

THE SCIENCE OF THE LARGER LIFE

A Selection of Essays from the Works

of

URSULA N. GESTEFELD

EDITED BY TWO ENGLISH STUDENTS

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EDITORS' PREFACE

THE writings of Ursula N. Gestefeld, though well known and widely read in America, are little known in this country.

Much of her best work has been written as articles for a monthly journal called "The Exodus," published in Chicago. Some of these articles have already been reprinted and issued in book form in America, but others remain buried in the back numbers of the journal, and can only be obtained with difficulty.

English readers who have been students of her works, and who have been helped by them to live the "Larger Life," cannot but desire that they should be brought within the reach of a wider circle in this country; and it has occurred to us to obtain the consent of the author to the issue, in a cheap and popular form, of a series of articles selected from her works which shall be representative of her message and teaching.

This, our earnest desire, has now been accomplished with the appearance of this book, the aim of which is to teach each one the law of his own being

and the means by which he may learn to co-operate in the Divine method for the unfoldment of the individual life, and attain to the spirit by which he may become, not merely a travelling pilgrim in a weary world, but an armed warrior, whose field of conquest is the kingdom of the soul, and whose goal is the realization of Divine sonship.

THE EDITORS.

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PART I

I

THE INVENTOR AND THE INVENTION

It is self-evidently true that if one wishes to solve a problem correctly he needs to be acquainted with the factors concerned in it. Attempts to reach a right conclusion without this acquaintance will prove abortive, and the worker, however persistent for a time, will become discouraged.

Like attempts to solve the problem of existence, individual and universal, have resulted, for many, in a fatalism paralyzing in its effects, a result mitigated in greater or lesser degree by the moral or ethical sense as it assumes control.

While it would seem a mistake, at first sight, to assume that the collective attitude of religious bodies is a species of fatalism, and because it is one of faith in an overruling power, critical examination will show this faith to be destitute of the element which would save it from that quality.

There is a faith which results from knowledge and a faith which comes from lack of it. This kind of faith may be beautiful, but the other is more useful. One has a lasting foundation that strikes deeper and deeper with the assaults of experience; the other, one that is liable to weaken.

No teaching is ultimately helpful that declares the powerlessness of the individual in any direction, for its logical sequence is submission to the inevitable. Whether this teaching be religious, philosophic, or scientific, its effect upon the individual, and therefore upon the mass, is not the full development of his powers, but their partial stultification. Though this submission be disguised with the mask of obedience, it is not and cannot become that free and voluntary co-operation with unvarying law, through recognition of its nature, which constitutes obedience. Its "vestigial remains," carried over from generation to generation, prove it to be a species of fatalism dignified by the name of religion.

Religious and intellectual fatalism are alike undesirable. One is an ignorant faith resulting from lack of knowledge, the other an ignorant knowledge resulting from lack of the perception that leads to true faith. One who recognizes the simple, logical fact that man's destiny is involved in his origin echoes, as his own desire, Paul's utterance—"May the eyes of our understanding be enlightened . . . till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man."

If carrying to perfection the basic plan is the destiny involved in man's origin, to be either a religious or an intellectual fatalist is equally a mistake. Unity of faith and knowledge is the essential for fulfilment of this destiny, the essential for the mastery of fate. It is the only basis for obedience in place of submission. Obedience recognizes and honours individuality; submission crushes and extinguishes it. The nature,

dignity, and power of individuality is the key-note to be sounded persistently, whose vibrations shall conquer fear and fate with knowledge and surety.

As an illustration of the form of argument to be employed—not forgetting that illustration is always limited and not sufficient to cover the whole ground of perception—let us consider the relation of inventor and invention, and the consequence involved in them and in this relation. The inventor is the beginning or fixed point from which comes the invention. The inventor is the absolute, the invention is the relative. They stand to each other as cause and effect; the relation between them is a logical necessity. Consequently, a third factor appears—the inventive power, the link between cause and effect.

We have here a trinity in unity, a trinity which is a logical sequence, a unity which contains variety. Within this unity is involved a consequence which will evolve from it. If there be the inventor, there must be the inventive power and the invention. If there be the invention or the inventive power, the other two are necessitated. They stand or fall together. Neither can survive, as the fittest, the destruction of the other two.

We are not obliged to believe and accept this trinity. It is a self-evident truth, and the lasting foundation of all that develops from it. Looking upon this development, or evolving of inherent consequence, as a building, this building is founded upon a rock which no tempest can remove from its place; therefore, the building will stand.

The invention must possess that nature which is

derived from its cause. It is not its own cause, therefore its nature is not self-bestowed. Being derived, its nature and all that enters into it as composite is compelled by the nature of the inventor. The one hinges upon the other. But the invention is not a visible thing, or an object in space seen with the sense of sight. It is idea, not an object in space seen by all who look in its direction.

As the inventor's idea it is visible to him; it lives and moves and has its being in him. It is whole, complete, and perfect as his perfected idea. To him it is real as having place in his consciousness. To others it is unreal because it is his ideal; because it has no place in their consciousness.

Before it can become as real to them as it is to him, it must have place in their consciousness. The corresponding idea must be derived from their own natures; their idea must conform to this ideal. How may this be brought about?

They are individual; they are themselves; they are not the inventor. How may the idea arise or form within them, which corresponds to his idea—the invention—and which enables them to see his idea because they see its likeness? In other words, how may the—for them—invisible become the visible, the ideal become the real?

Here a mediator between the two is a help to that end—something that stands between the primal idea and its likeness in the individual consciousness; something which helps all to see and know what the inventor sees and knows. A model representing the inventor's idea, a working model, is a means to this

end. The model is not the invention, but, because as a visible object it represents the invention, it suggests it and its nature to the observer.

Visibility of the invention, which is the forming of a correct idea of it in the observer, depends upon how he regards this mediator—this visible representative of the invisible. It may be a help or a hindrance to him, while in itself it is unvarying as a means to an end.

Now let us apply our terms. The inventor is the cause or beginning from which the sequence proceeds, and by the operation of his inventive power. The invention, his idea, is the effect and the expression of his nature. It lives and moves and has its being in him. It is visible to him, known by him, but invisible and unknown to others. How can it be made visible and known to them? How be made plain, obvious, free from obscurity or doubt? How be made manifest?

Clearly, by the arising in them of the corresponding idea—the likeness of the invention.

How may this be brought about?

By a mediator—something which is visible and represents that invention, and which, in consequence, will suggest it to their consciousness.

When, as a result, the observer's equally complete and perfect idea, which is the likeness of the original idea, is formed within him, the original invisible is manifest to him, becoming the plain, clear, obvious or visible.

The invention, as the expression, is that which may be understood; it is "set forth" by its producing cause.

The representation or model is that which is set forth a second time, or is presented anew.

The manifestation is that which is clear and obvious to understanding.

Between the beginning and the end of this sequence there is likeness. As a logical necessity the end must be like the beginning.

II

ASCENSION OF IDEAS

DID you ever concentrate your attention for even a moment upon the thought—"I, in my real being, am the expression of God"?

If you do this you may feel a force arise from some hidden centre within and move gently through you till it becomes a physical sensation—a glow which warms and lightens and strengthens you while the perplexing care, the disheartening sorrow, grow dimmer and dimmer, till, for the moment, they are almost lost to sight.

If this moment could only last! you say. If one could extend it till it became hours, the hours days, the days years, the years for ever! If this could be, one would be master of fate. No more corroding care, no more failures in life, no more heart-breaking grief and disappointment. How delightful! But we are not able, you have said. Circumstances are too much for us.

It depends. They may be too much for our actual or developed power of control, but never too much for our potential power. To express God is to have the

omnipotent—the God-power—focussed in our own being, which is its eternal distributing centre. Lying latent, or active only along certain lines to the exclusion of others, it is as if it were not, *to us*. It is not drawn upon, is not consciously put to use. We are swept along by it in the direction by which it is operative, passive, unresisting, believing that we have no responsibility for the conditions and circumstances in which we find ourselves involved.

To awaken to our true being, to gain the true idea of ourselves, to concentrate our thought upon it, is to get out of this current which sweeps us along, and get back to the eternal fixed centre. Here is the throne of the kingdom within from which we must rule our experiences. Here is the still place far removed from the eddies and whirlpools of the current.

Before we can see as we are seen, know as we are known; before what we are can be made plain, clear, obvious to us, the corresponding idea must arise in our consciousness. This is logically necessary to manifestation. Before the God-man can appear to us, our own idea of man must be his likeness. We always see our own idea. We never see another's except our own is the likeness of his. If we would master fate, here is one of the most vital truths to be remembered.

According to our idea of what we are, is our mental action and our feeling. According to these is our life. According to our present life, is our future life. The law of cause and effect obtains throughout. Change at any point comes from change in the primary idea. For that change which brings dominion in place of the old subjection, man's man must give way to God's man.

Ascension for the human species depends absolutely upon ascension of ideas. Water rises no higher than its source. We are always within the limit of our ideals, never beyond it. Humanity is lifted up only as its idea of self is lifted up. The human race is the aggregate of units. If any one unit displaces for himself man's man with God's man—his natural and educated idea with the true idea—that one is a benefactor of the whole race.

In him the divine likeness begins to appear. The divine incarnation has taken place. The Son of God is conceived in man. It is as yet conception only. Its gestation and birth are to come. But the divine babe is within. Later, it will be manifested to the world.

The one whose idea of man is like unto the idea of God—whose idea about himself is in accord with what he is, generically, as the effect of Cause—is a Saviour, if he cherishes this ideal till "in the fulness of the time it cometh to pass," or till it is plain, clear, obvious to others through a life and works. The Christ-child is born within before it can appear in the without.

Do we look for the God-like in mankind? How could we see it, were it there, except we first see it within? The one who is blind to his own potential divinity could not see the Christ were Jesus here to-day. In this blindness he would still cry, "Crucify Him!" did Jesus declare, "I know whence I come and whither I go." What we see without is coloured and stamped by our own idea; and so the letter-Christian of our own day, the perpetuation of the blinded Jew of other days, declares of the one who holds as his own idea of man the likeness which is true and divine,

"He maketh himself equal with God!" Lacking the insight which reveals the truth, thus it appears to him.

But, logically, cause and effect are at one or in unity, and for ever. The true-in-itself is unaffected by time or circumstance. It is, and it waits. We are blind to it through natural sense. We seek here, there, and everywhere, up and down in the world, for truth—seek with many a stumble by the way, many a pang, many a cry of suffering, and all the while it is right at our hand, waiting for our eyes to open. The new world was, before Columbus discovered it. He only found that which waited for recognition.

The new world of being, higher and fairer than the world of sense, always has been, always will be. It waits for discovery. The way thither is in the within. The light which illumines it "lighteth every man that cometh into the world." The key that unlocks the portal is God-likeness in idea. The power to step over the threshold is the feeling which accords with the idea.

How shall this feeling be gained? It must be generated. It must be cultivated. How shall it be cultivated? First by consciously and intentionally conceiving the true idea, then by making it the standard by which all the things of sense—of the outer world—and the experiences connected with them, are judged. Right judgment is the basis for right feeling. Mistaken judgment is the basis for a false sentimentality.

Holding ourselves unswervingly to that yea, yea; nay, nay, which is uncompromising, we weaken and loosen the hold upon us of purely sense-perception, and encourage and strengthen soul-perception instead. As

soul-perception grows it becomes feeling. Through this kind of feeling we rule our existence. It is religion. We have to find our religion within. It is of the heart, not of the head. It is inward recognition and appreciation of our relation to God rather than a profession of faith in a human doctrine. It is the revealer that brings God home to us by bringing us to God.

Is this religion practical? Is there any place in this busy, bustling world for a transcendental view of one's self? Does it have a really practical result upon our lives? Yes. None more so. There is no department in life, whether domestic, commercial, professional, or intellectual, where practical, and comparatively immediate results are not obtained from the endeavour to conceive the true idea of being and hold it as the individual standard of judgment. "*As a man thinketh, so is he.*"

According to our ideas our lives must become; for the Force of forces, Primal Energy itself, works to bring them to actuality—works to bring this highest idea to embodiment as a God-man in the world; in it but not of it. For this is the divine incarnation, the God-likeness in the flesh.

Say this, then, to yourself: "In my real being I am the expression of God now. To me belongs dominion over self." Make your statement always in the present tense rather than in the past or future. "*Now* is the accepted time." Study the record of Jesus' life as it is given in the Gospels and see how often He speaks of Himself in the present tense. This is affirmation of what is, as the basis for that which becomes. It is necessary for ourselves.

Only that which is—abstract truth—has been and shall be. All else is change. What is a fact to us to-day may cease to be the fact to-morrow. We shall never be able to withstand this ebb and flow except our feet are planted upon that fundamental truth which changes not. The fact to us is not, necessarily, the true-in-itself; and if it is not, some time it must give way, go from us to make room for another; and fact will follow fact, each having its day, till the fact of all facts, the central core of all, the true-in-itself, becomes true to us.

Some day the divine and eternal fact will supersede all human and temporal facts. We can hasten that day by thinking and speaking of our real being as the central governing fact of existence now. By forming this idea, holding it continually in mind, never letting it go or losing sight of it entirely, we grow more and more conscious of its truth and power. We grow more conscious of the invisible, which is felt rather than seen as the real, and the objects around us, even the physical body, as the more unreal of the two.

We get nearer and nearer to the great throbbing heart of the world—of all worlds visible and invisible—and vibrate in unison with it, as mere shapes seem more and more remote. We touch and take up into our own the life of all things. Our daily occupations and duties appear in a new light. Everything is easier than it used to be. Fear begins to disappear. Of what should we be afraid? Dread of separation from our loved ones lessens. There is no separation. All is one grand unity. Wherever our thought can reach, there are we.

We are climbing the ascent of life by climbing higher in thought. The divine idea, our new-born ideal, compels cleaner, stronger, loftier, more noble thinking. The sensuous and temporal has no longer the same attraction for us. "Wist ye not that I must be about my Father's business?" says the Christ-child within.

Holding unswervingly that idea which is like unto the God-man, by our mental word we speak it into our consciousness and find it there a vital throbbing fact which rules our lives.

III

LIVING BY INSIGHT OR BY OUTSIGHT

THAT thing you see when you look in the mirror is not you. It is yours. It is something you use, and as such it is good. By means of it you execute your thought on the plane to which the object belongs. It does not think or exercise volition. You do.

You desire a book which is up-stairs. Your desire forms the thought, "I will get it." The flesh-and-blood feet travel out of the room, up the stairs, and enter the room containing the book. The flesh-and-blood hand reaches out and grasps the book. What had flesh and blood to do with all this? It was simply the servant obedient to its master; the means by which the thought became execution on the plane of gross matter.

Stand before the mirror and say to what you see there, "You are mine. You are not I. And I will

use you to the highest not the lowest ends. I was before you and I shall be after you. You are for Time, I am eternal. You are the servant, I am the master."

Try to gain the help for daily living that comes from the perception of the right relation between subject and object. You can look upon the visible flesh-and-blood body, study it, weigh and measure it, analyze it, reduce it to its constituent elements. You can reach a conclusion about it, gain knowledge of what it is. Can it weigh, measure, and analyze you? Can it gain an understanding of what you are? No. Then which is the greater of the two? Surely the subject is more than the object.

Do we live according to this truth, or as if the object were more than the subject? When we live by oversight, we live as if the object were the greater of the two. When we live by insight, we endeavour to adjust daily experience according to the right relation between the two. When we live by oversight, we become submissive to fate. When we live by insight, we see our glorious destiny and master our fate.

Living by oversight gives us what is commonly called the life of the senses. We eat, drink, and make merry, doubtful if there is anything beyond the present visible; at best hopeful that there is a future life. Living by insight we live the soul-life which can rise from hope to certainty. We can cultivate, not the belief, but the demonstrably true knowledge, that the object is only a machine temporarily used; that it is the means *through* which something more is to be manifested; something which, because of what it is,

must logically persist even when its means of manifestation ceases to be.

It is the subject that thinks, desires, and exercises volition ; and because these powers belong to the subject, instead of to the object, the disintegration of the object cannot change the subject, or rob it of its powers. It only removes the means by which they were visibly executed on the plane of gross matter. Disintegration of the flesh-and-blood body is only a falling from shape into shapelessness, from the individual into the general. Over and over again in what is commonly called Nature its constituent elements appear, now in one shape, now in another. But at the back of all these shapes is that which is more than they, that which can recognize them, while they cannot recognize it.

Remember the illustration previously used—the inventor and the invention. By perception of the true relation between the machine and the invention—by insight—by understanding the limitations of the visible and the all-ness of the invisible—the nature of the hidden reality becomes “plain, visible, obvious to understanding.” We penetrate to, lay hold upon, and make our own that which has its being with the inventor. As its nature is revealed to us, we incorporate that nature in our own idea, which will steadily rise till it has reached the level of the inventor’s idea.

Such is the destiny involved in our origin. Our self-idea, our thought and feeling, are to rise higher and higher till they have reached the level of the God-idea. The visible body, and equally the visible world, is but the means by which we first begin to realize self-con-

sciousness ; a means which, understood and rightly used, may help to increase our self-consciousness till it is like unto, or the likeness of, what we are in being. The relativity of macrocosm and microcosm to that which they veil, instead of absoluteness in themselves, is what insight shows us. Putting this knowledge to use, applying it practically, we drop the old self-idea, and hold the other as the standard for thought till we have incorporated it.

We believe and think no longer, "I am a material being made of the dust of the ground, subject to the laws of matter, to change, decay, and death." We think instead, "I am spiritual in being now, as I always have been and always shall be. I am changeless and eternal, perfect as the God-idea." This last thought expresses our perception of the truth of being, our discernment of the reality back of and beyond the visible shape.

When, seeing the right relation between subject and object, we hold this true standard for thought, we find our true centre—the centre of being. We cease to roam around the circumference of existence, we live in and from the fixed centre, the still place. On that circumference there is constant change. Existence there is full of ups and downs, pleasures and pains, joys and sorrows. We are tossed from one to the other like the shuttlecock between battledores. Between them the only rest is found in helpless submission.

But when we find and live from the true centre we become the spectator of that existence, and nothing its circumference includes has any terrors for us. We are safe in the still place. We are no longer tossed back and forth. From this fixed centre we speak with authority the word of power, "Peace, be still," for we

find there the power of mastery. It is never found on the circumference. It belongs to being.

We have "wasted our substance"—the faculties and powers which belong to our being—"in riotous living"—living by oversight only, blind to the within. And we have "begun to be in want." This fails us, that disappoints us, the other has no longer any charm for us. We are sick in soul, mind, and body. What shall we do to be saved from this suffering experience?

Go back to "the Father's house where there is enough and to spare." Find our true centre, our fixed being. Cease living on the circumference only, and live in and from this centre. Govern the thinking.

Self-mastery is inherent in being. Its demonstrations, miracles to the sense that cognizes only the visible machine, are the natural results which follow its perception and putting to use—its persistent cultivation or development. We create nothing. We develop everything. We cannot impart life, cannot create a living thing. There is but one Life. All living things are from it and are in our being now. We develop all the possibilities of our being—of the natures and powers which make it composite. We cause them to appear. We co-operate with Primal Energy, with the divine plan, and help to carry it to fruition—help to make it fruitful—full of fruit or result. We work *in* Creation to its finishing, doing the Will of God that the end may be like the beginning.

The creating is all done. The appearing is what we help forward. Nature, abstractly, is that which eternally is. Objectively, it is the representation or figuration of that which eternally is. Practically, it is

the gradual and orderly appearing of that which eternally is. But this appearing is only for those who have eyes which can see it. The vision limited to the objective sees "freaks of nature," is startled by miracles. The vision which is expanded because it is seeing from the true centre, recognizes the appearing and sees neither freaks nor miracles, finds no unknowable but only a present known related to a future to-be-known.

This vision can find and follow the principle of continuity which is always bringing forth that which was hidden. We need but to co-operate with it through understanding, instead of opposing it through ignorance, to have our real and eternal being appear in all its majesty and power—appear to the finishing of Creation.

Every trial, suffering, weakness, limitation, discord, is to be mastered through consciousness of being. Each will persist until it is mastered. The more our thoughts dwell upon them, the longer will they persist. The more our thought rests at the true centre, the more will our being and its power appear, displacing the other.

These conditions must go down and out. Their end is death or nothingness. They belong to time and space. They manifest the possible consequences of ignorance of being. They are not the appearing of the God-Man. They are the unlikeness which is between the beginning and the end. They are adversaries to be agreed with quickly, while we are in the way with them, and through recognition of their true nature and limitation.

In the seventh day they are met, mastered, passed beyond. They die their own death. "The Sabbath was made for man, not man for the Sabbath," because it is that part of Creation in which Man appears, through mastery of all unlikeness to God. Hence, the miracles of the Sabbath day are but the demonstration of Man's likeness to God. Are we helping the likeness to appear, or are we increasing and intensifying the unlikeness?

IV

DESTINY AND FATE

ARE you passively and contentedly living according to the personality which is less than it some time must be? Or are you earnestly and actively endeavouring to live according to the individuality which is the changeless Lord? How are you thinking? Up or down?

As a personality you must grow. But in being or in your individuality you are fixed and changeless. Your only growth, or becoming, is in soul and body, and "Soul doth the body make." You are to gain in self-consciousness through recognition and use of the powers of your being. Every sense and faculty develops or brings forth its fruit through exercise. Every sense and faculty in your being is active. Its activity is compelled by Primal Energy, which is ceaselessly at work.

But *are you exercising your faculties?* Do you not see a difference between spontaneous action and your

own conscious use of that which is active or alive in you? Every part of your being is alive—eternally alive, truly. But is that all? Is it enough to say, “Because God is, I am”? It is not enough. Primal Energy—the Word—has produced you, the ego. But the Word is to be made flesh. Through you—the ego—the highest quality of personality is to be made. The “made” must follow the “created.”

Here you have something to do. This is your destiny—the destiny that is involved in your origin. But between that beginning and this end lies your fate, which you make for yourself. You are to conquer your fate with your destiny. *How* are you thinking? *Through* your thinking the Creative Power is ceaselessly building your soul; and your self-consciousness always has that quality imparted to it by your thoughts.

Do you think that the visible shape is yourself—the living being? This is not true; but if it is your thought, your soul has builded into it continually the untrue, the mortal quality, and “the end thereof is death.” The visible body is but the outermost crust of soul-stuff—the point in the outgoing of Primal Energy where it bends toward its source. This bend or crust is what we commonly call matter. It is motion visible. Around the bend it will gradually lose that “mode” which is its present visibility.

If we think, or vibrate, with the God-power, we—as souls—are builded higher and higher. We become of finer and finer, or more lasting, quality, as we incorporate the Divine Essence. When we think that which is not fundamentally, and therefore not eternally true,

we do not vibrate with this great pulse of the universe. We set up a counter-vibration, and the result is discord and confusion. How can it be otherwise? We create an action which opposes the universal truth and harmony.

Then we—as souls—suffer, and ignorant of what we have done, we say God sends our suffering upon us. This is true in one sense, but not in the one in which the words are generally used. God does not send suffering, because He sees our wrongdoing and makes up His mind to punish us for it. “God is too pure to behold iniquity.” But because God’s Law is the sequence of cause and effect, the only overruling Law, we do experience the effect of the cause we have ignorantly instituted and permitted. Our sufferings are self-created, and they scourge us till we see their nature and put them to death by withdrawing their sustenance. We are punished by our sins, instead of for them.

What we think, we some time experience, and according to the quality of our thought will be our kind of experience. Action is from the within to the without; from the subjective to the objective. Ask yourself this question: Am I using the faculties, senses, and powers of my being, or are they using me? Because they are living, every one of them, they will use me—the soul—if I do not use them. I must be, inevitably either their subject or their master. It is my birthright to be master. Have I sold my birthright for a mess of pottage? Am I ignorantly experiencing the unrealities of being, which to me are the realities of existence, because my senses, faculties, and powers are

using me according to their own nature; because they are actualizing for me the false ideal of myself I ignorantly hold?

If I am suffering, I have positive proof that I am being thus used, and am not using instead; am not doing what I must do before the liability to suffering can cease. There is being made manifest in the flesh the discord, rather than the unity of vibration with the great pulse. There will always be manifestation in and through the visible body of the quality of the soul—of what the soul includes. Consequently, what is contrary to harmonious being must appear, as well as what is in harmony with it, if the contrary is self-created.

So all healing belongs to the seventh day of Creation; that portion in which Man is finished; for healing is the removal of the causes of disease and suffering from the soul—a removal that makes them disappear from the body. Physicians judge of the health by feeling the physical pulse. Health is always proved by the soul-pulse. Is it beating in time with the God-pulse? Are we working with God, moving with Primal Energy, vibrating with it to the end ordained from the beginning?

If its beat is true and steady, the Word is being made flesh, and we shall behold "His glory as of the only begotten of the Father, full of grace and truth," in the seventh day. But when its beat is not in accord with the infinite pulse, when it is fluttering, fitful, and unsteady, our ignorant word or thought is being made flesh, and we shall behold it full of all manner of unlikeness to the eternal God; for it is begotten of the ignorant soul, not of the Father. This manifestation,

equally in the seventh day, includes all forms of suffering—all that we call evil. And the evil is to be overcome by the good, for the evil is temporal and the good is eternal.

Do you see now why Jesus healed on the Sabbath day? It is because this work belongs in the seventh day. There is no occasion for it in any other portion of Creation. You are living in the seventh day. What are you doing with it? Are you making God manifest? Or are you only manifesting your own ignorance of true being and its consequences? Are you glorifying God or your own blindness? Are you making the commandment of God of non-effect through your traditions?

As you begin to see dimly your own possibilities, does not your soul send forth the exultant shout, "Yet in my flesh shall I see God!" Do you not see your own divinity as a far-off star shining with a celestial radiance as it comes nearer and nearer till it stands over the house of human nature where the new-born babe of recognition lies? Do you not see that "He is our peace who hath made both one, and hath broken down the middle wall of partition; having abolished in His flesh the enmity . . . for to make in Himself of twain, one new man"?

Do you not see that if Jesus of Nazareth reconciled to each other His divinity and His humanity, breaking down the middle wall of partition (mortal self-consciousness, consequent upon wrong thinking), abolishing in His flesh the enmity between sin, sickness, and death, and true eternal being, *making in Himself of twain, one new man*, you can accomplish this also?

For He is the elder brother of our family; the common family of God's children of which we are all members. And He is "gone before" or has fulfilled His destiny, while we are still at work with our own. As members of this one family we possess the same powers and possibilities that He manifested. God is no respecter of persons. His "substance" is divided unto us equally. But we have wasted ours in the far country of wrong thinking and feeling, consequent upon non-recognition of its nature. Jesus had perfect recognition and realization of His. As we gain these we, too, shall work the works which prove our divinity to be master of our humanity.

Put this recognition, the right thought, into everything you do. Do not wait for it to come to you. Lay hold upon it. Lay hold upon everlasting life if you would possess it. Breathe in the breath of life for yourself. Use your thinking power, knowing what you do, forming and holding to you such thoughts as are like unto your God-derived being. Form your self-idea in accordance with the Divine Idea. Make thus your own mental pattern as it is shown you in the mount of spiritual perception, and the Creative Power will bring the living Soul that wears that pattern.

No human being should be permitted to do your thinking for you. When you accept the "traditions of the elders" as truth, without that investigation on your own part which makes them true to you, you yield yourself to an influence that is not the Most High. When you accept a self-idea at second hand without forming and holding it yourself, you abrogate the rights of individuality; and so long as you do this you

cannot bring forth. You are used ; you are not using. You are in subjection instead of exercising mastery.

Do your own thinking, and according to the highest self-idea you are able to conceive. Look within you, not without you. "If thine eye be single thy whole body shall be full of light." Keep the inner eye fixed on the eternal, not on the dust pattern. Slowly, little by little as you behold it, the within will become the without. The subjective idea will become the objective reality. The first will become the last, and that last will be the eternal first—the God-idea, brought to embodiment. Never forget that every faculty, sense, and power in you is alive and cannot die. Ask yourself, "What am I doing with them?" You can make them serve you royally, not as the magician of Egypt, but as the man of the Lord. Bring forth, you must, you cannot help it. But you can choose what you will bring forth. You have it in your power to bring forth the Son of God. Will you set about it? If you make this choice He will rule your daily life, for He is within. He will bear your burdens, heal your diseases, dispel your sorrows. He is at hand.

V

THE ORIGIN OF EVIL

Do you believe in two equal powers for ever contending with each other? Then it is no wonder you are at war with yourself and with all the world. You will remain at war as long as you believe this.

What but perpetual warfare can result from the

clashing of two equal powers, good and evil? Victory can belong to neither. This is self-evident. When one or the other appears to triumph, it can be only luck, not law.

With this belief you have no firm ground under your feet. No wonder you stagger and fall and bruise yourself. Do a little thinking and you will see how impossible it is for these powers to be equal if there is law instead of luck. One must be stronger than the other.

Evil is the greater, do you say? And because you see so much of it in the world? Because it obtrudes itself upon you, look which way you will?

In midwinter you see snow and ice and cold all about you. Wherever you look the thick blanket presses down upon the earth and buries all the greenness you would like to see. There is nothing but cold snow, you say, no warmth anywhere. But that very snow that is so cold to you is a warm covering for the plant-life below, protecting it till its time comes to shoot forth into bud and blossom. And the sun still shines steadily above.

You know, because experience has proved it to you, otherwise you might not, that in due season the ice and cold will disappear and that which was covered will appear, and come forth the more abundantly because of that which appeared undesirable, and even evil, to you.

So when you look out into the world the good seems to be covered so thickly with evil that but few indications of its presence pierce the crust. But it is there.

“Overcome evil with good.”

If a victory is possible one power must be the stronger. If evil is stronger than good, progress for an individual, a nation, a race, is impossible. Steady retrogression and annihilation must be the order. But we do not see this steady retrogression. On the contrary, we see the reverse. Then good must be stronger than evil, and consequently the power to be used to the removal of evil.

What is the origin of evil? Why is it permitted? What a vexed question to settle is this mystery of evil! And yet for those who can see, how simple it is!

Is God the author of evil? No.

Where then did it come from if God made everything that was made? It never was made in the sense of a creation by God.

What is Creation according to the Science of Being? It is the Expression and Manifestation of God. Evil neither expresses nor manifests God. It expresses and manifests our ignorance of God.

Here, right here, is its origin. It is a parasite which feeds upon and is sustained by human ignorance. It will come to an end only as its nourishment ceases. As souls, living souls, remember, we have been ignorant of our true and eternal being that images or expresses God. This ignorance is natural because the Adam or sense-soul cannot have, all at once, the knowledge which is the product of its growth.

This first soul—first in the sense of order, not as a beginning in time—is pure and undefiled. It is all right in every respect, and there is no evil in it or anywhere else. But it is very small as compared to

what it is to be. It is only "I am" or "I am conscious that I exist."

That is all, and that is good. There is nothing wrong about it. It is Adam before the fall, the primal innocence of the soul. But a self-idea must be conceived by the soul. It is very natural that if we are conscious that we are, we shall begin to form some idea as to what we are.

The self-sense uttered in "I am" compels some idea about what I am. This is a natural sequence because of the nature of soul. The limitations of this first soul—it is a very little one—induce a limited self-idea because the self-sense is so limited. And this limited and mistaken self-idea begets all that we call evil.

Right here is its origin; and with the true self-idea begins also its destruction.

The amount of evil you see in the world, the proportion between good and evil, depends upon your self-idea. They belong together. When you see so much evil around you, you are seeing through a pair of spectacles which lend their own colouring to what you see.

What is your self-idea? What are you? You know that you are, that you exist. But what are you? What is man? A being born some years ago to die some years hence, and meanwhile to suffer all imaginable ills?

That is the colouring afforded by your spectacles. He is nothing of the kind. Your self-idea is all wrong. As a soul you have lost your primal innocence and fallen into a knowledge that compels you to prove its falsity. You have eaten of the tree and you have to

digest its fruit. This is what experience is, the proof that the natural self-idea is incorrect.

Here lies your fate. You must prove that it is not true, for you have a glorious destiny to fulfil. The eternal good which antedates your self-idea is pushing, pushing, pushing steadily to manifestation; and all that you call evil has to get out of the way.

Work with this good and the victory is yours, for it is stronger than evil. Its roots are eternal and the parasite has none. "Overcome evil with good."

If you were as sensitive to good as you are to evil you would see as much of it. If you become more sensitive to good than you are to evil you will see more good than evil. You can increase this sensitiveness to good by getting and holding persistently in thought, the true self-idea. Get it and hold it and you will become it. And in the process of becoming, evil vanishes even as the snow melts and runs silently away under the steady beams of the sun.

What! No more murders, robberies, and crimes if we get and hold the true self-idea? Yes, just that.

The man who steals is seeking satisfaction, and thinks he will get it that way. But he will not and cannot, for because of what he is in being, and what he is as a soul, satisfaction through such a channel is impossible, and he has to move on.

Some time, through experience, he will find that when he sought to rob others he robbed only himself, and there is little satisfaction in that. He ignorantly, in his efforts to gratify his instinct of appropriation, used his imaging power to picture what he wanted and the way to get it; and this in defiance of the

moral sense which was not so strong as the animal instinct of appropriation.

He was ruled by this instinct to his own loss, as he is sure to some time find out. His experience, crowded full of evil though it may be, is, and will continue to be, a means by which he will find out what he has done. So with all its evil it, and all in it, is good for him. It is a mirror in which his own nature and possibilities are revealed unto him when he has his eyes open to see.

Remember that the murderer, or the thief, or the rascal, is a living soul, and not a material shape. This is only the instrument which the soul uses, and very pitiful work it is sometimes required to perform.

However this visible person may appear to you, however wicked and altogether vile this man may be, that soul must ascend. Ascension is compelled by the nature of its being, and the almighty, resistless, Primal Energy which is the creative power of God pushes it along the upward path.

Whether it continues to use the flesh, or whether with pain and bitterness it forsakes it, still its experience continues, for its desires remain to it; and still must it learn the mistakes it has made and why it has had to bear their consequences.

“Lord, keep mine eyes from seeing evil.”

When you stop thinking evil it will begin to disappear from your own life and from the world. Thought is creative. All evil is in thought, nowhere else. It is subjective. Its manifestation is the objective you see.

If it is not subjective with yourself, if you are not

thinking "What a rascal Mr. So-and-so is!" you will see no rascal in Mr. So-and-so.

Get the true self-idea for yourself and of necessity you must have and hold it for your neighbour also. What is true for you is true for him, in that you bear the same relation to God and have the same destiny to fulfil.

While you are fulfilling this destiny—and it is glorious—much that enters into your experience, which is your existence, seems evil because it is unpleasant and painful. But this very feeling is Nature's push to make us move along.

As souls we cannot stand still, cannot hang back, as our mortal or natural sense inclines us to do. We must move.

Throughout creation the general tendency is upward. But gravity has to be overcome, and our mortal sense, natural to the Adam-soul, tends to draw it downward. The conflict between this gravity and the general impelling tendency is what we feel and call pain.

It is a voice that warns and instructs us if we have ears to hear and a heart to understand. "MOVE ON," it says, and continued suffering comes from holding back.

If we hear, understand, and heed, we obey the voice, we move on and the suffering abates. Some day we move on beyond it, beyond the liability to it. We attain mastery of that nature in us that feels the suffering.

Before we get ready to move on, before we hear and obey, we cry aloud that our experience is evil, is full of evil, that evil is master and we are slaves. We speak

from feeling only, lacking the understanding that would interpret it.

“There are, it may be, so many kinds of voices in the world, and none of them is without signification.”

Get that most desirable thing under the sun, understanding, and the evil disappears, the good appears. Then the way to the overcoming of all that seems evil is found.

Evil is overcome with good, when the good is laid hold upon and brought to bear upon the evil. Then we obey the eternal command and we move on in compliance with the demand of our God-being.

All is good. There is no evil.

VI

WHAT IS WITHIN THE “HERE”

“WHERE shall we be when we go away from here?”

Again and again you have asked this question of yourself and of others, seeking an answer that satisfies. And again and again you have failed to get the desired satisfaction as you pondered over the replies received.

For ages human souls have been seeking a “Where?” when the search should be for a “Which?”

But you who have learned to look in the right direction, who begin to realize the creative power of thought, can begin to see, if you think a moment, that locality is condition; “only that and nothing more.” What you call “Here” is only a natural, therefore common, condition of soul.

This great world by which you set such store and

which appears so huge, is but a small part of the Universe. And the Universe is but a series of inter-related conditions or soul-states. These states find their unity in being.

Your being, the unchanging real of you, includes the Universe. In it are all the states possible to individual consciousness; and you, as a soul, will "go to" every one of them.

How long you will dwell in any one depends upon your desire for, and effort toward, realization of your true being as Lord of all.

"Here," or "in this world," as the natural state of the soul, seems all important, and the only life we are sure of, till we begin to find another one, not outside but within it. And here is a great truth which is a "glad tidings" to those who can receive the annunciation.

All higher worlds, all higher states are within this one. And we can go from "this world" to the "next" while we still wear this coat of skin that is called the body.

"What! without dying?" you ask.

Yes, without laying off the fleshly body—while using it on the plane where it belongs.

Do I mean immortality of the flesh?

No, I do not. I mean immortality of the soul, which can be an immortality in the flesh—within it.

The acorn contains a whole tree, potentially. Because of its nature, of what is within it, what is without is only the coming forth of that which, primarily, is within.

The first shoot from the acorn of being is the Adam-soul; and the whole soul is in the acorn. This state or

stage of the soul's becoming is what we call "Here" or "living in this world." It is but the infancy of self-consciousness.

To the little shoot, its own maturity lies before it in a misty and unknown future. Even its next stage of growth is unknown. What it is to be next year does not appear as it looks out and forward. It faces, continually, the unknowable.

Its natural tendency is to look out, to peer into that which is not yet, and to shrink back affrighted because it does not see and know. And all the while this little shoot, the Adam-soul, is being pushed from the acorn of being.

If only it can turn and look backward, following its line of connection with the being, it will find that all that is to come in the other direction, already is in the being. The whole tree is there.

And if it finds—as it can—what is in the acorn, it knows what will come before that has appeared as the continuity of the sprout.

Put yourself in the place of this little sprout. As a soul you have been put forth from that Lord which includes all that the genus—Man—is. All kinds of men, or all species, are in this all of being.

What we may call the physical man, the mental man, the moral man, the growing man, are species of this genus. They are all involved or potential in it, therefore must be evolved from it.

This evolution of the species from the genus—do not be discouraged, and think this is too hard for you to understand, for you can understand it—is what we see and trace as development of the soul.

Hence the necessity of looking to the acorn of being in our search for a why and wherefore of existence. If we look there and see what is involved, even as the whole tree is potential in the acorn, we shall see that as a soul we have a destiny to fulfil.

We must become all that our God-being involves.

One by one the species are brought forth or incarnated. The physical man appears. The mental man appears. The moral man appears. The spiritual man will appear. The divine man will appear.

Just as the first sprout becomes a stronger stem, and the stem becomes a trunk, and the trunk puts forth branches, and the branches put forth twigs, leaves, and fruit, so the Adam-soul grows into the next higher state, and this into the next, and so on till the divine man appears or is incarnated.

Where will you be when you die? Just where you are, or what you are when you die; or when you drop this fleshly instrument you are now using.

For there is no death in the sense of an end to soul. It is immortal by nature, not by Almighty favour; and because it is rooted in the eternal being. Its only death is the disappearance of the first sprout into the stronger stem. So if you dropped your coat of skin in the next hour, your locality would be your condition or soul-quality.

Though this objective world which we look upon is comparatively—not absolutely—real, and has a basis in the being, its substantiality and conditions are all made by soul—by our self-consciousness. Their perpetuity also depends upon our self-consciousness, not upon our coat of skin.

Objects are to us as we sense them. And if ours is only the Adam or natural sense, this must still remain to us, in the main, when we drop our fleshly instrument. It will be modified but not radically changed; modified, because this instrument is now a window we look through, while then we have turned from the window and are looking at the room in which we have been all the while.

Settle this one fact with yourself if you wish to be rid of uncertainty, of all fear and wonderment as to what will become of you when you die.

You are that you are.

Now, you are a soul that must grow; grow to a divine stature eventually, however long—as our human sense reckons time—you may prolong, through ignorance or intention, any one soul-state or condition.

You are impelled by your own God-like being, and move forward you must till you stand forth crowned with that God-likeness. Divinity belongs to your being, and because it is there primarily, it must appear eventually.

With this future before you as a soul; with that everlasting present which is your real being that never leaves or forsakes you; with your ignorant past dead, and left to bury its own dead if you have awakened to this omnipresence, how can you feel fear as to what will confront you "on the other side"?

How can you feel uncertainty as to whether there is a hereafter or not?

How can there be any doubt in the matter?

Do you not see that this very hour you are making the quality of your future?

Not making the future, for that is a logical consequence of what you are, but making that quality for it which will be your locality after death because it will be your soul-condition.

How are you thinking? Thought is creative. By your use of thought-force you are now creating your future hell or heaven, and you will experience just what you make for yourself.

"But," you ask, "shall I see and know my loved ones?"

Do you see them and know them now?

"Oh! yes!" you say.

Stop a moment. There is your brother with whom you have lived from childhood, whom you have seen every day. Last week his act was an overwhelming shock and surprise to you. "I never would have believed it of him," you said, "if I had not seen and known it myself. No one could have made me believe it."

How much did you know him, though you had seen him every day for years? You know him only as that soul reveals its status to you, though you look upon its coat of skin every day.

When you ask that question you are thinking only of this coat with its features, the hair and eyes you know so well. You are thinking of the instrument, more than of that which uses the instrument, are you not?

But now, while you are using your own body, does not a subtle sense—never mind naming it—sometimes penetrate beyond the physical and give you an equally subtle knowledge of the quality of a soul whose physical

instrument enters your presence for perhaps the first time?

There are more ways of knowing than through what we have called our five physical senses. There is the way by which we are known, by those who are not dependent upon the coat as the instrument necessary to that end.

Remember Paul's utterance: "Henceforth know I no man after the flesh." Begin now to sense—to know souls and let go that strong hold upon flesh. Use it always according to the purpose in which it has place; but try, oh! try not to cling to it.

And of this be sure. Not one truly loving feeling can ever be lost or wasted. Every single unselfish heart-throb you have ever experienced for another vibrates throughout eternity. Those whom you truly, not selfishly, love are your own, and where you are they will be also when their love is the same.

Let go all fear and doubt. Dry your eye that you may see more clearly. Good is Omnipotent. Rest in the Infinite arms while you live in the eternal present.

It is the Law that as a soul you must fulfil your destiny; and "not one jot or tittle shall pass from the law till all be fulfilled." But love is the fulfilling of the Law. And with real love comes surety and peace. You know your end.

"This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing."

VII

WORDS AS STORAGE BATTERIES

IF you would be master where you have been subject you must learn the power of words and how to utilize it.

Till the soul is awakened to its birthright we do not dream of this power, or that because of our ignorant use of it we have been making our experience. But we have groaned over this experience, an Oh! dear! with every breath, and wished ourselves out of it, some way, somehow, no matter what way, or how, so we were rid of it.

We have prayed that it might pass from us, not realizing that we had to pass from it, that we must keep the Passover to the end. We have been blind to our own inherent ability to make experience, to regenerate ourselves.

But you are one who is awakening to this fact. You do not wish to remain bound to environment, hereditary tendencies, poverty, weakness, suffering. You want to master these and get them underfoot, and you see faint glimmerings of wonderful possibilities in this direction. The wonder of it almost takes away your breath, and you say, "Can I really stand free from these conditions which have bound me so long? Is this possible while the whole world groans under them?"

It is possible. Freedom is a possibility. But there is one grand essential. "The truth shall make you free." This is what accomplishes the freedom—the truth. It is very simple.

When the boy is working his mathematical problem, the truth is the remedy for the mistakes he has unwittingly made. He pegs away hour after hour, bound to the consequences of these mistakes, his work coming to naught so far as the correct answer is concerned, till he makes a discovery, till he sees the truth that reveals the mistake.

But this truth was, it subsisted all the while his error existed. And all this time it was waiting to be manifested; but it could not appear in its unlikeness, in the error, could not appear at all. Why not? Because it had to be known.

“Ye shall know the truth, and the truth shall make you free.”

Though the truth frees us from bondage, from subjection to fate, this freedom will not be our conscious possession till we find or know it. This is the first step. Then comes the second—apply the truth. Apply it to the error to be removed, to the condition to be overcome.

What must this boy do when he makes his discovery? When he finally sees that truth which reveals his error? He must use it. To contemplate it is not enough. He may be delighted to find it and look at it, so delighted that he shouts Hallelujah! But if he only keeps on shouting Hallelujah! he will not accomplish his work. Even this natural result of his discovery may be a stumbling-block in his way if he does not look out.

He has something to do now that he has found the truth, something that he has never done before.

He has to apply it to his problem. And it is only through his work of application that he becomes practically free, not only from his previous mistakes, but from their consequences.

Now take this illustration right home to yourself. Your bondage is the consequence of your own, and the racial, errors, made when you were ignorant of the truth of being. This truth can make you free from it. The power to make free is inherent in the truth. Latent energy is locked up in truth, an energy that is resistless.

What then is to be done? This energy must be released. It is like a great storage battery. Resistless force is stored there, but it must be set flowing, and whatever this current acts upon is bound to move. Here is where your part of the work lies, a work that cannot be accomplished except you do your part.

You have found the truth. You see this wonderful and glorious truth of being that shows you the eternal real of yourself. You see, too, the temporal actual, the problem on the slate with its incorrect answer. You stand between the two, a mediator if you will.

You can turn your back upon the slate and give yourself to the contemplation of "this beautiful truth" and you will have a real good time—while your contemplation lasts unbroken. But it will be broken some day because you have simply hypnotized yourself, and when you turn around again the problem on the slate still confronts you.

You have yet to apply the truth which you know through seeing; for you have to know it through doing as well. And your knowing is not perfected

till you have done as well as seen. You have to fulfil the New Testament as well as the Old Testament.

Then we see the truth, "unto us a Son is born . . . and the government shall be upon His shoulder." But this power of government must be exercised in order to be proved; and it must be proved to be manifested. This "son" must be manifest in the flesh. It is your doing, your application or use of the truth you see that will "order and establish" it.

You have to prove the power of the truth of being to bring to the soul freedom from the bondage of sense-conditions by your own use of it to that end. Here, you are working according to the New Testament. "Faith without works is dead."

If you see now what is necessary for freedom, for regeneration of self-consciousness, you can find out what to do and how to do it. First, the truth makes free; therefore we must find the truth—we must know it. Second, we must know it through doing, subsequent to knowing by seeing.

What shall you do? Speak true words and refrain from speaking error words.

What are error words? Those utterances which are contrary to the nature of the eternal individuality and which express only the mistaken mortal sense.

What are true words? Those utterances which express the nature of the eternal and perfect individuality.

What does it matter how I speak if this truth is fixed and changeless? How you speak has no effect whatever upon the truth itself, but has marked effect

upon you, for "according to thy word be it unto thee." The truth cannot free you till you speak it, till it is your word.

Why? Because its latent energy has to be released. "Whom will ye that I release unto you?" And the energy or power of the word is released, or made operative for you, when you speak it.

All words, true words and error words, are storage batteries. They contain energy. This is the occult power of words. You, as a speaker of words, the mediator between that energy and its result, release it to do the work belonging to it. See to it that you do not release Barabbas the robber, the power of the error word that will keep you from your birth-right as a child of God.

Take care, rather, that by speaking true words you open the way for your own perfect being to be manifested. When you speak words you are dealing with a mighty force, the force that creates. Your spoken word is the utterance of your mental word or thought. When your thought is uttered, energy is released or has a wider circuit to move in.

Eventually the error thought must be rooted out, but it can first be checked, and by checking the uttered word. "The tongue is an unruly member" because we have allowed ourselves to speak from impulse. We rule it as we train ourselves to speak from perception.

You can begin to establish that freedom which is possible for you, because it belongs to the truth of being, this very moment, by speaking or uttering what you ever so dimly see, as opposed to what you

at present ever so strongly feel. You oppose the truth to the error. You check the activity and the energy of the error word by checking its utterance. You check and lessen its creation. You release the energy of the true word by speaking it, and you forward its creation.

This much you can do if you are the merest novice in these things. You can be watchful and exercise control over your tongue. This will lead to watchfulness and control over your thoughts. This will lead to control of creative energy; and this, in turn, to control of condition.

The way for the mastery of fate is prepared. All we have to do is to walk in it. And we walk in it when we see the line of destiny and follow it unswervingly. We are destined to conscious divinity. With our destiny we master our fate.

How are you speaking now? This way, probably, "Oh! dear! I am so weak and lifeless I cannot possibly go down town to-day. I know that errand ought to be done, but I cannot do it. I have not the strength."

You have released Barabbas the robber. You will feel more weak and lifeless than you did before, because you have given a wider circuit of operation to the energy stored in those words. You should have shut off the current and turned on another one. You should have set the truth to work for you. Instead, you have opened the way for error to accumulate itself.

Speak true words and you will say, "I am not really weak and lifeless. That is only mortal sense, and this sense has no more power over me than I permit.

Because of what I am in my real being I am full of strength and life this moment. I am in everlasting unity with the infinite Life. I am fed constantly from that great reservoir and I cannot exhaust the supply. Nothing can cut it off. It is flowing into me now and filling me with vigour and power. My vitality is eternal and sufficient for all right demands. I am able to do all that belongs to me to do. I am able to go down town. My body is not I. It is my servant and it obeys the word. My feet will move whereunto they are sent. In the strength of the Lord I shall accomplish it."

Speak right words, check the utterance of error words, speak them because you begin to perceive the truth of being and want to feel it, and you have taken upon you the yoke of the Christ.

You have linked your self with the immutable truth and your word will be made flesh. What you declare will appear as condition. Where before your work was hard labour, now it is light and no labour, for that truth is pulling the load with you.

It is yoked to you even as you are united with it. Its energy is increasing your own momentum in the right direction. You are steadily outgrowing old conditions and leaving them behind. Only as you outgrow them will they cease to have place in your consciousness.

VIII

HOW TO CARE FOR THE BODY

YOU speak of conditions of the body. What do you mean? How is the body conditioned? You say, "As long as this condition lasts I cannot do or be more than I am now." You should know that until, as a living soul, you do and be more than you are now, the condition will last; for the law of cause and effect governs all conditions, even those of the body.

Get the right relation between being, soul, and visible body. The being is the real I, the soul or self-consciousness is potential in the being and developed or actualized from it; the physical body is the representative of the invisible. Its conditions are the register of the soul. Upon it appears all that goes on in the soul. Here, what is subjective is outpictured or made objective.

This perfect unity between the soul and the body compels the appearing eventually of all that has been hidden. Soul conditions *appear* as bodily conditions. Apart from the soul the body has no conditions. It is body no longer. It falls apart, disintegrates, for that which integrated has withdrawn. There is a collapse from shape into shapelessness, for the supporting soul structure is withdrawn. The soul conditions no longer appear on the plane of matter, though they necessarily still obtain.

What, then, is necessary in order to change bodily conditions? Clearly, a change in soul conditions is essential. Whatever is held to and in the soul is

incorporated by it and becomes a permanent condition of body, the permanency on the plane of the body being determined by the permanency of the element in the soul. The soul can put off and put on. Whatever it puts on appears eventually on the body. Whatever it puts off disappears eventually from the body.

Cause and effect.

Have you anything to do with your bodily conditions? You have everything to do with them, for you—if you have even a little true self-knowledge—can determine what you will incorporate in self-consciousness. You have a mental picture-gallery. It is full of pictures, pleasant and unpleasant, more of the last than of the first, probably. The more you look at these pictures the more clearly they appear on the body.

Suppose that you attend for the first time a lecture illustrated with the stereopticon. As you seat yourself you see before you a screen. A picture appears upon it. It is very pleasant to look at; you like it. It fades as another appears. This one you do not like. It is decidedly unpleasant.

You know nothing of how these pictures are produced. You are a child in your lack of this knowledge. You know only what you see, and there is something in that screen which you do not like, and wish to remove. So you examine it carefully to find what causes this picture, and you see no way to be rid of it but to get it out of the screen. Clearly, the way to accomplish this is to work with the screen, you say.

Is not that of which you wish to be rid, right there? Do you not see it? You have the evidence of your senses; is not that enough? So you rub away, using

one thing after another, as each fails to remove the picture, though at times it is not as clear as at first, and you cover portions of it with the implements you use and even with your own hands.

Perhaps after a time the revelation of experience comes to you. You cannot thoroughly and permanently remove it. Do what you will, at least portions of it still stare you in the face, poke out in mockery beyond what you are handling. You begin to ask, "Why is this? There must be a cause for this picture which I have not discovered and do not know how to remove."

"Blessed art thou" when this time comes. Now another door than that of the senses is opened in you and you can receive the evidence of other faculties and powers, which you possess, as well as that of the senses. You stop rubbing the screen—fortunately it has felt no discomfort during this operation, but you have—and you look about to see if there is not something more than the screen. You find in the rear of the hall the apparatus which throws the picture upon the screen, and in the lantern-slide the picture that is reflected there.

Now you have made an important discovery. Well for you if you are ready to act upon it. The real picture is not in the screen at all, though it seemed to be a component part of it. It is just a little thing within the lantern, but oh! how big its consequences are. You find it is this little thing you have to deal with and not with the screen; and all your brushes, and cloths, and lotions, and scouring powders are unnecessary. You withdraw the picture from the lantern-slide and, lo! it has disappeared from the screen.

You have the little thing in your hand, but where has the big picture gone? What has become of it, that unpleasant thing you tried so hard to remove? How unsubstantial it must have been to disappear so completely. But what shall you do with the little picture in your hand? If it gets back into the lantern, it will surely reappear upon the screen. You had better destroy it; then there is no more danger.

And then another revelation flashes upon you. Your perception and understanding are at work as well as your senses. If you want a certain picture to appear upon the screen, you have but to place it in the lantern-slide.

Eureka! You are master of the situation. You have found the better, the effectual, way, not only to remove what has appeared, but to cause to appear what you will. Whereas I was blind, now I see, you say.

Our thoughts form our mental states, our mental pictures. These are reflected upon the passive screen, the outer body. There is no condition of body apart from mentality. Without the direct action of the mentality upon this body there is that falling apart which is the opposite of embodiment and which is called disintegration. From the within to the without is the eternal order.

With this discovery you will see that the whole matter is in your own hands, even though a tendency you have ignorantly set up and perpetuated persists for a time as you make your efforts to set up a new tendency—to govern your thinking instead of letting it govern you. You will see that for the body to be well

the mental states must be well ; and that as thinking begets feeling, and thinking and feeling decide mental states, the thinking must be well, or sound and true, for the body to reflect health or harmony instead of the undesirable.

You will see that the way to take care of the body is to take care of that which is more than the body ; and that it is useless to expect constant bodily health as long as the soul is not in health, but holds within it discordant mental states instead, which induce the pictures before the eyes of the soul. The eyes should be fixed upon the true being, upon its wholeness, perfectness, power, and beauty ; upon its allness, which makes everything else comparative nothingness. What it sees appears.

Get to work with your picture-gallery and clear it of rubbish. You have many family portraits there. Your father and grandfather and great-grandfather had gout, and so of course you must have gout. That picture hangs there and you look at it till it appears. It is pleasant and fair to look upon, is it not ? You sit down with your physical foot bandaged and propped on a chair, saying, " Oh, dear me ! " instead of throwing that family portrait out of the house.

It is your inner foot of understanding that is bound all about with belief in heredity, theories, and opinions founded on a false premise, so that you do not stand upon and use it. It is you, a mortal-sense soul, that are living in a dead past instead of an active present, swollen with the conceit of family pride and too lazy—yes, too lazy—to work out your salvation from a sense of suffering. When you have suffered enough to break

down your pride, and make your cry go up unto God by reason of your bondage, the Moses in you will look upon your burdens and lead you to the land of freedom.

For generations mortal thought has been creating forms of disease and naming them. You hear these names and turn to look at the pictures in your mental picture-gallery which bear them. They are all labelled very clearly, accurately, and carefully. The labels are kept well polished, so there can be no mistake. You think the picture you look at often enough into expression in the body. To this end you have the help of all who are looking at the same picture. A strong mental current sets in this direction. Unresisting you go with the stream till you begin to individualize your soul.

When you are ready to make this beginning there is a picture away in a dark corner of your gallery which is suddenly unveiled to you. You have never seen it before because of the rubbish which has accumulated there. As you throw out the rubbish the light penetrates to this dark corner and there bursts upon you the face of the Master. How grand, how majestic, how beautiful! Look upon it daily, you cannot view it often enough.

“Be fruitful, and multiply, and replenish the earth, and subdue it.”

“You have manifested the fruit of your sense-nature,” He says, “but you are not yet full of fruit. You have a higher nature, higher powers, and faculties which are to bring forth their fruit, and this also is to be manifested. You are to multiply your self-consciousness, to increase it more and more, and now you

see the way. The manifestation which you are making of your nature is to be replenished, for, so far, it falls short of that glorious destiny which is your birthright. You have shown your power to suffer; now you are to show your power to conquer suffering.

“That ‘earth’ is to be subdued and the new earth is to appear. You are equal to this subduing. Dominion over every living thing is yours. Establish this dominion unto yourself by beginning to rule instead of serve. Serve only the Most High; rule all else. Your sense-nature is meat for you by which you grow to your full stature. You see Me now afar off, but as you consume this meat you come unto Me. Have no fear, for lo! I am with you always even unto the end of the world.”

IX

THE WAY TO HAPPINESS

“OH! if only I had your opportunities!”

This is what you said yesterday to your friend whose possessions and environment are unlike your own and are what you desire. She is placed so differently from you! She can do so much that is impossible for you! And she does not seem to value her possibilities as you would were they yours.

With what a deep sigh did you think, “How strangely things are ordered in this world!” and there was the half-acknowledged thought that you could order them a great deal better if you could have your way.

True enough. To one who has no insight into “the

deep things of God " they seem very strangely ordered. Here is a woman who has money, social position, a beautiful home, and yet is not happy. Here is a man who has gained the worldly successes he started early in life to win. His name is a power in the business and financial world, and as he plans many execute. Yet he is not happy.

Here and there, all around you, you can put your finger on men and women who, with every facility for happiness, still lack it; whose faces are written over with the handwriting that is Nature's protest and revelation. When you look in their eyes you see haunting shadows, not the clear light which betokens an inward steadily-shining sun.

Why is this so? you ask. Why, when happiness is so instinctively desired, so universally sought, is it so seldom found? And here we have a world-old riddle, new to each generation of mankind.

You want to be happy. You feel that you have a right to happiness. You say, "I see that I am entitled to happiness, and I do not understand why it continually eludes me; why I am denied what others have in plenty—the things and conditions that would make me so happy."

Right here lies the solution of the puzzle. It is the continuance, in spite of any new knowledge you may have acquired, of the belief that externals can give you happiness. It is not because of their nature, but because of *what they are to you*, that their possession, or lack of it, makes you happy or miserable.

As long as you look to the without for happiness you will look in vain. The most you will get is a

transient enjoyment. You have a perfect right to enjoy all external things, all that pertains to the state of sense-consciousness; but it is unwise to *let them possess you*, and if you are dependent upon them for your happiness, they will possess you.

Here again is the ever-recurring question—mastery or subjection? Desire for happiness is instinctive. It is because of the nature and destiny of the soul. The soul is heir of eternal life, and the impulse or trend is along the upward way. More and better than we are, more and better than we have, is the desire of the soul, native to it because of its heavenly origin.

Attachment causes much of its unhappiness—lack of happiness. Attachment will rid it of unhappiness and give it blessedness. “First, the natural, and afterward the spiritual.”

Attachment to externals never brings more than enjoyment, yet this attachment is natural to the soul, and when it is the only attachment the soul is bound to them by it, subject to suffering and sorrow when deprived of them.

Wealth sufficient to gratify every desire, position and influence that confer worldly power, are good things to possess, and bad things to possess you; hence as a soul with a destiny to fulfil that lies away beyond them, you cannot dwell for always on the plane where they belong. You have either to let go, or be torn away from them, for the Great First Cause is pushing you along, whether you will or no.

This loosening of your natural attachment hurts, hurts dreadfully because of what those things are to you. You have ignorantly fastened yourself to them,

and you have to be taken from them because your course is upward, and run it you must.

You are deceiving yourself with the belief that you will be happy only as they are left to you; which means, really, only as you are left with them.

You will never find more than enjoyment till you begin to form the other attachment, a liking for spiritual realities, for you can have true happiness only as you find your level. And as a living soul you are not part and parcel of externals, therefore you cannot remain with them however strong your attachment for them may be.

But neither do you have to tear yourself away from them. This is not necessary. You have only to discern that which is eternal instead of temporal, desire it with all your heart, loosen your clutch of desire for the natural as the all important, and through the new attachment you will be weaned, drawn gently and quietly in the other direction till the externals cease to possess you, though you do not cease to possess or use them.

Happiness lies between enjoyment and blessedness. Enjoyment belongs to the brute as well as to ourselves, happiness to the human soul, and blessedness to the spiritualized soul.

Happiness is never given, there is nothing in or of the world that can give it. It is obtained. The brute cannot obtain it, we can; but we never get it from externals.

Analyze your consciousness carefully and you will find that your thought-pictures, rather than the things about which you think, constitute your happiness.

It is your thought-picture of what you would have and do if you had your friend's opportunities and possessions, that constitutes the happiness you seek.

When you are having "a real good time" you have only enjoyment, and this is more or less unthinking. It is sensation on a lower plane. But you can, by *taking* thought, create happiness.

Begin by trying to see that because there is no chance in the universe, you do not "happen" to be placed in the circumstance and environment in which you are to-day without this and that, without many things which you desire.

All is law, and, as a soul, you are under the law, will remain under it till *you free yourself*.

In being, you are the child of God. In soul, you are first the servant and then the Son.

In your being dwells the power of dominion. But this power has to be *exercised* by the soul before it can be established; before it is on earth as it is in heaven.

Are you exercising this power when you say, "Oh! if only I had your opportunities!"?

You have your own opportunities, and they are far better for you than his would be. The fact that they are your own is proof that they are what you need to help you to do what you need to do. They are your friends and you are looking over their heads in your ignorant desire for others which you have not.

How is dominion shown? By getting for yourself what some one else has? Or by proving yourself able to do without it?

Think a little before you answer this question about

what dominion is. For too many it is seen as the power to command what one wants on the sense-plane of consciousness; all one wants of the things which belong to it.

And this power is mistaken for spiritual might, when it is nothing of the kind. Indeed, it and its manifest results are sometimes an indication of lack of spiritual might, of a certain weakness rather than strength of soul.

If you cannot see and hold yourself superior to circumstances, whatever they may be, never granting them, in thought, dominion over you, you are still servant, not yet adopted as Son.

If you wail, "Oh! I cannot become what you are because of my environment," you are bound to serve under the law. "As a man thinketh in his heart, so is he."

Real dominion does not mean power to change circumstances and environment at once to what your sense-nature desires. Real dominion is spiritual might; and it is the power to make those very conditions serve you instead of rule you, bringing about a change in them through the change in yourself.

From the within to the without, rather than from the without to the within, is the higher order that some time the soul must follow. Only in this order is it Son instead of servant.

This very circumstance or condition which is right at hand now is a messenger with a message for you. In it you are entertaining an angel unawares. When you take toward it the attitude of Son it will yield its message to you.

“What will you with me? I and my Father are one. You can have no terrors for me. Through the Father I am sufficient for you, for I am about His business, not my own.”

Try always to hold this attitude toward all experiences, present and prospective, and even “the wrath of man shall be made to praise Him.”

A magnetic attraction for the things of the sense-plane is not that dominion over *all* things which is spiritual might; for it is a temporal dominion over *some* things.

You can desire these lesser things so intensely as to make yourself a magnet to draw them to you. But better than this, you can desire the spiritual realities so intensely as to draw them to you, and through your union with them all lesser things will fall in line, or come to you, not as an unnecessary accumulation of possessions, but *as you have need of them*.

In this position, from this altitude, you will always be able to command them, not by what you intentionally do to that end, but by what you have become.

Then you will find more than enjoyment, you will have happiness, and find yourself on the way to blessedness. Your weaning will be effectual and sure.

As the beloved Son you will exercise your birthright, the dominion that belongs to the Father. You will be Master of your own circumstances and conditions, knowing these are the best for you.

X

YOU LIVE IN YOUR THOUGHT-WORLD

"CARE killed a cat," you know, and a cat has nine lives. If care can kill a creature that has nine lives, what will it do for a poor mortal who has but one? Finish him quite, I should think; should not you?

Seriously, has not worry made more misery than any other one thing in the world? Oh, that haunting spectre of worry, standing beside one continually, poisoning food and drink, shutting out the light of day and compelling one to dwell in the dungeon of his own dire imaginings!

What a bondage to live in, and how few know that it is a needless bondage! Perpetual worry is perpetual slavery, and women, especially, are so prone to worry.

Do you plead guilty? Have you worried over what *might* happen till your nerves were "all unstrung" and the slightest unusual sound sent a pang of terror through you?

This is what you have done. Your little son did not reach home from school at the usual time. Immediately you began to worry. You were sure that something had happened to him. He had been run over in crossing the street, probably. At once you saw his form lying in the dust injured and suffering. Your heart leaped to your throat and choked you, you gasped for breath and were so weak you could scarcely drag yourself to the door to look for him.

Though your feet were leaded your thought leaped forward to his probable injuries, the rush for the doctor,

his long illness, his crippled condition in future, or even his death; yes, even to arrangements for the funeral; and all this in the moment or two that it took you to get to the door and look down the street, and see him in the distance trotting along all unmindful of his mother's misery.

Then in the great rush of thankfulness that swept over you was mingled another element—for a moment you wanted to get hold of him and give him a good shaking for the fright he had caused you.

And there was where you were unjust to your child and to your own better nature, for he had not caused your fright at all. It was your own tendency to worry, to imagine the worst, that caused it. Your own thoughts made your feet like lead and your heart to beat madly.

Your feelings were what you created for yourself by letting a tendency dominate you. What you pictured to yourself by your thoughts was what you saw and felt. Your thought-pictures scared you half to death. You gave yourself such a shock with them, made such a demand upon your stored-up energy that the supply nearly gave out.

Not understanding how to keep the channel between you and the inexhaustible reservoir open, you had so little left that you did not—as you said yourself—get over it for days. You knew neither how to avoid such a demand upon your stored-up energy, nor how to renew your supply. You paid the penalty of your ignorance and then wanted to shake your dear little boy. You dropped in a heap on the doorstep, and when he finally reached you, you hugged and scolded him at the same time.

Oh, yes! You can laugh at it now, but you did not feel much like laughing then. And though you laugh, you will do something quite as absurd again, unless you learn that thought is creative and that you must use it, if you do not wish it to use you. "Use, or be used" is the command of Nature.

"But," you say, "your illustration does not apply to me. I have no children, and I am not prone to worry over possible accidents, or the health of any member of my family. My trouble is of a very different kind."

Oh! yes! I see. Your case is quite different. You are worrying over what is to become of you in your old age when you are not able to provide for your needs. You thought you had laid by a sufficient sum and invested it securely, and now it has taken to itself wings and flown away—the investment has turned out badly.

Now do you know that if you did not worry over that you would worry over something else? You are fast getting to where you would be out of your element if you did not worry. It is becoming such a habit with you that you would be sure to find something to worry over, no matter what your circumstances might be. And such a pernicious habit as it is! It makes you have troubled dreams besides robbing you of all comfort and pleasure in your waking hours.

You live in your thought-world. That is why you are so miserable. It is peopled by your fears and anticipations, and the population has multiplied till you are crowded and jostled on every side. And yet they are all ghosts, nothing but ghosts. You have made every one of them, and you can withdraw the life from every

one of them. If you do not keep them alive they must dwindle and fade out. They feed on you. They are so many vampires that suck your vitality into themselves.

It is for you to say, STOP! You can go to work to make a new thought-world and fill it with angels instead. The law of being compels that you live in the midst of your own creations; for you are a living soul, you know, not a fleshly machine. Therefore your thought-creations must become like unto the real of you, before you can see its beauty and feel its power.

What do you say? You cannot help worrying? Yes, you can! You have not tried in the right way, that is all. You have tried *not to worry*. You must *do something* instead of trying *not* to do something.

You *must* think. You cannot help yourself. It is your nature as effect of cause. And when you try so hard not to think worry-thoughts, it is a great strain and effort and you get discouraged. You have only to think truth-thoughts persistently, and the worry-thoughts will take their departure because their vitality is withdrawn. The ghosts will vanish, the vampires die of starvation.

To do, is much better than to try not to do. Never allow yourself to brood over a disagreeable thought-egg. Get off from the nest as quickly as you can. Do something; sing, dance, run up- and down-stairs a few times and keep thinking hard—"I have nothing to worry about. God is my supply and I cannot lack."

Never let yourself sit down and brood over the disagreeable. You will not change the population of your thought-world that way; and if you want it to be

bright, sunny, and wholesome, you must make it so. Thoughts that are in accord with your true being are God's messengers who bring to you that fulness of health, strength, and peace that is your birthright. By their help you take possession of all that pertains to the eternal real of you, and embody it.

Then you make manifest your true God-being, glorifying the flesh. There is no dominion manifest in perpetual worry, except the dominion that your thoughts have over you. Your higher dominion is shown by your control of your thoughts; and the way to control them is to keep pegging away on the positive, affirmatory side.

When you worry you are negative and therefore passive to all impressions from the universal thought-atmosphere that are of the same kind. You attract what you think. Because this law holds good on the one side as well as the other, you will attract supply for your needs when you persist in the affirmative thought. Persisting in the negative or worry-thoughts, your tendency will be to experience them later on.

If you could once get a good square look at your thought-world, and knew that you had created what it contains, you would lose no time, but set yourself to work at once to change its inhabitants. There are no more forlorn or despicable creatures in the external world than you will find there; and when you constitute yourself the sanitary officer, physician, and priest of the community, you will redeem that world from defilement and darkness and reconcile it—bring it into accord—with God.

This you can do by your use of the same Thought-

Force that has used you in making this world. By your use of it you remake your thought-world, make it into the likeness of God. You dwell in heaven or in hell according to your thought-world, not according to outward circumstances; and this world is under your control through your power to change it.

No matter what your fate may be, knowledge of your destiny and right use of Thought-Force will enable you to conquer it. You can reach that poise and equilibrium where no combination of circumstances can appal you, because you see the line of destiny that runs through them and brings a triumph over them at last.

Suppose you do have to leave your handsome house and live in a small one in an unfashionable neighbourhood. What of it? The house and street belong only to the world you look at through the natural channel, the senses. This is not the world you live in. Though you look upon what appears to you as an external world, you are living in your thought-world all the time, and your feelings are according to that inner world.

That poor, mean, unfashionable house has no power to make you miserable. It is your thoughts about it that make you miserable, and you can be just as happy there as you choose to be. The external world never did nor never can make happiness or misery for you. It is your own attitude toward it, made into a mental environment, that constitutes your happiness or misery, your fate or your destiny.

Be glad that you are finding out what it is to be an individual even if the knowledge, and the power born of it, cost you something. Be glad that you can leave

behind self after self as only "stepping-stones to higher things."

As the individual you will see and live by destiny, not fate; and then the fate you thought so hard and bitter will take care of itself. See that you have the glorious privilege of *proving by use* the great creative power that is the mainspring of everything that lives and moves. Though naturally you have been used, all the while within you was the possibility to use; and experience has brought you to where you can exercise your possibility, and bring it to bear upon what you are now, naturally.

You have glorious opportunity to prove your own latent power, and you had to be pushed to where you would stretch forth your hand to lay hold upon the possible. Therefore it is all good from beginning to end, for though naturally servant, you are to become master.

The larger life is gained by attention to the thought-world, and worry is removed in the same way. Set up a counteracting tendency and eventually the victory is yours.

XI

THE LANGUAGE OF SUGGESTION

EVERYTHING we see has a language.

"There are, it may be, so many kinds of voices in the world, and none of them is without signification."

We have many voices in ourselves. Each impulse, sense, and faculty, each nature in our composite being

has its voice. And everything which belongs to Nature has its voice, not audible like our own, and yet a voice that speaks to us in its own language.

The language of Nature is suggestion. We hear its voice, its mute speech, and are misled by it, not, at first, understanding its language. But when we come to understand it we are no longer misled, we are helped by it. We become able to see the grand unity in Nature, our ordained relation to it, and that ultimate result which is her and our crowning glory.

Experiments with suggestion, with hypnotic phenomena, have proved that most people are susceptible to what is called a hypnotic influence. Experiment has passed the stage of ridicule and reached the stage of examination. For some, its products are indicative of a field of research which may, or may not, yield results worth the effort to obtain them. For others, they indicate a truth behind a vast array of facts, which holds the facts together, and incites a desire to find and know that truth.

Let us agree that this truth is worth finding and possessing, and then make effort together to that end.

What are you ?

According to the mute language of natural suggestion, you are that flesh-and-blood thing which you see.

According to this language the figure is the number *to the boy* who is beginning to know, and who, some day, consequently, will know all. It speaks to him with its own voice, as that which is visible to, and which makes an impression upon him.

Hearing this mute assertion, receiving from the plane of objects this sense-impression, you in your turn

suggest—"This is I." Your own natural suggestion has met and blended with Nature's mute suggestion and, practically—for it is so to you—the visible personal shape is you, yourself.

This natural suggestion of yours is unconscious, but it brings consequences, for the law of Cause and Effect constantly operates whether we are ignorant or wise. This sense-conclusion, this thought of yours, which is your suggestion responsive to the Nature-suggestion, is builded as the body, and for which Nature furnishes the pattern or shape.

And to you, the body is you, yourself, and will remain you as long as your own assent is given to this suggestion. *Practically* you are this body, living, enjoying, and suffering in it, unable to see or feel that there is anything but it.

This suggestion of your own in answer to suggestion from objects is involuntary or natural. It is but response to the mute suggestion of Nature; for you stand before her great black-board as the beginner in self-knowledge, and how can the beginner know the whole?

Because it is involuntary or natural, in one sense you are not responsible for its consequences. Yet in another sense you are responsible, for if suggestion from within did not meet suggestion from without there would be no consequences. You are not to blame in the ethical sense, for you have yielded unconsciously to the spell of Nature; but there could be no spell nor its consequences had you not yielded.

Unconsciously you are self-hypnotized and are susceptible to still more suggestion while the spell lasts.

Because you are "cast into a deep sleep" (Adam), because you are not awake to your own real being and its powers, you believe that other objects can harm you. The workings of Nature appear in dreadful guise, adding their suggestion, which meets response in you, to the ignorantly self-induced state which you call your mixed miserable and happy existence.

This hypnotic state is universal. We dream and suffer and enjoy alike. We are not awake to those grand realities that lie outside of this state. We are all fast asleep till, some time, a voice that penetrates this sleep rings in our ears calling, "Awake, thou that sleepest!"

In this naturally ignorant self-induced state—mortal-sense consciousness—by means of our experiences in it another kind of self-consciousness is slowly growing. It is obscure, hidden, we do not realize it at first. We are living only in the outer, hardly conceiving that there is an inner life, an inner breathing of the soul.

But it goes on till this other soul, growing within the outer existence, is grown enough to add its voice to the rest; and some day we are startled at its call. Then has come the time when a great possibility is before us, the possibility of coming out of this hypnotic state and so out of its pain and suffering.

For then we become able to conceive another state, the state of freedom from these conditions; and within us is the power *to help ourselves by voluntary suggestion.*

Here is the parting of the ways, one that leads down to death and destruction, and one that leads up to life eternal and joy unspeakable.

Voluntary suggestion is the great power awaiting our command, a power which, used according to a higher than the natural ideal, will bring us to that ideal as our state of consciousness. This is use instead of being used, the difference between a servant and a master.

God and Nature furnish us the means for mastery of Nature, but we have to find out how to use the means; and we gain this knowledge by finding out how *not* to use them; and we make this discovery through the consequence of our involuntary and ignorant yielding to the mute suggestion of objects—to sense-impression.

The action and reaction weave a spell, the soul is spellbound for a season, and only through experience does it first desire and then make effort to awake from the spell.

Truth always waits for manifestation, but it will never be manifest *till you suggest it to yourself*.

How did you learn when you went to school? How did you get possession of the truth of mathematics? That truth was, is now, and ever will be; but how did it become *your* truth?

You said—you voluntarily suggested to yourself, again and again, "five times five are twenty-five"; and if you had not done this would you have become a mathematician? Was there any other way by which you could know and prove that waiting truth but by *speaking* your word, first making *your* word *the* word?

Why not try that way now, if you wish to be rid of the nightmares that belong to the spell? No matter what your sense-impression, your feeling, you can *say* what you will. You can say you are free from suffering

and are every whit whole, if you choose. You can voluntarily suggest this truth—for it is true of your real being—to yourself, saying it again and again as you did your multiplication table.

Will this do any good? Well, try it persistently for three months, then see. Whatever your feeling, if it is discordant, unpleasant, painful, affirm—voluntarily suggest, the opposite condition; and you are entering upon the way which eventually will make you the master of sense-impressions.

The strongest suggestion rules, and this affirmation is supported by truth itself, for it is the word of truth. It is stronger than the word of sense-impression. This is the present seeming; the other is the eternal reality.

Try to see what a power and opportunity are yours, and set yourself to the doing of this work, the work of co-operation with the Great Design. Your use of voluntary suggestion will transform you into that which you declare; change you, the sense-soul, into that realization of God-being which is the divine soul, and crown of Creation.

Here is where free will belongs. We are free to use or to be used. We are used by natural and involuntary suggestion for a time; but in that time there grows in us gradually the discernment that we must be more than flesh and blood; and as another self-idea, or ideal, dawns upon us, at once we become capable of choice, for now there are two self-ideas to choose between. When we become capable of choice, the rest lies with ourselves.

Remember that we are talking of the soul, not the

being which is already complete. The existent soul grows, and from germ to maturity. Its growth to maturity depends upon voluntary suggestion of its true being. This is why we should see to it that we govern our thoughts, for every thought is a suggestion to our own soul. We perpetuate the Nature-spell, or we help to break it and cause it to vanish, by bringing the soul out of the natural into the spiritual.

As the soul awakens out of this deep sleep, as it is transformed, all seen as objective is transformed also. Not so much evil is seen because there is not so much to be seen. Objective nature is only a mirror in which is reflected the Soul. Its passive suggestion must be met with positive suggestion and the scenes in the mirror will change.

The Mount of Transfiguration is at hand for us, we can find and ascend it through voluntary use of Thought-Force. This is the creative energy, and it always produces according to our word.

How are you thinking? According to the Nature-spell, or according to your true being? Are you one of the commonly passive mass, or are you individualizing your soul? Will you continue to experience what belongs to this hereditary passivity, or will you realize your "heredity from God" by declaring it unto yourself as the beginning of that end?

"As a man thinketh in his heart, so is he."

Is your thought the general and passive, or the individual and positive?

To overcome does not mean to attack and demolish, but to come over, pass over what stands in the way. It means to go forward. "Speak unto the children of

Israel that they go forward." Whatever the obstacle we can move forward, if we do not stop to do battle with the obstruction. We are always greater than it, and it has to give way if we move forward. We can move over it or under it, through or around it, some way, somehow.

XII

CONSTRUCTIVE IMAGINATION

"PROFESSOR TYNDALL'S thoughts were not limited to physics and allied sciences, but passed into psychology."

"Led as he was to make excursions into the science of mind, he was led into that indeterminate region through which this science passes into the science of being."

"Rightly conceived imagination is the power of mental re-presentation, and is measured by the vividness and truth of this re-presentation."

"This constructive imagination is the highest of human faculties."—Reminiscences of Professor Tyndall, by Herbert Spencer.

Have you looked upon your imagination, your power of mental re-presentation, lightly, esteeming it of little real value? Or have you perhaps feared it as something that would lead you into all sorts of vagaries and mishaps?

Either view is a limited one and had best be exchanged for another yielded by some understanding of what you are and to what you are destined. The Science of Being shows that your power of mental re-presentation

is a God-derived power, and that happiness or misery depends upon your use of it. Imagination can be, is both destructive and constructive; destructive when the power of mental re-presentation is ignorantly used; constructive when it is wisely used.

You want happiness instead of misery, strength instead of weakness, power in place of subjection. The way to get what you want is wise, enlightened use of your power of mental re-presentation.

You are, but except what you are be mentally re-presented to yourself, you will not gain what you seek.

There is no other way of obtaining health, power, and peace as *permanent possessions*; and this is why the whole human race is groaning and will continue to groan under a burden of suffering, for as long as the imagination is used according to sense-consciousness, woes and miseries will be created. "As a man thinketh"—as we use our power of mental re-presentation, so will our condition be.

What are you in your real being? You are the perfect expression of the Absolute. You are complete and whole as the Idea of the Infinite Mind. All is in you and nothing is outside you. All lack, all limitation and imperfection is in self-recognition and not in what you are.

If you can get away from sense-consciousness long enough to follow a deductive train of thought, and see what you are according to the sequence of Cause and Effect, in contrast to what you seem to be on the objective plane of existence, you have taken the first step in the right direction. Your next step is mental re-presentation—right use of your imagination. Here is the secret of all success, of all advance in realization.

As a living soul you have first to find and then appropriate your real being. You must grow to feel it, as well as discern it through the sequence of Cause and Effect. You will feel it only as you appropriate it, and you will appropriate it only as you mentally re-present it to yourself. This is constructive imagination—using your power of mental re-presentation according to fundamental and changeless truth.

In other words, think of yourself as you are in your real being, instead of as you seem on the objective plane. To think of yourself as you seem on that plane is to re-present the seeming. To think of yourself as you are ideally, is to re-present that ideal. You will know your true being only as you re-present it. You will continue to know the seeming if you continue to re-present it. To re-present the seeming is destructive imagination. To re-present the ideal is constructive imagination.

Though your real being—the God-idea—is, in itself, *it is not for you* till you re-present it. Though subsistent it will become existent only through your re-presentation.

What are you presenting for your own recognition? You have a sense of pain, and at once you re-present that pain by thinking, “Oh! dear me! how my head aches! What shall I do? It aches so hard I cannot hold it up!”

First a sense, then a thought—mental re-presentation—then an established tendency in consciousness. This order keeps sense-consciousness the be-all and end-all of existence. To break this condition mental re-presentation must oppose the sense instead of conform to it.

There must be re-presentation, not of the sense, but of the truth. This is your power and opportunity. To re-present the sense is to increase its strength and compel its re-appearance. To re-present the true being, opposing it to the sense, is to increase your recognition of that being and decrease your recognition of the sense.

You compel the appearance of your highest, which waits this compelling at your hands. It is, but it cannot appear till you do your part.

Think a moment, and you will see that existence, daily living, is made up of what we mentally present to ourselves. The thought-world is the world we live in while we look upon an exterior world. The sum of our thoughts is the sum of our joys or miseries. The quality of our thoughts is the quality of our sensations. We allow a sense-impression to give quality to— govern, the thought, instead of making our thought change the quality of our impression.

We re-present, or present anew, our sensation as our thought. Our self-idea or self-re-presentation is according to our sense-impression and contrary to truth. Practically, we are our self-idea, whatever we are ideally. Hence, as souls we will never know, feel, and be our best and highest till our self-idea is like our God-being ; till we have re-presented that being to our consciousness.

In being you are the expression of the Absolute, or God. In self-consciousness you are what you think you are, for you are your own self-idea. You are what you present for your own recognition. You have power to present for it the eternal real, to re-present the God-idea. You are a free agent. You are able to think as

you choose, and to choose what you will think. You are free to ascend or to remain on the natural plane of sense-impression. You are free to form your self-idea according to sense, or according to logical sequence and necessity. You are free to think from influence or from choice; to re-present the thoughts of an ignorant humanity, or those of an enlightened individualizing soul.

Your presentation to your own recognition is always a re-presentation. You tread the round of sense thought, and feeling till, through experience, you become able to follow the round of clear vision, thought, and feeling. The one leads down to death, the other up to life eternal. You can re-present sensations continually—you call them physical—or you can re-present what spiritual insight reveals.

For you, as a soul, imagination creates. It did not create you, but it creates *for you*, as, or according to the way, it is used. Never think of the imagination lightly, for it is a mighty power. It makes you the magician. You can summon what you will by means of it. Whatever you command to appear before you will appear, for it is the power of re-presentation. If it is destructive you are the black, if constructive, the white magician.

To be truly constructive it must re-present the true and eternal, or form, as your self-idea, the likeness of the God-idea. Then you will build "according to the pattern shown you in the mount," making your body "the temple of the living God." When imagination forms as your self-idea that which is unlike the true being, re-presenting the sense-beliefs of the human race, you are building that which shall be overthrown till not one stone rests upon another.

You are the son of the carpenter. You are a builder, and build you must. You are building all the time, whether you are conscious of it or not. You are presenting patterns to yourself continually, according to which the building goes on. You are building up a self-consciousness according to pattern. You are making *your* self. See to it that *your* self is like *the* Self which is like unto God. Present this Likeness to your own recognition, thus re-presenting it according to Original Design.

Be thankful for your power of mental re-presentation, and use it reverently and wisely, lest it use you through your ignorance of its nature. "Vain imaginings" are those mental re-presentations, those thought-pictures, which cannot draw the soul forward in an ascent; which tend to keep it down to the plane of sense-impression.

This bundle of sensations which is called man, and whose end is death, is the product of destructive imagination. The incarnated Christ is the product of constructive imagination. Jesus of Nazareth is our example. He builded according to the Divine Likeness. He did not say, "I and my physical body are one," but "I and my Father are one." He re-presented His own God-being by making His self-idea in accord with it, thus presenting that being for incarnation.

If you do not understand this last statement, read it slowly again before you go on.

Our real being is incarnated only as it is re-presented to the Soul as its self-idea.

Read that sentence very slowly, weighing each word. Ideally, or according to the law of Cause and Effect,

we are God-like and perfect in being. Practically, or according to self-consciousness, we are very far from God-like and perfect; and this is because, practically, or as a matter of feeling, we are our self-idea.

The great power, which, if you will, you can wield to-day, is that of constructive imagination. You can build in thought, and if you build according to the true, therefore the eternal pattern, your work will endure. There will be no aches, pains, and miseries in your building for they are not in the pattern. They are on the plane of sense-consciousness and your pattern is not there. You are not there, for you are not held there by your pattern. A temporary sense cannot chain you to its level. You know that you are ascending, for heaven is coming nearer.

How are *you* thinking? What is *your* pattern?

XIII

THE POWER OF IMPRESSION

YOU are just recovering from a bad attack of "the blues," are you? And the sympathy of your friends is very grateful and soothing, is it not?

Of course you are entitled to it, for yours is a case of "constitutional blues," and you must submit whenever the "fit" comes upon you. You regret that the family is made uncomfortable, that you find yourself unable to speak a cheery word, but must mope and poke about the house with no life in your step and with your face like the darkest side of a dark cloud.

Oh! yes! You are very sorry that your presence

should be a kill-joy, but you cannot possibly help it; and if people only knew, as they never, never can, what you suffer!

This is the way you reason, and will probably continue to reason, till you begin to get your eyes open to your own selfishness, because as far back as you can remember, you have "been subject to fits of the blues." But the truth of the matter is that you are subject to your own self-indulgence, instead. You are your own jailer, holding your own power behind the bars of ignorance, shackling it with the opinions and feelings born of natural tendency and the education based on a wrong premise. You are the prisoner, not the free man that you might be, did you seek to learn instead of to feel. You are living in your sensation, yielding to it and cultivating it by yielding, when you might establish dominion over it, if you chose.

There is a way of gaining dominion over our sensations, but it must be sought to be found; and you have not been seeking it, even though you have wished, again and again, that you could be rid of them for ever. You have not been truly seeking, because you have not looked in the right direction. You have looked *out* of yourself instead of *into* yourself, and have feebly wished, instead of vigorously acted, as is necessary.

You need self-knowledge even more than knowledge of the things you see—geology, botany, astronomy, etc., and when you have self-knowledge these will yield you far richer treasures than before. You need to know what you are, as well as how you feel, and to know God by proving your own God-like power.

Good as it is to believe in God, it is better to know

God; and this knowing must be individually sought and found. Neither book nor priest can make you know God. If they are kept in their true place, they can but help you to that finding that will bring you at last to "the Father's house."

Are you ready for self-knowledge? Are you prepared to get away from your sensation long enough to see interiorly what may be held before your inner eye? Moses, you remember, lifted up the serpent in the wilderness, and all who looked upon it lived. If you will look upon what may be held up before *you, long enough for it to make impression upon you*, you, too, may live more truly and abundantly than ever before.

Till now you have not half lived. You have existed, but the bounding life that fills all things according to their capacity has filled only the tiny pint cup that you have been, not the overflowing measure that you might be.

Have you found out that *you* are a living soul, not a flesh-body?

Why, of course! Every one knows that.

Do they? They may know it theoretically, but do they, do you prove it practically? It is the proof that changes you, enlarges your capacity, not the theory.

As a living soul it is natural to you to be impressionable. This is your outer nature, that which is in contact with external Nature. On this outer side you receive impression from external objects—they seem external to us though they are really bounded by consciousness.

You also receive deeper impression from the ideas you habitually carry with you. The thought you

habitually hold impresses itself upon you, because of your natural susceptibility to impression, till you *practically* become it. This is a natural consequence of what you are as a living soul rooted in the being that is the changeless identity; changeless through all this variety of sensation that we call existence.

But there is also a possible consequence of what you are as such. Because of your natural susceptibility to impression, because of the great truth of individuality, you can make impression on your own soul, on yourself, thus using the natural fact as a means toward your own power over the natural. It is natural that you are impressionable. It is equally natural that you can impress.

Put these two facts together, and what do you get? Add still the third fact that you feel the impression, that it becomes you, practically, and what is the sum of these facts? The sum is dominion; for if you are susceptible to impression; if the impression made on you as a living soul is what you feel as *you*; if you can impress yourself, it follows logically that you, by virtue of your individuality, can supplant one impression by another; and that, consequently, you are not obliged to remain subject to your sensations unless you choose to.

The power of individuality over natural susceptibility and tendency, is the great truth, the gospel of glad tidings promising for the twentieth century a higher, nobler, better race of men and women. "I cannot help it" is to become an obsolete expression, for it is the utterance of that incapacity that is removable through applied self-knowledge.

Adding demonstrable facts together we arrive at possible truth which becomes practically, as well as theoretically, true *to us* when we apply the knowledge gained to our own conditions and circumstances. You are dwelling in the valley of your possibilities, when you might dwell on their summit. You are enfolded with the mists and fogs of the valley, when you might revel in the clear sunlight of the mountain top.

Look to your addition. The factors for the successful working of your problem are all at hand. Those that the problem involves are eternally ready. You as the seeker for its solution have to become ready. Then the self-knowledge which, applied, will solve the problem, may also be found at hand, for it is never without a witness, a John the Baptist, in the world.

Work according to the rule of addition. Even though you are naturally subject to depression, add to that fact your natural susceptibility to all impression, and to that your own power to impress, and you have as the answer to your life-problem, "Because of what I am in my real being, I am able to make intentional impression upon myself, therefore I can rule over the impressions that I have previously unconsciously received when I have impressed this dominion forcibly enough to supplant the old impression."

In this way you *can* "help it," and the sooner you get to work, the better. When you care more for self-mastery than you do for self-indulgence; when the mixed joys and miseries of existence have quickened in you the god that lies sleeping, he will awake from slumber and assert the higher manhood that is his

birthright—his right through relation to Origin. He will refuse to be lulled longer by the sedative—"I cannot help it." "I can and will help it. Depart from me!" he will say.

How can one help being depressed when things go wrong? When one sees so much misery that one is unable to relieve, so much evil and sorrow one is unable to remove?

You, and every one, can help it in just the way pointed out, and you will not follow in this way half-heartedly when you see that all the evil is incidental to the Soul's voyage of discovery. It belongs neither to the port from which it sails nor the one which it enters as a final harbour; therefore the final port is not made while the evil is before the vision. Each soul is making the one voyage whether steering its course by your compass or not; and all are somewhere between the two ports.

Let this comfort you and strengthen you to make your own effort to set free the god within you. When he takes charge of the voyage all the rest follows as a matter of certainty.

Learn to add, for he works according to mathematical accuracy. Add your power as the individual to the tendency God-ward which his presence in you affords, and your tendency to depression must dwindle and fade away. The stronger supplants the weaker. So it has always been, and so it always will be. At any moment of existence you can "turn from death unto life"; turn from a tendency, that, however strong, is doomed by its very nature to death, to a tendency that, also by its very nature, is bound to grow stronger and stronger.

But the tendency, on either side, is one thing, and you are another. It is you who turn, not it. You have power of choice, it chooses nothing. It simply acts according to its nature. You can refrain from acting according to one nature and can voluntarily act according to another.

Depression, "the blues," is only the mental dwelling upon subjective pictures that grow more real the longer you look at them. The remedy is—make a picture that will benefit you while you look at it. Use the very possibility that has used you. It has used you as the means of manifesting its power. Use it as the means of manifesting your power—the power of the soul that has found its own individuality.

The weaknesses of human nature have found you. Find the strength of the higher nature and rule them. You are able to do this, if you will. Have you not yet suffered enough to make your beginning?

The beginning of your own effort is the first step in your redemption from suffering. Like the child learning to walk your first efforts may be feeble in immediate result, but they will be Oh! so potent for the ultimate result. The feet that first seem so aimless will walk steadily and run surely as the effort to use them continues. Development is life, cessation of effort is death.

Keep on trying to conquer your natural tendency. It is a means to an end, the means by which you will prove what is possible to you. The natural is only the means of calling out and establishing this possible.

XIV

HOW TO REMOVE IMPRESSIONS

"I SAW such a dreadful sight on the street to-day and I cannot shake off the feeling it gave me."

This is not an unusual experience. We have all shared it at some time, and the impression made upon us by what we saw has haunted us for days. This lingering of the impression was due to our ignorance of the way to remove it, our lack of knowledge of the way of self-protection.

Remembering that you are a soul, not a physical body, you will see that you are naturally susceptible to impression. Because of what you are as a living soul, standing between God-being on the one side and the objective world on the other; because your five senses are the natural avenues through which impression is made upon you; because the education of existence begins with impression, you naturally receive it, first, from the objective world through the senses.

Though come from God, you identify yourself more with matter than with Spirit; and you live, think, and feel on the plane of impression. Because you have divine possibilities in you, though you are naturally susceptible to impression, you can, when you know how, set to work to remove any impression previously made and of which you wish to be rid. More than that, you can learn so to protect yourself that sights, which otherwise would make a profound impression upon you, leave but a slight one in comparison.

Your whole work as a soul, a work that is to bring you from the infancy to the glorious manhood of self-consciousness, is, first, the experience of, then resistance to, then victory over natural impression. This is your line of destiny in which you master your natural tendencies.

You are by nature susceptible to every impression through the senses, for this is the consequence of what you are as a soul, the consequence of the law of Cause and Effect. But you are destined to overcome all undesirable impression, to rule instead of be ruled by it.

If you will observe yourself carefully you will see that you are being impressed continually, that existence is a succession of impressions. Some of them are from without and others are from within. You see something disagreeable, and immediately your thought goes to work to stamp that impression more firmly upon you. You keep thinking about it, thinking according to it, dwelling upon it, incubating it, till it hatches into a feeling that you cannot shake off; till it possesses you.

From impression to possession is not a long process unless something interferes to check it. Now you had better get yourself well in hand and set about interfering in this process that leads from impression to possession, for until you get ready to interfere you will be a victim to it. Do not stop to beg God to save you from it, but set about your self-salvation, for from God you have your power to accomplish it. Use of what you have, rather than supplication for what you think you have not, is the means to be employed.

Are you ready? Then begin to do this one simple

thing—meet the undesirable impression with the contrary thought.

Simple enough, is it not?

“No sense in it,” do I hear you say? How do you know unless you have tried it?

You want to know why such a simple thing shall bring a result? Because impression from thought is as natural to you as impression through the senses, and impression from thought *can be volitional*.

By purposely holding a thought which is counter to your sense-impression you make a counter-impression upon yourself, and the strongest one will win. Action belongs to nature, and counteraction belongs to you. As a living soul you are impressed, but also as a living soul you can impress, and according to your choice.

Here is your power, which, if you recognize and use it, will make you master where you have been servant. You are not compelled to be possessed by an undesirable impression; you can dispossess it by possessing yourself. Read the New Testament and see how the healing of all manner of disease followed upon the casting out of possessing devils.

You have ignorantly allowed yourself to be possessed by natural impression; you must rescue yourself from this possession by your own volitional impression made by your use of Thought-Force. This being the necessity, begin at once to form the habit of “speaking the word” to the sense-impression at the moment it is made.

You are walking along the street, you see a crowd, and some men pass you bearing a mangled form. “Oh! dear! he has been killed! How dreadful!” is your impression. Quickly—— No, his life is not at the

mercy of accident. He is a living soul, and nothing that mars his fleshly body can rob him of life. His life is "hid with Christ in God" and he still *is*, whatever mortal sense may say to the contrary.

Impress this thought upon yourself and it will tend to counteract the sense-impression. To do this quickly is to avoid the feeling which would be generated by the thought according to sense-impression; avoid it in the measure that the counter-feeling is generated. Do not forget that thought generates feeling. To understand this and act upon the knowledge is to emancipate ourselves from a dreadful bondage. Without this knowledge and its practical application, without self-protection, sense-impressions will colour everything in life.

When you saw this "dreadful" sight on the street, not understanding what you could do to counteract the impression it made upon you, you described it to your family when you went home, and to the friends who were with you in the evening, going over and over it, keeping it before your mental eye. When you went out the next day you were "so nervous!" that any sudden noise made you jump, the sight of a crowd made your heart beat and a feeling of faintness came over you, and you were sure that another accident had taken place. For days you expected to see or hear of something dreadful as having occurred, and you were really unhappy because you were "so sympathetic."

This nervousness, expectation, and fear, were the consequence of being possessed by an impression. If you do not possess your own soul, it will be possessed; that is sure. And your pride in your sensitiveness and

susceptibility to suffering—for you have rather plumed yourself on your tender-heartedness—is proof that you are possessed by a devil as well as by an impression.

An error-thought, the result of ignorance, made active through a sense-impression, has you in its grip, and it must be cast out to free you from that tender susceptibility in which you have so much pride. You must dislodge it by putting a truth-thought in its place. You can do this because you can, if you will, think contrary to the impression, instead of according to it. Thought is curative. Your truth-thought will help to counteract the impression made upon you, which keeps you on the lookout for accidents and makes you suffer one nervous shock after the other.

“It gives me such a fright whenever I receive a telegram,” some one says. Why? What is there in a piece of yellow paper to make your heart thump and then drop down to your shoes? It is your thought of what that message *may* be, that makes you have this feeling.

A death in the family or among your friends has been announced to you in that way, and now you can never receive a telegram without thinking of death, because the impression previously made upon you has not been counteracted, but allowed to remain. It has become strengthened by your dwelling upon it. Your thought has revolved around and around it. You have “lived it over” again and again instead of setting yourself to work to efface it.

You have ignorantly allowed yourself to become possessed by your thought according to natural impression, and this is a natural consequence, but for you

there is a possible consequence, and that is emancipation from such possession.

“Ye shall know the truth, and the truth shall make you free” from it. Now you do not get knowledge of the perfect truth of being—what you are in the real of you and what your possibilities—through your sense-impressions; and as long as you continue to think according to them you think yourself away from the truth that makes free from bondage instead of towards it.

You cannot appropriate it, make it your conscious possession, until you put it into your “self”—into your own soul; and you appropriate it by thinking according to it in the very face of the sense-impression that is contrary to it. By this means you “right about face!” and because you are looking at the higher reality you have the sense-plane behind your back.

Every soul must some time thus turn unto that Lord that is its real God-being; and when that time comes, you will draw strength and courage into your own self, or soul, that will tend to give you mastery of sense-impressions.

Grief is persistence of impression. It can be counteracted. Make an impression purposely. Make one with a purpose in it. You can if you will try. But you indulge your grief, indulge the impression, strengthen it by thinking according to it continually. And here, without intention, you are becoming selfish. The remedy is to become selfless—become another self, for this one that is so full of grief and sorrow is not a kind to be perpetuated. You need to get rid of it; the less of it the better.

Action is natural, counter-action is possible ; and with this possibility the power of the individual is pitted against natural tendency; and the final victory is on the side of the individual, through the power pertaining to individuality.

Stop excusing yourself for this or that because you were "born so." No matter what you were born, you have as great possibilities as ever pertained to any one who has lived in the world. Your excuses are paltry. Seek for self-knowledge instead of sheltering yourself under "I cannot help it." "Know Thyself" and divinity is possible unto you, but it is attained by mastery of the natural ; not by violation of the natural but by compelling it to serve you. All that Nature—all that the Universe contains is *for* you, but you must take possession of it.

Stop weeping and go to smiling. Smile purposely, deliberately, and religiously, and thus make an impression upon yourself. Keep it up persistently and the impression will become strong enough to dominate and dispossess the "weepy" one. What you are naturally, is fixed, but you can become what you will.

XV

TRUE INDIVIDUALISM

"WHAT shall save me from affliction?"

True individualism.

Shall we look for the meaning of that answer?

Until we awaken to the truth of our being, while we are sleeping the deep sleep of Adam, we are subject

to the experiences natural to that sleep. Awakening is the remedy, but Oh! how we cling to the dream, loath to let it go, even while we exclaim, "If only I could be rid of this suffering!"

First, we must awaken from the belief and get rid of the idea that God arbitrarily inflicts anything upon us. This is one of the most stupendous errors that has ever dominated mankind. It is the natural outgrowth of the view of God that makes Him a being to be addressed as one that had it in His power to help or harm us, and that was likely to harm, if we did not hasten to placate Him.

This view divorces God from Nature and makes natural phenomena, their discovered properties and consequences, something to be set aside, if not found to be in agreement with the literal word of the Bible. It is a view which pits dogma against demonstration and blocks the way of a higher conviction that unites God and Nature.

We must see, to begin with, that God does not and cannot choose, because the power of choice compels the possibility of acting in another than the very highest and best manner. If God can so act, then God cannot be infinite. If God is capable of doing a certain thing, when He could do a greater and a better one, He is not Deity but is human instead.

God is Love in all dealings with mankind, and Love sees and knows nothing opposite to itself. Hence there is no power of choice with God, if God is Love. The sun shines because it is its nature to shine, not because it chooses to shine. If it could choose, darkness would be the equal consequence with light, and we could never be sure which we should have.

We have supplicated God not to give us darkness, but to be pleased to give us only the light, not seeing, that if there be darkness *to us*, it is because something has come between us and the light that the sun always sends out, because it is its nature to shine. Let us cease this supplication and apply ourselves to the removal of what has come between us and the light.

You, that have been on your knees praying to God to take the affliction from you, rise, and stand upon your own God-given feet while you do what you can to put it from you! God never arbitrarily afflicted or punished you. You have experienced the consequences of your own ignorance of the one true God and your relation to Him, that is all. Your remedy is to "Know Thyself."

Disease is discord. You, through natural, not intentional, ignorance, are not consciously in accord with that great principle of your being, God. All your experience has been the natural consequence of your natural ignorance; for though in your real being you are forever united to God, in your self-consciousness you are a long way from that unity. Only by finding it do you become truly individual, and then dominant where you have been subject.

Here is the key to the solution of all life's puzzles—find your original, fundamental, and eternal unity with God. This is what is sought by all religions and all philosophies. This great necessity of *finding* is what makes of you—a living soul impressed with the different thought-patterns of the human race through natural susceptibility—the eventual Master of them all; the individual that is crowned with the glory of the God-head.

Spend no more time in vain regrets for the past, but get ready to be this King in the world, to whom all afflictions are subject, because they cannot afflict him ; for his power is greater than theirs. The man that has nothing to lose cannot be robbed. The man that has yielded up his life cannot have it taken from him. The man that sees through temporal conditions, that understands them as but incidental to this finding, knowing, and proving the eternal unity with God and the power this unity imparts to the Soul, cannot be afflicted by them, because he sees them as opportunities for proof of what he is finding.

“Suffer it to be so now, for thus it becometh us to fulfil all righteousness.”

You are a soul, living from and in that God-being that, as the Lord, is always one with God. Through your pain and travail you are to be born into your kingdom of heaven—into consciousness of this unity and accompanying power to prove it. When in your pain and travail you see that the sun shines, though you look out upon darkness ; that the Omnipotent Love that is changeless Good is acting constantly according to, and never contrary to, its own nature ; that healing streams of energy are pouring toward you all the time, ready to energize you the moment you get out of discord and come into accord with them—then you find your opportunity for individualizing your own soul and incarnating in it the divine ideal.

This is the moment of awakening from the Adam-sleep that is followed by the dispelling of the dream phantoms that cannot retain substantiality in the light of the sun. This is the point in human experience

where one becomes more truly than ever before, a man, or a woman, because one begins to be the individual; begins to walk, having before been carried.

While an infant in arms the power of choice, that belongs to you and not to God, is latent; but now it is quickened and you can use it. "Choose ye this day whom ye will serve." You can choose whether you will continue to serve natural impulses and tendencies, or the fundamental unity that acts as a steady drawing towards God. This chain of connection with Deity never has, never can be broken. Rend as hard as you will, with all the power of ignorance and darkness to help you, it cannot be broken.

You can keep yourself in the outer darkness for a long, long time; but God waits; the sun always shines.

You step out of the ranks of the sleeping dreamers, one of them no more, the chosen of God instead. For you have chosen to act and live according to unity with the eternal, instead of unity with the dream and dreamers. You have taken the step out of darkness that is sure to bring you into light, because you have found the way to dispel the clouds that shut out the sun and make the darkness.

Steady and changeless from before time till time shall be no more, the light of God goes forth; but to the Adam-soul this sun must rise, and with healing in its beams. You must see and know it for yourself, I must see and know it for myself, each finding his own Lord and God and embodying what he finds. To individualize by incarnation the eternal truth that is for all, is the work we are given to do; and in the

doing we co-operate with the eternal purpose that is compelled by what God is, instead of by what God chooses.

To love darkness rather than light, is to harbour the unclean spirit that must be cast out for healing to follow; healing for the ignorantly self-inflicted wounds that we believe God to have intentionally made, as long as we believe that God chooses to act this way or that.

“Thou shalt have no other Gods before me.”

The humanized God we have ignorantly worshipped—we really feared instead of worshipped him—has shut out from us the one true God that is the same toward the just and the unjust. Whether a flower opens itself to the rays of the sun or closes its petals against them, the rays are the same, the sun still shines. The difference is with the flower.

In your real being you always have been, you always will be, one with God. As a living soul, rooted in and growing out from this being, you are to find and embody this unity. This is your destiny. You cannot fulfil it as long as you continue the process of embodying mortal beliefs. You are to choose which you will do and then set yourself to watch *how you think* day by day, for “according to thy word be it unto thee.”

You must think this unity, if you would feel and embody it. What fellowship have you, the heir of eternal life, with darkness? With pain and sorrow and woe? These are but incidents on the plane of sense-consciousness, and you are to ascend above them and know them no more. But this ascension is in soul, its register is in the embodiment. If right attention

is given to the soul, the embodiment will require little.

Do not mourn as one without hope. You have only to get out of the darkness into the light to have the divine sun-rays energize you and fill you with new strength and peace. You must take this step. God's way is perfect; you mend your own ways and bring them into accord with God's way.

You become truly individual when you find, claim, and use your own individual relation to God; use it to the overcoming of all unlikeness to God, which you can accomplish by virtue of the power that that relation brings.

This is the foundation that is eternally laid, and if you attempt to build on a foundation that you lay yourself, your structure must eventually fall. What you are fundamentally is already fixed. Your relation to God is already determined by the sequence of Cause and Effect. This is the eternal foundation on which you are to build your character, a foundation which is steadfast and sure. Higher and higher your building shall rise, growing more and more beautiful as it becomes glorified; as your original and pure Likeness to God appears in it, glorifying your humanity with divinity.

Let nothing, no tradition, no ancient or modern authority, no sense of weakness or limitation stand between you and that One God that shall be your God. Be individual, fear nothing, *take* thought instead of being taken by it, hold by the logic of Cause and Effect, set the God-ideal before your own mental eye, and nothing can prevent your building what, as the son of

the carpenter, belongs to you to build—build Likeness to God into your subjective body.

This body of Light shall shine through your physical body with a radiance that is heaven-born, a halo that is one of the "signs following" for the eyes that can see and read it. "In him is no darkness" who feels union with God. From Him shines forth the light that dispels darkness wherever He goes. "They that sat in darkness have seen great light" when the Master passes before them, and blessed are they if that light draw them to follow after.

XVI

MAKING THINGS GO RIGHT

"OH! dear! nothing goes right, and I am tired to death trying to make things go right!"

This is what you are thinking and feeling; consequently, you are not very happy. Do you wish to know what is the matter? It is friction; just that, friction.

Did you ever stand by a machine and watch its workings and hear now and then a grating noise in one place and a squeak in another? Those were indications that there was something wrong somewhere, a lack of proper adjustment between the parts of the machine, and a need of lubricating oil. They told the story to the one who could read it.

You are "out of gear," and your grating and squeaking tell the story to those who can read it. There is lack of proper adjustment somewhere, and

a need of lubricating oil. You have tried your best to make those for whom you feel yourself responsible do as they should, and do it in the way in which it ought to be done; and with all your effort things still go wrong. You have tried so hard to do your duty, and you, still desire to do your duty, but you are, you say, "tired to death," and feel as if you could not make much more effort.

How the machine grates, grinds, and squeaks! Let us see if we cannot discover where the difficulty lies. You have been trying to accomplish what does not belong to you to accomplish. You have been endeavouring to make others do thus and so when they cannot really do what is right till they see for themselves and act upon their own seeing.

You have forgotten that your dear ones are also individuals. You have tried to make them see through your eyes, instead of trying to help them to see, with their own eyes, what you see. Your effort was not adjusted to the eternal principles and laws of being, and so you were compelled to push it to accomplishment. And you have pushed and pushed till you are "tired to death."

Look this fact squarely in the face. *Your* child is *first* God's child, and afterwards, yours. Equally is this true of your brother, your sister, your friend. The relation to the eternal First Cause gives individuality, and individuality is first. The family relation is second, and tributary to the first. You have been trying to make the second relation all in all.

You are a living soul; so is your child, your

husband, your wife, your brother, sister, or friend. You and they have come into existence with a common destiny stretching before you. Human existence and its experiences are the logical, therefore the divinely ordained means by which the human soul passes from a *sense* of being to the *realization* of being. All possible human existence, all possible experience, lies between these two points; is entered and passed through by every human soul, whatever the race, colour, or creed. Nothing that you can do can alter this order or remove its necessity; and however much you may love another, your love and your effort can abate not "one jot or tittle from the law till all be fulfilled."

As the individual, not as the child of fleshly relationship and dependent entirely upon that relationship, must the one of whom you speak as yours, travel in the road that lies between natural sense and spiritual realization. You have been trying to carry your loved ones over that road on your own shoulders. What success you have had at one time, at another time has brought defeat. You have not adjusted yourself to the necessity and order that is compelled by the Origin of humanity. You have put yourself in the place of another's individuality, endeavouring to do for him what that should accomplish.

And this is not only your own, but our common mistake. Not understanding what you have done you have grieved sincerely over the scant success you have had, for your motives were pure, and your efforts unselfish in the main. You were working for the good of one who was dear to you. But if you

think a moment, you will see that individuality is a mighty factor, to be reckoned with in all our efforts for others. Not all your love for another can make his heart beat, his lungs expand, his bodily organs perform their functions, or digest his food. It may affect those functions, but it cannot perform them. He must eat and sleep for himself, not through you; he must do his own breathing. Equally necessary is it that eventually he must do his own thinking, must resolve and act from his own individuality.

What then can you do for him? You can show him the way, instruct him as to what belongs to the way, teach him how to walk in the way, and inspire him to make effort to use his feet. You can even grasp his hand and steady his footsteps, but you cannot carry him from the beginning to the end of the way on your own back. By doing what you can do, doing it with all your heart and soul, you come into adjustment with the principles and laws of being that are working in and through human existence to their own manifestation, and you avoid the friction that "tires you to death."

See that just as you have your own salvation from all evil to work out, so has your best beloved as well; that as help in this direction is good and valuable for you, so is it good and valuable for him; but that the help to help one's self is all that truly helps.

You wish your son to be a good and upright man, a credit to the family. You want him to be successful in business or in his profession, have a position in society, possess influence in the community. This is all good. But how do you wish it accomplished?

"If he will only do what I tell him, I can bring it all about," you say. Can you? You may be largely instrumental in securing a certain amount of worldly success, but the soul-success depends upon himself. Neither you, nor any human being, can make another good and upright, but any one can help another to become so.

Here is your brother who has disappointed you sorely. He is unsuccessful in business, has formed bad habits, is in danger of losing the esteem of others. All this might have been saved, you think, if he had only listened to you. Yes, if he had been a puppet who moved as you pulled the wires, then he would have moved only as you directed. But as he is not a puppet, but a human being, possessing the power of choice, he has not chosen to act according to your desire, not seeing, presumably, what you see and what prompts your desire.

And so individuality asserts itself in those to whom we are related after the flesh; and it will not be suppressed. It must be reckoned with, and adjustment to it is the only way to deal with it successfully. When in all earnestness and loving sincerity you have done what is in your power to do, see that the remainder rests with the individual.

"But my brother's ill fortune has come from others. He is so easily influenced he has been drawn into bad company, and this association has given him bad habits and made him neglect his business."

Yes, it is the old story, old as human nature itself. And your conclusion is that your influence must make him what you want him to be. It is because he is

easily influenced that he has fallen to the level of his lesser nature. It is only through influencing himself that he will rise to the altitude of his higher nature. Your influence is for good when it is wisely exerted, but oh! the need for wisdom in your use of it. When your influence is used to help him make of himself what is possible, then you and your effort are adjusted to the meaning of existence and the need of the human soul; but when it is only your influence, minus the effort of his own individuality, that holds him back from anything whatsoever, so sure is it that when you relax and let go he will gravitate to it inevitably.

The great necessity is this adjustment to what existence is according to the principles that compel it; and you—as we all—make the mistake of thinking your feeling should and must determine consequences for another. You “desire only what is right and best”? True; but this result *as a permanency* for another cannot come because you wish it. It must come because that other wishes it. Because you desire it for that other you will help toward it all you can; but the wiser help is not given when individuality and its power of choice are not sufficiently reckoned with.

Do you see that you have tried to stand in God's stead? That you have tried to make what it requires the Infinite to make? That instead of co-operating toward a result you have tried to do all the work?

It is no wonder you are “tired to death.” The impersonal never gets tired, and its ceaseless push will go on when your time to cease pushing has come. You have a part to perform. Each is his brother's keeper, in that each owes generous and loving help to others. But

help to an end does not mean effort on one side only. It means co-operation, help joined to help, effort joined to effort. To see and understand this will save you so much of the disappointment and pain that come from trying to put your own individuality in place of another's. Each soul is from a common Source, is moving toward a common result. Between the beginning and the end of the way, experiences are various. Both the depths and heights of possibilities are to be known.

If your dear one is drawn toward the depths, fix your own eye upon the heights and *know*, not hope, that he will yet scale them triumphantly. Stand ever ready to help, but stand in your own place, not in the place of the Almighty. Let your push be one with the infinite push and "in process of time it cometh to pass."

It is this "process of time" that you rebel against, not seeing its necessity. Your feeling, your desire, cloud your vision. It is not easy to stand on one side and look upon those you love from the impersonal standpoint; but our energy is largely misdirected till we can do this.

Cold-blooded, is it? Lack of feeling?

God is no respecter of persons. What does that mean? Does it not mean that we must come into accord with what God is, compelling our feeling to that end, instead of expecting God to accommodate His own nature to our desire?

In our real being God's work is done; adaptation to that which eternally is, is our work. As we learn to do this, friction ceases. Adjustment accomplishes all things. Stop pushing. Instead, *let* the great Purpose be fulfilled in your brother.

XVII

UTILIZING ENERGY

“WHAT is the use of talking to me about mastering conditions, when I am constantly mastered by them? Against your theorizing stands the fact that I cannot help them.”

Permit a slight correction. Against the theorizing stands the fact that you have not yet helped them, and also, probably, the other fact that you do not know how to make the attempt. You have tried your best, and without result? That is quite true, no doubt, but your best may not be the best—the best way of overcoming them. There is such a difference between a blind resistance and an enlightened resistance, and unless you have become enlightened as to what and why you are, what and why these conditions are, you cannot have worked in the way that will yield the result you desire.

You have tried to push them away from you with your own strength, instead of utilizing the strength that moves everything. There is this better way, the utilization of resistless energy, the very force that makes the grass grow, the water flow, the birds sing. It is an exhaustless supply that will work through any channel open to it, and you can take advantage of that fact and use it for your own betterment.

Mankind has made many inventions, many labour-saving appliances which have required less expenditure of personal strength and made possible a greater economy of time. Nature remains the same, her

operations go forward as they always have gone forward, they are unchanged, but labour-saving inventions are utilizations of what pertains to her.

The sun still rises in the east, the dew is on the meadow-grass as usual, but the mower goes forth at sunrise with horses and a mowing machine, instead of with a scythe over his shoulder. In the machine he has many scythes where he used to have one, and instead of swinging it himself as he moves slowly step by step, he can sit quietly guiding the horses whose more rapid steps will give results far in excess of the old method.

What has changed? Nothing. More is utilized than formerly, and so the method of work is changed, while results are increased.

The old, old story of Creation, again and again repeated with each human soul, offers to you a great repository containing all you need. Your experience is your gradual acquaintance with it, and the learning how to draw from it according to your needs, how to utilize what may be utilized.

As the soil holds lovingly the seed implanted in it, clasping it close and feeding it silently, so you are held in the warm embrace of Nature and of God, and fed silently from the exhaustless supply.

As the seed contains potencies of the plant and the blossom, so you contain the potency of the glorified humanity that is divinity, and, whether you know it or not, you are being nourished to that end.

You are to blossom as the likeness of God, but you must first know the likeness of man. The plant precedes the blossom. And to your lesser likeness

belongs all your pain and discordant conditions. To your higher likeness belongs the power to rule them ; but you rule after having been ruled.

So far you have been ruled. In your human likeness you have toiled and suffered. You have felt the thorn in the flesh—many of them, and you wish they were not there. By utilization of what belongs to your greater likeness you may pluck them out of the flesh.

If you do this work that is yours to do, you shall be crowned with it ; you shall wear that most royal of all crowns, the crown of thorns. Woven into a regal diadem instead of rankling in the flesh, these thorns shall show their powerlessness beside the power of him who overcomes.

Thorns and thistles does the ground of existence indeed bring forth unto us, and we smart under their sting ; but when you see and know, you pluck them forth from your consciousness and prove your God-likeness by your work.

“My grace is sufficient for thee,” was the answer to Paul, “for my strength is made perfect in weakness.”

See the significance of that statement. “My strength is made perfect in weakness.” There are three factors to be noted, strength, weakness, and a making perfect. In your human likeness you are weak, you use your own strength. But there is a greater, an exhaustless strength that you may have, and you are to find and prove it as being beyond your personal strength, as you would not do were there not a weakness with which to compare strength and find one better than the other.

“My strength” is what belongs to your God-likeness ; your weakness belongs to your human likeness ; your

experience lies between the weakness and the strength, and that strength is sufficient for you, enables you to pluck out the rankling thorns.

You have tested your own mere human strength, you have tried to get rid of suffering and disease, you have done what you could, even as the mower has done what he could. But when this mower is shown the new appliance, the greater utilization of force, may he not choose between continuing to work as formerly and using the later method?

The work is the same, it is still his to do, but how to do it is a matter susceptible of betterment; and with use of the new appliance goes a larger measure of result. Suppose he turns his back upon the mowing machine, the loss is his own. What he might have he does not have, in consequence. Whose is the fault that he still toils days to accomplish what might be done in one?

The power to master the thorns stands before you every time you read the life of Him who wore the crown. "The works that I do ye shall do." The thorns will hurt and sting till you, too, pluck them out of the flesh. They do not pass from us, we pass from them, by growing greater, stronger, higher.

Thought-Force is the resistless energy you need to utilize. Are you thinking frequently, "It is of no use, it cannot be done"? Then you are using Thought-Force to strengthen those conditions instead of lessening them, driving the thorns deeper into the flesh instead of drawing them out. Why not use it the other way? Why not let your strength be supplemented by the great Strength? "It can be done, and the great Power

will accomplish it." Is not this better than "It cannot be done"?

The persistence of your conditions is due to the resistless energy of Thought-Force, for it brings to manifestation what you think. If this be true, it will also bring to manifestation a change in what you think, when you get ready to make the change. It does not select what shall appear in your body; you do, and the body is full of thorns or "grace and truth" as you elect.

Can all these suffering conditions disappear immediately, all these thorns be plucked at once? Probably not, but they will go eventually if you utilize the resource that is ever at your right hand.

Jesus is our example of what may be accomplished. As our elder brother He attained for the whole human family, in that He proved what was possible for the rest of the family. His crown of victory—not a sign of disgrace—may be our crown of victory. In it are all the consequences of our limited human nature, sense-consciousness and what belongs to it, selfishness, pride, enviousness, falsehood, dishonesty, self-deception, that breed their progeny of disease and death. One and all they are to be put from us, plucked out of our life and so from our body, that we may be crowned with our achievements.

"My grace is sufficient for thee." Do we get this needed help from those who are feeling the smart with us? It comes from a greater than they, and this greater is sufficient for all our needs. But oh! how long it takes us to learn this lesson! A fatal obstacle is, "It cannot be done." The word you speak is made manifest. The work is not done.

Year after year you speak this word, and year after year you gather your crop of thorns and thistles from the ground of existence. You and the thorns are one, when your feeling should be, "I and the Father are one."

If you were to go to a foreign country to represent the United States Government, for all practical purposes while there you and that Government would be one, because it was represented in your person. Whatever your action, it would support the action. It would act through you, and your acts would be its acts to the people among whom you were placed. You would have little fear for results, knowing that this Government was at your back, supporting all you did. Your oneness with it would mean, and be, more to you than your oneness with the people among whom you were living, and with their customs. You would feel that the greater oneness would outlast the lesser oneness and give you the advantage every moment. Its strength would be your strength, and you would not share in the experiences of the people to the same extent that would otherwise be the case.

Can you not have some of the strength now that conscious oneness with God gives? And with this consciousness do you not have an advantage that others have not? You share the weaknesses common to all who live in the world, but you may have that which is not of this world; and your power of resistance and overcoming will be increased proportionally.

God's ambassador. What a position to hold! Conscious of oneness with God, you will watch how you

think, speak, and act, for you must not disregard what your position compels. You must not commit your Government to anything it would be obliged to repudiate. Do not think or say that the thorns cannot be conquered. This work has been done, the proof has been given. Consequently your Government could not sanction that statement.

Jesus was God's ambassador. His Government supported and sanctioned every declaration He made, furnished the proof that His words were true. In the person of that ambassador was shown what can be done for you and for all, but we must stand in the same place to have the same authority and support.

You will be recalled some day, but before your return home you will be crowned for your work by being crowned with it. No king upon mortal throne can equal you then for regal splendour and power, even though a crucifying cross is hard by you, and the shouts of those who desire the robber rather than the victor ring in your ears.

Death has no power to terrify you, no tomb can hold you. Conqueror of more than a worldly kingdom, with eyes that see far beyond a modern Pilate's judgment hall, you stand unmoved on sunlit heights, while the surging throng presses toward Calvary.

XVIII

MASTER OR BE MASTERED

HAVE you found by this time that as a living soul you are either to master or be mastered? Has this

truth struck you so forcibly that you have awakened from the sense-sleep and set yourself to the work of mastery?

If so, you have ceased to read your fate in the stars and you are making endeavour to follow, instead, the line of destiny.

Perhaps you have been strongly inclined to think that the "stars in their courses" have marked out what you are and what you shall do and become; have settled your life experience so positively that there is no use in trying to work against them. If this has been the case, you have snapped a pair of handcuffs around your wrists and attached a ball and chain to your feet, and crippled your own endeavours to accomplish anything higher and better than what you read in the stars.

Here, as in other directions, you have mistaken an indication for a fixed reality, a suggestion for a positive truth, a letter for the spirit beyond it. In looking intently at the stars you have overlooked your own nature and possibilities; in reading the register of mortal fallibility you have failed to find and read the register of divine and eternal immutability. You have allied yourself with the lesser, whose nature and limitation you will have to discover through experiencing all that you read, when you might have allied yourself with the eternal push that nothing can withstand.

But to-day an opportunity is yours. You can choose which you will serve, the stars, or that which the stars themselves serve.

Standing on one of the thoroughfares of a great city you see a large car full of people moving along a track without any visible means of propulsion. This moving

car has its point of departure and a terminus. That is all settled. If you board this car you will be carried to the terminus unless you get out before the car reaches it.

But this is your option as the individual, and when you give the signal to stop, the gripman knows how to bring the car to a halt though the cable underground is still moving, driven by the power at the powerhouse. The gripman is subject to your orders though the power still impels the cable. Your resolve, your mental motion, causes him to stop the car even though the cable does not cease moving; to do that which enables you to get out of the car at any moment though the other passengers are carried to the terminus.

And what is possible for you is possible for them. You would laugh at any one who was so ignorant as to believe that he had to be carried to the terminus of the road whether he wanted to go or not; and you would tell him that he had only to use his prerogatives as an individual to escape being carried there, if he did not want to go. More, you would show him that he could use that car as a means to help him to a certain point on the road instead of walking there, if he did not wish to walk; that he was master of the situation instead of a victim, if he chose to act as he was able to act.

Have you believed yourself to be a victim to that fate marked out for you by the stars, moving along to the terminus in spite of anything you could do to prevent it? Then it is time that you signalled to the gripman to stop the car and let you get out, and if it

does shake you up a bit when the car comes to a halt no harm is done.

The cable moving along unseen underground has brought you to the point where you act as you choose, and it has served you well. If your fellow passengers are carried to the terminus it is because they do not know enough, or, knowing, do not choose to get out. They are being used, while you have used the same power. It carries them whether or no; it carries you only as far as you choose to go.

What is called fate, your future as indicated by the stars, can run the course indicated, carrying you along, a victim; or you can say STOP! The Zodiac is a book, a writing to be read; but the hand that wrote it and the soul that reads it must be greater than the writing. If the soul reads, "Finality! Inevitableness!" it is carried along to the terminus of the mortal road. If it read, "Only mortal tendency!" it rises in its strength and majesty to say, "Thus far shalt thou go and no farther."

You do not wish to be ruled by a tendency or any number of them. You do not wish to be drawn down by gravity; you wish to rise above tendency; and this is your possibility as the individual.

You are greater than visible nature. All that you see in this visible world says, "Come! read me!" and if you, not understanding your birthright, are appalled and weakened by what you read, you suffer the consequence of your own ignorance. No star, or any number of them, has power to determine what you shall do, or what others shall do to you. Though you may read, if you know how, variety of human tendencies, the rela-

tion between them, and the effects which naturally follow causes, you have but to see and begin to apprehend your God-being to say, "Stop! you shall no longer rule me. With my divine birthright I will begin to rule you."

Here is where you get out of the car and move on your own feet in any direction you choose.

You say, "I see operative law and what it naturally brings; therefore now I can use the law which has hitherto used me, and I will use it to the ruling and overcoming of the natural tendencies which are pictured to me in this great World-Bible, the Zodiac. I will be no longer the servant, I will be the Son who puts all things under his feet."

To consult the stars every time you contemplate an action to see what they will tell you about it, is to strengthen a tendency which should be outgrown; which can be outgrown only as its nourishment is withdrawn. By this course you strengthen it because you keep feeding it and thus give yourself more work to do eventually.

The kingdom is in you, not in the stars. You say Lo! here! and Lo! there! when you should see the throne of power in yourself. You overlook the greater to fasten yourself to the lesser and be carried along to the terminus of the road. You will never be truly individual till you act as the individual—the Son rather than the servant. Because of your relation to Almighty God you have all the privileges of that relation—sonship; and you prostitute this relation and those privileges when you bend the knee to any lesser power.

You are to be crowned King, for you are the heir-apparent. Why should you crown a natural tendency as king, and permit fate, instead of destiny, to rule you? Why should you bow before that which should bow to you—which will bow to you if you assert your right to rule?

The natural man is the sum of tendencies which are strong and forceful. The spiritual man is the ruler of those tendencies who makes their very strength serve higher purposes; who sees and works according to the destiny compelled by origin, and conquers the fate incidental to human ignorance of divinity. Why prolong the merely natural, when the greater waits to be appropriated? Why look to the future for what you can begin to accomplish to-day?

Oh! how much we need to learn that we are in eternity now and that time is of our own making, its duration dependent upon ourselves! How much we need to learn this in order to live in the present, instead of in the past or future!

We are apt to live mainly in the has been, or the to be, overlooking that present which is all we shall ever know, and so overlooking what is possible *now*. In our eagerness to grasp the two birds in the bush we let from our hand the bird of the now. In our desire to succeed in whatever we undertake we let go the very means we need for success and accept, instead, that which "gendereth to bondage."

Cease looking to the stars to see if they are propitious, and look instead to that Lord of all their hosts which is your own God-being, in which is all that is needed for the work you have to do, and the

success which is for you. "Look unto me and be ye saved."

A sign of the times to-day is the inclination of the people to look outside the theological fences for knowledge. This is good. It shows a desire for understanding and enlightenment; but one can tell the degree of progress reached by observing where the seeker looks to find what he needs. In proportion to the real enlightenment will attention be withdrawn from the external world and concentrated upon the human Soul till its slumbering divinity awakens to become Master.

Whether stones or stars, each tells a story; but the reader of the story is greater than they.

To claim the birthright is to be done with the has been and ready for the to be, through possession of, not subjection to, the present.

Will you get out of the car or be carried to the end of the road?

Try to feel that comparative good and evil are but the temporary aspects which existence wears to the soul that is on its way from the Adam to the Christ. The way is of God; what the soul finds in the way is of its own making, first ignorantly and afterward intentionally. Through all that to it is good or evil runs the thread of absolute good that knows no opposite, the thread of manifestation of God. Positive, good; comparative, better; superlative, best. These degrees are for the soul which finds and experiences one after the other, till it joins itself to the best and knows the lesser no longer. The difference between a limited and the unlimited good is what it must experience in order to

know the best, and volitionally unite with it—to dwell for ever at the right hand of God. From the level of sense-consciousness evil is a terrifying reality. From the ethical standpoint there is something better. From the spiritual, there is the best that is all. On the plane of sense-consciousness the soul is a common servant; on the plane of ethics it is an upper servant that would like to be a ruler instead, but does not know how to become one; on the spiritual plane it becomes ruler through knowing its own sonship.

XIX

THE VOICE THAT IS HEARD IN
LONELINESS

“OH, I feel so utterly alone!”

Has this been the cry of your heart?

Have you felt, while in the midst of your family and friends, that, dear as they were to you, there was an inner self that was solitary, even desolate at times?

Have you eaten at the same table, sat closely side by side, shared the same room, been intimately associated with others every waking hour, and yet at times felt utter loneliness?

You hesitate to answer, perhaps, because of a sense of loyalty to others; but deep down in your heart an assent springs which you do not frame with your lips.

Your loyalty is commendable. Your sense of justice demands it of you. Your children, your parents, and brothers and sisters, love you dearly, do all they can for

you, and you must be loyal to them—you are glad to be loyal to them.

And what more can you really ask? you think. You ought to be satisfied, you try to be satisfied, and yet away down within there is that little something; an unrest, a reaching, vague and blind, a longing for you know not what.

With all your loyalty, something speaks here and in spite of your protest, of your assurance that everything is all right, and you are foolish and wicked to feel any lack, any solitariness.

We are never so much alone as when with those who are dear to us and they fail to understand us. And this failure is one of the necessities of Nature, beneficent though momentarily painful. There is compensation if only we know where to look for it.

“When thy father and thy mother forsake thee, then the Lord will take thee up.”

As children our parents and home are the all to us. They constitute our world, we scarcely know another. As we grow older our world is enlarged. New attractions offer themselves, other interests enter in. While parents and home are still dear, they are not all.

We plunge into that world outside the home and find new delights. We meet some one hitherto unknown, and love this one even more than we have loved home, parents, and friends.

We leave them, we make another home and find and live in another new world. Into this world come some day our own little ones, and it expands to hold new joys, hopes, and fears.

What a change from our childhood world! We have

changed its relations. We are now the parents, there are other children. The children that we were have forsaken the parents that were; not in the sense of forgetting obligations if our parents still wear the flesh, but in the sense of having outgrown them according to Nature's demands.

Are we still to move on? Still to enlarge our world, or find a new one? Must we push on still further? Is there no stopping-place?

No, none. Nature's mandate is imperative. "Move on."

Our children grow up. In their turn they grow away by growing up. Will all our clinging keep them back? We face the fact, Nature's stern resolve that we are and shall remain individuals, however much we blindly try to infuse our lives into others or absorb other lives into our own.

Move on we must. We are to be taken up. We grow up to where we can be taken up; and we are taken up only when we are forsaken.

Does this seem hard and cruel? Ah, no! God is Love, and there is no cruelty in the operation of divine Law when it is understood.

The ties of flesh, sweet and beautiful as they are, are temporal. The bond of the Spirit is eternal. As souls it is our destiny to reach and know and prove our God-likeness. Halt as we may on the way, in our journey through the wilderness, eventually we must take possession of this promised land.

With our human sense and desire we cling to our fleshly relations. To be forsaken of them is a preparation for being taken up by the Lord.

Nature compels this forsaking, helping us to fulfil our destiny. Foreshadowings of this necessity are ours while in the midst of those who are so much to us. That inner loneliness that is some time sure to be felt by every soul, is a prophet of the Lord. It foretells that which shall be.

Every earthly tie and prop shall forsake us that we may find and know our Lord, our real being, and His Christ. And this does not mean that we shall disregard our family ties and obligations. It means that we shall cease to depend so wholly upon them, while we continue to meet what they require of us.

If they constitute our happiness, make up our blessedness, how can we desire or look for another? The trend of Nature carries them away from us, leaving us to that actual loneliness, foreshadowed sometimes, which turns us to the Lord for consolation, for refuge. And when the Lord has taken us up, how great the consolation!

“In the world, but not of it.”

This weaning from the ties of the flesh but strengthens the bond of the Spirit; and as it is strengthened we love our dear ones more, rather than less. We love them better than we did before, because our dependence is upon the greater rather than upon the lesser.

This higher quality of love is the feminine, the mother quality. This alone is free from the element of selfishness. The lesser loves forsake us, and we—if we do not understand—sit in the ashes of our desolation thinking there is no consolation.

But this is the Lord's opportunity. He cannot take

up the satisfied. For them there is no attraction in His direction. Only those who turn to the Lord can be taken up by the Lord. Those who are forsaken will turn His way. To possess and not be possessed, to use and not be used, is the way of mastery.

Do you say, "Oh! I could not bear it if my child should cease to care more for me than for any one in the world!"

Dear as your child is to you, there is a corner of your heart which that child never enters. If your child possessed your whole heart, you would not be you. You are an individual, even though for a time you lose your sense of individuality in your love for your child or your friend.

And some time this covered corner opens and the light shines in; and the slumberer there awakens and claims his own. Not even the bone of your bone and the flesh of your flesh can satisfy him, for he is not of the flesh. He has waited long and patiently, biding his time, which comes when you see the nature of the fleshly ties and the inevitable destiny that awaits you.

You cannot linger for ever, you must go on. As the individual you go on, taken up by the Lord, while you still dwell with your family, your friends, meeting your duties which are your pleasures, even your joys; for all is met "in the strength of the Lord."

A life within a life belongs to the individual, a life which goes up, not down; a life which is an ascent of Calvary, perhaps, but which leads into the eternal kingdom of righteousness.

"Be of good cheer: I have overcome the world."

To overcome the world does not mean to lose all love

for those connected with us on the plane of the flesh. It means to change that love, to eradicate from it the selfish element; to love wisely instead of passionately; to take our love up to a higher plane or quality as we are taken up by the Lord.

The dear, according to the fleshly tie, may fail us some time, will fail to be all-sufficient for always, because of the trend of nature. The Lord will never fail nor forsake us.

And experience but brings us to this recognition. It brings us to see that the truth of individuality compels a consciousness of it that must rise eventually to the level of its source. Our own individual being takes us, as souls, up away from the personal sense as the all of existence, and compels us to recognize a larger world, a broader relationship than this sense reveals to us.

Do not say that you could not live without your loved one. You can, for only by losing him will you really find him. He is an individual also; and within him is the same covered corner which you can never enter and fill. The necessities of being will compel him to find that which he must have, and he will not find it in you.

He, too, will be forsaken of even father and mother and be taken up by the Lord. And as you are both taken up you will be nearer together, be more to each other, than before.

Do not feel that you are hopelessly unappreciated and misunderstood. Do not be appalled at the feeling of utter loneliness that comes over you at times, as a wave rolling even over your head.

When space is vacant and sound is stilled, and you are alone, so alone that your heart-beat is all you hear, a voice will begin to be heard, saying, "When thy father and thy mother forsake thee, I will take thee up."

This voice can be heard only in the silence of loneliness; and perhaps at first you will not understand the language it speaks. But you will learn to understand, and a great comfort and peace will come to you.

You will cease to fail to be understood. There is One that understands. You will cease to be alone. There is One who is always with you. You will cease to fear to be forsaken. You will know the Comforter.

God's law of cause and effect is inflexible, but with it comes consolation. The soul loses to find, and farther along it has compensation for all losses.

You can live your life in the midst of misunderstanding and misjudgment, even of condemnation. You have that inner within the outer life wherein you can—and will—find your compensation and consolation.

You are a living soul on your way to the Father's house. You are a growing plant, and in this inner life you will blossom and shed a fragrance that will some time dissipate all the misunderstanding which is only the breath of a day.

To be taken up by the Lord is worth all the forsaking that prepares the way. It will make you more than a father, more than a mother, more than brother, sister, or child; it will make you all these in one, for the Lord will become to you all these and more.

And to you the riddle of Samson shall be made plain. "Out of the eater came forth meat, and out of the strong came forth sweetness."

XX

THE INGRAFTED WORD AND WHAT
COMES OF IT

"OH, yes! this teaching is very attractive. As a theory I like it very much, but I do not see any pronounced change in myself."

This utterance—perhaps you have expressed the same view or something like it—shows that the gulf between the ideal and the practical has not yet been bridged for the speaker.

The theory may be ever so perfect, but if it is not also practical, is not capable of practical demonstration, it is of but little value as compared to that which would meet this need.

You accept the statement "Thought is creative" as true, and then you wonder why you are not immediately transformed from a suffering human being into a white-winged angel.

Why do you expect translation instead of growth? Perhaps because the strength of the old view "Jesus Christ has done it all for me and I have nothing to do" remains with you; but from whatever cause, your expectation will fail of fulfilment till you do your part.

Turn to Nature for a lesson as to what your part is, and see how, when this is performed, the rest is sure. There is a process known as grafting, by which a shoot from one tree is inserted in another tree which nourishes the shoot so that it will grow and bear fruit. The tree is the stock which supplies the

vitality necessary to the graft; a supply which brings the graft to the fruit-bearing stage. But the fruit borne by the graft is always after its kind and not according to the tree.

This well-known fact in Nature indicates a law behind it; and as what we call Natural Law is but one plane of operation of Absolute Law, it points us to another plane which we will do well to discover and utilize.

Remembering that the Natural World is representative of the Spiritual Real; that the overruling law of Cause and Effect works uninterruptedly from First Cause all the way down to what we call the physical world, this fact, that fruit will be according to graft, and that the stock nourishes the graft and brings it to the fruit-bearing stage, is of great practical value.

Thought-Force is creative. It is the stock which nourishes and brings our individual thoughts to pass. Your thought which you are thinking this minute is a graft which you are placing in that stock. The consequences, the fruit it bears, will be *according to it*, therefore of your own making.

For example, you graft a shoot from a blue plum-tree into a red plum-tree, and when that shoot has grown to the fruit-bearing stage it will bear blue, not red, plums. The fruit is according to the graft.

Each thought you think is a shoot grafted into that stock—Thought-Force. This Force nourishes your thought and brings it to the fruit-bearing stage. Its fruit is your subsequent experience. Your experience at any time is the legitimate fruit of your previous thinking, for it is the fruit according to the graft.

Thought-Force is unqualified. It brings fruit, it is creative. But it does not determine the *kind*. It nourishes the graft placed in it, whatever this graft may be. It shows neither favour nor disfavour. It is not a kind itself. It is absolute, therefore unqualified. It brings all kinds to pass, for it, to be true to itself, must nourish every and any graft placed in it.

This is Law. And because of the nature of Thought-Force, because it is the Creative Power, we can determine beforehand what kind of fruit we will have.

We can gather the fruit of the tree of life, if we will; or we can keep on gathering the fruit of the tree of knowledge, which, as we eat, brings us death.

Here is the power of individuality. We can choose between the two. But we do not, we cannot choose till we see that there are two possibilities; and here is where experience has served us.

It has brought us to where we have sought and found that knowledge of truth which is wisdom, instead of mere knowledge of facts. We have suffered, and through our suffering we have been led to seek the reason why. Well for us if we have found that it was the fruit of the graft we ignorantly placed in the stock that brought the graft to fruitage.

With this understanding we no longer attribute our suffering to God's intention, we begin to render righteous judgment. We have gathered the fruit of ignorant grafting; and now, learning through experience, we can graft wisely, knowing that "in the fulness of the time" we can gather the fruit of wisdom.

Here is a simple rule to remember and apply.

CREATIVE-FORCE COMPELS RESULT FROM OUR THOUGHT, BUT WE DETERMINE ITS KIND.

We can choose the graft which shall be placed in the stock; hence, we can choose what our experience shall be. We can work *with* law, knowing that the result is sure.

“Receive with meekness the ingrafted word, which is able to save your souls.”

Read this statement again and again.

“Which is able.”

Do you see what the trouble is? Why you have not yet seen “any pronounced change” in yourself? Is it not because you have not received *with meekness* the ingrafted word?

When you were told to think a certain way continually, to make daily affirmations for yourself, to think thoughts and speak words contrary to the outward seeming, you said, “But I do not see how that can do anything. There is no getting around facts.”

And you did not do this, except in a half-hearted desultory manner now and then. You knew too much, that was the trouble. You knew so much that you did not know enough. You could not receive with meekness that which was able to change you “from glory to glory.”

It was too simple. Had it been some exceedingly complex and complicated process, requiring means to be gathered from all four quarters of the globe, acquired only by great outlay of time and money, you would have had great faith and would have moved heaven and earth to lay hold upon it.

But “the ingrafted word” is too simple, and you

have stood on one side saying, "How can that do anything?" instead of doing your own grafting and finding out.

Note that James says that the ingrafted word is able to save the soul; able to save your self-consciousness from the limitations of mortal sense existence; able to eliminate the death element; able to remove evil and suffering.

You want redemption, salvation from these conditions, of course. Do you want it enough to attend to your grafting? Enough to watch and see what kind of a graft you are momentarily inserting in the stock?

Can you drop your intellectual theories for a time while you attend strictly to this work of conscious grafting? Can you be meekly faithful and obedient to this law of cause and effect?

Will you pay the price of the thing you desire? Will you be fair, and not say "This is impossible" till you have grafted consciously and wisely as many years as you have been grafting unconsciously and ignorantly?

Stop declaring that you cannot accomplish this or help the other. You are grafting negatives into that stock which will bring them to fruit-bearing, and you will experience lack of ability and helplessness. Whatever is in accord with the true being *can* come to pass; but *the graft of your own thought* must first be inserted in the nourishing stock.

You alone can do this. You think your own thought, you must do the grafting. When your thought is like your true being, when it is an affirmation of what you are and what belongs to you as the child of God,

the fruit, or result to you, will be according to the graft.

“Be it unto thee according to thy word.”

Here do we find “the perfect law of liberty,” and James also says, “Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

Who gets the blessing ?

The doer of the work, not the forgetful hearer.

Now ask yourself this question when you are disposed to grumble or feel doubtful of the truth because you do not yet see its manifestation—“Have I been doing the work ? Have I inserted the right graft ?”

You will catch yourself with the old graft whose fruit is sickness, sorrow, and death, ready in your hand again and again. But take courage, it is something, a great something, to have found “the perfect law of liberty”; and it is better to try again and again than to be content with the old graft and its fruit of bondage to mortal sense.

The fruit does not appear immediately when the graft is placed in the tree, but it comes. So have that faith, through knowledge of the law, that is “the evidence of things not seen, the substance of things hoped for.”

This faith is based on understanding that the fruit is according to the graft, and is accompanied by the patience that can wait for the fulness of the time.

Attach your conscious true thought to the Creative Power. Then you are a “doer of the work” which shall make the Truth itself manifest.

“Show me thy faith by thy works.”

To be a hearer of the word is good, but to be a doer of the work is so much better. You can forget what you hear, but what you do is done; and your true being will not be manifest till you permit manifestation by doing your part.

Stop finding fault and open the way for your likeness to God to appear. Divinity *in* humanity is the eternal order.

Think your God-likeness instead of your sense-weakness. Graft that self-ideal into the eternal stock—Thought-Force. It will be nourished and sustained till it bears fruit according to the graft.

Then, and before the fruit is full grown, you will “see a pronounced change” in yourself; a change “from glory to glory” till the divine imprint shines forth, transforming the flesh.

XXI

THE LAW OF LIBERTY

WHAT is the “perfect law of liberty”? Is liberty—freedom from all that practically holds us in bonds—possible?

Yes, not only possible but sure, and yet attended with conditions.

You say you do not see how our sufferings, all that we call evil, are self-made; but just as long as you continue to believe that they are not, that they come from some intent and power extraneous to the human race, you will not be likely to keep the conditions necessary for this possible liberty.

Here is one essential which you must try to grasp and hold; you, I mean, who must have a reason at every step of the way and cannot with your inner eye pierce the clouds that envelop your rational nature.

Nature has no ethics.

Read that over and over to impress its meaning and truth upon you. There is no right and wrong in Nature *per se*. Nature is that eternal order of fundamental factors compelled by what First Cause *is*, not by what it chooses. And where there is no power of choice there is no ethical right or wrong.

Only where there is power of choice can there be such right or wrong. We have been accustomed for so long to think of God as acting according to His will, and thinking of His will as what He chooses to do, that it is not easy to grasp this higher meaning. But try to see it, for it will help you so much when you do. It solves many a puzzle.

There is no justification for a God who purposely inflicts evil and suffering upon human beings, knowing their limitations and inability to cope with them. Such a God is an unnameable horror. When we see God as the governing Principle in Nature that will always act according to its own nature, we find a God that can be depended upon; and we see that understanding is the most essential thing.

God is Mind. Mind is always active. Its activity is Thought. Thought-Force is the Creative Power. It is constantly creating results.

You and I experience these results because this Creative Power works through us—through our think-

ing. It is sure to create. It cannot help it. It creates for us—to us.

What does it create? Our experiences.

Why do we have a painful experience? Because our own thought puts the quality into the result.

“But I had a very dreadful experience of which I had not been thinking at all,” you say.

Yes, consciously, you mean. You had not consciously, intentionally been thinking of such an one; but you had been unconsciously, unintentionally permitting thoughts in the common mental atmosphere *to pass through you as your thoughts* because you had not awakened to the necessity of conscious, individual thinking; and here you are guilty, not in a moral sense, but according to the sequence of Cause and Effect.

Morally there is no guilt till there is knowledge, for there is no *active* power of choice. You, the living soul, are the chooser, and the only one. And though ideally you have power to choose how you will think, practically, as a new-born Adam, you have not this power till experience has developed it in you. When experience has brought you to this point, ethics begin, and not before.

There has been departure from the order of Nature, but this was consequent upon ignorance, not upon choice. You did not know any better, but your ignorance cannot save—has not saved you from consequences; for Thought-Force is, ever was, and always will be, creative. It is Nature, not ethics.

As a living soul, from the first moment of existence

you are confronted with the eternal order that constitutes Nature. You are to read the riddle, for you are the only factor in Nature capable of understanding the rest.

Remember this. Read it again and again.

This is your destiny, to compass the whole. You, and you only, have power of choice. But this power is latent in you as an infant soul, and you become aware of it after having had experience.

You are first the servant of Nature, but you can become the Master of Nature. Through your ignorance of what and whence you are, though you have a divine birthright which entitles you to be Lord of all, you are, first, servant of all. You think by influence, not by choice.

Through ignorance—which is natural—you are negative, not positive. By being negative you are passive. By being passive—naturally—you reflect universal possibilities as your conditions. *Practically*, notwithstanding what you are ideally, you are a pipe through which passes the mental sewage of the human race; and this stream leaves its deposits with you.

You think as all ignorant souls think, influenced by what passes through you. And it is this kind of thinking which is responsible for your discordant and undesirable conditions.

This is not wrong in the ethical sense, for at first you know no better. It becomes wrong when you do know better, for ethics begin only with self-knowledge. Though not wrong the consequence is undesirable; but how would you find this out if you did not

experience it? Experience is your first teacher, and when you understand her your future is in your own hands.

By your experience you learn that your undesirable conditions are consequent upon your ignorant or unconscious thinking, not upon conscious or intentional intellection; and that by intentional intellection you can change them. You can ward off and divert the general current that has been pouring through you, by filling yourself from the fountain head.

Full you are bound to be, and if you do not fill yourself with what you want, you will be filled by what you will not like as you experience it. "Nature abhors a vacuum."

When you have experienced what you do not like, you become competent to choose between it and what you would like. Then, having gained some self-knowledge, seeing that Thought is creative, you choose what you will think, becoming positive instead of passive. "First the natural, afterward the spiritual."

You choose what you will experience by putting yourself in the position of an individual doer, instead of remaining in that natural passivity which makes you only a receiver and transmitter of common ignorance and its errors of thought.

You are the only factor in Nature capable of understanding the rest. Excuse repetition. Consequently you are the only one that can exercise the power of choice. This power is latent in you naturally, but it becomes active through experience. By its exercise you individualize your soul, preventing it from being

only the conductor for the common mentality of the unenlightened race.

You "come out" from the universal to become the individual, and use Nature's resources instead of being used by them.

Now do you begin to see what is this "perfect law of liberty" and are you ready to look into it? So long as you remain this channel for the common stream to pour through, so long you will bear the consequences. You can free yourself from them by ceasing to be this channel. "Choose ye this day whom ye will serve."

Because thought is creative, because your thought gives quality to result, you can have the result you choose to have; but remember that choice is action and not passivity. See how necessary it is to be a "doer of the work" instead of "a forgetful hearer." Do intentional, wise, or enlightened thinking and you will prove the perfect law of liberty.

Thinking from influence instead of from choice is the natural state pertaining to every living soul. Coming out of the natural into the positive spiritual is the possibility for every one, and is the way of salvation from all that afflicts.

We are never punished for our sins by a despotic ruler, for there is none. We are sure to be punished *by* them, by our sins of omission as well as of commission; and this punishment will continue till we oppose the enlightened individual thought-pattern to the universal ignorant thought-pattern; till we stand in the world as individuals instead of passive instruments for the increase of sense-impressions.

The remedy for all that afflicts is to get back into the order of Nature from which in our self-idea we have ignorantly departed. This departure is the first natural, but the reinstatement is the higher natural.

Our choice lies between the two positions. When we do as well as we know, we do right. When we do not do as well as we know, we do wrong; and right and wrong are our own judgment. Nature's verdict is wise and unwise.

For generations we have been taught that Adam's sin "of which we are all partakers" was a moral sin. This is the mistake, the "original sin" of theology. There was and is no moral law in the garden of Eden till souls make one. Nature is above ethics. Adam's sin is the natural consequence of ignorance, and the Adam-soul is naturally ignorant of its divine origin and destiny.

As Adams we share this natural error in self-idea and experience its consequences. But all the while there is the perfect law of liberty waiting for the soul to find it and keep its conditions. The soul must choose the positive and abjure the passive, thinking by choice instead of by influence. Then it is "a doer of the work" necessary to its own redemption from suffering, from all disease.

Because the law of Cause and Effect governs all things, because it can always be depended upon, this redemption is sure. By choice your relation to Nature and her resources can be changed "in the twinkling of an eye." Naturally the servant, you step into the position of Master.

Experience then becomes only the means by which you prove your mastery, good and valuable all the while, however the sense-man may feel it. Sensation no longer rules. It is ruled. He may cry out again and again, this sense-man, but the word of the Master is the word of authority and it will still the tempest of sensation.

By taking this position you lift up this sense-man, transforming him into a higher man, a transformation that shall go on till the Divine Likeness shines forth in all its majesty; and on this Mount of Transfiguration you, too, shall hear the silent voice saying, "*This* is my beloved Son in whom I am well pleased."

PART II

XXII

THE EVOLUTION OF AN INVALID

YOU would like to know why and how you became a confirmed invalid ?

Then you must get a glimpse of what Nature is, and what your relation to Nature ; and if you have been in the habit of imploring God to take your affliction away from you, you must cease this kind of prayer and seek for self knowledge instead. It will do more for you than weeks and months upon your knees.

Your condition is a natural product and not God's intention for you. You must think that you occupy a special place in the mind of the Almighty to have a deliberate intention toward you thus executed, when there are so many weighty matters pressing upon the divine attention.

Or perhaps you are not one of those who attribute their afflictions to God, but lay them to the charge of heredity instead ; and if so you are much nearer the truth, though still far enough away from it to wander for some time before you find it.

God and Nature are inseparable. The answer to every problem of existence must be found from this basis. It will yield the answer to your problem, if you seek the answer according to Evolution. Your religion

has taught you that there is a gulf of separation between God and Nature, that demonstrated science is contradicted by revealed religion. The Science of Being teaches that Nature is from God, that God is the ruling principle of Nature, and that you are able to know both.

As a living soul you are "Mr. Brown"—we will say, "Mrs. Jones" will do as well. You know, naturally, only the personal soul—Mr. Brown, not the eternal centre of the Universe. As Mr. Brown you began to exist when you, as an infant, were born into the family Brown. When this infant was born, you, Mr. Brown, began to exist. Before that time you did not exist, but, as the eternal centre of the Universe, you subsisted.

To be, is one thing; to *exist* is another and subsequent thing. In being, you always were. You have not always existed. As Mr. Brown is what exists, Mr. Brown has a beginning, a time previous to which he was not. You began to *exist from* the subsistent eternal when the infant was born into the Brown family; as that infant you had a destiny before you not possible to any lesser creature that had preceded you. All the lower orders, as we call them, preceding you, were only the successive steps which made it possible for you, the infant, to appear.

Why? Because existence is the unveiling of the eternal. That means nothing to you perhaps; you wish it made plainer. Well, consider this proposition a moment. The unit is the sum of its parts, is it not? The nature of the unit is changeless, or eternal. No one ever first made the unit the sum of its parts, and no one will ever make it anything else.

No one can change its nature, but any one can have that nature unveiled to him. Any one *can* recognize it, and every one *must* recognize it before they can know it. The knowing is the unveiling. For the knowing there must be recognition, and for recognition, a recognizer.

Subsistent Soul is the recognizer, but there is no recognition till, by what is called birth, there is an existent or living soul. Before this living soul, before you, the infant, the lower orders that have appeared have not been equal to self recognition; they have not had sufficient capacity. Each in its day has been an outlet for the universal Soul by which this universal has pushed toward existence, a means by which a fraction in the unit has been unveiled; but no fraction offers capacity enough for the whole to come forth to existence.

It has required each fraction in time, one after the other, rising higher and higher till, finally, only the last fraction remains to be added to the rest, and then the whole has, for the first time, found outlet. This is when you, the infant, were born.

As the infant you were the product of Nature, and subject to Nature. You ate and slept, kicked and squalled like all the creatures immediately preceding you. Your growth as the human embryo indicated your relation to your predecessors. Your actions after birth indicated it also.

Practically, as the new-born infant, the product of Nature, you differed little from them except in shape. Potentially there was a mighty difference, because, with you, as was the case with none of them, the time had

come when the whole subjective reality had outlet, or existence, and hence its first opportunity for complete incarnation.

But, practically, you were a bundle of instincts, impulses, and sensations, like all previous creatures. Having been brought by Nature, you were passive to your environment; to the family Brown into which you were born; and the family Brown was another and bigger bundle of tendencies.

Now right at this point lies the key to the answer to your problem, and to all the problems that may yet confront you. As the product of Nature you have been brought forth from her womb, though your course lay *through* the womb of her whom you call your mother. Because this is your course, you, as the infant, have also to follow on *through* many tendencies; hers, your father's, grandfather's, grandmother's, and many more stretching backward for generations upon generations.

As the infant you are not the individual; you are only the promise of the individual. This promise is afforded by nothing that has preceded you in existence; because, with you, not one or two or three fractions of the subsistent unit appear, but all possible fractions and their unity or wholeness. The whole subsistent Soul, instead of a part of it, has outlet with you or opportunity for existence. As the infant you are the promise that this whole shall appear. The evolutionary process that has brought the infant must, in its continued working, bring the full-grown man. But the way to the full-grown man lies through family tendencies.

Now you are ready to see what is meant by tendencies and how they are made. As the new-born

infant you do no thinking for yourself. Your father and mother are thinking, however, and have been for some years. They have their own views about life, about conditions and possibilities, about how a child should be brought up. Their parents before them had theirs, and so on as far back as you care to go.

Each generation makes, in this way, a number of mental moulds. Where the moulds are alike from generation to generation, they amalgamate and thereby strengthen. When they are different, so many more are added to the collection. Now the very force of Nature, that brought you, as the infant, pushes you into these moulds. You are naturally plastic, and you are moulded according to them. As a natural product, you take impression from them.

For example, you said the other day that you were a Presbyterian, because you were brought up in that way, your family had been Presbyterians for generations. Exactly. This is just what I am pointing out to you. You are this, that, and the other, because your father or your mother, or your family generally are so. You show the imprint of the moulds ready waiting for you when you began to exist, and into which you have naturally flowed.

You, as the new-born infant, were the product of Nature; but as Mr. Brown you are the product of family tendencies added to the product of Nature. First, the natural. As Mr. Brown you are the natural man; and you are the natural invalid, because this is the most prominent imprint made on you by the family moulds.

Your mother was an invalid before you were born,

and her father was one before her. In fact most of her family have had "delicate health," and so, of course, you cannot expect to have robust health—you say. How well you fit the mould!

Yes, from the day you were born the family was expectant of illness for you. One after another they hovered over you looking for its appearance. "The baby must be very carefully watched, it is so delicate!" You ran the scale from snuffles to croup and back again, and when you became old enough to understand what was said to you, you were told continually that you would be ill if you had this, or did that.

Not only did you flow naturally into the mould of family tendency waiting to receive you, but you were jammed into it again and again by those who thought they were doing their duty by you. The more they poked and punched you into it, the more faithfully they discharged their duty.

And here you are now, a chronic invalid. You are the incarnation of tendencies awaiting you on your entrance into the world. You are a first-class specimen of the kind. Taking impression naturally, at first, according to the moulds waiting for you, you have been thinking about yourself according to impression. You have kept this up year after year, snuggling down into your mould which has become about the whole of existence for you; and while you have snuggled in and been poked in, you have asked God to take it away from you.

Now God will never take away from you anything that you hold on to; and just as long as you submit to invalidism, believing that you cannot help it because

of the power of heredity, just so long you fit your mould too well to be deprived of it. Heredity is a fact, but it is not the whole truth. Family tendencies constitute a fact of existence, but they do not constitute its whole truth.

You are not in the least to blame for these tendencies into which you have been born, and into which you have naturally flowed. So far, no ethical responsibility rests upon you. You cannot be held responsible for Nature. But how about remaining subject to them? How about excusing yourself on the ground that they are natural, *if there be in you a greater possible?*

Nature has brought you. Now to what height will you bring Nature? Must you remain her serf, or can you become her master? Will you remain what you are now, as the product of Nature and tendency, or will you set up a new tendency? Why should you not make a mould as well as be fitted to those made before you existed? Why should you not make one contrary to, instead of in accord with them?

You, as a living soul, having a power none of your predecessors had, because it is the Power of the Whole, can act as the individual. This is your possibility, in addition to natural propensity and impressibility. In your turn you add to the stock of family tendencies, and you *can* add one that is much better than those that have come of ignorance of Nature and our relation to her.

So long as you are governed by your natural susceptibility to impression, flowing passively into ready-made moulds, so long you will perpetuate and pass along a

kind of personality that will be the heritage of those coming after you. But you can improve upon Nature. She has brought the promise of the individual; you can fulfil the promise. You can make the mould of the possible, and add it to the many merely natural ones. You can leave this better tendency with the Brown family, and it will be a help to future products of Nature as they are born into this family.

Evolution brought you into that family as the infant named Brown. *Your own* evolution is to bring you out of and beyond it as the individual who is more than the personality named Brown. The entire subsistent Soul, brought into existence by your infancy, is to be brought to its highest existent possibilities *through* your personality.

Your personality is first consequent upon, and according to, family tendencies. This is the natural personality. But your personality may become of a much higher kind. It may become what *you* make it by the help of the Power of the Whole.

The nature and power of Individuality is to be unfolded through your natural personality. Your invalidism belongs to this natural personality. Existence is a continuous struggle for the survival of the fittest. Your invalidism has to go down and out, as the unfit, somewhere in the course of existence. It will disintegrate and come to naught, if you will see that it is an impression made upon you by a mould, and set yourself to work to get out of that mould.

As it is much easier to do something than to refrain from doing something toward which there is a natural bent, go to work to make a mould of your own. Refuse

to accept hereditary tendency as absolutely binding for yourself, and *in your thoughts* assert your freedom and rights as the individual. Never think or say "I can not help being continually ill," but think and say, instead, "I am an individual. I am not obliged to remain bound by family tendencies. I am inherently greater than they. I have the right to be master of them."

By making such beginning, in time you can emancipate yourself from the natural tendencies at present incarnated in your personality—Mr. Brown. You can help to bring to incarnation, instead, those spiritual possibilities that shall yield a higher than the natural personality, and prove Nature your friend, rather than your enemy.

XXIII

THE INVALID'S ALTER EGO

THE HEALTHFUL MAN

WOULD you not like to take a look at yourself, you who regret your fleshly heredity, and think you cannot help but be an invalid?

For you have another self, a great, grand, possible self; one so different from what you feel as yourself when your head aches, and your stomach refuses to perform its function, and your nerves are "on edge."

You who feel thus are only a bridge between the "has been" and the "to be." Behind the "has been," that is family tendency, is another tendency that is going to move over the bridge of present suffering

self, and become that "to be" that has been waiting for a chance to come forth.

You say that you have lived so many years; but do you not begin to understand that you were—the real of you—before this self that suffers and says "Oh, dear me!" existed? And that this real of you waits, and waits, and waits, for a chance to appear? Do you not see that there is a man full of health who is kept back and forbidden to appear by a man full of sickness?

In you, the confirmed invalid, only a limited tendency appears. In your alter ego unlimited tendencies appear, if you will give them a chance. Stop looking at your weakness and debility for a few moments, at least long enough to have a good look at this possible other self.

What you are in being precedes what you are as the invalid. Your invalidism pertains only to a phase of your existence. Your existence must continue till what you are in being is incarnated as your highest possible self. This is law and order. Incarnation is the purpose of Nature and of God. As the invalid you are the incarnation of human belief.

Do I think you to blame for this? Not a bit of it. None of us is to blame for the sequence of cause and effect. Blame belongs only where we permit a cause to operate that we can check. Do not think that you are being blamed for one moment. Only, if you shall get even a glimpse of your other possible self, you must see relationships.

Remember that this *you* that has been given a name in addition to your family name, is a product of Nature according to its governing principle. The universal

Soul, hidden by the visible world, became existent when you were born, because it flowed through the opening that is physical birth.

Physical birth is the beginning of incarnation, but is, by no means, the end of it. Physical birth is the necessary bridge by which this pre-existent real of you becomes incarnated; and natural incarnation is a necessary preliminary to higher and higher incarnation.

Now as the infant born to the family Brown, you are universal Soul come into existence in human shape; and human shape is Nature's mould for incarnation. But other and more subtle moulds have been previously added to Nature's mould; and these are the thought-moulds, not only of the family Brown, but of the whole human race. The thought-moulds of the family Brown constitute your family tendencies which are thus added to your natural tendencies as a product of Nature.

So you, this invalid you, are the incarnation of what the family Brown, and the whole human race, has added to Nature. But the family tendencies are uppermost; and you are considered as doing your family credit, or the reverse, according as what appears in you is to their liking.

Now you could not help flowing into these family moulds and bearing their impress in your incarnation; but *you are not compelled to continue to bear it*. Here is where you need the help afforded by a good look at your alter ego. You are able to make a mould and flow into it; and you need to get a pattern according to which to make it. You cannot do much without a pattern, can you?

Oh, a smile comes on your face. You have a gleam

of light. You catch the idea that the real of you is the pattern which is waiting for you to find it. You are right. When you make a mould according to it you can flow out of those first waiting for you, and into the new one, and bear its impress as you have borne theirs.

As a living soul you are plastic, not rigid and unyielding, and you can be made to wear any impress. Impression must be according to mould. If a prepared liquid is poured into a mould, after it has cooled it can be turned out of the mould as an incarnation—pressed into form and retaining all the qualities of the liquid.

Now in your ignorance of your own power to make a thought-mould and flow into it, you have jammed yourself tighter and tighter into the moulds waiting for you—those of the family Brown and the universal thought-moulds.

Never mind your aches, pains, and miseries for the moment. Just try to see by the help of logic what this real of you must be. This real is not as you see yourself through the five senses, or through your present feelings. It is according to undeviating principle. Logic alone can show it to you. The five senses cannot now rise to its level and compass it. Fortunately you have an inner eye that can see it, for this inner eye can look upon the relation between cause and effect.

This real of you is according to Origin, and not according to sensation. Hold on to that one thought and do not let it go. In your real being you are according to God. Only in your sensation are you according to the thought-moulds you have flowed into.

Now are you not glad that there is a higher and better possibility for you? Do you not want to begin to make a thought-mould that is according to this mighty real of you? Do you not want to wear the divine impress as well as the impress of Nature and of the family Brown?

You can become the divine, as well as the natural, incarnation. The divine is equally in the order of Nature, but to this end your help is needed. You must get full of health where you have been full of disease; for harmony of being can never appear in discordant sensation. Origin cannot appear in its unlikeness. So if you really mean what you say, that you are tired of being an invalid and are ready to get full of health, you will keep your original and fundamental likeness to God before that inner eye as the pattern for your thought-mould; and you will be as persistent in fitting yourself into this mould as you have been in poking and pushing yourself into the moulds of the family Brown.

For not only did you flow into them naturally, but you ignorantly jammed yourself into them besides, by thinking continually the same thoughts that formed them. You thought these family and universal thoughts as *your own* thoughts, and so strengthened the moulds and the impressions they made upon the plastic you. They were a "good fit," even better than the one your tailor gave you with your new coat the other day.

Though you—this you that feels and suffers—are first the natural man, you are to become the fully organized man, and then the co-ordinated man. This

is the Great Purpose to be carried out by Evolution. So you must get a look at your alter ego in order to help to bring forth the healthful man. For you have a right to health and all that belongs to it, but you must make the mould that can be filled with your heredity from God.

That inheritance can be incarnated only as you conform, in your thinking, to the real of you—that which is according to Origin. When you make a thought-mould according to the relation between that real and God, desiring to realize this real, your desire will draw you out of the old thought-moulds and into the new one.

Then there will be higher incarnation within the natural incarnation. Then you will embody the possibilities of being as well as natural tendencies—embody what you are capable of, as well as what you naturally are, as a member of the family Brown. The capabilities of being have had to wait their chance to appear because natural family, and universal, tendencies were to the fore. This is the order of Nature. But when you get ready to make a thought-mould according to Origin, they get their chance.

Can you not see with your inner eye your alter ego, the healthful man? In his right hand is strength, in his left hand is wisdom. His feet are planted upon a rock, his head is above the clouds of mortality, his face is illumined by the eternal sun. "He ordereth his conversation aright." He sees and knows, he does not believe. He is full of love, he knows no evil, fear, nor hate.

All men are his brethren, he has no enemies. The

unknown holds no terrors for him for he attracts only his kind. He has no fellowship with darkness. He lives, moves, and has his being in God. Streams of living water flow from him as he inbreathes and outbreathes the breath of life. From him can come nothing that defiles, his health is contagious. He diffuses it abroad as a benediction from the Father.

He receives from the eternal, he gives to the world. Whatever the commotion and danger in the world he stands unmoved, for his life is "hid with Christ in God." He knows his relation to Nature, and all the forces of Nature are his friends, not his foes. He co-ordinates himself to them, and they serve the Great Purpose in and through him.

Though he is clothed with natural flesh he is above the flesh. Incarnating the radiance of the central sun he illumines the flesh with its beams. The healthful man comes as a light into the world that all who see—recognize—him may believe in their own possibilities.

Look on this picture and then on that. Do you not want to get away from and leave behind the incarnation of family portraits that you are as a member of the family Brown? Does not your alter ego possess greater attraction for you? To put it on the lowest ground, will you not feel more comfortable if well than if an invalid?

"Oh, yes!" you say, "of course!" Well then, are you ready to do your part to the desired end? You will never reach it if you do not. You are the species with a possibility none of your predecessors has had. None of them could become more than it was. You can become much more than you are naturally.

With you the Power of the Whole waits for recognition and use, and by use of it you can become more than the product of Nature plus family thought-moulds. You can think as the individual and contrary to those thoughts which have left their impress upon you. You can think health and strength if you choose, no matter if you feel full of pain and weakness. You can think according to the real of you, and contrary to your present sense of yourself, if you will.

You can exercise the power of individuality and bring it to bear upon natural and family tendencies. You can thus make a new thought-mould, one in accord with the eternal pattern; and the very same force that carried you into the first moulds will enable you to get into this one. You can help to incarnate as well as be incarnated. Let your new thought-mould be "likeness to God," and the higher than the natural incarnation will begin behind the veil of the natural.

You can build character, and the destiny you are to fulfil is the building of the divine character. This can be done only by the individual. Nature and the God of Nature furnish the building materials and the pattern. You have to use the materials and conform to the pattern in your work.

Consequently you have to unmake your natural self. The materials are all right so far as they belong to Nature. They are all wrong as the ignorant thoughts of the family Brown. You must eliminate these thoughts from the rest of the materials and put right thoughts there instead; and with your new mould you will be the man full of health.

You can become this other self, if you will, for it is

the possibility waiting your co-operation to come forth from the invisible. You can outgrow the family Brown. Whatever the pattern you wear as a member of that family, you can wear the impress of the pattern according to origin.

This alter ego of yours is as much a product of evolution as you are, as a member of the human family. Your real being is not a product of evolution. It always was. It is the Lord over all. Evolution begins, instead of ending with it. Evolution is only the unfolding of what its nature involves. Evolution will not cease till all it involves has appeared.

It involves a natural self and a divine self. The natural self appears first. As a product of Nature, plus impressions from the thought-moulds of the family Brown, you are the natural self. Your alter ego is the other self. It will not come except by Nature's effort *plus your own effort*.

You must make your own self-pattern according to the original—likeness to God. You make this pattern by thinking according to your real being.

Thus, when your sensation is weakness, think "I am full of strength because God is my supply." When your sensation is painful, think "I am harmonious in being, for I express God." When your impression is "I must suffer because I have inherited a tendency to illness from my family" think, instead, "I have inherited from God dominion over the natural self and over all the mistakes of mankind." When Nature seems cruel to you, think "You are my friend, and you will bring my heredity of God-likeness to pass, as faithfully as you have brought my fleshly tendencies to

incarnation." When it seems as if you were doomed to continuous suffering, think "I have an eternal right as the individual, and membership in a family cannot dominate it or take it from me."

By this quality of thought, and by endeavouring to *carry these thoughts into action*, you will construct a new mould and gradually flow into it and take its impression. But you must see to it that in the various relationships and circumstances of daily life you endeavour to act according to these thoughts.

Belief is passive, and if you only believe that they are true, you remain partially negative to that truth. You must act according to your perception instead of according to your long-standing feeling; and when the family Brown says "You are not able to do that" you must think and act "I can, by the help of my God-being."

You will become the man full of health instead of the man full of weakness and illness. You will become that higher and better self in place of the first natural self. You will become master of family tendencies instead of servant to them.

How do you like your alter ego? Does he not begin to attract and draw you away from invalidism? Do you not want to help forward the evolution that will bring him? Your own volitional thought according to original design, *persisted in*, plus the Creative Energy that is working throughout Nature, will incarnate *within* the natural you, your alter ego. And he will supersede the incarnation of family tendencies—that miserable bundle of aches, pains, and woes that you feel you are now.

The great Initial Impulse is pushing steadily forward.

If you will move with it in your thought-tendency as the individual, all things are possible unto you. The individual is more than any combination of natural and family tendencies. He can resist them, but for successful resistance he must first assert his right and power to dominate them. Which will you serve? The invalid or his alter ego?

XXIV

THE EVOLUTION OF A THIEF

YOU, who like to take to yourself whatever you see and desire, are another member of the family Brown. You are not like your brother, the invalid. Oh, no! You would not be like him for the world! He never gets any enjoyment out of life, and you sometimes do. You get yourself into scrapes now and then, and are exceedingly uncomfortable until you get out of them, but you manage to secure more or less of a good time as you go along.

When you stop to think about your propensity for appropriation you wish you did not have it. You have been preached at and lectured upon the enormity of your sin; you have wept with the rest of the family and vowed you would never commit it again; and you have repeated it before their eyes were dry.

Sometimes you ask yourself, "What is the matter with me? Why do I want to do as I do? I do not wish to hurt any one or get into trouble. Why can I not keep my hands off what belongs to others?" But you have never satisfactorily solved the problem. You

just want those things, that is all; and so you go on getting yourself into scrapes and dragging your family into the consequences.

Would you like a glimpse into your own nature? Will you try to get a glimpse of Nature herself, as a preliminary?

As a product of Nature you are like your brother, the invalid; but your dominant tendency is not like his. Like him you are a living human being, that stage in Creation where universal Soul has its opportunity for individualization. This personal you, whose family name is "Brown" and who have another name—a given name in addition to "Brown"—began to exist when your little infant body was born.

Before that appeared in the world *you* were not; but there was an embryo formed by the union of two principles embodied in your father and mother, containing a vital germ that was from the great Beginning of all things. Without this germ the embryo could not have resulted in this personal you.

But between it and this personal you a succession of not-yous had place—pardon the inelegance of the phrase. One not-you after another grew from that embryo, Nature doing her part toward the production of the you. Shape followed shape, and the whole process of Creation from the dawn of time was repeated in your mother's womb. Organic structures which followed each other in the outer world ages apart, succeeded each other in that hidden world at intervals of weeks.

And this hidden silent creation, the duplicate of the great Creation, went on, till all lesser shapes were met

and passed; till there was formed such a shape as could adequately represent what had not been represented by any of its predecessors—the whole Man.

Your birth was the appearance of what previously had not been. This does not mean that no men were born into the world before you were, but that the human shape appears only as successor to all animal, vegetable, and mineral shapes; not between them.

Nature's order is a mathematical order. First, fractions in their order from least to highest, then the unit. Your physical body is the unit of shapes and is animated by the Soul that animates everything you see in the world. But there is this mighty difference between you and them: you are capable of knowing what you are, and they are not, because the Whole is identified with you and only a fraction of it with each of them.

As you look upon the visible world and what it contains, you look upon the not-yous that travelled in procession through your embryonic world. But though you know that each is not you, though you know *that* you are, you do not know, till you seek to learn, *what* you are.

You are the product of Nature that is the unit as compared to your predecessors in her scale; they were the fractions. You have in you all that belongs to each of them. In your physical body, limited to the human shape, you have the vestigial remains of all preceding structures. In your nature you have all those lesser natures identified with the structures. All their instincts and capabilities are in you.

But *you are no one* of them. You are more. You are the whole, and consequently you have the Power

of the Whole that has not been, and never will be, possessed by one of them. Hence, you can accomplish what is impossible for them. You can rule your instincts, they are ruled by them.

Now in addition to what belongs to all the lower orders, and which is in you because you are the unit, you bear the impression of family tendencies as well as of Nature. The tendencies set up and carried along by the human race, together with the more immediate tendencies of the family Brown, are stamped upon you; and you, Nature's product, animate these tendencies anew; so that, practically, you are what both Nature and the family Brown have made you. You are their resurrection from the dead—from what has served the purpose of bringing *you* to existence.

Now do not fancy that because you can thus account yourself a natural product you have no responsibility, for with you is a possibility that has accompanied no other product of Nature. You are not compelled to remain what you were born—a product of Nature stamped with universal and family tendencies. Each of your predecessors in Nature's scale has had to remain what it was born; but you can rise above that. This requires your volitional effort in co-operation with Nature's push.

Do you see what you are being told? You are not being preached at about the heinousness of your crime and implored to be good. You are told that you have a tendency, *natural to you*, that you can overcome and conquer, if you choose. And only from the basis of Nature understood, instead of ethics, can the battle be successfully fought; for success comes from destroying

the tendency rather than from holding it in check for the time being.

Take a look at yourself and see that you are the incarnation of one tendency dominant over others; in your case the dominant tendency is desire for appropriation. In the case of your brother, the invalid, the dominant tendency is non-resistance to sensation. In your case it is non-resistance to desire.

Now we expect the creatures to take what they want. They follow their instincts. They are not capable of more, except as they are educated through human contact. You have followed your instinctive desire to appropriate, and it has brought you into trouble. The consequence was a beneficent means of teaching you the unwisdom of yielding to instinctive desire.

When you get ready to use the power that also belongs to you, you will first check your natural yielding to the desire and finally *destroy the tendency*. Then you will be a free man. No creature can intentionally destroy any characteristic natural to it, but you can. You can destroy a tendency *for yourself* by directing its force into another channel, thereby effacing a family tendency.

The very strength of your desire to appropriate can be made to serve you in your appropriation of your higher possibilities, in your building of the nobler than your natural character. Nature herself pushes to manifestation through you the instinctive desire to appropriate; but you can choose what you will appropriate.

Hunger is natural and compels appropriation. Desire for nutrition is found by specialists with all orders of

Nature. By taking what did not belong to you, you have been feeding the hunger of your propensity. You liked the things you saw. They attracted you. You wanted all the pleasures that money could buy. So you appropriated them whenever you saw them.

Now, if you did not know any better, you committed no sin, for you acted as other creatures act. But because you are not a creature only, you cannot help but learn more than they; and you are to learn, that while you have a right to what is yours, you must respect the rights of others, if you do not wish to be dealt with as an irresponsible creature.

Your father, grandfather, and great-grandfather, and many generations of fathers behind them, were honest men, perhaps, as the world reckons an honest man; but they enjoyed life, and they liked to make money. They indulged some of their natural propensities, and they did not scruple to gain some dollars at another's expense whenever they had an opportunity that would not bring them within the grasp of the law. They appropriated, but, from the world's point of view, they did not steal; so they were not thieves.

But the tendency, accumulating, gaining in volume from generation to generation, made you its incarnation, the thief, because with you it was dominant over others. "The sins of the fathers are visited upon the children."

Perhaps your mother had to gain by stealth what she could not openly secure. The money in the family is apt to be a purely masculine possession, if the father is the bread provider. Perhaps she craved much that she could not get, and a prenatal tendency was added, for you, to the other family tendencies.

As a product of Nature you are the incarnation of universal and family tendencies, a big bundle of them. So are your brothers and sisters. But you differ from each other because in one of the family one tendency is dominant over others, or is uppermost; in another a differing tendency is uppermost, and the others are subsidiary. But each of you can become the mastering individual, no matter what the dominant tendency.

By interfering with the rights of others, even if you did it ignorantly, not having been taught better, the fact has been brought home to you that others have rights, and that you cannot gratify your instincts at their expense. Your plea that it is natural for you to do so, that you were "born that way" will not save you.

You need not remain what you were born, you are capable of becoming more than you were born, and you are trying to stay on that level. You will be pushed and thumped till you get up from the dust and find and spread your wings.

As a thief you are a product of evolution. As a man you have a destiny that can be met only as you gain understanding and use the very principle of evolution that has used you to manifest a dominant tendency. You have yielded to your instincts; some time you must begin to rule them.

And this is said to you with no tears and beseeching. It is you who are the loser if you continue to plead "It is natural to me. I cannot help it." That is all nonsense. You can help it. You need but to find the way to help it, and then want to help it fervently enough to use the way. You can become just what you choose to become.

You need not be told that you will go to hell after you die. You will make a very pretty hell for yourself while you live, if you do not set about the work that is yours to do. Cause and effect rule everything. Nature proves it. There is no pitying God to weep over you, because you do not attempt what you are capable of accomplishing. You must take the consequences of your ignorant yielding to instinctive tendency, and you will be equally sure of experiencing the consequence of all attempt to dominate what has dominated you.

Naturally you are the thief, but it is possible for you to become a saviour in the world by proving in your own person the power to dominate natural instincts and family tendencies. What one has done all may do, and you may become, if you will, a light in the world of pain, evil, and suffering. You may prove that all is good.

There is a light that "shineth in darkness and the darkness comprehendeth it not."

Now do not be afraid that some theological thunderbolt is to be launched at you. Religion is one thing and theology is quite another. You have your own religion, though probably you could have a better one.

You have some standard by which you live. Your life shows your religion: your life shows your inclination to live according to natural instincts, embodied propensities and family tendencies; your inclination to stay on the natural plane though you have the power belonging to the individual to rise above that plane. As compared to a higher possible, your religion is

of rather a low order. There is not much God or Lord in it.

It is mainly sense, and practically you are a creature, though you wear human shape. And all the while there is that in you lying latent that is as a light in the darkness. You have unwittingly made a dark lantern of yourself. You have held your sense-nature, your natural and family tendencies across your God-likeness which is original and eternal, and darkened its light, so that it has not shone out to illumine your life.

That light is the original and eternal Soul, that is the centre of the Universe; but the personal you, a member of the family Brown, are only a phase or stage of its existence. You need to get the light of your own centre, and when you get it, you cannot help but be the honest man.

XXV

THE ALTER EGO—THE HONEST MAN

YOU need to understand the meaning and purpose of existence, to have existence illumined by the light that is in you; and then you will bring forth *through* your natural self that other self that is possible to you, because latent in you. It is waiting its opportunity to come forth; it has waited ever since you were born, for it is not of your physical father and mother. It is the God-child that was, before Mr. and Mrs. Brown's child was conceived and born; and Mr. and Mrs. Brown's child is only the medium through which the God-child may be manifested.

Naturally you, this personal you, are a bundle of tendencies over which this God-child is eventually to rule. Naturally, some one of them is dominant over the rest. The God-child is to be dominant over them all.

The purpose of the natural human species, that allies him with his predecessors in Nature's scale, is gratification. This purpose is instinctive; but as the first species capable of exceeding natural capacity, you are destined to find a higher kind of gratification and a higher means of gaining it. You are to fill to the full your latent as well as your natural-human capacity; for you have a divine-human capacity that indulgence of the instinctive can never meet.

You possess, latent in you as a member of the family Brown, the capacity of the God-child who precedes Mr. and Mrs. Brown's child; and this God-child can rule and conquer your instinctive desire and bring forth, through you, the honest man. You experience, first, the natural for you, but you may experience the *possible for you* that is natural for the God-child.

The alter ego is natural to the God-child. From him comes a higher self than you are as a member of the family Brown. From him comes *through* you the Self that is God-likeness, instead of family and natural-human likeness. And you, unwittingly at first, through that desire for nutrition compelled by your Origin, reach out for food for your instincts. Learning, by experiencing the results, what is not good for you, failing to achieve the satisfaction you crave, you will give this God-child the chance to be about its Father's business, give it its opportunity to bring forth. Then

your alter ego will come forth from the tomb that has hidden it.

With you desire for appropriation is the strongest characteristic. You are to rule your natural self by ruling it. You want something. You have a continual craving. You are restless and unsatisfied. This is good. The means you employ to satisfy it are mistaken ones. The satisfaction you get is short-lived, trouble follows, and you try it again. Over and over again you try for satisfaction. A great force seems pushing you, and your will is too feeble to stand against it.

But you can divert it into another channel, and then you will get the satisfaction you have otherwise failed to obtain. Evolution has brought you, but *through* you is to be brought to manifestation LIKENESS TO GOD. You are a step or a stage on the way to that grand consummation; but it cannot arrive till you do your part; till you "let there be light."

Now how shall you do this? By thinking honesty, just treatment of others, instead of what you want to do. You must begin to be honest and upright in thought, and if you will give your attention to this one thing you will "let your light shine." Look at the honest man and impress that pattern on your own plastic soul.

The honest man is one who recognizes that all men have equal right with himself in the pursuit of liberty and happiness, because he sees that all possess equally from a common source the faculties and powers by which these are acquired. He sees destiny according to origin and knows that every member of the human family has a sure and certain one to achieve; therefore

that to do as he would be done by is the way for him to accomplish the most speedily.

He, too, is ruled by the desire for appropriation, but it is desire for the very best of which he is capable. He knows that to attempt to rob another is only to cheat himself eventually; that to appropriate another's goods is to lose what might be all his own. He will not use another's extremity as his opportunity for self. More than that, he will see to it that he does not rob another *in thought*. He will not let himself think "I want some of Mr. Smith's money, and I will get it when I have a good chance."

He will not permit himself to think as he would not wish Mr. Smith, or any one else, to think about him. He sees his thought as the mainspring of his action and knows that the outward theft—legalized or not—is the result of the thought. Therefore he will not in thought desire his neighbour's goods as his own. He will refrain from indulging a natural propensity, and change it into a higher one—the tendency to do good and not evil—by cultivating his possibilities till they are established in place of his natural tendencies. He will act as the individual who chooses to be honest, rather than as that member of the family Brown who is the puppet of prenatal tendency.

He will look that member of the family Brown squarely in the face and say, "I do not like you, and I am not compelled to be you. You have been brought by nature, but I need not stay with you. I am capable of more, and I am going to become more than Nature's product. I am going to become my own product. I have the power to bring forth a greater than you. I am

not to be dominated by you. I can rule you, and you shall obey me. You shall serve me, not I you. I will keep all the good there is in you, but I will let all your evil dissipate and disappear. It shall not live in me. I will retain all your force and energy, but your thoughts shall depart from me. You shall descend into that realm from which you came. I will ascend out of your sight and power. Though brought by Nature, you are unfit to survive. I will survive as the fittest, because I choose to follow the fittest. I will not go your way, you shall not come my way. All your pleadings that you cannot help doing what you do are useless. I will help doing what you do, for I know that I am able. I want nothing that is not mine, because I want all that is mine. I will put you out of myself. I will take into myself all that my God-being affords me."

Honesty means more than obedience to the law of a community. It means obedience to—recognition of and adjustment to—your real being and what its nature compels. Obedience necessitates finding the purpose of existence and conformity to it; therefore your reformation depends upon self-knowledge rather than upon doing what your friends beg you to do.

The honest man displaces the dishonest man only as the dishonest man chooses to become the honest man. God works no special miracle in your behalf. From your Origin is your power to work this great miracle of displacement in your own behalf. Continued evolution will bring this successor to your species when you co-operate with the great push; and you give this co-operation when you become honest in thought; not before. In this secret place you have planned all your

thefts ; in the same secret place you must plan honesty for yourself.

Do not tell yourself that you are a thief and cannot help stealing. Tell yourself that you are honest, you like honesty, dishonesty has no attraction for you ; and in this way make a plan which the same impelling force will bring to pass. Tell yourself that you love your fellow men and desire to take no advantage of them ; that you love to be kind and helpful ; that you welcome every opportunity to be kind and helpful. Tell yourself that you suffer no loss by giving to others, only by taking from them. Tell yourself that all the wealth of the great storehouse is yours, and that you have no need and no desire to take from others what belongs to them as members of a community ; for you already have what also belongs to them from their Source.

If you cultivate righteousness in thought, not through fear of an angry God, for there is none, but through recognition of your power to form and conform to an ideal, you will become what you think ; and you are the first species along the line of evolution that has this possibility. All creatures below you in the scale are used by their instincts. When you permit your "desire for nutrition"—desire for appropriation—to use you, you are drawn to their level by the gravity of that tendency. You can rise above it by using what has hitherto used you ; by opening a new thought-channel through which may flow the very same force to bring to pass your new thought.

You stand face to face with Nature, looking upon but not understanding her, at first ; and the instincts and impulses in you play battledore and shuttlecock with

you. But you have feet of your own and you can stand upon them. Through you, when you do find and stand upon them, your alter ego will come forth and be in the world a tower of strength to his feebler brethren. You have power to become. All the creatures that have preceded you have had fixed limitations. The dog never becomes more than a dog, a horse more than a horse.

As a human man you are their successor, not their descendant; and you can become more than you are as this human man—Nature's product. You can become the divine man. Between you and him stands your alter ego. This other self is a blessing to the world. No one has to protect himself against him. Virtue flows out of him wherever he goes. Desire for satisfaction is met for him in giving freely to every man his own, and even more if needed.

He is at peace with the world, because he is at peace with himself. He has conquered his peace by conquering his own instincts, his family and prenatal tendencies. Restraining law does not exist for him, for he never comes in contact with it. His life places him above this law that will never lay hand upon him. He moves in the world a light to them that sit in darkness, for he is proof of what they can become.

Yours is the power of choice. Will you not forsake your old self and cleave unto this alter ego?

All along the line of existence, from beginning to end, there is a supplanting. This is growth, progress. He waits to supplant you. You, this personal you, whose name is Brown and who are called a thief, may be supplanted by the honest man, and by your own

work to that end. Do you not see him? Do you not long to appropriate him and let him stand in your place? Do you not desire to nourish him, rather than this thieving self? He is all the best and none of the worst of you.

XXVI

THE EVOLUTION OF A LIAR

YOU have gained for yourself a reputation that you do not covet, when you pause to think seriously of the matter. To your acquaintances you are "a monumental liar," and you have reached this altitude insensibly by a winding way, the end of which was beyond the range of your vision.

You wonder at one time why you should have such a reputation, at another, why you have done as you have. It is all a puzzle to you, for you have regard for honesty and probity in others. You value the man upon whose word you can depend, and find in your business affairs, that everything moves more smoothly and to better results when you deal with such men.

You have not always intended to deceive and mislead by what you said. Somehow the words popped out of you by themselves and you wished, as you heard them, that you had not uttered them; or perhaps the feeling came over you, "Well, I don't care! What difference does it make?"

Down in your secret self you know and feel that it does make a difference, a great difference, whether you are a liar or a man "whose word is as good as his bond."

There are moments when you feel very uncomfortable at what you see in yourself, however much at other times you may assume to feel "I ask nothing of any one. Let people think what they please."

Your constant untruthfulness seems to be an impulse which you cannot resist; which runs away with the rest of you. In your thoughtful moods you regret it, but your conclusion is "I cannot help it."

Do you want to help it? Do you desire to see why this impulse is in you and rules you? Do you wish to find how to rule it? Then you must regard it as more than a question of morals. It is a question of Nature as well. Hence the remedy must be more than an appeal to your moral nature. It must be adapted to your whole nature instead of to only a part of it. Certain principles are involved in your problem, and they must be found and followed.

Every one has his life problem to solve and you have, as your present problem, your tendency to lie, to say what is not true; a tendency so strong that you speak falsely when the truth would serve you much better—as you afterwards prove.

Try to see this one thing first; tendency is not absolute. Water tends to run down hill; but this tendency is not absolute, for you, when you know how, can make it run up hill. By pumping apparatus the natural tendency is ruled. So, however strong in you this tendency to falsification may be, it is not absolute, and there is a way of ruling it.

The first question to be answered is "What are you?" then, "Why do you do what you do?" Here is where you must look to Nature and the God of Nature,

as well as to the Catechism and Physiology. You, this personal you who are a member of the family Brown and brother to the thief, are the great opportunity for Nature's highest production; a product that cannot be brought by Nature unaided.

In you, as in all your brothers and sisters and every member of the human family, the universal Soul seeks individualization. As the great ocean flowing through a narrow channel conforms to a coast line and makes a bay, so the universal Soul that animates every living thing has flowed through the channel afforded by the union of your father and mother and made that bay that you are.

Your coast line is the tendencies according to Nature, plus the family tendencies of the Browns. They are many and various, compelling many little inlets, peninsulas, and promontories. An indentation here and a projection there distinguish you from other bays, preserving that individuality that is your birth-right.

This conformity to coast line is natural, and presents to you the problem with which you must deal. Never mind the other numerous bays and the difference between them and yourself. They are all consequent upon the flowing in of the great ocean, and in that sense they are all alike. Each is possessed of the possibility of knowing itself and its relation to the ocean; but you will know them best by knowing yourself first.

The thought tendencies of generations of the family Brown, added to natural tendencies of the human soul, give this personal you, that are the bay, certain impulses

which act in you and push you in their direction. The great Primal Energy of the universe makes them strong and forceful, and they impel you in the direction of their line of action.

One tendency in you, that distinguishes you from your brothers and sisters, is the one we are considering, and it is your dominant tendency. It is stronger than the others. You bear its impression in your daily life. It impels you in its direction, impels you to make it manifest. With you it is a personal tendency, because in you it is personified.

Many members of the family Brown, and of the human family, were untruthful at times. From the first lie that was ever uttered by the first species capable of speech there was accumulation of tendency till, when you were born, it became incarnated in you. The tendency is strong inevitably, for it gathered momentum as it moved along through succeeding generations.

It is no wonder that you are impelled by it along the line of its action; but you need not continue to be so impelled, for notwithstanding this and all your tendencies, you have also a great possibility, and you can oppose possibility to tendency. Even though you are "a constitutional liar," you can become master of all natural and transmitted tendency by employment of your possibility.

You have been told that you are too imaginative, that your imagination runs away with you. No one can be too imaginative, but every one can be wrongly imaginative. This is the trouble with you. You use your imagination according to the impulse, the tendency

that is dominant in you ; therefore it runs away with you, because the force of the tendency impels it.

Now as long as you believe that you cannot help lying, trifling with the truth ; that you cannot be exact in statement, because it is not natural to you to be exact, and it is natural to be too imaginative, you will not help it. This is equivalent to saying "the natural coast line of this bay is fixed and changeless." Is it true ? Cannot the coast line be altered, and in two ways ? By the slow action of the water at different points, or by the intentional cutting away and filling in that can at any moment be undertaken ?

The power of imagination is a part of our composite being. It is good. How it is used determines the good and evil of consequence. Used naturally, or according to tendency, its results are what we call lies. Used according to the principles that govern existence, its results will be always good. We all imagine, or image to ourselves. This is existence. It is inevitable. We are so constituted.

But there are natural lies and intentional lies. Our first conclusions about what Man is are natural and false. In discussing your case we are not dealing with these, we are considering your tendency to falsify, which is partly transmission from your predecessors in the family Brown and in the human family, and partly your own fear ; for you are afraid of something. That is what is the matter with you.

You are trying to shield yourself from something you do not want to experience, or to bring about something that you do want to experience and which you fear will be prevented. You are centred in yourself

in the wrong way. You are manifesting the animal characteristic, fear. It is, in you, a "vestigial remains" that shows your connection with lesser species; for all species are "parts of one stupendous whole." Get rid of fear and you will never lie. Fear robs you of your power of resisting tendency.

This does not mean that you have no courage. You could face a mad dog, perhaps, instead of running from him, or a man maddened by drink who sought your life, knife in hand. Yours is another kind of fear, insidious and subtle, natural to the human species through ignorance of origin and destiny. Not knowing what is best *for* you, you fear all that is evil *to* you; and you seek to shirk consequences and avoid issues lest they bring to you what is unwelcome.

Perhaps before you were born your mother—even your grandmother or great-grandmother—was in a situation where she could live in peace—she thought—only by placating, temporizing, and concealing. She shrank from contention, was ready to "do anything for the sake of peace," and lived a lie, in that she compromised with her own better instincts and ideals, and mistook license on one side and submission on the other, the peace.

Nature and that God of Nature that is its governing principle, always exact a penalty for compromise, instead of conformity. Conformity to possibility, rather than compromise with tendency, is the only way of escaping the sentence and its execution.

You compromised with tendency, sold yourself into slavery with your excuse "I cannot help it," when you yielded to your tendency to falsify; when you let your

imagination run away with you. You were imagining the consequences to yourself of a certain action and flew to your own rescue with a lie, or you desired to accomplish something, and fearing that some other thing or some one would prevent you, you sought to make your success sure. It has been yourself, yourself, yourself, all along the way and now you must begin to think of others.

You have been thinking of others? Oh, yes! but mainly to blame them for the difficulties in which you find yourself. To seek to shield yourself from the disagreeable is to seek to throw it upon some one else. The one position involves the other. You have not minded how the other man was placed so long as you had all to your own satisfaction. You have sought to secure your own peace, gratify your desires, regardless of the cost to others.

This is deadening instead of life-giving, and this kind of a you must disintegrate and disappear. It is not worthy of survival as the fittest. You, this personal you, the human species, must form within by use of the imagination a higher, nobler you; and to this end you must recognize the needs and rights of others. Your "desire for nutrition" must become desire for nutrition for others, as well as for self. You have a right to all there is in the great storehouse, but others have the same right.

As a help to this position you need to see origin and destiny, and the bridge between the two, the bridge of existence; see the meaning of it all, discern your possibility, in spite of all tendency, to work your life problem according to its principle.

You need to see your powers of resistance and assistance; resistance to tendency and assistance of possibility. You, this personal you, are but a bridge between the God-Man and the Man-God; the bridge over which the Absolute moves to Incarnation. The bridge is not, cannot be the end; it is only a means to the end. The embodied personal you, a member of the family Brown, is a means by which Man, the image of God, becomes incarnate; and only as this God-Man becomes incarnate can original, fundamental Likeness to God become flesh or body.

You, liar that you are, are a means to this great end, for human existence is the means for Divine incarnation; but this lying you is to be crucified and put to death by that possibility that can be opposed to tendency, and the grand resurrection that follows is Nature's vindication.

Integration and disintegration go hand in hand. With you is the Power of the Whole. By its use you resist the tendency that is the power of a part. The tendency embodied in this personal you can be thus disintegrated, and the wholeness of Primal being, the power of Individuality, can be integrated.

You are not compelled to remain what you were born. You can become. The mineral, vegetable, and animal cannot become, cannot exceed their natural capacity as mineral, vegetable and animal. You are the human species that is their successor in the Scale of Being, and you can exceed your natural-human capacity.

There is a possible-human that leads to the divine-human, and you can use this possibility. All species

below you are used by Nature. You, too, are used by Nature, but you can use. Nature uses for the manifestation of tendency. You can use Nature and what she offers you, for the manifestation of possibility.

Evolution leads to God. It will lead you to God, but only through your alter ego. He stands between, and you can have the robe and ring of sonship only through him. No God punishes you. God waits while you afflict yourself.

When you are ready for power and victory, power and victory are ready for you. The world is yours, all in it is yours, and you are God's opportunity for manifestation.

Never mind what others do, or do not do, have done or have not done. As a liar you are cheating and robbing yourself, and of what you might have, holding bubbles in your hand instead. Does it pay?

XXVII

THE ALTER EGO—THE TRUTHFUL MAN

THE truthful man is your possibility, your other self, that is waiting to appear, that cannot appear without your help. What you are as a member of the family Brown cannot prevent the appearing of your alter ego, if you are ready to do your part to that end. And your part is use of the power of individuality to overcome the strength of tendency.

You, as brother to the other Browns, are "all of a piece" with them and have inherited certain tendencies. But you have another relation more vital than your

relation to the family Brown. That family has a cause to which you are related as a member of the family, but also, fortunately, as an individual.

Here are two relationships with which you must deal, the natural and the spiritual. The natural relationship, which is yours as a Brown, brings you into many complicated problems of existence, that you must solve by means of your individual relationship to that which is more than the family Brown.

The natural relationship confronts you with the tendencies that have gathered strength or momentum from generation to generation, with one that is your "besetting sin." The spiritual relationship offers you a possible freedom from the dominion of that tendency, freedom by means of the dominion that is your birth-right according to First Cause and the Great Purpose.

Relationship, or relativity, has more than one aspect and possibility. In your relationship to the family Brown you feel that you are not responsible for what you do, because you have inherited the impulse and inclination to lie. But when you see your relation as the individual to that which is more than the immediate family, you find that you have an inheritance "after the spirit," as well as after the flesh.

Evolution is the steady moving forward of the Great Purpose to fulfilment, an accomplishing through you that is impossible without you. The reason why you are in continual difficulties is because you are opposing—unwittingly, but none the less persistently—the moving forward and upward that is Nature's impelling; and the pressure of energy makes you suffer, for you resist instead of moving with it.

Your alter ego waits his opportunity and Nature is doing her part. The Great Push is trying to clear the way for him, and you are holding back, trying to perpetuate yourself—the Brown self—instead of giving place to your legitimate successor. You are holding on to your relation to the family Brown and Evolution is trying to displace it with the higher relationship. You must give way to your successor. You will be pushed, hammered, and battered till you do.

Look at him—this man resulting from relationship of the individual to the All. He is fearless. He fears nothing, because he sees purpose and destiny and knows that there is nothing to lose and everything to gain by being his best self. He sees that as the individual he is, was, and always will be, more than a member of the family Brown. As the individual he has a power that does not belong to any member of the family as the family inheritance. His relation to the family gives him opportunity for its use.

His family relation makes proof of his relation to First Cause possible for him. The human relation is but the doorway leading to the divine relation, the means by which the divine relation is established in self-consciousness. He sees in Nature the continuous appearing and disappearing that attends his own ascension of the ladder of relationship. He sees in the family Brown, in the human family with its many members, the several doorways that open upon a common road—the many and differing bays to which the ocean is common.

He sees that it is more important, for him, to know the ocean and to launch out upon the great deep, than

it is to look persistently upon the difference between his and another coast line, and dwell contentedly in the thought, "I am not like him and therefore cannot do what he does." He forsakes his coast line and finds the ocean, which becomes his ocean, with all its resources at his command.

He becomes filled with the larger recognition, expelling the desire that encourages the tendency to falsify. He sees that this threescore and ten years, that seems so much to the family Brown, are but a minute in the all of existence, the minute in which he changes relationships; and that he but cheats himself, if he does not seize his opportunity. He becomes so filled with truth, that his impulse is to speak and act truthfully, and he shines as a sun in the darkness of sense-consciousness.

His impulse is not to shield himself from anything, but to confront everything with the strength that belongs to his higher relationship; is not to dodge under cover, but to lift his face fearlessly to whatever is in the way, knowing that the way stretches far beyond the obstacle. He speaks what is in him, utters that truth that comes from recognition of the higher relationship. His word is sure and all who know him trust him.

What the Brown family views as loss, to him is only gain. They cannot depend upon his conformity to their views, but they can depend upon his attempted conformity to the highest ideal he can form; and he can form an ideal not possible to those who see only natural relationship according to the flesh. He is incarnating Primal being in its likeness to Origin;

they are incarnating likeness to human and family tendency.

The truthful man is always strong ; strong enough to give out of his own abundance the help that weak souls need. His strength is not spent in concealment, for he has nothing to conceal. You are always covering something, using energy in invention of new ways to conceal. You are busy at making masks, which you wear one after another and think that you cheat others into not knowing you as you really are. He wears no mask but the one made by the inability of others to see him as he is.

His word is with power, because it is true, and he becomes in the world a centre around which weak souls whirl in the orbit of circumstance, drawn by an attraction of which they are unaware into his sphere of helpfulness. Loss of what the world calls power, of property, home and friends, of what ministers to the senses and gratifies inclinations, has no terrors for him, for he is losing the self that is dependent upon them and finding the Self that is master of them. He is in sympathetic touch with Nature.

He breathes with flower, shrub and tree the breath of life that animates all and brings fragrance and beauty from the hidden seed and barren soil. He is immovable with the rock, ever-seeking with the flowing river that moves toward the sea, aspiring with the mountains that lift themselves into the embrace of rarer atmospheres. He is patient with the ground that waits its opportunity to bring forth, persistent with the green blade that forces its way through obstacles, vigorous with the sturdy growth that bursts

barriers, and smiles back the sunlight imprisoned in its heart.

He is never alone or lonely, for all things are his brethren, and he dwells in the holy family, whether on mountain peak or in the desert. In and with his higher relationship he is the majority, and all tendencies are a minority. Incapable of hate, with ever-increasing measure of love, he looks out upon the world and into human nature, and sees and seizes the God-like, bringing it forth from the tomb of incapacity into the living light of present possibility.

He stretches his hands beyond the confines of natural human existence, and lays hold upon the infinite tendencies that descend to the individual along the straight line of transmission from Origin, bringing them into daily life as the higher inheritance that rules family conformity.

Wherever he goes, whatever he does, with whomsoever he sojourns, he is individual, forceful, poised and powerful. He is master of circumstance, because he knows and feels that he is more than circumstance. Through his obedience to the higher relationship he is a slave to nothing. His own lesser nature is obedient to him through his obedience. Whatever the combination of circumstances, there is always a way through them, the King's highway in which he is travelling. Father, mother, brother, sister, friends, are his companions, his dearly loved fellow travellers; none of them is the end of the way.

Though his physical body carries the vestigial remains that ally it with preceding organisms, he is more than that body, for he is allied with the invisible

*He pours himself into the being
He is assigned.*

*claimed
illuminated
illuminated*

and eternal, and knows it. He is not deceived by the phenomenon, for he knows that he himself is the noumenon, and that undeviating principle rules all. Though he feel the strife of instinctive impulses, he says to each and all, "I know you, and you are to know me as your master." The truthful man is armed by destiny to meet fate. His conquering weapons are always at hand. All circumstances are but opportunities for furthering the Great Design.

He looks upon you with pity, rather than with condemnation. He will not walk your way, but seeks rather to lead you in his way. When he hears you falsify, sees you screen yourself with subterfuge and deceit, observes your running to cover on all occasions, how you mislead and trouble those whom you should help and defend, he sorrows for your shortsightedness and self-robbery, knowing that your future humiliation and pain might have been avoided.

Putting the question of morality on one side, placing with it all religious exhortation and effort, which is likely to pay best, to bring you the largest returns? The conviction of helplessness because of inherited or acquired tendency, or perception of possibility due to individual relation to omnipotent resources?

Place the helplessness in one scale and the possibility in the other, and the one to which you add the Power of the Whole will be the heaviest. When this power is added to natural and family tendency, the tendency will rule. When this power is added to possibility, possibility will grow to actuality and tendency will serve.

Your hereafter is what you are making to-day. You

cannot cheat successfully all the way through. Some time, with or without your present flesh body, you must meet the consequences of your acts, the progeny of your own begetting. You sentence yourself and you must serve your sentence. Nature is prodigal in what she offers you, you are the careless spendthrift that think to cheat her. But her accounts are accurately kept, and you will pay every debt you have contracted.

The possible individual is more than John, Jack, or Jane Brown. Use, where you have been used. Look at your alter ego and keep looking at him till you are transformed into him.

XXVIII

THE EVOLUTION OF A MISER

YOU have wondered, perhaps, why one of your brothers was a thief and another a liar, and have congratulated yourself that you were not like them. You have regretted that the family Brown had its black sheep, but comforted yourself with the thought that they are found in most families, and you were not alone in your desire to avoid unwelcome disgrace.

It is hard to bear, this disgrace that is brought by some members of a family upon the others who are innocent of wrong-doing; very hard when we view the situation through the eyes of natural sense and educated feeling. And here the ever-recurring necessity occurs again, the need for understanding human nature. Nature and human nature are irrevocably bound together, and without the necessary

understanding all moral ideals and effort fall short of desired results.

You must see, to begin with, that you, as a member of the family Brown, have your faulty side, though it is not like either of these brothers; and, although you neither lie nor steal, you say, you are very fond of money and of holding fast all that comes into your hands. In short, you are a miser.

You start and change colour. You do not like the sound of the word. You have the impulse to deny the charge, but down in your secret self you know that the charge is true. Whatever the faults of your brothers and sisters you have your own overcoming to accomplish, and you had better set about the work at once.

It is not money, but "the love of money," that is "the root of all evil," and it is your love of money that makes you a miser, a type of human nature, quite as distasteful to many as the liar and the thief are to you. Do you wish to understand yourself, in order that you may outgrow the miser and leave him behind? Then learn to read Nature.

What are you? From whence did you come? You were born of your father and mother, Mr. and Mrs. Brown, you say, and who knows anything beyond that? You have been told that God made you and that when you die, as you may at any moment, you will, if you are good, go to Him again; but from this view you get little satisfaction. It leaves too much to the imagination, and you are somewhat familiar with the discoveries of modern science that seem to throw a different light upon origin and, consequently, upon destiny.

The evolution theory is more satisfying for you than theological dictum; let us then see what may be yielded by the principle of evolution. If we can see what you are naturally, and discover why you are so, we may be able to discover also what you may become and how the becoming is accomplished.

Whether there is now active in you what is called the moral sense, or not, you have an impulse that is shared by every living thing, the impulse to become more. Look where you will in the world you see this impulse manifesting itself. Everything works, is active, grows; and the universal tendency is growth according to capacity. Results vary, because capacities vary, but everything makes effort. Struggle is the accompaniment of existence; working and living are synonymous; being and doing go hand in hand.

Now you are making constant effort, you say. So you are, and this is good, but your aim is wrong. You are struggling to get more rather than to be more; and only as effort is made according to capacity is it true effort. Your effort is below your capacity, and, consequently, you are starving yourself. As a living soul you are not sufficiently nourished, and you are even growing shrivelled physically, because you are shrivelling inwardly.

You are robbing yourself, the self that has such mighty possibilities, because of inherent capacity, of what it needs to fill that capacity. All the while you foolishly think that you are gaining more and more. You are an inverted man. You are standing on your head and seeing everything upside down, or downside up. You are not in tune with things. You are a

discordant note, insisting upon your own dissonance as music.

You are drawing to yourself instead of giving from yourself, accumulating instead of generating. You are perverting Nature instead of working with her, robbing yourself and fancying that you are enriching yourself.

You bear the same relation to the family Brown that is borne by your brothers and sisters; the same relation to Nature and to Origin as well; and yet you have your own individuality, and are different from them. Compare two oak leaves. They are alike as leaves from the same tree, as oak leaves. They are not like elm or maple leaves; but neither are they entirely like each other. There is always a difference between any two leaves on the same tree.

So there is a difference between any two members of the family Brown, though they are alike in their relation to the family. Individuality, the great fact of being, compels that you be different, some way, somehow, from your brothers and sisters. Nature compels that you carry along family tendencies, as well as natural tendencies. So in you appear characteristics of your parents or grandparents, as well as the characteristics common to human nature.

The fact of heredity points the way to a greater truth. You, this personal you with your dominant tendency, miserliness, are Nature's evidence of her power, of the law of cause and effect. Your capacity to become is evidence of your Origin and of the power of possibility with which it endows you.

The personal you is a product of its ancestors. The deeper you is the product of First Cause. The ultimate

you is the product of individual co-operation with law and possibility.

Your grandfather was poor. He had to labour exhaustively for barely enough to keep soul and body together. With all his effort he could not accumulate beyond his bare needs, and yet he made constant effort to that end. The spectre of poverty was his inseparable companion, the workhouse, as the only refuge of his declining years, the continual mental picture.

His daughter, your mother, was surrounded from her babyhood by this mental atmosphere. She witnessed, and in her turn shared, the struggle for money, the effort to get it and to keep it. A dollar was too precious a thing to be parted with easily, too necessary a possession to be spent for anything one could possibly do without. The constant effort was to bring needs to a minimum and money to a maximum, thus setting up and strengthening the tendency to love money for its own sake, instead of making it a thing of use.

Away back in the past of the human race this tendency was set up, and with your ancestors it became a family tendency that has reached incarnation in you. Its genesis is natural and easily followed. This Brown-you is the miser who had been previously created, but who was born into the world as one person when you were born of your father and mother.

All things tend toward unity, and incarnation is the unity of that which has been previously diffused. So here you are, the miser who has been brought, but also the individual who can bring; bring out of your capacity as the individual the Likeness to Origin that will always conquer likeness to human ancestry.

You think that you are happy when you, in thought, count your possessions; when you bring your hidden store from its hiding-place and lovingly and lingeringly finger the dollars one by one. You deprive yourself of food and fire to feed the miser in you; deny yourself the joy of helpfulness for others in order to become Nature's monstrosity.

You live in your hoard, not in your being, and your existence becomes more circumscribed every day. Your world is drawing in closer and closer, threatening to crush you, and you do not know it. You scorn your brothers, the liar and the thief, and yet you are both a liar and a thief yourself. You do not tell yourself the truth, however scrupulously you may speak to others, and you are stealing from your possible self continually.

It is of no use for you to excuse yourself by saying that your love of money was born in you. That is true, but, like your brothers, you are not obliged to remain what you were born. You must grow or die. The miser must die. Immortality is not for him; it is for you; therefore you must not remain the miser; you must become according to your higher than family capacity.

In you two capacities are pitted against each other, the family capacity and the spiritual capacity. The power of a member of the Brown family is the power of a part. The power of the individual is the Power of the Whole. On which side will you exercise it?

If you throw this power into the scale with family capacity, as you are now doing, you cheat and impoverish yourself. If you throw it into the scale with spiritual possibility, you ally yourself with Nature and

the Cause of Nature, and nothing is impossible for you. You expand from centre to circumference, gaining continually the inexhaustible riches that are estimated only by infinite calculus.

Do not be so scornful of your brothers, especially of the one who "can never keep a dollar." Harm can come from keeping as well as from spending money. Self-robbery has more than one form. Deprivation is deprivation, whether it be of physical or soul necessities; and the greater the pity when it is ignorantly self-inflicted.

As you are now, you are nothing but a thing. You are used by transmitted tendency, owned by your own possessions. Your individuality is shrouded and buried. If you should die suddenly you would be miserable, because you would have left your heaven with your physical body.

Your hoard which you can see with your physical eye and count with your physical fingers, is your heaven. When you lay off your coat of skin, you will drop this eye and these fingers, but not the desire to do as you have done. Without the means of gratifying your desire, held within the sphere of its attraction, what a hell you will be in!

Viewed in the light of origin and destiny how pitiful and puny your hopes, fears, and wishes become! You, the miser, are a hindrance in the way of the Great Purpose. You must be removed out of the way. Will you take yourself out of it by putting yourself—this miser-self—to death, or will you be killed out by the slower march of evolutionary progress? Will you die voluntarily, or will you suffer unto death?

Put religion and ethics on one side for the moment and look at this question from the standpoint of self-interest. If you are a living soul, using a physical body for a time; if, because of what you are inherently, existence is more than this natural plane of sense-impression; if this deeper living—you must go on and on, learning through experience—if not in the shorter way of revelation, or clear seeing—its destiny and what it must do; if there is no possible means of dodging whatever is natural to this way; then is it not better to face the situation squarely and begin now to do what eventually must be done, than to drag along for a few years more what must be left on the road?

In which way will you really gain the most? By perpetuation of tendency through clinging to it, thinking that you cannot help it, or by grappling with it through recognition of your power as the individual?

Servant or master, which is best?

A little self-knowledge strips you of your paltry excuse—you have inherited the tendency. What of it, if you have? Tendency is strong, but it is not absolute. It is not the one power that is over and above all other powers. You feel it, naturally, but you do not need to be dominated by it. It is your own choice—ignorantly made before you acquire self-knowledge—when you permit yourself to flow with this tendency instead of resisting it.

Self-indulgence has many forms, and your miserliness is one of them. You are living as pleases yourself, this Brown-self, not as you might by virtue of your spiritual capacity. You are not yet a man, even though you

wear a beard. You have yet to become a man, a becoming possible only by your repudiation of the power of natural tendency, and choice of spiritual possibility which you, as the individual, elect to follow.

Do not continue to shrink and shrivel when you may expand into the flower of divine capacity, incarnating in the flesh God-like tendency instead of family tendency. The very Creation that has used you waits to serve you, when you by individual choice grant the opportunity. Evolution will bring a member of God's family, even as it has brought the member of the Brown family, making you brother to Jesus Christ, and joint heir with Him to infinite possessions that are beyond your present power to compute.

You, the miser, a member of the family Brown, must die, if not voluntarily, then by the slower process of survival of the fittest. For if Nature be a producer, she is also a destroyer, and removes from the way whatever opposes her higher purposes. But the benefactor, through co-operation with the Great Purpose finds the way of eternal life—increases by giving.

In the great beyond all you will have is what you have given, all you will be is what you have become.

XXIX

THE ALTER EGO—THE BENEFACTOR

ARE you ready to try to see your other self? That self which you may become, and which will know a happiness you can never feel?

He is waiting for you to recognize and appropriate him. He is the possibility that stands over and against your natural tendency, but you must desire him in order to know him.

He owns his money, he is not possessed by it, and here he differs widely from you who are possessed by your love of money, by a devil. A benefactor is born a benefactor, and therefore it is no credit to him to be generous, you say? Admit this to be true, and what then? Admit that this man, who is called a benefactor, was born with generous impulses; still he shares with you the common tendencies of the human race in its climb away from animality. As another leaf on the common tree he has his own individuality, that which differentiates him from others and makes his achievements his own.

But we are not talking about this other man whom the world calls a benefactor because of his great generosity. We are speaking of your other self, the possibility that you are ignoring in your indulgence of natural tendency; the master that stands and looks upon you, the bond-servant, with sorrow in his eyes, because you insist upon cheating yourself while you boast that you always pay every penny that you owe.

He knows that you are failing to pay the greatest debt of all, that you have borrowed from your God-derived nature the strength that makes you the miser, expending it in the channel of natural tendency, when you should return it with interest to its source—the interest of becoming according to spiritual capacity.

This alter ego is the servant of nothing but his own

God-likeness. With plenty of money, his vision is not for one moment obscured by love of it; consequently he uses and is never used by it. He sees what money is and is not deceived. It has come from the invisible, called out by a demand, and it will return into the invisible again. Whether the gold, silver, and paper of civilization, or the beads and shells of the savage, it is a transient thing for a transient need and has no more value than what is bestowed upon it by its possessor.

As the transient thing for a transient need, it is necessary, and lack of it is not to be desired; but to be owned by it, as you are, is a worse evil. He knows that money is for use and that, rightly used, many are the blessings it can bring; but that hoarded for the joy of possession, it sets up a congestion that brings a maddening fever to the soul.

This other self knows that he is but the mediator between the needs of others and the supply that will meet those needs, and his joy is in giving, not in keeping, for the giving enriches and the keeping impoverishes. He knows that motion is the necessity of living, and that cessation is death, therefore, that his money must be kept moving by being put to use, if he would not suffer through his possession. He knows that things inanimate as well as things animate must obey the universal law for harmony, which is health, to prevail, and his is the hand which sets in motion the money that in its activity brings blessings and not evils.

He looks out upon the world of men and sees evils and sorrows that are born of ignorance, which can

be removed only through right education; sees other needs that can be met on the moment by what he possesses. With the clear vision and calm judgment born of self-mastery, of victory over natural tendencies, he knows that however necessary it may be to meet at once the hungry stomach with the loaf of bread, true helpfulness has a wider sphere of action; and as he who gives the help to help one's self, he becomes the benefactor who is the miser's alter ego.

In his heart is a continual well-spring of joy, for he is about his Father's business, the business of giving freely to all who can receive, by use, what he has to give; to all who can transmute the money into ennobled character. As the money is not his to keep, but to use, such must be its office wherever his hand places it, carrying on that primal motion that completes its circuit in attainment.

The benefactor is the lover of his kind, and of himself as one of the family. The miser is first the lover of his sense-self, and of his kind only as they yield him opportunity for added accumulation. The benefactor enriches himself by giving, while the miser impoverishes himself by keeping. While the one makes hell, the other prepares, and even lives in, heaven.

The benefactor feels the throb of sympathy with souls that are pressed close against the bars of human environment, seeking a way through them, urged by the inherent impulse toward freedom. He rejoices that his may be the privilege of helping to draw the bolt that holds the way, seeing the privilege of opportunity as the handmaid of divine destiny.

He serves the Great Purpose by use of the Power of the Whole in the direction which lies open before him, furnishing the means which shall act as the lever to raise souls higher in the Scale of Being, adding this power to the Great Impulse that works through all living things to its own incarnation. He works with, not contrary to, God, and therefore with certainty of result.

He is always greater than his temporary possession, knowing that he truly possesses only what he uses, able to use the more abundantly as he rises above the circumscribed limit of temporal wealth. He feels the joy of creative impulse, for by his aid, given as a privilege rather than as a duty, those who aim to become more than physical birth has made them are furnished with the external means needed to that end ; and in their betterment he has a share. It has been created jointly by those who strive, and by him who has thrown the plank across to carry them over the stream.

Feeling his kinship with human kind he comes into closer and closer kinship with the invisible forces that work through men, able to clear obstructions from their path or place them in the way, as needed. He becomes conscious of power without danger of abusing it, for to help and benefit others, not to exalt himself, is his desire ; and guarded by this desire he is saved from falling into the pit of vanity and undue self-esteem.

He is strong enough to give his money and remain unknown as the giver, content in the results of his giving ; and also strong enough to be known as the

giver without being moved from his steady poise by the plaudits of admirers. He lives in what he accomplishes more than in what he possesses. He is thankful for his possessions without being covetous of more. He sees wealth flow to and away from him with equal serenity, knowing that it is no part of him and will be left with his cast-off fleshly garment, while the use he has made of it will go with him. "Inasmuch as ye have done it unto one of the least of these, My brethren," will sound louder in his ears than the cry of his own sense-desire.

Look upon him and then at yourself and see the difference between you. You have added the power of individuality to transmitted natural tendency, and given the miser, born of your fleshly father and mother, dominion over you. He has added this power to possibility instead of to tendency, and deprived the miser of all power of dominion, gaining it himself instead. As the user of this Power of the Whole, he has integrated the possible and disintegrated the natural man.

Whatever the family name to which he is born, he is a member of "the fellowship of the mystery which from the beginning hath been hid in God." As enlightened user of what Nature places at his disposal existence, present or future, is no mystery because understood according to fundamental relation to Origin. Over and above the wail of suffering souls he hears the note of triumph sounded by those who have overcome, echoed by those who know that they are overcoming; the good dominant over the evil, he helping forward that dominion.

You, the miser, the monstrosity in Nature, due to natural causes and to your own affiliation with them, can never know the joy and thrill of self-dominion while you permit the dominion of tendency. The natural is right in itself, in that cause and effect determine all things; but the merely natural is no longer right for you from the moment that you can conceive a better.

Though you were born a miser, though your greatest joy is naturally strong as the accumulation of tendency, you are able sometimes to see, even if dimly, the nobility of giving to others according to their needs, instead of keeping for the sake of possession; and this "might have been" will be later a scourge that will lash you till you have worked out your salvation from the bondage of tendency.

You are not acting according to the highest you know, you are living according to the strongest feeling, living in sensation instead of in being, dwelling in the valley where are deceiving mists and miasmas, instead of on the heights where the constant sunlight makes them impossible. But your alter ego knows these heights well. Though he walks in the valley he has no home there, and he helps to open a way toward the mountain top for those whose feet are seeking it.

You think you have been a very religious man, because from childhood you have said your prayers regularly, but yours has been "vain repetition," for it has been lip and not heart-prayer. Not once have you lifted your sense-self to God and laid it on the altar an offering to be offered up, coming down from this mount

of transfiguration a new man. Every throb of your heart has been desire for greater wealth, a new vitality for that sense-self that, though natural as a product in Nature, is an incubus that must be thrown off, a vampire, sucking the blood that should nourish a higher kind of man.

Striving to remain what you were born, blocking the way of that higher purpose for which Nature is a servant, failing to seize and use opportunity for becoming more than merely natural, you must eventually go down and out, the degenerate that travels in a direction opposite to the progress possible for the human species. For you there can be no immortality, with or without the flesh, till your will to persist is obliterated. Increased joy of possession, as your constant desire, must make for you the hell of inability to gain what you desire, till its purifying fire has accomplished what earlier natural existence could not accomplish, because of your adherence to tendency and rejection of possibility; till the miser is consumed in the tormenting flame, and the benefactor is born of it.

XXX

THE EVOLUTION OF AN EGOTIST

YOU resented what was said of you the other day—"He is the incarnation of selfishness"—but you know it is true. You may not have reached the point of acknowledgment, but in the secret place within you confession is made, even if your lips are dumb.

To "see ourselves as others see us" is not pleasant, is it? It has an ugly sound—selfishness; and you pride yourself on being always ready to help people when they need help; but the feeling of shame, slight though it be, is evidence that there is ground for the accusation.

It is good to be ashamed, it is an excellent symptom; so encourage the feeble feeling till you are impelled by its growing strength to look into the matter; till you are ready and able to study and read yourself. The feeling belongs to a stage in that evolution that is the progress of the human race; a progress preceded by the development of lesser species who are incapable of it.

When you have no immediate occupation, study Nature. When you feel contemplative and thoughtful, study Nature. When you see ignorance, wickedness, and crime around you, study Nature. When you wish you were better than you are, that all men and things were better than they are, study Nature again. A feeling of shame as an incentive to this study is a delivering angel. Nature understood will redeem you and redeem the world from the deplorable conditions that attend the evolutionary process called existence.

But what is Nature? It is not meant that you shall look to see if you can find two leaves exactly alike, or listen to the hum of insects and the song of birds; but that you shall seek for causes and follow them to resultant effects.

You are Henry Brown, brother to the other Browns whose characteristics we have been considering. This you are quite sure of, but how you came to be what you

are, and of what lies before you in the future, you feel very uncertain. This is because you have not really studied Nature and made friends with her by coming to know her office, your relation to her, and what she can do. Understanding is the key to her mysteries, and the applied principle of evolution is turning the key in the lock and opening her doors.

She will become your confidant and friend, if you will let her, but you must begin aright. Roaming in the woods and fields for Nature-study is good, but there you do not—probably—get the clew that will lead you along her labyrinthine paths. You, yourself, are the clew to the rest, the starting point for a discovery of such magnitude, that the sun may well stand still when you, as a modern Joshua, command the armies of the Lord.

What are you? Can you answer the question? You look out upon trees, rocks, and flowers. Can they see you? You study them, do they study you? You compare them one with another and say "better" and "best." Do they compare you with themselves, or with your fellow-men, and say the same? You see yourself, and you see them as not-self, as something which you are not. Yourself should be more than any not-self if you are able to do what the various not-selfs do not do.

Visible Nature seems to be a collection of not-selfs, with you as the onlooker. Some day you will learn—it is part of the great discovery—that the thing you see when you look in the mirror is not you, but yours; another not-self that is related to all the other not-selfs, as is proved by embryology; and you, the looker-on, see it as it cannot see you.

This you, this onlooker, had no name till it was connected with the person—the not-self—born of Mr. and Mrs. Brown. The personal name to which you answer, Henry Brown, had its origin, then, with them; but that onlooker, now identified as you, did not originate with them. It was in Nature waiting its turn to appear, preceded by the long procession from cosmic dust to a human being.

When its turn to issue forth from the great womb was reached it came, wearing a family likeness, because certain moulds had been prepared by previous generations of the family Brown through which it passed and emerged, wearing their impress; and what so emerged and became identified with the little flesh organism born of Mr. and Mrs. Brown is the Henry Brown whom we are considering.

Nature is one vast storehouse of tendencies, and when you understand your relation to her you will be ashamed of none of them. If you have been taught to be ashamed of them, you have been unwisely taught. If your morality is conformity to a standard raised by the community in which you live, conformity in public with an indulgence in private, which is condoned on the ground that "it is nature," you have no true morality.

Every tendency and impulse you have is natural, for it is the effect of the cause or causes that produced it. Imagine liquid jelly cooling in moulds, being turned out of one into another, growing harder and firmer, wearing the impress of each, an impress that remains even though overlaid by those received from the later moulds. This is Henry Brown who is using that physical organism

seen in the mirror, and upon which appear, at intervals, the impressions received from these moulds.

This is the natural Henry Brown, the embodiment of family and racial tendencies, to which he has yielded involuntarily. By so yielding he has built into his nature-body those previous mould-impressions and they have become flesh, have become incarnated.

This, perhaps, is hard for you to understand, but if so, it is mainly because you have lived upon and looked at the surface of things, while you were told that God made you when you were born. At times it has seemed ridiculous to you that God should keep busy making new souls and sending them into the world with natural proclivities for which He intended at some future time to damn them.

It is easier to see and feel that from the time the first tiny organism came together, out of eternal elements, the power of self-recognition has been growing within every one having place in the long procession, till, in time, this power is increased and concentrated with the human organism as one whole. The power to know self bursts upon the world at every birth of a man-child, that birth that is the first opportunity for such knowing. This power previously latent becomes existent, and existence is the means as well as opportunity for its development.

You, Henry Brown, are both Nature's product and opportunity; product of her natural sequence, order, and force, plus racial and family creation; opportunity for the incarnation of this sequence and this creation. You have been brought into the world; what are you going to do with the world?

What you have been doing is easily told. You have lived according to natural instincts and the impressions made upon you as you passed through the moulds created by the race and the family. You have not used the offered opportunity as it might be used, because you did not know you had one. You had the early moral and religious training that pertained to the community and was accepted by the Brown family, but as the individual you had your own way of living, however much you conformed to the family outwardly.

But you were smart—that is just the word for it, smart. You were smart as a small child, as a boy and youth, and as a man. You were “the brightest one of the family,” and so a certain deference was paid you. There was a difference between you and your brothers and sisters in the treatment received from your parents and relatives. When you entered upon your professional life you were applauded for your ability and encouraged by recitals of your past achievements.

When you became successful, working beside others who were unsuccessful, though they had, you thought, opportunities as good as your own, you were proud of your success and rather scornful of their non-success. Every one admired you for what you had accomplished, listened to what you said, repeated it again and again, asked your advice and endorsement. Those who had an object in view flattered you, and you grew to feel that Henry Brown was the Brown of the family, the man of the community who was entitled to all the deference possible. Your name had a sweet sound in your ears, others' faces were mirrors in which you saw reflected your own estimate of yourself. What a shock

it gave you when you first heard "He is the incarnation of selfishness!"

What! Fault to be found with you? Impossible! Do you see how, insensibly, you had grown to the point where it seemed audacity for any one to hold an opinion of you contrary to your own? How your natural tendency had become dominant as the egotism that made Henry Brown an egotist?

Because the tendency of Nature, due to her governing principle, is toward individualization, this tendency is in you as her product. Because you are a member of the family Brown, its tendencies, set up and cultivated through generations, are also in you. They are added to, and therefore strengthen, Nature's tendency. Your ancestors, some of them, were positive, dominant men, even tyrannical, and some of the women were meekly submissive to them, effacing themselves and helping thus to exaggerate the masculine tendency to egotism.

As the latent onlooker in Nature you passed through all these generations, emerging into existence through these moulds, stamped with their impress; and with you the tendency to egotism is the dominant one that overlays the others. Though Nature's incarnation, you are also the incarnation of a tendency dominant over others, one that differentiates you from your brothers and sisters.

Like the Pharisee of old you have thanked God that you were not as other men, not seeing that you, like them, are a natural product and are entitled to no credit for what you are. Neither are you worthy of condemnation till you become aware of your possibilities.

Is the grass entitled to credit because it is green, the tree because it sends forth branches, the bird because it sings?

Both as a human being and as an egotist you are equally a natural product, just as your brothers, the liar, the thief, and the miser are natural products. In Nature you are related to the rock, tree, flower, and animal, and to the Brown family. This is your lesser relation. You have a higher. You are also related to those possibilities that are yours as the higher product of Nature—highest when aided by voluntary co-operation with her.

Those who condemn your egotism will not condemn you when they understand; but they will greatly regret your failure to see and act upon your possibilities when they are shown you. Here is a distinction that will always be made when love for truth and for mankind—they belong together—clarifies the vision. "Neither do I condemn thee. Go and sin no more." This is condemnation of a deed, it is called sin, but not of the doer of the deed; a distinction not always made by professed savers of souls.

What you are as a product of Nature causes you to do many unwise things, because you do not oppose your individual power of resistance to the natural tendencies. You, like your brothers and sisters, excuse yourself with the plea "It is natural to me. I was born so." True enough; but does the fact really excuse you? Not for a moment, after you have begun to see your possible power as the individual.

Existence is the process, long or short as you will have it, of emancipation from the power of natural ten-

dencies. No matter what they are, how undesirable they may be, nothing that is natural is bad in itself. It is bad for you if, by it, you are held back from the achievement of your possibilities. This is a part of the great discovery, and it makes necessary a new system of ethics—new to our boasted Christian civilization, but taught nineteen hundred years ago.

Your emancipation from the power of natural tendencies is what is being worked out by your experiences. The consequence of these tendencies is being brought home to you—what you heard said of yourself the other day was a part of it, and more will follow. Only by experiencing the consequence do you learn to estimate yourself rightly, learn your true relation to Nature and the family, find your higher relation and how to adjust yourself to both.

To see disapprobation where you had looked for approbation is good for you. It makes you stop and look at yourself instead of moving serenely along your self-satisfied way. It is necessary for your emancipation, and the face in which you see it is the face of a friend, even though he avow himself your enemy. For years your first thought has been of yourself, your estimate of yourself the standard by which you have judged every one.

Steadily, year by year, the egotism to which you have a natural tendency has grown, till it dwarfs, by comparison, everything in you. How *you* think, how *you* feel, what *you* desire, what *you* have, fills your mental horizon, and there is little room in your thought-world for anything or any one else. One of these days you will become desperately lonesome if you do not let in

other inhabitants. The circumference of your world will contract till you are crushed by it.

Emancipation, liberation, is what you need; and to gain it, to escape from the power of natural tendencies, having paid your debt to Nature, you must recognize and assert that great Power of the Whole that is the power of the individual. The individual is more than Nature's product or the member of a family. He is the destined Master of all.

In you, Henry Brown, destiny confronts tendency. Which shall win? With you, nowhere else, with no one else, lies the choice. Shall the egotist be perpetuated, or shall the Master of the natural self be born into the world through you? As the egotist you throw away crown and sceptre; as the Master you wear them upon the throne of that destiny involved in your origin. As the egotist you are a credit to Nature; as the Master you are a credit to yourself, for only by voluntary effort can you sit on that throne. The very evolution that has brought you as Nature's product will work for you as you endeavour to become more than that product. Having brought you, it will bring through you, as you make your possible effort, the higher being that, as successor to the natural-human, may be called the divine-human.

This is a great world that we see, and the interior world, Nature's workshop, is still more vast. It is a wide domain that awaits the individual who can lay claim to it and establish his claim by knowledge and effort. Since the arrival of man this has been the goal set before him. For untold ages all seers have discerned it, all prophets foretold it. Whatever the racial

colourings and characteristics the same story has been uttered in all tongues.

You, Henry Brown, the egotist, with relatives whom you consider no credit to you, are a magnificent possibility beside which everything in the universe dwindles into insignificance. Not a living thing that has preceded you in the long procession, and is now grouped around you, can become what you may become as you stand here, Adam in the Garden of Eden.

Look out over your domain. In Nature's order all things are subject unto you as fractions are subject unto the unit. They are necessary to it, it is inseparable from them, but it is greater than they. In your own order you establish your dominion over them by gaining dominion over your natural self. The coming of this dominion has as legitimate a place in evolution as has any previous physical form, for it is the form of the infinite, veiled by flesh and blood structure. All things visible must be translated into the invisible to reappear in their right relations. When you see yourself in your right relations to both visible and invisible, you can work with a will, knowing that the result is absolutely sure.

Begin to gain this dominion over the natural self by watching your thoughts. You will see that your first thought at all times is self. The moment you notice this try to think of what you can do for some one else. All great results are made of small beginnings. This watchfulness is concentration of energy where it will yield the greatest result.

XXXI

THE ALTER EGO—THE SELF-FORGET-
FUL MAN

"THE first shall be last, and the last shall be first." The progress of the race is the fulfilment of prophecy, a fulfilment which appears first with some member of the race. How literally shall this prophecy be fulfilled! How possible of fulfilment for you, if you will have it so!

Your other self, your alter ego, is not first in Nature's order but last. The natural self is first—what is dominant in Henry Brown. That the evolution which has brought you may continue unchecked, it is necessary that you, of your own will and choice, place this other self first and the natural Henry Brown last; the alter ego first, as your dearly-cherished self-ideal, the natural Henry Brown last, as a mile-post to be left behind in the onward journey.

It is a good thing to think of self, but of the last rather than of the first self. The thinking is all right, the object of the thought may be better and better.

Look at this other self whose presence is a benediction! "He went about doing good." This does not mean that you must abandon your present occupation and devote yourself to philanthropic work. It means that where you are, in each natural relation and position, you shall cultivate, in yourself, this other possible self who, in the universal natural darkness, is a ray from the infinite sun.

Thinking of the needs of others, having first discovered their needs through sharing their experiences,

placing helpfulness for others before gratification for the natural self, you grow to have altruism in place of selfishness. Your alter ego, the self-forgetful man, yearns over others, desiring that they may have all good things and opportunities, to the end that this quickening that shall help forward their becoming may come.

He is a revolutionist only as an evolutionist, and overthrows by building. He gives, not merely his money, his material possessions. These are the least he can give. He gives himself. He loves mankind, not merely some members of it. He is free from bondage to his worldly possessions. He owns them, they do not own him. He is free to give his heart, his life, his strength, his effort, his love for the betterment of his fellow-men; and he gives them as royally as becomes the king.

What are the outward signs of this alter ego? You are riding in a street car which is nearly filled. Another passenger enters and looks for a seat. Henry Brown's thought is "Let him stand. There is no more room without crowding, and I am not going to make myself uncomfortable for him."

The alter ego's thought is "To stand is uncomfortable for him, I will help to make him comfortable," and he acts at once upon the thought, his face reflecting the spirit of loving willingness where Henry Brown's is rigid with the determination not to let any one impose upon him.

A small thing? Yes, one of the very small things whose aggregate is existence; one of the tests of the quality of character.

As Henry Brown you would head the list of subscribers to a fund for soup-kitchens for the poor, and stick to the principle of "first come, first served," wherever you go. Your alter ego sees that the "first come" is the first to serve; the one who has first come to see the higher needs of human souls is to be the first to serve those needs, and this willingness will guide his life.

You, the natural Henry Brown, are the servant of natural tendencies. Your alter ego is the servant of almighty principles, and consequently king over tendencies. What matters your momentary discomfort, or loss, if an act or word of yours can quicken a god in a natural man? Is not this worth giving yourself for? Can you not lay down your life, the life of the natural self, to find the life that is more lasting? Will you not live more truly in your aspirations, your efforts, your deeds, than in your flesh and your sense-gratifications?

The alter ego can stand unmoved in the midst of turmoil and confusion, the strife of souls still in bondage to tendencies, and bear all things, blessing and not cursing; loving his fellow-men and their common destiny well enough to forego the momentary for the lasting, finding his joy in their joy, his reward in their redemption.

The egotist is the lover of the natural self, and the natural self is perpetuated by this love. The altruist is the lover of the alter ego, and the grand self is quickened in human souls by this love. Displacement is compelled by evolution and as the great evolution that brings a better in place of a lesser moves on, the alter ego will displace Nature's product.

Structure on structure has been builded since the dawn of time, but the structure of character is to come. It is the work confronting the child of the avenue and the child of the slums alike; and though Henry Brown gives thousands of dollars to benevolence, unless he gives himself also, his gift is but chaff before the wind.

The natural self is the builder of a better self. As product of Nature you have your opportunity to build that which shall endure when Nature's product has reached its end. Would you like to have a rule to follow in your efforts to bring forth your alter ego? Be able at all times to yield your personal preference. Be unable at all times to forsake your principles. Be ready at all times to listen to others. Follow this course and Henry Brown will be transformed into the alter ego; for you will make a mould whose impress upon you will overlie all the others.

You will have a larger family than you had before, and the names of all its members may not be found in your genealogical tree. You may find many thieves, liars, and misers in it, "all sorts and conditions of men," but you will not find one who has not the god-possibility in him, no matter where, as Nature's product, he was born.

This may not be theology, but it is evolution, and in the long run evolution will survive theology. Deserters from the theological ranks are not infrequent, and they are almost sure to become recruits to the other standard. Theology has not a leg left to stand on when its God, who is a respecter of persons, is taken away. It falls by its own weight. If you have outgrown theological bugaboos, you will have eyes for the god in

men, instead of straining them after a far-off, revengeful Deity.

You shall not make effort to bring forth your alter ego because you are afraid of what God may do to you after you die, or before. Be afraid of nothing. Seek to understand everything. There is no such God as theology has pictured. He is an invention of man's ignorance and wears the ear-marks of this origin. God is Love. This is the testimony of the Gospels, of the Great Teacher, and of common sense. You will know God only as you love, and in your love for others you will find God.

Selfishness dwarfs, shrivels, freezes, and starves the soul. Selfishness is natural; it is the "struggle for life"; but "struggle for the life of others" is the saving grace, the redeemer from bondage.

You, Henry Brown, the incarnation of selfishness, carry a god in you that can make you willing to be crucified, if your pain would set others free from pain. Looking out into the world you see, on all planes, the sacrifice of one for the good of the many. This is universal, the Great Push compels. You, and nothing below you, are capable of *voluntary* sacrifice; an offering up that is really a gaining all and losing nothing, for you can but profit by the exchange.

Give yourself, give your life "a ransom for many." Give up your desire for self-gratification as unworthy, and serve the great principle of evolution which is sure to bring you to your own at last. This will be no sacrifice for you, but a glad offering, given with thanksgiving that your enlightenment enables you to so quicken the god in men that he shall arise from the dead.

XXXII

THE EVOLUTION OF A DRUNKARD

WITH the exception of the thief, you are the member of the Brown family whom the others most despise. They have their faults, they acknowledge, but, thank heaven! they are not what you are, and they wish you would take yourself off to some remote part of the world where they would never see or hear more of you.

You have come to think so yourself—that you are of no account, no use to your family, and that the best thing you can do is to drink yourself to death. Night and day you are beset by an uncontrollable desire for drink, and no matter what it costs to gratify it, you must pay the cost, you think, even at the loss of all that you once valued, even of manhood itself.

You have about ceased to ask if there is any hope for you, or to make any struggle to get out of the slough of animality in which you are wallowing. Everybody gives you the cold shoulder, and you have ceased to care. You have but one want left—drink enough to satisfy you.

Well, yours is a pretty desperate case, but there is no insurmountable obstacle to a possible knowledge and to the possible results of the application to the situation. Pull yourself together a bit, and for a few moments endeavour to gain a little insight into the whys and wherefores of what you are.

Your memory goes back for some years, but it cannot now call before your mental vision the causes that have operated to produce the drunkard you are; never-

theless such causes must be, for there is no effect without a cause.

Oh! you know why you are a drunkard, do you? You have inherited the appetite; for a number of generations there has been a drunkard in the family, and you were born with that curse upon you.

Hm! this view relieves you of responsibility, does it not? How comfortable! You are not to blame? You are what heredity and circumstances have made you, are you?

Well, admit that you are; what then? Must you *remain* what they have made you? You are paying more than the penalty imposed by heredity and circumstances; you are paying the penalty of your own ignorance of what you are, and what you may be, and ignorance always exacts its penalty to the uttermost. You have very nearly reached that uttermost, it would seem, and perhaps you can get a grip on yourself, your miserable drunken self, long enough to make a little endeavour for understanding.

If you had a load to lift and your wrists were handcuffed, your efforts at lifting would be more or less abortive. If you did not know that your strength and ability were equal to the lifting of the load, provided your hands were free instead of bound; if you supposed the handcuffs were natural to you and could not be removed, you would be content with your ineffectual attempts, believing that no better could be made.

This is your case. You are handcuffed by heredity and appetite, and you have tried to lift a load from off you with your powers thus bound and crippled. You need to be rid of your handcuffs. It is your belief

in the power of heredity and appetite, due to your ignorance of your own latent power, that keeps them tight about your wrists.

You have two relationships, one to Nature and environment, the other to the source of Nature; to that "infinite and eternal energy from which all things proceed and to which they are related." In your relation to the family Brown belong certain tendencies and limitations. In your relation to this infinite energy that is First Cause, belong certain powers that are equal to the government of the natural tendencies and the overcoming of the natural limitations.

As Timothy Brown, you feel and are subject to these natural tendencies and limitations. As the individual who is more, and is capable of more than the member of the Brown family, you can deal with and rule the tendencies, conquer the limitations, and move over them into a wider sphere of power and action.

You are well used to the name "Tim Brown," but did you ever think of yourself as without a name? A self that cannot be named because it cannot be covered by any personal or family name? Did you ever say "I," "I," "I," till the name "Tim Brown" had disappeared and you had overflowed its boundaries, your own vast immensity almost frightening you?

The individual is greater than the member of a family. Dwell upon this thought persistently till the vastness of individuality flows in upon you and drowns the little personal Tim Brown with his "I cannot help it, I was born so."

You were born so. You were the legitimate fruit of the tree that produced you. You are a specimen of

common human nature, plus the creations of generations of the Browns. This plus makes you, in addition to being the product of Nature, the incarnation of what previous Browns have been, and have done, in which one characteristic is dominant over, or stronger, than the others.

The natural human being is a bundle of instincts, appetites, and passions, but one remove from the animal. This one remove is most fortunate, however, for it gives him a power and possibility that do not belong to the animal. It is natural—the consequence of cause and effect—that you have appetites and the desire to gratify them. This naturalness of yours is not wickedness.

The natural is never wicked. You are not being exhorted on moral grounds to change your condition because of its great wickedness. It is better to deal with Nature first, and morality afterward. It is natural that you follow your bent as a member of the family Brown, but—and this is a great big “but”—you are capable of resisting, instead of following, this bent. And if, through ignorance or intention, you neglect to use this capability of yours, you must pay the penalty of the neglect.

From this consequence there is no escape. If your neglect is from ignorance, then your course of conduct is not wicked; if you know your capability and deliberately elect to ignore it, then it is wicked, and the penalty you must pay will include what is due to your wickedness as well as what is due to your naturalness.

You have been looking only at one side of yourself

and have seen only your relation to environment, without understanding even that. You have felt the pressure of this relation and have acted according to it, as blindly as an animal follows its instinct. Look now at your other relationship, the one that makes you the individual, instead of at the first which makes you only Tim Brown.

Related though you be to the animal species, holding within your human nature every impulse and appetite that belongs to four-footed creatures, the higher relation that makes you the individual gives you a capacity none of them possess—the power to lead and rule the impulse, desire, appetite, to which they yield. Naturally you yield even as they do, and you are not to blame for your naturalness. But, because of your higher relationship, the possibility of dominion is yours, and when you know this, you are to blame, if you do not endeavour to exercise it.

Neither God nor Nature exact anything of you of which you are not ultimately capable, and they will wait with infinite patience till you accomplish what they require. But you have felt that your family and friends exacted what you were incapable of doing and being. They appealed to you on moral grounds without recognizing the tremendous force of natural bent. You have felt that force, and have left your wrists encircled by the handcuffs, passive to the power of heredity and appetite because you knew of no greater power.

But the power of the "I" is greater than the power of Tim Brown. The "I" can release that prisoner and redeem him from the consequences of his bondage.

Our previous studies of Evolution show how Tim Brown came to exist, and what his relation to that "I" that is more than he; how you were not, in the first place, at all to blame for being a drunkard, but also how you will be now greatly to blame if you continue to be a drunkard. The stage in evolution where your own higher capability and possibility are revealed to you, is now reached; "I was born so" is no longer a shield and excuse.

That which was christened "Tim Brown" came stamped with the impressions received from the invisible moulds through which it passed on the way to physical birth from Mrs. Brown. The impression which was uppermost, differentiating you from your brothers and sisters, came from the mould, "desire for drink," which had been formed and reformed in a number of generations of the Brown family. You were its incarnation in this generation and you have been, naturally, true to the type.

But in that incarnation, in you, Tim Brown, came also a vital germ, capable of growing to something that would utterly efface drunken Tim Brown. This germ has had to wait its chance for growth, this germ that is due to your individual relation to Origin. It has had no water, air, or sunshine while you have believed in the power of heredity, environment, and circumstance, as absolutely binding. It begins to have the better conditions for growth only when you begin to see and admit that the individual is greater than the son of Mr. and Mrs. Brown.

Individuality is the vital germ within the natural incarnation that may grow and expand till its God-like

nature and power have conquered for ever the weaknesses, miseries, and incapacity of Tim Brown. This germ is not from your father and mother, Mr. and Mrs. Brown; it is from Origin, and it has the force of the infinite energy behind it to bring it forward and onward to the overcoming of all that is merely mortal.

Tim Brown may be called the product of evolution, but the perfected individual is the end toward which evolution is but a means. He is not created by evolution, he is brought forth from that Source which is eternal through the evolution that is his unveiling. This nameless higher you, that may be called the vital germ within the natural personal incarnation named Tim Brown, awaits your call to come forth to manifestation—a resurrection from the dead. He can do what you have believed yourself unable to do.

As Tim Brown you are evidence of the relentless certainty of Nature. "The sins of the fathers shall be visited upon the children." Passivity, instead of resistance to appetite; its indulgence, through desire for sensation, on the part of men and women of your family—an indulgence that has prevented demand upon and cultivation of the sense of responsibility—has borne its legitimate fruit in you who are the personal incarnation of this sum added to Nature's product. You lack the moral sense that would help you to stand against tendency, because it is not in this sum. For this your progenitors are responsible, not you as only Tim Brown. You are the personal incarnation of the selfishness that demands gratification at any price.

What! You selfish, when you would give a friend your last dollar if he needed it?

Yes. Generosity is not incompatible with selfishness. You would give your friend this dollar, provided you did not want a drink at the moment, and let your wife and children go without food if you did. It is yourself first, every time, generous as you think yourself. Your very generosity is part of your desire for gratification. Nature has done her work well. She has integrated and brought forth what your progenitors made for her to bring forth. There you are, with her and their stamp upon you.

But within you, in your nature, not in some street and house, is the stamp of God-likeness. That germ can disintegrate and destroy the drunkard, but the drunkard can never destroy it. It is not of human origin, and the drunkard is. But Tim Brown can give it a chance to bring forth fruit, and all the moralizing and preaching under the sun will never do away with the evil unless he does give it a chance for fruitfulness.

Plant your feet on this rock—*I* am more than Tim Brown. *I* can do what he thinks he cannot do. He is the product of his ancestors, but *I* am not. Their weaknesses and errors are visited upon him, not upon me; and *I* am not compelled to carry them. He is weak, *I* am strong. *I* am the individual, he is only one of the Brown family. *I* am related to the infinite resources that are mine for use; he is related to those natural tendencies that use him. *I* have dominion over those impulses and instincts that serve me and are my footstool; he is dominated by them, because he exalts them to his right hand. *I* have wisdom, for I know and use my power; he has only a knowledge that holds

him in bondage. *I can and will liberate him from his bondage and bring him to my right hand.*

If you really wish to see the drunkard die, cultivate this germ I. Give it the water, air, and sunshine, that shall help it to appear in its full stature, by turning toward its possibilities, instead of keeping your eyes glued to your natural and hereditary tendencies. Through you, Tim Brown, the personal incarnation of what is natural, may appear what is possible—will, if you do your part; for you are an opportunity for this appearing. Through you may be manifest the Wholeness of Man, while now in you is manifest only the naturalness of man.

Neither the theory that Man is the product of evolution, nor the theological dictum that he was created perfect by God long ago, but spoiled himself by eating an apple, can destroy the drunkard by putting something better in his place. Logic is more satisfying and more profitable in its results than doctrinal theology, for it will hold together and follow to their united issues, what never should have been put asunder, God and Nature.

Were there such a God as is represented by this theology, he could not interrupt or alter the course of Nature; the order that will inevitably bring forth in incarnation what is previously made in mental pattern.

This is an unwitting making on the part of human beings—which fact cannot prevent the consequence—till it becomes a conscious, volitional making. The plus that is the dominating characteristic of Nature's product, Tim Brown, was the blind, ignorant, selfish

making with invisible material of what afterward appeared in visible material.

The artist forms his clay model in the solitude of his studio. Both pattern and material are invisible to the people of the city; but later that pattern stands forth and is seen by them when it is incarnated in the finished statue.

Your individuality is the great design from Origin; but in your personality appears the human pattern made by your progenitors. You can displace the one with the other. The very evolution that has brought the human pattern will bring also the great design when you can co-operate with the I, rather than with Tim Brown. Tim Brown's disintegration is sure to accompany the integration of the higher mental pattern that is possible when you dwell in thought upon that greater I, instead of upon what you were born.

Your self-idea, your thought-pattern, determines whether you remain what you were born, or whether the likeness to Origin shall have incarnation in you. You, and no one but yourself, can decide whether the drunkard remains, or whether he is displaced by the self-possessed man.

Tim Brown is a door through which the drunkard has appeared. Through the same door may appear his Master.

XXXIII

THE ALTER EGO—THE SELF-POSSESSED
MAN

POSSESS, or be possessed, is a law of existence. If you do not possess your impulses and tendencies, they will possess you. Because they have possessed you, you are the drunkard, Tim Brown. Because you can possess them, ruling over them as their master, you can dispossess the drunkard from the fair estate of manhood, and stand as that master of the merely natural who is the truly self-possessed man.

The self-possessed man recognizes his natural limitations, but also his inherent possibilities, and accords the balance of power to his possibilities rather than to his tendencies. He stands on the side of the I, viewing Nature's product, Tim Brown, from that vantage ground.

He sees that Tim Brown's characteristics are the legitimate consequences of the ever-operative law, cause and effect, and that, as such, they are natural; but that he need not be overpowered by them because they are natural. He sees not only Nature's order, relentless order and consequence, but also the great design that may be wrought out.

Looking upon Tim Brown's tendencies he says to them, "You are legitimate, for you are the consequence of your begetting. You are the accumulation of natural instinct, plus generations of action according to it. You have not only flowed down from generation to generation, but you have been handed down as well. I do not fear you, for I recognize your nature and cause,

and I know that I am greater than you. I possess you, you do not possess me. I have dominion over you, you do not and cannot have dominion over me. I am the individual, you belong to a temporary personality; temporary because personality can become better and better. And I elect that you, Tim Brown, shall become better and better, and put away from you this bondage to tendency; for through me and the power belonging to me, it can be accomplished. You, the drunken Tim Brown, shall die, and I will live in your stead."

From within, from relation to Origin, the self-possessed man draws the strength he needs to the ruling of what is natural to Tim Brown. Tim Brown is to him a mirror in which is reflected what is natural, to be followed by what is possible; and well he knows the battle to be fought and won on that battlefield, human nature. But in the battle he is on the side of the Power of the Whole, whereas Tim Brown with his belief, "I cannot help it, I was born so," is on the side of the power of a part.

The self-possessed man looks out upon that struggling mass, humanity, and sees with other eyes. He sees each unit of this mass as alike in origin and different in manifestation; one original starting-point, one ultimate goal, differing individual experiences on the way from one to the other, because the experiences are adapted to the dominant tendency of each; the tendency that distinguishes one from the rest of the mass.

No matter what he sees with one or another, whether it be drunkenness, falsehood, deceit, or crime, he says, "Yes, you are the fruit of natural human nature, and

therefore the seed that produces you is in me as in all ; but in me you shall not bear fruit, for I will not yield tamely to the conditions that enable you to produce it."

He does not condemn the drunkard, the liar, the miser ; he condemns the drunkenness, the falsehood, the miserliness, seeing how and why they are in the world, and why and how they are to be sloughed off in the further evolution that comes of co-operation with the great plan.

He does not repudiate the father and mother of whom his flesh was begotten, but he repudiates the doctrine that any fault, condition, or tendency of theirs can so possess and dominate him that he cannot possess and dominate his natural self ; for he, as the individual, does not owe his origin to them, but to an Infinite Source which bestows upon him the power to rule what they bestow upon him.

As the individual he says, "They that are doing according to the higher will, not according to the trend of tendency, these are my higher parents, brothers and sisters, and friends. They help me to beget and bring forth the higher personality that shall displace Tim Brown."

The self-possessed man plants his feet firmly upon the rock of individuality and its eternal likeness to Origin, and is not moved therefrom even by the flood tide of accumulated heredity and dominant tendency. He sees the impressions made from the several moulds through which the on-looker has passed, knows that they are only impressions thus made, and that the on-looker that wears them is more than any or all of them.

Standing there he goes to work to make new impressions upon his natural self, by the right that is his through his relation to Origin. Working in the might of this right, ruling natural tendency with spiritual tendency, through his own growing self-mastery he is a helper of his fellow-men. By his example he is helping to make impression upon them that shall tend to rouse the desire to see and do as he is seeing and doing.

The self-possessed man is, consequently, a force, a power in the world. Through him the power of One, of one God, is made manifest, and souls in bondage, feeling their bondage, turn to him as naturally as flowers lift themselves to the sun.

The self-possessed man is ruled by nothing less than his higher nature, but he adapts himself to all that is in human nature; and in this process of adaptation—that is adjustment—he keeps the controlling power in his own hand. He brings the lesser up to the greater; he does not permit the greater to sink to the level of the lesser. He lifts up the natural and redeems it from defilement, and this by the spiritual power that is his from Origin.

He looks calmly upon all that is in him naturally, confidently to that which he is spiritually, with surety of the consequences that prove the spiritual side of his nature to be master of the characteristics which he shares with lesser species. He never dwells contentedly upon the plane of "I cannot help it"; he never forsakes the plane, "I can and am helping it, through that higher nature that is my God-likeness."

Tim Brown is the man who sits on the box with the reins hanging loosely over the dashboard, and slipping

gradually to the ground under the heels of the horses who are taking their own course without guidance. The self-possessed man has the reins well in hand, his eye upon the horses and the road, and knows that he has the horses under control, for they respond to his command. Horses are good to have, but when they run away with one, the consequences are disastrous. Bridled, they may be led, and serve us well; unbridled, they work ruin. In either case the horses act according to their nature; whether or no they have a master determines the character of the result.

The man who is possessed by his natural tendencies believes there is no master of them. The self-possessed man knows he is their master; character in either case is according to the dominant idea. The self-possessed man builds a higher character within his natural character, which gradually falls away, leaving the more perfect work in its place. The self-possessed man uses existence to this end, carrying forward the great design that is manifested only as opportunity is offered by the human species.

What Nature has done for you, plus what your human progenitors have done for you, is the foundation upon which you can build what you can do for yourself, aiding Nature to a subsequent bringing-forth that shall destroy her earlier work because the later is the survival of the fittest.

Will you possess what is natural to you, or will you be possessed by it? Shall evolution cease with you, or shall it go on to the production of that incarnate lord of creation that you may become? The choice is your own.

XXXIV

THE EVOLUTION OF A LIBERTINE

It has an ugly sound—that word, libertine. Nevertheless it is your character name, even though your family name is Richard Brown—"Dick" for short. And the character name is more truly yours than the family name that covers it.

Why? Because the character built within the product of Nature and family tendency that is called Dick Brown, is the more real you of to-day. It is what has become since Mr. and Mrs. Brown's son Richard was born; and it is that Richard's son, or product.

As a son to their son the libertine is hardly a credit to the family or a blessing to the community. But he is proof that natural instincts, obeyed till they become tendencies, reach incarnation in human form, when the tendencies are not met and overcome by counter tendencies.

If the veil of matter and family personality were lifted from a community so that character stood forth unveiled, what overpowering revelations would be made! Every man's—and woman's—truer name would be "writ in his forehead" and would betray the quality of the acting man that hides behind the outer family personality.

Your character name is "writ large" and shows forth through Dick Brown. Though you would shrink from answering to it publicly, secretly you rather pride yourself on what you call the "success" that has written the name upon you.

“What fools these mortals be” when we think to successfully deceive either ourselves or others perpetually. Experience sometime tears the veil aside and we stand exposed in our nakedness.

Should you die to-night, that death would be but an incident in your experience that helped to draw this veil, and you, the new-born into the next world, would be the libertine who had dropped with the coat of skin the name belonging to this world; the coat of skin, or visible body to which this name was attached. You would be as naked at that birth as Mr. and Mrs. Brown's son was at physical birth.

This naked you, would be the character begotten in Dick Brown; a survivor of this state of existence, poor and weak in the essentials for future existence, strong in all that constitutes the attraction of this present one. And yet, now, at any moment that you will do it, you can begin to disintegrate that character by forming another. The forming power is yours for use. In order to do this intelligently, it is necessary that you have some insight into what you are as Mr. and Mrs. Brown's son, and why you have become in character what you are now.

You bear the same relation to Nature and to Mr. and Mrs. Brown that is borne by your brothers and sisters. You are like them in these relations, but as the individual you differ from them. They have, each, their dominant characteristic, and these characteristics are not alike. You are like them and yet different.

How can that be?

For the making of a cake certain ingredients are required, flour, butter, sugar, eggs, spices. Though

these ingredients are common to all cakes, different kinds of cake are obtained by differing the proportions of the ingredients. You and your brothers and sisters are all alike as products of Nature and in your relation to Mr. and Mrs. Brown. You are made up, each of you, of what belongs to common human nature, but also of differing proportions of these natural ingredients. Consequently you differ from each other, for one natural ingredient is in excess in one of the family, and another in another member. The liar, the thief, the miser, the invalid, the libertine, are embodiments of the natural characteristics of human nature. These characteristics pertain in varying proportions to every human being.

First, the natural. The Brown family is an epitome of the natural human race and also the objectivization of the composite nature of the natural individual. Nature steadfastly repeats herself, because she is logical necessity. You, though you differ from your brothers and sisters, are a natural human product, with the possibility in you of becoming more than you are as such.

First the natural, afterward the possible.

As the natural human product you have all the instincts of the brute creation, because the brute nature is in you as a fraction is in the unit. This is not wrong, it is right. Nature is always right, or according to logical necessity, and that necessity is without ethical quality.

If these instincts are in you lawfully, because they are natural, let us look them squarely in the face and see to what they lead. The desire for gratification is in

you and in all. The instinct to produce your kind is in you, and is strong. The eternal energy itself makes strong the instinct and the desire. This is right, not wrong, for it is Nature. But when you say, as many do, "Nature is too strong for me," there you are wrong and not right, because there is a possibility in you, as the unit, that does not pertain to any fraction of that unit.

You, Dick Brown, are the unit, and you have in you many and varying fractions. But the Power of the Whole is your power, and you see by its name that it cannot belong to any fraction of that whole or unit. Hence the possibility that is yours, and that cannot pertain to the animal nature, or to any nature that is a fraction of a great whole.

The brute has the same instinct to produce his kind, and the same desire for gratification, but he lacks the power to examine his own instinct and desire, to foresee to what it leads when unchecked, and to oppose a cultivated to a natural tendency. You possess this power, but do not receive its benefits till it is exercised; and you do not exercise it so long as you believe that "Nature is too strong" for you. Nature is strong, because force has no power of choice, but must act according to its nature. You can act according to natural instinct, or you can act according to a discerned higher possibility.

The power of choice belongs to you, and not to any of the fractions of your composite nature. Your salvation from brute propensities, like the salvation of every member of the human race, depends upon your recognition of what is possible to you as the individual, as

well as of what is natural to you as one of the human species and a member of the family Brown. This salvation is for no species below you, for no fraction can exercise the power belonging only to the whole.

Each brute nature acts according to its instinct, its own impelling force. Though that same impelling force is in you, you can offer resistance to it, and your resolve to offer this resistance is the first step toward success. You do not make this resolve for two reasons; first, because you have lacked the necessary understanding of your own nature, and second, because you have believed Nature was "too strong" for you.

Your will is weak because, as Dick Brown, the libertine, you are the incarnation of generations of yielding to instinct. Mr. and Mrs. Brown's son was the product of passion, brute passion, dignified by the name of love. "Every tree bears fruit after its own kind," and Dick Brown, by his dominant characteristic, proves the nature of the tree that bore him as its fruit. Desire for gratification has been Dick Brown's dominant impulse, and naturally so.

You have followed it persistently, pushed by its force, to which you have not offered the resistance that is possible for the enlightened human being. Lacking enlightenment, and therefore the incentive to resolve, you have been weak of will, because of the force of desire, and under the cover of human guise you have lived as the brute lives.

You have offered to the world the spectacle of the heir of a mighty kingdom, chained to the chariot wheels of a hairy monstrous brute, who rode in state as your reigning monarch, who could do what he would with

his slaves. Your life has been his triumphal procession, and in your ignorance of possibilities you have fancied yourself to be having "a royal good time," while, to an enlightened vision, you were the most abject of slaves, smeared with the mud and filth of the road.

You are the victim of circumstances, are you ?

Yes, as long as you accept that position. The erstwhile slave must make his declaration of independence before he can stand free from the chains of slavery, before he can stand as a free man. And until you do this you will take the consequences of failing to do what you might do. The "sin of omission" needs attention quite as much as the "sin of commission"; and the sin of omission is the more crying sin of the two.

Brutes do many things, but they can never be accused of omitting to do what they might do. They do all of which they are capable. As Dick Brown, the human brute, you are capable of more than you have performed. As you are more than the four-footed creature, more is demanded of you.

Heredity has been a powerful factor in making you what you are ?

Yes, that is true, but it is not all that is true. Heredity is only continuance of tendency. The human being is more than a tendency. He is all possible tendencies *plus* the Power of the Whole, the power to study and know his own tendencies and oppose them.

Your parents did not consider the condition under which it was wise to beget offspring; neither did their parents or grandparents. For generations innumerable perhaps, your progenitors acted "according to nature"; and natural instinct, dominant over other qualities and

considerations, has been handed down the line until appearing in human embodiment as Dick Brown, he has been the living proof of the awful relentlessness of Nature. But he is also the living proof of the sin of omission and its consequences.

Instinct in the animal is lust in the man. Impelled by its force you have looked upon women with eyes that saw only what you desired, what, from your point of view, you needed. Therefore they were your lawful prey. Your failure to understand your own nature, and thereby to discern your higher possibilities, has given hereditary—natural—tendency free play, and you have believed, if you have not openly avowed it, that morality was for weaklings and nature was all in all.

Now you shall not begin to cultivate a true morality because a personal God will be angry with you, and pour out upon you the vials of His wrath if you do not, but because you are cheating yourself by allowing tendency to dominate you; because your higher self demands, and will have, the submission of your lesser self; because you will to be master and not slave; because the individual must supplant the mere member of the family Brown.

With you, as with your brothers and sisters and all the members of the human race, the universal soul, always latent in Nature, came into existence. "Ex."—"out of," or from. From the universal into the particular—this was what occurred when you, Mr. and Mrs. Brown's son, were born.

By personal incarnation all the possibilities of the universal are experienced, and the natural first. By personal incarnation the impersonal is personified. The miser in your family is the incarnation of miserliness,

the product of the natural instinct of appropriation plus its tendency, strengthened through generations of cultivation. Yet that outward aspect, the miser, covers all the possibilities of self-consciousness. They are there, hidden from sight by the miser, who must die that they may be resurrected.

This is true of all your brothers and sisters. Whatever the dominant characteristic having personal incarnation and differentiating them from one another, each is the whole, in that all the possibilities of the universal are there, covered over by the leading quality of the incarnation. As the libertine, you are the incarnation of another natural instinct, obeyed till it holds in subjection higher qualities of being. Looking upon the various members of the family you see, if you know how to read, the varying natures that are in you.

Your own composite nature as a human being is spread out before you. All the tendencies incarnated in them are in you, but your dominant tendency differs from their dominant tendencies. Consequently, as each is the whole subjectively, however each appears objectively, in personal incarnation, you can become, if you will, more than you are now.

Let us emphasize again, first the natural, afterwards the spiritual possible.

By personal incarnation character is builded, and there is no character that is self-making till the force of natural tendency is met, and resisted by the force of individuality. The libertine is a natural product, but the ruler of instinct is a possible and a spiritual product.

You are not appealed to on moral grounds to change your views and course of life. You are shown yourself,

what you are and what you may become; why you are what you are, and how you may become more. The choice is yours.

Thought is creative. Your thinking forms your ideal. When you think habitually according to natural instinct and desire for gratification, you form an ideal according to their nature; and this ideal is your mental pattern according to which you are patterning your existence, building your natural character. We become our ideal. This is inevitable and unvarying, because of Nature's law and order.

The evolution that has brought the human species brings to embodiment, subsequently, what is done by that species. It is the first species in the long procession that is capable of forming for itself; it always forms for itself an ideal of some kind. The kind is determined, first by the dominant tendency of the personality, and afterward by the enlightened will.

“You must begin to exercise control over your thinking, over the mental pictures you make and contemplate. Indulgence in imagination is indulgence in fact when opportunity arrives. Control of imagination is control of the outward life. Act upon it.”

By thinking that which your higher nature prompts you to be, you make a mould and gradually flow into it. As you take its impress that impress will become incarnated, and the libertine will die his natural death.

XXXV

THE ALTER EGO—THE STRONG MAN

ARE you ready to admit that a higher and better self is possible, and to look for a glimpse of him ?

The natural Dick Brown, for all his boasted successes, is a weak, a very weak man, because he is the slave of his instincts and desires. This other self is the strong man who rules where Dick Brown is ruled. Between the two is the gulf that divides natural tendency from individual possibility. To bridge that gulf is the way from one to the other.

¶ This other self stands on the farther side, waiting for you to come to him. He is poised, self-reliant, calm, firm, fearless. He knows all that you have not known, and believes nothing of that which you have believed. He knows that real strength is the will and the power to dominate instincts, and that this kind of strength is necessary for true manhood. ¶

Knowing well that Dick Brown cannot clear the dividing gulf at a bound, but that the bridge of daily effort must be slowly builded, he stands ready to cheer and encourage the builder. He knows that it is natural and right to propagate the human kind, but that it is also an obligation to add the best possible tendencies to that kind, to furnish the best possible conditions of environment.

He knows that indulgence of desire at the expense of the product of indulgence, the making of undesirable moulds for the universal soul to pass through, is unworthy of his capabilities ; for he realizes that the impress

of these moulds is stamped upon the new-born, giving an increase of obstructing tendencies which it must later meet and contend with.

He knows that the lawlessness of natural instinctual desire—lawless because it is not capable of exercising self-control—becomes a scourge, when he does not stand as the lawgiver and say, "Thus far, and no farther, shalt thou go." And he has the strength to make himself this lawgiver through his recognition of his likeness to Origin. He sees his likeness to the family as his lesser relationship, and the other as the greater relationship that can rule, when it is permitted, the consequences of the lesser. He is strong with the strength of likeness to Origin where Dick Brown is weak with the likeness of the family and human kind.

The strong man knows the strength of love and the weakness of passion, cleaves to the one and turns from the other. He loves with the love born of the soul, not of the senses; with the love that endures, that is deathless; not with the passion that is a raging flame, devouring and blasting all it touches. Incarnating the love that is fed from the eternal, he cares little for the love that reduces to ashes.

He is able, this strong man, to stand unmoved in the den of lions, for he knows their mouths are closed against him. To him, not to the beasts in him, belongs the controlling power, and he is drawn up out of the pit of natural propensities to be the adviser and supporter of the king—the ruler of the natural self. He serves the king, and all less than the king serve him.

Benignant and gracious, this other self waits for you, Dick Brown, to cross the gulf and dwell with him,

losing your natural self that you may find your better self; find and prove that it is possible to become what fundamental likeness to Origin compels.

This strong man dwells in the world, and yet is not of this world, not recognized for what he truly is, perhaps, because he is not in conformity with artificial standards. But he is in accord with the eternal real that endures, and is the more apparent when these standards have betrayed their weakness and unreliability. Where others are the incarnation of natural, plus family tendencies, he is the incarnation of proved possibilities, and an example to all of what they may become.

All who aspire are drawn in his direction, as naturally as the sensualist draws those who are gravitating downward. He knows the way of help and usefulness for others. "And I, if I be lifted up, will draw all men unto me." He sees beyond the plane of the senses and looks along the line of destiny, undeceived by what is near at hand, by impulses that, though strong, are not as absolute as the power of individuality. With clear vision, with mere sensation held in his strong hand, he moves along the line of destiny compelled by Origin, a lifting up above sensuality that draws others as the ideal they desire to reach.

"Oh! it is all very well to talk, but this beautiful ideal is not practical," do you say?

How do you know unless you have made effort to reach it?

"The game is not worth the candle?"

If you are only a two-footed brute, it is not; but if you are compelled by your nature to have experience

till you learn what your nature is, learn its height and depth, length and breadth, and the circumference that surrounds it, then the "game must be played to a finish"; and whatever you can do towards bringing about a successful issue is surely worth while.

The beasts are doomed, you are to live. They exhaust their natural capacity and cease to be. The force of nature carries them to this end. You have a higher than your natural capacity, and you must pass from one to the other. And this passage is not made without effort. Effort is self-preservation. You are capable of preserving your existence, the brute is not. You are capable of effort, and experience will eventually compel you to make such as is necessary for growth. When this shall be, is your choice. Nature is steadfast, therefore relentless. Experience pushes you, and will continue to push you, till you cry "Enough," and step forward voluntarily.

The strong man, your alter ego, walks; he does not need to be pushed along the line of existence. He uses what first used the natural man. He co-operates with evolution, bringing forth even as he has been brought forth. He lives more in being than in sensation, and so moves with the involution that fulfils the prophecy of the serpent—"Ye shall be as gods." This is that for which you have capacity beyond what allies you with lesser species—you can become a god, as compared with what you are as the product of Nature and family moulds.

The strong man is he who feels and rejoices in this capacity, and throws the Power of the Whole into its scale, outweighing thereby the measure and strength of

natural tendency. Spiritual might is more than sensuous vigour, and it will help you to build your bridge, to cross it successfully, to meet and blend with the alter ego that will then supplant the old Dick Brown; a death, resurrection, and ascension that are in Nature's order, when it is supplemented by human effort, the effort that yields true self-preservation. Evolution brings, involution carries.

Will you go?

XXXVI

THE EVOLUTION OF A FLIRT

YOU are a pretty, a very pretty woman, and you know it.

You are proud of your beauty and of the power over men which is yours in consequence. You like to use your power. Why should you not? you ask. You rather enjoy the jealous envy roused in other women when you receive most or all the masculine admiration, and they are left with little or none. It makes your very finger-tips tingle when you can bring, with but little effort, all the men in the room to bow at your shrine, while other women look on and comment upon your triumphs.

It is almost intoxicating to feel that you have but to request, even but to look, to have your every want met, every movement attended by anxious servitors who are honoured by a word from you. Why should you confine your smiles to one man when so many are devoted to you? Why have a humdrum existence when life

can be a continual pleasure, full of all that is dear to glowing young womanhood ?

Where is the harm if you enjoy yourself in your own way for a few years, and keep a train of admirers about you by encouraging each of them to think he is the one whom you specially favour ? Early womanhood is too short at best, and why should you miss a particle of what it can command for you ? By and by, when you are older and your bloom has passed, you will "settle down," bestow upon some one man who loves you distractedly the love he craves in return—if you can—and live the staid life that belongs to that period of existence.

Meanwhile you have neither time nor inclination to listen to moralizing. What of it, if some man has believed you were sincere, and has had his faith in all women's sincerity destroyed by your conduct ? What of it, if some man, through his acquaintance with you, has allowed his manhood to be shipwrecked and has taken the downward path ? What of it, if another in a moment of desperation has taken his own life ? What does it matter if you see in more than one man's eyes a sad reproach as you look and pass him by ?

They should have known better than to take you so seriously, you say. If the moth did not fly into the flame he would not get his wings singed. He should take care of himself and then he would not get into trouble. And yet with all your philosophizing you have an uncomfortable feeling at times, when you really think instead of skim the surface of life ; and you are the very one who would cry loudest at the wickedness and injustice, did some man act toward you the part you have

acted. And this uncomfortable feeling becomes obtrusive now and then, and one day you find that you are possessed of a conscience that is upbraiding you. But you laugh it away, and it comes again to be laughed away, not so easily as before.

You were a coquette and flirt unintentionally at first, but after you mocked at this inward monitor there was method, as well as nature, in your conduct. Intention began to play its part, and you became cruel where you were at first thoughtless. Meanwhile the years are passing, and you are overlooking your opportunity to be a greater power in the lives of men than with all your thirst for admiration and adulation you have ever been.

Why are you a flirt? Because from the time you can remember you recognized that you had a power over the other sex. Not understanding, at first, its nature, you simply used it for the results you gained. When you had outgrown your childhood you fed your vanity and triumphed over your own sex, by means of it. You leave problems to other heads; your time is too full, and you are too satisfied, to trouble yourself with analyses of why you have this power, why it brings you your satisfaction; why its consequences bring you at certain times the dissatisfaction to which you will not listen.

When a sad-eyed face looks into your own in the solitude of your own room, and says "Unworthy!" you plan a new conquest, and stifle a striving within you that would lead you to forego the gratification that intoxicates you. But your time comes when that better in you will be heard, and then you may learn why you are what you are.

In the unit of being there are two halves, the male and female natures. Man, the unit, is male and female in unity. Man is more than the male, for he is the female also; and more than the female for he is the male also. Human existence is the evolution of the nature of Man, the development of the nature that is Man's manifestation.

In human existence sex has place, for Man is represented by Person. There must be, therefore, the male person representing the male nature in Man, and the female person representing the female nature of Man. Though separate to the outward sight, these twain "shall be one flesh." Throughout existence, everywhere we look, there is a steadfast tendency to unity. All the wide variety visible to us tends to a drawing together into one; and because it is one whole, Man, that is being manifested or unveiled.

In human existence sex-attraction is a powerful factor. It is seen with the lower as well as with the higher species, the human. With the lower species it is naturally dominant; with the higher species it is permitted to be dominant, all too frequently. "There is no gain-saying nature," it is true, but a possibility exists with ourselves that does not pertain to lower species. They yield to their instincts and we expect nothing better of them, for they are not capable of more. But we are capable of more than this animal-like yielding to what is merely natural. We are capable of resistance to natural impulse, and of wise use of it; capable of being the user rather than the used.

Throughout the universe the male and the female seek each other. This is lawful and right. Through-

out the universe water tends to run down hill. This is according to law and, therefore, right. But this tendency of moving water works dire destruction, if it is not controlled. A Johnstown horror is disaster, and something to be avoided, though the tendency of moving water is lawful and right. We are able, through acquired knowledge, to exercise control over moving water and use water-power wisely to the accomplishment of even better than merely natural ends. Our possible ends may be added to the merely natural, and be brought forth triumphantly, when we are the user instead of the used.

You feel a drawing toward men and they are drawn to you. This is natural and right. But you and they are used by this attraction; you, when you feed your vanity and egotism by means of it; they, when they suffer themselves to fall under your spell.

You have not only the share of vanity and desire for admiration that is yours as a member of the human race, but also an increased share and exaggerated tendency due to generations of mistaken thinking and selfish indulgence. As a personality you have inherited "the sins of the fathers" in addition to what pertains to you as a member of the human race. As a member of the family Brown you are the product of your progenitors, and in you their characteristics appear.

All the women of your family have been attractive, and there have been many belles among them. The family history contains some instances of shipwreck in the female line, but these are not mentioned, and are forgotten as rapidly as possible. Indulgence of natural desires has been characteristic of your family for many

generations, this indulgence having different forms; and you, with your brothers and sisters, are the legitimate product. With some of your progenitors enjoyment has been the chief aim in life, and everything has been made to minister to it.

Desire for enjoyment is your dominant characteristic, as it is of some of your brothers and sisters, but with you it takes this form; and your selfishness makes you indifferent to the means by which your end is accomplished. You do not object to the title of flirt, in fact you rather like it, as it is proof of your power. And as a flirt you are the product of evolution.

But the evolution that has brought the flirt is the evolution of an evolution that is to bring (when you get ready to "let there be") one mightier than she; an evolution that is to bring the woman who will use to the highest and noblest ends, rather than to selfish ends, the power of woman's attractiveness.

You are a natural product in this greater evolution which must pass through and beyond you, leaving you behind as the unfit to survive. For the one, man or woman, who lives according to his instincts must make way for the one who lives according to high ideals. First the natural, afterward the possible.

This very reproach that now and then you find in yourself, is an impulse from the higher side of your nature striving with the "sins of the fathers" that are embodied in you; an impulse that belongs to your individuality, and not to your relation to the family. The human race needs betterment. The real evolution is betterment. The race is not yet all it may be, for Man's nature is not yet fully unveiled.

Woman is the mother of the race. Through her it is born and re-born. As it is born of you, as it is carried along by the flirt, its need of betterment is pressing, and to be met by a higher kind of woman than she. Through you—and whether you are a mother physically or not—the merely natural and its dominance are perpetuated. There is no uplifting of the race through you, for you are not “lifted up.” You are down on the plane of indulgence of the natural; you must become capable of self-sacrifice before you can add your quota to the world’s uplifting.

This does not mean a sacrifice of yourself as this is sometimes understood; rather a sacrifice of your desire for admiration and a train of adoring followers, to a higher desire—the wish to inspire men to noble endeavour, rather than to strengthen for them your attraction on the sensuous plane.

Can you not forego the gratification you naturally seek for one that will lift you higher in the scale of being, and help you to draw upward all with whom you come in contact? Is not this possibility worth more than your petty triumphs, shortlived at best? Is it not better to be loved by the appreciative few, than to be admired and desired as an object of possession by the blinded many?

As a child, perhaps, you heard your mother, and even your grandmother, recount the triumphs of their girlhood; and even then you felt up-springing within you the desire for the same triumphs. You have had them, and even more, and what are they really worth? That higher self in you, that is beginning to insist upon being heard, tells you that they are unworthy of you, that you

are capable of better aims and efforts. More and more as time goes on will you need to strive with this higher self that would lead you to the true womanliness; for destiny is to be worked out, the destiny involved in your origin as an individual, not merely in your relation to the family Brown.

To be a great belle is a small ambition as compared to being a great woman; great in the true sense of the word; too great to stoop to the petty conquests that the flirt recounts in triumph; too open-eyed and noble-hearted to mislead men as an offering to her vanity.

Though you have come into the world stamped with impressions from the thought-moulds through which you have passed, moulds made by your progenitors, you are an individual by your relation to the great Source. As such, whatever your tendencies, due to these impressions, you can rule them by the Power of the Whole that belongs to you.

But you must have the desire to rule them. The nobler ambition must possess you. Your own "I will" is necessary.

The results of your conduct, the progeny born of you, are no credit to your higher nature, though they are faithful copies of your lesser nature. You have given birth to what will torment and afflict, instead of bless and redeem mankind. And you are capable of so much. Oh, the pity of it! To be content with a brood of half animal, half human creatures when you might bring forth gods!

What you are in your God-like possibilities, not merely what you are in your natural relationships, is to be made manifest before your individual career is

finished. If you do not put from you your unworthiness, you will be forced by it to something higher and better, and the forcing brings pain and suffering.

Only at this cost will you find at last the "divine womanly," the shining sun in the darkness of common humanity, the mother of the world through whom is born the regenerate man, who is lord and master of impulse and desire.

XXXVII

THE ALTER EGO—THE DIVINE WOMANLY

As the flirt and coquette you are the woman of the senses. As the "divine womanly" you may be the teacher of the senses and deliverer of the soul, the inspirer of men, helping them in their battle with natural tendencies, that draw them downward to their level.

You like to shine in society; but it is better to shine as their life-giving sun, in whose light they may walk securely. Generations of concession to nature have made their path a hard one, and the office of woman in consequence is ministration to their higher needs. Without her help, and with her power exerted in the opposite direction, their upward progress will be slow, their deliverance from the bondage of sensuous indulgence a long time in coming.

But when woman acts as she may, she is truly the "helpmeet for him," the help adequate to his soul-needs; a help not found on the plane of the merely natural, but on the plane of the higher possible to which the natural is an opening door.

(Men, good and bad alike, may be better than they are, but only by the help of women who, good and bad alike, may be better than they are.) The attraction of a kind of woman for a kind of man is to lead on to the attraction of the "divine womanly" for all kinds of men; for this virgin-mother is always in the world, and always is her son the possibility.

"Man who is born of woman is of few days and full of trouble" if he is born of her physical attractiveness only. Only as he is born of her soul does he partake of its divine nature, is he born the king where he had been the subject. The attraction of the two halves for unity is lifted up to the plane of soul, instead of sense-attraction, when woman knows how and why her help is the only "helpmeet for him."

You have been exerting the lower attraction, but your alter ego will not stoop so low. She has clear vision. She sees, what the masculine nature does not as clearly see, the glorious destiny that awaits mankind, to which all men are heirs. Up to this fulfilment she seeks to lead them, standing above and beyond their sense-desire, beckoning them to follow her, stretching forth pure strong arms to hold them, when their feet stumble, drawing them to her heart of hearts for consolation and repose.)

(She is never too pure to know their needs and help them. Always too pure to give what is ignorantly demanded as necessary help, she inspires them with noble ideals and with the strength and courage to realize them, instead of with a mad passion that, for gratification, hesitates at nothing. She makes no noise in the world; because hers is a divine mission she

works in silence, weaving those strong cords that draw heavenward, even from out the mighty grasp of the chains of hell.

She is still, because strong. Weakness clamours noisily, but steadfastness has no part in the tumult. To draw human souls God-ward, through helping them to find the god in themselves, is her mission, co-operating in that great evolution that is thus fulfilled. Her own evolution is the means of masculine evolution. All the way from Eve to Mary is she the helper in the way from Adam to Christ.

Of her, as inspirer, is born the Son of God that is more than the Son of man; who masters what the son of man serves; who manifests Man's higher nature by dominion over the lesser nature. This dominion is normal to the Son of the virgin, while seeming impossible to the natural man.

Do you see the purpose of evolution? See that Man's fundamental likeness to God is to appear before the work can be finished? See that the on-looker at the centre of the circle is to expand to the circumference?

Do you see that you, as the coquette and flirt, are unworthy of your high calling? Do you see that as successor to all preceding generations of men and women yours is the possibility, *now*, of bringing forth, through your higher womanhood, a higher kind of man than is the present status of the race? That you, married or single, may be a soul-mother, begetting spiritual children who shall be a power in the world? Do you see that you, calm-eyed and strong with the understanding of your prerogatives, strong and yet sweet

because of the overshadowing of the Most High, may be the means of saving men unto a deathless life, by helping to rescue them from a living death ?

Attraction opposed to attraction is the means of progress. Oppose your higher attraction for men to your lower attraction for them, and, losing none of your power, you will gain their souls instead of merely captivating their senses. Lifting your own sense-nature to this higher altitude, you draw theirs after you and they will reverence where before they admired you.

Woman was made to be adored, not through the senses only, but through the higher faculties of the soul and with the feeling they engender ; a feeling as much above sensuous passion as a serene mountain-top is above the noisy plain ; and this is because she is the only "helpmeet for him," because the way to God, the aim of evolution, lies through her. Only by her help is this aim accomplished, for the "divine womanly," as the inspirer of human souls, is the mediator between God and mankind.

Evolution begins with what Man is as the effect of his cause. It ends only with the manifestation of his fundamental likeness to God. Till this likeness appears, Creation is not finished, nor can it be finished without the help of the "divine womanly." This heavenly virgin must bring forth her Son, for he, of all others, will wear this likeness. Mastery of the natural, not subjection to it, will be the demonstration of his nature as the Son of the virgin ; dominion over all things proved by his perfect self-dominion.

Not till there is perfect self-dominion is there a personal God, for as the impersonal God is the Beginning

of all things, so is the personal God the End of all things. And the two are one, or a unity, for the personal is the incarnation of the impersonal.

Between this Beginning and this End stands Woman, a necessary means to that end. Stimulator first of the sense-nature, inspirer afterward of the higher nature, she is the mother of the human race. Truly is she "the mother of all living"; and at each and any stage of human progress the status of men is according to the status of women.

(Your present place in evolution is shown by what you are to men.) For the eye that can read, the handwriting is legible and truthful. Not all the admiration the whole male sex combined could render to your physical womanhood can compensate for what you might be, for the reverence you might receive. Not all the good things of all the countries of all the world can compensate for the loss of virgin motherhood; for the opportunity to give birth to a kingly man by means of the attraction of your spiritual nature.

"A sword shall pierce through thine own heart also" it is true; for to be the "helpmeet for man" requires struggle with your own human nature and natural impulses; but it may be accomplished, and yours is the opportunity. If you are equal to the opportunity, the rest will follow, and through you and your enlightened effort, the world will be helped toward redemption.

The nobler, stronger, purer man, will be the son of the "divine womanly" that leads the way out of natural limitations into the limitless fulness and goodness that survive as the fittest.

Give up your desire for conquest, lay your petty

vanity upon the altar of sacrifice. Let it be consumed, while your hands stretched heavenward bring down the fire from heaven that will reduce it to ashes. You have a higher mission to fulfil. Flattery from man to woman comes of insincerity from woman to man. You do not wish for this, it is unworthy of you. Reverence from man to woman comes of honesty from woman to man.

Not a man in this whole world but would stand reverently before the woman who clothed herself in the divinity of her womanhood, who wore the crown and sceptre of virgin-mother of the world. She is all-compelling, and wherever she walks flowers spring from beneath her feet. Existence is glorified where she abides, and all living turn to her as the helpmeet for them in their upward journey.

Will you not serve this Great Purpose even though the way take you to the foot of the cross ?

You will lose nothing that will not be restored to you fourfold. Remember that this threescore and ten years is but a brief moment in your existence. *You* go on and on and on after your present physical body has crumbled to dust, for *you* are a *living* soul. You live from the great Source that is veiled by the visible world, and this body is only a part of the veil. Its mere physical beauty is shortlived.

As the sense-woman your period is a brief one ; as the "divine womanly" you are God's handmaid, and your office is eternal. No queen on mortal throne ever wielded the power that may be yours as you rise to your exalted station ; for it is a power that is not weakened by vanity and selfishness. It is the power of Love itself, and God is Love.

Through you, the higher woman, ever virgin, because she brings forth through her oneness with God rather than through her oneness with flesh, God may be manifest in the world, nay, will be manifest. And every man, saved through you from bondage to his instincts and passions, lifted to where he puts forth his own hand to grasp his divine heritage, will stand forth in the world as born of you to become a saviour for his brethren.

PART III

XXXVIII

STILLING THE TEMPEST

POWER is what mankind covets. In all countries, with all classes of people, in the several fields wherein they labour, power is sought as the desirable, for which all sacrifices are made, every energy is bent.

One is rarely met, young or old, who is not ambitious, and to whom the attainment of what he is striving after does not mean power. Possession of power and opportunity for wielding it are dear to every individual member of mankind, whether they have grown to recognition of the fact or not.

We see this in the merest child equally with the full-grown man. It is the manifestation of the same instinct, whether it be the child's impetuous effort to have its own way, and conquer all that opposes it, or the grown man's struggle for that place and position which shall enable him to hold others subject to himself and it, and in which he crushes whatever he cannot sweep to one side.

Everywhere it is an individual and universal struggle for this result, and, being so, it must have a meaning; for there is nothing made visible to us by means of humanity which has not a meaning and a reason

for being. Why is there this universal instinct in mankind, and toward what does it tend?

In this connection let us consider the experience of Jesus and his disciples recorded in the Gospels as the "Stilling of the Tempest." Remembering that Jesus is the teacher, the instructor for lesser men, the mediator between their ignorance and the knowledge that is wisdom, through whom the ignorance is displaced by the wisdom in proportion as they are able to receive it, because he knows, and they are but on the way to the knowing, we shall find a grand lesson which is applicable to ourselves individually.

The power of mastery, or dominion over all things, belongs to man because it is a part of his nature. Because of what he is, all things are subject to him in that he is greater than they, and the greater is to rule over the lesser. In man's development, this dominion or mastery that is his by right of his being, becomes the conscious fact through attainment.

We read in the first chapter of Genesis that God made man in his own image and said, "Let them have dominion" over all things; and further, that man was to "subdue the earth." Seeing that generic man, as the image of God, or the infinite idea of the One Infinite Mind, is to become the actual man through development, we see that this power belonging to generic man must develop till it becomes the actual, the acting power; and that the attainment of the self-consciousness that belongs to man, or the infinite idea reached through the developing process, must contain within it consciousness of this dominion, this mastery of all, through demonstration.

This being a process from the least to the greatest, this conquest of all is in the ascending scale, from a little to more and from more to most. At first there is subjection to what life offers through ignorance of the inherent power to overcome and rule, and this state is typified by the Adam of Genesis.

Consequent experience gradually develops the power. It comes more and more into the consciousness as an actual instead of the potential fact. Within us is this natural instinct which impels us to gain power, and it is God-implanted.

It is the consequence of the nature of man as imaging or reflecting Omnipotence or All-power. But when we follow it blindly, led by our natural sense, it becomes a whip to scourge us, for we reap the consequences of such following. Soon or late we become dissatisfied with what we have worked hard to win, because our work has been all in the visible, and all for the visible.

We have striven to gain that which seems outside ourselves, and to enrich ourselves by such gaining. We have been governed by personal ambition, by the selfish desire to get and hold the power that would enable us to make and keep others subject to us.

And there comes a time, in this process by which the human consciousness is overruled by the divine, when we must pass over to the other side; must work in and for the invisible instead of the visible, to truly attain this dominion over all things, for it is not a dominion over things without ourselves merely; it is a dominion over all within ourselves, a self-mastery that must be accomplished before we can know ourselves as God-like.

“And the same day, when the even was come, he said unto them, Let us pass over unto the other side.”

We, naturally, in this state of self-consciousness as Adams, believe ourselves to be subject to disease, to suffering both mental and physical, to unhappiness, grief and death. We are servants to whom we yield ourselves servants to obey; and all the while we are so subject, this power of dominion over what we seem subject to, is ours to use if we only knew it.

But we have to pass over to the other side to find it, for it does not lie in the without; only in the within. We must seek there for it, find and use it, in order to demonstrate the fact that we have it, prove to ourselves that within the nature of man is the power to subdue all things unto him. So long as we look to externals for the means of overcoming that which seemingly causes our suffering, so long we look in vain, for as this cause is within ourselves the means is there also.

Believing disease, sorrow, and death to be something entirely separate from ourselves, believing that they come to us and we are powerless to resist them, we look around for the means of overcoming and destroying them, expecting to find such means among the visible and tangible.

Not till we have sought in vain, not till we have exhausted that, which, being external to and so seemingly separate from ourselves, appears to have an inherent virtue and power, do we give it all up, discouraged by our failures to accomplish what we are after, and almost in despair, pass over to the over side.

When we are first told that these conditions we fear and shrink from, of which we seek to be rid, can never

disappear for us till we let go our hold upon them, because they are but the out-picturing of our own sense, we are amazed and say, "Why, what can I do?"

And then we are told "Find yourself! Find your true being, know your own power and use it to the destruction of this you fear, and that you need not fear for you are greater than it!" we are first amazed. But when spiritual perception is awakened in us, when we begin to see with it instead of with the natural sense, we see that this must be so, whether it is the fact to our consciousness or not.

And when we thus see, we are ready to take ship for the other side and ready and glad to carry with us the divine teacher, who so only is known to us. This teacher, this higher than our present consciousness, this knower of the truth of being, who is unrecognized and condemned by the natural sense of being, and who always speaks that truth to us, is ready and waiting to go with us. And many others who like ourselves cannot find what they seek, seeing our example, will bear us company.

"And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships."

When we take ship to go to the other side of externals, when we turn away from the visible and seek to penetrate the invisible, seek to find and bring forth from it that truth which we have as yet failed to find, we are apt to encounter storms that only this teacher, this master, can quiet and control. But he is in the ship with us and will never fail us.

"And there arose a great storm of wind, and the waves beat into the ship, so that it was now full."

Do we not find that to declare a thing as true, is to bring upon us the necessity of proving it so? "According to thy word be it unto thee."

When through spiritual perception we see that what we have feared is not what we have believed it to be; when we see that we are not what we have believed ourselves to be, are not subjects by nature but rulers, we declare this truth. We declare against our former views, our beliefs, and put them from us by taking ship and leaving them.

By so declaring, we have left the land we had formerly under our feet, left that which was solid as long as we stayed by it, and are on that which moves under us, as we move over it, on our way to find the rock that is immovable, and from which we cannot be moved; the rock of proof, through demonstration, that what we declare is true.

Between these two points is the storm, the winds and waves, the tempest which it is hard to make our way through; and our ship fills in the tumult and threatens to carry us below instead of over to the farther shore. Before we have gained the proof through demonstration, is the dangerous time for us. After we have gained it, we cannot be moved. Declaring the truth, the next step is to prove it; and between these two is the period when we fear, we know not what, even though we have declared that there is nothing to fear.

When our ship is full, when we can bear no more and can no longer see our way, we call upon this teacher which spiritual perception reveals to us, this one who knows, this higher self or consciousness which is calm and serene, knowing nothing of the storm which rages below

his abiding place. Recognizing him as "Master" we call upon him as such, and he displaces and puts out the storm and tempest with his own calm and peace.

"And he was in the hinder part of the ship asleep upon a pillow; and they awakened him and say unto him, 'Master, carest thou not that we perish?' And he arose and rebuked the wind and said unto the sea, 'Peace, be still.' And the wind ceased and there was a great calm."

This storm and tempest lies between our effort to establish dominion in the without, as that which is separate and apart from ourselves, and our failure to do so and the successful effort to establish it through self-dominion; through mastery of ourselves first, and so mastery of all we see or are conscious of as outside ourselves.

It portrays the change from sense-consciousness to soul-consciousness, through making the passage between the two. The only way to overcome sin, sickness, and death, with all that these include, is to turn from them and set our faces towards the other side, work our way to that farther shore.

The tempest we encounter on the way is sometimes appalling, we are seemingly in danger of shipwreck. On every side something springs up to oppose us, winds blow from all the four quarters at once; and while we feel that we cannot put back to the land we have turned from, in order to pass over to the other side, and while we desire most earnestly to reach that toward which we have set our faces, it seems, when this tempest rages around us, as if we should die, should be overcome before we can reach it.

But the Master is in the same boat with us, who

careth that not one of these little ones should perish ; is in the hinder part of the boat out of sight and unnoticed, till our needs impel us to call upon him ; but then he answers, proves himself the present help in time of trouble, and all that we could not still is quiet at his word, because it is the word of command, the word of power spoken with authority.

At first we forget all about the Master ; forget he is with us even unto the end. And we try to do for ourselves what we cannot accomplish because of our fear. It is human to fear ; it is divine to rule all the human fears. And this whole process is the experience of the human consciousness on its way to control by the divine consciousness. And this divine is ever with us as the ever possible master of the human.

Power in the world, power over men and things, that which men from the lowest to the highest walks of life are ambitious for, and strive to gain, must sometime be seen as worthless, not worth striving for beside that other power, the self-mastery which must be won for man to prove his own God-nature.

The whole aim and end of creation being the manifestation of the One God, through man, by means of man's self-consciousness, the divine Omnipotence or All-power can only be so manifest. And man being the sum of creation, the whole which contains all the parts, ruling over himself, or over what he is, is ruling over all things.

Dominion over all is self-dominion, and this is the power which belongs to man as God's representative ; the power that proves the nature of Omnipotence.

But the mighty power and its results, self-dominion

through self-mastery, that makes all things subject unto us, has little value to the worldly sense that strives ever after the other, because of ignorance of the fact that only through one's self, only through mastery established within, can there be mastery of the without.

We look with admiration and envy at the man who has conquered a place in the world, and who is known far and wide, through his achievements, be these financial, historical, or scientific. (The one who is quietly working for *self*-conquest, for rulership over every impulse and prompting of the human consciousness, that he may see and know and make manifest the divine nature of man, and its inherent power over the human to raise that to itself, is unseen and unknown, receives none of the applause and admiration lavished upon the others.)

He treads his lonely way unnoticed, his only reward the growing conscious divinity within him, its voice the only encouraging tone he hears, its "Well done!" the only thing he strives for, stepping on one side and allowing those who are pressing for worldly honours and recognition to pass him without a pang.)

Worldly ambition must, and only can be, gratified in this threescore years and ten. Self-dominion is for eternity.

Those who work for the first, push and jostle each other, each striving for himself alone, regardless of the rest, using them as stepping-stones for climbing higher, even if they are crushed and ground to powder under the foot placed upon them. "

Those who seek the other, help their fellow-men to

the same end ; are never too intent upon their own achievements to pass them by when a helping hand and a kindly word will cheer them on in the same journey.

For such realize that we are all in the same boat, that all mankind is in the same ship, bound for the other side of this sense-world, with its empty honours, and that we owe each other recognition and brotherly love."

There is nothing like perception of the necessity of passing over to the other side, and of the fact that all mankind as well as ourselves must make this passage, to make us kind and helpful instead of selfishly bent upon attaining our own individual ends. While working out our own salvation from the sense which governs human consciousness, till the divine sense is awakened and active, working to the overcoming of the consequences of that sense as leader, we can point out this way of salvation to others, and help them to the same victory both by word and example.

When we realize that the Master is ever with us, when through becoming disciples of this Master we take him with us, even as he is, without waiting to know him better, we are never without help in time of need.

Consciousness of our true nature and being is ever the master of our sense of being, and rebuker of the fears that belong to it ; this knows that there is nothing to fear, that man by divine right or inheritance is above all less than he, and that dominion over all belongs to him.

The New Testament is full of instructions as to how to take ship for the other side, as well as emphatic in the declaration of its necessity. "The kingdom of God is within you, and he who will may enter in."

The kingdom of the world is what we see as without us, and it is there that we first strive for power. Well indeed is it for us that what we thus gain proves unsatisfactory. Only as we grow, rise through experience, do we, too, say, "Vanity of vanities, all is vanity."

To rule in the world according to the natural sense of power is to be the veriest servant, because servants to our fears and beliefs, in bondage to them, and so to the suffering consequent upon them. Then we seek to lay up our treasures in the world, because our hearts are there, and so we are constantly robbed and left the poorest of the poor. But when we turn to the other kingdom, the eternal that fadeth not away; when we seek to lay up our treasures there, and to so enter into it that we may rule from thence over all that before we seemed subject to, we gain those victories that prove our right to enter in and to rule; prove our ability so to do, as well.

|| Our old belief that we have to die before experiencing better conditions, and being able to manifest man's right to rule over all things, is destroyed by the perception and understanding that living is continuous, and that as we have, some time or other, to enter into this kingdom of God and reign therein, have to establish the self-mastery that is dominion over all things, we might as well begin to do it now; might as well take ship at once for this other side. ||

And plenty of opportunity is ready to our hand. We shall have all we can do to restrain and conquer our selfish impulses and desires, our fears and weaknesses that accompany the mortal sense of ourselves and things. And when we resolve to do this, it seems as if

they piled themselves mountains high before us; as if the winds and the waves would swamp us, and we should never get to land.

It is comparatively easy to conquer some things in the world. It is not so easy to master something in ourselves; and yet it can be done. It is not only the possible but the imperative for every one. "He that ruleth his own spirit is greater than he that taketh a city." We often hear it said, "Control yourself or you are not fit to control others."

If we excuse ourselves by saying "I know I ought not to think or do this, but I cannot help it"; how can we righteously condemn others who urge the same excuse, when they act as we would not? They cannot help what they do, and we cannot help what we do, and neither is a whit above the other though the deeds be different.

But when we see that all we call sin, sickness and death, sorrow and misery in the world, will last for us till we overcome in ourselves the sense that includes them as its consequences, then, if we are wise, we will set ourselves to the overcoming of this sense; to the growing beyond it and its results. This also is taking boat for the other side because it is working with the consciousness, instead of in and with the things we are conscious of; working in the within instead of the without.

It is dealing with the invisible cause instead of with the visible effect; and no matter what we encounter in this effort and work, we shall be successful if we persist, because there is ever that with us which helps us to victory.

So long as we have a sense of suffering, so long we

suffer. So long as we believe ourselves subject to suffering instead of ruler over it, so long will we experience the results of our subjection. The power of mastery over it, which is asleep with us, must be awakened, and it will then do its own work.

And it is awakened through knowledge, through gaining a higher sense of ourselves, of what we are, and the relation to ourselves of what we see; a knowledge which is understanding that our individual being is ever governed by its principle, and, in consequence, all power is ours in Heaven and on earth, if only we can see, grasp and use it to the highest ends, thus proving what we are.

Nothing can arise that cannot be conquered, no storm so violent but that it can be allayed by the word of conscious power, no tempest that will not yield to the "Peace, be still," spoken with authority.

Only those allied to this necessity, those striving for the right kind of power, know this "great calm" that follows the command. It is the silence after the storm, in which our strength for further victories is renewed, while the incense of the soul rises on high in thankfulness for what has been attained.

In this silence, this great calm we know whereof we speak. Within our own consciousness are those revelations that are an opening of the heavens unto us, that are for ourselves alone, and that raise us above the world into the atmosphere that is not of the world, where we are quickened by the spirit which dwells there to the doing of more of the Father's work. We are helped thereto till it is finished, and we, also, can say, "I have overcome the world."

Ah! not power in, but power over the world through self-mastery is what the disciple strives after. And striving he attains. Attains little by little so that those who know nothing of this indwelling power to achieve, seeing him and his conquered calm after the storm that is common to us all, say "What manner of man is this?"

For such a one is not conformed to this world. He is one alone, but mighty in his loneliness.

Whoever can conquer himself can conquer the world. Nothing in or of it can successfully oppose him. Victory over all sense of sin, sickness, and death, is the victory over them. And this is the work done while crossing to the other side. Every step but reveals the master more and more, displacing the servant the while.

Mastery over our own sense of ourselves and of all things, so that it shall be ever in conscious accord with their truth, is the work that, finished, brings us face to face with what is God-like only, all lesser likeness being left behind on the way.

Then is fulfilled for us the prophecy of the serpent in the garden, the declaration of the wisdom that is endless, "Ye shall be as gods, knowing all."

Through holding this ultimate as our ideal, content with nothing less, pressing forward to it unceasingly, letting go worldly ambitions and strife for power, that we may work for that which is above them, which is eternal where they are temporal, we may dwell ever in the calm, though around us rage the storm, even as Jesus in the boat was unconscious of the winds and waves which so frightened those who were with him.

We make our own world and dwell in it. We can have the great calm while those beside us have the wind and the storm, and better yet, if our work has brought us to the conscious power that speaks the all-powerful word, we can show them how to have the calm for themselves by speaking with authority and rebuking that which they fear.

All things obey us when we obey the teachings of the master within; and when these teachings are audible through the opening of our ears to hear them, when we listen to and are governed by the consciousness that is higher than this mortal state, little by little we leave this state with the evils it seems to contain, and rise to that higher; dwelling therein as in a great calm which those winds and waves raging below are powerless to affect.

Do we then invite the unfavourable comment of the sense that condemns because it cannot understand? The sense that is of the world, worldly? What of it? It is not so much as a pebble in our pathway unless we make it more. It cannot hinder our advance unless we allow. "He that denyeth not himself and *taketh up his cross daily* and followeth after me, is not worthy of me."

We are not worthy of this mastery, this all-power, if we are not ready and willing to pay its price, counting it all nothing, whatever it may be, so that we at last attain; so that we, on the way, help others who are battling with the winds and waves and crying out for help, bringing for them also some of that great calm in which we repose as in the arm of the Infinite.

Paying the price gladly, willingly; helping our

fellow men as gladly, as willingly, we, sometime, shall say, "I have overcome. And now, O Father, glorify thou me."

XXXIX

LIVE IN THE ETERNAL, NOT IN TIME

SHALL we not do well to ask ourselves, "How am I living? What is the guiding, the impelling motive of my life?"

The self-examination necessary to answer this question will profit us all alike, whatever our convictions as to what constitutes living, our view of what constitutes religion.

This present state of consciousness that is termed "life in the world," is what we at present experience and, in the opinion of many, is all that we are sure of. What it is; what it means; has anything preceded it for us, and will anything succeed it, are questions with which many are yet unsatisfactorily wrestling.

For others they are answered; but for all alike, whether a hereafter is recognized or not, the use we are making of the present, its meaning to us, is a subject demanding careful attention.

As we look about us, "Let us eat, drink and be merry, for to-morrow we die!" would seem to be the guiding motive of many, and the consequence of believing that this life, as it is called, is all there is.

"I am living to-day," they say, "I have the capacity

for enjoyment, but do not know how soon I may lose it through loss of health or through loss of means. Why should I not take all I can get or whatever I can enjoy as I go along? Whether there is anything after this life is more than I know, or more than any one can prove to me, and if one does not look out for himself in this world no one is going to do it for him."

To look out for number one, get and enjoy all you can, regardless of whether others enjoy or suffer is a course of conduct consistent with this view of things, rational to those who hold it, unworthy to those who have higher views and consequent convictions.

Then there is another class which believes that there is a hereafter, that this life is temporary and the other everlasting. That from living in this world, as a place or locality, they go to another world which is also a place or locality, and their happiness there is ensured only by what they believe here and the way of living which their beliefs entail upon them.

They naturally try to shape and mould all they do with reference to the happiness which they hope to receive in the hereafter, and are often inclined to think that the more miserable they are here the greater chance they have then.

Whatever misfortune comes, they bear it with resignation as a duty, considering the ills they experience sent upon them by their heavenly Father for their good, the period for which they shall endure being confined to this life only. Death is the open door to that heavenly abode where these ills cannot enter and where shall be enjoyed the reward of the good deeds done in the body.

This position is the working for a reward possible in the future world, impossible in the present world, and seems to have as a motive the doing right for what one will get for it sometime, by no means the doing right for right's sake whatever comes from it.

While these two positions quoted seem, perhaps, widely apart, there is a similarity between the motives of which they are the product, that show them near of kin. In the first, all one can enjoy in the present is the aim ; in the second, all one can enjoy in the future at the expense of foregoing it in the present.

The underlying desire is the same ; the difference is in the time and place of gratification and in the things which afford it.

What is ordinarily called "living for the other world," and which is impressed upon us as a necessity by the common religious teachings, when brought down to its impelling motive is seen to be more or less selfish, startling as this conclusion may be to many who imagine themselves to be living lives of the greatest self-denial.

There is a higher position than these, consequent upon a higher view both of the here and the possible hereafter ; one for which efforts are being made under different names in many directions.

All endeavours to gain a higher perception of ourselves, and of the world, than is afforded by either science or religion, when these are considered as opposites and contradictory, will bear fruit soon or late in views that show a reconciliation of the two in their higher aspects ; and those who are gaining these and the ability to sift conclusions on either side and arrive

at the wheat in each, are also beginning to regulate daily living according to a higher ideal.

A great revolution in thought is taking place, a revolution that transfers the possibilities of the religionist's hereafter to the here, and effaces both the motive and the desire of the sensualist who lives for the moment only.

We begin to see that living is continuous, is an unbroken sequence from self-existent cause, to see that that which uses the body as a means of expression is not dependent upon it for its own existence or being; and hence that the death of the body, as it is called, puts an end only to the expression, not to that which has used it for this purpose.

When it is clearly seen that the invisible something which has been called the soul, is what is connected with what we call the body, only as the user of it; that the body is but the means by which what the soul thinks and desires is made visible; and that ceasing to use it is no proof that the user is not just what it has been all the while, it is then understood that consciousness, sensibility, belongs to the soul and not to the body; belongs to the user and not to the thing used; and, this being so, the death of the body cannot affect the consciousness, the sensibility, or cause it to cease.

An immense advantage is gained, that is of practical use in all the circumstances of daily life, when we see that the plane of the body, the plane on which are all the correspondences of the body, is not the plane on which we exist, or are now, but the plane from which we, as souls, look out.

Using the term "soul" as the individuality of a state of consciousness, not as the individual identity which directly expresses the Infinite I Am, we see that the expression "we are souls" conveys a clearer and truer meaning than "we have souls"; and if the soul operates through the body, the power of action belongs to it and not to the body, the only difference that follows loss of body is loss of means and opportunity for making its desires and acts visible.

If the soul is the possessor of all that constitutes its nature; if to it belong the powers we attribute to ourselves, the power to think, to will, to feel, to do; the power of reason, judgment, memory, etc., these remain the same, as their possessor remains the same, when the body, that is only the means by which they are manifest, is gone from sight.

Therefore, while the body is visible and seemingly the all because the only object, the plane of the soul is the plane of the really living; we are living now as souls and not as bodies; hence the threescore years and ten that constitute the term of bodily existence is not, and can by no means be, the limitation of the soul's existence.

It is only the time for the expression of the soul on this objective plane; it is the limitation of this kind of expression, not of the soul which expresses.

The mistake, natural in the infancy of mankind, of considering the seventy years of expression on the objective plane the limit of living, has borne, as one of its harvest of consequences, the belief that we cease to live and that we begin over again in another place.

But when we see that the plane on which we are living now is the one on which we continue to live till we outgrow it, we shall also see that our hereafter is but the continuity of our here, our future but the continuance of our present, with the single exception that what is now objective by means of the body which belongs to it, is no longer the world to us.

And those whom we leave behind, as it is phrased, seeing no longer the expression upon and through the body, say we have gone to the next world, to the future life, when we are where we have been all the while.

The soul that speaks for and declares itself when it says "I Am"; that declares itself or speaks through and by means of the body, is heard by others when it so declares itself; is unheard when there is no objective body.

The body being the visible to us and the soul the invisible, all that belongs to the soul is equally invisible except as it expresses itself through the body.

Then it is the expression we see, not that which expresses; and this must continue on its own plane.

For those who can see this possibility, nay, the necessity, because of the principle involved, a consequence at once arises.

Seeing that the threescore and ten is only the time in which we look out upon what now we call living, that that which looks out lives on, its consciousness, sensibility and experiences continuing, we see the importance of realizing now, and not waiting till the threescore and ten years are concluded, that living is continuous.

That we are not going into eternity, but are in it already.

That we are not going to live after we die, but are not going to die.

That we are now living from day to day in all the hereafter there is, the hereafter that is only continuance of the here; the to-morrow which ever joins to-day in unbroken sequence.

When we see that this is all that life after death, as it has been called, is; when we realize this truth, we begin to live in the eternal instead of in time.

We cease to live in and for the threescore years and ten, and live in and for eternity.

We cease to measure all things by this life, this seventy years; cease to regulate our acts, our desires and our aims according to its limitations, and adjust them instead to that eternal and unchangeable principle which begins to be dimly manifest to us.

We cease to hold as not only unworthy, but false and misleading, the view "Let us eat and drink, for to-morrow we die."

We cease looking forward to heaven as a place to which we shall go when we have put off the body, and know, instead, that the only heaven is in ourselves and to be found only by looking within instead of without and beyond ourselves; to be dwelt in now, if we will have it so, because it is always *now* with us, instead of in the hereafter that remains always the hereafter.

In just the proportion that we cease to be what Paul calls "carnally minded" and become instead "spiritually minded," we cease to live in time and live in the eternal; and this change from time to eternity that is possible for us now is through a change in our sense of all things, including ourselves; is from seeing ourselves and all

things according to their principle instead of according to their appearance.

We are carnally minded when we mistake what the soul looks out upon for the real and the all, and when our desires and acts are based upon this belief.

We become spiritually minded when we see the falsity and deceptiveness of this view and recognize that what is now seen is temporal and valuable only according to the use made of it; while the soul, outlasting its ignorance, must go on climbing higher and higher till it stands as conqueror of all sense beliefs and desires.

To be carnally minded is death, but to be spiritually minded is life and peace, says Paul.

To believe that what we look upon, is what we are; to have, as our impelling motive, the desire to get all possible enjoyment and satisfaction as we go along, is to look upon death, which is really only a part of the phenomenal, as the inevitable end of it all, and an enemy from whose grasp we must try to be saved by every possible stratagem.

But to perceive and understand that the looker-on, who is self-deceived when this view prompts his action, continues, gaining new experience upon the soul-plane where he is and where he has been all the while, no more invisible than he was before death; the only difference being that the expression is not seen, is to become spiritually minded.

To be spiritually minded, to live in the eternal instead of in time, is life and peace.

Can we not readily see that this change in the looker-on turns him from death to life? Gives him, in place

of the old sense that includes death as an inevitable consequence, a new sense of living, of the living that is not under the power of death, and puts him at peace with all.

No more wonderment over a mysterious hereafter, and whether we shall be happy or unhappy if not put an end to altogether, but a serenity, instead, that none of the mortal dream fancies can overthrow.

It is not easy to at once live consciously in the eternal instead of in time. The force of old habit is strong and the endeavours to establish new habits are at first weak; but as we persist, as we steadfastly regulate our thoughts and acts, according to what we now see and know must be true, instead of according to what we, in common with others, have formerly believed, we bring the hereafter into the here; we have and experience *now* much that we had thought could be ours only then.

We prove that *now* is the accepted time, that *now* is the day of salvation from the results of carnal mindedness, and that this salvation is through spiritual mindedness.

We find that we are saved now from much of that from which we had once believed only death could set us free.

We find that it is possible now to exchange joy for mourning, strength for weakness, health for sickness, courage for fear, and happiness for pain.

We prove that the fruits of salvation are ours now; that we have not to wait till after death for them; and because we are in eternity now as much as ever we shall be.

So we pass from death unto life without dying.

So we are conscious of eternity, more conscious of it than of time; and are content to take each day as it comes, without looking with longing eyes for a hereafter, knowing that days pass by us one after another and that we are no part of them.

We know that all we have to do is to act faithfully according to our growing spiritual sense, and, through this spiritual mindedness, come nearer and nearer to the consciousness that is our inheritance.

What is termed "this life" is what is also called "living in the flesh"; and we say, "How can I help the natural thinking and doing as long as I am in the flesh?" And believing that the actor, the thinker and doer of the deed is in the flesh or body as an integral part of it, we have believed that we could not help much to which we have been subjected through this very belief.

Paul was addressing the living, those who had not yet died, and he said, "Ye are not in the flesh if the Spirit is dwelling in you."

When the soul that looks out upon the objective world by means of the attachment that is the fleshly body, believes this body to be itself, then it is in the flesh.

But when it is prompted, instead, by the spiritual perception and understanding of its own nature and the nature of that which it looks out upon, it does not live to the flesh, but after the Spirit, and has passed from death unto life.

Those who "are in the flesh cannot please God." Those who are living to and for the flesh, through the

sense of it, cannot think and act in accordance with the truth of mistaken being, making that truth manifest; cannot make what Man is, manifest in the world.

They live, inevitably, contrary to this truth and serve the body instead of the soul; live for corruption instead of incorruption.

When we declare that we will no longer serve our natural sense, the sense that takes appearance for reality, nor be bound in servitude, but will live for and to the truth which that sense cannot see, we begin to live in the eternal and time begins to disappear. This is the turning point in our experience whereby we pass from death unto life.

When we repudiate popular beliefs as binding laws under which we must serve whether we will or no, we begin to live instead of die.

Bound by them, yoke-fellow with them, we are dying all the time. Freed from them through our repudiation, holding, instead, to the eternal principle that changes not, we live more and more every day, grow more and more living till we outgrow all bonds and stand as masters over them.

There is a help and a strength from the perception and conviction that we are in eternity now, instead of in the temporal, that only those who have them can know.

We recognize the necessity of right use of to-day, as preparation for the hereafter; that each determines the nature and quality of his individual hereafter by what to-day is to him; and we purposely and consciously die daily to our old sense of it all, so passing into eternity even while here.

When we see that to live in the eternal instead of in time, for the everlasting instead of for the temporal, is a result that must come for all soon or late; that we do not necessarily experience "death" in order to gain it; that it is as possible for us to-day as after we are no longer seen by mortal sense; that this change is all the death there is, and that through it we overcome and conquer the old sense of death, we shall live to the Spirit and not to the flesh; and so living, we shall reap its fruits that prove the tree good.

When this change comes, when we are established in it, we put forth our hand and take from the tree of life and live for ever. We know what it is to be in the world but not of it.

As this is what must be accomplished some time, why not make the effort now?

Knowing that our sense of time must be displaced by the sense of the eternal, why not begin to cultivate it now?

The tree of knowledge of good and evil is for time; the tree of life is for eternity.

All of us have fed of the fruit of the former and all of us must know eventually how to choose the good and refuse the evil; and then putting forth our hand to take of the tree of life, we shall find that its leaves are for the healing of the nations, its fruits so satisfying there is no hunger for aught else. As we feed upon it we shall grow more and more into the God-likeness, above which can be no higher ideal, for it is the All.

The righteousness of the law is then fulfilled in us; the rightness of that law by which we have grown out of sense-consciousness into soul-consciousness, and

whose fulfilment brings to the world the Christ that has dominion over it and all belonging to it; dominion over sickness and pain, over sin and death, over all erroneous self-sense, over body and its correspondences, and manifests the divinity and the power that can put and keep them under foot.

If we live in the eternal instead of in time through this change in our sense about time and eternity, what we are to others and what they are to us, is determined upon a new and a higher basis.

All things change for us through this one change. Then we do not fear that dear ones will be taken from us by death, for they cannot be taken out of the eternity in which they now are, equally with ourselves; and they are to have the righteousness of the law fulfilled in them as are we.

Nothing that is ours can be taken from us. We can suffer no loss, for in the eternal all that belongs to it is sure.

It is only that which belongs to time, to the temporal, that has its day and is no more.

Then, having done all, stand. No one is required to do, feel, be more to-day than he is capable of; but all of which we are capable is required to the utmost.

The unceasing effort to live in the eternal instead of in time will increase our capability to choose the good and refuse the evil, our opportunity and ability to pluck and eat from the tree of life; and nourished by this food we grow, little by little, to fulfil all righteousness or rightness.

First a little, then more, and more and more till all is overcome; and we see that the law under which this

was accomplished has been but the schoolmaster that has brought us to Christ; brought us to and into till we are Christ's.

Many can see these truths, but most do not find it easy to stand. We even find it easier to do that which is difficult than to stand after we have done all we can.

Yet to stand in the eternal, strong and steadfast, is the essential step, before we can have revealed to us what eternity contains as our conscious present.

Many of us can see heights in consciousness to-day that a few years ago did not exist for us because we were blind to them; and as we make advance up these heights, it is only to see still higher beyond.

Yet, having done all, stand. Let us not be dismayed by what we see by means of the flesh. Behind it is the unchanging, and if we are steadfast and unwavering it will become our own.

"Stand fast in the eternal ways, and what is yours will come to you."

We are not debtors to the flesh to live after the flesh; through the Spirit that quickens we are debtors to that which is God to live as the Sons of God.

This Spirit helps our infirmities when we stand with and by it, depending no more on the arm of flesh, but on that which delivers.

This Spirit, the deliverer within, can alone lead us along those eternal ways where what is ours is found.

The Spirit of truth leads us into all truth when we are able to stand firmly, unswayed by all that seems to oppose.

Not till we are able to stand can we comprehend and feel Paul's conviction as our own also; for not till then

are we too persuaded "that neither death, nor life, nor angel, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

XL

AFFIRMATION OF BEING

WITH reverent recognition of my birthright I claim my son-ship with the Almighty.

In my real being I am more than (John) (Smith)

I am the perfect expression of the absolute.

I am free from disease and disorder.

I am in harmony with my Source.

The Infinite Health is made manifest in me.

The Infinite Substance is my constant supply.

The Infinite Life fills and strengthens me.

The Infinite Intelligence illumines and directs me.

The Infinite Love surrounds and protects me.

The Infinite Power upholds and supports me.

I am out of bondage.

I have the freedom of the sons of God.

I prove Divinity by self-mastery.

With all that is in me, I rejoice and give thanks.

God and Man are the all in all, now and for evermore.

The Science of the Larger Life

XLI

MORNING

THE night of sense-consciousness is over, and I pass to the spiritual day—the eternal Now. In the light of God I see my self anew. The shadows of the night are gone, and I am free from suffering, disease, and death.

I am filled now with health, strength, and joy unspeakable. There is no room in me for any unlikeness to the Infinite One, for that One vibrates in every part of my being, from least to greatest, and fills me with pulsating, invigorating, deathless life.

I rise from the passivity of the night to the activity of the day, in which I work the works of Him that sent me.

I wash away the last remnants of clinging mortality from before my vision, and I see only the Son of God. I cleanse my body from the impurity of false thought, and open every pore to the inflowing Divine Energy and Infinite Love, whose offspring I am. I feel within me their uplifting power.

I clothe myself with garments of light, woven in the loom of life by the ministering angels who show me His will. They are with me now, they never leave me, and I will not forsake them. I put from me all desire which could make me unworthy to wear the robe of righteousness, and their hands shall bear me above all temptation.

I descend the stairs that lead from the upper chamber of recognition of my God-likeness to the

lower room of experience, where I must manifest this relation to the world.

I eat the food that is the bread from on high, the certain and sure supply that is mine as the child of God. I draw from the great storehouse that which I need in my work of the day. I feed upon the Word, the true Thought. I assimilate it, I embody it, it works in me and through me, and naught can oppose or conquer it. It is being made flesh, it is being made my flesh, and in my flesh I shall see God.

In my flesh I shall manifest God. There is nothing to fear, for Love is in all, through all, and over all.

I give myself this day to my fellow-men for any and all service that shall show them their true selves. In me and in them is no evil, no misery, no crime. I see only the divine which is awaiting the Word to come forth, and this divine I call forth by the power of the Word. This Word is my word, and my every breath is a benediction—a message of goodwill toward all men—for the Love which is God speaks in my word.

The Father and I are in unity, and through me He comes to His own. Awakened, cleansed, clothed, and fed, I stand in the Now, and I know the Forever. I stand upon the Infinite, I look upon the finite, I feel the Eternal, I breathe in the Absolute. I am that I am. With me is the everlasting Peace.

XLII

EVENING

I HAVE received my daily bread from on high and now I close the door of the outer sense while I digest and assimilate it. I close this door in perfect confidence, sure of the divine protection which never slumbers nor sleeps. I know Love is God, and is Omnipotent and Omnipresent.

I turn from the objective world to the subjective, knowing that I shall find my way, without harm or hindrance, to the green pastures and still waters of His beloved.

No psychic influence can turn me aside from this resting-place, for the Lord is my shepherd and Him only do I serve. I am free from all fear. I am free from all sense of injury. I have no enemies. No one has wronged me. I have in my heart no desire for retaliation. I feel only love for every human being.

I go to my rest in the desire to rise from it renewed and invigorated that I may still minister to my brethren.

I have laid aside the garments that belong to the outer world and I enter the soul-world clad in its own raiment, by which those who need me shall know me. I turn out the light of the material world.

I see the greater light that guides my footsteps. Its radiance shows me what I still lack and where to find the supply. In this light of God I take my journey for this night and wing my way to my real home, knowing

that I shall find it and bring back from it what the kingdoms of this world can never give me.

For I go forth with only love in my heart, and this key will unlock all the treasures of wisdom and power and health and peace. The curtains are drawn; the world fades away. On the wings of love I am rising to the heavenly spheres. I hear their far-off music.

XLIII

WHEN THERE IS FEAR OF HEREDITY

THOUGH the "sins of the fathers" are "visited upon the children," I know that divine Love is also poured out upon them, and there is no power in the sins to extinguish or turn aside the Love.

They endure but a season, only "to the third and fourth generation"; while the Love that is God endureth alway.

I turn now and for ever from the sins to the Love. The mistakes of ignorant souls have no power to fasten and feed upon me.

I am surrounded and penetrated by the Love that is God. It destroys them as by fire. They shrivel and die.

I expand and glow in this white heat which purifies and redeems me from mortal sense inclinations. I am every whit whole.

I am the son of the Father and heir to all good things. I am taking possession of my inheritance, I am no longer self-disinherited.

I am no longer beguiled by the serpent of self-

deception. In my Father's house there is enough and to spare. Full supply of health, joy, peace, plenteousness, is mine this moment.

I have left the far country of soul-poverty. I shall dwell in it no more. My lost birthright is found.

The ring of son-ship is on my finger. I see and feel the token of kinship with the divine.

I feel the new blood flowing into and through me and filling me with the vitality that is not at the mercy of circumstances.

In it is no poisonous germ. It is all-potent, all-dominant, the blood of my royal descent.

In its strength I go forth to my fellow-men to help lift their self-imposed curse from off them.

In its strength I speak the word which shall lift them from the dust.

In its strength I lift up the beguiling serpent, and they, looking up instead of down to the dust, shall truly live.

In its strength I draw them up to the true source of all health, wisdom, and power.

Through me the infinite Love warms and feeds them as its own children, and they too shall know their heredity from God.

For me there is no dark world. There is only light. They too are in the light, and I see them in the light.

All disease, pain, and suffering are burned up for evermore. These are of the world and I am not of the world.

Now, "O Father! I come to thee. Glorify thou me with thine own self."

XLIV

WHEN THERE IS FEAR OF DEATH

WHEREAS I was blind, now I see, and I know there is no death.

I see order where before was chaos. I see ascension into everlasting life where before was descent into death. I see birth, a becoming, not a ceasing to be.

I see a Great Pulse which beats everywhere in nature and which is Life. I see my own unity with this pulse and that it fills me more and more abundantly with inflowing, invigorating Life. I feel this inflow now. It thrills me into new perception.

I am laid bare to myself. The veil of the temple is rent in twain. I stand before it awed and mystified no longer.

All graves give up their dead unto me. I have a right to demand this of them. No tomb can keep its secret from me. The tomb of death is the womb of life.

I am, I was, I shall be, but I am being made—fashioned after the likeness of God. I must still come forth from my lesser self and go up higher. I must come forth from all selfs less than the divine. I must ascend again and again, stopping for a season to see and know and going on toward divinity.

I must leave my garment "in their hands" while I press forward to my enduring habitation. As a naked soul I mount higher and higher, leaving to the dust that which is of the dust. I go whence I came.

I walk through the valley of shadow ; it cannot hold me to itself. I fear no evil in my journey, for there is no evil in it. I have put from me the sense of evil which gave birth to its kind.

I see the eternal Good which overrules this continuous birth that mortal sense calls death. I feel the protection of this Good which never slumbers nor sleeps.

I am not made sad at the prospect of leaving those who love me ; for I see that we are all one in Christ ; and that as the Christ-consciousness awakens and comes forth from the tomb in which it has been slumbering, it will find and know its own. Those whom I love and who love me will never be separated from me because I leave my garment in their hands as I am born out of its world.

For love is not of that world. It is the fragrance of the soul that reveals its source. Though they see my garment silent and motionless, I shall be more alive than when I wore it. And they shall some time leave their own, dust mingling with dust even as soul blends with soul.

I have no fear. I see and I know. O ! death, where is thy sting ? O ! grave, where is thy victory ?

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