiery dart of the enemy can penetrate. "The Lord God Almighty encampeth round about me as a wall of fire," is a safeguard statement.

We have been using Suggestion with ourselves and for others detrimentally. Now let us employ the same power for betterment. Suggest good in its every conceivable form, and Thought-Force—the omnipotent Creative Power—shall bring it to manifestation.

Every soul in its Being is pre-eminently good, invested with God-hood, and right Suggestion brings the conscious realization of this eternal truth. Every soul is a center of Force in the universe, and as soon as this is recognized it is doubly responsible for the manner in which it uses Thought-Force through Suggestion.

All the forces of the universe are mental rather than physical; in ceaseless action; and consciously or unconsciously we are handling them or they are using us. We have the choice of these two alternatives. In the event of the

latter we are the losers, not the forces; if the former—blessed are ye, for all things are yours.

CHAPTER XIX.

“WILT THOU BE MADE WHOLE?”

In the Light of spiritual Science we learn of three activities belonging to the universe. First is God's Action; second is Man's activity; third is the Soul's activity in conjunctive action with God's Power. The first creates, the second forms, and the third makes, and is the finishing of Creation.

We have learned that Creation primarily and ultimately is one united whole. Individual Conscious Being—Primal Man—is at the beginning of Creation, and Individualized Self-Conscious Being—the Real Man—is the ultimate, or finishing of Creation.

The *Created*, therefore, already is; there is nothing newly created; what seems new to us is the appearing to our self-consciousness of that which is eternal in itself. This is all that evolution is. Hence there is nothing wrong with Creation; all is well with the Universe and the world; the only trouble has been that we as developing souls have seemed out of focus with them, not knowing our relation to them. But now with true knowledge we begin rightly

to adjust ourselves to everything, and as we do so we are being made Whole, which is finishing Creation.

This finishing is individual. It is the work given every living soul to accomplish. Jesus of Nazareth, one who has completed the work, left his testimony with us to that effect. He said: "I have finished the work thou hast given me to do," and he said this while wearing the flesh, and walking the streets of Jerusalem looking *outwardly* like any other citizen of that town.

Each one of us in our order may make the same statement for succeeding generations, for the same work is given us to do by our God-derived spiritual Being whose nature we are now manifesting in a degree, and when this manifestation is completed we shall know our being, know God, and have finished Creation, accomplishing a threefold work, and surely this is a glorious destiny for the living soul.

Perceiving this work to be individual it is easily understood that no one can do this work for another. Whoever will finish Creation must do his own work. Another can help him, point out the way, and teach him how to walk in it, but he must walk. A helper is only a

door through which the Light may come—a mediator. The Nazarene said of himself: “I am the door; if any man *will* let him come after me.” He never forced anyone into the kingdom, nor frightened anyone into believing in him. He did not proselyte—the modern term for which is mesmerize—any into following him; he left it to the option of one to do as he willed.

We fail to find one instance where it is recorded of any of the world-renowned spiritual Teachers insisting on others becoming their followers. It is a conspicuous fact in the history of the illuminated that they recognize everyone’s mental rights. They accord to all the freedom of Individuality, and this is a point that cannot be too frequently and forcibly emphasized.

We will never gain the freedom of the Sons of God ourselves until we give every other Son of God his liberty as such. Each in his appointed time will do his own work. We may and should help, but we should not *push*. The Great God-Impulse will do all the crowding souls can bear.

THE ETERNAL INHERITANCE.

In the presentation of this knowledge we have endeavored to give a general survey of

the spiritual inheritance awaiting all now, just as the science of numbers was here awaiting our appropriation long before our attention was called to it. There is an individual, undiscovered country waiting for each; it is the great "deep" of our own Being.

What it contains no one can tell another, but Paul gives us an inkling when he speaks of "things unutterable and full of glory," and it is all for you as the offspring of the Almighty, heir to all the riches of the kingdom of the Absolute Good. We shall all share alike, being equally endowed and apportioned. God is no respecter of persons. There is but One God and one Man, because there is but One Creator and one Created as Cause and Effect, and individually each is that one Man. Hence we are all equally endowed if not yet equally developed. We repeat, the difference lies in the development, not the endowment.

Each one's apportionment is a whole creation. Can he ask for more? Whatever he sees in the world of talent, capacity, genius, possession, all are his now. But each must make his own individual claim to his inheritance; affirm his own lawful right to it. Each must establish his own self-conscious union with the Infinite. This cannot be effected by

proxy. No one can gain Immortality with all that it includes—omnipotent, omniscient, omnipresent self-consciousness—for another. Each must exercise his own powers, pluck, and eat the Fruit of the Eternal Inheritance for himself.

THE SILENT FORCE.

For the obtaining of this Inheritance we shall use the great, resistless, silent Force—the Eternal Momentum. There are two valuable features connected with this Power. One is that it is *silent*, and the other, that we may use it to our heart's content, for our own advantage, and the betterment of others. It can never be exhausted. It is as free as the air we breathe. It will bring to us, or put away from us, according to our word.

If we did but realize how rich we are on all planes with this All-Producing power in our possession and at our disposal, no murmur would ever again escape our lips. We have simply been misapplying the Great, never-failing *Providence*. But now we know about it we have the wealth of the universe within reach, and we may scatter it with lavish hand everywhere.

Have you ever observed that all the great forces of the Universe are *silent*? They do

not proclaim what they are doing, and yet they are doing continually. This planet revolves upon its axis at the rate of a thousand miles an hour, but how noiselessly. Electricity and compressed air are powerful forces, but how quiet they are.

How do flowers, trees, animals, and children grow? The Life-Force is unremittingly at work, but how still it is. It is said that Solomon's Temple was built without the sound of a hammer or any other tool. Is not this suggestive? He must have used this silent Power, as we shall do in building our temple, which is to be the House of the Living God.

How does the Sun do its work? *Silently* it warms and lights millions of peoples every day. It is no respecter of persons. What a beautiful lesson there is in the Sun for one who is beginning the ministry of silent service for the individual, the race, the planet, for we know not on what far-distant shore our spiritual thought may find its lodging place. It is sure to find soil somewhere.

CURING AND WHOLENESS.

It is well to distinguish between being cured and being made Whole, for these are so frequently supposed to be identical. Science with its hair-splitting distinctions proves they

are not. Two distinct faculties are especially active in these results. One is "Belief" and the other is "Understanding." Belief is found with the intellectual degree of soul; Understanding with a higher degree of soul evolution.

The believer is never sure of his position, hence has no security, therefore no rest. But how different it is with a man of understanding. He will accept nothing on hearsay. He will reason things out, then prove them through application, and when he has done so he is very positive, firm, and immovable. "A reliable man," we say; "he knows whereof he speaks," and what he says will invariably carry conviction.

The believer, as a rule, is the one that wants to be cured. The one with Understanding will be able to render him efficient service. Understanding is the key to the solution of the problem how to be made every whit Whole.

Spiritual self-understanding is greatly to be desired. All have this faculty in its height, depth, length, and fullness, and when conscious of its active presence the rest that is to come follows more quickly. The wheel of evolution speeds with such velocity one can feel himself grow. Paul exclaims: "O for the riches of the

assurance of Understanding." Carlyle says: "If you will plant for eternity, plant into the deep, infinite Faculties of Man." Let us say every day, "God is my infinite Understanding and Wisdom."

Evidently, then, the result from Understanding must be greater than from belief. We shall find their consequences are not the same. Curing is only the "sign" that one can give another of the power of mental forces to control adverse conditions. These signs may remove them temporarily, but under favoring circumstances they may return, and in all likelihood will, if the root of the error is not removed. The ax must be laid at the root.

Again, every known method of medical practice; every known therapeutic system, can show its cures. But how long does the patient remain well? Will any physician guarantee him permanent health? A most singular feature of curing with outside remedies is that the more we use them the more we will have to, for we are feeding that which at the same time we are trying to get rid of—the error germ—mentioned in a former chapter.

Then for two reasons curing according to the spiritual method is preferable to any other system. In the first place, it does not drug the

physical, to which drugs are superfluous. The decline in the administration of drugs, racially, is accentuated by the departure from allopathy to homeopathy, from this to hydropathy, and again to osteopathy, so that progressive physicians are giving very little medicine today.

It might be helpful to say in passing that food, sleep, clothing, and normal exercise are natural to the Adam soul, and to deprive this natural man of what belongs to him will not accelerate spiritual growth. We all need nature's man for a time, and if we want to retain him we must consider his rights, while still continuing the work of generating the divine Self; which is a construction altogether distinct from the natural man.

Then one reason is the physical system is not drugged. Another is, that it gives the practitioner of Spiritual Science an opportunity to do something for the soul; of planting in the soul's soil a Truth-seed which, bearing fruit after its kind, will eventually become an impelling force in that soul, constraining it soon or later to do its own work.

To cure according to spiritual Science is as normal and legitimate as to eat and drink on the plane of person. There is nothing supre-

natural, nor miraculous about it, and it is by far the best method of cure because accompanied with no after harmful effects.

To understand the nature of our true Being rightly is to perceive, that, back of all these archetypal shapes in the world are fundamental natures, and these are already *in us* as lesser fractions in the Unit of our Being. For example: A physician gives a man iron to produce strength—but strength is one of the spiritual attributes of Being derived from Spirit—God, and by affirming for a few moments that “God is our unfailing and omnipotent strength” we will realize more strength and power than if we take iron for weeks.

Back of the drugs we have formerly taken are the lesser elements—the lower gradations in the Scale of Being. There is mineral, vegetable, animal, human, and divine strength; but if the soul has evolved to where it will no longer *respond* to these lesser—which are only fractions of strength—then only the spiritual, the whole, obtained through the Spirit-Word, will minister to that soul.

Therefore we are not yet through with drugs, hospitals, sanitariums, and physicians, *racially*, for there are some souls that will not yet respond to the Word of Truth, and these

must be helped on their plane. But *individually* there are some souls who are growing away from the necessity for outside means.

However, we should avoid creating a *new fear* for ourselves and others by being *afraid* we are sinning should we use an exterior remedy if an emergency arises where it would seem wise to do so. It would not be a *sin*. The act has no moral characteristic. It is simply taking the attitude temporarily, "Suffer it to be so now"; another day we will rise above the emergency.

Certainly it is far better to overcome an unwelcomed condition with spiritual self-knowledge than with a drug, and the one who does so is becoming a "Christian" in the true meaning of the word, for this is the Christ method; but he does not commit a *sin* if he does not, the sin would consist in the *fear* of *sinning*. Some one has said that the greatest sinner is he that has the most *fear*, for he that is full of fear knows nothing of the true God—that God which is Love and which *casteth out* all fear.

THE NATURE OF THE WORK.

It is well to know the nature of the work that is done for those who are helped through spiritual enlightenment, because those who

seek this help are human souls being pushed forward and upward in the scale of Existence, whether they are aware of it or not. When anyone speaks the Living Word he stands on the summit of the Spiritual. From that height he sees no man save the God-Man. Then he lifts the soul up to this mount of transfiguration, and holding it there tells this soul what it is, has, and can do as a Son of God.

Doing this he instills the Breath of Life—which is God-vitality—into his soul, and it changes its quality just like pouring wine into water will change the quality of the water. Note the first miracle (so called) of the Nazarene—turning water into wine, or, as a poet beautifully expresses it: “The conscious water recognized its God and blushed.” So the conscious soul recognizing the God-Word assumes a new color and character. The waters of tribulation, disease, sorrow, despair, give place, and the wine of eternal Life, Harmony, Joy, and Peace rush in, for the Living Word of Truth is from the plane of Supreme Spirit, and it is the veritable Breath of Life to this one, whether personally he is aware of it at the time or not; whether he obtains his physical demonstration or not it is the beginning of immortality for him, because eventually he

will be compelled to do his own work, for "that Seed which is the Word of God"—the Living Word has *in it* that Life-Impulse which will do its work in him, sometime, somewhere, without fail.

Those who are engaged in spiritual work have a threefold mission: to cleanse the soul, to cure, and to quicken it through permeating it with Truth. The rapidity of the work, however, depends largely on the receptivity of the soul. This factor must always be taken into consideration. Too frequently the Truth is blamed and the practitioner, if results are not immediate, while the difficulty is with the soul, never with the Truth, seldom with the practitioner.

Some souls are very heavy sleepers. In this event the demonstration will not appear on the surface speedily, although good work may have been accomplished on the subjective side, and will manifest later. But with the soul that is a light sleeper, ready to awaken at the first sound of the footsteps of Truth, results will be forthcoming quickly.

Work of this kind done for the soul must be educative; silently the soul must be taught, directed, and awakened to a knowledge of what it is in its Being. It must be told what

it is, has, and can do as that mighty, eternal One—the Image and Likeness of God. This must be uncovered to the soul as one would unveil a statue, saying, as it were, “Behold yourself as God created you in all the glory, majesty, and power of your permanent Being!”

Herein lies the difference between spiritual effort and hypnotism for anyone. The spiritual Scientist rouses the patient to a knowledge of his infinite resources and possibilities; appeals to him in the name of his God-Being to lay hold upon and utilize his own omnipotent powers and forces, using for this purpose *Words of Truth*, not his own words.

A hypnotist, on the other hand, speaks his *own* word, from the level of his intellectual development; paralyzes the will of the patient and manipulates his imagination. An eminent physician East, who has recently made a thorough study of the situation, says: “A hypnotist produces a sort of species of congestion of the brain; the patient is relieved of his suffering for the time being, but *his soul is left crippled.*”

Evidently, of the two methods, drugs or hypnosis, the former should be preferable for the after effect would be less injurious. But none of these intellectual therapeutic systems

will do anything for the benefit of the soul, and it is the soul that is sick and suffering, not the Shape.

Plato once said to a student, "It is the soul that is sick, my son, not the body, and the soul is healed by *charms*, and these charms are *fair words*." Where will we find *fairer words* than the Truth of Man's Being? Living Words truly, and these only will impart newness of life, health, vigor, and power to this wonderful ever-living creature we call "Soul," and which has its existence for no other purpose than to manifest the Absolute Good—the Almighty God.

A WORD OF CAUTION.

New students of Truth need to be advised of the importance of speaking "the Word" in the name of the Lord—that is, saying "because I am the Image of God," or "because I am a spiritual Being," otherwise they are apt to fall into the hypnotic manner of making statements from their own level, and not from the plane of the spiritual, hence are liable to take conditions on themselves.

In the Bible we read: "A great woe came upon the people that spake not the word in the name of the Lord"—and this woe is taking others' discordant conditions on ourselves

when trying to help them, by not placing the power with the Lord—the true Being, as stated above. The words may be the same, also the method—thought-transference—but the *standpoint* is altogether different. Then we can safely say to a patient: “You are every whit whole now, *because* you are *the Image of God*,” and that Lord—God’s Image—is able to fulfill the words and establish them.

We need also to practice Auto-suggestion, suggesting to ourselves silently or orally the opposite of every error insinuation, thus protecting ourselves from the ignorance of others no matter how well meant it may be. While very gentle and tender outwardly, within we must be as positive as Truth. We will never help ourselves nor others by getting down into the stream with them. We must stand on the shore of right thinking and from our secure footing lend a helping hand. *Silently* deny error words and affirm the truth, no matter how sad and distressful the story, so protecting yourself and helping others at the same time.

We need to remember that it is the *Word* that does the work. No personality ever healed or cured anyone. There may lay in a room a quantity of waste paper, wood, coal,

with oil poured over them—all combustible materials; they *will* burn, glow, and give forth light, but they require something to start them. You, or I, may throw in their midst a *live coal*; what will be the consequence? Gradually they will begin to burn; send forth heat, glow, light. Did you, or I, make them burn? Not directly; we had a hand in it, but the *live coal* set them afire. Every Word of Truth is a *live coal*.

Having spoken the Word of Truth we have done our part and should have no further responsibility. The word is the Lord's and he is mindful of his own.

Summing up the difference between being "cured" and "being *made* Whole," we shall find curing to be a natural consequence which accompanies the process of being made Whole. The greater work is the latter, because it is self work—casting out of our souls all that is ungodlike. Who so well able to get down into the innermost resources of our souls and cast out all its lurking enemies as we?

This is *re-generation*. The *begetting* of the Son of God in the human soul; developing the Christ self-consciousness in the human. The divine nature is now all wrapped up in the human nature just as manhood is wrapped up

in boyhood, and through continually holding the God-Man before the soul as its real Being the human is transformed into the divine.

This is the true transubstantiation. Paul says: "That was not *first* which was *spiritual*, but that which is *natural*." "It was *sown* a natural body"—mark that word *sown*, not created nor made, simply planted. From this planting it is to be raised incorruptible, indestructible, immortalized here and now. What a mistake to read this at funerals only. It is for all who are now using the flesh—the process of transmutation, or being *made* every whit Whole.

This process is changing the self-consciousness from that of "person" to that of Individual Identity, until the soul is wholly spiritualized and deified. Then surely the most important feature of this acquisition of knowledge is the bringing forth of the divine now latent in every human being. To work persistently, steadfastly, patiently for this ultimate, for with *His* coming, little by little there will be immunity from all suffering, lack, limitation, and mortality; the unveiling of all the mysteries of Creation; the conscious use of all the forces of nature, for He is the Comforter

who will compensate us for all the effort made to bring Him forth.

If in this process anything is presented for our doing that *seems* impossible—if we meet with a “Red sea” now and then—instead of being overwhelmed with a sense of inability, we should pull ourselves together and say: “Because of what I am in my true Being—in his strength and power *I can.*” I wonder if that banner with the strange device—Excelsior—had not for its impetus the omnipotent words, *I can.*

Every time we say, “I can’t; I’m afraid; it is impossible,” we crucify our Christ-child and the human obtains. But whenever we say, “I can; I’ll try; I’ll do my best,” the Christ nature has a new impetus and the human is crucified. “Out of those who do their best the gods of the universe are made.”

The developing of the faculties of our Being—for these constitute our potential divinity—has much to do with being *made* Whole. When these are unfolded and all working together with concerted action in the soul, we shall be *made* Whole, even as we are already *created* Whole, perfect, spiritual, harmonious, and eternal. Then we also can say, “*It is finished.*”

This is the destiny of every awakened soul and the ultimate Purpose of the Threefold Activity. A personal man will disappear to be supplemented by the Personal God, or the Divine Personality—the full, complete *manifestation* of the Absolute God. Jesus, the Christ, who fulfilled this destiny, said—speaking of his Cause—“I have manifested Thee on the earth;” and *he* taught *us* to say, “Our Father!”

CHAPTER XX.

PRACTICAL SUPPLEMENT.

We must be careful to avoid confounding the Impersonal God with the Personal God, for we have both. The Impersonal God is the Creator and Maker of the Personal God. The First is at the Foundation of the process that results in the Second, which is the End of it. The Personal God is the natural, legitimate outgrowth from the Impersonal God, and lies deep down in the nature of the Impersonal, until through the process of evolution and involution it is brought forth to manifestation. Jesus Christ was (and is) the Personal God, and he is our example.

The *most* practical result, then, that anyone can obtain from spiritual enlightenment, the aggregate of its entire import, is bringing forth the Individual Christ which is folded within the human as the full blown rose is in the bud. Take another illustration: Many ladies embroider. They purchase the cloth already stamped with the pattern. Is this enough? Are they satisfied with the pattern only? No; they want it *filled in*, and they must do it.

How will they accomplish it? By means of silken threads which they will weave in and out, forth and back again, until the pattern is completed. As they work *with* the threads, the threads work *for* them—it is co-operative work, so to speak.

Thus, the highest, grandest import of all this knowledge is the *filling in* of the "Pattern shown us in the Mount;" the words of Truth are the everlasting threads that work *for* us as we work *with* them, to fill full the Infinite Purpose. Then we know we are not using a *blind* Force in applying this Truth to the curing of the sick, the uplifting of the way-worn and tired-hearted, for the awakening and quickening of unregenerate souls; but that we have unvarying Law and undeviating Principles as the Basis for the work done.

Hence, it is no haphazard work; no "hit or miss" proceeding; no experimental operation such as takes place in hospitals every day; no guess work; it is all, according to natural and spiritual laws, understood, and is the common ability of every individual being.

But it is safe to assert that ninety per cent of those who seek spiritual self-knowledge do so at first to be bettered in condition, circumstances, or comforted in some way, something

out in the world having fallen short of the mark. To those who come for health, as a rule, all known remedies to the medical Faculty seem to have lost their efficacy, or, to express the situation more accurately, they no longer respond to any of the "opathies" and so turn to spiritual Science as a last resort.

Others come seeking solace for bereavement; others, a new purpose in existence; and to all the door of Truth swings wide open that they may enter in and take possession of its fertile fields.

It is a well-known fact, however, that those who come for physical help are such as physicians have pronounced incurable, hopeless, and abandoned. This is a feature of the work which is not given due consideration by those who judge it superficially. Then, for a time it is not surprising if to *such* the curing—getting rid of aches and pains—seems to be its most desirable aspect.

But this does not long remain the chief object in view, for the awakening soul once having had a taste of that knowledge which is Power, and which will deliver it from all the ills of the flesh, sets up a demand for more. Its appetite seems to grow on what it feeds

upon, the more it has the more it wants and will have.

Then our health somewhat improved, our circumstances somewhat bettered, our hearts comforted in a degree, we begin to seek further into the deep things of Spirit for their own value, and no longer for the temporal advantages only. Whereas at first we sought higher knowledge for the kingdom of the temporal, now we seek it for the kingdom of the spiritual, as we are told in the Scriptures, "Seek first the Kingdom of Heaven and its righteousness, and all these things (the natural) shall be added unto you."

It is just at this point, where we do make the spiritual things of our true Being the first consideration, that health, strength, peace, prosperity, and power begin to flow in unto us in an all-sufficing stream, for "When the knowledge of the Lord shall fill the earth as the waters fill the sea"—when knowledge of what we are in Being shall fill our souls until there will be no dry, unwatered region—there will be a parallel correspondence of the material. All the good of the land of Promise, and the land of Egypt, shall be ours.

Therefore the more wisdom, intelligence, and knowledge we possess, the more abiding

will be our riches on all planes. "They that seek the Lord (true Being) shall lack no good thing."

But, because one has had his reason quickened, his perception stimulated, his understanding awakened, does not put him at once into conscious possession of all spiritual perquisites; because one has read a book proclaiming these fundamental Principles it will not drop all these spiritual riches into his lap instantly; but this is what is done for him, he is given those faculties which will enable him to draw them into his self-conscious possession.

He is given the Principles—Spirit, Life, Love, Intelligence, Substance, MIND, which involve everything any soul can need anywhere throughout eternity. He is also furnished with the Rules how to make these Principles act for him—these are how to think, how to speak, how to utilize, and how to establish. God has done all that God can do for humanity so far as Provision is concerned; the rest mankind must do for itself through co-operation with God by means of these rules and the right use of Thought-Force—the Creative Power.

But until we reach that point of unfoldment in spiritual self-knowledge where all

these blessings are ours self-consciously, we should be prepared to meet all the incidental emergencies that arise in our daily existence, and in the experiences of those who need our assistance. To this end there are some things we must do and some we must not, one of which is, *ignore* the undesirable. To ignore a thing is simply to turn your back on it; it still remains and may do more harm behind your back than before your face. It is not wise to try to run away from these conditions; better make them run away from you, and this can be accomplished by claiming the promise: "The fear of *you* shall be upon every beast of the field and every creeping thing that creepeth upon the earth."

We have all heard of men who could look a ferocious beast in the eye until, cowering beneath that dauntless gaze, it creeps back into its lair glad to escape. In like manner we should look every beast of a belief, whether condition, circumstance, or event, in the eye, knowing we are its master.

In a former chapter we have learned what is the nature of these error conditions; that they are not the spiritual, created things of God, but the temporal, unreal, untrue, and have in them no element of perpetuity, no

power nor life because they are not of God, and this is what constitutes their nothingness. They are simply the products of the infant soul's perverted use of the imagination; personal and racial inventions, and although they make us a great deal of trouble while contending with them, if we would only analyze their nature and our own in comparison, we would see that we are not subject to them.

We should not fear them, but rather turn on them the x-ray of Truth and see them disappear—vanish to their native nothingness. This is our privilege and duty. Dominion is given to Man. We, as living souls, are the *consciousness* of what we are and have and can do as Being—Man—and must, therefore, exercise this dominion. It is not given, even in the smallest degree, to any creature less than Man.

This is why there is a love of power in every human soul; it is native to the soul and inherent. Every human being possesses it legitimately. At this stage of the soul's development existence would be utterly tame and insipid to the average man and woman had they not something to surmount. But dominion should begin at home. "He that ruleth his *own* spirit"—not the amount of energy expended, but the *point* to which it is ap-

plied. It should be *self*-dominion, and this is not human will power, or human obstinacy. There is not one particle of boastfulness and bluster in self-dominion. It works altogether in the silence. "In quietness and confidence shall be your strength." This is the secret of spiritual self-dominion.

THE MENTAL ATTITUDE.

If we want to do the best work we should not attempt it when feelings of impatience, doubt, anger, or fear are paramount. Any of these emotions will act as counter-currents and seriously delay, if not altogether defeat, your message. Better hold some loving, quieting thoughts until these agitations subside, then we will be in better condition to speak words of Truth to others.

The question may arise here, "Can anyone do work of this kind who has not yet overcome all human propensities?" Possibly not the best, but he can do in proportion to his understanding. Just as we find it in the natural existence—a mathematician who understands something of arithmetic, although he has not yet achieved all its higher branches and attained masterhood, can teach what he knows to others, preparing the way for them to become masters even while he continues

his efforts in his own behalf. We should "do good as we have opportunity," says Paul, and our opportunity will always be according to our ability.

As developing souls we are like the orange-tree on which we see at the same time blossom, hard bitter bud, half ripened and full ripened golden fruit. Would it be wise for a hungry man to refuse the orange because the rest had not matured? No one should hesitate to take hold of this work because he is not yet perfected. To return to our subject:

A quiet, non-resistant state is the best mental attitude, without tension or constraint of any nature. We close our eyes in order to shut out surrounding objects, that we may better concentrate our attention on the work at hand. Then we silently speak to ourselves or patient as easily and naturally as if talking audibly. Have you observed that we are always talking to ourselves or to some one in our mental environment when not occupied with some special exterior avocation? Pursue this same method, only now we *talk to a purpose*; have some definite end in view, that of speaking the Truth.

It is one of the most difficult things in the presentation of this knowledge to get one to

see the *simplicity* of its *application*. All great things in their last analysis are simple, and this is also true of this great Truth and the simplicity of its application, and the absence of all complexity in the matter will gradually dawn on us as the eyes of our understanding open wider and wider.

It is well to discontinue talking about diseases, recapitulating accidents, misfortunes, operations, etc. To persist in doing so is equivalent to asking for a repetition of them. All such subjects should be dismissed from conversation. Also, never make any unnecessary inquiries about one's state of health, and above all, we should never make a discouraging remark to anyone. A human soul will grasp one word of error and let a dozen words of truth slip by unheard. It is as natural for this grade of soul to do so as for a child playing in the field to see a great, ugly scarecrow at a distance, and leave unnoticed the beautiful flowers at its feet.

If anyone comes to us for spiritual aid we should not ask him for his tale of woe, but rather ask him what he seems to need and desires to have. If he insists upon telling his story, let him do so, but meanwhile be on guard and *silently* deny every word. Then he

will be emptied and in good condition to be filled with the Truth of his Being.

While there are many excellent formulas in print which are of assistance to beginners, we would advise that they be discontinued as soon as possible, that immediate reliance upon the Spirit of Truth may be cultivated. However, it is no more a *mistake* to use a formula for a time than for the disciples to repeat the Lord's Prayer which Jesus, the Master Teacher, formulated for them.

In speaking the Word for others we should hold to the simplicity of the Truth, being mindful that such as come to us are babes, quite infant souls, and for them the milk of the word is best. If a profound statement comes to us we should not try to impart it to an infant. We can make for ourselves all the grand statements we wish if we are willing to have our words put to the test, as they will be; but in that event all we need to do is *stand by the Word*, it is self-sustaining.

We recommend to students for the advancement of soul growth that they make the statement of True Being daily—not so much for the physical condition (many do not need it), but for the unfolding of what is latent. We are full of undeveloped possibilities and pow-

ers. An ancient mystic says: "The spoken Word wakes into activity every sleeping germ." We have not even tasted of the glorious existence that is ours until *these* "germs" begin to operate in the soul. Then we *feel* what a *delight* it is to live. For the awakening of all that is asleep we need the daily affirmation of Spiritual Being; moreover, if a necessity arises where a (seeming) physical condition needs attention, our lamps will be all trimmed, filled, and burning. It will be unnecessary to request assistance from others. To form the habit of this daily, practical appropriation is of value beyond words to estimate.

HEREDITY.

Speaking of "habit" brings forward another point of universal interest—that of heredity, which, not one of us, as yet, has entirely overcome. The color of our eyes, outline of the nose, contour of the shape, are all traits of heredity. But let us examine the nature of this all-pervading tendency that we may better know how to deal with it, for it is one of the most obstinate facts in existence.

We find heredity to be a mannerism of thinking; an habitual tendency to think in a certain groove—a mental trend—and this may

be national, racial, planetary, kindred, or individual, and from this predisposition we have hereditary opinions, tastes, habits, peculiarities, propensities, and *diseases*, as well as dogmas and tenets.

But when we change the *basis* of our ancestry, recognizing God, as Infinite MIND, to be our Creator and maker, we appropriate the divine rights of our Individuality. We look only to God—the Incomparable Good—for all we are. As a race we have not been slow to relinquish some hereditary proclivities. Who would be satisfied to-day with the candle for light and the ox-team for transportation? On the contrary, we want the most brilliant illumination and rapid transit possible. Two strong indications of the advancement of souls racially: more Light, and a speedier return to our eternal Home.

From a metaphysical basis, we perceive that the “physical” cannot transmit either health or disease. Then if the Shape is *supposed* to say: “I am sick; I ache; have pain here or there,” we should take issue with it at once by contradicting, mentally, every supposed complaint; affirm the truth, and hold our ground until the condition yields.

There is no one but ourselves to pronounce

upon our instruments. With what will we cause them to vibrate? Health or disease, harmony or discord? We have been governed by our *false sense* of it long enough; now we must assume control. The organism has no intelligence, nor has disease; therefore we make terms with ourselves, and watch our thinking instead of our Shapes. Flesh and bones cannot take cold, feel ache or pain. None of these conditions belong to Infinite MIND. Life, Love, and Truth cannot be diseased. We, as living souls, stand between, and are the users of both, and we must decide. Every one is a law unto himself.

It is never the Shape that says food is undigested, the nerve system depleted, blood does not circulate properly; it is the mortal sense of the infant soul, and now we must use our spiritual self-knowledge, making new, healthful conditions for ourselves. We must stand by God's Law of Perpetual Harmony, never allowing the belief that some disease is developing in our organism, to remain. At the first sign of such an error we should dispute the evidence of mortal sense with the affirmation of true, changeless, harmonious, eternal Being.

Sin, sickness, sorrow, and even death in the

ordinary manner must yield to the Supremacy of divine Intelligence when MIND is admitted to be the Only Life, Substance, and Power. We deem it a phase of lingering idolatry to have more faith in drugs, climate, hygiene, than in God, Love, Life, to give us health and consciousness of immortality. And yet, we would say advisedly, "do not take away a man's idols until he has grown to where he can *reason*." Arriving at this stage in the process of soul evolution he will uncover the feet of his idols and, finding them clay, will lay them away.

CHAPTER XXI.

DIRECT APPLICATION.

Generally this work is begun with simple demonstration. But even these could not be successfully accomplished did not we perceive, at least logically, that a man in his ever-enduring Being never was born, therefore never can die; he never was sick, diseased, lame, weak, crippled, deformed, or sinful, and never can be by virtue of his eternal relation to God, and it is error in thinking to say there is anything greater than God; to admit that anything or anyone can ever overthrow the One Power, destroy the One Life, consume or corrupt the One and Only Substance. These points must be discerned and acknowledged from a scientific point of view, then demonstrations are as sure to follow as that Truth is Truth.

There are three methods of direct application. One, speaking to yourself in the first person singular: I am the Image and Likeness of the Eternal, Absolute, Infinite Good, because of what I am in my perfect, spiritual, changeless Being, etc. Another is addressing yourself in the second person—calling your-

self by name and speaking as if to another "self" back of you, saying: You are the full, complete expression of all that God is now, because of what you are as the offspring of the Almighty, etc. There is still another way by which we may reach others, even without their permission, and yet transgress no righteous law; and this is to speak the Word of Truth in their behalf as in the third person—*he* is the Created Son of God, therefore perfect, spiritual, harmonious, good, etc.

This is no infringement on his mental rights, it is simply rebuking error and declaring the good from a universal standpoint, a responsibility devolving upon everyone who has grown to where he can discriminate between mortal errors and eternal good.

When speaking the Word for anyone be sure to repeat the name of the personality; your message will go more direct and do its work more quickly.

Learning as we have that fear—the consequence of ignorance—is a fundamental root of all illness, we should begin our spiritual ministration for anyone, old or young, by allaying fear. Having called him by name gently but firmly assure him he has nothing to fear. Say to him, You have nothing to be afraid of in

all the universe, for Love is everywhere present—that God-Love which never faileth, never varies, weakens, nor falters. In this Love you live, move, have your Being and existence. No harm can come nigh you nor your dwelling; you are encompassed by that omnipotent Power before which every seeming error is dissolved instantly; it is the One all-controlling, all-governing Element which permeates and interpenetrates you from center to circumference.

Because of your eternal relation to your Creator, by reason of the Law of Cause and Effect, God is the subjective side of you and every fraction of your being. Everything belonging to you from God is a product of MIND, and is therefore perfect, spiritual, whole, good, eternally changeless because conditioned, qualified, and sustained by its unalterable Cause. You, and all that pertains to you, is fixed in what it is because of its relation to the Absolute.

You are every whit whole *now* (bring every word down to present tense), always have been and ever will be so, because of your oneness with, and nearness to, the Infinite. You are sinless, for God is your Righteousness. You are diseaseless, because Deity Itself is the perpet-

ual Health and Harmony of your Being, soul and body. You are free from all ignorance and limitation, for the infinite Mind, Intelligence, and Wisdom are expressed in you waiting to manifest. As the Image and Likeness of God you are the Inlet and Outlet for all that Supreme Spirit, Eternal Life, Immutable Substance and Absolute Good are, and you open every door and window of your Being, Soul and body, that they may shine forth.

As the Individualization of Omnipotence, Omniscience, Omnipresence, you, in reality are omnipotent, omniscient, omnipresent. The flesh profiteth nothing. There is no reality in disease. Mortal sense has no power, sin is only a dream. Lift up your soul unto God. Cleave unto the Lord with all your heart, strength, and self-consciousness. Lift up your eyes unto the hills of God from whence cometh their power to see. Open your ears to the voice of the Supreme and obey understandingly. Use your lips to praise God with and your tongue to give thanks without ceasing.

You hunger and thirst after Righteousness for its own sake; you eat, drink, walk, talk, and do all that you do for the glory of God and not your own laudation. Your faculties are from the One Mind; they are living,

active, fruitful, and enlightened with divine illumination, and you can see as God sees, understand as you are understood, and know as you are known.

Your riches on all planes are superabundant. All the spiritual and material gold and silver of a whole creation are yours and you can bring them into self-conscious possession.

God is your freedom from all man-made, time wrought, and hereditary laws. You are superior to all there is except God.

Your "body" is the Temple of the Living God and every part of it is flooded with God-Light; every system and organ is cleansed, impulsed and moved by the Spirit of God, the One and Only Omnipotent Energy in the universe. Your real head is that mental capacity which images Infinite Mind with its limitless powers, abilities, and possibilities. Your strength, vigor, vitality, and spiritual might are positively Godlike. *You lack no good thing.* Awake to the consciousness of your blissful Immortality; you are a new creature in Christ Jesus.

CONCLUSIONS.

After this manner, therefore, "pray ye" for yourself and those who need spiritual assistance. From a truly religious and scientific

point of view, this is the effectual, fervent prayer that availeth, because it will cure and heal sin, sickness, sorrow, lack and mortality. Do not blindly believe it; do not simply take any personality's word for it; *try* and *prove* it for yourself.

Truth is an alterative to the whole nature, system, soul, and body. It is not surprising, then, that there should be a little friction when first introduced to anyone. This is what Mrs. Eddy calls chemicalization, and appears about the fourth or fifth day when one is speaking the Word for himself or another. At such a crisis drop the full application and speak only words of reassurance, peace, and love.

In cases of children, no matter how young, call them by name and apply the Word as you would to an adult, not omitting to minister the Word also to the parents, nurses, and *grand-parents*, if there are any troubled with fear.

Do not procrastinate. "A word spoken in season, how good it is." Procrastination is a subtle thief.

If we go into the silence we should take our spiritual thoughts with us; hold the reins of mental control well in hand, and then we will not be caught in any psychic trap, nor lose dominion over our vibrations.

True concentration is to watch our thinking and guard our lips, and control the imagination.

God is Profound Silence, and because of what we are as the Created of God we may be filled with its perfect quietude, restfulness, stillness, calm. When the Lord is in his holy temple, all the earth must keep silent before Him, for He giveth his beloved that Peace which passeth understanding. It is a *Realization*.

SOUL COMFORTS.

I speak all these words in the name of the Living God who is able to perform and establish them.

He will make me to know the *certainty* of the Words of Truth as they shall be fitted to my lips. Aaron's rod shall bud for me; the eyes of my understanding be opened to their innermost depths; my heart filled with love that worketh no ill to its neighbor.

God is my ability to do all, to be all, to have all that belongs to my spiritual Being.

I must work the works of him that sent me; I can do all things through him that strengtheneth me; I will to do the will of my Father which is in Heaven, that I also may say, "I

have finished the work thou hast given me to do."

I am a new creature in Christ Jesus now, and all Power is given unto me, with infinite Wisdom how to use it.

I am a center of Force in the Universe and all the Force of the Eternal Will and Purpose is centralized in me.

God is my sincerity and fidelity in righteousness. Everything is possible to me if I will only that which is good.

As the divine Idea of the Absolute, I reflect in reality only that which is God-like.

I now lay in the lap of Infinite opulence.

I am one with that Originality which is God, and that power of the Whole which is too rich to repeat itself is mine.

The Absolute is my *Security* from all evil and for all good.

I and the Father are One, and God is that One, not I.

"To him who watches everything reveals itself."

AMEN.

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



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