

LIMITLESS MAN

BY

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Course in Mental Science," etc.



*In a universe that is all
mind there is but one way
to develop vitality; it is
by the constant recognition
of more and greater truths.*

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NOTE

THIS volume, which is a sequel to "The Conquest of Death," deals with the same subject from other aspects.

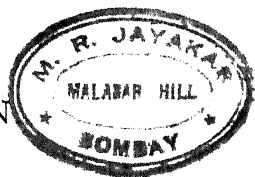


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LIMITLESS MAN



CHAPTER I

THE STUDY OF MAN

A FEW men have cherished life-long visions of cheating death, though without that belief in their hopes that would prompt them to search for a continuance of life in a way likely to lead to the desired result. There have been many Ponce de Leons in the world. History is strewn thick with them. Writers have embodied their hopes, half disguised, in many writings. Bulwer-Lytton, Hawthorne and others I can recall. Elixirs have been concocted as life protractors, and have sold readily until found to be failures. There has been more than one Brown Sequard who deceived others by being honestly deceived himself.

But before all these comparatively modern searchers for the fountain of perpetual youth, there existed in the long past many men, who believed with all their minds that the time would come when the race would conquer death. This thought was the goal to all their

hopes. They did not seem to expect this conquest to happen in their time, but they believed that the race was gradually growing toward a period when it could be done.

Has the Bible student observed that the Old Testament does not treat of the soul of man? If it does, I have not found it out, either from my own reading or from my talk with other Bible students. From one end of it to the other it seems to consider man in the light of a bodily creature, as if his life were purely external, and related to the external world alone; in other words, as if man had no soul, but looked forward to the time when he would conquer death in the body. If this is true, it seems astonishing, in the light of present knowledge, that these prophets of the old time should have so correctly predicted the course that future events would take. But they were natural men; they were at one with the law of growth—the Principle of Attraction—as it manifested itself in them. They were simply a part of nature, like the trees and animals; and it was nature itself that shone through their sayings, and prophesied its own power when men should have ripened to an understanding of them. This is the true explanation concerning the power of those old seers to predict coming events. They were in the

direct line of growth, and the growth principle made utterance through them.

They did not talk of their souls; at least, it is my belief that they did not. They seemed to be unconscious of their souls, even if they possessed them. They did not project their thoughts and hopes into another sphere beyond and outside of the present world; the full force of their entire being was centred in the world in which they lived; and what was the result?

Why this—they lived hundreds of years here in strength and health.

I know how the claim to longevity as related of these men in the Old Testament is now scouted and rejected by persons who consider themselves thinkers; but if these thinkers would think farther on the subject, they would see no folly in accepting the statement as recorded.

For my part, I perceive the probability that these accounts are true; and I perceive it—not because the Bible has recorded it, but because the study of evolution shows the possibility of it, and, indeed, confirms the fact that this strange phenomenon was one of the natural periods of growth through which the race would necessarily pass.

It begins to be seen that there are two

distinctly marked periods in the history of man. One of these periods I call the period of his unconscious growth, and the other period that of his conscious growth.

Man has ascended from the forms of life that lie below him, and, though he stands at the head of them, he is nevertheless composed of the same material that they are, and partakes of their nature.

The animals and plants all belong to the unconscious plane of life; and man, so long as he remains in his condition of animalhood, belongs to this plane also. It is only recently that man is beginning to emerge from this plane, and step forth into the plane of conscious existence, where his deviation from his previous condition of animalhood is showing forth in an increased intelligence, so marked as to change the entire basis of his life from physical to mental.

The difference between conscious life, and life on the unconscious plane, is in the use of the reasoning powers. On the unconscious plane men do not reason to any great extent. It is this fact that gives me the right to call them unconscious; and the word "unconscious," as I use it, only relates to their power, or lack of power, to examine the operation of their own minds as the law of growth operates in them.

In one sense all life is conscious ; but in the sense I speak of there is a growth which proceeds without being observed by the person or persons in whom it is going on. This is what I call growth on the unconscious plane. A man grows ; he lives his allotted number of years and dies ; he may have been a thinker on many subjects, and may have brought forth great truths, but until he turns his attention to himself—to the study of man, to the law of growth as it proceeds in his own body, he will not have ascended to what I call the conscious plane of life. This conscious plane is that plane where the man no longer lives the vegetable life of his predecessors, but uses his reasoning powers to the extent of their development, and from the animal stage of life on to the thinking, reasoning stage ; and this ascent may not only be called an ascent from unconscious to conscious life, but from a condition of ignorance to one of intelligence ; from animal to human ; from physical to mental.

Life on the unconscious plane, the plane where man is ignorant of himself and his powers, may fitly be called the vegetable plane. It is true that even on this plane a man has advanced a long way above the vegetable, but he is still under what he calls the law of heredity, which holds him in the

path his fathers trod, and which he accepts as an inevitable necessity, just as the vegetable does. This feature of growth marks the unconscious plane—the unreasoning or ignorant plane; the plane where men accept things as they find them, without examining themselves to discover whether they have not the power within themselves to project entirely new conditions, which shall forever obliterate the old ones.

On the unconscious or comparatively unthinking plane, man is stationary and helpless as compared with man when he has ascended to the conscious or reasoning plane. On the former plane he accepts his condition as final, or nearly so. It is true that he sees some chance of improvement now and then, and tries to develop this chance. In this way there has been a slow but sure upward movement, from the unconscious or ignorant plane to the conscious or intelligent plane; so that, as the ages have passed, the race has kept slowly becoming more intelligent, until there comes to be among its numbers a few who perceive that the source of all power lies embodied in man himself, and that the great study by which race advancement may be quickened a hundred-fold is the study of man.

The study of man has begun, and as it proceeds the change from unconscious to conscious life proceeds. The condition of the animal man is no longer such a compact and formidable state of ignorance as it once was; it is being broken into by the new thought of the few independent thinkers, who are investigating themselves and their wonderful powers, and whose freshly acquired knowledge is filtering down among the masses, where it promises to make great changes in the thoughts and beliefs of the unconscious multitude.

The conscious life into which we are entering by the simple unfoldment of our reasoning faculties is called the mental life. And all nature, everything, is on its way upward from the unconscious or animal plane to the conscious or mental plane.

In strict truth, the animal or unconscious plane is mental also, the same as the conscious plane; but it is a more ignorant form of mentality than the high, reasoning, or conscious plane. The word "mental" is as applicable to one plane as the other. All the expressions of life from low to high are mental, as I have constantly endeavoured to prove to the reader; and the difference I am attempting to explain exists only in the quality

of the mentality, as manifested by different creatures on different planes of development.

The transposition from what is called the physical forms of life to the mental forms of life is in the different degrees of intelligence that the creatures on the different planes are capable of showing forth. It is on this account that Mental Science makes the statement that "all is mind"; mind in a state of unconsciousness with regard to itself, and mind with sufficient knowledge to be conscious of itself and the faculties it possesses. Therefore, the difference between conscious life and unconscious life is a difference in the degrees of intelligence manifested between different classes of beings.

Man in his early stages of growth makes a closer approach to the conscious state than the animals below him in development. Thus the human being, even in his most savage state, is more conscious of himself and his power than the monkeys or other animals.

All is mind, of which every creature and plant from the lowest form of life up to the most gifted human being is a mental expression, and the form that each creature - plant shows forth marks the degree of its mentality.

Each creature or plant, no matter how small and inferior, has aspirations or desires that reach higher than its present conditions. These aspirations or desires ascend higher than the environment of its life will permit it to realise in the undeveloped state of its intelligence; so the mere fact of the existence of these aspirations or desires calls for a higher grade of creatures in which to become embodied. They form a basis of life, as it were, or serve as a demand upon nature for the next higher type, which shall show forth more intelligence than the former one; and thus the chain of being is preserved, even though the forms of being are always changing. And so evolution proceeds.

I will repeat this idea, which I consider very important, as showing the march of mind as expressed in desire.

Every sane desire of every creature is finally attained. If this attainment fails to show forth in the creature itself, it goes on to development in some other ego. In the scale of evolution it is the ungratified desire of the lower creature that produces another grade of creature higher than itself—so mighty is desire, and so unerring is the fulfilment.

It is the desire for food in the first jelly-like forms of life that prompts their development

on a higher plane. These little forms of translucent jelly, having neither hands nor feet nor mouth nor eyes, are nevertheless attracted to some tiny bit of food floating in the water, about which they put forth parts of themselves until the object is enveloped within their bodies. After the nutriment in the food has been absorbed, the body unfolds and lets the residue pass out. Here is the beginning of hands and feet and eyes and ears and a brain and a digestive system. This development was by desire; desire for food. The desire for food being gratified led to a thousand other desires; the number and greatness of desires kept increasing, and the higher grades of life increased in consequence until man came. The increase of desires in the creature added link after link to the chain of being from the atom to the man.

And what is man but a bundle of desires? His desires are much more numerous and far-reaching than those of any of his predecessors. And as he is the culmination of all the desires of all his predecessors, not one single desire of which has failed to be gratified, he has a perfect right to believe that his own desires, great as they are getting to be, will be gratified also.

It is evident that desire is the mainspring

of all growth. It is also evident that no desire can exist that cannot be met by the object desired; and thus a new marriage is formed; new desires are begotten, and growth proceeds.

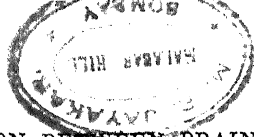
CHAPTER II

THE BODY BUILT THE BRAIN : BUT NOW THE
BRAIN IS LEARNING HOW TO BUILD THE
BODY: THE ACTION BETWEEN BRAIN
AND BODY IS GOING TO BE ONE OF
RECIPROCAL INTERCHANGE

DESIRE is the infusing principle of individual growth. It is the factor by which our bodies have been built; first of all the lower or inferior parts of our bodies have attained form and power, and finally other and higher parts; and last the brain, which is the machine that investigates the desires and generates the thought that assists in executing them.

The importance of desire can never be over-estimated. As the brain strengthens we get a better idea of desire, and our respect, yes, our veneration for it increases constantly. It is the propelling power within the man, and the brain is its interpreter; and thought is its means of communication with the external world.

Man is the culmination of all the lives that existed before him: he is the sum-total of all the previous growth on the planet, whether



expressed in mineral, vegetable or animal forms of life. He is the complete compendium of all the lives that ever existed; and he has reached his high position through the medium of that impelling impulse which underlies every manifestation of life; that impulse we think of so seldom, analyse so little, look at so critically when we attempt to give it a partial analysis, and in many instances condemn as unnecessary and even unholy.

“Crush out your desires,” says the voice of ignorance that runs through every class of society; not knowing that to crush out desire is to crush out life.

But desire has never been crushed out. It has advanced steadily toward its own fulfilment, in spite of the misguided intelligence that could not comprehend its mission. Desire instead of being crushed by the half-formed intelligence of past times, has gone on in its efforts and developed the intellect until the time has arrived when the intellect perceives the mighty mission of desire and begins to attach the valuation to it that it deserves.

This investigation of desire is the beginning of man's conscious or reasoning life. It marks his ascension from the animal or physical to

the mental plane; the plane where we shall soon perceive that all things are mental, and from which we shall speak a new tongue never spoken before in all the world; a language from which all helplessness and all disposition to lean has disappeared; a language so full of strength that its every word is creative; a language which endows desire with the power that belongs to it; and which proclaims this power abroad, until the entire race feels that it is no longer weak and helpless, but that the force within itself as expressed in desire is a sufficient guarantee, that what it wants to be it will be, and that what it wants to do it will do.

Desire gratified has all along built the brain, and the brain has built the body; so that at this time the body is the brain's tool; its medium of communication with that which is outside of itself; it is the one necessity without which neither desire nor thought has any need of existence.

The body is one; it comprises the desire, and the intelligence that recognises the desire. It is complete in its oneness. It is not only the home of the "I," but it is the "I" itself.

Once it was believed that the soul or spirit was some intangible thing that permeated the body, but could do even better without the

body than with it. Mental Science proclaims a different thing from this. It teaches that man on his present plane has no use for any kind of power but that which the body generates, and which is first expressed in thought, and afterward in action. It does not deny the existence of a spirit that lives after the visible body dies; it has a theory of its own concerning this matter that I will explain later. But while not denying the existence of soul or spirit, it does deny the use of yielding up the body, ignoring our present lives, for the sake of magnifying the spirit. Mental Science, which is another name for common-sense, centres its hope on the body because the body is ours now, and its uses are manifested to us every hour of the present time.

In the face of the whole world's belief to the contrary, I am going to state as the most potent fact of the age that the body is all there is of man. If he has a spirit that lives after him, it is a part of his body here on earth, and the seeming two are really one; they are both body. All there is of a man is body. If there is a spirit—which I believe, though I cannot prove—then it has been created by the body and is detached from the body at death, because it is a substance so fine and volatile that it cannot help but

ascend; the grave cannot hold it, for it is thought. It is the complete thought-life of the man; the record of all the thought his brain ever created.

The reason I attach so much importance to the body, and so comparatively little importance to the soul or spirit, is because I know if there is a soul or spirit that survives the body, that we shall find it all right when we come to the need of an acquaintance with it. In the meantime it is proving a ruinous thing to the body to attempt to live in the spirit until we can no longer live in the body.

We must get better acquainted with our bodies; greater knowledge of them and their wonderful, though undeveloped, powers is all we need in order to come into the thought that will conquer disease, old age and death. We have been travelling deathward because we imagined that we had to.

We thought the body was a weak, destructible thing, that could not aid us in our effort to attain everlasting life; but, on the contrary, that it retarded us, and that our only hope lay in the power of our soul or spirit to escape from it.

It is this undervaluation of the body that has destroyed it; it is the postponement of the life force—desire; the putting it off to

some future time, ahead of our present lives, that has impoverished these present lives and that is responsible for all the weakness they exhibit. Man has attempted to live two lives at once, and has thereby virtually lost both. I am quite sure that the heaven of the future he has built for himself in his imagination has done his soul or spirit no good, while it has done his body great harm. It surely seems to be the proper thing for a man to live one life at a time; and it also seems a sensible thing that the life he ought to lead is his present life. To one acquainted with the mighty power of concentration there can be no doubt about this, and I state boldly that the effort made for the salvation of the soul is ruinous to the welfare of the body.

Again, I say that so far as we are concerned while in this world, the body is of infinitely greater importance than the soul. There is nothing of which we can form an idea that will compare with its value. Its uses are legion, and its power to work out happiness for us is far beyond our present ability to conceive of.

And the world knows this, in a way, at this time, though it does not know that it knows it. "The body is of little worth," it says, and then it goes ahead and builds magnificent

palaces for it to live in, while thousands of workshops are devoted to the manufacture of clothing and adornments for it. Here is nature speaking above the world's accepted beliefs, and making itself heard through the din of ignorance, as it howls out its reproaches and threats. The world's uneducated beliefs keep crying out "Soul!" "Soul!" but the world itself holds fast to the body, and cares not one fig for the soul. The body carries the stamp of the world's wisdom; the world in which the principle of desire has manifested itself the whole length of its chain of growth, from the atom to man.

This idea of the soul and a future life may be called a recent invention of man's brain. So far as I can ascertain, the history of the very early men shows nothing of it. They did not talk of their souls. All their consideration was of their bodies, and all their hopes and desires pointed to bodily salvation. It was only as the ages passed away, and bodily salvation was not achieved, that men began to talk of the body being dual, and making an unseen part to it that survived the death of the body, and passed on to a new condition, where it was claimed that immortal life was a fixed fact.

The race came to this conclusion in the

natural process of its growth. The animal man was verging into the reasoning man; the man was becoming more brain and less body; his body was weakening as his brain strengthened, and life began to grow shorter with him. This seems strange, but it is easily accounted for. The body builds the brain; the time is coming when the brain will be intelligent enough to reciprocate by building a better body; but in the earlier part of this transaction, the brain, while it absorbed the forces heretofore given to the body, required ages of growth before it became intelligent enough to understand the situation. It was growing and increasing in power, unconsciously to itself and unconsciously to the body. All that was known about it was that life grew shorter and weaker as the brain grew stronger and more forceful; diseases multiplied, and the surrounding conditions of man became more distasteful. Instead of becoming happier and healthier, he became more unhappy and discontented.

From the foregoing a glimpse of nature's way of doing things may be observed. The man was nearly all animal at first. He became less animal as his brain developed, and his brain kept developing more and more in proportion as he thought more. He grew

to be less animal and more mental, and his body registered the fact. This change has been constantly going on, and is still going on. The brain is being built at the expense of the body. But this need not continue any longer, and why?

Because the brain is now sufficiently intelligent to know that, no matter how much of the bodily forces it may consume, it can generate a power that will return to the body all the force it draws from it, and more. And this power it gives back to the body in the form of intelligent thought. And here is the origin of Mental Science—the science of mind unfoldment.

All things come in the line of growth. Man's brain was being built without his knowing what was going on within him; the coming era will be marked chiefly by the fact that man will have achieved this knowledge concerning the relation of his brain to his body, or his thought to his body; for it is thought generated by the brain that will eventually make the explanation that will unite the two—brain and body—in an endless circuit, from which the life forces will cease to trail off and be lost, as they now trail off and are lost; and when this condition comes, disease, old age and death will cease upon our planet.

I have said that the idea of a soul and an existence after this life is over seems to have been of somewhat recent date. We find no reference to it in the Old Testament. We have accounts in the Old Testament of men who lived for hundreds of years, and who evidently looked forward to the time when death should be conquered in this world. They did not die, because their lives were not broken by the mental division of themselves that separated them into body and soul. And yet they would not have conquered death upon the earth, even if they had never made this separation. Something more was needed to achieve the conquest of death than the continuance of the animal lives which they represented.

CHAPTER III

MAN IS ONE AND INDIVISIBLE: HIS
THE LIKENESS OF THE UNIVERSE.
ATTEMPT TO DIVIDE HIM INTO
PARTS IS DEATH

THE men of the old time to whom the hope of eternal life in the flesh was a source of vitality, even though they sought the fruition of this hope ahead of their generation, owed their longevity to the fact that they did not cut man in two as the body and soul of him, but thought of him as a unit, who would either die all over or live all over.

It is not astonishing that men of old have tried to save their bodies even after death; the pyramids are standing because the Egyptians believed in resurrection and expected it to be resurrected soon. The desire for an extension of life in the body is world-wide, and efforts have been made in a hundred different ways to accomplish this result. Strange stories of men who have conquered death have lived in the imagination of the people until they see

fixed facts in history. The Wandering Jew had such fascination that it is a popular book even yet. The stories that reach us from the far East of people who are hundreds of years old linger in our thoughts, and seem true in the face of all our experience to the contrary. "The masters" who are supposed by many to be living somewhere in secluded places in Thibet have their existence vouched for by thousands of people, some of whom claim to have seen and conversed with them. "The secret brotherhood" has existed hundreds of years, and it is affirmed that there are still living members who were initial members at its far away beginning.

I am not pretending to vouch for the truth of these reports. I am only trying to establish the fact that the idea of conquering death is as old as time; that it has been a race desire from the first.

In a former chapter I wrote a sentence that may seem strange; an explanation of which will go a long way toward showing the amount of intellectual growth that had to take place in the race before the conquest of death became possible. The desire was implanted and the men of that time believed it, but they did not believe it possible of achievement to them. They believed it sufficiently

for it to show its effect in their living to a great age. They had no idea of a soul, and they attributed great importance to the body; much more than their followers did, who afterward invented the idea of the soul, and began to think that the body was of little worth; and who began to die much earlier than their fathers on account of this belief.

“As a man believes, so is he.”

This sentence contains a volume of wisdom; for below its surface meaning lies the implied fact that a man is a mental creature; that he is all mind; and it is because he is all mind that he has the power to save himself from death. Evolution has proved that not only is man all mind in every atom of his body, but that all things in the universe are mind; that the universe itself is but a mental statement.

The reason for the assertion that all things are mental is apparent, since it is now known that there is no such thing as dead matter; that what was once called dead matter is only a low form of mental substance, on its way upward from still lower conditions by virtue of the innate power of growth which is latent in all things. And how are all things coming upward in the scale of being? I answer, by the power of thought. It is a demonstrated fact that everything thinks; or,

at least, that it possesses in latency the power to think, and in the natural process from low to high will in time begin to think. It is because this is true that we say, "All is mind."

This fact, for it is an undeniable fact, confirmed by the highest authority in the world, and published in the works of such scientists as all students look up to, establishes a most remarkable truth, namely, that every atom or molecule, no matter how far back we trace it, or how apparently dead it seems, is really a seed germ of immortal unfoldment. And, what is more, its unfoldment depends upon the principle of desire within it. And to desire is to think, even though the thought is of too low a grade for us to understand.

To desire is to think; and to think proves that the creature, rock, tree or man, that does the thinking, is a mental creature; therefore, we say there is no dead matter, but that all is mind ranging the whole universe of intelligence from abject ignorance up to the wisdom of the gods.

Emerson says that there is but one God, and that we are all different expressions of it.

The Mental Science student means the same thing when he says there is but one life, of which we are individual manifestations.

If there is but one life, then life is omnipresent. It fills all space. There is nothing outside of it. There is no outside.

There is but one life. This life is the universal Law of Attraction which permeates all things, and which is the basis of being; the power that men call God.

This Law of Attraction holds the visible universe in place; adjusts the atoms to each other by a method that cannot err; arranges and holds the planets in their relation to other planets by the same law. It is a self-existent principle. Perhaps it would be more nearly correct if I should call it the Principle of Attraction, since the word law suggests formulation into established rule, and this will not convey the meaning I wish to give.

All races of men have felt the presence and the power of this Principle of Attraction (whose ultimate expression is love or life) in a myriad of different forms. Feeling it and not comprehending it, being governed by their own narrow and childish ideas, they conceived a personality for it, and said it was "somebody who made all things"—and they called it God.

"God," they say, "created." He first made the world out of nothing, after which he had material to make other things, and so He

made man and the animals out of the dust of the earth.

This idea belongs to the early intellectual awakening of a baby race. The race had grown to a place mentally where it began to ask questions of itself, and its answers were suited to its infantile development.

But to retain these answers now, at a time when the great body of the thinking world has outgrown them, and to bolster them up by every system of popular education in vogue, is a fearful thing and must be ended, so that Truth shall have her say and be glorified, even as error has been glorified in the past.

But the Principle of Attraction exists; the undeviating principle of life exists. It has never been violated and never will be. And this is our hope. It is unchanging, diseaseless, deathless; *and it is a complete understanding of this fact that conforms us to it in a way that renders us diseaseless and deathless.*

The Principle of Attraction does permeate all visible forms. It is one with all substance; and no doubt an expanded and spiritual interpretation of the word "God" has been the foundation for the expression that "God and man are one."

For in spite of the personal and, therefore,

limited interpretation of the word "God," there have been in all ages a few thinkers who were not confined to its narrow meaning, but were able to see it in an enlarged sense; in a sense that represented it as the moving impulse of all visible life. And these men have said, "God and man are one."

A more scientific statement of the same truth would have been "The Principle of Attraction and man" (or all nature, for that matter) "are one."

This last sentence is the very quintessence of the reasoning whereby I have based my belief in man's power to save himself from death. If man is all mind, if he is infused by the Principle of Attraction, and thereby one with this principle, and if the principle is indestructible, then man is indestructible also, provided he understands the truth of the matter. The truth that man is one with the Principle of Attraction—the life principle—exists beyond the power of the universe to disprove; but even though it does exist, and is the truth of all truths, it is also true that man must recognise it before, as an individual, he becomes consciously joined with the principle; before he becomes "one with the Father." It is the consciousness of the truth that makes man one with the life principle.

Man is the Principle of Attraction as expressed in use. He is this principle, its very self in objectivity, while the principle is the man in subjectivity, and the two are one. The man is the self-conscious side of the principle, and unless his self-consciousness leads him into a knowledge of his relation to the Life Principle he will die. It is only his *knowledge* of his relation to the Life Principle that can save him; but when he comes into this knowledge he is one with the Life Principle, and as indestructible as it is.

When he comes to this tremendous place in his knowing he begins to see his unlimited possibilities as an individual resident upon the earth, working on the external or earth plane; and he is no longer willing to surrender his chances of carrying out these possibilities by yielding up his body. He wants his body, because it is his body, not his soul that is the expression of the Life Principle. His soul is but a "makeshift" invented to tide him over from one life to another when he should lose his body—a loss which he supposed to be inevitable.

Man is a *consciousness* of the Life Principle; he is a recogniser of it, and he shows forth as much of its power and possibilities as he recognises.

This sentence explains the whole philosophy of existence. It is the key that unlocks the entire mystery of the universe. Here is a condensed statement of it:

The Life Principle exists.

The Life Principle *draws*; it has but one function; that is, to draw or attract. This attracting power is the seed germ of every manner of growth, and exists in the atom as well as in the planet; it holds the atoms together and it holds the planets together also.

Each creature or thing is made visible, or manifests its objective existence, by its recognition of the Principle of Attraction within its own body. The tree recognises a certain amount of the Principle of Attraction, and this amount shows forth in the form and character of the tree. An animal recognises more of the power embodied in the Principle of Attraction and is possessed of more intelligence, which shows forth in superior powers; as, for instance, the power to roam about.

We are in the realm of mind; there is no dead matter; the world is all mind; its mountains and seas and rocks are all mind. But they are mind of a very low grade of intelligence. The smallest blade of grass that grows has more intelligence than the earth,

and proves it by its power to ascend above the earth. So long as the blade of grass can recognise a higher good than the soil beneath it, it can, by virtue of this recognition, overcome the earth's attraction. It feels the superior attraction of the sun.

In the universe of mind it is intelligence, and not bulk, or what we call dead weight, that makes the strength of a magnet.

Every creature that obeys the Principle of Attraction, and simply lives and grows, without a knowledge of how it is done, is on the plane of unconscious growth; and not until men acquire a consciousness of what growth is, and by what means it proceeds, will they conquer death. They are only partial developments of the one great truth that allies them to the Life Principle, and they must become whole in this particular or they will surely die.

The Life Principle (which is the Principle of Attraction, these two expressions meaning the same thing) must have intelligent recognition; a recognition so full and complete as to render the creature a constantly growing exponent of its own possibilities and power. This involves the constant acquisition of knowledge; the constantly widening recognition of the Life Principle. The Life Principle

then being individualised in the man, becomes the ever-flowing fountain of perpetual *being* within him. This was the fountain that Ponce de Leon was seeking; but he made the mistake of seeking it outside of himself, when it was within him. If he had sought aright he would have found it, for it surely does exist, and its deathless waters are for us, who, by searching within ourselves, can find them.

The procession of ever-enlarging growths on the animal plane, all leading up to man, are more or less unconscious of the power they represent. Their recognition of the Life Principle is expressed in what they are and what they do. Their brains have not ripened to that point where they can say, from the basis of reason, "There is a supreme power within me, which I recognise as being able to overcome all obstacles to never-ending growth, and to liberate me entirely from the world's ignorant beliefs, into which I was born and which I still represent."

This thought movement, which begins to be universal, and which points in the direction of the conquest of death, is the most important step in advance that has ever been taken. It is nothing less than the passage of the whole people from the stage of blind, unconscious growth to that of conscious growth.

Blind, unconscious growth, be it remembered well, is growing as the trees and animals grow—without a knowledge of how or why we grow. All growths that do not expand to an understanding of the Principle of Attraction within them, and thereby learn to do their own growing, must, necessarily, die after a time; they are abortions of truth, whose mission was unfulfilled by reason of their ignorance.

Every ascending step in the procession of creatures, from the beginning, has been marked by a fresh accession of vitality in the new species, or race. Vitality is the result of intelligence. In a universe that is all mind there is but one way to develop vitality; it is by the constant recognition of more and greater truths. Man has completed his animal or unconscious growth, which has developed him into a working organism, or laboratory for the manifestation of conscious intelligence. He stands at this point now—the point where there is no further progression for him under the law of unconscious growth, or the method of growth expressed blindly in uses.

He stands at the point of the new and great departure; that departure to which all nature has been silently approaching. So important is his position and responsibility that one

backward step now would plunge the world into another dark age, from which it would take centuries to recover; from which it might never recover, for worlds die in the bud, before their possibilities are unfolded, just as plants do.

So important is the present situation that the failure to use it judiciously would, to millions of us, render the world a nonentity, and make life as if it had never been.



CHAPTER IV

THE LIFE PRINCIPLE YIELDS ITS POWER TO MAN IN PROPORTION AS MAN COMES INTO AN INTELLECTUAL UNDERSTANDING OF IT: THERE IS NO LIMIT TO THE SUPPLY: THERE NEED BE NO LIMIT TO THE DEMAND

DESIRE, just as we all recognise it in ourselves and others a hundred times a day, is the Principle of Attraction in its external expression through all things — plants, animals and man.

Desires increase with increasing intelligence; hence, man has more and more varied desires than any life below him; and his desires will constantly increase in numbers and daring as he goes on gaining ideas and working out the possibilities contained in the Principle of Attraction.

As these possibilities are unlimited, man's power gets to be unlimited also, in proportion as he becomes consciously, or intelligently, one with the Life Principle, which he does by learning his relation to it.

The race, as it stands to-day, has almost no

recognition of the truths I am trying to make apparent to the reader. It has made for itself a personal God, on whom it has bestowed such powers as its limited intelligence has been able to suggest. But even from this God it has divorced itself in belief, and has devised various ways of becoming one with Him.

It is a little singular how close an approach this comes to the true saving thought. Theology believes the race to be separated from God, and that it must make the atonement (at-one-ment) with Him before it can be saved; before it can become whole or "holy."

Its mistake is in supposing that God is a person; what theologians call God is really the Principle of Attraction, which runs through all things and is impersonal, and truly omnipotent, omniscient and omnipresent, which it is beyond the power of a personal being to be, no matter how great a God He is.

Theology declares that man has to make a conjunction with its God, by prayers, in order to be saved. Science says that a man must make a conjunction with the Principle of Attraction, through an understanding of it and of his relation to it, in order to be saved. Theology goes no further in the matter than the prospective saving of the soul. Science

declares that, through an intelligent recognition of the truth, the body can be saved.

There is a close resemblance in these two plans; no doubt the first is a foreshadowing of the second.

But I must speak further of the God of theology. If any one doubts that He was the creation of an infant race, he has but to examine His character in order to believe it. In what I am saying I wish to appeal to the reason of the reader; and I ask him to put aside his inherited prejudices and think for himself. He will probably consider me irreverent in much that I say, simply because he will not reason, but prefers to cling to the foolish beliefs of a dead past, and die with these beliefs, rather than to think for himself upon lines of truth that are new to him.

With regard to a personal God, what but a baby race could imagine that a great being would be pleased with an unending stream of obsequious praise, poured constantly into His listening ears? What but a baby race could suppose that this unbroken deluge of flattery was a necessity to the happiness of a great being, or that it would turn the tide of His wrath away from the unfortunate wretches He had made, apparently on purpose to curse,

if they failed to render Him the proper amount of praise?

That this personal God was the creation of the half-civilised chieftains of a semi-barbarous race is to be seen by its resemblance to its creators. The chieftains loved power and praise and spoils, and were unmerciful to those who refused to yield to their demands. The God they invented was no larger than themselves. No men can create a God larger than themselves. Having made a God in their own likeness and of their own size, they supplemented His deficiency by giving Him some supernatural power, either to destroy or bless. And this, with some improvements due to the growth of the race, is the God of theology at this time. Is it any wonder that theology is alarmed at the falling away from the creeds? It surely has a right to be.

It is because the word "God" does really mean, in the eyes of the public, just what I have described that I cannot use it to express my meaning. If the word was universally accepted as meaning the Principle of Attraction that runs through, and infuses with life, every atom in the universe, I would use it. But there are only a few who give it this meaning.

To be divorced from this personal God, if

such a being could exist, would be no great disaster. Indeed, the race would be better off without Him than with Him.

But to be divorced from the universal spirit of life—the Principle of Attraction—would be instant annihilation. On the other hand, to know more of the Principle of Attraction than we know now would be to have more life, more health, more strength, more intelligence, more beauty, more opulence. Or rather, it would be to be these things, instead of having them. To mental creatures, such as we become by our conjunction with the Life Principle through our ability to recognise it knowing more is being more.

The crying want of the race is a remedy for present conditions of sickness, poverty, the feebleness of old age, and death. The whole strength of my effort in writing is to furnish a clue to this remedy. Now is the time to be saved. To-morrow will not only bring its own needs, but its own remedies.

The great and comprehensive statement of Mental Science is this: Man is conjoined to the eternal Life Principle. He is that principle its very self in objectivity; and in proportion as he becomes intellectually conscious of this, the greatest of all truths, he finds an unfailing supply to all his needs, and grows constantly

more and more into a knowledge of his own mastery.

- We are manifestations of the unchanging Life Principle; of the Universal Spirit of Being: the inextinguishable "I AM." This hidden fund of vital power is the internal man. Man is the external of it. And the seeming two are one. Whoever sees this truth and believes it perfectly has made the atonement—the at-one-ment—and he can proceed in the road of eternal knowing until he has conquered every disability in life—disease, weakness, old age, poverty and death.

When the race understands the truth I have just made plain, it will appreciate its own dignity and worth and power; and then there will be no more trouble, no more shedding of tears, no more poverty or sorrow, no more anxiety or fear. We shall know that we are one with the deathless, diseaseless, opulent Life Principle, and that our progression through the realms of the universe will be by constantly knowing more and more of the power of the principle which is the vital spark within us.

A condensed expression of the ideas I have been writing out would read as follows: There is but one substance; this substance is both seen and unseen. On the unseen side it is the Universal Principle of Attraction; on the seen

side it is intelligence, or mind, falsely called dead matter.

All nature is but the comprehension or the understanding of the Principle of Attraction. All nature is intelligence in a myriad varying shades of recognition of the power of the Life Principle. Intelligence is not to be confounded with the words soul or spirit, for intelligence is substance; the substance that is mistakenly called dead matter. It is a thing to be seen and handled and smelled and tasted. All of the so-called matter in the universe is intelligence or mind; it is not dead; it thinks. It is the recognition of the Law of Attraction inherent in all things. That which recognises is intelligence; it may be called brain; it is a particled substance, and all the visible things are made of it; and it is not dead.

The Life Principle yields its power to man in proportion as man comes into an intellectual understanding of it. There is no limit as to the supply one may receive. There need be no limit to anyone's demand.

All growth is by desire. In the animal desire seems not to soar away from the body, but to be expressed in it and through it. Thus, the little amœba, which is but a tiny drop of protoplasm, becomes hungry. It floats in the water, and, in coming in contact with some

other form of life which will serve it as food, it folds its body about it, holding it enclosed as one might hold an acorn in his hand. When it has absorbed the nutriment it unfolds its body, and allows the residue to fall out, as one would open one's hand to let the acorn fall.

The amœba has neither mouth, hands, feet, eyes, ears, nor anything resembling a digestive system; but it has a desire for food. In a higher organisation, to which it would seem that the desire of this little creature had ascended, the demand increases, and the result of this increased demand is a compulsion upon nature to furnish it with a better digestive system. So it, or the desire within it, evolves to higher and still higher forms of life, growing stronger in its demands with each upward step—calling louder, and yet louder, upon nature for better means of supplying its desires, until it comes to possess not only a digestive system, but eyes to see its prey, olfactory nerves to smell it, ears to hear it, feet to run after it, and claws to capture it.

All this is the development of use, through blind and unconscious desire. It is by this kind of development that the body of the man has been built, and his brain ripened to his present plane of intelligence.

But he may stand at this point till the crack

of doom, and be nothing more than the animal man, unless he begins to make his brain serve him in his farther development. It was at this point that the characters of the Old Testament stopped. They were a splendid type of men on the unconscious plane of growth, but they had not advanced to the conscious plane; that plane where men can shape their lives as they please through their reasoning power. And no man can conquer disease and death until he arrives at this point in development.

The moment man's brain begins to serve him in a reasoning capacity he is passing out of the domain of unconscious, unreasoning or blind growth into the realm of conscious or reasoning growth.

There was never a time during the period of man's unconscious growth when he could have escaped the penalty of unconscious life, which is death.

Desire is the infusing principle of man, and of all things below him. Desire is the Principle of Attraction drawn to organisation through recognition.

All desire points to the attainment of more light, more life, more intelligence, whether the creature that projects the desire is conscious of it or not. A man may think he desires nothing but wealth; but it is not so; his desire

is surely pointing beyond wealth to the high knowledge that will redeem him from all his disabilities.

The upward struggle of the immortal mind is always from darkness to light; from ignorance to intelligence; from death to life. The animals have desired this light and intelligence and life unconsciously, and their desire has met with ready response; their aspirations have been answered; gradually the principle of desire, as expressed individually in the lower order of creatures, has lifted all expressions of life from low to higher until man is here as the highest of all.

How does it happen that man is so in the dark concerning himself?

To answer this question will be to go over a good deal that has already been said. But this matter is so new in public thought, and so difficult to understand, that I must repeat many things again and again, even though I violate all literary precedent. I am not trying to do brilliant writing; I am trying to make the greatest idea that ever came into the world so plain that everyone who reads may understand. I know that this idea is true, and that it embraces the salvation of the race here, in the world where we live; and how can I attach importance to the manner in which I com-

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municate it? I have tried to systematise the subject so as to avoid repetition, but it is too big; I can only handle it in detached masses. The reader will have to connect the parts as the entire argument becomes familiar to him.

My question, "How does it happen that man is so in the dark concerning himself?" will at least take the subject from a different standpoint and help to make it clearer.

It is because man was not created a perfect creature; it is because his individual existence is of a comparatively short duration; it is because he is a growth that is still growing, and has not yet attained the full stature of the truly wise man.

Man has created himself little by little all through the ages. Always latent in the Principle of Attraction as a possibility, yet there was a time when two or three atoms—tiny points of recognition impelled by desire—came together and formed the beginning of his personality. These points of intelligence being fused into one, became a magnet of greater potency than the single magnets or atoms around them, and as a centre of attraction had more power to draw others to themselves; and individual growth commenced.

The tiny creature thus begun kept on growing all the time, both internally and externally,

as its desires increased. The more it recognised as needful to its use the more effort it put forth. Its trust in the Principle of Attraction was not clouded by doubt as man's is. Doubt is one of the firstfruits of reason, and reason had not yet arrived. Doubt came later and did all it could do to kill desire and to destroy the individual life; but the refining intellect of the constantly developing creature reached the stage of clearer perception, and grew out of the doubt that kills into the faith that cures.

The basis of all growth is desire. Desire is the unacknowledged factor in the evolution of man. It is the "corner stone" which the builders have rejected.

The Life Principle in man has only one mode of expression, only one voice; it is the voice of desire. It is the feeling of some want. It is, as it were, the projection of a little voice that cries, "More," "more!"

The mighty power of this tiny voice—not loud, but never relaxing its insistence—has proved more magical than the enchanted wand, even in its first faint, almost inaudible cry. A mere speck, invisible through the most powerful microscope; an almost infinitesimal drop of protoplasm, perhaps, yet so much incarnate desire, and crying for food; crying for a more enlarged life; a wider comprehension of truth—

the little voice reaching upward and expanding outward, and the very universe stooping to fill the baby mouth, as it always stoops in beneficent motherhood to the demand of desire.

The first life that sent out its cry for "more," "more," became a standing demand upon the infinite life, and the supply was equal to the demand; is always equal to all demand, when the demand is accompanied by faith.

All through the period of unconscious growth the little beginners of life never lost faith in the mother. Such intelligence as they possessed never once suggested the idea of curtailing their demands or of crucifying their desires. To crush their desires was to crush their lives.

Desire is the Law of Attraction individualised in the creature. In other words, the Principle of Attraction expresses itself individually in desire. The Principle of Attraction becomes clothed upon by the recognition of the creature, and individuality is the result.

So the desire in a man is the deathless principle in him; it is the Principle of Attraction drawn to cohesion by his recognition or understanding.

A belief in our desires is necessary to insure their manifestation on the external plane.

All through the period of our unconscious or unreasoning growth we did not question our

desires ; we obeyed them ; we yielded them a blind obedience, and what was the result ? Why this, that desire was drawn forth to organisation until the tiny drop of protoplasm had created itself a digestive system, and a most complex and beautiful form, adapted to every possible emergency. Speaking from a mechanical standpoint, desire, which we will say corresponds to steam, had built itself a splendid engine, and even an engineer (the brain) that was to direct the engine. But the engineer at first did not know his duty, and for thousands of years he has been trying to learn it. It has taken him all this time to get acquainted with his engine and the power that propels it.

As it is man's highest privilege to make mistakes, since it is the only way he has of learning how not to make them, his first mistake was to imagine that his propelling power—the steam in his boiler, his desire—was a dangerous foe, and to endeavour to repress it.

“I must crucify my desire,” was the first exclamation he made upon becoming conscious of its presence. “Desire is the devil,” shouted the voice of the clergy for two thousand years ; and numberless monasteries were built in whose seclusion it was easy to crucify desire ; easy to dam up the Principle of Attraction in the man and prevent it from flowing forth.

It is a matter of history how even kings and princes voluntarily submitted to whipping on the bare back as a penalty for having entertained desire. Desire was the inveterate foe of the race. Desire was the serpent in Eden that tempted Eve. Put it this way, and let us see how that fable stands.

Let us say that the Garden of Eden was man's condition of unconscious or unreasoning growth; it was that early condition in which he conformed to the demands of his animal being unquestioningly. There was never a conscientious scruple to trouble him in the gratification of his wants; his life, though on the animal or unreasoning plane, was whole in itself; no side feeling ever pulled him from the path of his leading inclination; he devoured other animals without compunction; he regretted nothing; consequently he was in a condition of ease, or repose.

This was the animal Eden; it was man's condition before his reasoning faculties were awakened to vex him with questions he could not answer, and to arouse his doubts concerning many things. In this Eden he did not work for a living; he lived off what came to his hand. But Eve, the intuitional part of man, whose desires reached upward into aspiration, partook of the tree of knowledge in the midst of the

garden, and her eyes were opened so that she knew good from evil.

Here came to the race the first faint intimation of the existence of a principle of justice, and this feeling kept growing until it gradually brought some illumination to the dull intellect, and pushed conditions to a higher level. Thus was the animalised life broken into. Life and its relations assumed a moral aspect, and the first Eden, the Eden of unthinking animal ease, had disappeared. Men began to labour for their bread ; their growing brains projected new questions for solution, and these questions were answered by the faint light of such intelligence as they had ; and false beliefs—beliefs in their own weakness and helplessness — were the result. They were intellectually weak and their opinions were weak also.

In the old Eden only the brute instinct was recognised ; this instinct was devoid of conscience. But the mother love for the child, and, farther on, the mother sympathy for other mothers, interposed a check. Eve has always moulded Adam. Her tenderer nature has constantly stood at the portals of his more robust intelligence, and when he saw her as she really was he saw that she had the apple in her hand. She had eaten first of the tree of knowledge of good and evil, and she begged him to

cat. He did so, and the primitive Eden of animal content was closed to the race forever.

They went forth (if I may pursue the fable) to learn the lesson of how to attain another Eden—that Eden in which they shall have conquered all the “curses” they were doomed to pass through, and become masters over them.

These curses were only curses in name; they were blessings in disguise, because they were experiences that strengthened the intellect of man, and made him a more powerful creature. He began to conquer the earth, and his conquests demonstrated his own power of mastery to himself. He began to get an idea of his own strength and ability; he began to trust himself more, and to lean less on the imaginary God that he had previously been leaning on; the God upon whom he had leaned for thousands of years before finding out that there was no help to be obtained from Him; that the only help a man could have, had to be evolved out of his own creativeness.

This is the great lesson he has been so many centuries in extracting from his experiences. These experiences have seemed very hard to him; the more so because he did not know what they were for. Hundreds of generations he waded through them, finding life to be little

more than the Slough of Despond, and never learning any better during the term of his earthly existence.

The race was gradually improving, but it almost seemed as if it was at the expense of the individual, whose sufferings were building a foundation of hope for it in the future.

And all of this gradual growth was by the increasing desire or aspirations of the people for something better than they had known.

Desire is the unacknowledged factor in personal growth.

But is not desire a selfish thing?

It certainly appears to be a selfish thing, but self is the basis of individual existence, and selfishness must continue in the individual until an understanding of high truth comes to him. Then, by degrees, from selfishness is evolved selfhood, and, with this more intelligent form of selfishness there proceeds a gradually growing sense of justice that modifies the injurious effects of primordial selfishness.

As the intelligence grows, the selfish principle, without ever ceasing to be the principle of self, ceases to manifest its power on the animal plane. Growth in knowledge eventually makes all things right.

Selfishness is the basis of individualism. Perhaps I had better say "self," instead of

“selfishness,” for in the long run this word self is the proper one. But let it go; let the word selfishness remain, and let it stand in its blackest colours until the explanation comes that will convert it into an angel of light.

Self or selfishness is the basis of individualism; and individualism is the one potent fact that stands head and shoulders above every other fact, except that great and inclusive truth, that the Law of Attraction exists and fills all space, being absolutely omnipotent, omniscient and omnipresent, and that mind or intelligence is the visible expression of it.

Individualism, then, is the interpreter of the Law of Attraction; and the Law might as well not exist as not to have the interpreter, who has the wisdom to render its power apparent on the external side of life.

Individualism is, therefore, the necessity of the Law; and, while it begins in a grade of intelligence so low as to be rightly called ignorance, instead of intelligence, yet, like everything else, it grows out of its narrow bounds until it sees in its neighbour another self, and one similar to the self it finds in its own body; and its brain goes to work to bring forth an adjustment that culminates, first, in a sense of justice, and later still, in the lovingness that is to become the breath

of the new life in the whole race. This change from what appears to be the very fiend of individuality to the God-man, with supernal powers, both to do and to love, is a mere matter of growth through the acquisition of knowledge.

Every living creature, no matter how selfish or ignoble it may appear to be, is an interpreter of the Law of Attraction; it is the spoken word of the Life Principle. Wherever the Life Principle speaks, it utters but one word, and that word is the indivisible "I."

And so man's selfishness, or what appears to be selfishness, is based upon the fact that he is the spoken word of that universal spirit of life which is the Grand Unit or Universe, and which cannot speak a word that would invalidate its wholeness; a word that is less than "I."

And thus it is that every man, and everything on its way up toward man, is a unit and only knows one word; only knows and recognises the "I." This is imputed to him as selfishness, and is selfishness, until knowledge comes to correct his mistakes and to justify him in his self-love.

So it is now seen how man is the representative of all. "Man is a microcosm," said one who was beginning to see the light. "Man

is a macrocosm," said another, who saw far and away over the head of the other.

Man is a macrocosm because he is nothing less than a universe. This is the fact he must learn; it is in learning this fact that he will know that he is no longer under the dominion of disease and death.

I have written much of the Principle of Attraction, and how it is expressed in the individual as desire; often as desire of an intensely selfish character; but I have now justified it by showing its origin. As life proceeds, a better word may be substituted for desire—a word that will seem to draw atoms into closer relationship with each other: that word is Love. With every step in evolution from lower to higher, our desires become not only more numerous, more complex and varied, but they also become stronger and warmer. They are felt to be the moving spirit of every action, as, indeed, they ought to be, for they are nothing less than the voice of the one eternal Life Principle, that for all these years men have supposed to be a personal God.

CHAPTER V

MAN'S DESTINY IS ALWAYS IN HIS OWN
HANDS: AND HE MAY SHAPE HIS
FUTURE AS HE PLEASURES

THERE is only one attracting power; it is the Life Principle. It is the same in essence in the horse-shoe magnet and in the mother's yearning for her child. It is this same thing that brings lovers together in marriage, and partners in business. It is a hidden motor to every movement that ever was made, unintelligent movements no less than intelligent ones. It is this that draws the moisture out of the earth on which the tree feeds, and the substance out of the sun's rays with which it colours itself in beauty. The Principle of Attraction accounts for all things and is responsible for all things. Being perfect, it is, therefore, unchangeable. It is the spirit of vitality in man, and in the flowers and beasts, and it has but one voice—the voice of desire, and the voice speaks for just one thing; it speaks for happiness. The methods by which man pursues happiness may be just or unjust. The desire which is the Principle of Attraction

has nothing to do with his methods. The desire exists, and this is all. The desire is the vitalising spirit in the man; it is his true, pure, unsinning self. The methods by which he attempts to actualise his desires have, in the main, proved to be mistakes; and these mistakes, forming his personality, are expressed not only in his individual character, but in his body. The greatest mistake man has ever made is to attribute his mistakes to the Divine Spirit of desire within him, when nothing was wrong but his limited intelligence. It is because he has made this vital mistake that he has spent ages in crucifying his desires, instead of cultivating his intelligence concerning their gratification. What he now needs to do is to learn the immense importance of his desires, and to seek just and humane methods of gratifying them.

In proportion as he sees the strength and importance of his own desires, he will see the strength and importance of his neighbour's desires; and as desire is pure love drawn from the infinite Principle of Attraction, he will hold his neighbour's desires as sacredly as he holds his own; and so justice will be enthroned among men. Justice, that factor which harmonises all influences and in the end produces heaven on earth, can never be

born of anything but man's recognition of the noble character of desire; for when man recognises desire he recognises love, and love is the Principle of Attraction in individual manifestation. So when man recognises desire within himself and understands its origin and meaning, he will have found his own moving spirit, and he will see its relation to the infinite Life Principle. He will also see that every step of his growth, from his first inception, has been by the greater and still greater recognition of this living spirit of vitality within him; and that his farther growth, all through eternity, will depend upon the still increasing power of his intelligence to recognise more, and yet more, of the vital Love Principle within him as expressed by desire.

If this and similar statements have made their proper impression upon the reader, he will perceive how it is that man, as to his personality, is simply intelligence or mind; and how the whole visible universe is mind in different degrees of unfoldment; and he will also see from this fact how it is that his destiny is entirely in his own hands, and always has been, though he did not know it. He may see, too, how from this point he may begin to do his own growing.

Since man as to his personality, and this

is the visible part of himself, is altogether intelligence or mind, it therefore follows that the more truth he possesses the more he shows forth; the truth being that the Principle of Attraction is the one diseaseless and deathless thing, and that this Principle of Attraction is the true self within him—his untrue or false self being the mistaken estimate he has placed upon his true self.

As man's intelligence is expressed in thought, which shapes itself into beliefs, his body or his personality is made up of his beliefs. A man shows forth his beliefs in his person. Knowing this to be so, Jesus spoke that wonderfully condensed sentence, the most comprehensive sentence ever yet spoken, "As a man believes, so is he." When he believes error he shows forth error, or incarnates error in his personality (his body). As error cannot endure, it therefore follows that unless the man corrects his erroneous beliefs his personality (body) will fall away from him. All sickness and weakness and deformity are the effects resultant from our beliefs, and end in the complete dissolution of the body, unless saving knowledge comes in time to arrest them.

It is an undeniable fact that, in spite of the improved condition of the world, its better

sanitary influence and better food, its fewer hours of labour and its greater spread of books, diseases are multiplying all the time, and that lives seem to perish more easily and with less apparent cause than ever before. This is because the new light is dawning more and more clearly, and the old consolidated beliefs of a hundred ages are losing their hold upon the people, before the new knowledge has come in such power as will save them.

Because of this fact the most intelligent of the world's physicians have lost faith in medicine and stand aghast at their own helplessness. Many of them have retired from practice from motives of pure conscientiousness.

To repeat my ideas of desire—for I can never make this point too strong—the basis of all growth is desire. Indeed, the Principle of Attraction itself, that one and only principle on which every external manifestation of life depends, is desire; and desire is love in expression or externalisation; love seeking and attracting that which is related to it.

All growth of the individual, therefore, is effected through desire, and desire is the motor power of every effort; and external life means effort, and has no other object but effort exerted in the direction of happiness. The secret of the steel magnet is desire, and, no

doubt, the entire universal system of planets is regulated and sustained in equipoise through this great factor alone.

The words desire and love are almost synonymous. Both are love; but, while love seems to be quiescent, desire appears to be the reaching forth or the yearning of love, or love in motion, reaching out after an object.

Man, in his growth, has nothing to do with the Life Principle, or the one vitality. That is to say, no effort of his can add to it or take from it. It exists independent of him. It simply *IS*. His prerogative is confined exclusively to the recognition of it; to the getting of a large enough perception of its greatness, or a big enough estimate of it, and of his connection with it. It is so mighty a power that human intelligence has but the faintest fraction of an idea concerning it, and yet this majestic power is within the individual in indescribable greatness. It is the force within a man that actuates every movement he makes. To connect the belief of sin, disease and death with this ever-flowing, eternal potency is an absurdity, and yet our minds, in ignorance of this mighty truth, have done this thing, and in this way have given to the external world our weak, wretched personalities, that are standing libels on our real

selves, the great and undying possibilities within us.

- This Principle of Attraction and love which manifests itself in numberless desires in the man is the real man. It is the universal spirit of life focused to expression; an upspringing jet from that one unquenchable force which men have called God. The infusing Life Principle within a man is a power all his own, which has been drawn to coherence or personal comprehension out from the same source that sends the world spinning through space in obedience to its unerring law, and it is as great, as unconquerable, as its source.

This mighty creature, then, is the real man; is the true individual; he is the Principle of Attraction individualised. Jesus saw this whole truth, and when they asked him, "Art thou God?" hoping he would condemn himself by his answer, he could not deny it, even though he knew they were ignorant of his meaning, and would probably murder him for the truth he spoke. For my part, I think I can say, without boasting, that I am rapidly growing to the point in intelligence where I can understand such a man, for instance, as Mohammed, a man who lived comparatively alone with himself, and who studied himself until he

gained a perception of his own greatness; gained a constantly growing perception of the power within him, until, looking at it in some supreme moment, he could not restrain his convictions of truth, but cried in exaltation, "Surely I am God." There are days when it is as easy for me to believe this of myself, and of every living soul, as it is to believe ourselves men and women. Mohammed's mistake was in believing the stupendous fact of himself only, whereas he should have seen that all are gods in the same sense that he was.

The difference of seeing for ourselves alone, and of seeing for ourselves and all others equally, is the difference between injustice and justice, or between hell and heaven. To see within others the same sinless spirit of life that we see within ourselves is to abrogate those lines of inequality we have considered as race fixtures, and to liberate every living soul to the freedom of the infinite possibility of growth. This wipes out hell in every one of its varied forms, and establishes the harmony of an acknowledged and deeply understood fraternal equality. Your desire for happiness is as sacred as my desire, and my desire is as sacred as yours. When we shall learn the binding claim of desire through knowing that it is the voice of infinite wisdom within us,

it will become the most loving pleasure of our lives to help each other to actualise it.

I have made much of the word "recognition," and no wonder; for the word means nothing less than the Principle of Attraction in external expression. It means vitality as showing forth in nature. Recognition and all of its kindred words, such as intelligence, mind, thought, are synonymous, and the mental word which harmonises with them is light. Intelligence, mind, recognition—this is all there is of nature. It is all there is of man so far as his visible life is concerned, and his visible life is the only matter of vital importance to him, because it is that side of him from which the activities he delights in are projected; the side from which all his happiness comes; the side that makes room for his effort.

What does it matter that the Life Principle exists, unless there are creatures to recognise and make use of it? Recognition of the Life Principle is as important as the Life Principle itself. Man is God's necessity quite as much as God is man's necessity; which is to say, that without expression of itself the Life Principle cannot exist. Let us, then, stop belittling ourselves, since in doing this we belittle the eternal Principle of Life.

It has often been said that a man's estimate



of God was a measure of his own size, and this is true. It explains many things in the popular theologies that are, otherwise, inexplicable; for instance, the little, revengeful and jealous character so many men attach to their personal God, making Him not much larger than the heathen idol whose worship they condemn so loudly.

“God and man are one,” which means that man is one with the Principle of Attraction that animates all nature, all things. On the invisible side of life that one is the Principle of Attraction; on the visible side it is nature, with man as its head; and visible man is the great fact that concerns us now. The Principle of Attraction forever is. We can do nothing for it; but we, on the visible side, are growing creatures, and we grow by a recognition of the infallible character of the Principle of Attraction. There is no more limit to growing than there is a limit to the omniscience, omnipotence and omnipresence of the Life Principle itself. Therefore, it is man you have to deal with in this external life, which will always be external to us, and which is of infinite importance. Let us not, therefore, belittle it, or belittle him and his desires connected with it.

Each individual “I” is forever the centre of

the universe to himself. All things exist for the "I," even the Life Principle. Without the "I" the Life Principle would exist in vain. Man and the Life Principle are forever reciprocal in interchange. Life exists, the one unquenchable fire of divine passion. Man recognises this passion, and by reason of recognition becomes its unquenchable expression, forever growing in brightness, in illuminating power, as he recognises it more and more. Man in his weakness has all of these ages been looking for a God upon whom to lean; but man himself is the only god there is. Upon this point my whole theory hangs; and this book is the cudgel taken up in defence of the long-abused race. It is the race's champion against its own accusations.

I know what I am saying; the truths I am now writing with so much ease I have wrenched from death in a hand-to-hand struggle. For years and years I fought the charges hurled against poor, deluded humanity from pulpit and press, until by slow degrees I crawled from under the old beliefs that had made this world so potent a hell to me, and stood in a fair open space, where, even though my conquests were unacknowledged by a single soul, I yet knew myself a conqueror. For my fealty to humanity I was called a traitor to

God, and I even believed that this was so, but now comes my day of justification in the knowledge that God and man are one.

A knowledge of one's own self-existence—this is strength. Strength is the first and most desirable attribute of man, because every noble quality is strength's overplus. No man can be wise who is not first strong. Wisdom expresses itself in strength. No man can be generous who is not strong. No man can live nobly and worthily until he has acquired that measure of intellectual strength, where he can stand alone in his individuality and give freely without asking anything in return. All giving that is not from an overplus of strength is selfish giving; it is giving for a motive. The motives that prompt this kind of giving are various. One person gives for a greater return; it is a business investment. Another gives for the love of approbation; another to satisfy the claims of his conscience. All give with an ignoble motive except he whose giving is the overplus of strength. The giver may not realise this, but the very nature of the case makes it true. Weakness leans and begs perpetually; its every act holds self in reserve—but strength flows outward; it overflows—and it can only overflow in love; pure, unadulterated love. Being full, it asks nothing in

return for what it gives. It simply seeks to make others as strong and loving as it is. This is the point toward which humanity is now tending by a better recognition of its individuality; for there is nothing in the world that gives a man strength but the knowledge of his own power.

There is brute strength which dies with the brute; there is intellectual strength, which is the vitalising spirit of the man; the real true man—and this is the strength that cannot die. This is the strength I am now writing of, whose overplus is love.

In order to be in much greater health and strength and beauty than we have ever realised, nothing is necessary but a better knowledge of ourselves. The reader will have learned from the foregoing pages that man is not simply a physical creature, subject to what is called the "laws of causation," but that he is purely a mental statement, or a mental estimate, of a certain amount of power which he has imbibed from the Principle of Attraction through his intellectual faculties. Moreover, man has himself made this statement or estimate of himself, and has the power to correct the errors he has made as rapidly as he discovers them. The errors in his statement show forth in weaknesses, diseases, poverty, old age and death.

Since I have explained man's relation to the Principle of Attraction; since I have shown that he is one with that unalterable and undying power; that he himself is all mind and records in his body as much as he can understand of the Principle of Attraction—it must be seen that he makes a great mistake in calling himself a weak and feeble creature, "a worm of the dust," and other expressions like this. I have shown that man is purely a mental creature, and since he is so, a belief in weakness will make him weak, because his beliefs are his external conditions. Therefore, let every student of these truths begin to reason on the foolish old charges against himself, which he has all his life been taught to believe would be pleasing to God; let him discard all feeling of humility, that attribute so lauded by the creeds, and learn to believe that the universe needs men, and not things.

Humility is the most accursed of all the so-called virtues. It is usually born of sycophancy, and it blights every man who assumes its hypocritical garb. Sycophancy is the child of fear, and until men are fearless they will never attain that freedom which means perfect health and strength. Humility has nothing to do with aspiration. Aspiration is the man's true means of growth, and aspiration is bold. It claims its

own and gets it, while humility, like some slimy moisture, clings to the man and poisons his very nature. Humility, if men were conscious of its character, would be an insult to the Life Principle.

In a book like this repetitions are essential ; so I say again the reason that each individual "I" seems to himself to be the centre of all things, is because of the omnipresence of the Life Principle. There being no circumference, each "I" is the spoken word of the infinite and omnipotent, and its own recognition of itself renders it the centre from its own point of view. This thought will bear immense elaboration ; but much must be left to the developing thought of the reader.

The spiritual interpretation of each individual "I" is eternal life ; therefore, the man that understandingly proclaims the "I" proclaims the universal life also, and announces the fact that he is one with it. The person who denies the "I" denies the Life Principle. Let the reader discard at once and forever the soul-crushing humility he has been taught to cultivate as a priceless virtue, and begin to extol himself. Let him not extol himself in the spirit of vanity, based on the groundless and ignorant assumption of his own superiority over other people, but let him, after perceiving

the great truth of his being, and realising his oneness with the Principle of Attraction within him, begin at once to declare his own strength and worth. Let him not hesitate to declare his own Godhood, not in the spirit of boasting, but in the understanding of truth. In this declaration, if made understandingly, a grand sense of justice takes possession of the man; he perceives that what he declares for himself he cannot help declaring for his neighbours, and even for his worst enemy. This declaration of the man's individual Godhood is the one unerring peacemaker. It is the beginning of the harmony that means heaven on earth. It is the only way to realise the all-important and all-inclusive commandment, "Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and thou shalt love thy neighbour as thyself." Every good thing in the Bible is condensed in these few words, and the whole of it is made attainable through the knowledge that the Life Principle is in us and *is* we, and that we are in it and *are* it. "Ye are the temple of the living God"—the Life Principle made manifest, made visible and audible—the spoken word. Is not the word one with the speaker? Then put away all foolish humility and stand forth in the self-confessed dignity of Godhood.

CHAPTER VI

FROM SELFISHNESS TO SELFHOOD

IN proportion as we become self-centred by a recognition of the great importance of the "I," we come under the principle of attraction where our own comes to us. What is our own? Everything that we desire or aspire to in the process of true advancement. We often think we desire things that we do not really desire. What we do truly desire is happiness. Happiness is the ultimate of our every aspiration; it is the constant craving of the spirit of growth within us; it is the reaching out of the spirit of growth for a better recognition of its own power.

Suppose we desire that some one may die, who stands between us and an inheritance. This intermediate desire has nothing to do with the spirit of life within us; this spirit simply points to happiness; it does not suggest methods for attaining it; this suggestion comes from the intelligence of the person, and is liable to make mistakes—does often make mistakes—and has no other way of learning how to conform itself to the Principle of

Attraction that holds the universe together than by making mistakes.

The true desire, that is always pushing its way into the observation of the individual, is really the very essence of love, always seeking greater expression and always aggregating to itself greater power.

Understanding at last that desire is the infusing spirit in man, it is plain to see that it is of greater importance than we ever before imagined, and that, instead of attempting to crush it out of our organisations, where it is really the breath of our lives, we must learn to direct it properly.

I wish to emphasise this point of holding for self. I wish to do so because the race has been filled full of false ideas regarding the virtue of self-abnegation.

Self-abnegation, or self-denial, is the most deadly and paralysing mistake ever made. It is the letting go of one's hold on the Life Principle, abandoning all one has gained in his previous growth through the ages, and drifting backward, as nearly as one can do so, into nothingness; and every bit of undue or unconsidered concession to the opinions of others partakes of the nature of self-abnegation, and should be promptly stopped. A man should ask himself if he has not as much right

to his selfhood as another, and when he answers this question affirmatively, as he cannot help doing, then he should stand for himself boldly and manfully.

It may at first thought seem that men do, even now, hold for themselves with great firmness, but this is not so. The very opposite is so marked among the people that Emerson speaks of society as "a mush of concession." There is so little of true self-holding in the world that, where one meets a really individualised man or woman, it is an event never to be forgotten.

The opinion of the world is worthless. The majority of the people have no opinions of their own, but have simply accepted those that have been thrust upon them. In this way we are saddled with the beliefs of men ages dead, whose opportunity of knowing truth was a thousand times inferior to our own. Is it any wonder that such utterly negative creatures die? They ought to die. Life and its tremendous mission, involving such thought and such effort as they have never imagined, are not for them. The grappling hook of divine purpose passes through them as if they were made of jelly. They afford not the slightest obstruction to it. It is all self-abnegation with them, though partly of an unconscious character.

Unconscious self-abnegation, or the lack of intelligent self-assertion, is the bane of humanity at this time.

The belief in self-abnegation comes from the awakening intelligence that, in looking back, sees only the horrors of animal selfishness, and does not look forward to where this same selfishness is modified by justice, and through this modification can become the very essence of true manhood and womanhood.

The child is not polite. It grabs its toys and holds them firmly away from the little friend who has come to visit it. Later on it will value the happiness of its little friend more than it values the toys, and then it will give them up gladly. Nor will this giving be in the spirit of self-abnegation. It will be because the giving yields more happiness to self than the withholding. Self is forever at the bottom of all things, as it should be, for self is the individual centre, and the change from selfishness to selfhood, which is selfishness lifted to a higher plane, will come through a growing infusion of the love principle in the race—an infusion that makes the happiness of others our dearest happiness.

All of this comes under the head of evolution, and there is no logical interpretation of humanity except by the evolutionary theory;

but even the most timid sticklers for Biblical authority need not be afraid of it. Darwin never taught the evolutionary theory half so strongly as the Bible teaches it.

I have now shown the selfishness of the animal as changed to selfhood in the man, by man's constantly increasing recognition of the Principle of Attraction within him. It must be remembered that this Principle of Attraction, in its true essence, is pure love. As he recognises more of the Principle of Attraction, his power to love increases. Love always comes from a more thorough recognition of the infusing Life Principle, and will keep on increasing as this recognition keeps on growing. All this growth of the recognition of the Principle of Attraction is tending in the direction of universal brotherhood, which means a state of the sweetest harmony among the people, a condition of high and mighty and living restfulness, in which the seeds of new faculties, now lying dormant in the human brain, will take root and grow into undreamed power.

As all our past unconscious growing has been from the basis of self, so will our future growing be from the same basis, for there is no other basis of growth.

Harmony, universal intelligence, is not

achieved by individual concession or self-abnegation, but by the assertion of self under the influence of the ever-growing idea that he who asserts self asserts the divinest of all possible power in humanity. To deny self is to deny this power in humanity, and thus to make as nothing—so far as such a thing is possible the work of organisation—that work which men have called the creation. Therefore, I say, stand by self, for in so doing you are standing for the Life Principle; you are standing for just as much of the Life Principle as you can recognise; and by holding firmly to this position, you will recognise more, until it will fill you and overflow in one broad and deep stream of life, that will embrace every living soul. And this will be your true self flowing forth. The same self that flowed forth in the animal in getting the most good will, by reason of your increased intelligence, now flow forth in *doing* the most good; but the doing shall also be the getting.

And thus the competitive systems of business, which are all animal in their origin, and all aim at getting the most good, are even now in process of becoming emulative systems, wherein each will try to excel the other in doing the most good.

On its own plane, competition is right. It

is the unchecked development of individuality, and individuality is the one jewel above all price. When competition has ripened into emulation, heaven will be here, and that, too, without one particle of concession from any soul.

Concession, self-denial, self-abnegation, is ruinous. It is the denial of our own individuality; it is the direct road to nothingness; it is the resignation of that which alone makes the man or gives him, as a factor of any worth, to the world. An ignorant man, standing firmly on his selfhood, uneducated as yet in a true sense of justice, may be a very disagreeable member of society; but his position denotes strength, and there is hope of his learning; but the man who has entirely dropped down from the claims of self, who has resigned his individuality—who is he? A mere vagabond—listless, hopeless—a drifting scum, awaiting removal from human sight.

I have made the foregoing points with a purpose, and a strong purpose. The person who is afraid to stand for himself and to declare himself will always be looked upon as weak.

The patients whom I cannot cure are the patients who will not hold for self. I find it

discouraging to have a patient say, "I want to get well, if it is God's will." What does anyone know of God's will, except as he finds the power within himself that is expressed in his own will?

Looking within, you may perceive the self there, and you may conclude that it is a very selfish thing, a thing to be thrown overboard, while on bended knees you beg for a nobler self. This nobler self you are begging for is the very self you are misjudging. There is nothing the matter with you, except that your dull intelligence fails to recognise this beautiful vitality which is individualised within you. This fact explains why all religions are made to hang on the one word "believe," and why Jesus said, "When you pray, believe that you receive, and you shall have"—showing that all truth is within, and that all a man has to do is to believe it.

Prayer is merely desire, or aspiration. We are asking or praying with every breath we draw. "Prayer is the soul's sincere desire, unuttered or expressed." It is a tentacle of the Life Principle within us going out in search of what it wants. And prayer is answered from within.

I am now treating of the growth of the man, and not of the conditions he shall inaugurate

afterwards. A man once builded in the knowledge of himself and of the power within him, conditions then build themselves about him; conditions become responsive to his own strength, even as they are now responsive to his own weakness.

To build institutions is not the first thing to be thought of. Institutions will seem to build themselves, after true men and women are built, and all by a natural law—the Principle of Attraction.

Every thought or belief in this Principle carries us more fully within the power of it; and in this condition our own comes to us. Everything that is related to our peculiar faculty, whether near or far, will come to us in acknowledgment of our ownership.

In man's operations from the central point or a basis of self, he is entitled to what he wants. And he need not beg for what he wants; it is his own under the Law of Attraction by inalienable right, and unless he take it as his own, he will never build his life up in the strength of true manhood. All through the period of his unconscious growth, he took; he did not beg. He did this regardless of his fellows. What he took represented to him his highest ideal of happiness. Now his ideal is enlarged; it is so greatly enlarged that it

raises him quite out of the physical realm into the intellectual one, and what he demands as essential to his happiness is the knowledge that will secure him health, strength and beauty. Of these things he may demand what he will, and no one will be robbed; for he is now in the high place where the supply is equal to the demand, and where he is getting more and more into harmony with the Principle of Attraction, where his own comes to him because it is related to his needs.

Therefore, men need not beg. A true analysis of things past and present will show us that there never was a beggar on earth until man came, and that beggars were never needed, neither were meant to have existence.

To get the things he needs in the present transitional stage from animal to human, each human being is forced to become as aggressive as any warrior. Everything he attempts to take out of the mental world, the world of unorganised intelligence, is denied him, and and its very existence disputed by a thousand race beliefs that rise up before him and threaten him with destruction.

This fight for mastery, being at this time entirely in the realm of the intellect, we must begin, not by begging our way, but by claiming it. Discard every thought of humility; make

a statement of what you want, and hold it as your due. Take this one fact into consideration, that man has no God-given place in the universe, and no natural sphere, save that which he has wrested from the universe by his own intelligent demands. Remember above all things, that man is man-made, and not God-made. Individuality is of such tremendous importance that we are not trying to lose it in God. We are trying to bring God forth and establish Him in these personalities. I speak the word "God" as if I accepted it in its present meaning, which I do not, although it is sometimes very convenient to use.

Mental Science, unlike Christian Science, believes in the present and in the personal, the visible and audible. It believes in the evolution of the Life Principle into the personal and the present, through the intelligent recognition of men and women, and it is in this way we will banish disease and death and establish heaven on earth—for the more of the Life Principle a man recognises in himself, the stronger and more positive he is; and thus will disease and death be overcome, for they are simply the negations or denial of man's power to conquer. They are nothing in themselves, and have no power, except the

power men confer upon them by believing in them; and as men believe in their own selfhood more and recognise the Godhood of selfhood, the fear of disease and death will be effaced, and life, with health and happiness, will become the heritage of the race instead.

I say to every human being—assert your desires and prove your noble nature. The desire, which is the voice of life in you, does not include any methods your brain may suggest as being the right way to attain the desire. The desire is the essence of your being, and it asks for happiness, and nothing less. It will be your individual mistake, and not the mistake of the vital principle, if you seek happiness by methods that will wrong others. Therefore, as we are still so ignorant, the proper thing to do is to ask for happiness simply, or rather to claim happiness as our right. Of course, every idea of happiness includes ideas of health, strength and beauty, and it is these things that make the real man. After man is established in such glorious health, strength and beauty as makes every moment of his life a joy to him, he may then turn his thoughts outward towards the building of new and better conditions for himself and fellows; for man is the Builder, and when he has built himself, he will begin to build


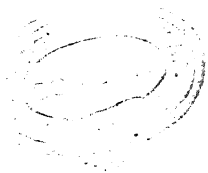
externally in a stronger way—yes, in a thousand stronger ways, for man's sphere is here on earth, and he will build outward from the earth, until the space between the planets will show forth the wonders of his inventions and discoveries.

Once more I say—stand by self. Self is not a sinful or dreadful thing. It is the glorious basis of everything that is visible in the universe. In each individual thing, whether crystal, tree, animal or man, it is the wresting from negative by more positive expression that brings the mastery. Therefore, let no one be horrified because I have rescued selfhood from the mistakes that have so long overlain it. The truth seeker is the image breaker, and no one need be grieved to see his pet hobbies fall before him. It is time they all fell. It is time for us to turn our backs on the past and accept the instruction given to Lot's wife, never to look behind; for now that the dreadful old charnel-houses where we have been entombed alive for such a long time are falling, we must escape from them forthwith.

From now on, I ask every seeker after the truth to keep up the investigation of self; and when by much thinking, he learns to stand up for it, and to hold it sacredly above the old-time beliefs that have made a devil out of it and prepared a hell for its future reception,

he will begin to realise a strength he had never dreamed of before. Therefore, I say—stand by self. Magnify it if possible; but, indeed, no one can magnify it, for no one's conception of it can do it justice. But a person can magnify his ideas of it, and thus conquer the race beliefs concerning it.

And this is the battle that will have to be fought by the truth seeker. The battle is between the new truth that Mental Science brings and the old crucifying belief born of an age of rankest ignorance, that has so long held the people in darkness concerning their own strength and worth. No one can stand too strongly for the right. Each one of us should make his own statement of personal goodness and power, and reiterate it in the face of every old-world belief as rapidly as it shall confront him. He should say, "I am here for myself, to build myself up in health, strength and beauty, by claiming my own. Nothing is too good for me. I claim the best and I shall get it."



CHAPTER VII

EXPECTATION

EXPECTATION is the natural offspring of desire.

In unconscious growth, expectation always comes with desire. If it were not so, the desire which is of the Law of Attraction, would never be manifested or externalised, and there would be no visible universe.

It is self-evident truth that the Love Principle, the attracting forces that men call God, cannot exist without giving expression to itself. Such expression becomes what to us appears as externals, and the principle and its expression are one. The same truth was given by another in the words, "Man is God's necessity."

Expectation, which is an act of the intelligence, clothes desire and makes it apparent in the visible world of effects. Every power now possessed by the individual has been first caused by desiring something, and then by expecting it. It was in this way that man's entire organic structure was built.

As time passed on and man's brain began

to develop the reasoning faculties, it transpired that desire and expectation, which on the plane of unconscious growth had gone hand-in-hand, became separated. • This was in the process of transposition from the animal to the intellectual plane. It is in this process of transposition now, and though it is advancing more rapidly than ever before, it lacks much of being completed. As soon as the reasoning powers began to depend upon themselves for a solution of the many problems of life, they received answers to nearly all of their questions from the negative pole of truth ; that is, answers which were in accord with their limited knowledge. They made a critical examination, as they thought, of desire, and exclaimed, "Why, this thing is of the devil!" But in spite of their opinion of it, it did secretly mould the race's every action until it began to be acknowledged as the basis of all growth.

It was now promoted in public opinion, and was called prayer ; and the people were exhorted to pray in faith for what they wanted, or in the expectation that they would receive what they asked for.

One of the most common fallacies was to conceive of desire as being both good and its opposite. One kind of desire they pronounced

carnal, the other divine. Now, all desire is the same in essence; it is all divine. It is all a reaching forth of the spirit of growth after greater knowledge and happiness. As before stated, expectation accompanied every breath of desire during the period of unconscious growth, and desire was fully realised by the animal. In this way the animal powers increased and ripened up to manhood. When man had learned to reason, the first use he made of it was to doubt. He recognised his desires, but began to imagine that they were mostly evil; and those he did not consider evil he ridiculed and called them wild and visionary. He said they belonged to the imagination, and, of course, amounted to nothing. He became that anomaly of creation, a chronic doubter. He accepted nothing on trust and looked upon credulous people with contempt. For ages he has plodded along in the same grooves, and has thrown dirt and stones at every one who had intelligence enough to climb out of the grooves he lived in. This is the case even to this day. Why, it is a tremendous thing to make the statements made in these pages, and only the most improvident and reckless thinker would dare do it. Yes, improvident and reckless—a thinker who does not care what the world

thinks of him; who is resolved to burst the bonds of race ignorance and set the people free in spite of opposition.

I stand in the position of one who is willing to be a fool for truth's sake. There is an ever-present atmosphere of triumph surrounding a position like this. I feel the glow of the conqueror, because I know that the thought in these pages is true, and I know that those who now reject it will soon embrace it and be saved by it.

The opposition one meets with under such circumstances has no more effect than a blow which a mother may receive from the sick and suffering little one in her arms. This was the feeling of Jesus, when He said, "If one shall smite thee on one cheek, turn to him the other also." This sentence alone proves that He recognised the great fact of Mental Science; that all these errors we call sin are merely ignorant beliefs; the result of mis-directed intelligence on the part of the people: "Father, forgive them, for they know not what they do."

Desire attended by the expectation that the desire will be realised — this is the mental attitude that brings all things to the individual. Before this happy conjunction can be effected, however, it is necessary that a man should

know his position in the universe, and his power. It is necessary that he should know how greatly he has been belittled in the past, and how this belittling influence has kept him from expecting that his desires would be realised. A sense of unworthiness has crushed his desires and deadened his expectation until he is a dwarf on the face of the earth. His imagination is a part of himself that he cannot understand. He thinks it is a sort of devil within him that lies to him whenever he stops to listen to it. No one has ever known what the imagination is, but recently it is given to me to see that the imagination is the wings of the intellect, and that the seeming impossibilities it unrolls before us, are all possible to us, and will all be made manifest in the farther unfolding of our latent faculties. The imagination is the advance courier of the future, and its mission is to lure us onward—farther and farther from the hardened, fixed bounds of our daily walk, to which we have tethered ourselves in resolute disregard of the beckoning of the bright angel in front of us.

We have turned our backs on the imagination, as if it were our bitterest foe, and we dwarf and dwindle and die with our eyes glued resolutely to the past. We will not look ahead, and so expectation dies.

Growth is dependent upon two things : desire, which pulses through all existing things, and expectation, which I know to be of the intelligence. It is true that the desire and the intelligence are one, but the desire is internal and the intelligence is external. In other words desire is the soul of which expectation is the body ; or, in other words still, expectation is the materialising power of desire, and makes it visible or manifest. Therefore, expectation is to desire what nature is to the Principle of Attraction, and desire might as well not be as for expectation not to clothe it and cause it to show forth.

From the foregoing statements, the entire position of the race is defined. Man has crucified desire because he thought it was selfish, unholy. Nevertheless, desire has pushed through and beyond his conscientious scruples, and has come into acknowledged recognition under the name of aspiration, or prayer ; but even as aspiration or prayer, it is held back from fulfilment by the lack of expectation, so that the things that we desire are not clothed upon and made manifest to us.

Thus, after getting the consent of our conscience to desire something, we immediately begin to belittle ourselves, and instead of claiming boldly what we want, we pray, "O

Lord, if it is Thy will that we should have this thing, please deliver it to us." The consequence is that our weakness receives the answer which it merits, and we fail to get the thing desired. As I said once before, there never was a beggar on the earth until the advent of man; and looking over the past history of man, it really seems as if God, by which I mean the Principle of Attraction, is absolutely resolved to establish us in our independence by refusing our requests. And, indeed, this Principle of Attraction is indifferent to us, and it speaks to us through its indifference, saying, "Oh! men, I exist for your taking; take me or let me alone; learn by my silence that you are my spokesmen, and I the infinite reservoir from which you draw as you need, and behold, the supply will ever remain equal to your demand."

Man is thus thrown entirely upon himself. During the period of his unconscious or unreasoning growth, he does draw upon the limitless reservoir as he needs, and does his own growing. His brain has yielded him no thought of his unworthiness, and he takes what he desires, always expressing it in use. This limitless reservoir is as free to us to-day as in the past period of our growth, and when we fully know this, we shall re-establish our

growth at the point where unconscious growth dropped us; but in coming into this position, we must gradually learn that we are perfectly individualised beings; that no God holds us accountable for past or present sins; that there are no sins and never have been; that what the world calls sins are merely the mistakes our ever-growing intelligences have made in coming up to our present standing place. Being thus exculpated from the accusation of conscience, we begin to see ourselves as we are.

And what are we? I answer that we are wonderful creatures. Only think how we have forged our way up from such small beginnings, and where we stand now; think what conquerors we are; how we have bursted first one bond of ignorance and then another; and how lobe after lobe has put forth in our unfolding brains, like buds on flower stalks, and how as each one put forth it held in latency the germ of another yet to appear; and how it is evident that there will never be any cessation of the unfoldment of fresh buds of unimagined power within us!

Can anyone fail to see that man is a scroll unfolding outwardly continually? And it is because he only unfolds outwardly that his habit of looking backward stultifies him so.

Whatever you desire, claim it. This is not the expression of an anarchist, and does not relate to external wealth at all. It relates to such things as build the man into health, strength and beauty — things the taking of which robs no one.

But how shall I claim health, strength and beauty?

Make a statement of your desires, then ask yourselves the question, "Do I not know that these things exist? Do I not see their manifestation every hour in the wonders of the lily and the rose? How did the lily and the rose get them?"

The flowers get their health and beauty by desires unclouded by a doubt of their power to obtain them.

Desire and expectation did the work for them, and they will do it for you, if you learn to expect as well as to desire.

The chief obstacle to overcome is the thought that there is some impediment in the way of your getting what you want. When the truth that we may have what we demand first dawned on me, it seemed as if there were mountains of impediments to overcome before I could realise my desire. Presently I knew that the only impediment was my belief that there were impediments, and when I realised

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this I felt as light as a bird. Do you not see how this fact brings us face to face with that great truth that all time is *now*? and that eternity and immortality are ever present with us? •

When I knew that there was no impediment to overcome in the realisation of my desires, except my chronic habit of doubting, I saw what a mighty power I embodied in myself—no longer weak, no longer dependent on any power in all the universe—the very fountain-head of all power, the great and mighty Life Principle itself to minister to my claims. Do you not see how this knowledge of my position placed disease and death under my feet in an instant? and do you wonder that it is difficult for me to write of these shadows of the intellect as if they were, indeed, the realities the world believes them to be?

To make this perfectly clear, I shall again recapitulate. Man is all mind. He has been built by beliefs. It may be said of him that he is his own statement of being. What he owns is what he has claimed through intelligent unfoldment, and this includes such health, strength and beauty as he possesses. It may be that instead of health, strength and beauty, his body shows forth nothing but weakness. If this is the case, then he must change his

statement of being, which he can only do by an intelligent recognition of truth. No amount of begging for health and strength will do any good. Begging implies that the man is not entitled to what he asks for. To cast such a shadow on your perfect title in your thought will ruin your demand; for what you want is yours; and unless you know this and make your demand on the ground of your knowledge, and not base it on any ideas of generosity from a higher power, you will not get it. Make your demand, then, from the basis of your understanding, and say, "I am entitled to every good I can recognise"; then strive to see that your position is right from an intelligent point of view. At first it will almost seem as if your position is an aggressive one, as if there were someone to dispute your right; but there is no one to dispute it, unless it may be some lingering doubts existing in your own mind concerning it, and these you must cast out.

And is this all? No, it is only half. After you have taken your position and made your demand, look forward to its realisation; expect it. Shut out every doubt. Be patient with it and faithful to it. Days and weeks and months may pass, and your desire may seem as far away as at first, but continue to hold, for the

Principle of Attraction exists within you, and the objects you desire will surely come to you.

It is a tremendous statement to make, but the entire universe of unorganised forces is negative to your strength and resolute expectancy, and it is from out of the unorganised forces that you draw a response to your desires.

So potent is expectation, that when the soul is given up to it, it can draw from organised forms as well as from inorganic ones. It puts its compulsion upon all things. The tiny amoeba expects that it will be fed. Though the food were the space of worlds removed, yet it would come.

The reason we call children innocent is because desire and expectation go hand-in-hand with them. It is said in the Bible that people will have to become as little children before the gates of heaven open to their entrance.

We must expect what we desire. A single doubt is to desire what frost is to the tender buds of spring, and doubt is the enemy against which one who is striving for the upward life must turn his back remorselessly.

This faith or expectation is a thing of cultivation, and it is of very easy cultivation, too. It grows in the poorest soil, and with very little

attention. A person with very limited brain power can raise as good a crop from it as the most gifted man or woman. Let us say that I, for instance, have a desire for health. Let us suppose that the doctors have decided that by all the laws of causation I must die. I say I will not die, because I do not want to die. My "do not want to" is an assertion of selfhood that no power in the universe has the right or the ability to contravene, so long as I hold to it in unshaken faith. It makes no difference what my physical condition is, I do not want to die. This fact, coupled with my knowledge of my own rights as a self-built citizen of the universe, places me in an unassailable position. I made myself; I can continue to make myself. It is a position so strong as to double, and more than double, my powers of magnetism, and I can feel the life forces flowing to me; but everybody says that you had better prepare for death, as it is quite impossible for you to live. This kind of talk may weaken my expectation in the realisation of my desire to live. If it does this, I shall die. If, on the contrary, it arouses my opposition, and makes me come up to a still farther declaration of self I shall declare more positively than ever that I am going to live, that nothing can weaken my hold on life

but an overshadowing of my hope or expectation, and I am determined that it shall not be overshadowed. I have now advanced from the negative assertion, "I will not die," to the positive assertion, "I will live." If I wake up some morning, after a very discouraging night, and find my expectation weakening, I immediately begin to say mentally, "I do hope. My faith is good. I surely am expecting that my desire is in process of manifestation."

All day long, and perhaps for many days, I refuse to have my expectations clouded. I drive the clouds away, and constantly affirm that my faith is bright and cheering; and little by little the waste of tissue is arrested. If I will not die, how will the negatives compel me? I stand at the head of creation—I and my kind, I mean—and we are the most positive creatures there are. I realise my own positiveness individually, and I know that so long as I realise it the negatives cannot harm me. All disease is but the negation or denial of the power of individual mastery, and unless I yield my position and cease to believe in my mastery disease cannot finally overcome me. Indeed, there is no power in disease to harm the individual. All the power to harm, as well as to save, is in the person himself. It is in the individual's belief, either that he is not master

or that he is master. If I believe myself master, I am master. If I believe that the negations or denials of my mastery have a power superior to mine, why, then, I give them a power which they never possessed and permit them to master me.

The negations we call disease and death have no power save that which we, their rightful masters, confer upon them. Then consider yourself from the standpoint of belief in your own mastery.

All disease is ignorance, and so is death ignorance. The time is coming when disease and death will appear as reprehensible and disgusting as any other form of ignorance. All permanent healing is knowing the truth. True healing means the acquisition by the patient of beliefs that will banish his old race beliefs in disease and death, and establish him in permanent paths of progress.

As regards the giving of mental treatments to the sick: It is simply recognising for the patient the truth that he is himself unable to recognise, and is, therefore, only palliative in its character, yet it often leads the sick to a desire to understand the truth for themselves, and thus becomes the beginning of wisdom to many; but unless it does this, while it brings relief, and in the sense of the world's

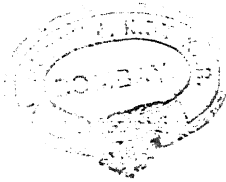


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belief cures the disease, it does not correct the patient's belief in the power of disease, old age and death—and until these beliefs are corrected, no man can be considered absolutely well.

It may appear to the student at first glance that desire and expectation are almost the same in character; but this is not so, since the larger part of our desire is altogether unaccompanied by expectation or any hope of realisation; and since, also, the larger part of our expectations is unattended by our desires. Indeed, we are very much in the habit of expecting what we fear, instead of what we desire, and this thing must positively be discontinued by every one who expects to conquer his negative beliefs and establish his mastery in the world.

We are rudimentary creatures as yet. All our senses are rudimentary, but their constant improvement is awaiting our growing knowledge of our privileges as citizens of the world, every condition of which we are capable of mastering and will eventually master. We will master it, not by leaning or depending on anyone, but by a declaration of our own rights as the highest form of organised intelligence, and, therefore, superior to all other forms of life, whether organised or unorganised.



CHAPTER VIII

DOUBT

THE recognition of desire is the great motor of unconscious life, and expectation that the desire will be realised is as essential as recognition; these are the two factors in building every organised form.

Desire, which is the reaching forth of the spirit for happiness, is of no avail unless it be accompanied by expectation.

The precise measure in which desire is accompanied by expectation is the measure of development attained by all organised forms, whether mineral, vegetable or animal. In the various forms of organised life below man, desire is accompanied by expectation always. Desire and expectation are one in the animal, in consequence of which the animals' lives are whole or holy—and this condition constituted the primitive Eden.

Unconscious life, life that cannot give an account of itself, cannot endure, because individual consciousness of the situation is necessary to individual mastery, and no man can be master in a true sense who does not

know the reason therefor. This is to say, that a man might as well not have strength as not know that he has it, and he can only know that he has it by learning how he came by it, or by learning the law of his being.

In learning the law of his being, that law by which he has acquired his strength, he also learns how to still further apply the law so that he may get still more strength. If he has acquired his strength all through the period of his unconscious growth, by sending forth his desires without the shadow of a doubt concerning their realisation, it stands to reason that he can supplement unconscious growth with conscious growth, by still sending forth his desires and teaching himself to expect that he will get what he desires. To this end, then, he knows that he must conquer doubt. He must trust his desires as the devotee trusts his God. Indeed, the desires in the man are God, and he cannot trust them too implicitly. To trust them one day and then fall into a fit of impatience the next, and to trust them again the third day, will not do. The desire should be trusted all the time. Broken efforts to trust the desires are like the floundering of the animal to get itself out of the mud, which often results in sinking it deeper. It is the steady pull of expectation that does the work, and little by

little clothes the desire. It is a process of growth that requires time.

It may be, after sufficient knowledge has come to the world on this great subject, that it will be as Paul said, "We shall all be changed in the twinkling of an eye"; but now there is no help for us except in slow, steady pulling. We can cultivate the habit of steady pulling by efforts of concentration. We wake up some morning discouraged, and we begin to treat ourselves mentally. We think of all that lies behind us in the past, of the conquests we have made and of the height of our present attainments, knowing that we stand at the top of creation; and we refuse to be discouraged. We say mentally, "I am not discouraged; there is some trifling shadow floating between my desire and my expectation, but it will pass—yes, it will pass; I know that it will pass. I know that I am really as happy and hopeful as usual; I know that the philosophy of my life is true and I must be constant to it. I know that desire is the basis of growth; and I will not stint my own desires in their ripening towards materialisation by doubting. I fully expect to realise them, and I will not back down from my present ground for any reason whatever." As a person goes over this little formula, varying it to suit himself, he

will feel strength coming to him, until in a few moments his position of firm faith is restored.

We are so vacillating that we are true to nothing but our own inconsistency. We do not sufficiently estimate the fact that the faithful pursuit of one thing or of one idea, turning neither to the right nor to the left, always wins. No one in the universe has the power to refuse us what we want but ourselves, and we can only do it by doubting ourselves and our natural right to strength, health, beauty and happiness.

I have said this a hundred times, and may say it a hundred times more.

The statement is a very strong one, and as there are always persons who are making mistakes, it may be necessary that I should guard it. I do this by saying that this teaching relates to the getting of health, strength, beauty and happiness, and not to the getting of good through riches. My effort is only to build the man, and when he is built properly he will then be able to call about him such conditions as are related to the character of his individuality.

But until man has built himself into an intellectual will, he is nothing but a floating leaf on a turbulent stream, and has no power

to build aright and comparatively no knowledge of how to do it.

Man's first duty at this stage of the world's progress is to himself. At this time he can more greatly benefit the world and himself by stating his own desires than in any other way. Every man or woman interested in the sublime study of self holds within his or her hand the sceptre of more than world-wide influence—for I say, with a knowledge that corroborates the statement—that the era of death and decay is past. The earth is to be no longer a graveyard, but a wonderful theatre of undreamed activities. There are more Edisons than one who are overcoming the world's forces and making servants of them. Thousands of brains are planning the discovery of new motors in elements so fine and intangible as to have long escaped man's scrutiny. I am glad that I can believe where others doubt. The believer, though he may be a thousand times deceived, is the man who learns. His face is bright with the absorption of the coming light, while the doubter's face is dark and leathery with its rejection.

In considering the new ideas now coming into the world so rapidly, I say to the reader, "Do not shut yourself against them. Pull up anchor and sail away on the wings of them,

even though they should land you in strange places and under inhospitable skies. Then believe again, and keep believing. Do anything to break up the chronic habit of "doubting." Truth holds in close charge the honest believer, and soon leads him to where his believing is planted in firm soil and yields him generous reward; but truth cannot reach the chronic doubter. There is not a solid spot in his make-up where she can fasten her hold upon him. The old couplet, "'Tis better to have loved and lost, than never to have loved at all," applies with great force to the doubter. For all believing is a certain form of loving. There is life in it, but there is nothing in doubt but the negation or rejection of life. Therefore, believe rather than doubt, until intelligent experiment determines the character of what you are believing. And above all things believe in yourself. Believe in yourself as the highest expression of the Eternal Life Principle. Believe in yourself with all your heart and soul and mind and strength. This is the first and great commandment, and the second is like unto it: believe in your neighbour, in the divine possibilities latent in him; and believe this with the same force and fervour that you believe in yourself.

CHAPTER IX

A CONQUEST OF FIRE BY THE HUMAN BODY

MAN is entirely a mental creature; he is a mental statement of what he believes; his body is mental substance, and has been built by his thought, his thought as expressed in belief. If it were not for this fact, there would be no use in trying to conquer death. If we were made of dead matter, and if dead matter were subject to decay and dissolution, then, of course, our continued existence, so far as life in the physical form is concerned, would be impossible, and not only impossible, but undesirable—undesirable, since the true personality of the man would not be in the physical, but would have to carry the physical—a dead weight to itself—all through the ages.

But man is altogether mental. His body is mental as well as his thought. His thought is—so far as we now know—the finest strata of his personality. Next to his thought comes his brain; then his nerves; then the blood-vessels; then the other parts of the body.

No one knows the precise process of body

building ; but a little is known about it ; and this little suggests more that seems true, and that I fully believe to be true. We know that from the brain there proceeds a regular system of nerves, and that nerves go with each blood-vessel. We know also that the blood builds the body, muscles and bone and all the parts. What we have not considered is the starting-point of this building. It begins with the deathless principle of the seed germ which is in the brain, and every part of the body is built by direction of the brain, and always was, and always will be.

If the brain had no messengers with which to send its ideas to different parts of the body, there would be no body ; nothing but brains ; but then again, if there were no body there would be no brain, because the body feeds the brain. The body and brain are reciprocal in their action ; the body sends food to the brain, and the brain sends thought to the body.

The brain sends the best thought to the body that it has. If the brain is ignorant of the great truths concerning its own powers that I have been telling of, the thought it sends into the body is as liable to be error as truth.

Every particle of disease originates in the brain ; every particle of thought that shows a lack of knowledge of the power of the individual

to overcome all sorts of weakness, and establish his mastery over all things and conditions, originates in the brain.

Weakness originates in the brain during the period of man's ignorance concerning himself and his relation to the Principle of Being or the Law of Attraction; strength will originate in his brain, also, as soon as he learns this relation, and thereby comes into a knowledge of his own power. If the Principle of Attraction, the spirit of all organised forms, is powerful, then man must be powerful also as soon as he knows this, since he will also know that he is one with it—its spokesman, as it were, its manifestation drawn into shapes that are available in use.

Man in his ignorance of his high connection with the infinite power that infuses his body with life, is necessarily weak. No wonder he calls himself a worm of the dust. He sees all the elements of his destruction, and none of the mighty powers latent within him, the development of which will make him so strong as to lift him above the death plane of humanity.

But there is absolutely nothing on earth that can lift him above the death plane but thought. And it must be a different kind of thought from any that he has ever yet entertained.

He has been generating beliefs of disease and death in his brain all these ages, and the nerves

that run from the brain to every part of the body have carried these beliefs, and the body has accepted them and showed them forth. The body could not help but accept the beliefs sent through it by the brain, because it is negative to the brain; that is, it is less intelligent than the brain, and the more intelligent part of anything rules its less intelligent parts.

The nerves not only convey messages from the brain to every part of the body, but they make a turn at the extremities of the body, and go back to the brain; they are carriers both ways. The brain has a firmly fixed belief that fire will wither up the human flesh and destroy the life of one who is too severely exposed to its heat. Therefore, when the hand touches fire, the nerves tell the brain instantly, crying out, "I am burned." The brain accepts this as an undeniable fact, and replies, "Yes, you are burned."

*after
the
nerve*

But there are people to-day who heat immense furnaces as hot as fire will make them, and who go into them and walk about and sit down on the stones that are white with heat, and talk with each other, and come out without a hair of their bodies being scorched.

It is easy enough to deny these matters, but they are absolutely true, as has been proved beyond contradiction. We have taken the

greatest possible pains to ascertain the truth of these statements, and are entirely convinced of their correctness.

Fire will not burn the body if the brain sends word to this effect along its nerves to the surface of the skin. It is essential that the brain should have knowledge unequivocally that the body will not be hurt, and in the test the body is not hurt.

It makes no difference what the brain tells the body it can do, the body will actually do it, provided the brain *entertains no doubt about the possibility of its being done*. In the first instance, which I reproduce here, of which photographs were taken on the spot, the actors in the marvellous performance no longer hold to a belief in the legendary account of how it was first given to the members of their family to withstand fire; they only know that they can do so, and that their savage ancestors for generations had possessed the same power. They do not understand how it is that they can do it, neither do they know how the first progenitor learned how; they have a belief which, being absolutely perfect, amounts to the knowing, and the result is in accordance with their perfect faith.

The account which follows first appeared in a London magazine, and after full investigation

by us and satisfactory proof of its genuineness obtained, was reproduced in *Freedom*, with illustrations made from photographs taken on the spot. It was called, "The Fiery Ordeal of Fiji."

The account of this most remarkable affair is taken principally from an extended article by Maurice Delcasse, which appeared in the May 1898 number of the *Wide World Magazine*, published in London, England. The article did not, however, come to my notice until two months later, when I at once wrote to London to obtain, if possible, some further proof of the authenticity of the statements made, and also to procure illustrations from the photographs, if satisfied of their genuineness.

From the editor of the *Wide World Magazine* I received the following:—

"LONDON, 5, 10, '98.

"*In answer to your letter, I beg to say that the Right Honourable Lord Stanmore, Ex-Governor of Fiji, has seen the ceremony time after time, and the photos were taken on the spot by Mr Lindt of Melbourne.*"

The photos referred to were procured through Nops Electrotype Agency, 19 Ludgate Hill, London.

And this is the legend lying at the back of the performance as told by the Fiji natives:

"There was once a story-teller in the village of Narakaisese, and when his story was done on one occasion, the spokesman among his hearers asked, according to custom, what each of the listeners would give on the morrow by way of recompense for his entertainment. Each then proceeded to name the offering he would present, and one, Tui Qualita, said that *his* gift should be a fine eel. Now, Tui Qualita was a man of renown in the tribe, and he went out on the morrow among the hills, until he came to a pool at Namoliwai, which seemed a likely place to catch the fish. There was a narrow-mouthed hole by this pool, into which Tui Qualita promptly thrust his arm, and began feeling about for eels. After a time, he grasped something, which, on being pulled out, proved to be a piece of *wasi*—a waist-girdle. Tui Qualita thrust his hand in again presently and enlarged the hole. By groping about, he found it widened into a cavern, and at last he succeeded in catching a living form. What was his amazement on drawing it forth to find that, instead of an eel, he had secured the story-teller himself, Tui Na Moliwai! Moliwai, finding himself a prisoner, proceeded to beg for mercy.

BY THE HUMAN BODY



“‘I will watch over you,’ he pleaded to his captor, ‘and be your war god.’

“‘That won’t do,’ replied Tui Qualita, doggedly. ‘Don’t you know that my tribe is always victorious, and that I am its foremost warrior?’

“‘Then let me be your guiding spirit in dancing and song.’

“‘Not enough,’ was the reply. ‘Every time we dance, it is Qualita’s tribe who leads the van. It shall be your fate, Moliwai, to be baked in the *lovo* with the *masawe* for four days and four nights.’

“‘Then Moliwai recommenced his entreaties and promises.

“‘I will be your guardian spirit at sea,’ he said.

“‘No good,’ was the reply. ‘I am no sailor and I hate the sea.’

“‘Next the fairy promised to be his captor’s god of riches and bring him wealth, or his god of beauty and make him beloved of fair women. It was all in vain, however. At last the Moliwai said, impressively, and desperately, ‘Tui Qualita, I will do all these things and more. If you will let me off, and not insist upon baking me with the *masawe* for four days and four nights, but merely allow me to walk through the oven, I will ordain that, in future,

when the *masawe* is baked, you, too, may be baked in the *lovo* with it and yet shall emerge unscathed.'

"This tempting offer was at once accepted, and Moliwai was immediately liberated. He then gathered the stones and brushwood necessary, and made an oven in the ground. Next, when the stones were red hot, he led Tui Qualita into the furnace, and they sat down together on the red hot stones, which, far from hurting them, were merely cool and pleasant to the body. They did not, however, stay the full four days in the oven, but on coming out the fairy said to the Fijian brave, 'This power shall be yours and your descendants' forever. Both you and they shall at all times walk unharmed in the *masawe* oven.' And having said this, the fairy, Tui Na Moliwai, vanished forever."

It appears that the ceremony was formally performed only in secret, and most probably as some sort of religious rite, but of late years it has been frequently witnessed by white people, including officials, missionaries and others. The statement is made that some of these have attempted to pass through the oven, with most disastrous and horrible results.

Of the photos from which the illustrations were made, Mr Delcasse says:

"It is questionable whether more picturesque compositions were ever produced by a camera. There was no posing, or anything of that kind, mark you, the natives simply going about their curious business in their own way, quite unconscious of the fact that they were being photographed. I desire to acknowledge here my indebtedness for the loan of the photos, to Lord Stanmore, some time Governor of Fiji."

The Island of Benga, where these photos were taken, is not far from Suva, the capital of Fiji.

This mysterious fire-walking ceremony has puzzled experienced scientists who have witnessed it, and no satisfactory solution of the feat has yet been discovered by them.

The Island of Benga, where this fiery ordeal took place, was the supposed residence of some of the old gods of Fiji, and was, therefore, considered a sacred land. Naturally, also, its chiefs took high rank. First of all, it is necessary to explain the native *lovo*, or *oven*, in which the *masawe* root is baked. This oven is merely a more or less circular hole, or hollow, dug and prepared in the ground, with a diameter of from eighteen feet to twenty-four feet. The oven is next filled with rough logs of firewood, piled up nine or ten

feet. On the logs are placed a great number of water-worn stones, varying in weight from eight pounds to one hundred pounds.

The fire for the ordeal is lighted in the *masawe* oven before daybreak, and burns for several hours — that is to say, until all the stones on the top, big and little, have fallen through into the hole and become almost white with heat.

Then, of course, nothing remains but a quantity of charred embers and a few half-burnt logs.

The heat given off by the red-hot, stone-lined pit, was so great on the occasion we are describing, that Lord Stanmore's aide-de-camp declares it to have been intolerable, even when he was standing ten feet from the edge of the oven.

In due time the embers are dragged or fished out by means of vines attached to long sticks, the end of the vine having a running loop which is placed over the log. The partially burnt logs and embers having been removed, long green sticks, eighteen or twenty feet in length, are then inserted into the oven among the heaps of hot stones, and using these as levers, the stones are distributed evenly over the surface of the whole floor of the earth oven.

Sometimes the heat is so terrific that the operators are unable directly to manipulate the levers themselves, so they are compelled to rest the poles on the side of the oven, and then pull on them by means of vine ropes. The Fijians who take part in this ceremony make for themselves out of the broad banana leaf a special kind of garment, to shelter their bodies from the heat given off by the white-hot stones.

When the big embers have been removed, the wood ashes are swept away by means of whisks fastened to the ends of long sticks, and then nothing remains in the oven save the clean layer of glowing stones.

These preliminaries, after the fire has burned itself out, occupy about half-an-hour, and then all is ready for the ceremony itself. At a given signal, the performers, bare-legged and bare-footed, excepting for the anklets of dried fern leaves, crowd into the pit and commence walking leisurely about as if on a fashionable promenade.

Here is the narrative of a person who witnessed the ceremony:

"Jonathan, a native magistrate, led the way into the pit, closely followed by fourteen others. They marched round about the oven, moving slowly and leisurely, and treading firmly on the

red-hot stones. The spectacle held me spell-bound. Every moment I expected my nostrils to be assailed with the smell of burning human flesh, but it was not so, and as I looked in the faces of the men strolling about in the *lovo* I could see no emotion whatever depicted, but merely the inscrutable impassivity of feature common to many savage races. Some of the bystanders threw bundles of green leaves and branches into the oven, and immediately the men inside were half-hidden in the clouds of steam that arose from the hissing, boiling sap.

“Handkerchiefs were also thrown in, and afforded an unmistakable proof that there was ‘no deception.’ Before these lace trifles reached the floor of the oven, they were alight, and almost consumed by the great heat. Presently Jonathan and his followers marched out of the inferno, and were promptly examined by the Governor’s commissioner. Not only was there not the least trace of burning, but even their anklets, which were of dried fern leaves, and, therefore, extremely inflammable, were not so much as singed.

“Jonathan himself was closely cross-examined by the Government official present—of whom he stood in great awe—and he declared with perfect candour, ‘There is no trick ; why should

there be? I and my forefathers have done this thing for generations, long before the white man came into the island. Some of us may not believe the legend of the fairy chief Moliwai, but I do believe that it has been given to my tribe to pass at all times through the *masawe* oven.'

"Another official witness states that 'the men had not anointed themselves with anything whatever.'

"To a statement made by someone that the soles of the feet of the natives became so hardened that they could walk comfortably over stones heated by the sun, until they would blister a white person, Lord Stanmore replied to Mr Delcasse in a letter that this was no explanation even if true, which it was not, as he had himself seen the natives repeatedly run to escape the heat of stones when passing bare-footed over beds of 'shingle' along the banks of water courses. Beside which is the fact that the dried fern leaves of which the anklets of the performers were made were not burned, while handkerchiefs and other articles thrown into the oven were."

I now submit another account of a similar occurrence. It is from the New York *Herald*. Evidently, the *Herald* account is of the cere-

mony held upon a different occasion from the one just given. In the former, fourteen persons took part, and there were present Government officials. In the *Herald* account, there were but seven islanders entered the pit, and the principal witnesses were the two physicians mentioned. The Herald says:

“Two New Zealand medical men, Drs Hocken and Colquhoun, recently visited Fiji, where they had an opportunity of witnessing the now rare fire ceremony of the natives. It is so rare that the power is now confined to a single family living on an islet twenty miles from the Fijian metropolis, Suva.

“These people are able to walk, nude and with bare feet, across the white-hot stony pavement of a huge oven. An attempt was made on this occasion to register the heat, but when the thermometer had been placed for a few seconds about five feet from the oven, it had to be withdrawn, as the solder of the covering began to melt. The thermometer then registered 282 degrees, and Dr Hocken estimated that the range was over 400 degrees.

“The fire-walkers then approached, seven in number, and in single file walked leisurely across and around the oven. Heaps of hibiscus leaves were thrown into the oven, causing

clouds of steam, and upon the leaves and within the steam the natives sat or stood. The men were carefully examined by the doctors both before and after the ceremony. The soles of their feet were not thick or leathery, and were not in the least blistered. The men showed no symptoms of distress, and their pulse was unaffected.

“Preliminary tests failed to show that there had been any special preparation. Both doctors, while denying that there was anything miraculous about the experiment, expressed themselves as unable to give any scientific explanation.”

The next mention of this subject is found in *Freedom* of January 25th; here a ceremony similar to those already described is given. It occurred in India, land of many mysteries. It is copied from *The Lahore Civil and Military Gazette* :

“It was during the recent convention of the Theosophical Society that a good many of us who are interested in the life of India below the surface, being present, some Hindu friends arranged with a certain sect of Shivaite Hindus, who claim the power of rendering fire harmless, to give an exhibition of their powers. Accordingly a trench was dug in the grounds of the Tagore Villa, about fifteen feet long by four

wide, and this was filled with logs of wood, which were left to blaze all day. In the evening the trench was filled by a thick layer of glowing coals, giving off a tremendous heat. At seven P.M. we repaired to the scene of action. Our party consisted of Mrs Besant, Countess Wachtmeister, Dr Richardson, late professor of chemistry at University College, Bristol; Dr Pascal, a French doctor of medicine; Mr Bertram Keightley, barrister-at-law; Miss Lilian Edgar, M.A.; Colonel Olcott, and others. Chairs were arranged for us on a kind of dais formed of the earth thrown out of the trench, and about eight feet from it. This was the nearest point to the big fire at which one could bear the scorching heat. At our back, and surrounding the trench, was a dense but orderly crowd of hundreds of Hindus. All awaited with eager expectation. At last a hubbub approaching from the gates of the villa announced the arrival of the procession.

“ It consisted of a chief priest, who presided, carrying a sword; two others who were going to pass through the flames, and an image in a glass canopy borne along by others. The leader intimated that his two colleagues would pass through the fiery furnace, and afterward anybody who liked of the male

persuasion might follow them through unharmed, but no women were permitted to go through. Then ensued a most extraordinary, and in some respects painful, spectacle. It is a doctrine of Hinduism that all the functions of nature, fire, rain, etc., are presided over by nature spirits. This particular sect of Hindus claims to have preserved the secret of being able to control the fire spirits, so that for the time they are unable to burn. Whatever may be the explanation, these are the facts.

“Certain mystic ceremonies having been performed, and cocoanuts having been tossed into the flames, the two junior priests apparently became possessed. With frantic shrieks and cries, they passed twice around the blazing trench, preceded by the chief priest with his sword, and followed by the brilliantly illuminated canopy. Then, still in a frenzy painful to behold, they plunged up to their ankles in the scorching furnace, and passed backward and forward several times, the red-hot coals and sparks scattering about their feet. The crowd followed in their wake, first one or two individuals, until the others, gaining confidence and caught by enthusiasm, rushed through in hundreds, even little children of four and five years old running up and down the trench over the burning



coals exactly as if it had been a soft carpet. All were unhurt. Among those who ventured was a brother of one of our party. This gentleman walked through the trench twice very slowly, and described the sensation afterward as having been like walking over hot sand.

“A sceptic among us having propounded the theory that the feet of natives were covered by an integument so dense that it was proof even against live coals, Dr Pascal carefully examined the feet of this witness immediately after his performance, and found the skin of the soles was of the normal thickness of European feet, and that they were untouched by the fire. I saw one man deliberately pause in the middle of the trench to pick up a handful of the flaming embers, which he then carried through to the side. A linen turban which fell from someone's head lay on the coals without igniting, as did the cocoanuts. The priests remained on the scene for about twenty minutes, during which time the two apparently possessed men were held by others. After they left, the crowd was advised to cease experimenting with the fire, and no more passed over. At this stage Dr Richardson and myself left our seats and attempted to approach to the brink of the

fiery gulf, but the heat was so great that we had to turn back."

The next time this subject appears in *Freedom*, is the issue of October 4, 1899. It is headed:

WALKING THROUGH FIRE

"I am printing this week another account of the performance above named. It was sent me from Fiji, and was published in the *Fiji Times*, July 22, 1899, and sent me by a friend and student of mine who lives there.

"This friend promised me that she would go to the next of the fire-walking performances that occurred on the island, and she did so. She went to it and saw it for herself, and I am giving her letter in this issue of *Freedom* without the alteration of a word.

"Question: If people can walk through fire without being injured, what can they not do? Is there any greater proof than this that mind is all, and that our beliefs determine our conditions? I now give the letter:

"MY DEAR MRS WILMANS:—The much talked-and-written-about fire-walking ceremony was held at Beqa on the 25th of July, and according to my promise to you I went with

the excursionists to see if it were a feat as wonderful as it is reported to be.

“We left Suva in the Steamer *Upolu*, one thousand tons, at nine A.M., and reached the rocky and hilly isle of Beqa, at about twelve noon. It was not a favourable day, as rain was falling all the time. We had to anchor some considerable distance from the shore, and take to the boats. Still later we had to resign ourselves to the arms (or back) of the natives, who did not fail to *Silim yarama* (a shilling, lady,) or *Silim turaga* (a shilling, sir,) as the case might be. Presently we came to more shallow water; here the natives promptly set us down, and we plodded along the mud-flats for some distance, alike wet under foot and over head. On, over rough, loose stones, then through a bit of scrubby land, and a native village, or koro, and amidst surrounding cocoanut palms, we came to the *lovo*, or oven.

“This was a hole in the ground probably eighteen feet in diameter, filled with burning logs and stones. You could not possibly have better illustrations than those given in *Freedom* on 23rd of November 1898.

“There is no possibility of doubting the genuineness of the fires which were still glowing red amongst the stones as we crowded

round the *lovo*; immense logs were still burning on top, and, indeed, underneath, and were dragged out with great difficulty.

“The stones were at white heat, but it took fully half-an-hour to level them down for walking on. I had been told that the natives merely walked hurriedly through the *lovo* once. But they went round quite leisurely, and presently when one sat down it gave me quite a shock, for I thought he had fallen. He then began to strew green leaves over the stones, and about a dozen of the men sat down with him. There is no need to question what they do to their feet; they would need to prepare their whole bodies, as they kneel and sit amongst the stones.

“(Signed) M. E. BISHOP.

“*Nansori, Fiji.*”

In *Freedom* of November 1, 1899, I find the following account of this wonderful performance, copied from the *Springfield (Mass.) Republican*. It is entitled:

WALKING ON GLOWING COALS

UNIQUE PROCESS OF PURIFICATION AS WITNESSED IN
A JAPANESE TEMPLE—APPARENTLY A PAINLESS
FEAT

[*Springfield (Mass.) Republican.*]

We found our friends, and on again a half-

hour more through the crowded streets to the temple. There a crowd was gathered. It was about five o'clock, and at dark the priests were to begin to walk over the fire—for that is what we were there to see. Twice a year the gods are prevailed on to take the heat from the fire, so that the devout may walk upon it unharmed. The sceptics in our party outnumbered the believers, but you shall see.

“At the steps we must take off our shoes and contribute our one yen to the support of the temple. Arrangements had been carefully made beforehand, and for the Europeans a small verandah was reserved directly opposite the whole length of the fire, and so close that our faces grew hotter and hotter as it burned brighter. Half Tokio was there; Russians and French, Swiss, Germans, English, Scotch, Americans. Some of us slipped away to see the ceremony preceding the fire-walking. In the temple a crowd was collected, and in the chancel, as I may call it, for want of another word, two rows of priests sat facing each other. Several were in robes of white silk, one in blue and one in green. The effect was brilliant and made still more picturesque by the close-fitting horsehair caps with long tails of the high priest and his subordinates.

“After some muttered invocations, the high

priest turned to a cupboard-like shrine in one corner of the chancel, where he burned incense and performed other acts of devotion, apparently. Behind him in two long lines, like a flying wedge in a football game, knelt the other priests, now joined by two women of the temple with reverend faces. The half-intone service was not unlike a Gregorian chant, and was accompanied by a continuous response from the congregation. Throughout the latter part we stood in the doorway of one of the temple apartments opening out of the chancel. Here refreshments were provided for guests — oranges, tea — and for courtesy, not for payment. Later, in response to thanks, the high priest presented his card to one of the visitors.

“As the priests filed out of the temple, we took our places on the verandah, a proceeding less easy than it sounds, as we had to find ourselves places on the already crowded floor, and sit or kneel in them as gracefully as might be. The bed of charcoal was already lighted when we arrived, and was now fully on fire. It was, we agreed, some sixteen feet long, four feet wide, and perhaps a foot deep. It was in a space fenced off from the courtyard, and on the side opposite us the crowd of men, women, and children pressed against the barrier. The

fire was at present covered with ashes, but soon attendants entered the open space, and with long-handled fans blew away the grey covering and fanned the charcoal until it was a mass of blazing, glowing embers. Little flames sprang up over it in all directions, and one lady among us put up her umbrella to protect herself from the heat. Another of the party began to feel the headache which the charcoal always caused her. There was no doubt in anyone's mind that the fire was hot—blazing, burning hot, and something like sixteen feet of it, too. 'O, *les malheureux, les malheureux!*' exclaimed an excited French woman, as she fancied walking over those embers.

"When all the ashes was fanned away and the fire had been beaten to a fierce glow with long poles, white-robed priests entered, of whom, taking salt from a supply placed near us, attended the high priest as he went to each of the four corners of the pile. At each he clapped his hands, clasped them and raised them high as if in supplication, bent his head in prayer, and ended by strewing a handful of salt about him. It was the motion of a man sowing seed, and but few grains can have fallen in any one spot. At the middle of each side and end this was repeated. It was now growing dark, and the blazing embers

threw a glow over the white dress of the priests. The high priest was a striking man. His motions were quick, decisive, intelligent, as he rapidly passed from one place to another. We could see his face distinctly, we were so close.

"The darkness lent added effectiveness to the next ceremony. Each corner and side was now purified again, for purification it meant this time. The attendants struck a flint as the priest prayed, the sparks flying off in thin, yellow lights against the rich, glowing, red mass of charcoal and the darker crowd of figures beyond.

"A drizzling rain was falling, but it affected the fire little. It was now beaten with poles until it glowed again as the high priest ended his invocations. And before I understood what he was doing, a little scream from our French lady startled me into realising that, making no break or pause, with one of his swift motions he had stepped out and along the fire path. The glow of colours from below on his white dress and dark skin was worthy of Rembrandt. He trod on the fire firmly but quickly, and the other priest followed. The high priest walked nine times. He set each foot down firmly and only once appeared to feel the smallest discomfort; then he stepped somewhat to one side, by mistake, it seemed, and visibly winced, carrying

it off by a series of affected steps, high in the air, as if it were all in his part. After the priest came the crowd—women carrying children, a man with a sick person on his back, boys of all ages. Each stepped over a wet mat, through a small pile of salt, on to the fire. The salt was ordinary coarse salt (we had it analysed). At least six steps were necessary to cross the fire; some walkers took more; nearly all were fairly deliberate. One or two, I fancied, felt the heat uncomfortably, if not painfully, for on coming off the fire they wriggled their feet about in the pile of salt at the farther end, as if it cooled them.

“Most of them disregarded it altogether, often stepping across it without touching it. One child was afraid to walk and threw up its arms before its face, as it stood by the fire, as if to ward off the heat; it was finally persuaded to venture, and, stepping bravely on to the coals, apparently felt no discomfort. As pain would be a confession of impurity, of course there is a premium upon concealing it. But there was no concealment in the old woman who tucked up her kimono and trudged along the fire as prosaically as if she were going to market, planting one sturdy foot after another in the red charcoal.

“We left them still walking, men, women and

children, as they chanced to leave the crowd, the high priest stepping forward now and again and tramping across with his spirited, quick, audacious tread, as if he defied the fire to harm him. We left them walking and set out to ride miles and miles to Szabu, an hour away, in kurumas. The stars were out after the rain and the city was very still. Behind the shogis we could see the lights of the lamps and the shadows of those within, but the streets were empty and dark. Now and then a guruma, gay with paper lanterns, passed, but few walked. It was a long, tedious ride, but the pleasant cosmopolitan high tea which awaited repaid us for all. At one hospitable table English, American, French, Swiss and Scotch guests sat down together, equally tired, equally hungry and equally grateful to their hostess for her bountiful supplies. We reached Yokohama at midnight; we had set out before nine that morning, but we had seen the new blossoms and a miracle. One day was not too long."

I have introduced the foregoing accounts of walking through fire, because fire is considered the most deadly foe to human life that is. These facts prove that any certain beliefs that destroy for a time man's fear of fire give him

mastery over it, and are incontrovertible evidence of man's power to conquer death here in the world, and at the present time. I now pass on to still farther establish the truth of this assertion.

CHAPTER X

THOUGHT AS A FORCE HAS SCARCELY BEEN TESTED: IT IS ONLY NOW BEGINNING TO BE BELIEVED IN: ITS POWER IS SOMETHING NOT DREAMED OF AT THIS TIME

I HAVE spoken of the connection between the brain and the body by means of the nerves. When the brain comes to the conclusion that such and such things are possible, such as walking through fire unharmed, the nerves carry this conclusion to every part of the body, and the body being negative to the brain (less intelligent) accepts it as true. And it is true. It is true because the brain creates. Every statement of the brain is a creation. In the realm of mind, and there is no other realm, for all is mind, it is a perfectly reasonable conclusion that the statements of the brain create, and that nothing can successfully stand against them.

Man has *thought* himself up from the primordial life cell; that cell that is a seed germ; the first faint expression of the Principle of Attraction.

He has come up from his earliest beginning

all the way by thought. In every upward step in evolution he has known more than he previously knew. He has had a larger range of experiences, all of which are recorded in his brain and impressed upon his body by the brain's messengers, the nerves. His body has refined and strengthened continually because he kept gaining more knowledge, which to the mental creature is power.

Knowledge gives the only power there is. I think everyone will admit this. Then, if man is all mind or intelligence or brain—stuff that thinks—it must be that with every bit of added knowledge he becomes a greater creature. It is because man is a mental creature that his growth proceeds by the acquisition of knowledge. A man made of dead matter, such as God is said to have made, could only have increased in strength and size by the addition of more dead matter. But the mental man, every atom of whom is a spark of pure intelligence, susceptible to infinite development through his constantly growing experiences, is a different creature. He is alive all over. He created himself through his power to think; he did this on the unconscious plane where he was always thinking, though without observing the trend or character of his thought, until he has brought himself up from the first

life cell to his present state of development. Think of what this means. If man has reached his present state of development by thought, and if every atom of his body is involved in his power to think, thus proving that he is a purely mental creature, then it shows forth clearly that he is in his own hands. He was not made; he unfolded out of himself by the power of thought inherent in him and in all things. He has now reached a certain stage in his unfoldment, and has stopped because his thought tells him that men die at "three-score years and ten," or thereabouts. Man believes he must die because all his predecessors—so far as he knows—have died. He does not consider the facts in the case, and cannot consider them so long as he is ignorant of them.

He does not know that, being a purely mental creature, he has built himself up from his far-away beginning by a mental process namely, the acquisition of more and more knowledge continually. If he really knew this, he would see that he had always been in his own hands, even when he was in much lower grades of belief than at present—grades of belief that showed him forth in vegetable and animal forms. And if he has been in his own hands in these extremely low con-

ditions, and even then had the self-building power that pushed forth to constant unfoldment, what has deprived him of the power?

Surely, nothing has deprived him of it. It is as strong in him now as it ever has been; the only trouble is that he has not known it.

The science of mind unfoldment, the beginning of which this book is endeavouring to make clear, will show him how to use this power in his farther conquests through life. This book is written with no other purpose than to show thinkers the possibility of conquering death. Life is now much more precious than it has ever been, much more enjoyable, much more alive. Every year discloses more and more of the vital principle. We travelled by stage coach once; now by steam car; presently we will go through the air, and even then we will be dissatisfied and will keep on exploring the elements for other means of propulsion for our inventions. For we stop absolutely nowhere; there is no stop to us. The idea that we must die and leave the world undeveloped, when we want to be here and have a hand in its development, is absurd. We are not dead enough at this time to accept such a possibility.

We are in an age of the aggregation of enormous fortunes; and even after surround-

ing ourselves with all the luxuries the genius of man can suggest, there are millions of money left over uninvested. And in what shall this money be invested? In something that will add to our happiness.

Yes, but we die; and so far as we know, the thing ends there. At all events, whether it ends there or not, the strand of our efforts is broken; and this is not what we desire. We can scarcely find a man or woman so old and decrepit that he or she does not still cling to life. Pain, disease, poverty are all acceptable before death, even with the glittering chance of the Christian's heaven on the other side.

What in the name of all that is true does this mean?

It means that the world is here for men to live in. The idea that it is not worth trying to do anything with is passing away. Look at the inventions that have been constructed out of its resources; and here are men, physical scientists, who tell us that we have scarcely reached the outward verge of these resources; and again there are those who tell us they are endless.


Thought as a force has scarcely been tested at all. It is only now beginning to be believed in; its power is something not dreamed of at this time.

One thing certain—it is thought expressed in and through the body, by means of the nerves leading from the brain, that has lifted life from its lowest to its present high plane. Such a force as this need not, and will not, stop where it is.

Thought is not only the greatest of all forces, but is what no other force is; it is an intelligent force. It is not propelling an engine on a track; it is doing work that is a thousand times greater; it is bringing forth the Law of Attraction into externals, and thereby increasing life and decreasing death.

I have observed for a long time that as I acquired more knowledge of the latent resources of nature, or as I let my imagination dwell on them, so that wonderful possibilities not yet actualised appeared within the range of my intellectual vision, my body would grow stronger. I would seem to go up a step higher in my power over the negatives of life, so that my treatment of the patients who applied to me for cure was more effective, and cured more rapidly. My power to speak the word for the greatness, the undying potency of life, was stronger.

And what assurance of endless development toward happiness and freedom from the thousand disagreeables of life this gradual



growth of power indicates! How can anyone be timid or fearful, or apprehensive of fate or luck or circumstance, who feels within himself that this strange power of overcoming obstacles is increasing constantly? I tell you this is mastery; and its meaning is endless conquest. It means freedom. And oh, what a meaning this is! I think that the single word "freedom" embraces every hope and aspiration the human heart can feel.

When I was a child I heard grown-up people talk of the happiness of childhood; but I knew that I was not happy. I could not do as I pleased; I was not free; the control of my parents galled me constantly. I thought I should be happy when I got to be a woman; but when I grew to that estate I found more bonds still. And it is a fact that my bonds increased constantly with the years until I came into the freedom of that greatest of all truths, namely, all is mind; and that, therefore, progression is a mental movement; and the liberation from bonds is the liberation from ignorance; in consequence of which all one has to do—in order to achieve freedom—is to emancipate himself from the deeply-seated race beliefs that hold the world in chains, and to use his intellect in prospecting for new truth.

To answer for one's self—independently of

the opinions of others — the questions that arise in one's mind, is the path by which all freedom is attained.

And freedom means nothing less than life; life in the fullest and completest sense; life in absolute exemption from every shade of fear and anxiety.

To be afraid of anything, to dread any event the future may hold for you, is to be enslaved; is to be held in bonds that gall; is to be unhappy and wretched and sick. To be afraid of anything or to dread anything argues ignorance on our part; for ignorance is the mother of fear, and fear is the one tyrant; the one and only enslaver of men.

And yet men will not seek answers to their own questions; they will not gratify the bristling curiosity of their ever-searching minds. They content themselves with shirking these questions, or answering them by platitudes handed down through a hundred generations of unthought. We consider it cruel to stifle the breath of a young creature at its birth; it seems an awful thing to cut off life in its budding source; but we do not dream how cruel it is to cut off the tendrils of the growing mind as they reach forward in the spirit of longing inquiry.

And yet this is murder no less than in the

former case ; and it may be murder in a much higher degree ; murder that is more far-reaching in its stultifying effects upon the growth of the people.

I begin to regard a mental question as a sacred thing ; a thing that must not be ignored ; a thing that must be cherished, held fast and never lost sight of until the answer to it comes. How often have I said that the question and answer were only the two poles of the same thing ! The question is simply the forerunner of the answer, and the growing mind that projects the question holds in latency the power that answers it.

These mental questionings are sign-manuals of growth. They are to be held quietly in the thought until the thought answers them. Do not refer them to your preacher or your doctor, and do not hunt for their solution in books, but simply wait in faith, knowing that the answer will soon be born out of your own organisation. The answers to your mental questionings that you get from other people are not your answers. They may be correct, but they are not yours ; your answers, when evolved out of yourself, will become a part of your body ; they will actually take the form of flesh and blood and be a portion of your visible existence.

I would not give a cent for any truth that does not build my body into greater strength, harmony, beauty, endurance and power. I use the thoughts of other people and their writings as stimulants only to the questioning capacity of my own mind.

Every day I want my mind to suggest more questions. Very few things pass unnoticed by the mind that is put in train for true growth; every little thing and every trifling event have their hidden cause which the growing mind questions, and whose answers add to its calibre. For a man is a purely mental creature, and he grows by stimulating his intellect to ask questions, which his intellect also answers.

It does me very little good to read a book that is in consonance with my own opinions; but a book that disagrees with me in many particulars is a source of interest and growth to me. There is greater stimulus to the mind in a line of argument that carries you out of your own peculiar beliefs and methods than in one that agrees with you. Only observe closely what you read, and what you hear and see, and your mind will find food in everything.

I find a great amount of mental apathy among the people. This condition is deadly;

get out of it by all means. One had better centre his intellect on the veriest trifles than to feel that his interest in all things is on the wane. The cause of this mental apathy is apparent enough. It is the result of ages spent in farming out our thinking. We pay the preachers and lawyers and doctors to think for us. We even pay gardeners and artists to find out for us what is beautiful and what is not. And see how utterly dependent we are upon the opinions of others for every conceivable thing; we consult the fashion magazines when we have a dress to make, and we observe closely just how the trimming on hats is worn when we contemplate the purchase of a new one. We scarcely know how to express an idea on a new book until we have read what the critics say of it.

We will not do our own thinking, and we do not dream of what we miss by this neglect. To think is to live. Thought is life and builds itself in the body as a constantly increasing vital power. It is the power whose increase is pledged to banish disease, poverty, old age and death.

It is necessary that we should form the habit of thinking. It is essential to our healthy and prolonged existence that we should do it. Go to work and learn how to think; take

some subject and examine it mentally on all sides, and form conclusions of your own about it. This will be the beginning of the growth of your reasoning powers, and if you keep it up for even a month you will be stronger—not only mentally, but physically. Do you know why? It is because body and mind are one, and you cannot strengthen one without strengthening the other. And there is nothing but your lack of faith to prevent this strengthening from going on until disease and old age and death are beneath your feet.

Studying man from the standpoint of evolution, we cannot find a stopping place for him. He is made of mental stuff, and he generates more and finer mental stuff; namely, thought. And with this thought—self-evolved—he can do anything he wants to do.

What is to prevent him from going on in self-creation until he becomes absolute master of his body and his surroundings? Nothing but his inherited belief in his own limitation; a belief which he holds in common with the rest of the race in its present plane of development. As he created himself, there is no one who can limit his further creation except himself. He can do it by his ignorance of the mighty fact that he is a seed germ of unending growth. Because men are dead intellectually

to this great truth is the reason their bodies die. Moreover, in proportion as the race is dead to this truth, just in that proportion does it show forth disease and old age.

Being haunted by these thoughts for many years, and feeling great discontent with even the ultimate of race progress as expressed in our institutions and society generally, I conceived the idea that there was something better in life than anyone had ever found. I had long believed that happiness was not only a legitimate pursuit, but by far the highest pursuit of a human being; and my thoughts of happiness did not point to a heaven after this life was spent, but to happiness here on earth, and now.

Having made man the great study of my life, I had come to believe in him. He assumed vast proportions in my sight. I looked at him from every point of view and felt that the noblest part of him, and by far the largest part, had been entirely overlooked in his estimate of himself. That part was his imagination.

And what is the imagination? It is a portion of man's mentality so full of vivid and glorious prospects of what might be, that his ordinary brain cannot credit it. It is that region of the mind which holds in latency

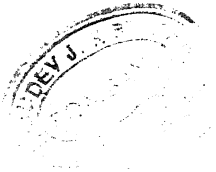
the power of his redemption from every bond that clogs his footsteps at this time. It holds the promise of his release from disease, old age and death. It gives him the assurance of his power to live here as long as he wishes—not in age and decrepitude, but in constantly replenished youth, vigour and beauty, and to build the earth into a paradise fit for the gods, such as he will become simply through a knowledge of his own limitless capacity, and the self-trust which develops it.

The imagination is as much a part of man as that portion of his mentality which he is now expressing in every-day use. What does it mean? Is there anything that means nothing? Only the unperceiving dullard will say so. To me the imagination is the forerunner of higher development than any person has yet believed in. It has been said that the imagination is full of idle wishes. Ah! but wishes are not idle. They are promoters to investigation, and stimulants to action in unexplored realms of thought.

Long ago I knew that every wish is the sure prophecy of its own fulfilment, provided the intelligence will hold faithfully to a belief in it. Everything the heart desires will come, if one is only true to it long enough. What does this prove?

Simply that man is his own creator, as I have already stated so many times, and that the method of his creation is to trust his desires long enough for them to become fixed in organic form.

The imagination is the intrepid advance courier of individual progress; it is that stirring in the bulb which heralds the coming of the lily. But it will die, and its hopes will die, unless the practical every-day intellect now in use recognises it at something near its worth. And as long as its neglect continues, the human lily will not advance beyond the bulb — which is its present condition — and man will perish in the beginnings of his existence, and will not reach the blossoming of his glorious promise.



CHAPTER XI

THE POWER OF THOUGHT IN THE DEVELOPMENT OF THE WILL

THE main point in these writings is this : we are not pensioners on any power outside of ourselves.

If we fail to get this fact well fixed in our minds, we cannot become established in the positive pole of our being, where the negative conditions of weakness, deformity and disease fall away from us.

Consider, then, that we are not beggars dependent on the mercy of a personal God. We are free-born citizens of the universe at large. We have actually builded ourselves step by step, first in the thought and then in the body, through our own individual conquests over ignorance; and we are in the world to-day as masters and heroes, and not as slaves and underlings.

To remember this fact and to hold it always in view is so important as to put its compulsion on all negative forces and make them our servants.

And what are the negative forces? The

reader must excuse repetition. I am writing a philosophy, and not a novel, and it takes "line upon line and precept upon precept" to get a clear comprehension of it. In answer to the question, What are the negative forces? I say that all unorganised substance is negative to organised substance. All lower forms of organisation are negative to man, the highest form. Lightning, clouds and the elements generally are what I call unorganised forces. The animal, vegetable and mineral kingdoms are organised substance, but their organisation is vastly inferior to that of man, and he is, therefore, master of them all.

"Peace, be still," said Jesus to the storm, and everything quieted down. "What manner of man is this," asked one, "that even the winds and waves obey him?" This question was asked nearly two thousand years ago, and I now answer it for the first time. Jesus exercised his own mastery; and this is all that is necessary in order to check the storms or quell the waves; to stop the African simoon and to forbid the approach of wild animals. It is all that is necessary for man's perfect protection.

Organisation confers power. Even the lower forms of organised life possess wonderful power in warding off danger, though unconsciously to

themselves. The mere fact of organisation puts a certain compulsion on the unorganised elements. Organisation, no matter how unconscious it may be, is a form of protest against dissolution; and this protest is its protection to the extent of its knowledge of its own power.

No form of protest against dissolution, however, is perfect, except that which emanates from an organisation that has come into a highly conscious perception of its own rights and its own power. This high form of organisation is then proof against every negative form of organisation and against the unorganised elements.

It is plain to be seen how, as we grow more and more into a knowledge of our own power, we become more and more free from fear. Just as soon as we see that life and the universe are not our foes, but that all things are awaiting the development of our intelligence in order to serve us, we are lifted out of fear.

From my own experience I know that it is not possible to come into this position suddenly. For years I seemed to be held just in the turn of the tide, where the old thought was swerving round into the new. It was all I could do to hold my own

against the downward current of the world's long-established opinions. I seemed to gain nothing and to lose nothing; or, more truly, there were times when I appeared to gain rapidly, and then I would lose it all and find myself in the same old tracks. Another strenuous effort to hold my own would keep me from drifting quite away from my stronghold, which was always self; and standing on self I would breast the waves once more for the sake of truth and manhood. Latterly I can see that I am gaining. But the effort is still enormous.

The effort is not that of bull-dog determination; such an attitude becomes unbearably tiresome in time; but it is an intellectual one; it is the unflagging endeavour to recognise that the bull-dog determination is within you every moment whether you hear a bark or not. You need to keep constantly in view the knowledge that your will is equal to any emergency, whether great or small.

And yet you need to avoid that irrational muscular tension which is the manifestation of the animal, and stand in the reposeful attitude of self-conscious mastery.

A person can lose sight of his will power entirely by habits of postponement. Do not postpone any necessity for action, nor defer

doing what you really wish to do. The habit of tying up your will is like tying up an arm or leg; you lose the use of it in time; and note this; the great necessity for death in the world is to remove paralysed wills — inactive and inoperative wills — crippled and weak-kneed wills. Death has small power over vital wills; and when the vital will comes into consciousness of its own strength, death cannot touch it at all.

Every form of disease you may have is simply a negation of your will, or a non-comprehension on the part of your intelligence of the strength of your will.

“But who is it that negatives my will?” you ask.

You, yourself. Your will exists in untold power. It cannot possibly be diseased or maimed or crippled in any way; it cannot be deaf or blind or weak. It would not be your will if it were any of these; it would be your “won’t” or your “cannot,” or something other than your will, and something not belonging to you. But your intelligence does not recognise this fact, and, therefore, everything in the shape of weakness or disease is the non-recognition of the truth concerning your will.

You see from this that disease is unreal.

It is a false belief that you will surely cease to accept as soon as you know the truth. "The truth shall make you free."

"But," you answer, "the truth is here; the intelligences of many people have accepted it just as you state it; and yet their bodies show forth very slight results. How is this?"

This is a question that I am glad to answer.

Why are our bodies not showing forth the truth, now that our intelligences have accepted it?

We are just emerging from a world of unconscious thought. The thoughts of, or the beliefs in, sin, sickness and death, into which we were born, form the thick, heavy, miasmatic mental atmosphere that everyone of us breathes. It is dense as any fog, and no living will can beat it back entirely and at once. I can seem to clear the space about me for a time, and then the heavy vapours of a world's ignorant beliefs close in on me again, and paralyse my efforts. Then I rest a day or two, realising fully each hour that "they also serve who only stand and wait"; for in these spells of rest I hold fast to my faith that I shall overcome; and when the time for action arrives I am stronger than I was before.

"And what is the time of action? And what kind of action do you mean?"

I mean mental action; times when I turn my whole organisation away from the old-world beliefs in sin, sickness and death, and hold myself closed against these beliefs with a mental force not to be described. In this way I isolate my entire organism from its surroundings, and my own new and revised thought has a chance to work out the redemption of my body. And in each of these efforts of isolation I gain a little. But the holding is hard work, and the least relaxation gives admission to the old deadly beliefs, and I find myself slipping backward again; backward to a place where I must take another rest, but always holding firmly to my faith in myself, and in the truth as I see it, and in the firm conviction of ultimate victory.

The average tendency of the world is to grow in the right direction; that is, in the direction of external manifestation. It is now, and always has been, tending more and more to the externalisation of the will. Active, outdoor sports are becoming more popular than ever; woman is being drawn from the seclusion where the ignorance of past ages had placed her, to take a share in them. Lawn tennis and that glorious invention of modern days, the bicycle, are leading forth her beautiful vitality—her will.

Dress reform begins to mitigate the rigour of her utterly defenceless costume—the costume of the slave; and a few more disciples of Delsarte and Jenness Miller will liberate her to such splendid activities as it would make the world smile derisively just to hint at.

But I shall hint at them, nevertheless, regretting that it is only a hint I can give, since a full revelation is locked up from me and from us all in the unopened storehouse of the latent brain.

But the hint; yes, the hint shall be given. If the “bumble-bee” can set the laws of causation at defiance, and lift himself through the air on wings that have been incontestably proved to be a laughable failure, then the people are going to fly without wings. The will power is all the wings that anyone needs. The will power is being developed more and more into activities, even without the knowledge of its still latent possibilities. When these possibilities become generally known, then bolder activities will be projected, and still bolder ones, all leading up to a degree of muscular activity that will enable one to hold himself in the air and to float in it at ease.

I have spoken of muscular activity, but muscular activity is mental activity, for body is mind; and when it is once perceived to be a fact that there is no limit to the power

of mind, the feat of flying will no longer be considered impossible, and the one and only impediment to its realisation will be removed.

Even in this age and generation—material as they are—we do not live by sight. Every particle of life we show forth is by faith. With more faith—faith in ourselves, in the God-power within us and not without us—we will recognise more life in ourselves—a thousand-fold than we now do. And this extra life will be expressed in undreamed-of activities. Our present condition, as compared with what it will be, is dull and heavy as that of the old saurian monsters contrasted with the fleetest horses of our time. What a lesson there is in the fact that our fleetest and noblest animals are legitimate descendants of some horrible creature, that took to itself form, perhaps, even before the waters separated and dry land appeared!

If, with our growing recognition of the will power within us, we felt ourselves less inclined to activity, it would be a clear indication that the will was not to be expressed in activities; for the inclination is the best guide we have. But one will find by examining himself that with every fresh accession of will power (or fresh recognition of it) he is prompted to some new action. It is the constant effort of the will to externalise itself. But persons of leaden

temperament may resist this effort of the will so much and so continuously as to almost lose sight of it. I often feel the presence of the will moving me to action; but I postpone the action, and thus lose sight of the will that prompted it.

Does your will appear to be inactive? Then you must develop it; you must bring it into view by watching for it and expecting it. The will has been so systematically crushed out of sight through a mistaken system of education, that it is going to take a good deal of effort to make people see that in crushing the will the man is crushed.

You who have lost sight of your wills must surely find them, and when found, you must stand by them as you would stand by your life. Let your intelligence reason on your will from the basic principles set forth in these pages, until you know that it is not evil but good, and that it desires nothing but good.

The will lies at the root of the whole complex organisation of man; and this organisation is all intelligence; and intelligence is mind. The body is mind; it is condensed thought, and is of the same substance as the more ethereal expression of the brain everywhere called thought. The body, which is condensed thought, bears, in a way, the same relation to

that invisible substance which we all call thought, that water does to steam, or that the flower does to its perfume—which is a part of the flower, composed of the same material, but possessing a more rarefied form.

But here are these old bodies of ours, misbuilt ; shaped in the form of the world's beliefs, and not in accordance with our wills, and held in the atmosphere of the world's ignorance while as yet there is no purer, truer atmosphere for them to inhale. What are we going to do about this ?

We are going to clear a space about us by planting the seed of the new life in virgin soil, here in this beautiful spot, where we now live. It was for this purpose that we came here.

First of all, if I know anything at all I know that the world's belittling, limiting and hampering beliefs, so inimical to progression, are all wrong. I say I know this. Then, as a matter of course, I refuse to be held by them. I stand on guard against them every hour I live. "Eternal vigilance is the price of liberty" in this case as in many others ; and I fear there are many of you who will say as some of the disciples said to Jesus, "This is a hard saying," and turn back. But I can assure you that the hardest of the fight is now. After the first few conquests, the way will be easier. But now we

have the whole downward current of the world's ignorant thought to meet and turn aside. Therefore, there is nothing to do but to hold the fort sternly and gallantly against the beliefs that are now, and have always been, sending the generations down to death. We do not have to believe these old beliefs, and really we do not believe them. As fast as they arrive before us we can understandingly deny their right to existence, until we have cleared a space about ourselves where they cannot live. This is what we have been doing for years ; this is why we are here in this comparatively isolated spot ; denying the old beliefs that planted the seeds of disease and age and death in our bodies. And though from day to day or from week to week we perceive no change, yet in looking back to the beginning it cannot be denied that we have gained a good deal. We can stand alone now while the tide of adverse opinion washes about our feet, as the waves beat against the impregnable Gibraltar. We have thought ourselves out of the miasmatic race beliefs, and now understand how the power of thought, having begun the work, can do the rest.

Thoughts are things ; they are forces ; and forces are not impalpable nothings. Thoughts are as tangible as the nerve centres in your

bodies, and they can act on your nerves as the nerves act on the blood vessels, and the blood vessels on the muscles.

The will is the man; it is the function of thought to develop the will and to establish it in our bodies—thus bringing forth the Life Principle into the activities of this busy world.

Thought, having broken the hold of the wretched old race beliefs, now begins to formulate what it conceives to be truer and nobler beliefs.

The will, which has always been crying out to the intelligence against the belief in disease and death, now has a response from the intelligence. "At last I perceive that there are no disease and no death," answers the thought. No sooner are these words spoken with the keenness of conviction than the nerves thrill with the news, and rush to tell it to the blood vessels, which, in their turn, leave the message at the door of every atom in the body.

As powerful as thought is known to be, and as numberless as the incidents of its accidental cures, so great is the stupidity of the age that its functions in the human system have not yet been discovered. Or perhaps I should not say this. A good many Mental Scientists know it. Prentice Mulford hints at it. Dr Holcombe, of New Orleans, a long-established physician of

the old school, understood it and made use of it in his practice. But that the great body of medical men should know nothing about it with all the experience they have had with it, is but an example of lack of readiness of men generally to grasp and follow new lines of thought.

Dr Holcombe says: "When one has grasped the idea that by creative laws mind is dominant in all things over the body, the minutest changes of which are in reality organic manifestations or showings forth of mental conditions, many things before incomprehensible become clear. From the standpoint of this truth we see how emotions (which are produced by thought) determine the most rapid changes in the secretions of the body; how fright turns the hair grey; how terror poisons the mother's milk; how great mental excitement or the slow torture of mental anxiety write their baneful effects upon the tissues of the brain; how the images made upon the mother's brain are transferred and photographed upon the body of the unborn child; how epidemics are spread by the contagion of fear and the transference of thought; the thing feared in the mind being reproduced in the physical system.

"Physical appearances are only the external forms or natural embodiments of mental causes

(human wills) which are the real motor powers. Effects are produced, not by the apparent external means, but by internal and corresponding mental means. When these internal and intellectual forces (the will) can be evoked and set in action from within, the external means may be entirely dispensed with." (Which is equivalent to saying that the will, as a healer, is so far superior to medicine and all other external appliances as to make nothing of them.) "It is, therefore, the maxim of the metaphysician that the cause and cure of disease are always mental.

"The part which the mind has always played in the cure has been ignored or not recognised, because of the prevalent and dominant spirit of materialism. The mind (thought) has been all the time counted out, while in reality it may have been the chief, and perhaps the only factor in the case. When we are confronted with cures of the most remarkable character, cures entirely beyond the reach of our best medication, we attribute them to imagination, faith, hope, expectation. And we do rightly, for imagination, faith, hope, expectation, are states of the mind; are the mind itself in substantial activity and creative energy; and when these vital forces can be evoked and directed there is no limit to the possibilities that lie in store for us."

In another place the doctor says: "Thoughts are things; ideas are forces; and the mental life is a transcendent organised sphere, of which the material cosmos around us is a reflection. Nothing stands alone; no thought, no mind, no faintest trace of an idea. All are associated and linked together by innumerable laws." (In my opinion there is but one law; it is the adaptation of this law to innumerable needs that gives it the appearance of many laws.) "Every thought we think is a ray of mind which radiates from us and is reflected from all other minds associated with us. The transference of thought is as simple a thing in the mental sphere as the radiation and reflection of light are in the physical sphere. The mental solidarity of the race is perfect. All the states of mind represented by faith, hope, imagination, fixed opinion, expectation, etc., may be exercised by the physician or by friends, and projected with more or less force and power upon the interior and unconscious minds of all who are supposed to be incapable of exercising mental powers of their own. This is the keynote to the sickness of children, and also to the secret of their cure."

Dr Holcombe's testimony to the fact that thought can make sick and make well is all the more valuable because of his long study

and practical experience in the old schools of medicine. I recognise his contributions to the literature of the day on this subject as invaluable, even while I fail to endorse all his conclusions.

That thought can produce sickness of the body is the inevitable consequence of an ignorance of the fact that it acts on the nerves which carry its messages through the whole organisation. And if it can make one sick it can also make one well by the same process. Thought can be educated in a knowledge of truth until it becomes—not only a curative agent—but a perfectly irresistible factor in the reconstruction of the whole human body. And now I want to tell once more, and in as concise manner as possible, how it can be made to do it.

All sickness and weakness, deformity and old age are but denials of the individual will, which is the real individual. They are denials of the power of the will by the uninformed intelligence. Let the intelligence once come to recognise the standing and importance of the will, and to feel a measure of its strength, and the person is then ready to heal his own infirmities and those of other people. His thought becomes charged with the truth; for it is a fact that as the will pervades every

part of the body, it also pervades every part of the thought. The thought, then, being in-filled with the force and fire of the will creates an atmosphere of strength about the person which is drawn into the body; it establishes its own character there, and builds a foundation for the new temple of grace and beauty that is to be erected. It infuses every atom of the body with a fresh sense of power, and thus makes it ready to hold fast to the new truths that will be planted from time to time. It actually tells the nerves, as it were, of their latent health and vigour, and awakens them to a knowledge of the fact. The nerves are the connecting link between the thought and the more external parts of the body; and through this link you can impart your best thought accompanied by the strongest possible recognition of your will. But this is only the beginning; it is the breaking up of old conditions preparatory to the separation of the true from the false.

For self-communion, sit alone and draw your thoughts home; let them dwell on the power involved in the creature man; let them see him in his greatest possible strength as the master of all things. Let them then know that the will was built up by desire, and that there is nothing in it that it does

not desire; that indeed it is the representative of the best it has ever known—the image of its own highest ideal. When the thought reaches this point it will see how greatly the body misrepresents the will, and it is then ready to correct the errors of the body. At this juncture permit the thought to sink down into the body; it will do this if it is held firmly from wandering. The will which the thought carries into the diseased body meets and arouses the will in the diseased part, which had become inoperative from lack of recognition by the intelligence. Being thus aroused, it arouses the intelligence in that part, and the old fossilised conditions begin to break up.

It very often happens that the effect of a strong and continuous recognition of the will, and the holding to it firmly, as being the real and true man, makes one sore and lame and miserable, discouraged and ill-natured. This condition is the rebellion of the old consolidated mistakes that have been built in the body by race beliefs. Take no notice of this condition if it comes. Hold on to the belief that the will is the rightful master, and ignore as far as possible the rebellion of the old mistakes.

Concentrate your thought more and more

firmly until the whole mentality seems tense with it. Say, "I do not have to be hoodwinked by the old race beliefs thrust on me; it is time I should judge right and wrong for myself."

You can scarcely prevent your thoughts from entering your nervous organisation, no matter what their character. They form an atmosphere about you that you live in; and if you keep them always true to the truth that disease is simply ignorance of your own power, and always see that they are charged with your unconquerable will, they will cure you of all beliefs in weakness and disease, and will lead you up from the death plane to a clear knowledge of the fact that you do not have to die.

You see from what I have said in this chapter how very essential it is to keep in a hopeful state of mind. It requires firmness and an exercise of the will to do this; but you can do it. You will have to learn how to be firm. A firm mind is a firm body, for body and mind are one; and a firm body is a healthy body. And so this whole chapter hinges on this point. The recognition of the will is the evolution of the will in the body. There is nothing in all life so firm as the will; learn to establish your will as master in your body, and it will show forth in just what you desire; health, strength, beauty,

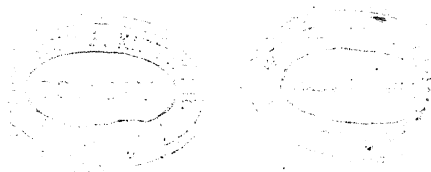
happiness and prosperity, and eventually in the conquest of death.

Thought, and thought alone, has power to develop the will. And the thought must be intelligent as well as persistent in its efforts to search for the evidence of the will within the body; for in no other way can the old race errors be driven out and the true man and woman established in each personality.

Let the thought always remember that it was the will that built the body, and that nothing but the will can ever restore it; because the will is the vital part, the propelling power of it, and can still infuse life into the deadest member wherever the faith and understanding exist that can clothe it, and thus make it manifest.

It would be weakness to distrust the power of thought after the many instances of what it has done. And thought is not only an agent to be used close at home; it can be sent any distance and carry its message. The healing of absent patients through thought transmission is now too common for even the most ignorant to deny.

Actually a new world is opening through the, as yet, little understood power of thought transmission; but why anticipate? Almost before I can rush this book into print there will probably be published instances that will establish my predictions.



CHAPTER XII

WITHOUT THE WILL THERE IS NO INDIVIDUALITY: AND IN PROPORTION AS THE WILL IS STRONG OR WEAK, SO IS THE INDIVIDUAL STRONG OR WEAK: THE WILL IS THE INDIVIDUAL

WHEN desire has proceeded through unconscious growth accompanied by expectation so clear as to admit no shadow of doubt to cloud it, it becomes what we call a will. What, then, is a human will? It is desire ripened into a knowledge of power; ripened to the point where it feels that it is master and can stand alone, commanding what it pleases, begging and borrowing of none. At this point, if a man will learn the Law of Growth as he may learn it, he can take himself up where unconscious growth dropped him, and go on growing through all eternity. This he must do if he is to continue his existence on this planet. He is a self-created being and cannot shuffle off the responsibility of his existence. He must do his own growing. Even the death of the body, should his spirit survive it, will not release him from the work. Death is one

of the things he must conquer before he can make further advancement. He must conquer death for himself, or he must so recognise the principles of its conquest by others as to become a participant in this conquest. This latter kind of conquest is salvation by belief. It is a species of mental healing, a kind of self-hypnotism. In time it may ripen into a more positive kind of salvation.

Desire, in its forthgoing in search of happiness, never positively commands that for which it is reaching until it comes to the place where it sees its own power. As soon as it sees its power it knows what its true character is, and is able to pronounce its own name, and that name the Human Will.

The human will—these are words of unmeasured and unmeasurable power. What strength the thought of them confers! Who-soever can pronounce them understandingly is no longer under the bondage of fear, no longer compelled to submit to sickness, poverty or death. Such can truthfully say, "I am what I desire to be. My intelligence has at last crowned my desire and shown me my own mastery. I have that measure of understanding that enables me to see myself as I am. I have been building myself all through the ages without knowing what I was building.

Now I know. I have been building a human will, the world's conqueror." Intelligence has ripened blind desire into that positive personality, a human will.

Let us look at the will for a moment—the will which has come to a knowledge of man's true relationship to all things. Why! what a vaunting thing it is! It sets aside all those limitations so long prescribed by its fear. It tells him at once what he wants is incarnate in himself. The intelligence recognises the rightness of desire; desire is guided by the intelligence; the two are at one—that one the will of the man—and it in harmony with the Law of Being.

What we will we love; therefore, to be a human will is to be a human love. We do not will that to be which we do not love.

Intellect in man has been shaped by contact with the outside world. It has been pressed into a mould, as it were, by its environments, and these environments seem to it to be utterly unyielding and inflexible. Therefore, the intellect in its present phase of development prescribes boundaries to the will, to the vital life force within us, and it has been imposing these bounds for centuries to the retarding of our growth.

The man who is afraid of his will is afraid

of his love. He is afraid of the best part of himself, for the will is the highest attribute he possesses. It is not only the highest, but it is the strongest; it is that which makes him go. To go aright is a matter of experience with him; but to go at all is the great point. The will turns ever in the direction of happiness. It never seeks unhappiness. All so-called sins are simply mistakes; they are misdirected efforts at the attainment of happiness that every one will avoid if he certainly knows how to do so. The old idea that human nature is depraved, and that we would rather sin than not, becomes positively absurd when the character of sin is understood. A sin being the mistake a man makes in the pursuit of happiness, it is folly to suppose that he will make mistakes wilfully, when every mistake he makes helps to retard the pleasure he is seeking. It is as if we said a man would go the way he does not wish rather than the way he does wish to go.

Christian Science in denying individuality denies not the functions of the will alone, but those of the intellect also. This is a very grave mistake. Individuality is the visible expression of the universal will. If "at the beginning" was "The Word," then individuality is the spoken word, the word made

manifest. Without the will there is no individuality, and in proportion as the will is strong or weak so is the individual strong or weak. The will is the individual.

Nature is not a myth, as Christian Science asserts. Man's personal life is an assured reality, and all the efforts of Mental Science are directed toward the establishment of the man more firmly in it. This is the one matter of infinite importance, and instead of ignoring it, every aim of my life and of every word I have written, or shall write, will be directed toward the establishment of it more firmly in race belief. The will is a force. It pushes onward; it is expansive, and if an uneducated intellect did not hold it in check, it would soon carry the race out of the ruts in which it has been moving for ages.

That desire should be held in check until the intelligence had ripened to a comprehension of its uses seems to have been a wise thing. No doubt it has been the proper thing, for in nature "whatever is, is right." But now that the intellect has grown to an understanding of the uses of desire and begins to cast about, wondering how it can co-operate with, instead of seeking means to crush it, desire may wisely be given leadership. As soon as the intellect learns the

value and uses of desire, the seeming two will have become consciously one; that one, the indestructible will, and in the language of theology, man will have made the atonement (at-one-ment) and may rightfully exercise authority over all things below him, both animate and inanimate.

The evolution of the universal will through our personalities will bring heaven to the world, for the universal will is love.

Without personality there would be no uses, nothing to do, no works to bring forth, no faculties of brain to develop. A heaven without personalities would be even more uninviting than the one where saints wear crowns, play on harps, and have one eternal Sabbath.

To be forever busy in making our surroundings better and enlarging our sphere of activities, knowing that there is no limit to our faculties any more than there is a limit to the Principle of Attraction—this is heaven.

Obedience to the will, which is the voice of the Life Principle in man, involves constant effort. Will inspires to perpetual conquest. Conquest is life; there is no life but by conquest. Anything short of continual conquest is death.

Irresolution or weakness expresses itself in

all the various forms of disease, including old age, and ending in death. The constant conquest essential to one who means to outlive and outdistance all the weaknesses incident to humanity on this present plane looks appalling to a person of ordinary habits of indolence; for, I repeat, that constant conquest involves constant effort; and habits of indolence are among the first things to conquer. If one yields to habits of indolence in thought he expresses this condition in the absence of action, and sinks deeper and deeper into a state of lethargy leading down to death. We must patiently cultivate a dauntlessness of will that is ready to overleap any barrier and undertake anything, and we must begin this in the small things of every-day life.

Small conquests are great in their time, and no conquest goes uncounted in the general make-up of character.

Perhaps you feel too weak for the day's work. Say, "My intelligent will is competent to manage this"; then put your hands to the work, remembering that the will in you is from that unfailing source, the vital principle itself—the steam power in every motion ever made, whether great or small—and see how fast the strength will come.

Perhaps you hesitate over some business

undertaking, the success of which rests with you, and with no one else. Look to your intelligent will for moral support. Trust it as the saint trusts his oracle. Do not cloud it by doubt, and it will lift you over every difficulty and crown you with victory. Note this—that I use the words “intelligent will.” I make a distinction between intelligent will and the brute will, though they are both one in different states of development. The brute will and the intellectual will are the same thing, only that the intellectual will has been lifted to a higher plane through the development of the reasoning powers. Man has been invincible through the strength of the will on all the lower planes of existence. The will he exercised was the will of the brute. Man may become absolutely invincible by the cultivation of the intellectual will, and may wield an infinitely greater power than he ever before wielded. Disease, old age and death are but intellectual negations, or denials, of the strength and perfectness of the will. The will is the moving power of the man. It is a man’s very self. It is great and strong in proportion as the strength and power are recognised and confided in.

The will should be the executor of the intellect and our bodies the executors of our



wills. It is said that man is dual. Very well; he is will and intelligence, or love and intelligence. These two are one. A knowledge of this fact is the marriage everywhere spoken of in the Bible. It is that union which will produce the fruit of righteousness (rightness) or holiness (wholeness); that is, it will make us right, or whole, put us in harmonious relations with the principle of being, and so enable us to command it.

The will is the man.

The will alone has rights.

Nothing besides the will has any rights whatever.

The whole aim of life should be to live the will and to make the will personal in our bodies.

Every place in this chapter where the word "will" is used the word "love" may be substituted without changing the meaning materially. The will of the man is the love of the man. That which he loves he wills, and when intelligence is truly married to desire, the resultant will is rightful ruler of all things.

But to go back to the word "desire." Desire is love in its out-reaching form. It is love before it comes to an understanding of itself, reaching out towards an understanding of itself. It cries, "More! More!" every moment.

More what? More food, the creature thinks. More knowledge, more recognition of itself, is really what it wants—a better understanding of its infusing Life Principle—and this it gets constantly, and as constantly yields a better materialisation of itself, or a better personality.

At last it reaches that point of understanding of itself where it gets an idea of its own power, and then desire takes on a more positive character and culminates in will. That is to say, when the intelligence recognises the true nature of desire, all that out-reaching which had appeared as desire simply, feels the power enshrined within it, and so calls itself a will.

So long as the idea of force alone enters into an understanding of the will, it has not been lifted out of the realm of brute instinct. To lift it out of this realm we must get into the knowledge that there is a higher force than brute force. This higher force is love.

During the period of unconscious growth, desire was always accompanied by faith or expectation. It was blind faith, to be sure, but it was faith of a most unquestioning nature. This faith was based on the creature's dumb recognition of one of the greatest facts connected with the revelation of the new truth. It was based on the fact that there is no time but the present. The eternal NOW contains

all, and the creature in its out-reaching desires held within itself the positive promise of fulfilment of its every wish. Indeed, because there is no future, but only one eternal now, the desire of the creature and the fulfilment of desire were blossom and fruit on the same stem. The asking for a thing was simply the making it apparent in the creature's personality. It was an out-blossoming of itself, like the newly-opening buds on the plant. The animals demonstrated this fact simply because their intelligences were too undeveloped to contradict it. It has only been during the period of man's ripening into a consciousness of the truth that faith has been separated from desire ; but this, too, is passing with the growth of his intelligence, and we are now rounding the last turn in the road, into a fully matured understanding of the Law.

“When you pray, believe that you receive and you shall have.” This sentence from the Bible contains the whole truth as regards both the conscious and the unconscious growth. Whatever you desire, be sure the thing exists, or you would not desire it. As it does exist, it is yours by reason of the fact that you do desire it. Therefore, rest in faith—nay, in absolute knowledge that you already have what you asked for, and it will soon begin

to materialise to your conscious perceptions.

Your desire is co-related to that which you desire, and the one cannot exist without the other. This is an eternal fact, and I think I have repeated it more times than there are pages in this book. But the hope of the race, and the stimulus of the race to greater effort, are in it. It is absolutely indisputable, and it is the containant of all hope.

When desire culminates in will by the knowledge of many things, chief among which is the fact that we have built ourselves through our growing intelligences, and are, therefore, masters of our surroundings; and furthermore when we know that all we desire exists now, and is ours for the clear seeing of these great truths, we are in a position of mighty strength. We have emerged from the negative plane wherein we felt dependent upon so many things, and, indeed, where we seemed but as pensioners on an unknown God, and beggars on the face of creation—to the strong place in a personal intelligence, where we perceive the independence and majesty we have attained to, resting as it does upon our personal conquests through a period of thousands of years—and we are strong. We are human wills—human loves, and we glory in the freedom of our condition.

• For though, as concerns our internal and unseen selves, we are of the universal Life Principle and dependent upon it, yet our external lives are in the personal. Our work is in the personal. The universe of uses is related to the personal, and these personalities that we are building will always endure for the purpose of materialising more of the universal vitality—the Principle of Attraction—or drawing its eternal harmonies forth into organisation.

Though the true power within us is of the Principle of Attraction and invisible to us, yet the life we are seeking is not in the invisible, and is not to be found by a denial of our personalities. It is to be found and made available in the world of uses by drawing these powers out and adapting them to our everyday work. It is for this purpose that we investigate the unseen force, which seems to lie behind or within these personalities. We want to know what it is. We want to know its strength, its power and majesty, because the knowing makes every glorious attribute of our unseen selves visible and available in the external life. Our whole duty as citizens of the universe is to make visible the unseen powers that already exist, and have always existed.

Man draws all his power from the great unseen, the universal life or vital force. Theology has taught this in a crude way, making man absolutely dependent upon an all-powerful personal God. The truth is that, while men and all things have but one source from which to draw, each may draw in infinite variety and without limit. It is simply a question of the knowing; of a recognition of the relation of the personal to the impersonal will; of man to the infinite. There is not a creature nor a power, either seen or unseen, that can say "no" to him. The power to know is man's, and to know is to be. He can know what he wishes by giving himself to the effort. This places him in a position of absolute independence. He can stand up in the face of all creation and say, "I am monarch of all I survey; my right there is none to dispute. No man or power can claim mastery over me. I am myself by virtue of what I know, by virtue of intellectual clear-seeing, by virtue of my intelligent desire being in harmony with the infinite will. Seeing myself but incarnate will, and knowing that in the realm of the high and positive forces the supply is always equal to the demand, I feel myself more than a king. I walk on thrones. There is nothing greater than I."

Let those who will, teach poor, deluded humanity how to die; I teach it how to live. The reign of the world's negative religions is passing. I call them negative because their every idea negatives man's power as a self-saviour. The reign of the positive religion, the religion that teaches self-salvation, approaches—is here. The stale-junk-and-hardtack-ideas packed into books so carefully by our forefathers do not feed us. We have grown luxurious and demand the very best there is because we know there is nothing too good for us. Princes unto the manner born, we claim our own. We are what we are by virtue of claiming, and not by begging, and we beg no more. Living human wills, with every possibility enshrined within us, what more do we need? Whosoever can climb to such heights can rejoice and say, "I glory in my freedom; the freedom to know all there is to be known, and I know that by the knowing I shall grow and keep on growing. By the knowing, which is the growing, I shall make my body, this personality of me, a newer version of new and higher thought daily." To whomsoever would be free I say—hold yourselves in freedom, for you are an intelligent human will. Do not let prejudice set a limit to the operation of your cultivated will. Remember that the

cultivated will is always umpire, and give your thought its proper place as its executor.

Remember also that the foes to the operation of the will are only imaginary. You are your own will, your own love; and love dissolves all opposition. The very moment you weaken in your desire for something, fall back on your will. "Oh! divine will, where art thou? Manifest thyself! Conquer and preserve now in my time of need." This is the prayer to offer. It is a prayer that is always answered, and it is one of the prayers the answer to which comes to stay.

One thing more remains to be said of the will. Desire always seems to hold what it wants in expectancy, but will has learned its power to command. It makes a statement of what it wants, and then falls into a reposeful attitude of kingly possession. "These things are already mine," it says. "I have them now. They are a part of my individual being." Then it dismisses the matter, and behold! that which it spoke for shows forth when the hour of use arrives.

CHAPTER XIII

A NUCLEUS FOR THE GROWTH OF THE IDEA

WE located in Florida to work out an idea. We wanted to clear a space in the atmosphere of the world's diseased and dying beliefs, and plant our new hopes and aspirations in it.

We held to beliefs far beyond the world's power to accept at the time, and we wanted to give our beliefs a chance to prove their reality as nearly as possible, unmolested by opposing thought ; so we came to a place where we were, in a great degree, alone at first, and began to make preparations for the coming of others ; we knew we had the right to expect others who would be drawn to us under the Law of Attraction. And we were right.

A friend wrote, "Now, don't go squandering money down there on a wild-goose chase. Take what you have and put it in four-per-cent. bonds."

This suggestion of prudence did not influence us. Prudence goes hand-in-hand with ignorance of one's own power, and we were trying to conquer all such ignorance. Money is a good thing, as a backing for one's plans ; but when it

assumes a position of such importance as to abolish the plans for fear of harm to itself, then it is time for its owner—its slave, rather—to examine himself and see where his spirit of manhood has fled.

X I have had the most intimate acquaintance with poverty, and I am not afraid of it. All the mental and moral strength I have has been acquired in the hand-to-hand conflict by which I conquered it. Having conquered it joyously, hilariously, jubilantly, and experiencing the vitality that comes of such conquest, am I to stop conquering now (this was my reply to my friend) and lay down my arms and go to sleep, rocked in the security of four-per-cent. bonds, and let the ashes of the dying years drift over me and snow me under, as it has done to thousands, and as it is doing to nearly every one of our wealthy men and women to-day?

I want money only as it serves a higher purpose than its mere getting. I only want it in order to see what can be done with it. I want it that I may appropriate it to higher and nobler building than the world has ever seen. And I do believe to-day that it has been this lofty aspiration alone that made me master of poverty, and bestowed on me the purse of Fortunatus; that purse in which only one coin finds lodgment, but is still inexhaustible; the purse

whose momentary replenishment depends on the courage of its possessor to spend—in perfect trustfulness—what seems to be the last dollar he possesses.

For wealth is in the man and not in his money. Money hoarded is a more serious impediment to a man's progress than most people will readily concede or are aware of. It deprives one of the necessity of effort; it stultifies genius; it lulls to sleep; it destroys the stimulus to conquest, and eventually the power of conquest. And when a man's power of conquest is destroyed, he is dead—even though he still creeps abroad in the sunlight and makes an obstruction of himself in the pathway of live men.

If I never see the day when I can pile one bank bill on the top of another I am still going to express my life in works. If I have to die as the majority of the people are dying, I had as well die in a poorhouse as in a palace. But I do not intend to follow the beaten track that every soul has travelled since the beginning of time; the track that leads only to the grave; a fact that utterly condemns it for me, and that has already turned every thought of my life in an opposite direction. I am going to do that which will make money my slave, and not my master. Therefore, all I now have and all I

shall get shall be appropriated to solving this great mystery of life and death; this mystery relating to the Law of Growth; to the powers of the individual to conquer all things.

And we have been talking about it long enough. We have already written volumes about it, and it is time to act.

Intellectual power in the individual comes from the concentration of the mind upon an idea, until the truth or falsity of the idea becomes apparent. Likewise the power of the race in the unfoldment of a race problem must come from a concentrated effort to discover a hitherto unfolded racial capacity; and this is the meaning of the movement we are inaugurating here.

“Suppose that it fails,” says doubting Thomas. Well, suppose that it does. Who is afraid of a failure? We are not. It will only be one more failure in a world whose every effort has failed; failed and yet succeeded; for each failure has pointed more clearly toward final success; the success that enables man to conquer his every environment and prove his ultimate mastery of his own life and all the conditions that surround him.

When I first began to study Mental Science I was in Chicago. The thought swept that city like a tidal wave, and it brought war

and not peace. It was an awakening that aroused souls to their deepest depths, and brought to the surface the dregs of all characters, in order that these dregs might be cast out. I found myself in the very centre of a swirling storm of contending ideas that carried many off their feet.

There was no peace to be had there. There was no chance for that concentration of the intellect which alone divides error from truth. I needed solitude. I did not know that I needed it then, but I now know it. The burning desire within me for greater knowledge of the truth put its demand upon my surroundings, and almost against my seen and felt desires I was swept down to a little country town in Georgia. There I found the silence so requisite to the thought that unfolds all lives who trust and believe in nothing but the absolutely good.

By slow degrees one great truth came to me. By slow degrees it strengthened in my brain until it stood forth perfect and invincible. This truth is, that man is a creative force; that he has created himself on the unconscious plane of his existence until he has attained his present position as a citizen of the world, and that the same creative power resides in him now, enabling him to continue

to create himself consciously, or from the basis of a clear understanding as to the method by which his creative force can be exercised.

Having reached this truth, its vitalising influence carried me away from the quiet village where I was living, and took me and my class—which had grown larger than the town could accommodate—to a splendid summer resort, where there were room and lovely quarters for all of us, and where, between the Mental Science lessons, we had every amusement and recreation our expanding, happy lives demanded.

But this condition was not the ultimate toward which the truth I have spoken of was pointing. I knew perfectly well that something more and quite different would come; but I did not hurry; I rested quietly in a conviction that as I ripened in a knowledge of the Law of Attraction (the Law that men call God) in time I should know, and have the power to act.

The attrition of different minds develops—not always positive truth, as many believe—but it does develop—a splendid vitality that leads in the direction of all growth in truth. This attrition is what is now needed; and to effect this, undisturbed as nearly as possible by the world's hampering beliefs, was the

• object of our coming to Florida. We wanted to build a nucleus or starting-point for the new thought where the truth would have a chance to grow in freedom. We agreed that the place should not take the form of a community; that not even any promises of cooperation should hamper our inclinations. Those who desired would own their own homes; others could live at the hotel, or rent rooms for private housekeeping. For my part I love a home of my own. I love to beautify it both within and without. I think half the pleasure in life consists in the cultivation of beauty; and I believe that the love of the beautiful will eventually make our bodies as beautiful as the angels. We ought to dwell in an atmosphere of beauty every day; and this atmosphere must be evolved from our own selves, and it will be; and presently our town will be a marvel of beauty, so the fame of it will go out to all the world, and people will cross the ocean to see it. It is already coming to be so, though only five years old in the year of 1901.

But not only will they cross the ocean to see; they will come for its life-giving and healing influences. In this spot will the healing power be generated by our deep intent and never-ending search for more and

more truth, until people will come from the ends of the earth to breathe it in and be healed by it. "All that a man hath will he give for his life." Even now, with the small amount of truth I myself, alone and unaided, have evolved by deep, interior, honest thought, the conviction of my power to heal has crossed the seas, and is bringing me cries for help from hundreds of the afflicted souls who have not found relief in medicine.

From the intellectual growth developed here, new lines of activity will spring into life. Healers and teachers will be educated, and the place will become a centre for the dissemination of truth and the evolvment of peace, beauty, happiness and freedom.

I do not doubt that those who come here to live will soon learn the true reason of their coming. They will be taught this from the expansion of intelligence that will come to them. Their destinies will be changed in the mere fact that they have abandoned themselves to the realisation of the ideal. Their lives will then, henceforward, be spent in higher pursuits than any of us can, at this time, more than faintly outline. It is time civilisation took a long step upwards. It is going to do so from the very movement that holds, even in imagination, the possibility of such a step.

CHAPTER XIV

“HONOUR IS TO HIM FIRST WHO THROUGH
THE IMPASSABLE MAKES A ROAD”

LIFE on its present plane is beggared; it is animalised to the core. Its small allurements are soon spent, leaving nothing but old age and the grave. Its so-called wealth is rotten rags, and its possessors—those who have struggled half their lives in its attainment—know it, and are asking, “Is this all?” Why, every brain in which experience has planted a thought is bitterly dissatisfied, and many lives have lost hope and faith.

This thought takes me back a few pages. For any one to imagine, even for a moment, that I would invest money in bonds while the race needs work that calls for its honourable investment, is an insult to every particle of womanhood and motherhood in my nature. That I am traitor enough to humanity to do such a thing is simply impossible. Nor am I coward enough to hoard a dollar. Moreover, I have too much faith in my own ability to create opulence to allow me to feel like saving money. All I have can go, and I can forge more out of

the same mental laboratory that forged the first. I may starve to death when the time comes, but I will never be frightened to death through apprehension of starvation, and I will never hold back a cent. All I may ever have will be used in prospecting for better conditions. If money will not serve me, I am not going to serve it.

But it does serve me ; it serves me simply because my ambition does not cease with its possession ; it comes to me as I build ; it flows into the work I am doing, no matter what that work is. With me it is an ever-flowing stream, rushing into and filling the path dug by the ideal ; and the more the ideal digs, the deeper the excavation and the broader the channel, the more rapidly it comes into it, and the greater the propulsion it gives the movement. The present plan, being by far the greatest we have undertaken, will not lag for want of means.

A very-practical question often asked is this, "Do you know of anyone who has conquered death?" To which I answer, "No." But my philosophy, carefully reasoned out, teaches me that the thing is possible at this time. I am sure there are people — more than a few — scattered over widely separated parts of the world, who are capable of prolonging their

lives on the earth indefinitely; also that they are held back in the appearances of weakness simply from the race beliefs in sin, sickness and death. These beliefs are so deeply graven upon every atom of present existence, and so fill the very air we breathe, as with a miasmatic poison, that at present we cannot escape them long enough to show forth in our bodies the widely differing truths which our philosophy teaches us. To believe against the world's beliefs at this time is like sweeping back the waves of the ocean as they roll in on the beach. All we have been able to do in these — the first years — has been to hold our own, and to gradually perceive a growing strength within ourselves that surely does prophesy absolute conquest in the future. We have stood up against the floods of antagonistic thought like impregnable rocks in mid-ocean, and though our progress is not visible to the casual observer, yet the progress has been made.

We have progressed from the first intimation of a possibility of conquering every negative belief, including disease, old age and death, to a fixed conviction that it can be done, and to a well-digested philosophy concerning the way to do it. We have unfolded from our own minds a knowledge of the Law of Growth;

the law that operates in the blade of grass and in the adjustment of the planets; that regulates all lives from atoms to archangels; and we know that it is the same in all things. We know that to understand a law is to be master of it. Everything that our intelligence explains to us serves us; and already we begin to perceive the immense power this knowledge is capable of yielding. We begin to feel the power; we now have courage where we once feared; we have understanding where we once had blind faith. Once our position seemed weak to us because we were so alone, while the whole big world was against us; now our aloneness seems strength when contrasted with the quaking, unstable, unsubstantial drivel of the world's unprogressing intellect. In the whole ocean of weak, wavering mentality, the knowledge of our powers — gained from the study of the law of growth — stands like the one piece of solid land looming firmly up in the dreary waste. Our aloneness appals us no longer. We know how continents are built in the evolution of nature, and we know that by the same process we are building a continent in the realm of mind.

A coral reef—the unseen growth of ages—reaches its topmost cell above the water; the floating debris gathers about it; presently a

soil has covered it ; the birds bring seeds to it, and a continent is begun. So with this slowly ripening thought of the best brains of a thousand ages. It has been struggling upward through the heavy body of ignorance that kept it down. But now it is above the waves ; the sun of a heretofore unknown intelligence is bathing it in splendour ; new growths unknown before are ready to spring into life upon it ; a new continent in the world of mind has become apparent.

“Honour to him who first through the impassable makes a road.”

The road through the “impassable” has been made.

How easy it is to pass the impassable when the courage of a burning conviction has given thought the wings to make the attempt. That the impassable has never been passed before is because it has never been attempted. And yet I will not be too sure. The mysteries of India are not altogether laid bare to us yet. The belief of millions of the Oriental race must go for something. These millions claim in utmost faith that they have wise men living in communities, far from the business marts of the world's common herds, who have overcome death ; and who, from their high place in the

realm of intelligence, are even now sending out thought waves into the wide, brave, untrammelled West which are breathing the breath of life into such movements as the one we have begun here in Florida.

This may be an accomplished fact; or it may simply be a prophecy projected from the brain of a people, who, in the mysteries of the occult, have ripened far beyond our new-world conception of the possible.

The religion of India is one of repression rather than of effort. It teaches the effacing of desire, the absorption of the individual into the universal, as the only means of escape from the sorrows of existence. From such teachings and practices I can conceive the possibility of the preservation of the body for a greater length of years than is usual among men, but I can not conceive that a life so lived would be worth the living, nor that it could be made immortal. The stifling of all desire, all emotion, all love, all hatred may, as it were, leave the body free from wear and tear, and so preserve it until its inherited vitality escapes by slow degrees, even as a piece of machinery, whose motive power is a spring, on being wound up, continues to run while the spring continues to uncoil, but will stop unless periodically wound. Unless our supposititious

India "masters of the occult" have knowledge of the creative power of thought they may not possibly make these bodies immortal, though they may by inaction and the avoidance of all thought prevent their dissolution for a considerable portion of time. It would seem that if they had really found the road to eternal life, which can only be through mental processes, they would be more active in the dissemination of their knowledge. That there are those in India who are able to master the destructive element in fire, as shown in an earlier chapter, is proof of the possession by them of a power not yet attained by the greatest scientists elsewhere, and compels to the withholding of any positive denial of any claim to a knowledge of the so-called occult which they may make, or which others may make for them. Had such demonstration of power over what we call natural law, as that referred to in the fire test, been made in any so-called civilised country even so late as a century ago, the demonstrators would have been canonised by the church as saints, and used to help hold the masses in a still closer mental bondage; or else would have been denounced as emissaries of the devil and burned—no, not burned, because, apparently, they could not be, but anathematised and

hung. It is among the possibilities that there are those in the remote hill country of Thibet who, learning the secret of immortal life centuries ago, learned also the inability of the masses to grasp the mighty truths which had come to them, and so hid themselves away to await the slow development of the race ; and that they now are, as claimed by certain Theosophists, allowing this knowledge to slowly filter, as it will be received, through the cloak of ignorance and prejudice that still darkens the minds of men.

But I accept nothing that I cannot demonstrate, and, therefore, offer what I have as a mere suggestion. I have always doubted the existence of the so-called masters, for no other reason than because I want tangible proofs before I affirm with positiveness that these men really exist.

Of the atmosphere of repose that seems to banish all belief in the power of time, I must say that the deeper I come into a knowledge of the truth that all is mind, and the greater my own sense of power in the conquest of environment, the more I feel that time is for slaves, and that freemen are not bound by it ; and as I realise this, that same sense of deep, mighty reposefulness, comes to me ; and this, too, when I am entirely alone ; showing how

the world's atmosphere of thought will eventually be changed as we go on in the further pursuit of that knowledge which is pledged to our liberation from all fetters.

That solitude fosters and nourishes thought I have discovered by experience. But there is something better even than solitude. It is the mingling of minds attuned to one purpose. A person may stand alone as firmly grounded in a truth as the Rock of Gibraltar, and he can hold it until the firmness of his position attracts others, as it is bound to do. This position he may attain in solitude with much less effort than among the distracting and conflicting waves of opinion, and the clashing hopes and fears of the populace. Let us suppose we have found one soul that (even under favouring conditions of absolute quiet) can hold fast to the highest ideal the topmost chamber of his brain is capable of generating; he will stand forth as the great mental Gibraltar of the new civilisation. But one such rock is not enough to form the mighty continent of mind that is essential to the uplifting and saving of the race. Others of like calibre and fibre must be added; the growth of these great principles must be achieved through the union of all who know there is something better to be attained than the race has yet

attained, and who are willing to work to that end. It is as Jesus said: "When two or three are gathered together in my name, there am I also." Let us multiply two or three into the thousands, and then we will see how powerfully, how wondrously, the truth will be among us.

Do you not see from the foregoing what the meaning of this movement is? Oh! the happiness to come from it! Oh! the wisdom to be evolved from the attrition of many minds, all attuned to the one effort of ultimate conquest over sin, sickness and death! Who cares if the world laughs—the world that has never taken the trouble to think, but presumes to sit in judgment on those who do?

And yet how many are held in check out of fear of the opinions of those who really have no opinions at all, but who are satisfied to carry their mental grist just as their fathers carried the grist of corn—the grain in one end of the sack and a rock in the other end to balance it?

Take this position as almost universally accepted by the Christian world. Sickness, they say, is sent from God; or at least, God permits it, and has an object to serve in doing so. They believe this, and yet they go to work to thwart God's purpose by taking

- medicine and doing all in their power to get well. Possibly they have an idea that God not only visits them with sickness, but sends the antidote to his visitation in the shape of medicine, thus manifesting his inconsistency. The whole thing shows an entire lack of effort, a reasoning regarding the matter that does no credit to anybody.

Let no one who is capable of accepting such statements and such conclusions as true or logical, attempt to sit in judgment upon the statements or reasoning of others; for unless the blind are fitted to lead the blind, such are not competent to judge of any matter requiring thought above the capacity of an infant.



CHAPTER XV

COME UP HIGHER

WE will have to come up higher if we conquer death; and to conquer death is the next great movement of the race.

Nothing short of the conquest of death here in this world, and in the present generation, will satisfy my demand.

And I hold to this demand; every atom of my body clings to it. I wonder what death can do with me in the circumstances?

But I am not holding death as a foe; I feel as if it were already conquered, and well conquered, in my knowledge of its weakness. The thoughts of it no longer clog my ascending hopes as they go out in the wake of the ideal, that I never lose sight of any more.

All life points toward an ideal. The very first effort at organisation points toward it. When the first two atoms come together under the Law of Attraction a hope is born that leads in the direction of something better; something as yet unattained. This hope is the motor of every individual growth.

There is always a light shining ahead to-

ward which the lower atoms of an organisation are drawn, no matter whether that organisation is vegetable, animal or human. The Principle of Life is the same in every expression of itself.

The ideal of the child is—unconsciously to itself perhaps—to become a man or woman; to attain what it considers the freedom of its parents. It attains this stature and ceases to grow. No God decreed that the height of a man should be six feet; his environment decreed it, and the type was formed. Thus on the unconscious plane of existence all forms of life bear a certain relation to each other, dependent upon the innate strength or power of each form; and thus—on the unconscious plane—there is harmony. That is, there is a balancing of forces whose grand total is harmonious. This condition is a primitive Eden. But the serpent entered Eden, the serpent whose other name is Wisdom, and there was a fall. That is, there was an unbalancing of natural or unconscious forces; a breaking up of the old conditions, in order that higher conditions might be attained.

This is the true process of growth; a thought in advance of any previous thought is born, and it calls upon all below it for support or sustenance. Then, all that is below it begins

to arise in obedience to it. In this upward flow the apparent solidity of previous conditions is disturbed; all nature, everything, finds the impediment to its upward progress removed, for a space at least. The birth of the new thought is so much release to the whole pent-up spirit of growth, and puts all things on the move toward a higher ideal.

The knowledge of the fact I have just stated lies very close to the foundation of Mental Science healing. There is but one fact underlying it; the fact that all is mind. Put a higher thought in the lead, and every other thought is attracted upward toward it. Man is purely a mental creature, and what I have just said discloses at once the law of his growth. If he were dead matter he would be immovable; the atoms of his body would be subject to that force called the Law of Gravity, and no thought—no matter how high or how powerful—could attract them upwards.

The reason I make so much of this point, and go over it so often, is because it lies at the base, and is the foundation of all my argument in favour of the conquest of death in the present generation.

But all thought bears a certain relation to all other thought. All thoughts are inter-related through the law of their being, the

Principle of Attraction, this law being life itself, or love, the creative and generative principle. And so in this sense—looking at them from their subjective side—they are all one; the grand total forming that unseen power men call God, and that we call the Principle of Attraction.

All individualities are in process of ascending from the earth. Every new thought that is born into the world is positive to the thoughts below it, and calls upon them to rise to its plane. And they do rise. Not a student of human nature but has the ability to lift every organised creature, if he will only follow his ideal and be so faithful to it as to gain from it new and heretofore unknown impressions concerning his own power and the power of the race. But people will not trust the ideal they find within themselves; they remain in the roots of their being and will not break the sod over their heads and come out in the stem and flower and fruit of the higher unfoldment. They are like seeds planted in the soil, which, when a few rootlets have struck out into the cold sod, say, "Behold! here I am, alive and all right, and this is all there is of me"; and so saying die, instead of having faith to follow that small, dim hope within themselves that leads upward toward light.

The men and women of this generation are nearly all like these senseless seeds. They say, "If we trust the ideal, heaven knows where it will lead us; we don't want to be made fools of." And again, a few start and fall back saying, "We cannot accept all the glory which dawns on us as we ascend; it is too luminous to be trusted; it is too good to be true; it is like a constantly brightening pyrotechnic display, each succeeding burst of light being more brilliant than the former one. We had better stay on the ground where we belong, than take the risk of being disappointed at last, for surely this thing can not continue." With this latter class it is as if the seeds had advanced their stalks to that point where the warmth and brightness of the sun began to be seen, and had then retired within their shells again.

Few persons have ever yet quite climbed out of their shells in following this ideal. They have not dared to trust it. But I dare. I am going to find out the potencies bound up in a human being if it leads me into the very heart of the inferno.

But truly I have been through it, and I got out of it by following my ideal; by trusting it. And I shall get still farther away from it by following my ideal still farther, and by

putting still more implicit confidence in it. I am putting all I have and all I am getting into an idea; an idea that is to be the test of humanity; an idea that is to discover whether man is a bond slave to his conditions and environments, or whether he may not develop out of himself the capacity to break through his environments and prove himself Maker and Creator.

The intensifying consciousness of my long fixed belief in the possibilities of men to overcome all things, even death, has cast its light ahead of itself; and while I am not yet free, I feel a strange elation that renders me fearless even while I know that dangers environ me as well as others.

As an idealist I see enough in the might, the grace, the purity, the justice, the beauty and the opulence of the ideal—before whose shrine every particle of my lower being is in obedience—to trust it utterly; and this trust banishes fear, even though I know that the same foes to human progress exist to-day that always have existed.

Those foes have never been anything but consolidated forms of ignorance, and will never be overcome but by growing intelligence; and intelligence — at this day can only conquer ignorance by following where the ideal faculties

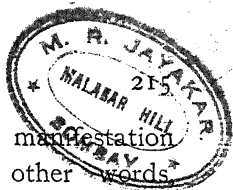
lead. And this is why we came to Florida resolved to concentrate in this choice spot the highest intelligences of the nation in the formation of a nucleus to the world's new civilisation.

Let no one imagine for a moment that the arrogance of an overweening egotism is in this assertion; it is not so; it is rather the embodiment of a tremendous hope founded upon our unfaltering belief in race capacity; race genius. Nobody knows how much we believe in ourselves and others; not more in ourselves than in others; not more in others than in ourselves. The race is one in universality of intelligence, and we value every soul of the race as some specialised expression of the infinite opulence of mind.

And we see so clearly that all things, all conditions on the present plane of life, are exhausted; we see that the vital principle is entirely sucked out of them, and that nothing but burnt-out ashes remain; and, therefore, we are the more willing to abandon them and turn our eyes in search of something better.

It is a fixed fact that no person can search without finding; and what a wonderful thing this is, and what a field of thought it opens up! If no one can search without finding, it proves that all things desirable exist, and

COME UP HIGHER



can be called into external manifestation simply by searching; or, in other words, each desire of the human mind is co-related to the things desired; and search (which implies belief or faith) will reveal it. This being the case, there is no excuse for poverty or disease, old age or death, and we are the prime fools of all the planets for believing in them.

Slowly, but with certainty, we come up higher into a knowledge of the great law revealed in the foregoing paragraph, and as we do so we can feel within ourselves the growth of fresh powers; powers that add to our ability to conquer every obstacle in the way of the actualisation of the ideal.

We see the ideal before us all the time, and the more we contemplate it, the more we lose sight of the world's old beliefs in sin, sickness, poverty, old age and death, and consequently the more we become liberated from these things.

Actually and practically liberated from them. The more the mind frees itself from them the more the body frees itself from them; and this is because mind and body are one. "As a man thinketh so is he." Therefore, in following the ideal with our best hopes and desires, and in gradually coming to be-

lieve in it with greater fervour than we have ever believed in what we call "the real," we are casting off all our previous convictions as to man's limitations, and getting into a wonderfully large, clear place in our understanding of human life. •

When I treat a patient I see him mentally from the ideal standpoint, and I address myself to the ideal self that resides in him. The ideal residing in him is a free thing; it is not hampered with any perceptible limitation; it is not diseased; no one can have a diseased ideal; the ideal is that which we hold before us as the most desirable thing we can imagine. Therefore, I recognise this ideal part of him as by far the stronger part, because all his hopes and desires are centred in it, and all it lacks of being the real, visible part of him is that he has not clothed it with flesh and blood by believing in it. He not only does not believe in it, but it has never occurred to him that it was worth while to do so. He is utterly ignorant of the importance of believing in it; and the law of growth which declares that belief is the power that clothes the ideal, thus bringing it from the subjective into the objective domain of life, is a dead letter to him.

• But I know that this law is one of the un-

alterable verities of the universe, and that from the beginning of individual existence it has been the means, and the only means, by which creatures have climbed the scale of life from the monad to man. I not only believe in this law (belief is a dead word with which to express my attitude toward it) but I know that it exists; I know it with the fullest understanding of it in all its bearings, and in all its relations to all things from atoms to planets; and it explains them all. It is a key to new knowledge that will recast every work on astronomy, and relegate to the lumber room of worn-out ideas a hundred theories now held in high esteem by scientific men.

As I search for the ideal in a patient, and as my recognition of it and of its importance and power grows stronger, all his old beliefs are lost sight of. I no longer see them; they make less and less impression on me with each treatment, until in the course of a few weeks or months they disappear — not only from my view, but owing to the fact of thought transference, they disappear from his view also; and he sees that he is well.

In this slight description of individual treatment, I have conveyed a hint concerning the salvation of the whole race. This salvation is to be accomplished by the practical recogni-

tion of the ideal faculties within it. The race is not living in this recognition; it is living almost exclusively in recognition of the lower faculties; the faculties that ally it with the heavier and deader forces of the earth; hence, it has trials and tribulations without number. It is in a hand-to-hand struggle with these deader influences, so that it even earns its bread by tremendous effort, and in the long run it earns nothing but its bread. Life is one constant conflict, and death gains the victory at last and closes over every antagonist.

The understanding of mind and its power alone brings relief. The first suggestion of this thing implies the getting away from matter, by the intellectual conception that matter is not matter (in the old acceptance of the word) but mind; farther, that there is no obstacle to the constant progress of mind, in which progress every new thought is a conquest that lifts the thinker in the scale of being from death, toward more life. Every step in the study of this great truth liberates the student to a certain degree from every one of his previous environments, and makes the next step easier.

Contrast this progress with the old way wherein a man's struggles become greater at

every step until they crush him, and the grave closes over him. The new thought leads in a direction diametrically opposite to the old thought. The latter leads to death; the former to the complete triumph over death; one leads to the abandonment of the ideal; the other to the practical realisation of it; one is submitting to be conquered; the other is conqueror.

Some say, "I dare not pursue the ideal; the effort to overcome is too great." It is not near so great as the constant fight with the dense, and still denser, forces one must contend with as he travels the downward road toward death. In going deathward the poor pilgrim weakens with each foe he meets. In going lifeward he is strengthened by every foe that besets his path; for he conquers one at a time, and each conquest makes him stronger for the next one. Indeed, in the direction he is travelling he is gradually getting out of the realms of foes; he is finding that what at first seemed to be his foes are really his servants and assistants. This change in the situation comes about through his finding out that an obstacle is simply a gymnasium bar on which to strengthen his muscle.

And yet in all this long chapter I have not really reached the point I particularly

wanted to make. It is this: The beliefs of the world in the deadness of matter, and in sin, sickness, old age, poverty and death, are the only foes we have to overcome, and we do not need to overcome them at all. All we need do is just to leave them. We can go away from them by looking toward the ideal with all the faith the most earnest desire can prompt, until a belief in it (strong enough to overbalance the world's beliefs as organised in our bodies) comes to us. It will come in every instance where the idealist is faithful to his highest aspiration.

CHAPTER XVI

THE USES OF BEAUTY

IN starting a town here in Florida, we have but one object in view. This one object, however, is ulterior and circumferences many others. We want to work out our conceptions of the beautiful through it, and we want to see other people do the same. It is in the pursuit of beauty that the competitive spirit demonstrates its great worth. The competitive spirit appears to be a sordid, mean thing so long as its object is an unworthy one; but once let the object become noble, divine, and then the spirit of competition does, indeed, become the very life and breath of all great unfoldment.

Simply to see a flower bloom, has been incentive enough to get me out of bed at daylight morning after morning for a week; and oh! the swelling tide of life within me to behold the deepening tint and the advancing unfoldment of the beautiful thing from day to day. I am sure that a flower is more than a flower; it represents *effort*; and effort in a diviner way than effort expressed merely in bread-getting.

The bread is a necessity not to be dispensed

with ; but bread is worthless, and the feed is worthless, unless it is fed to leading in the direction of beauty.

The evolvment of beauty is the ambition that can ever actuate a human. All uses are but preparatory steps leading to it. Uses must necessarily be supplied by the love of the beautiful which lives in a person's inmost thought can become a freedom. There can be no freedom for anyone until his uses of life are met and disposed of. When freedom secured, comes the diviner search. He starts on an endless search for the beautiful, or, rather, I should say—with freedom secured, the artistic creativeness ; and this artistic creativeness is the goal towards which all points.

The old woman who sits in the cabin piecing calico scraps into a quilt, is a woman made happy by this slight expression of her ideas of beauty. It is an escape for her from the more sordid duties of her life. She sears the bacon and bakes the corn-cake with alacrity because her pleasant sewing keeps her on ; and when the drudgery is done, her very thought escapes into a new realm. The hollyhocks in the yard are another realm of her protest against the sternness of necessity ; a breath of freedom lies when

roots are planted, and its fruitage is a "useless" blossom.

Think of calling a blossom useless! "A thing of beauty is a joy forever." It—more than all the uses in the world—unlocks the storehouse of man's slumbering powers. In the process of evolution, a rose is worth more than a diamond; a butterfly or a humming-bird outweighs a crown. Why? Because they stir man's latent poesy to its deepest depths; and poesy is the wings of the intellect.

Who wants to creep forever in the mire of an unfinished planet—a planet that will never be finished until we have first found our wings, and have also discovered the atmosphere in which they will float us? It is a mental atmosphere and is correlated to our unfoldment in the direction of the æsthetic, the divine, the beautiful.

I am so tired of the sordid; I am so tired of content with the merely necessary; I want the supernumerary; I want the fifth wheel to the waggon, though I will take it in a shape that will dispense with the other four wheels; a shape that will float the waggon in the air. I am tired of all things as they are, and look upon them as nothing more than a substantial foundation for something infinitely better. Above all things, I am tired of the feeling of

satisfaction which some people have in present conditions. Of course, this feeling only belongs to those who have achieved a certain measure of affluence; and even among these—I am delighted to say—the new truth is pouring a strangely decomposing element that turns all things to ashes before their mental vision. There is no phrase upon the tongue of wealth, as it exists to-day in its awfully sordid expression, so frequent as that one little sentence which discloses the growing power of higher thought and aspiration, “Is this all?”

O! the depths of discontent made manifest by these small words! The dream of a life has been realised by the accumulation of that which renders farther effort unnecessary; and the result is—what? Either a gradually deepening disappointment or a fierce, discordant gloom that makes all things seem unbearable. Many men die within a year or two after retiring from business; there is nothing more—on their plane—to live for, and so the end for them has come the very day they turn their faces from the work that has occupied them always; and as they walk away, they walk by the shortest possible route to their graves.

“Is this all?” These are the last words for all men who do not find an answer to them

by stepping up into a higher plane of thought and action; and there is no higher plane in all this world, except that which is revealed by the truths of Mental Science. Wealth is a millstone around any man's neck, and is bound to sink him into the grave, unless he makes it a foundation or a platform from which to build higher up into the realm of the ideal, the beautiful, the divine.

I use the word "build" in full realisation of its meaning. Every upward step a man takes in the realm of thought, the more he adds to the strength, the ability, the greatness of his own being, and the more firmly he establishes his position as a builder in the world of effects.

"Heaven is not reached at a single bound ;
But we build the ladder by which we rise
From the lowly ground to the vaulted skies,
And we mount to its summit round by round."

"Only in dreams is a ladder thrown from earth to sky." Yes, and the most unsubstantial of dreams, too; for it is a fact that the race has no help in its effort to ascend but the power it draws out of its own brain; that power which results from the acquisition of more wisdom, and which enables us to conquer more and more the obstacles we find in our path.

Do you know what an obstacle is? It is

something to climb over; something to dissolve by that most powerful of all solvents—*thought*. It is a gymnasium bar which we break for the mere sport of testing our strength. Having broken it, we go on and break others of tenfold resistance.

We are now standing face to face with a stone wall that has for ages seemed to shut off our further advancement. That stone wall is the blended monuments of all the dead who have ever died; it is death itself, and disease, and every denial of our power that ever hemmed us in and made the earth a prison-house of trembling, aspiring, but helpless beings; helpless because aspiration never ripened into effort for them, but lay down and died in view of the obstacles ahead.

I am now making a call upon those whose aspiration for something better than life has yet yielded, has conquered, not only their fears, but the race belief in the power of negative environment to hold them down to conditions they are heartily tired of. I am calling upon men and women to take the risk of losing something, in the hope of gaining another something that promises more. To me it appears to be an exchange of death for life; an exchange of the prison for freedom; of the charnel-house for the free airs and flowers of Paradise.

To start untrammelled on an upper path in pursuit of freedom, happiness, all that the ideal brain suggests as most desirable—this is what we are doing. To test the power of man's creativeness on a higher plane of effort than has ever been done before—this is what we are doing. If there is no outlet to this undeveloped genius of the race, then we had better all die, never to be resurrected; for the development of individual genius is the only happiness there is, the only freedom there is, and the only possible progression. And without happiness, freedom and the power to progress, life is utterly worthless. I recognise present good, and I recognise the power of money and I enjoy its possession; but if I had millions of it I would give it all in exchange for one single new thought that held the promise of greater freedom than life has yet yielded. Is this recklessness? Not a bit of it; it is wisdom untrammelled by the caution whose further continuance will prove the curse of the race; it is exchanging a negative good for a positive good. It is exchanging conditions we do not like, but only tolerate, for the prospect of conditions that will be for us the realisation of happiness—heaven.

But suppose one risks and loses? Loses what? That which ensnared him and made

farther effort on his part unnecessary. I would rather be a tramp on the road to-day than sit down in that security from want that would stultify the farther outgrowth of my capacity to create opulence. For I say that the pleasure is in creating it, and not in piling it up and sitting like a watch-dog beside it to keep others from getting part of it. The creative ability is what I prize; that which I create is secondary in my mind, or is forever abandoned, while I go on to more advanced creations; to a fuller development of my creativeness. And this is mind in constant expression. It is life in ever-progressive unfoldment. It is the bridging of the chasm of death by the continuity of endeavour.

Endless growth admits of no cessation of the creative principle. To stop is to stagnate; to gather wealth is all right, but the chief right is in scattering it; to sit down by it converts it at once into trash; it becomes as the green scum that conceals the dead water of the standing pool; it hazes over all the bright energies of the brain, and at last the brain has lost its powers of action and become a useless thing.

In heaven's name, let me preserve the activity of my mind, even though I have but one meal a day.

And yet this suggestion is contradictory; for if I preserve the activity of my mind I shall never lack for what I want. Mental activity insures the fulfilment of every desire. Therefore, I must guard that power in myself which is capable of projecting new conditions, even though I never invest in four-per-cent. bonds, as my friends have suggested.

I do not want four-per-cent. bonds; I want something to do that expresses me. I want to plant a hollyhock when I get the dishes washed and the beds made; I want to escape from necessity into the unconfined atmosphere of the "useless," the beautiful, the divine; that place which represents my highest ideas of freedom. And this is why we are here. We have planted our hollyhock here and are watching it grow. We are sure the growth of it will reveal untold tomes of wisdom to us; and we are fast approaching the day when wisdom will feed and clothe us; for wisdom circumferences all things; it yields us bread and houses and diamonds and everything opulent. To simply own the bread and houses and diamonds is no insurance against want, but to have wisdom is to be the master of all wealth, and to command it at will. This is the Law, and it never fails.

It is time someone started out to discover something better than the fleeting possessions

that pass for wealth. Great mental strength, a complete sense of mastery, is what men need, and must have before they are fit for the conquest of the, as yet, unconquered world. The world lies before us with all its vast resources, and is ours for the taking; but only wisdom can reach it. We are poverty-stricken because we lack the wisdom I am speaking of. Let us come here in peace and comfort, and with beautiful surroundings, for a part of each year, at least, and meet together often in that interchange of ideas that develops the highest thought. Who knows what great things may result from an effort like this?

The spirit of liberty lies at the bottom of our writing; and of our work here. We are not proposing co-operation in business matters, but only in the field of thought. All reform must begin with the individual. Given a community of individuals with correct standards, and the business relations of its members will be adjusted upon principles of justice and equity.

At this time the higher desires of humanity point toward the acquisition of knowledge that will raise men in the scale of humanity, and give people more individual power in the subjugation of everything in life, that is

oppressive and demoralising. We want the wisdom that will enable us to overcome disease, inharmony, old age and death; the wisdom that will develop out of our own organisations the good naturally inherent in us. As seed germs of endless growth, we have discovered that we are not evil, and that farther development will not make us evil or dangerous to each other; but that it will enlarge every faculty of our whole bodies, and bring forth other faculties that we do not now know of. Wisdom can only make us better; ignorance alone is the root of unhappiness, and wisdom is its corrective.

CHAPTER XVII

THE SCHOOL OF RESEARCH

IT was not by accident, but rather by what seemed to be some undefined mental leading that the founders of the School of Scientific, Philosophic and Ethical Research came to establish first their home, and later the college, at Sea Breeze, Florida. The idea had long been growing and taking shape in their minds of founding an institution, which should be at once an instructor of youth in the ordinary branches under influences that should help them to become independent thinkers ; and also to furnish facilities for investigation and research by the ablest and most mature minds, that could be induced to enter the field, on lines hitherto not only excluded from all regularly organised institutions of learning, but until recently regarded by an orthodox public as not legitimate subjects for investigation.

Finding themselves in some measure relieved for a season from pressing business cares, and thinking to spend a few months in partial rest and recreation, they turned their thoughts and their steps towards Florida. Having received

from a lady, who had been healed by the author of this work after having been given over by the doctors, a description of Daytona, they decided to spend a few weeks of their vacation there before visiting other portions of the State. They reached Daytona, then the terminus of the Florida East Coast Railroad, late one evening in September. As the train backed down through rows of stately palms and wide-spreading live oaks, to the then little depot building upon the banks of the River Halifax, the travellers thought they had never anywhere seen anything so beautiful. The moon, nearing its full, threw a band of burnished silver clear across the half-mile of placid waters, softened the harsh outlines of the not too ornate depot buildings, and of the gnarled and twisted tree trunks whose branches overhung and interlaced above the shell road, that wound along the river bank in the direction of the hotel to which they were driven—the whole aspect of the place calling up memories of fairyland, as pictured to the imagination in books for children written by men who are artists in the use of words.

The travellers were never able thereafter permanently to leave the place. They saw other portions of the state, and there are many beautiful spots in Florida, both upon its coasts and in the interior of the state, but none that,

in their opinion, nearly equal this. They remained in Daytona, which is upon the mainland side of the Halifax River, during the winter, and then purchased a home upon the peninsula side, thinking simply to spend the winter here. Then they went North and bought a residence on one of the most beautiful boulevards near Franklin Park, in Boston, thinking it better for their publications to date from that city of culture than from what the world would regard as a wilderness. They would spend the winter in Florida on the banks of the Halifax, they said, and they did. And gradually they got to prolong their stay, letting the season get farther and farther advanced until spring drifted into summer, before going North, until finally it dawned upon them that right here on the Halifax Peninsula, with the river on one side and the ever-sounding sea upon the other, was the most pleasant spot they had ever found in summer, as well as in winter. Then they began to plan to put into execution here their long contemplated, though heretofore but half-digested plans, for the founding of a college, that should offer to the thinking men and women of the whole world opportunities for investigation into the laws of life and of being, never before offered to them by any institution

of learning anywhere. Land was comparatively cheap as yet, and they bought a tract and began to make improvements, such as would attract people to the spot, and gain for it such a reputation for healthfulness as would remove from the public mind any prejudices that might exist against it, due to its location in the far South. As opportunity offered and as they acquired means that could be diverted to the purpose, they purchased more land, being compelled—owing to the advance in price—to pay many times more for later than for earlier purchases, but knowing that, since of all places in the state this is the most desirable, either for winter or for all-the-year-round residence—it would continue to advance, and thus enable them to contribute largely to the endowment of the institution which they were planning. For six years they worked and planned and said little of their intentions. The first tract purchased was platted, a park laid out and some hundreds of dollars spent upon it. Two boulevards were built, extending from river to ocean, each sixty feet wide; and these were lined upon either side with full-grown palm trees transplanted from the native forest. A hotel of one hundred and twenty rooms, a store-building, a pavilion upon the ocean front with a pier extending

six hundred feet into the ocean, a dozen cottages—all these were added as time passed, until the place, from the beauty of its surroundings and the improvements made, came to be known as “The City Beautiful.” It was not, and is not, a city. Perhaps it will never be a city. Certainly we do not expect it ever to become a great city. But it is, and will ever continue to be, one of the most healthful and attractive spots to be found anywhere in this or any other country, though one search the whole world over; and so say ninety-nine out of every hundred of the thousands of tourists who annually spend some portion of the year in the state. The declaration of principles and form of organisation, which have been made a part of the general plan of education and investigation, were given to the public some months before this work went to press, and met with a reception most gratifying to the originators of the enterprise. Local associations organised upon the plan suggested were immediately formed in numbers, both in this and in most European countries—in Australia, New Zealand, Fiji—wherever there are English-speaking people—evincing the widespread and deep-seated interest existing in the subject of man’s relation to the life forces, and in the proposed

founding of an institution which should give the widest possible scope to investigations into the, as yet, hidden laws governing the same. Few, perhaps, *believe* in man's ability to overcome death, but millions hope that at least the span of human life may be greatly lengthened, and thousands desire that their children be educated under influences that shall tend to make them independent thinkers, rather than mere echoes of the thoughts and opinions of generations of men who are dead. The property deeded by Mr Post and Helen Wilmans Post to the college consists of a tract of land extending from the River Halifax to the sea, an even half-mile in length, and having twelve hundred feet frontage on both bodies of water. This has been platted into two hundred lots varying somewhat in size and in value. Lots similar to these in all respects upon the adjoining plat are even now selling at from £10,000 to £30,000, and can not be purchased for less. Of the proceeds arising from the sale of these lots it is proposed that one-quarter go to the improvement and beautifying of streets, and for necessary incidental expenses; and three-quarters to a fund for buildings and the conduct of the institution. Upon this basis the college proper should realise at least

£30,000 out of the donation after deductions are made for street improvements. This sum will not be realised all at once, but only as lots are sold; which will, in the main, doubtless be to parties desiring to locate here while their children are being educated; or for the erection of cottages in which to spend some portions of the year for health, and the opportunities which will be afforded for attending lectures upon different subjects, in which they may feel an interest. It is the expectation of those most immediately interested in the matter that the institution will be able to secure the best of talent for lectures upon every branch of science—not of the metaphysical alone, but of the physical also, and that these lectures alone will attract many to the place for a longer or shorter stay.

We do not profess to believe that the donation which we have made of a few hundred residence lots, will produce a fund sufficient to meet the needs for money of the institution which we have founded. What we do believe is that having founded it and endowed it to the extent of our present ability, and after having made the purpose of its founding known to the public, whatever amount of money may be needed for carrying on the proposed investigations into the

laws of life and of being will be forthcoming from men and women interested, as all must be, in the work to be done. If it requires a million, then a million let it be; or if two millions it is still small in comparison with the results possible of attainment. Whatever the amount may be that is needed we have a perfect faith in its being forthcoming as needed; for rich and poor alike are interested and will give each as he is able, that it may be made possible to discover the law whereby Death may, at least, be forced to delay his coming, if not defeated and overthrown.

The needs of the institution will undoubtedly be great; will be so because it is intended that it shall offer facilities for research such as shall attract the best minds of the age—and such facilities cost, and cost heavily. But there is need, pressing need, that such facilities be afforded; and we have no fear that they will not be supplied through contributions, endowments and such fees as may properly be charged to students in attendance, either upon the ordinary course of instruction, as in other colleges, or from those attending courses of lectures.



CHAPTER XVIII

A BIT OF HISTORY

ALMOST four hundred years ago (1512) one who loved life far more than he feared death, crossed a stormy sea and faced the dangers that lurked in the unexplored forests of a newly discovered continent, in search of the fountain of perpetual youth. Ponce de Leon represented in himself the sole desire for eternal life and youth in the body. He differed from the mass of his fellows, not in his desire for eternal life, but in that he had the faith in the possibility of its attainment, which they lacked, and in the possession of the courage to proclaim his belief and to act upon it. He failed in finding that which he sought, and perished in the attempt; yet because he dared hope to conquer the arch-enemy of mankind and to strive for such conquest, has his name and fame been perpetuated through all succeeding generations.

Half-a-century after de Leon, the French Huguenots, under Riboult and Laudonniere, came seeking fortune and freedom from religious persecution in the new world; and a little later the Spanish expeditions under

Menendez arrived. The former fixed upon a location on the banks of the River May, now known as the St Johns. The latter landed at St Augustine, near the inlet to Matanzas River, and opposite Anastasia Island. • Although Spain and France were at peace at home, yet in the new world the most cruel and fanatical war arose between the French and Spanish colonists. Cruel as a tiger by nature, to a bitter hatred of the French, Menendez added that of a fanatical Catholic towards those whom he considered heretics and traitors to the church. With the cunning of the fox and the courage of the lion, he trapped and massacred the greater portion of the French, surprising some and slaying them without mercy ; he secured the surrender of others under pledge of honourable treatment, only to order them to be executed the moment they had laid down their arms.

D'Erlach alone, with a few followers, escaped the massacre, which took place near the head of Matanzas River, a day's march below St Augustine. He fled southward, and at a point possibly twelve miles above the spot on which the new college building is to be erected, found friendly Indians of a more civilised character, and less warlike than those living farther north ; and these, having a fear of the Spaniards, united with the fleeing French, made a stand

upon the peninsula opposite to their village on the mainland and defeated the Spaniards, who had marched down the beach in eager pursuit. There is not a foot of this coast from the mouth of the St Johns River to the Everglades, that has not at some time since the discovery of the continent been witness to scenes of battle and adventure and romance, worthy of the pen of the novelist or historian, and the brush of the painter. This more than any other section of our country is historical ground. But of the events which go so largely to the making of written history, much the greater portion occurred so long ago as to give in the reading a feeling that one is dealing with ancient, rather than with modern events.

The author of this work is acquainted with an old lady, whose grandfather was brought to this country either from Greece or the island of Minorca, more than a hundred years ago; yet he knew nothing, and knew of no one who knew anything—of the ruins of buildings existing near New Smyrna, twenty miles below the spot selected for the college. The rude vats in which was cured the indigo plant raised by these same Minorcans and Greeks a hundred years ago, are still easily pointed out in the midst of the forests of oak and palmetto and bay, where once was grown corn and sugar cane

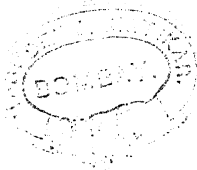
and the indigo plant. A new pleasure yacht, named the Princess Issena (after the Indian princess of the tribe that supported the French at the battle above referred to, and who married D'Erlach's young brother, Ernest, and went with him to France, when at last they managed to leave the country) has just been placed in the waters of the Halifax, at Ormond, only a few miles below the point at which the Indian princess and her French lover met, and where he was wounded in battle and sought out by her, as he lay bleeding and insensible in the thicket where he fell.

What have these tales of old-time wars and adventures and loves to do with a belief in man's ability to overcome death, or in the endowment of a college for investigations regarding the law of life?

Not a thing.

Only that it seems appropriate that here, where in the New World first began the search for eternal life, the search should again be taken up after four hundred years have passed. What might not have been done to advance the race of men in a knowledge of themselves and of the infinite, out of which all things come to be, if only there had been liberty of thought, and institutions for investigation such as we are founding here on this east

coast of Florida? Does any one dare attempt an estimate of the advance the race would have made in the past four hundred years, if just such institutions as we propose, and have founded, had been in existence during that time? Religious fanaticism, race antagonisms and opposing interests spread death and desolation in the fair land where de Leon hoped to find the elixir of life—just as in the centuries which have followed, religious fanaticism and a conservatism, which feared everything new in the realm of thought, have choked off investigation and research, and held each succeeding generation to the grooves in which it had its birth ; until now, at last, it has broken its leading strings and started out upon the sea of investigation and newer thought, alike fearless of the future and regardless of the anathemas of those who would bind the living present to the dead past.



CHAPTER XIX

OUR LOCATION

A CHAIN of natural waterways, broken here and there, where, for a short distance, the mainland reaches a finger down to the sea, extends from the mouth of the St Johns River, near Jacksonville, to the extreme southern section of the state. A portion of these waters is navigable for craft of considerable size; at other points the waters are shallow and dotted with oyster bars; but all could be made navigable at a cost small in comparison with the advantage it would afford to commerce and to the nation in the possible event of a war, wherein it should become necessary to protect our southern coast from invasion. Indeed, the state, at one time, made an appropriation of lands for this purpose, and no inconsiderable amount of dredging of the channel was done; but as so frequently happens in such cases the appropriation was not properly guarded, and individual interests crowded those of the public aside and the work was never completed. Our new relations with Cuba and Porto Rico, together with the projected Nicaragua Canal,

must eventually bring this matter prominently before the general public, and compel action on the part of the general government in opening this most magnificent natural highway to the commerce of two continents.

Upon a peninsula formed by one of these estuaries in connection with the sea, and one hundred and ten miles south of Jacksonville, is the spot selected for the location of the institution which is to offer in addition to the ordinary course of studies for youth, facilities for investigation along all lines in which science is interested, and more especially along lines usually regarded as "occult" or "hidden." The work heretofore accomplished has been in a great degree, and of necessity, theoretical. We must now make it practical; we must prove by actual demonstration many things which, as yet, we have been unable to do for lack of facilities. And we must, at the same time, push investigation and research; and whatever the result obtained, it must be made known to the world of men. The race is entitled to know, and shall know, all that can be learned by the most fearless experimenters of the laws which govern in the unseen world. We are already connected through Mental Science organisations by means of our paper, *Freedom*, and through the International Scientific Pub-

lishing Association, having its chief office here—with interested people in every country on the globe, and believe that we possess every facility necessary to success in our undertaking.

No more naturally healthful spot exists anywhere than that selected, and no more delightful climate. The summer heat at the extreme seldom reaches 90 degrees, and always tempered by the softly blowing breeze from off the sea, with nights never too hot for sweet sleep, yet without the chill which in many latitudes comes with the setting of the sun—with only enough of winter to remind one of that deliciously invigorating autumn weather of New England, with its days of clear skies and starlit nights—those days and nights when “the frost is in the pumpkin and the corn is in the shock”; with such a climate and such surroundings and with the sound of the limitless sea forever in the ears, where could be found a better spot for the founding of an institution pledged to a study of the Law of Life and a contest with the powers of death?

The peninsula at this point is a half mile wide, the average level above high tide probably fifteen feet. Rising rather abruptly from the river (the Halifax) it lies in ridges with lower grounds running parallel with river and sea

coast, thus giving absolutely perfect drainage, and offering a most pleasing contrast to the flat pine lands, through which all lines of railroad entering the state pass in some portion of their route. The soil here is sandy and covered thickly with vegetation, consisting of several varieties of oak, pine, sweet bay, white bay, myrtle, "cabbage" and "saw" palmetto, etc. From trees at the river side comparing favourably in size with those of a northern forest, vegetation gradually diminishes in height and size until at the immediate sea front it is "scrub," mostly of the lower growing varieties of palmetto, not exceeding in height a tall man.

Though not by any means rich, the soil is much more productive than appearances would indicate to the inexperienced in its cultivation. Fine lawns or pastures of Bermuda or other grass adapted to the climate are easily attainable without fertilisation, and by a moderate use of fertiliser all, or nearly all, Northern vegetables and vines can be successfully grown, together with some which cannot be produced at the North. The lack of seasonable rains, which do not always fall at the time most needed, is a far greater obstacle in the cultivation of vegetables on the peninsula than is any sterility of the soil. This lack of rain at

convenient season is much more noticeable on the peninsula than on the mainland, immediately opposite, the river frequently being the line of division between copious showers and gardens languishing for want of moisture. The cheapness of water supply is, however, in very great measure an offset to lack of rain, in so far as lawns and small gardens are concerned. An artesian well, sunk to a depth of one hundred and eighty feet, will furnish a never-failing supply of the best of water, and a little added expense will carry this over a bit of ground sufficient to supply an ordinary family with vegetables.

Of floral beauties most varieties grown in the North do well here, and roses are seldom out of bloom the whole year round.

On the mainland side, and lying immediately behind Daytona, a city of two thousand five hundred inhabitants, are several thousand acres of what are called "hammock" lands; that is, land covered with a heavy growth of hardwood timber — oak, bay, magnolia, hickory, soft maple and other woods interspersed with varieties of palmetto. These lands are expensive to clear, but are productive, and could be made fine agricultural lands if in the hands of enterprising farmers. Since the injury to orange groves by frost in recent years, little

or no effort has been made to utilise these lands; and except where stands some deserted orange grove, the forest trees usurp possession of what a century ago were fields of sugar cane, corn, or indigo.

Of the ocean beach it is difficult to give a clear impression without illustrations, one taken at high, the other at low tide. The difference in width of the beach exposed is three hundred feet. This three hundred feet exposed at low tide is, for all purposes of riding or driving, as hard as a cement floor, and extends the entire length of the peninsula, a distance of twenty-five miles. No other beach in the world equals it in extent and hardness, and in connection with a shell road along the river side of the peninsula offers one of the finest opportunities for driving or wheeling to be found anywhere. Neither is it possible to conceive of better facilities for surf bathing than are offered by this same beach. As the rise and fall of tide on this coast is little more than two feet, it is evident that even the timid, bathing at or near high tide, may safely venture the entire distance left bare by the receding waters of low tide; in other words, that the level of water at a distance of three hundred feet out does not exceed two feet in depth. At the same time the "swell"—or in case the sea is

a little rough the surf—rises or breaks a foot or two higher, to subside in a moment only to rise again continuously, making the most delightful bathing imaginable, accompanied by an absolute minimum of danger.

A Government lighthouse stands at the southern extremity of the peninsula, the light being plainly discernible from this point twelve miles away, and it is supposed to be perceptible for a distance of twenty miles out at sea. While this immediate coast for a distance of a hundred miles has never been visited by a really destructive storm, yet vessels, dismasted or becoming unmanageable, as the result of the gales that annually strike the Carolina coast; as also ships bound North from Havana and other island ports, caught in typhoons from the tropics—occasionally drift in here.

At times it is quite possible for a common row-boat to pass safely through the surf, and to return without serious danger to its occupants.

These things which I am recounting are all for the purpose of interesting the reader in us and in the institution which we are founding; an institution of learning for mature men and women as much as for youth; an institution unique in its character, inasmuch as it is established to encourage freedom of thought as an important factor in the educa-

tion of the young, while affording facilities to the ripest minds of the age for investigation and research into the hitherto hidden laws of being. We wish the readers, whoever or wherever they may be, to be able to think of us and our surroundings, and our work in some fair degree, as they would see them to be if they were present in the body; and so for the hour we have offered them our eyes with which to see things as they are, and as we see them. It has been the easiest, and perhaps the pleasantest, part of the author's task, and she trusts that after the brain-exhaustive work of following her through her metaphysical writings, the reader will have found a pleasure and a rest in this lighter reading.

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