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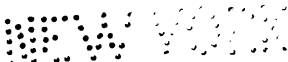
THE GREAT EXORCISM

13498

By Arthur Crane

THIRD EDITION

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To You, who at great personal sacrifice, freely sent me a gift which made the publication of this edition possible, giving up your gift as a token of the surrender of self and so joining with me in this humble, yet far-reaching work, this volume is lovingly

DEDICATED.

can nevertheless act tht **POWER** in you.

This is a living faith. **It** has life now, independent of the past. **It** has joy now, independent of the future. **It** the principal thing it has is **POWER**.

To such as cannot or wilnot grasp the point of view, or trust the **CHRSTPOWER**, this book will nevertheless be of terest; for it makes the most sweeping claims, and, whether one is able to accept it or not, is certainly offered in perfect sincerity and mility, as an inspiration of the highest chara.r.

Though I am personally a Counser of the Supreme Court of the United States, and the recipient of other honors, I count nothing that this world can give as of theightest value in comparison to the **POWER** herein explained. So I want no title. all me neither "Honorable," "Esquire" or even "Mr.;" just, plain—

BROTHER RANE.

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INTRODUCTION TO THIRD EDITION.

“The Great Exorcism” is divided into three parts. First, “The Enemy”; Second, “The Ideal”; Third, “Practical Application.”

Napoleon said the worst mistake that could be made was to despise the enemy.

Life is warfare. To turn our back on the strife only exposes our weakest part.

In the first part of this book will be found a description of the enemy of mankind. This description must be faced if we would know the foe. Here also is a history of many superstitions—showing how our ancestors regarded those INFLUENCES which they felt—showing how each superstitious fear was induced by feelings which had a real basis, as science has demonstrated—showing how fear has always been the chief weapon of the opposing forces.

If you come to the conclusion that the opposing forces are intelligent with a dreadful intelligence, you will also see that the veil of mystery hitherto concealing their real character has existed because people were timid about facing the truth, and preferred to believe that there is no such thing as "evil." This veil of mystery has helped the insidious power of the enemy—so much so, indeed, as hundreds of my cases prove, that the mere tearing away of that veil of mystery—the mere exposure of the true nature of the enemy—puts to flight all sorts of diseases and distempers. But if you fear to let your eyes behold such a hideousness as the enemy of mankind, then by the weapon of that fear you will be conquered, instead of overcoming, until you at last say: "I will, at least, know what mine enemy is."

Then, when you have boldly faced the truth of the first part of the book, you will be ready to enter in to the realization of the beautiful ideal—to drop, with me, for the time being, the shackles of personality, and live impersonally in the cosmic consciousness.

There is no short cut to the Elysian fields. You cannot realize the Ideal, until after you have seen and recognized and conquered the Beast. You cannot know the glories of the morning until you have overcome the horrors of the night. I do not offer you an easy passage to glory

“While others fight to win the prize.”

You must come with me to the battle if you would sit with me at the victory. I will take you down with me to the “valley of the shadow of death” and show you the naked horrors that you must withstand; I will transfer to you my spiritual strength by wireless waves, to help you through; then I will take you with me to the mountain top and show you the beautiful Ideal—and entrance you with the pure joy of that sweet and lovely consciousness which will dwell with you eternally—springing up immortally like a fountain of joy in the mind.

The third part of the book brings us back to Earth, but not as before. With that consciousness of victory and that fountain of joy in the mind we can come back to the every-

day affairs of life. We have killed out all personal desires and ambitions yet we are stronger to accomplish the very things that personal desire and ambition so vainly strive for. All that was once futile and disappointing becomes now possible and satisfying.

An illumination that would only be ours when we would retire into the "silence," would be less than practical in this work-a-day world.

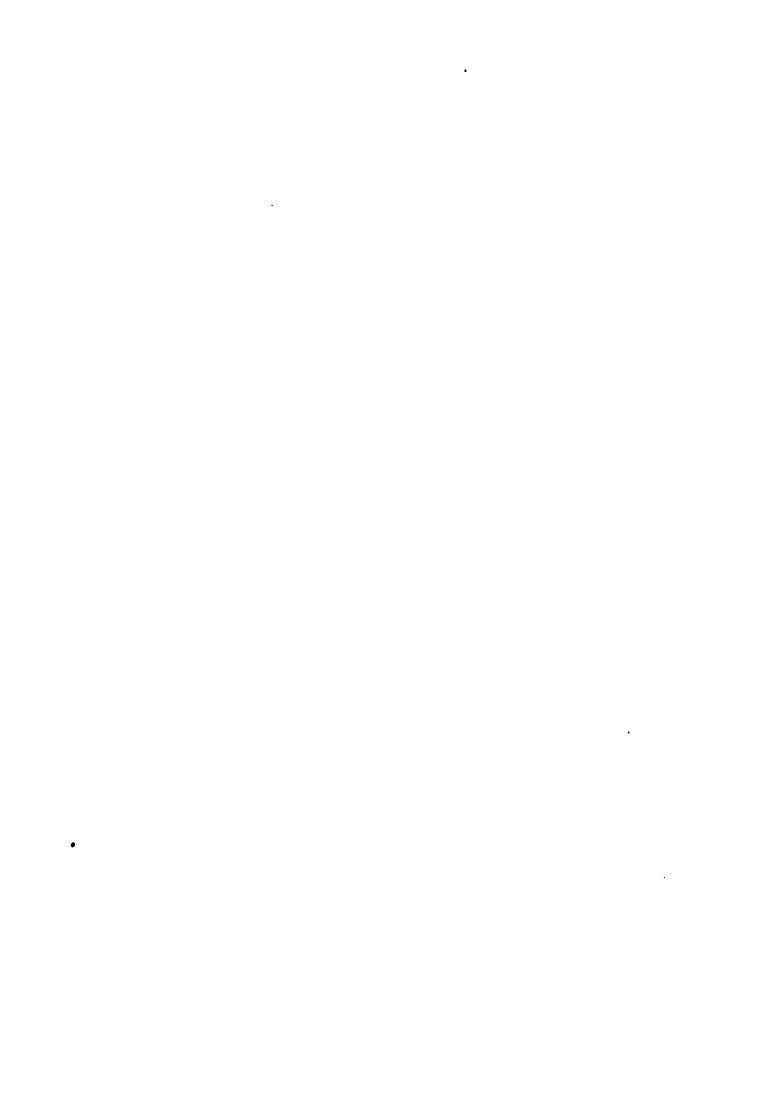
A mental superiority that could not hold its own against the heartless logic of worldly chaff, would be all right in the secret places, but would seem less than complete for a standard of daily life.

So do not be satisfied if you think you have mastered the first and second parts of this book unless you also can say that you live its practical application and demonstrate, in your own life, the consciousness of victory.

If you cannot, you must go back, learn again the nature of the enemy, and learn again the consciousness of the ideal.

Then, when you come again to the third part, the directions will seem more clear, and

you will be able to live at one with ME. the
I AM within you. having overcome all sense
of SEPARATENESS.



PART I—THE ENEMY.

CHAPTER I.

THE ORIGIN OF EVIL.

What was the origin of evil? Materialists would give one answer, students of mythology a second and theologians a third:

(a) The Materialists' answer would be that originally there was nothing, except atoms of matter at a distance from each other absolutely still and absolutely cold. There were no governing principles or natural laws, only a TENDENCY TO EXIST. Age followed age and a hardly perceptible movement began among some of the atoms. This was the beginning of consolidation and temperature, which from the materialists' point of view was an IMPROVEMENT. So the first "tendency to exist" now became divided into two

tendencies, the TENDENCY TO EXIST UNIMPROVED, and THE TENDENCY TO IMPROVE.

These two tendencies or wills have been opposing each other ever since and were born into all nature. Man, they say, developed by steps and stages from the earliest combination of atoms, opposed at every stage by that portion of the universe, (or by that tendency to exist unimproved at all times animating toward him that portion of the universe), less advanced than himself. Thus the tendency to exist unimproved manifests itself, by animating in lower life a hatred for the higher, and materialists have a theory that material germs, or low forms of life, flying through the air and entering the body of man, cause all diseases. Again, whether it be poison of the body or of the mind, it is this tendency, fighting man in the one case by lower forms of matter, in the other by suggestions of lower life. Sin, they say, is yielding to the spirit of unimprovement.

When at last man was born, he became conscious of the struggle between these two tendencies, and alternately falling into the

power of the one, and being inspired by the pure idealism of the other, he has progressed, it is true, but stumblingly and haltingly, with the horde of tendencies just behind him, always more and more powerful to pull him back into the abyss. Every stage of development left behind represents a separate tendency doing its best to draw us back to that stage. So as man progressed more and more he had more and more tendencies (the materialists' devils) to contend with.

The logical conclusion would be that the IDEAL is man's guardian angel and beastliness his devil. But we can not expect people calling themselves materialists to use other than material terms.

(b) Students of mythology give a hundred fanciful personal names to the tendencies of both kinds. One kind were "gods" and the other kind demons or dragons. Both kinds were given offerings, the gods in order that they would befriend in time of need, and the dragons so that they would not devour the whole of the people. The offering to the dragon was very usually a maiden, some-

times chained to a rock like Andromeda. It may be that the form of the dragon was suggested by some survival of pterodactyl or dinosaur, but in any event it was the ancient type, the power of a past stage of development. On the other hand the "gods" were ideals. They were personifications of qualities, such as wisdom, swiftness, power, beauty, etc. Here again we have the eternal struggle between the bestial and the ideal, between the tendency of the dragon to exist and the tendency of man to rise.

These gods were not all-powerful nor were they the authors of evil. They usually caused good to come out of evil, but that was only in the sense of "making the best of a bad job." Progress as represented by the mythological gods, made good come out of evil by using evil as a brake, so that all phases of development should keep pace with each other and not one outrun the "team." "Forward, but not too fast," seems to have been its motto. The separate power of evil was known and recognized and no one denied its existence.

No one does now, as far as I know, except in a way, viz., some tell us to combat evil by denying its existence. The ordinary layman naturally replies, "If it has no existence why combat it?" This answer does not feaze them in the least; they tell us to combat the seeming existence of evil by denying its reality. By its reality is meant its power to effectively prevent the advance, progress and development of man. And the student of mythology would hold this to be true as to the race and type, but not as to the individual. The gods, it was said, were powerless to save the royal line of Croesus to the throne of Media, nor could they help any individual after his fate, howsoever accidentally, had been pronounced. They did save Andromeda from the dragon, but that was a special dispensation, and besides, her fate had not been pronounced by the "Pythoness" or evil spirit of the Delphic oracle.

It would seem then that only a very unselfish man could ignore the existence of evil, which as far as he personally is concerned, is a threat of real and irreparable disaster,

but he has the unselfish satisfaction of knowing, that if such disaster *should* come upon him, or his loved ones, then, out of that disaster, the spirit of progress will cause no harm to come to the race as a whole. I may fearlessly walk this earth, scorning accident, disease, misfortune, sorrow, pain, slander or death, if my mind is set only on the advancement, development, and progress of mankind as a whole. This, in a rational being, with a calculating, analyzing brain and a warm heart, could not be, unless he felt such a kinship to mankind as to be an indivisible part of the whole, inseparably allied to what he felt to be the one spirit of advancing life, and destined to live on, in that spirit, to and through what glorious development the future ages may have in store, regardless of what happens to his body, his individuality, his achievements or his loved ones. This is the height of unselfishness reached by those who sincerely deny the reality of evil.

(c) Theologians say that in the beginning was the Logos, i. e., the Word, the Ideal, the Advancing One. There were in heaven, also,

vast numbers of angels. These angels became divided into two bands and fought a mighty battle in heaven, when the band headed by the rebellious angel Lucifer was defeated and cast out of heaven. However, the rebel angels, now called devils, landed safely on the Earth, to which the struggle has been transferred, and is now taking place in the heart of man. The demons of our age were angels of a bygone age. They were once loyal to the Word, but failing to keep up with their loyalty it became necessary to declare war upon them, which war has been continued ever since. Every man hears "the voice of Jesus calling" on the one hand and is "tempted by the devil" on the other. Sometimes the devil assumes the form of an angel of light and deceives man. God, say the theologians, cannot prevent man from being deceived and tempted by the devil, but he can punish those who fall. The theologians are divided in their opinion as to the physical reality of eternal torture in Hell. A prominent preacher, Pastor Russell, does not believe in a hell at all, while others preach

all the horrors of the "lake of fire which burneth forever and ever, where their worm dieth not and their fire is not quenched." It may be that the idea of eternal and everlasting punishment first arose in contemplation of the serpent, which, as an animal, seems to be fixed, and incapable of developing into anything higher. For it to lose the capacity for development is an irrevocable sentence to stay as it is for eternity; it is a loss of birth-right, never recoverable. If the devil be the "tendency to exist unimproved," then such a fate is literally falling into the clutches of the devil for ever and ever.

Other races of vegetable and animal life seem to be "fixed." These are the races that have died the death eternal. The lizards and "missing links" of the past, now extinct, have not died in this worst sense because they have died but to live again in advanced forms. To become "fixed" would therefore be the worst death for a race.

By the theologians, again, we are told to imitate the example of One who counted his own life as nothing that the race of man

might be saved. A new ideal to which we shall press forward, though the individual may be despised, rejected and slain. Thus, and only thus, they say, can we overcome in that terrific conflict still being waged between the forces of good and evil. Here again no thinking man can be ready to sacrifice all for that Divine Ideal unless he feels a Oneness with the race, a vital gladness in the thought of its advancement and a consciousness that his real ego is identical with the imperishable Logos.

Here, then we have three distinct histories of the origin of evil, but the difference between them, from an analytical point of view, is more a matter of names and of personifications than of substance. Men have just as gladly laid down their lives to fight the evils seen by science, and to fight the dragons imagined by mythology, as they have for the sake of the ideals of religion. As far as the individuals were concerned, they went down, but who shall say that one single one of those deaths was in vain, for the advancement of

the race and the glory of those ideals for which they died?

No one can escape the conflict with evil. No one can be sure that he will not suffer and die in that conflict. The most one can do is to forever refuse to surrender.

The theory of the constant advancement of the race being the Good tendency or power, involves the necessity for the simultaneous and spontaneous birth, in every being born, of an Ideal.

The Ideal, thus incarnated, seems an imperishable picture, or image, of an advancement not yet realized.

This Ideal is the soul. Now, if a race should be born without that Ideal, all progress would cease and the race become "fixed," because century after century might pass and still the race, without the Ideal, could not advance, for the Ideal is the only spark of advancement, and without it the race would fall forever into the power of the Tendency to exist unimproved.

This brings us to the proposition, that one animated by soul will never find his or her

ideal man or woman. For the Ideal implanted in the breast is not for the purpose of comparison with the race as it now is, but for the purpose of being born in the flesh, and to be realized in the next, or in future, generations.

Theologians tell us that man is the only animal endowed with Soul or Ideal. Man is the only animal now advancing—and all other animals are “fixed,” not possessing that eternal spark of the Logos or Ideal.

Those who cannot see that there are any evil powers, or that there could be any power except the “all-powerful good,” find it difficult to explain the accidents, horrors and calamities which befall even the “righteous.”

That “good” is all-powerful, in the way the word “omnipotent” was first used, may be admitted; namely, that it is a stronger power than evil, and will win in the end. But the thoughtful man will not of himself evolve a theory blaming every accident or other adverse event upon the “good” power, nor will he of himself think that such are “visitations

of the wrath of God," or are sent to us by the Divine will because they are "good for us." It obviously would not be necessary, to an omnipotent power, to destroy a city by fire, or sink a boat-load of innocent excursionists, in order to teach to the bereaved the doctrine of patience. Neither would He do evil that good might come if He were omnipotent good. Again, by the standard of right and wrong implanted in the human breast, it would not be possible for the Ideal Good to have wrath, or to destroy our lives to appease it; and Bible students tell us that the Hebrew word translated "wrath," should more properly have been translated merely as a synonym for power.

Neither would it be possible that the Divine Good should be the author of what mental aberration in ourselves or kinks in our environment, are translated by the words "sin, sickness and death."

Although these things are not real in this sense, namely, that they will not conquer in the end, yet to those who suffer humiliation through sin, as well as to those who feel the

“claims” of sickness and those who are bereaved by the “claims” of death, these things are very real, as real as anything that comes to their consciousness. Whether the cause of them be the evil INFLUENCE of the tendency or will to exist unimproved, or the evil INFLUENCE of demons or devils, the result is the same. The opposing WILL, adverse to mankind, is the power ever laying its hands upon us in hate and attempting to draw us back into everlasting death. That adverse will, although less powerful in the end than the will of the Ideal or CHRISTPOWER, is still a belligerent, and must be recognized as such, whether we personify it under various names according to its various aspects or not. The battle ground is everywhere. Each one knows the phase of the great adversary most pressing against him. To the materialists, no less than to the idealists, the battle is a real one. The difference is one largely of names and personifications.

Should we then fold our hands because we believe good will triumph over evil in the end?

Can we supinely surrender to the evil powers now, in the knowledge that in any event the human race will not be injured by our cowardice, because the Power of Good is able to bring good out of evil?

Those are the questions which each one has to honestly face in his own heart and much depends, for him, on the answer that he gives.

Man's body is the temple of the living Logos or Word. Man's soul, the only I am, is that Logos. In any event the "I am" within us will overcome evil in the end, but because the battle with the evil powers threatens that sense, which we have, of individual or separate life, we must not individually or separately surrender, or even rest quietly under the attacks of the enemy.

CHAPTER II.

THE SECRET POWER.

Materialists hold that matter in small particles is all that exists, and that by a peculiar arrangement these small particles "organize" into flesh and blood. They do not believe in "INFLUENCES," good or bad. They do not believe that Christ "cast out" devils, or now can; and yet they believe that these infinitely small invisible particles, called electrons, *know where to go*, and by the force of their own knowledge and will, form themselves into atoms also so small as to be invisible, of various different substances. They say, "nothing exists but electrons." Then, they say, those atoms of various substances, combine in various proportions to make "molecules" and that thousands of molecules make a simple cell, and that such cells form muscle, blood

and brain. None of them have ever seen, in the strongest microscope, an electron, an atom, a molecule, or such a cell. But because they consider some material theory necessary, they say those invisible things make up the universe.

As to the question of how thought may be produced, the scientists were formerly divided. Many owned they were puzzled on this point, but they now all agree that those invisible entities which they call electrons are able, in some mysterious way, to segregate themselves; then, seeming to know where to go, these electrons form combinations in our bodies which produce thought, will, idealism and even love.

An invisible entity that knows where to go, and produces thought by its combinations in our bodies, is the present belief of materialists, and is the modern successor of the ancient belief that "a million devils could dance on the point of a needle."

Materialists admit that sometimes these electrons, or ions, start going the wrong way, bringing all kinds of trouble. Their problem

then is how to get rid of them. They say that if a finer, stronger, electrical force could be brought to bear, the electrons which had determined to go the wrong way, could be driven out of the system, curing all ills, mental and physical.

A little thought, and we will discover that these are precisely the same impressions as others receive, but under different names.

Let the scientists conceive of those INFLUENCES which they feel, as invisible "ions," running riot of their own perverted will, within them. They are then in exactly the same helpless fix as if they conceived them to be "demons"—until that superior POWER is invoked which can conquer.

In other words, it makes no difference, either in the suffering, or the remedy, whether they name the INFLUENCES "ions" or "demons," or what they name the POWER that saves them.

All peoples, nations, churches and schools, are converging toward a common understanding of the INFLUENCES that affect the lives of men. Whether they are called electrons,

ions, manias, demons, or spirits, there is a common knowledge of their inferior power, and a common instinct that somewhere there is a SUPERIOR POWER which can cast them out.

“INFLUENCES,” we will see, are living, invisible beings. In all races their power has early been felt, and they are now recognized universally under various names, such as “obsessions,” “guides,” “spirit forces,” “Elementals,” “Earth spirits,” and under other names and disguises, as explained elsewhere.

Man has always been in slavery to these “INFLUENCES,” and it will be well to consider not only the universal experience of mankind in ages past but also the present feeling of every tribe and nation of primitive people, where such feeling seems to have come spontaneously and identically to far separated nations, indicating that there is something, whatever we may call it—some INFLUENCE, which those peoples actually feel.

So it was from the earliest dawn of history. INFLUENCES have always been felt.

Even before the ancient Aryan migration the primitive people of the East called them "demons."

"In the beginning there was," saith an ancient writing, "but one man, and there came to tempt him, one demon. Men died, but demons did not die, and each generation was oppressed, not only by its own demons, but by those of the generations which went before."*

Allatu was the name given the Queen of Hell by the Babylonians, and Namtar was the name given the plague demon who brought sickness and disease. Their secret names were engraved on certain tablets of destiny, which, it was believed, would thereafter come into the possession of ONE who would have power over Allatu and Namtar, by virtue of the knowledge of that secret name, and of the secret name of Ea or God. Tiamet was another name for the Queen of Demons, who was also the foster mother of

*Attributed, perhaps erroneously, to Hecataeus, who was accorded by Herodotus the honor of being the first historian.

the terrible INFLUENCES which stultify the brain. Tiamet was identical with "Behemoth" and with "Ishtar the Daughter of Sin," who came to men in dreams to tempt them. She was also identical with Astarte.

Shutu, the demon of tempest and war, was identical with Abaddon.

The struggle of man against INFLUENCES is the whole history of the world. Every religion has been an organized effort to "cast out devils"; every war has been a temporary ascendancy of INFLUENCES; every progress has been accompanied by progressive INFLUENCES, so that "Evil" can be said to have progressed no less than civilization.

The Buddhists in India sought to combat the evil INFLUENCES which oppressed their lives. These INFLUENCES were then called "Asuras." It is said that these ancient INFLUENCES are still dwelling with us, invisible, malevolent and powerful. Also that many other and younger spirits afflict mankind and now threaten to destroy us utterly.

But for the CHRISTPOWER, it would be terrible to know of the awful unseen INFLU-

ENCES; such knowledge would drive the strongest unaided human brain insane, and unless the reader is willing to be put to the choice of insanity or acceptance of the CHRISTPOWER, he should read no further. Knowledge of the truth without acceptance makes the mind peculiarly susceptible to INFLUENCES. They fasten themselves gradually upon you, bring dreams and imaginings, seem to set the rest of the world against you, and torment you into insanity and death.

It is not "truth" which will have these awful consequences, but your deliberate neglect to accept the CHRISTPOWER. Better harden your heart, seek not to advance and develop, than delve for curiosity's sake, and expose your mind to these forces without the armor of the CHRISTPOWER.

The ancient Persians recognized the oppressions of INFLUENCES, and separated them into classes, calling the most oppressive one "Ahriman," and the twenty-eight next worst, "devs." Ahriman then created an infinite number of evil spirits and made an egg containing "the force of spirits of darkness."

All these forces or "INFLUENCES" slip into the body, according to the belief, and produce all diseases; and into the mind and produce all malice. It was declared that ultimately One would arise, having power over all those spirits, dev's and INFLUENCES, and free mankind.

That these beliefs all arose from the consciousness of such INFLUENCES, there can be no doubt, and it is equally certain that every such INFLUENCE still exists—as much alive to-day as ever—and subject only to the exercise of CHRISTPOWER—to which alone it must bow.

In the ancient Egyptian system the name given to the chief INFLUENCE was "Set." Here again there were a host of spirits, each one powerful over man in some particular direction, and destined to torture him until the day should dawn when the "Master spirit should arise, put down all other spirits and free mankind from their power."

In ancient Greece, according to Empedocles,* the influence of a host of malevolent

*Empedocles flourished in Sicily before the

demons was felt, each one of a different grade, but all destined to plague man, from which plague it was supposed, no relief could be obtained.

Alexandrian philosophers gathered from every known country the experiences of man, and combined all the systems or tables of Earth spirits in one. In this table were classified thirteen kinds of demons.

First, False Gods, whose Prince is Beelzebub.

Second, Slandering spirits, whose head is Apollyon.

Peloponnesian war. His works were philosophical in tone. He was the first philosopher to discover the principle that "you can only see earth through having earthy eyes," etc. He elaborates the idea that impurities can only be perceived through impurity, "and love through love and hate through doleful hate."

The part of his work relating to demons covers a number of the so-called fragments which have been preserved. The fragment usually numbered 121, begins as follows:

ἀτέρπεια χῶρον, ἔνθα Φόνος τε Κότος, (etc.)

Which may be freely translated:

"A joyless land is ours where the spirits of Slaughter and Grudge, and troops of Dooms and Glooms, and shriveling Disease Spirits and horrible Decay Fiends wander everywhere," etc.

Third, inventors of mischief and creators of anger, whose Prince is Belial.

Fourth, malicious revenging devils, whose Prince is Asmodeus.

Fifth, devils which blind men to the truth of their manhood, whose Prince is Satan.

Sixth, devils who corrupt the air and cause plagues and diseases, whose Prince is Meresin.

Seventh, the destroyer, causing wars, tumults, misunderstandings, uproars, etc., whose name is Abaddon.

Eighth, the accusing, calumniating devils that drive men to despair, whose Prince is Diabolis.

Ninth, the devils who tempt men to hoard gold, and love it, holding before them a false vision of more gold, leading them ever into want and failure, whose King is Mammon.

Tenth, Moloch, Prince of tears, pressing down on men all sorrows and disappointments.

Eleventh, devils who work injustice, whose Prince is Lucifer.

Twelfth, spirits who cause the best inten-

tioned plans to fail, the demons of "bad luck," whose Prince is Antichrist.

Thirteenth, spirits who deaden the intellect and perception, who make man speechless when he should speak or make him speak foolishly when he would have better kept quiet; their Queen is Astarte—she also comes in dreams, with her legion of incubi and succubi.

It may be from these thirteen kinds of INFLUENCES, bringing thirteen kinds of evils, that the number "13" first was known as "unlucky."

However, it is sure that all those kinds of INFLUENCES still exist, though we no longer call them "devils." Let us deny, if we can, that Beelzebub, Apollyon, Belial, Asmodeus, Satan, Meresin, Abaddon, Diabolis, Mammon, Moloch, Lucifer, Antichrist and Astarte are the right names of those living invisible INFLUENCES that enslave and torture man today; yet no man on looking within, on his own tortured soul, or without, on the injustice and disappointments of the world, can deny that these INFLUENCES are as much

ALIVE to-day as they ever were—that they are strong in the high places of the earth—and that the fulness of time is at hand, when the **CHRISTPOWER**, exercised humbly by ITS servant—when that power—and in all humility I say it—**SHALL** cast them out!

These names of the thirteen powers of evil always had a measure of psychic power, but besides these names, there were secret names for each. Each secret name, if uttered, brought on immediate corresponding disaster. Even now a curious mental effect is produced by the mere utterance of the ordinary names of the thirteen “powers.”

The secret names should only be pronounced by one through whom the **CHRISTPOWER** is exercised, for the purpose of casting out those dreadful **INFLUENCES**.

One of those secret names was revealed to Jacob Boehm, and to him was given a very large measure of the **CHRISTPOWER**; but he declared “that he could not, without peril to his soul, disclose the secret name of Lucifer, so tremendous would be the consequences.”

Many writers have gathered data of the

INFLUENCES felt in the so-called dark ages. Of the books so compiled, one of the most instructive is "La Sorciere," by J. Michelet, a copy of which is still to be found at the Congressional Library at Washington. According to those writers the pervading demons were those who entered into women and transformed them into witches. Michelet quotes forty other authors all to the same effect.

Every time great hate was caused by great oppression and this great hate mingled, in the soul of a woman with her natural great love, a new devil was felt to be born in her.

"Who says the old devils are dead?" asks Michelet. "They must be still alive. Where are they? In the desert, on the moor, in the forest? Ay; but above all in the house." People felt themselves to be double, felt that *other* within them, became wasted and weakened more and more, and the weaker grew their wretched bodies, the more they were worried by the devils. In women, especially, these tyrants dwell.

And not ourselves only, but all nature, alas! becomes demoniac. If there is a devil in a flower, how much more in the gloomy forest!

That divine morning Star, whose glorious beams not seldom lightened a Socrates, an Archimedes, a Plato, what is it now become? A devil, the arch fiend Lucifer. In the even-time again, it is the devil Venus who draws me into temptation by her light so soft and mild. Again, when feudal powers were forming, there was here and there an independent soul who tilled his own land and held it, not under another man, but as a freeholder. He was the especial mark of spirits. His land would bear nothing, spirits swept it clean by nights. There was felt the hoggish spirit of Satan. Men were made serfs, without hope of resisting despair—and so the hate was distilled, that, mingled with the love of fireside, begat the little devils in the world that now have grown big, and storm and rage. And because women bore the hardest terrors of that terrible time, so it was mostly in women's souls that those little devils were born.

In France they were called goblins, in Switzerland trolls and in Germany Kobolds or nixies. The woman says at first, "What matters? He is so small," and Michelet adds this significant question, "SHOULD WE TOO FEEL REASSURED, WE WHO CAN SEE MORE CLEARLY?"

The INFLUENCE of Satan arose out of an overwhelming despair, under the weight of dreadful outrages and dreadful sufferings. Before the will could be reduced to the dreadful pass of selling itself to Satan forever, it must be made thoroughly desperate. It was needed the pressure of the age of iron, of cruel deeds; it was needful that hell itself should seem a shelter, an asylum, by contrast with the hell on earth. In the year 1300, the feudal lord first demanded payment in gold, the INFLUENCE of the demon Mammon gaining ascendancy in that year. The world was changed. All were desperate, then the little fireside demon of Satan whispers to the woman's heart that God has forsaken her, that earth is hell, that she should give herself to him, and he will help her against the world. This is the origin of Witchcraft, a madness so universal in the dark ages that even in our own time some remnants remained over, down from those middle centuries.

Michelet gives the name Leviathan to the leading demon of trickery and evil speaking. He adds that in the 16th century there were 6500 Leviathan devils in a girl named Madeline, used by certain persecutors to give false evidence against those accused of witchcraft.

In Webster's work on the subject,* a case is given, with every appearance of authentication, of a child who accidentally overheard an exorcist pronounce the secret name of Abaddon, one of the so-called Princes of evil. The child afterwards repeated the word over and over till such lightnings were induced from the sky that the whole village was, like Sodom, destroyed.

There was known to be a hidden name of God, which would be revealed to whom He chose in due season. That One was to come, who, by virtue of that Hidden name, would know the secret names of every kind of demon. Solomon was supposed to possess a signet ring with that hidden name of God engraved upon it, which gave him command of the spirits. The Jewish historian, Josephus, assures us that God taught Solomon the secret names by which demons were to be expelled and diseases healed. But the Name was lost for a time till Christ came, and the CHRISTPOWER. Not by any personal merit can the revelation of that Name be obtained. It

*Referred to in 5 Am. Cyc. 795.

is a Name of power, and is revealed only in order that, in the fulness of time, it should have that effect which should be the WILL OF GOD.

A review of history shows that the madness now afflicting the world is only one of a sequence of general obsessions.

One madness was lycanthropia, which began about 1200 A. D., and spread until toward the end of the sixteenth century. Oppressed by this "madness of satan," men believed they were wolves, day work was demoralized and the population could be found prowling around at night, howling and fighting. This obsession spread through the whole of central and southern Europe, but by the year 1598 a reaction began; men who had "recovered" persecuted those who were still "mad," thousands were put to death; one judge alone, in the district of the Jura, put 600 lycanthropes to death.

During the same period a strange dancing madness broke out. On July 1, 1374, the whole population around Aix-la-Chapelle

rushed into the city and began to dance. They danced in circles with the utmost violence, till at last they sank to the ground, groaning fearfully. According to the historians, the victim seemed to see spirits of the air, and called out the secret name of the demon Meresin; all who heard that original name immediately became afflicted with the same disorder, and danced, as if by compulsion, till they, in their turn fell down exhausted, and called out, in their turn, that they had seen the awful spirit whose secret name they announced, thus bringing still others into the snare. In that way the disease spread in a few months over the north of Europe. Those who came, incredulous, to witness the phenomenon, were themselves seized, the moment they heard the secret name of Meresin, with an irresistible impulse to dance, and they became dreadfully ecstatic in their turn. It was literally the "dance of death," and swept the country like a scourge, till, two centuries later, the secret name of Meresin was said to have lost its power for a season, and no more victims were fascinated

by the contagion.

Persecution followed, as usual, and, one would think, the INFLUENCE inspiring the persecution was no less a demon than that bewitching the dancers. One class of the people were afflicted with what we may call the Meresin INFLUENCE, and the other with the Asmodeus INFLUENCE—causing stern, cruel, avenging persecution of those who are deemed to be “*possessed*”; but the avengers were themselves possessed no less than the others, though differently. Asmodeus is assuredly as bad as Meresin!

In our own time, by the ripening of forces, or by the development of secret powers, the world is given over to the triplet madnesses of war, disease, and lucre. The INFLUENCES, called of old by the names of Abaddon, Meresin and Mammon, have more seeming power in this day and age than ever before.

Whole nations are in love with war. They have a great passion for war itself. None know what they are fighting for—nor seem to care—the INFLUENCE which eggs them on does not reveal his name. If a soldier, spurred

foolish to think that, by spiritual slavery, physical independence can be achieved! We hear of those with wealth untold. If they really have all they want, they are the few who are free from this INFLUENCE. Mammon says, "Worship me, and I will make you rich," but alas for those credulous enough to believe it! Every opportunity slips from their grasp; none of their plans or dreams come true, and those that owe them money are by this INFLUENCE prevented from paying it. For this is the INFLUENCE that drives men crazy with the love of money. Cunning enough to know that if its victim gets plenty of money, he is not so likely to be enthralled, the INFLUENCE prevents him from ever attaining. Like a will-o'-the-wisp, it ever leads on, never arriving, pretending to invite to a feast of golden fruitage, and instead dashing its victims over a precipice of debt, disappointment and despair.

CHAPTER III.

LITERATURE ON INFLUENCES.

Sir Walter Scott left a collection of letters on demonology and witchcraft, asserting that "the universal belief of the inhabitants of the earth in the existence of spirits is grounded on the consciousness that speaks in our bosoms."

The Celtic tribes possessed, in common with all others, a tendency to the worship of the evil principle—and there are many still alive who, in childhood have looked with wonder on certain patches of ground left uncultivated because, whenever a plowshare entered the soil, the Elementary spirits were supposed to testify their displeasure by storm and thunder.

R. C. Thomson, by researches in ancient parts of the world, has collected photographs

of ancient clay tablets originally written in the Sumerian language of Mesopotamia. They are all invocations against INFLUENCES. Part of number IX may be translated:

Invoke the great God
That the evil spirit, the evil demon, evil ghost,

Fever and the heavy sickness which is in the body of the man,

May be removed and go forth!

O, evil spirit! O, evil demon! O, evil ghost!

O, Sickness of the heart!

O, Heartache! O, Headache! O, Toothache! O, Namtar!

Be ye cast out!

“In Egypt,” says T. Witton Davies,* “Disease was considered due to demons, and certain formulae, when recited, drove the demons out.”

Now, in every land, the belief in evil spirits is universal. Among the Chinese, Dravidians, Arabs, Singalese, etc.

In the early Church, infant baptism originated in the view that until baptism the child was in the power of an evil spirit.

*“Magic.” Published by deLaurence-Scott Co.

In the book of Tobit of the Apocrypha, the first mention of the demon Asmodeus is made under that name, and it is told that he killed seven men but that Tobias overcame him and drove him into Egypt.

Demons may now be designated according to the diseases they induce.

Among the Assyrians, demons were at first named after diseases due to them. Afterwards the name became the same for the disease and the demon.

To the innumerable company of demons belong the seven evil spirits whose names and full character are mysterious. They sow the seeds of discord in family life.

To bring about strife, quarrels and wars, is their delight. There is no disease which they may not induce. All conceivable ills they produce and promote.

Demons were also believed by the Egyptians, as by others, to bring about sickness, death and all sorts of misfortunes.

A. E. Waite has compiled a large book of the history and description of the names given in times past to the various INFLUENCES. In this book, entitled "Black Magic," he gives the words of each ritual whereby the actual apparition of each spirit can be in-

voked, warning readers against using them by saying that "to the extent that these processes are practical—and it would be absurd to suppose that the seering processes of ancient magic did not produce seership—they are dangerous."

There can be no extensive literatures without motives proportionate to account for them. The literature referring to the INFLUENCES as demons is exceedingly large.

A great many of these works are collections of religious charms against demons.

The "Grand Grinmore" claims to be the MAGNUM OPUS, the greatest book of the world—the priceless treasure, King Solomon's own writing. What other man would have had the hardihood to reveal the withering words which God makes use of to strike terror into the demons and compel them to obedience? He soared into heaven and learned the secret words of power; he penetrated the remotest haunts of demons and forced them to obey him.

The three strongest demons were Lucifer, Beelzebub and Astaroth (or Astarte). Then Lucifuge Rofocale, who was identical with Mammon, and Baal and many others, all of whom as far as the INFLUENCES which reached and affected man were concerned, were

capable of being segregated into the same thirteen classes now recognized.

The principal exorcism was the pronunciation of the secret name, ADONAI.

In the Book of the "Sacred Magic," translated from the original Hebrew into French and thence into English by MacGregor-Mathers,* the names of 328 demons are given, of which 316 are divided into twelve groups, and the other twelve are superior. These names are headed with the names of Lucifer, Satan and Belial—with Leviathan (identical with Apollyon), and Astaroth, Asmodeus and Beelzebub. The original author, "Abraham the Jew," adds:

"Infinite be the Spirits which I could have here set down but I have thought fit to put only those whom I have myself experienced.

"In the name of the most Holy Adonai, the true and only God I pray and conjure you to be the declared enemy of all the evil spirits during the whole of your life.

"The rage of the demons is so great and their grief so poignant at the advancement of

*See Manuscript in the Bibliotheque de l'Arsenal at Paris.

the human race and their own degradation, that there is no evil which they will not be ready to work, they being always attracted by the idea of the destruction of humans.”

Daniel Defoe, in a very old volume which may still be seen at the British Museum, says that the demon Abaddon, first appeared to an Arabian in the Court of one of the most ancient of the Pharaohs and told him to foretell that the Ethiopians were about to attack Egypt, like a big black elephant, and advise the King to make war first in anticipation. Even to-day that INFLUENCE works in the same way by suggesting to one country that some other is about to make war on it—thus causing it to begin the war—and feel forced to do so.

M. D. Conway has written two large volumes on Demonology, which can be obtained, if not now out of print, from Holt & Co., of New York.

Every degree of ascent of the moral nature, he says, has been marked by innumerable new shadows cast athwart the mind and life of man. Every new heaven of ideas is

followed by a new earth, but ere this conformity of things to thoughts can take place, struggles must come and the old demons will be recalled for new service.

The demonization of diseases is not wonderful. To thoughtful minds not even science has dispelled the mystery of disease and liability to contagion. A genuine observation by primitive man is bound to suggest a connection between diseases and unseen influences.

In the legend of Harischandra, martyr to truth, the Indian prototype of Job, not the least of the martyr's trials was the attack upon him by a great horde of demons in the desert.

In the time of Paul the dark problem of the origin of evil and its continuance in the universe still threw its impenetrable shadow across the human mind. It was a terrible reality.

Rabbinical lore had repeated again and again that in the beginning, Samael (identical with Abaddon), was the fiery serpent; Lilith (identical with Astarte), the crooked serpent, and from their union were born Leviathan, Asmodeus, and all other evil INFLUENCES.

But no ancient writing gives a theory or explanation of the origin of evil. Although

the Assyrians and Jews both believed that there was a revolt in heaven, we find no adequate intimation of the motive by which the rebels were actuated. The theory which Milton has made so familiar; that Lucifer aspired to take the place of Jehovah, must, however, have been popular in the time of Isaiah.

It seems that this writer agrees in the last analysis with scientists and philosophers generally.

The devils are the personifications of the will to live in any form, unadvanced, who first in heaven fought a great battle against the WILL TO LIVE IN ADVANCED FORMS, and were cast out to the Earth, where they oppose man—because man is capable of advancement—redemption—and eventual glorification, whereas the personification of the will to live in unadvanced form can never rise; hence the significance of the curse to the garden of Eden tempter: “On thy belly shalt thou go,” forever.

The dismal conditions now between nations, he adds, (writing in the '70s), seem to have so little root in political necessity that even now one might dream that the subtle INFLU-

ENCE comes from the red planet Mars that has approached the earth.

In Gnosticism, some explanation of the existence of evil INFLUENCES is attempted. In the beginning existed Bythos (the Depth); his first emanation and consort was Eunoia (Thought); their first daughter is Spirit; their second Wisdom. Wisdom's emanations are two—one "Ideal," the other "Material."

Here again we have the two opposing forces, the Ideal, looking toward advancement and deveopment, and the Material looking toward the perpetuation of unadvanced forms.

These two forces the Gnostics personified as Christ and the World. After the Material goddess had created the Earth, Wisdom, the mother of the Ideal, transferred to man a ray of that divine light.

The Material Will, finding that man had the divine spark impossible for the Material spirit to obtain, became enraged with a terrible envy and took form as a serpent, and the name of Samael. And by magical power imprisoned mankind in the dungeon of Matter, from the woes of which he can only be freed by the Ideal or Christ.

The Material will, was to Paul, "the Prince of the Power of the Air," and it is not won-

derful that the ancients should have ascribed to a diabolical source the subtle deaths that struck at them from the air. The Tyndalls of a primitive time studied dust and disease, and called the winged seeds of decay and death "aerial devils," and prepared the way for Mephistopheles (devil of smells), as he in his turn for the *bacterial* demon of modern science.

A Mussulman legend says that the demon Iblis asked Allah how he should contend with man, and he was answered, "Thy progeny shall be more numerous than his—for every man that is born there shall come into the world seven evil spirits."

The Asmodeus spirits represent the pride of life and jealousy and revenge.

The demon Mammon appeared to King Radbot in the days of St. Wolfram, and offered to lead him to a house of solid gold. The demon, disguised as a traveler, led the way to a house of gold "of incredible size and splendor."

As soon as they went in, the house vanished, and the party found itself in a dismal swamp, from which it took them three days to extricate themselves.

The INFLUENCE called Mammon, ever has lured man on and ever disappointed him.

Asmodeus, Conway goes on to say, was

chained for a time by Solomon, through his knowledge of the supreme spell, or real name of God. At the time the demon was chained he had drunk some wine. Now this very demon had been the one to make wine intoxicating, for he had slaughtered in the first vineyard a sheep, a lion and a hog, with the result that the wine when drunk first gave the drinker the quality of a sheep, then that of a lion, and finally that of a hog.

Solomon in his pride afterwards boasted that he could overcome the demon even without the ring containing the secret name, and took off Asmodeus' chains for the trial. The demon instantly transported Solomon to a place four hundred miles away, to the Court of Naamah and Rahab, where he remained for a long while. Meantime Asmodeus, assuming the form of Solomon, sat on his throne.

As to the demon, Satan, this writer says:

“Beastliness is not a character of beasts; it is the arrest of man.” It is not the picturesque donkey in the meadow that is ridiculous, but the donkey on two feet; not the bear of zoological gardens that is morally offensive, but the rough, who cannot always be caged. The scientists' theory of the law of evolution presents the same solution of evil as the ancients knew under the name of demonology.

The pride of the peacock, the wrath of the lion, beautiful in their appropriate forms, became, in the guise of a man uncontrolled by reason, the vices, which used to be called possession, and really are insanities.

No monster ever conjured up by imagination is more hideous than a rational being transformed to a beast.

Some scholars who listen to sweet vespers may think the conflict is over; if so, they can learn that "men are possessed of devils just as much now as they ever were."

The ethnical origin of the nightmare was the demon mare (Mara) of Scandinavia, and in ancient Ceylon we find a demoness "having the form and countenance of a mare."

E. A. Wallis Budge, in a large number of expensive illustrated volumes on Egyptology, traces the effect on that ancient race of the INFLUENCES to which the Egyptians felt subject.

The spirit or spirits opposing the advancement of the human race, being the real demons, it would naturally follow that the gods of one age should seem the devils of succeeding times. Thus Hathor, worshipped by the Egyptians from the earliest dawn of history, was at first clothed with all the virtues of the patient cow, but afterwards became the queen

of Hades and identified with Venus or As-tarte.

The same process is seen in the serpent, which was worshipped by the Egyptians as the god of wisdom, ages before it came to be regarded as the form of the archfiend Satan.

Isis was at first a divine goddess, but afterwards became a witch or sorceress and dealt in poisons. She created a snake to bite the god Ra so that she might learn his secret name which was a word of power.

The oldest spirit known to the Egyptians was by them called Apep the storm demon, and perhaps the oldest papyrus in existence is the "Book of Overthrowing Apep." To do this, according to the papyrus, one had to recite the demon's secret names of which seventeen are given.

A princess, having been taken ill, it was felt that she was possessed of a demon; when one who knew the words of power approached for the purpose of exorcising it, the demon acknowledged its defeat in advance and promised to depart, asking as a favor that it might afterwards join at a dinner or feast, the exorcisor idealist. The demon who possessed the princess recognized in Khonsu a being who was mightier than himself, and, like vanquished King, he wished to be on good terms with his conqueror.

William Carlisle, in a book printed in London in 1827, on "Evil Spirits," and of which there is a copy at the British Museum, recognizes all the kinds of evil INFLUENCES that oppress mankind.

As scientists, by the aid of microscopes, have discovered to us vast tribes of insects which before were totally unknown to us, so Revelation discovers to us myriads of spirits—enemies more powerful "than flesh and blood."

The book is a very learned and logical work based throughout on the Bible, and showing conclusively that the demons, or spirits, or, as we would call them, INFLUENCES, on the one hand, and the redemption from their power, on the other, is the whole theory, plan and completeness of the salvation of, and taught in, the Holy Scriptures.

The oldest known clay tablet from the ancient ruins of Nineveh, now to be seen at the British Museum, is marked with characters which have been translated:

"I who am smitten with disease, whom the hand of the demon . . ." (here the surface is broken.)

"The spectre that striketh fear, that for

many days has been bound on my back and is not loosed, who attacks my face, my eyes, my back, my flesh and my whole body.'**

A book published at the price of \$25.00, entitled the Divine Mystery, by R. Swinburne Clymer, may be seen at the Congressional Library at Washington. It paraphrases a Roman Catholic promulgation by Father Sinistrari, entitled, "Demoniality."

Elemental spirits suck the vitality of those who are weak and especially of drunkards. It has often been observed that drunkards' lives are the safest from accidents; this is because the Elementals take care of them, and preserve them in dangers, in order that they may continue to draw their vitality from them. When they have accomplished their purpose and drawn all the vitality out of their victims, the drunkards die, not so much from any pathological reason, as from spiritual depletion.

This is the reason it is so hard for a drunkard to reform; there is always "something" urging him to drink.

Clymer divides the spirits into four kinds:

**"Babylonian Cunciform Texts" by Leonard W. King.

Sylphs, Gnomes, Undines and Salamanders. These Elementals derive their names from the four elements, air, earth, water, and fire. "The throne of Paralda, Queen of the Sylphs, is to the East; of Gob, Prince of the Gnomes, to the North; of Nicksa, Princess of Undines, to the West, and of Djin, King of Salamanders, to the South."

In George Rawlinson's famous notes upon Herodotus, he assures us, at page 188, that the Delphic oracle was in reality possessed of an evil spirit, the demon of deceit, leading Croesus to make war on Cyrus on purpose to lead him to his own destruction.

CHAPTER IV.

FALSE AND SLANDERING INFLUENCES.

The mortal finds himself in a world of sunshine and flowers. He finds himself conscious of his great destiny. He feels himself able, if let alone, to work out that destiny and stand on his own feet, serene and perfect.

But, though he knows that there is, or should be, a perfect system of things, wherein he has his perfect place, "something" prevents him from its attainment.

The reader may be one of those who start out on the highway of life with high hopes and exalted spirits, only to find that on every hand there exists a conspiracy against him, as it were,—a conspiracy of slandering thoughts and false estimates. With his high

standard rebuffed at every turn and false standards flaunted in his face, he can no longer stand untouched and uninfluenced, but dreads what every day may bring, and every day, finds such dread more than justified.

A strong sense of justice and right is born in such an one, a gift highly desirable and supremely valuable. Yet his very gift becomes the prey of INFLUENCES, and makes the victim more susceptible to the injury brought about by these INFLUENCES, and more bitterly wronged than he could be, if he had never had that fine sense of justice and right.

The INFLUENCES make his very words appear to others as unworthy of himself and as suggesting thoughts he never would have entertained. False standards of life are brought about by the INFLUENCES, formerly known as "false gods," a different INFLUENCE for each false standard. The Slandering INFLUENCES are closely allied, for they slander the sense of right by intimating that the victim has those particular false standards which he hates the most.

The reader if troubled by such influences

in his life, will, upon occasion, find his friend, perhaps his dearest friend, unaccountably cold. A shadow comes between friend and friend, between brother and brother, and even between man and wife. That dear friend, or brother, or husband, all at once seems to believe your motives are alien to him; the cloud settles down between you, and the INFLUENCE triumphs. Again, even strangers will, when this INFLUENCE is upon you, look suspiciously at you, and you feel like a pariah and outcast.

These INFLUENCES, which for convenience we may call Beelzebub and Apollyon INFLUENCES, have driven many men to insanity and suicide.

CHAPTER V.

INFLUENCES OF MALICE, ANGER AND REVENGE.

Our fathers, when they felt caught in an atmosphere where anger was created spontaneously in the hearts of men, and where mischief against them seemed to be in the very air, called that obsession by the name of the demon Belial.

Similarly, when malice and revenge surrounded them, permeating the expression of their lives and mercilessly threatening the very existence of their souls, the power under which they were so victimized was called Asmodeus.

For the purposes of classification we may still call these INFLUENCES the Belial and Asmodeus influences.

That their power on earth has not dimin-

ished, everyone will agree. To some victims, it seems as though a mysterious INFLUENCE were stirring up mischief. And those suffering from the malice, or so-called "malicious animal magnetism," of the Asmodeus INFLUENCE are numerous.

These INFLUENCES cannot be conquered merely by good intentions. It is not necessary to read the personal history of every person whose history has been written, or of any one of them, to realize that the human, treading the pathway of life, with the best and most noble intentions, however conscious of his own internal honesty, always meets and is always wounded by, these almost omnipresent, though inferior powers.

For deliverance from angry and malicious INFLUENCES many have laid down their lives, and to be subject to those INFLUENCES, unless help can be obtained, is worse than death.

Anger, mischief, malice and revenge so surround man, that he, in turn, absorbs those INFLUENCES in his soul, and becomes their servant and tool. If a man's life has been thwarted by these INFLUENCES, so that at last

their nature has entered into him, and he has become a medium or expression of that same malice, anger, mischief and revenge, his very soul has become tainted. Such an one is more to be pitied than blamed,—it is more his misfortune than his fault. This is the great misfortune indeed! To lose the life of your body is bad, but to lose the life of your soul is worse. By the same reasoning it would seem a greater risk, to reject the help held out to save you from this danger, than it would be to refuse to wear a pair of strong boots if you were walking in jungle-grass full of deadly snakes.

The INFLUENCES are worse than any physical snakes. Their venom is poison to your career and opportunities, as well as to your physical life and to your very soul. The air is full of currents of malice all around you, circling round and round, more poisonous than any spider weaving her web, like a spell. These INFLUENCES are always inventing causes of hatred and revenge, marking you as their victim.

Will you struggle against these INFLUENCES

with the unaided force of your own good intentions? Will you trample the poisonous jungle with bare feet? Conscious of your own honesty, will you meet the malicious, angry, revenging INFLUENCES, that know no mercy or scruple, without the only power which can overcome them?

CHAPTER VI.

THE INFLUENCE OF THE BEAST.

Once, when men were obsessed by a feeling within, like the spirit of a beast, whether wolf, snake, dog or pig, such an obsession was ascribed to "Satan" and his dark horde of devils.

"Satan" was the name given to that particular kind of demon which made man bestial, and for convenience we may still refer to that INFLUENCE as Satanic.

When our ancestors became obsessed with degrading thoughts, through no fault of their own, but by this terrible INFLUENCE, they felt that they had fallen into the power of Satan.

(a) Now, a dog may be, and frequently is, a respectable member of the animal kingdom.

But a man, so possessed of this INFLUENCE, and so cast down from his estate as a man, that *he* is a dog, is a mongrel cur, unfit for the society of young people, full of foul nastiness. His spiritual manhood is attacked by this INFLUENCE, and if he succumbs, it will be lost; then his spiritual condition will be gradually made manifest in his body, and the work of the INFLUENCE will be complete.

It is not necessary to elaborate an unpleasant subject, except to say that this is the greatest disaster the ordinary mind can imagine. The mind despises that condition, with such a repulsion, that to be called a son of a dog, male or female, has always been felt the bitterest epithet possible.

Certainly to a man, no worse fate can be thought of, than to lose his manhood, spiritually, mentally, integrally, determinately or physically.

(b) This INFLUENCE is also felt by those who become imbued with a wolfish or snarling habit, or who meet such expressions in others. Lycanthropia still exists, more sub-

tle and secret than ever, but still snarling and growling at us through those who are possessed with a lust to take from us all that we have and to even take the right to live at all.

(c) The mule is a symbol, not only of stubbornness, but also of sterility. Not every one feels this INFLUENCE as sterility, but over some its power is supreme. One who feels that life's object is lost if she has no child, is sometimes so entangled by this INFLUENCE that her hope becomes hopeless and her desire turns to despair. Then, when life is void to her, the INFLUENCE whispers that it is her own fault, and that she is worthless and should commit suicide. Dear Sister, do not believe it. Satan was a liar from the beginning. All will be well when you are relieved from his power!

Again, when we find the world unaccountably stubborn around us, it is this INFLUENCE of the beast, injecting that mulish spirit, like poison, into the air.

(d) The loyalty of those we love or who smile upon us to our faces, could be forever

depended upon in a world free of the treacherous INFLUENCE, symbolized by the snake. But that is not this world, as everyone knows. We were constituted for *that* world, more than for this one, or we would not again and again, believe and believe still again what people say to us—or that they are working in our interests, even after we find out by bitter experience, over and over, that we so make ourselves liable to disappointment.

Do not blame your friend who turns against you. He is possessed of this INFLUENCE and cannot help it. Nor can you, in your own strength, help him. Only the CHRISTPOWER can make him free, when he will be your own loving friend again. In such a case, as far only as his treachery toward you is concerned, you can accept the CHRISTPOWER for him, as we shall see on another page. The folk lores of many different races show that a snakish INFLUENCE has been almost universally felt, and primitive hymns voice the belief caused by that feeling, for instance:

“Ol’ Satan, he’s a snake in the grass,
“Yes, my Lord!”

This snake spirit is the most insidious form of this INFLUENCE. Entering into a husband or wife it disturbs the oneness of that relationship, by first diverging the thoughts, then creating aims in the breasts of each, which the other does not share, and finally creating a positive disloyalty, which, if not cast out, inevitably ends in a dissolution of the marriage, whether made physical by divorce or annulment, or not.

The INFLUENCES which come with bestial suggestions are many, and bring a man to the precipice, over which, if not saved, he will be thrust. There lie broken friendships, ruined lives, and blighted hopes!

(e) The spirit of swine, or the INFLUENCE of hoggishness is a terribly alive force in the world. You may feel that your work is good and useful, but you are surrounded by hogs who “swill everything.”

Dear Brother, beware of this INFLUENCE, for it will deny you the right to exist. It will monopolize everything you should have. It

will take away the benefit of all your opportunities and leave you in the mire. Call it by any name you will, Satan, the Beast, or the spirit of evil, its real existence as the INFLUENCE of hoggishness, cannot be denied. It does not hide insidiously, as other INFLUENCES do, nor is it subtle as others are. It is terribly blatant—Satan sitting in the high places of the Earth—and actually boasting of his cloven hoof!

You are being openly and brazenly squeezed to death! Your own efforts can only feed the swine more, for you are not in a physical net, but a spiritual one. To be free, it is not more knowledge or more physical strength that you need, it is the CHRISTPOWER!

Nothing else can avail you but that power, and by the acceptance of that power you can be free!

(f) Idiocy and every kind of foolishness come from the beast INFLUENCE. If your child or any loved one seems to be dull of comprehension, or inconsequential, exciting the suggestion in others that he is a "goose" or "donkey" or that he is "asinine," do not blame or

punish him. He is the greatest sufferer himself from the INFLUENCE which obsesses him. The goose is the symbol of silliness and the ass of foolish endeavors. Some are so contrarily foolish, that the more you try to teach them the less they learn. No use to provide tuition, books, rules and regulations for such; the INFLUENCE cannot be exorcised in that way.

(g) Corpulence is another phase of this INFLUENCE. But here a distinction must be drawn between that which is natural and beautiful and that which is unsightly and deforming. Natural plumpness, especially in children, cannot properly be called corpulence.

But it seems the most highly developed and those with the very sweetest characters are often attacked by a very real INFLUENCE of corpulence, or "stoutness." This is not caused by over-eating, but by this INFLUENCE. So the sure cure is the CHRISTPOWER or spiritual strength transferred to you.

Without the CHRISTPOWER it is impossible to withstand and repulse that attack, and cast out the demon of corpulence.

There is a kingdom of bestial influences analogous to the ordinary, harmless, beautiful animal kingdom. But how different! Where a bird or quadruped is wonderful in its beauty or sagacity, the INFLUENCE, selecting its own most degrading aspect, names it after that animal.

No wonder our fathers called this INFLUENCE by the worst name they could find—Satan.

CHAPTER VII.

THE INFLUENCES ATTACKING HEALTH.

The Science of medicine, so called, has made wonderful strides in late years, and advanced from a stage where cathartics administered to, and blood taken from, the patient, comprised the whole prescription for every imaginable sickness or disease.

Scientists are gradually proving, to their own satisfaction, that certain diseases are caused by "germs," i. e., alive things, so small as to be invisible in the strongest microscope, which they judge must necessarily be present, for they can find no other "rational" explanation of the diseases that afflict mankind.

Whether the scientist calls the "disease," smallpox or scarlet-fever or measles or whooping cough or mumps or leprosy, the "germ"

is his theory. No one has ever seen any "germs" of those diseases, they simply figure out that the influences felt must come from something ALIVE, hence the theory of "germs."

It is true that in certain other diseases, such as malaria, tiny forms can be seen by the aid of a strong microscope. But the scientists claim that these forms are not "germs" themselves, but "baccilli," that is, animals who are themselves afflicted with "germs."

The germ theory of scientists has a real foundation in truth, but even the leading scientists and materialistic writers such as Robert Blatchford, the English champion of materialism, admit that all these germs are invisible to even the strongest microscopes. From his book, "God and my Neighbor" (page 45), I take the following:

It was discovered some years ago that a peculiar bacillus was present in all persons suffering from typhoid, and in all foods and drinks which spread the disease. Experiments were carried out, and it was assumed, not without good reason, that the bacillus was the primary cause of the malady, and it was accordingly labeled typhoid bacillus.

But the bacteriologists further discovered that the typhoid bacillus was present in water which was not infectious, and in persons who were not ill, or had never been ill, with typhoid.

So now a theory is propounded that a healthy typhoid bacillus does not cause typhoid, but that it is only when the bacillus is itself sick of a fever, or, in other words, is itself the prey of some infinitely minuter organism, which feeds on it alone, that it works harm to mortal man.

For twenty years of history these unseen terrors have been called "germs," but for more than 4000 years prior to that time they have been called "demons." Whether our fathers were right in the word they used for 4000 years, or modern scientists are right in the word they have used for twenty years, is a matter of definition only. Our fathers felt the INFLUENCE of such things and called it by the name of the demon Meresin.

To them Meresin, with his multitude of evil spirits, was a reality, because the diseases caused by the so-called "germs," actually afflicted them. Let us not quarrel about the

definition of a word, when we are confronted with a terrible reality, such as a disease or disability in ourselves or loved ones. You who feel that your affliction is caused by "Meresin," and you who attribute it to "earth spirits," and you who call it "malicious animal magnetism," and you who say it is but a "germ," all mean the same thing, namely, that INFLUENCE, cast upon life, which causes the "claim" of pain and sickness. This being understood, we may, for the purpose of definition, call such INFLUENCE in general by the name of Meresin.

These Meresin INFLUENCES come in many forms, which may be for our purpose divided into:

(a) *Fevers*, or INFLUENCES which seek to increase the usual rate at which the blood flows and at which all the functions of the body proceed;

(b) *Constipations and colds*, or INFLUENCES which retard the life of the body and diminish the normal action of life in any way;

(c) *Congestions*, or INFLUENCES disturbing the normal distribution through the body of

its blood and its life, frequently combining a feverish INFLUENCE in one part of the body, with a retarding INFLUENCE in another.

(d) *Pain*; which is a separate INFLUENCE from all the others, though they all lead to conditions where this INFLUENCE can enter in.

(e) *Depression of Spirits*. Scientists say that if you have the "blues" your liver or some other organ is to blame. A "germ" has got into it, they say, which, although lodged for instance in the liver, affects the mind and brain. They are not able to explain why a "germ" can attack one place and thereby cause disturbance in a totally different place.

(f) *Weakness*. This INFLUENCE saps the vitality of some part, or of the whole man. Children's bad habits of every kind are mere weaknesses. The drink habit is a weakness. Deafness, eye-strain, etc., are weaknesses. It is not natural or normal to be weak in any particular. After countless years of development, man's body is naturally and normally perfect in its own strength, and but for the INFLUENCES, would never feel any weakness, so-called, or insufficiency of strength to meet

and bravely face and overcome any and every condition. Our fathers classified this branch of the Meresin INFLUENCE as Vampirish, because the weakness caused thereby resembles an actual loss of blood and of vitality.

Whatever theory may be urged by scientists, physicians or others, as to the intrinsic cause of pain, they all agree that the attitude of the patient's mind has at least something to do with it.

Some scientists claim that their medicines have certain effects only because it is the mental attitude of the world that such medicines actually have such effects. Others offer no explanation whatever, but still say that the medicine, to be most "effective," must be taken while the patient is in a cheerful and hopeful frame of mind. So all agree that there is "mind-stuff" in disease and pain—even those who claim that there is "matter" or "material substance" therein. But all classes of scientists admit that they do not know the nature either of "mind-stuff" or of "matter," so the controversy is wholly academic.

We do not have to decide between, or pin our faith to either of the contentions of the present day, as to the intrinsic nature of mind, matter, disease, pain or weakness. What the name or fundamental nature of the INFLUENCE may be, does not cause or prevent its power over us, nor invite it in nor drive it out. What we actually feel, need not be given this name or that name. It is there; we feel it to be alive; we know its power over us by actual experience and not by theory; and many know how hopeless it is to struggle against it—without the CHRISTPOWER.

The most terrible visitation of this INFLUENCE is when it attacks childhood. It shocks the senses and ideals of the mind to see a child suffer. When a fond parent or sister has to stand by, unable to battle against the terrible INFLUENCE attacking the little one, it seems as if hope itself is going out, as if darkness blotted out the sky at midday!

If a little one suffers, the one who loves it suffers too, and that one may, for the little one, accept the CHRISTPOWER.

(g) *Childlessness* is a kind of suffering from this INFLUENCE. It seems that in cases where body and brain are developed to the highest and noblest and strongest degree, where many INFLUENCES have been conquered and one would say, "Here is a perfect specimen," an INFLUENCE of childlessness, the enemy of our race, creeps in, to make that high development of no effect for the future.

No man can satisfactorily explain to others why there should be, or how there came to be, such an INFLUENCE, that could be called the "enemy of our race."

As stated in Chapter I, materialists might say that there always was the same quantity of matter and nothing else, that this "matter" was first in the form of gas, then by "attraction" (and they cannot explain what they mean by that word) the gas became subject to the pressure of its own weight, and so became liquid, and finally solid. That the gas had a "will to exist in any form," and when it became liquid, it experienced an "advancement" and so developed another will, slightly at variance with the first will, namely, a "will

to exist in advanced forms." These two wills, they say, have been at variance and fighting ever since—and because the "will to live in advanced form" is opposed to that part of the "will to exist in any form" which would perpetuate the life of what we call low, cruel, and base, and since there are many expressions of each will, it follows that certain expressions of the "will to live in any form, e. g., basely and bestially," seek occasion to attack that which would advance. Therefore, they may be termed enemies of our race.

This explanation does not go far enough to satisfy anybody, nor could it be possible for material scientists to formulate a theory that would, for the reason that the truth is only partly revealed to them and only partly explainable to man.

If the sacred secret in its entirety were reserved until man is ready to hear, it yet appears that the scientists recognize the INFLUENCES, but here call them "Expressions of the will to live in base forms."

This volume is not for the purpose of disputing terms or urging one word or name

over another. Enough that all men recognize and feel the INFLUENCES, no matter what name they call them.

CHAPTER VIII.

THE INFLUENCES CAUSING STRIFE.

Under this head we may properly consider wars between nations, litigation between individuals, bad temper, estrangements, misunderstandings of every kind.

It is evident that no two people would waste their time and substance in a fight of any kind, unless some feeling made their respective points of view divergent.

There are two ways in which points of view may be so radically divergent as to cause strife; (a) as to justice and right; (b) as to the expected result of the fight.

It is conceivable that two might fight for a prize, independent of any difference of opinion as to what was just and right. It is also conceivable that in the face of certain defeat

one might fight for what he believed to be just and right.

But nearly all fights result from the double obsession, i. e., each side is obsessed with the idea that he is in the right, and also obsessed with the idea that the result of the fight will be an advantage to him.

These feelings, or obsessions, are caused by some INFLUENCES which seem to delight in stirring up strife. Our fathers called these INFLUENCES "Abaddon." They recognized the cruel power of such, and many writers have declared wars to be brought about by fate, so powerful did they deem these INFLUENCES to be.

Never, before the application of the CHRIST-POWER, have any of these INFLUENCES, or strife demons, been conquered. They work in sets, frequently putting brother against brother, parent against child, and even husband against wife.

It is easy to recognize the strife obsession, especially in another. Antagonism is so contrary to the ordinary dictates of the human heart that its appearance toward yourself is

a shock hard to bear. Yet the person so obsessed is more to be pitied than blamed. Ordinarily, the human heart would be kind and loving. Obsessed with this INFLUENCE, it becomes a foe instead of a friend.

CHAPTER IX.

THE INFLUENCE CAUSING SELF-ACCUSATION.

Seventh on the list of INFLUENCES, classified in olden days, was the troop of "demons who drove men to despair" by entering into the heart and infusing therein a false spirit of self-accusation, self-depreciation, self-centered hopelessness, remorse for real or fancied mistakes and grovelling failure.

While few are entirely free from this INFLUENCE, a great many do not feel its power to the verge of despair, and are able, in their own strength, to disregard it for a season.

But to some, this DIABOLIS INFLUENCE, as we may call it, is so real and oppressive that they feel they will be driven to suicide, if relief does not come.

No one, who has not felt it, can understand

the real pain of the so-called "blues."

This INFLUENCE may, as yet, only have a slight hold on you, and you may only have a slight attack of despondency. Its usual way is to visit but gently at first, gradually increasing in violence, bringing on at last hysterical fits of accelerating intensity.

When oppressed by this INFLUENCE, the world seems black, your best beloved seems disloyal and you seem to be sinking down into the depths of woe.

Then it leaves you for a while, but soon returns, often seeming to return exactly with the moon's phases—thus, if it is a full moon when the "blues" take you, look out for the next full moon. And at whatever phase of the moon you are attacked, look out for the same thing at the same phase of the moon.

Scientists have tried to discover why this INFLUENCE should seem to be affected by the moon, and have failed to establish any scientific connection between despondency and the moon. They say that the fact that the phases of the moon were important in ancient witchcraft, and the fact that the moon seems even

to make dogs howl, must remain forever unexplained.

However that may be, and whether or not the INFLUENCES of despondency even know that there is a moon, the fact remains, as anyone can observe for himself, by keeping a diary of other people's "blues," that they often return, however slightly, with the exact regularity of the moon.

This INFLUENCE is a reality of such threatening aspect, that the proudest and strongest may well fear it. An enemy who does not storm the citadel from without, is the more to be feared. An insidious, sneaking enemy, who enters the very heart of you, and pretends to be you, with the lie that it is you,—you accusing yourself—this INFLUENCE cannot be thrown out or cast down by your own strength.

It turns your mind inward upon habits or weaknesses or undeveloped spots, and broods upon them, accusing you of human weaknesses as though they were the grossest of crimes.

Black as the hell-cat it is, it assumes the

robe of an angel of light, and tortures the soul by pretending to be that sacred monitor, Conscience, "deceiving even the elect!"

CHAPTER X.

MAMMON.

One's own experience teaches that there is some subtle INFLUENCE about money.

It is not the money itself which is the root of evil but a strange and almost uncanny feeling about it, which enters into the nature of a man, transforming him from being the center and source of all supply, into a clutching miser.

Strange as it may seem until we give the matter real thought, it is not the rich of this world who are the victims of this INFLUENCE. They who do not want for money are free from this INFLUENCE, and they who do want, are oppressed by it.

This is not to say that the rich are better than the would-be-rich. Far from it; other

terrible INFLUENCES oppress them; but it is certain that they are better off as regards this particular INFLUENCE. They who do not want for money are free from the demon Mammon.

This message cannot come to one not ready to receive it. Such an one may have this INFLUENCE seated in his high will. This demon does not attract gold to its victims, because of its nature, as more particularly referred to elsewhere. This INFLUENCE keeps gold away, yet clings so convulsively to what gold one has, as to prevent any acceptance of the CHRISTPOWER by giving it up.

If such an one has read thus far, he has, from his point of view, been done a great injury by this message. For it is inevitable that he must choose either to pamper the INFLUENCE—Mammon—or to accept the CHRISTPOWER; if he cannot or will not do the latter, it is certain that the INFLUENCE will set itself against him, and will inevitably banish from that man the gold itself—and never shall he have his heart's desire as long as gold is his God!

Those who make sacrifice of the false god,

who humbly come to the CHRISTPOWER, and accept, can be placed on a new and different basis as to money—a basis different from any they have ever before experienced.

Yes! By that wonderful CHRISTPOWER, I say in all humility and reverence, the INFLUENCE which makes the “will-o’-the-wisp,” teasing, calling, yet vanishing, effect, ever luring but never realizable, can be forever banished. This INFLUENCE desires to be worshipped much in little gold—ye who are subject the most to this baneful INFLUENCE, have the least, but will find it the hardest to accept and sacrifice; yet if ye do accept, the CHRISTPOWER can make you free!

To realize what freedom from the spirit of Mammon means, is to realize the most radical reversal of former standards. One who has hitherto, by reason of that INFLUENCE, always failed to get “enough money” and has had to be close and economical at the best of times, suddenly finds himself, as it were, at the center of all supply.

This INFLUENCE is the curse of poverty and want, the “wolf at the door.” This is he

who drives men from "hand to mouth," ever keeping them under, and dependent upon circumstances. This is not gold, but the want of it; the demon who dangles the gold in front of your eyes, drawing it ever backward to lure you into the abyss.

CHAPTER XI.

SORROW AND DISAPPOINTMENT.

As we examine nature, observing the so-called lower forms, and so "upward," in the scale of development, we see that there is a point where even some animals become more affected by sorrow and disappointment than by pain.

Without praising any animal, or suggesting a usefulness, which it does not exhibit, there yet must be conceded to be well authenticated instances where horses and dogs have grieved to death over the loss of their two-footed masters.

So man, highly organized, of sensitive and finely-poised nature, early discovered that he could be more severely affected by sorrow and disappointment, than by the most excruciating physical agony.

Waves and waves of sorrow have passed over the race long, long ago. This was one of the first of the INFLUENCES to be felt, and men tried to propitiate it by setting up its image as a god, to whom children were sacrificed by being burnt alive.

Moloch, the name of horror, was the name given the Prince of the sorrow demons.

That this INFLUENCE is very much alive to-day no one will deny. Call it what you will, the fact remains that the heart is attacked by INFLUENCES, as much as the body.

Impending misfortune vanishes when this INFLUENCE is cast out.

This INFLUENCE brings all sorts of calamity upon you; it bereaves you, it disappoints you at every turn. Everything may be going smoothly, hopes for the future springing high in your breast, those you love a constant joy, and no cloud in sight, when suddenly the blow falls.

Man in his arrogance, sometimes thinks he is the whole universe, and that no spirits exist except himself. Serene in that confidence, he anticipates no disaster, but takes his

mental ease, never dreaming of the insidious foe. Not warned by past experiences of trouble and sorrow coming suddenly, he is all unprepared to meet the disaster.

Bereaved, or smitten with vital physical infirmity, or arrested and cast into prison, or despoiled of all, or cheated by trusted friend, like lightning out of a clear sky, this INFLUENCE attacks you.

There are men who are kept alive by their hopes and ambitions. In the hour of disappointment these die of a broken heart or commit suicide.

This INFLUENCE, pretending to lead men into light, brings them into the darkness of despair. The heavens seem closed to prayers. Such men are hedged in by bitterness, as with heavy chains. They become disorganized, do not seem themselves, seem as if pulled in pieces.

When attacked by this INFLUENCE, men wish they had never been born, and crave for death to relieve their misery. Then one says with Job:

11. Why died I not, . . .

13. For now should I have lain still and been quiet, I should have slept: then had I been at rest.

17. There the wicked cease from troubling; and there the weary be at rest.

20. Wherefore is light given to him that is in misery, and life unto the bitter in soul;

21. Which long for death, but it cometh not;

25. For the thing which I greatly feared is come upon me;

26. I was not in safety, neither had I rest, neither was I quiet; yet trouble came.—Job III: 11, 13, 17, 20, 21, 25, 26.

The height of joy and perfect freedom are so far removed from sorrow and despair, that though I point earnestly and knowingly to that Height, one in the depth cannot perfectly receive the message.

To cast out of your life such an INFLUENCE, is more than to save your physical life—to save only that life would be no benefit to one who longed for death—it is to place your feet on the mountain!

CHAPTER XII.

INJUSTICE.

Those who have been thus far sheltered from the world, and not attacked by the INFLUENCE in this chapter referred to, can have no conception or understanding of the feelings of those who are the victims of injustice.

The terrors willingly braved, for the sake of justice, by the heroes of history, are unreal to those who have not experienced injustice.

Yet in each there is, deep down, such a resistance to injustice, that if he does become its victim, a new side to his character appears, and all his desires merge into one,—that he have justice!

Our fathers recognized that injustice comes from an INFLUENCE, which to them was so mysterious that they named it Lucifer, and,

as Justice was conceived by them to be the highest deity, or attribute of deity, so the origin of injustice was typified by the fall from heaven of its brightest angel. They further had it that when Lucifer and his angels of injustice were vanquished in heaven, they were thrown onto the Earth, there to practice their wicked INFLUENCE upon the affairs of men, and have power for a season. That season was to last until the CHRISTPOWER should prevail.

We do not have to subscribe to any of the words used by those men of olden time, to know that the INFLUENCE of injustice is rampant to-day, as of yore.

We see it and experience it every day. Even courts can not always do justice. The most honest judge is often swayed by prejudice, which is easily created by clever attorneys.

Certain wrongs can never be righted by appealing to the courts, and in many cases the triumph of justice is only in name.

The recognition that injustice is an INFLUENCE, has overcome it, in hundreds of cases,—where the very courts of our land were asked

to bolster up unjust causes. In many of those cases the courts had already given unjust decisions, and appeals had been taken, before the INFLUENCES causing such injustice had been cast out.

Many other kinds of injustice are rampant in the world to-day. Brother is unjust to brother, sister to sister, your best beloved to you, and, in fact, this INFLUENCE—Lucifer—is so persistent and so malignant that it attacks nearly everybody, some more, some less.

If you are attacked by this INFLUENCE, the sign of it will be that you feel yourself to be unjustly treated.

Nothing can save you from it but the CHRISTPOWER. You may try to fight against it in your own strength, but so you will only change it and not abate it. Without the CHRISTPOWER, man's strength is not able to cope with this INFLUENCE. You will remember that our ancestors held that there was a great battle in heaven, between Justice and Lucifer, before Lucifer could be cast out. How could a man then, in his own strength, hope to conquer it?

CHAPTER XIII.

BAD LUCK.

Twelfth on the ancient lists of kinds of demons were the demons of bad luck—spirits causing man to just miss good fortune of all kinds and entangling him in a network of adverse circumstances.

A man has just ten minutes to catch a train and the station is five minutes' ride on the street cars. Although at all times when it is not important to him he sees those street cars go by every two minutes, this time he has to wait eight minutes and so loses his train—"bad luck."

Another just happens to be walking under the edge of a building, when a brick gets dislodged and hits him on the head—"bad luck."

Another walks under ladders again and again with his old clothes on and nothing happens. But the day he has on a new suit, a

pail of paint falls off the ladder and splashes him—"bad luck."

Soldiers shoot rifles with steady aim at the enemy, but only kill about one for each three hundred shots. A boy playing with an old pistol, which he does not know is loaded, will, if he accidentally discharges it, kill his playmate nearly every time. Why? "Bad luck."

Why does bread always fall on the carpet buttered side down?

Why do the stocks you happen to buy always go down instead of up?

Why do you always find you have lent money to people who will not or can not repay, while if you borrow money yourself you have to repay?

Where does the "jinx" come from that seems so ready to crush all enterprise?

Who dares to say he is free from every pain, trouble, and misfortune, unless he, at the same time "knocks on wood" to keep away the jinx of bad luck?

Only to ask these questions brings it home to us that there certainly is a very real INFLUENCE interfering in human affairs.

This INFLUENCE often assumes the disguise of some of the other INFLUENCES, and therefore the greatest care is necessary in telling me about it so that I may know certainly which INFLUENCE it is which is destroying you.

You may be the victim of false gods or deceptive ideals and yet think you are attacked by the "bad luck" INFLUENCE.

Or the "bad luck" INFLUENCE may be attacking you in such a subtle way as to make you think you are the victim of Beelzebub.

Again you may feel that the spirit of slander is abroad against you—that Apollyon has you in his foul grip—when in reality it is the bad luck INFLUENCE surrounding you with accidental misconstructions of words perhaps well intentioned.

Or, accidents brought about by this INFLUENCE, may seem to be deliberate mischiefs, creating real anger—apparently the work of the Belial INFLUENCE.

You may fear revenge, and your fear may be wholly created by some mischance brought about by the Antichrist INFLUENCE—thus does Antichrist ape Asmodeus.

In sense there is no such thing as an accident. Every mischance is the wilful work of the Antichrist INFLUENCE. So that a stronger force than you are (in your own strength) deliberately causes against you those so-called accidents and failures of luck. Now, there is a sense in which something deliberately caused by a stronger power cannot be said to be an accident.

This INFLUENCE constantly deceives its victims with the suggestion that their "luck will turn"—holding out false hopes. No one has ever known any "law of chances" to work out in real life, yet this INFLUENCE constantly beguiles men into believing that there is such a thing as a "law of chances," by which the luck must turn.

But if you will relax your preconceived ideas on this point you must perceive that as long as you are the victim of the INFLUENCE, your "luck will never turn"; whenever it is not one thing it will be another, until at last you accept the CHRISTPOWER, and the bad luck INFLUENCE is cast out of your life.

Oh, what a difference in one's life when Antichrist is cast out!

CHAPTER XIV.

ASTARTE THE GODDESS.

There is an influence abroad in the world which plays upon the nerve centers of man—as if an unseen hand were to reach down into a telephone switchboard and disturb the connections.

Delicately poised, if let alone, the intricate machinery of the nerve center works smoothly and harmoniously, perfectly connecting the will with the act, the ideal with the conduct and the thought with the speech.

When the hand of the INFLUENCE pulls out a plug or disconnects a wire, of man's perfect mechanism, it seems as if he were doing it himself, so terribly near this INFLUENCE seems. And indeed, when he dreams, and this INFLUENCE robs him of the connection between nerve and imagery, so near it is, that

he will swear that it is he, himself, and will hardly at all believe that it is the oldest known of all the INFLUENCES that is victimizing him.

In the earliest dawn of history Astarte or Astoreth was the name given to the INFLUENCE that was conceived of as the queen of hell; also called "Babylon." This INFLUENCE was at all times felt as a disconnecting force. A man would stand speechless at the very moment when he would have given his life to be able to say the right thing—or would not be able to move his hand at the instant when such movement was vital—or would lose control over any part of himself—then he would say he was afflicted of Astarte.

To-day this INFLUENCE is stronger than ever before, and while we know better now that to call it a goddess, it is certainly just as real as if it actually had the sex and majesty of one. And with what goddess beauty it can fraudulently clothe its foul visions, and with what silvery voices it can call men to destruction!

There is no defense against this INFLUENCE except the CHRISTPOWER. Purity, prayer,

fasting, or high resolves are all useless, because this INFLUENCE disturbs the connection between your purity, prayer, fasting and high resolves on the one hand, and your nerves on the other.

Purity is good for its own sake, but it is not a defense against this INFLUENCE. Prayer and fasting and high resolves have carried men past many a dangerous milestone, but not past this one.

Young and old are victimized and often goaded into suicide by this terribly distracting, disconnecting and disturbing INFLUENCE. The brightest and bravest men and women, in the flower of their youth and strength, are perverted, disconnected, distracted and driven into madness, despair and suicide by this INFLUENCE. It comes first in dreams, in which the victim sees himself perhaps the helpless victim of a vampire or the raging pursuer of a helpless one. One, who, in waking hours, is the mildest and gentlest of men, will see himself committing a foul crime—perhaps murder—and on awakening will feel a sense of guilt. But he is not at fault or to blame. There is not necessarily any evil in him that

he should have such a dream. It is the INFLUENCE.

Do not, my brother, my sister, believe that you are responsible, morally, for your dreams, or feel that there is any foul spot in you because you have foul dreams. You have no more to do with it than the battery has to do with the bell after the wire is cut. All that is the matter is that the Astarte INFLUENCE has commenced an attack upon you. Though I say, that is all, it is surely terrible enough. For this INFLUENCE never leaves its victim except for a season. It will leave you, it will return and still return, again and again, oftener and oftener, until it has you completely in its power.

CHAPTER XV.

THIRTEEN ADVERSE SPIRITS.

The thirteen kinds of INFLUENCES adverse to the human race have many variations; or, as our ancestors felt those INFLUENCES, it would be more correct to say that each prince of darkness has many and differing imps in his train.

Some people now call them "earth spirits," because they attack us here and now, on this earth, and because they do not inhabit some far distant hell, but work to make hell on earth.

All primitive peoples feel the INFLUENCES and call them demons. Natives of the farthest distant lands have similar rites and similar beliefs about demons. For instance in Tibet, and in West Africa, and in Siam, and

among the North Dakota Indians, the art of conjuring into puppets the "demons" is a recognized rite.

The latest investigations of travelers to every primitive tribe in the world have been gathered together by Frazer and Ernest Crawley in their respective books, "Golden Bough," and the "Mystic Rose." To these facts they have added reports of old customs in various counties in England, Germany, France and Russia. As might be expected, the same INFLUENCES are felt everywhere, though called by different names in different places. The "Mystic Rose" is especially instructive.

The fear of evil spirits enters into the marriage ceremonies of the South Celebes.

The sedan chair in which a Manchu bride goes to the house of the bridegroom, is disinfected with incense to keep away evil spirits.

In Russia all doors and windows are closed at a wedding to keep out the INFLUENCE of childlessness.

Pontianak is the name given the INFLUENCE against childbirth by the natives of Amboina and Ceram.

Maoris identify the flowing of blood with the evil spirit Kahnkahn.

Among the Sonthals, evil spirits are everywhere.

In Egypt the Ginn pervade everything.

Karlits feel the INFLUENCES of spirits of the air.

New Caledonians feel the INFLUENCES of sickness and death and call them spirits.

In Siam, spirits are thought to swarm in the air.

The Kurnai live a life of dread of spells.

Natives of Hatam dread poison infused in atmosphere.

It is always the Spiritual danger which makes a man "taboo," and it is dangerous to others as soon as it descends upon him, and fills him with visno or electric force.

Then "he is able both to cause and cure, disease, rain, wind, thunder, and hail."

Amongst the Dieri and other tribes of South Australia, disease is universally felt to come from devils—Cootchie.

Cambodians believe the Arak are spirits of disease.

Crawley adds that in primitive belief devils were created by man in this wise—the picture of a hated enemy on the brain—when he shuts his eyes the image appears—the man's soul acquires "an image of his foe, a tiny but evil spirit which appears within him, he knows not how or whence."

INFLUENCES so work through human agencies
—witches.

Amongst the Bongos, old women are especially suspected of alliance with wicked spirits.

In British Guiana, the destroying spirit, "Kanaima," possesses the man and then he is called the Kanaima.

Among the Mandingoes he is called "Mumbo Jumbo."

In East Central Africa the people give an offering of flour to the spirits when a person is ill. The spirits regale themselves with the "essence" of the flour. In Halmahera also, they believe the spirits eat the essence of food.

The Hill Dyaks place choice morsels where the spirits can eat their essence. Amongst the Yorubas, evil spirits are supposed to cause the illness of children.

The spirits are supposed to eat the spiritual part of the children's food.

Central Australians say a magic evil INFLUENCE, called Arungquiltha, causes all contagion.

Badi is the name given by the Malays to the evil INFLUENCE pursuing everything that has life, it brings illness of every conceivable kind.

Laplanders attribute disease to magic birds.

People of the Kei Islands, Australian Islanders, East Central Africans, as well as the

Dakota Indians, suck the injured part or apply the cupping process to draw out the evil spirit.

“This,” remarks Crawley, “is scientific in a way.” (Mystic Rose, p. 86).

All these learned writers make their own so-called science harmonize with the so-called superstition of the primitive peoples of the whole world.

Australian women “sing,” e. g., “I love you,” and “May your spirit be brave and true,” over food giving it a hoemeopathical magical quality, so that when eaten by the man, he receives the blessings so intended.

“Not only civilized ideas,” adds Crawley, “but human systems and institutions of the most important character are built on these foundations.”

Bulgarians before drinking make the sign of the cross, to prevent the devil entering the body with the liquor.

Fasting was—similarly—to prevent evil spirits from entering the body.

In the Aroo Islands, Kola Kobroor, the Babar Islands, Islands of Wetar, Java, Nias, Amboina, Uliase and Buru, they believe in evil spirits that particularly oppress women.

The Battas attribute anger to evil spirits.

When a man is sick, to drive away the evil

spirits, the Aru Islanders fire off guns round the house; the Ceramese, Watubela and Kei Island natives move the sick man secretly to another house to "deceive the spirits." In Celebes a dummy is left in the sick man's bed.

A mourner in Andaman Islands will shoot arrows into the jungle, thinking that he hits evil spirits.

A wide generalization can be made of all the experiences felt by mankind, and Crawley, speaking as a scientist, referring to the INFLUENCES, says that such a wide generalization (i. e., that all men feel the spirit INFLUENCES), "has within it, though concealed in fallacy, a scientific truth, destined to emerge after a training in analysis." (Page 199).

Dyaks attribute disease and death to INFLUENCES called by them "Petara."

The Mintra of the Malay Peninsula feel a separate INFLUENCE, differing and separately named, corresponding to every disease known to them.

The Tasmanian attributes every gnawing pain to the presence within him of an INFLUENCE which had formerly possessed some man now dead.

Zulus sacrifice cattle (and thus accept the freedom from INFLUENCES). In all parts of the world the sacrifice of objects or animals is made.

Suppose all tribes of men sprung or developed from separate causes in places far different from each other. Then suppose you visited each tribe on a fine day but found them all in possession of umbrellas. The conclusion would be irresistible that in each of those places rain sometimes fell.

So, when the same idea of sacrifice, to ward off evil spirits, is found in every corner of the earth, the logician argues therefrom that in each of those places such INFLUENCES actually exist.

There is a period in the growth when a sensitive feeling recognizes INFLUENCES not felt by thicker skins. Those men whose hearts have been large, have in all ages testified and do now testify, to the terrible presence of these adverse INFLUENCES.

Emanuel Swedenborg testified as follows:

“What wickedness there is in infernal spirits, may be manifest from their atrocious arts, which are so numerous that to enumerate them would fill a volume, and to describe

them, many volumes; those arts are mostly unknown in the world. One kind relates to the abuses of correspondences; a second, to the abuses of the ultimates of Divine order; a third, to communication and influx of thoughts and affections, by conversions, by inspections, and by other spirits besides themselves, and by those sent from themselves; a fourth, to operations by phantasies; a fifth, to projections out of themselves, and consequent presence elsewhere than where they are with the body; a sixth, to pretenses, persuasions, and lies. By these arts they torment. But since all of these arts, except those which are effected by pretenses, persuasions, and lies are unknown in the world, I will not here describe them specifically, as well because they would not be comprehended, as because they are too bad to be told.”*

All the thirteen black princes, as they were called, have troops of “black angels,” or as we would call them, INFLUENCES.

Some fasten on the soul and present you in a bad light to others. They also set all others against you, against your plans and desires, and against your happiness; making you despised and hated without cause and making those who would otherwise gladly do your

*“Heaven and the world of Spirits.” Sec. 580.

will and bless you in their hearts, plot against you.

Other INFLUENCES often oppress you by fits of despondency, melancholy, regret and remorse. You find yourself burdened by a sense of sin which something urges you to tell or by a passionate regret that you did something the way you did. Nothing but the CHRISTPOWER can set you free,—free not only from the haunting fear of blame, not only from the INFLUENCE urging you forward to the precipice of self-accusation, but free in the knowledge that the past is forgotten, and the INFLUENCE, which remembered it, is cast out and dead. Then at last you will feel safe that nothing can ever be remembered against you.

Other INFLUENCES attack the nerves. Should you sense pain without visible physical cause, you are being attacked by this INFLUENCE. Pain is of two kinds; of visible and invisible origin. For instance, if you cut yourself, the pain is of visible origin; on the other hand if you have pain first in one side of the face and then in the other, that is of invisible origin. These INFLUENCES fasten themselves

upon the body and torment it unceasingly, and yet it can be endured by the soul without the madness that other INFLUENCES bring on.

The INFLUENCE that whispers and mutters in your brain gives you the sensations of hearing voices, dreaming dreams, seeing visions, etc. At first harmless, afterwards the most enervating. If you awake in the morning unrefreshed, feeling as if your life-blood had been drained away, you are in the power of the vampire INFLUENCE, draining your very soul.

There is also the "failure INFLUENCE." Man is the image and likeness of God, and is not doomed forever to fail. To accept the CHRISTPOWER for the casting out of the failure INFLUENCE evidences the highest degree of faith. But for that INFLUENCE in your life you would hold all the threads of your fate in your own hands. Then when free from that INFLUENCE, you will learn SUCCESS. No man can teach you success while you remain bound by the Spirit of Failure, but after you have accepted the CHRISTPOWER and become free from that INFLUENCE, you will develop accordingly.

Another INFLUENCE brings on disease, either of yourself, or of some one dear to you, usually a child. Only the CHRISTPOWER can cast out this INFLUENCE. But it is given unto many to minister beneficially to disease. So until the CHRISTPOWER is accepted effectually for this INFLUENCE, fear not to use all so-called "material" means and advice from wise physicians, for none of these can prevent the effectiveness of accepting the CHRISTPOWER, and the eventual complete freedom from that INFLUENCE in your life.

The INFLUENCES, or "Earth Spirits," which come to individuals with the acquisition of anything which is believed to be valuable are very potent. Many cases might be recounted where a so-called curse rested upon the owner of some special diamond, ruby, or other stone. The like INFLUENCES come to those who have, or suddenly appreciate that they have, or who receive or win, any considerable money.

This INFLUENCE not only affects the mind and body, but is so sensitive and suspicious that, should you see One with His hand beckoning away from that money, it would

whisper to your mind to guard the money closer and to beware of giving it up, "for," saith the INFLUENCE, "he who offers help is insincere and only wants your money."

There are other INFLUENCES, such as the liquor and drug habits and many others, which oppress the soul of man. Many of these can be fought for a time with your own strength, and they can be conquered by some. But for any INFLUENCE whatever, the only sure relief is to be found in the CHRIST-POWER.

PART II—THE IDEAL, OR
ALL MYSTERIES.

CHAPTER XVI.

I AM.

I am Life. I live in all bodies, inspiring them always to do My will.

I inspire the writing of this message, which is for those only who can receive it.

I know all mysteries. That which I set forth in this writing hath a hidden or inward meaning for each reader. If thine inward heart doth not see the wondrous truth of what is written, be sure thy brain mistaketh the meaning.

Think not that Life's Word is of no interest. If thy body thrills when touched by Earthly joys, how much more will it thrill

to the touch of that which is Heavenly! If thy blood flows quicker and thy tears spring forth when Earthly emotions quicken thee, how deep and strong shall be the current when I put Mine own hand on thy heart!

Fear not Life's Word. It will strip thee bare of thy complacency, it will destroy thy self-righteousness, it will show thee that thou hast always condemned Me unknowingly, and it will humiliate thee to the dust. Yet fear it not, for thou art Mine. Unto Myself have I taken thee, though thou dost not know it.

Fear is lack of trust. If thou dost not trust Me, whom shalt thou trust? Wilt thou put thy trust in father or mother or brother or sister? These, too, do My will, however selfishly they seem to act toward thee. Hast thou found that they betray thy confidence, that they expect of thee that which thou canst not give? Blame them not. They are My ministers to bring thee unto Myself in perfect surrender.

Thou needst not worship Me. In thy heart there is that which is one with Me. But if thou dost sincerely worship any god or any

god-like man, or anything of Heaven, Earth, or Hell, then thou dost, unknowingly, worship Me. Hast thou an ideal? I am that. Hast thou a love? I am that.

Thou needst not believe Life's Word. Thou shalt feel in thy heart that I am there, but I have given thee also a brain to question, and analyze and deny. Fear not to use it, for I have sanctioned its power both to question and to analyze, and also even to deny.

Thou wilt read herein that I am all-powerful, and always cause My will to be done. Whether the thought comes to thee to penetrate into the Holy mysteries of my revelation, or that other impulse comes to thee to refuse or neglect My message, know that both of these are from Me, and are sent unto thee in order that thou mayest be called by that one which appeals unto thee the strongest. If the thought comes unto thee that this writing is not inspired of Me, then be sure that it is not for thee as being a writing of authority, but it is for thee just as thou seest it. If thou are filled with wrath that My authority be claimed for all that is done, know that such wrath also is Divine and that I inspire it in

thy heart and make it serve My will. I do all things well, and it shall be well for thee if thou canst take this writing as being of no authority—except as My voice in thine own heart speaketh.

In all writings, all speech and all language there is no voice but Mine. That which calls thee not is no voice at all, but that which calls thee, whether to be bold or to surrender, is My voice alone.

I live and love in thy body. When thou sayest, "I am" or "I love," then that is I speaking. When thou sayest, "I have" or "I want," or "I believe," then that is the Self-consciousness speaking for itself. And behold, the Self-consciousness shall die, with its possessions and desires and beliefs, but I am undying forever.

Thou hast a body, but thou art not thy body. Thou hast a consciousness of self-existence, but thou art not thy consciousness. What then art thou? Body thou art not, consciousness thou art not,—thou canst not tell what thou art. But therein I show thee the First Mystery. **THOU ART I, MYSELF!** Thou art one with Me. Yea, thou, even thou,

art God of Gods, Creator of Worlds, the beginning and the ending, the All-power, the triune glory of Life, Truth and Love, which hast deigned to make thy body Its habitation. Thy body is My temple wherein I dwell and through which I express My will.

In due season thou shalt feel the ever-present "I am" and "I love" in thy heart. Then thou shalt know that thou art Mine; that thy mouth speaks My voice; that thy heart beats with Divine impulse, and that I live in thee.

Perhaps thou thinkest now that thou art a separate soul, but hereafter thou shalt see the heavens opened into thy heart and then thou shalt see that I, and I alone, exist, and that there is no other soul or Spirit but Me.

Dost thou say, "Is there none but God? Then who am I?" Thou shalt say it no more, for this mystery shall be revealed unto thee.

CHAPTER XVII.

I JUSTIFY.

I have developed thy body by devious ways, that it might be a fit habitation for Me. Generation after generation of bodies have gone before thine, each generation adding strength to the constitution and eliminating some weakness; and now, if thou canst receive it, thy body is ready for the consciousness of My presence.

Through devious ways have I brought thee, providing every influence that could appeal to thee, in order that bodies shall be developed to whom nothing can appeal but My will. Have I not hardened thy heart to the cry of the oppressed, and suffered thee to be tempted and to sin (as thou didst think), and have I not fed thee on the poisoned fruit of the

forbidden tree of the so-called knowledge of good and evil? Yea, all this have I done, that characters might be developed in the formation and organization of bodily frames which would be immune from such poison.

Through cycles of time hath the false "Knowledge of good and evil" poisoned the blood of my people—my bodies. But unto you who can awake from the dream of evil induced by that poison shall be shown the Second Mystery.

The words of the Second Mystery are known to many, and are used by many to perform wonders; yet thou needst not pass lightly by those words. For many have healed divers diseases with these words and yet have never known their true meaning. On thy heart I write these words, "ALL IS GOOD," and this is the Second Mystery.

Sayest thou that herein is no mystery? Yet thou shalt see Me when thou seest that "all is good."

I am God. I live in all bodies and am omnipresent. Thou canst not find any so-called evil place, but I am there. I, only I, am there, developing my bodies by devious

ways. In every impulse I live, conforming to no rule.

Thinkest thou that I conform to ANY rule or ideal or standard? That I must needs work My will on the same pattern in another body that I have fixed in thee?

In thee I fix a mental pattern which finds fault with My life in another body. Yea, I call with all voices that each body may differently obey. For all obey My will. When thou beholdest My work putting to blush thy mental ideals and sense of fitness, dost thou say in thy heart, "Such cannot be God's will?" Or dost thou say, "If such is God's will, then He is no God to me?" Then is it still well with thee, for behold, it is I that live in thee, prompting thy speech. Until thou art ready to live consciously as Me, it is well that thou shouldst conform to the ideals which thou hast set up for thyself. Until thou art moved by inspiration and love, it is well that thou shouldst be moved by conscience and desire.

If thou hast a desire in thy heart laying down any rule of action for others, wishing them to be what thou callest "good" and to

conform to thy thought of "right," or of "duty," or of that which they "ought to do," then thou wilt say, "Can such things be God's will?" when thou seest all My works.

I have no desire. But unto thee, until thou art ready for My glory, I give all desires which the form of thy mind can accept. Whether thou dost desire for thyself or for others or for both thyself and others; whether thou dost desire possessions or "goodness," or that others shall be "good"; in all cases these desires are sent unto thee by Me, in order that thy body shall gain strength toward expressing that Joy of Life which I am, and which is beyond desire.

I justify all things. Let all who use the sacred words, "All is good," and work many cures thereby, know that these words justify every separate body and act. I am truth. There is no truth but that which IS. All of that which IS is truth.

Hast thou a conscience which saith unto thee that thou shouldst do this and shouldst not do that? I have given it to thee. I have given thee a conscience on every point that

the form of thy mind can receive. Unto thee I reveal its purpose, and in due time thou shalt see My purpose not only in giving thee a conscience but in giving each of My bodies a conscience each differing from every other. I am developing the organs of thy mind and body to the end that they may express My Joy.

Now the organ of thy mind which will afterwards express My Freedom can best be developed by the struggle against bondage—therefore have I sent unto thee all the bondage of conscience which thou canst accept.

Because the organ of thy mind which shall afterwards express the sweet consciousness of Me can best be developed to that end by the oppressive Self-consciousness, have I sent thee all the Self-consciousness which thou canst stand, working in thee to prepare thy mind to be wholly Mine, and wholly controlled by the breath of My inspiration.

So I say unto thee that it is well that thou art controlled by conscience and desire, until thy mind is grown and thou canst become conscious of Me—thereafter to be controlled by inspiration and love.

CHAPTER XVIII.

I HEAL YOU.

Thy body is My habitation. Doth it suffer pains, worries or disappointments? Know then that these are the ministers of conscience and desire.

Herein is the Third Mystery, that as inspiration is higher than conscience and as love is higher than desire, so is My perfect will higher than aught that seems to harm any one of My bodies.

It is meet that everything shall come to thy body which can come; in order that when the word of inspiration is spoken and thy body is healed, thou shalt be strong to express My perfect health.

By generation after generation have I

formed thy body, giving it a formation and constitution and character whereby it can be affected only by that which is for it. It can feel nothing but what is for the growth of its strength.

Sayest thou, "Can this be true of the dying?" Yea, it is true even of the dying, and thou shalt see it. But thou art not dying, and this message is unto thee. Seek to evade it if thou wilt by thinking how it would be unto others, but know, that I have so far given thee just wisdom enough for thine own life and that if thou art able to understand thyself thou shalt do well, leaving those others unto Me.

I have developed thy constitution to the point where thy body has become wholly operated by nerve force, and I have developed that nerve force in thy body to the end that it might obey My will.

Whether thou dost submit thyself to My will or not, be sure that My will is worked out in thy body; but when thou dost submit thyself and dost surrender to Me, the war in thy nervous forces shall cease, and thy body become a harmonious instrument for ex-

pressing My inspiration and love. This is healing, the Third Mystery.

And unto you who cannot yet surrender, because I have not yet developed your bodies and minds to that point. I give this message: that all forces will yield unto the word of inspiration spoken through the mouths of others. So potent is the word of inspiration that even the form of words used is repeated by those who do not know Me, to do many wonderful works.

Am I unjust that I develop some bodies to fruitage sooner than others? Do I not bring forth the ripened berry earlier in the season than the ripened peach? Am I therefore unjust to the peach? Therefore I say that My bodies which have surrendered unto Me, and that are conscious of doing My will, are likened unto the humble blackberry, while you who read this writing with scorn, or a sense of bondage, are likened unto peaches which shall hereafter ripen with a glorious fullness unknown to the more quickly ripened smaller fruit.

Am I unable to answer all the questions which I Myself have planted in thy mind?

If thou shouldst ask, "What about bodies that have died? Are they, too, ripened?" should I not be able to answer? Yea, I am able to answer all things, and shall unfold to thee all mysteries. This Third Mystery concerns only thyself. Others I will show to thee in due season.

CHAPTER XIX.

I HEAL THROUGH YOU.

Not blessed above the rest are ye unto whom I give the Fourth Mystery. Through your bodies I radiate My glory and send vitality to other bodies. Through your minds I quicken the minds and nerves of other bodies, acting upon them according to My will, that I may ripen them to great destinies. Ye who have this Fourth Mystery, the gift of healing others, are no better than those others, and if ye are happier than they, yet is not your happiness more profitable than their unhappiness.

Other bodies have I prepared for thy ministrations, O holder of the key of the Fourth Mystery! Others, less ripened than thou art, await thy help! But until thou hast accepted

from Me the power to heal and the sure knowledge that I am in thee and thou in Me, and until thou canst say "I love," knowing that it is I in thy body which saith it, even until then thou art only an imitator of My healing power.

Until thou knowest Me it is well if thou canst imitate what thou thinkest I am. If so, well—and if not, well. For I am working My will in thy body now, and thou shalt see My glory when thine eyes grow strong enough to endure such a light.

Shalt thou say to Me, "Does God do it all and is there nothing for me to do?" Yea, I do it all; thou hast but to Be, and to grow, as I see fit to develop thee. When thou canst no longer hold thyself up as a separate person from Me, then thou wilt surrender to Me and I will use thy body to radiate My love to others.

To exercise My healing power thou must tenderly love, without desire, the body thou wouldst heal.

Unto many I reveal a tender love WITH desire. Such a revelation of Myself cometh to the maiden or youth with a power of glad-

ness which is a foretaste of My Joy. But unto thee shall be revealed a more tender love WITHOUT desire and even without desire for a return of affection. Now if that degree of tenderness that I reveal unto many causeth a supreme gladness of the heart, to what height of bliss shall they rise unto whom I give the power of radiating My perfect love?

Each radiation of My love is a healing power which pierces unto the uttermost, giving forth a new and sweet vitality.

I am only waiting to use thy body to radiate forth My love and life, waiting until thou shalt give up thy so-called knowledge of good and evil, and surrender unto Me.

CHAPTER XX.

I AM PURE.

I am Pure. Unto Me all things are pure. I see not only that which appears, which in itself giveth the thought of impurity; but I see also the very inmost thought of the heart. Are not Mine eyes too pure to behold impurity? Yet is there anything that I do not see?

Therefore I reveal unto thee the Fifth Mystery, the Mystery of Purity.

Unto each I give that measure of My purity which each one is capable of receiving. Thou canst not yet know all My purity, therefore art thou guided by such portion as thou hast. It is well for thee to be what thou thinkest is purity until I reveal this mystery unto thee.

No ceremony can cause that which is selfish

to become unselfish. If then any possession of another without ceremony would be selfish, so also is that possession if taken with the world's sanction.

Herein is the Fifth Mystery. Not that I lay any commandment upon thee, but that I call thee from a lesser pleasure unto a greater. If it be a pleasure to thee to hold another in bondage unto thyself, well. If it be a pleasure to win another's love for thyself, well. Even if it be a pleasure to bind another with a bond that thou dost not thyself observe, well. But list unto My voice calling thee from these pleasures!

Thy body is My temple. Shall I not cause it to glow with the fire of My glory? Dost thou think I am not able to keep it pure without thy help? Yea, I am able, and thou shalt know the mystery of My purity. Struggle as thou wilt against what thou thinkest impure. Thy struggle is not in vain, for out of it shall grow strength, that thy sight may not be blinded when I show thee that all things are pure.

That which appeareth impure unto thee is not tender love between woman and man,

however or wherever shown. But the appearance of desire is impure unto thee. Even unto thee, tender love without desire, doth not seem impure.

Naught can sully the purity of that body wherein I dwell. Fear not, therefore, anything that can come to thy mind from without; for I am within.

Hast thou been warned by others not to think certain thoughts and not to allow thyself certain actions? Heed the warning well until I reveal Myself further unto thee, for those others are also My ministers sent unto thee to keep thee struggling until thou knowest this mystery.

Hast thou certain standards in thy mind of purity of thought, purity of action and holy living? They also are from Me and I have sent them unto thee to the end that thou mightest be influenced by them and thy development enhanced. But think not that such standards apply to any others save thyself, for unto each have I given a different standard, according to their needs, and their standards are as good to them as thine is to thee, each to each. Therefore, if thy standard be

preached to them, such preaching would be an attempted interference with the standards which I have given unto them. But fear not to preach thy standard if it pleaseth thee to do so, for I will cause such preaching to be of benefit to thee.

Associate thyself with others to bring about social changes or reforms if thou wilt. Take those that offend thee before thy Courts and prosecute them as thou wilt. All such crusades or prosecutions will I cause to be a medium for accomplishing My will.

Yet know that they whom thou dost prosecute are also servants of My will.

Pray earnestly, if thou wilt, that certain conditions, which are obnoxious unto thee, be abolished. Strive with thy fellows unto that end, if it seemeth right unto thee. Pride thyself, if thou chooseth, on exercising a strong influence against such conditions. I will be with thee in all such prayers and strivings.

Yet know that I have permitted those obnoxious conditions on purpose to exercise thy heart and the hearts of all who are affected thereby, and will sanctify them unto thee, yea, even thy deepest distress.

That which thou deemest a disgrace to thy times, to thy City or to thee, is intended by Me to work a great advantage unto thee.

Yet I will that thou shalt fight it as if it were an enemy, if thou seest it as an enemy, and herein is this Mystery.

CHAPTER XXI.

I GIVE.

The Sixth Mystery is the Mystery of Giving.

Behold I have set My sun in the sky, and the light in which it lives is the light which it radiates itself. It is not lighted by reason of any light which comes to it, but only by reason of that light which goes out from it.

So unto thee have I given the power to radiate My love, My happiness, My health, My wealth, My vitality and My wisdom.

And as the sun cannot live in any light except that which it radiates or gives out, so it is impossible for thee to live in any light that thou dost not radiate.

Thou canst not obtain love by getting it from without, even as the sun cannot obtain light by getting it from without.

All things are from within outward. I have given them all unto thee to radiate from within thee.

Happiness is constantly thine, to the extent that thou dost give it out. Seeking happiness from without, and drawing it to thyself, is its own destruction. The desire to obtain happiness from without gives the sense of lack of happiness. This sense is the only unhappiness.

All things drawn towards thyself prove, when obtained, to be but the mirage of the desert. The anxiety to get for thyself, from without, proves always disappointing, because all realities radiate from within.

Health is from within only. All attempts to gain health from without are likened unto the sun should it attempt to draw back light unto itself. Such an attempt would, if it could succeed, result in darkness. When thou dost receive My health, whether I inspire one of My other bodies to draw it forth, or whether thou art thyself inspired with it, thou wilt find it to be a fountain within thee and not an external force which thou canst draw unto thyself.

All that thou art thou givest out. If, therefore, thou givest not anything, thou thyself art not that thing. To BE anything is to possess that thing, so I say unto thee that thou hast nothing but what thou art. Yet thou art I, Myself, and therefore thou dost possess all things. Herein is the Sixth Mystery.

My wealth is the possession of all things. Gold unused is not wealth. Silver or lands or houses or raiment—not one of these is wealth unless used. So I say unto thee that use is the only wealth. He who spendeth a small silver piece with a free hand is wealthier in that moment than he who has hoarded millions and useth them not.

The Divine sense of wealth is from within and radiates outward. It is not helped nor hindered by external circumstances. Neither debts and slavery, nor piles of gold and mastery over others, at all affects it.

If thou feelest rich thou givest out that feeling and freely givest whatever thou dost feel like giving. But giving with a desire to accomplish some purpose is not free giving and is not a sign of My inward wealth. Whatever thy purpose may be, whether it is to

alter the circumstances of others, for their good as thou seest it, or to satisfy those who make a demand upon thee, or to put others under obligation to thee, or to obtain the world's praise for thy generosity—yet it is “thy purpose,” and the giving is done to accomplish thine own will, and is not free giving, but is buying.

Yet do I not forbid thee to buy thus, for until thou canst be free thou must be bound.

If, then, thou hast the thought that love can be obtained from others—from without thee—thou dost feel lonely and unloved.

If thou hast the thought that happiness consists in outward things or can be obtained through them—thou dost thus create for thyself a torment of unhappiness.

If thou hast the thought that health is to be obtained from without, from diet, or medicine, or influence, and dost therefore endeavor to draw health toward thyself—thou dost cause the condition thou callest sickness.

My law is a mystery unto thee because I say thou livest in what thou dost radiate outward, and diest in what thou callest towards thyself. Herein is this mystery, that

getting destroyeth and giving giveth life. Call suffering unto thee, and behold, it loseth its power to hurt thee. Call happiness unto thee, and it loseth its power to please thee. Give suffering unto others and it eateth into thine own heart; give happiness unto others—sing unto them a song of gladness and joy—and it shall fill thy heart with the beauty and sweetness of My love.

Thou hast no wisdom of thine own until thou hearest My voice speaking from within thy heart outwards. In that hour thou shalt open thy mouth and I will speak through it, and thou shalt live in the wisdom thou givest out.

Yet it was My will that thou shouldst have long sought for love, trying to obtain it from without thee and failing. And it was My will that thou shouldst have eagerly searched for happiness only to find that such a search is the only unhappiness. And it was My will that thou shouldst seek health in vain among all the external imaginings of thy brain. And it was My will that prompted thee to think that wealth consisted in getting. So I have called thee that thou mightest know, by failure

and heart-burnings, that thou canst not obtain anything from without thee; and that thou mightest struggle to be strong and thus develop the organs of thy mind and thy body to be fit to perfectly express My perfect love, My perfect happiness, My perfect health, My perfect vitality and My perfect wisdom from within.

Take thy gift where thou wilt, if thou givest it freely, thou canst only give it unto thyself.

I require no man to give. If thou givest because thou thinkest it will please Me, know that I am already pleased with thee and nothing which thou canst do can alter My pleasure, nor can cause My displeasure. Thou hast all favor in My sight now and I would not have thee do anything with the object or purpose of gaining My favor.

Give love to obtain love from others if thou wilt, but know that what thou givest with an object is not love, but desire. That which thou lovest for a purpose is blighted unto thee by that desire. Thou hast lost all thou hast loved, if thy love has been only a desire to keep them.

I am in thee, radiating out from thee, and
I am all that is real.

Dost thou say, "Does God mean me?"
Yea, even thee—thee that readest, thee that
hearest.

Learn then this Sixth Mystery, that thou
livest only in what thou dost radiate.

CHAPTER XXII.

I AM ALL; YOU ARE NOTHING.

The Seventh Mystery is the Mystery of Humiliation.

Before I make thee conscious of Myself, I cause thee to struggle with a sense of separate existence. When the sense of separate existence is overcome then thou canst be conscious of Me. And that struggle will have developed the organ of thy mind so that that consciousness will be a great joy unto thee.

Now, to overcome thy sense of separate existence, thou must be humbled. That individuality which seems to thee to be thine exclusively, is really Mine, not thine. That sense of deserving which thou hast, applies only to Me, not to thee.

What art thou, apart from Me?

Learn that there is no such person as thy-

self. Learn that I, and I alone, exist and animate thy body; that I, and I alone, do all things that thy body dost. Learn, too, that I take the responsibility upon Myself for all that thy body has done, is doing, or will do.

To another age I gave this mystery of My responsibility for all things, by the symbol of the cross; teaching them that I took their sense of guilt upon Myself, and purged it upon the Cross, but unto thee I give the Mystery of Humiliation, teaching thee that thou art nobody at all, and that it is I who live in thy body. Thou canst have no guilt and thou canst have no merit.

Now, that in thee which thinks it is a person shall suffer humiliation after humiliation until it dies, leaving thy body free to enjoy Me.

Many pray, "Lord, make us humble," yet when I visit them with humiliation, they recognize not My hand.

Humiliation is the most painful thing thy pride can suffer; yet must it suffer before it can die.

Hast thy pride hopes that it shall save thy personality? that it shall find favor or gain

power? Has it hopes that it shall be judged "good" or that it will live forever? Learn this, that there is no hope. In deep humiliation it shall die and pass away, and I alone shall live.

Thy personality can gain no respect, for it does not exist but in its own vain imaginings.

Yet has the imagining of thy personality been good for thy body, for it has developed the organ of thy brain which shall hereafter become conscious of being I, the One Infinite Personality.

Thou thinkest that thy personality dwells in thy body, and is more important than thy body. But I will hereafter reveal unto thee that I am caring for thy body and have provided it with the proud sense of personality to develop it, and that when thy body is developed so that it shall have no further need of that proud sense, I will send thee deep humiliations. Then shall that proud sense be brought low and die. So when any humiliation comes to thee, let thy personality tremble, for its end is near; but let thy body rejoice, for its freedom is at hand.

Thou thinkest that thou hast an inspiration

to do good, or to benefit mankind. But all desires, ambitions and aspirations are of the personality and shall die with it. Many pray, "Lord, if Thou sendest me wealth, I will use most of it to benefit others to Thy glory."

Indeed, wouldst thou help Me to develop and benefit mankind? Dost thou know better than I do what others need; and wouldst thou supply unto others that which I withhold from them? This wish is simply thy personality trying to assert itself. Yet let it try and let it fail, reaping humiliation from all its efforts and bringing humiliation unto others, for thus do I use it to develop thy body and also those other bodies.

This Seventh Mystery is hard for thy conceit to learn. But when thou shalt have suffered the humiliation yet in store for thee, it will be a lesson full of joy. For behold thou wilt be free of that conceit and thy body will be an instrument of My joy alone.

If thou canst not yet receive these words it is well that thou shouldst reject them. Thy present pride is as much My work as thy humiliation will be. For thy body it is well that pride rules with its ambitions and desires

until it works its power upon thee. When its work is perfected thou shalt cast it off and thy body shall arise from the death of thy pride, strong to express Me.

CHAPTER XXIII.

I REGENERATE YOU.

The Eighth Mystery is the Mystery of Regeneration.

Thou canst not obtain this mystery by striving, nor by study, nor by belief. It shall be a growth of the character of thy body.

Unless thou hast suffered the seven first mysteries in thy body, and hast left thy body free to be controlled by Me, thou canst not feel in thy body this Eighth Mystery.

In past times I revealed unto My people the mystery of generation and marriage, and sanctified the bodily union of the married unto generation, that by generation after generation I might develop a body capable of regeneration.

If thou hast not developed the Seven first mysteries in thy body, this Mystery of Re-

generation is not for thee. Then it is well for thee to cling steadfastly to the ancient mystery of marriage and generation, rearing children in love and tenderness, in the sacred, true and faithful marriage relation.

But when thou art inspired by Me and have cast aside, as no longer part of thy nature, all desire and fear and all striving after thine own pleasure, then thy marriage will reveal unto thee the holy Mystery of Regeneration.

Herein is this mystery that thy body will not act the same when inspired wholly by love as it did aforetime when governed by desire. When it is inspired by love it will strive only for the pleasure of thy mate and no longer for its own pleasure. Then the sacred distillation of thy strength will not spend, but will be re-distilled unto the renewing of youth.

Thou wilt not suddenly enter the life of Regeneration. Thy body will not change completely when the first inspiration of unselfish love comes unto thee. Many times shall the old feeling of desire come back to thee, but ever will I inspire thee more and more with the sweet patience of My pure love, and thou

wilt more and more realize the life that I am living within thee.

Dost thou say, "The mate which I have taken, is not now my ideal." Yet shalt thou see that thy mate is the best one for thee, and that I have Myself provided such a mate for thee that I might teach thee unselfish love. For I will inspire thy heart with love that will ask for no return, no faithfulness, no kindness, no support. And I will give thee such joy in that love that thy body will be glorified and rejuvenated.

As long as thy heart is not ready for the inspiration of My love, thou wilt seek to obtain love from others, and will be dissatisfied with what thou dost obtain, for thou canst only live in the love radiated from within thine own body. But when the fullness of My life shall come unto thee, thou shalt rejoice in the mate thou hast and shalt love that one with a gladness that shall triumph over every fault. For a selfish mate gives thee the opportunity to be unselfish. Also a cross mate gives thee the opportunity to be sweet-tempered.

Yet have patience and know that if thou

art not yet a radiant center of love and unselfishness and sweet temper, still thou shalt become such. And to that end do I send thee trials that thou mayest learn to exercise those qualities which others seem to thee to lack.

So it is well for thee to cling to the ancient sacrament of marriage in thy days of desire and in thy days of inspiration, for it shall be unto thee a trial and yet a joy, and out of it will grow thy strength.

Yet I do not command thee to heed these words, for My message is only what thou canst receive, and if thou dost not believe these words to be my message, yet then shall thy disbelief have some effect upon thee, and whatever the effect upon thee may be, THAT is My message to thee.

CHAPTER XXIV.

I SET YOU FREE.

The Ninth Mystery is the Mystery of Freedom.

To prepare thee for freedom I have sold thee into slavery. Thou wert born a slave and raised a slave. Even when thou didst awake and knew thyself for a slave, I did not at once deliver thee.

From slavery unto slavery have I brought thee that thou mightest at last be free. When I sent thee any measure of physical freedom, I sent thee chains for thy mind. That in thee which thou didst call thy individuality was not capable of freedom. It was either a slave to thy desires, or to what thou thoughtest were the opinions of others, or to what thou thoughtest was thy conscience.

Environment has educated thee into habits

of action and habits of thought, and thou hast been a slave unto those habits. Even now, certain chains hang about thee, called "aspirations" and "ambitions."

Hast thou broken all the old chains which bound thee unto My mysteries of long ago? Yet art thou not free!

Hast thou suffered the crucifixion of desire and the humiliation of defeat? Hast thou given up unto Me all desire for what thou thinkest would be good? Yet perchance thou art still in slavery to thine own opinions.

My freedom is the freedom of the heart and shines forth brightest when environment seems most to enchain. Herein is this mystery, that freedom is not external nor in any wise dependent on the actions or thoughts of others. He who is forcibly detained and does not mind it, who takes all external things as he finds them, and sees no fault in them, partakes of My freedom.

Yet it is well for thee if thou art enchained. The organ of thy brain through which I shall afterwards express My perfect freedom can only be developed by the operation of the sense of slavery.

So it is in all My mysteries, that the worse thou dost seem to be, the better it is for thee. Art thou painfully self-conscious? Then I am developing the organ of thy brain which I design to use for expressing the consciousness of Me. Art thou fearful and afraid? Then I am developing the organ of thy brain through which I will afterwards express My perfect courage. Dost thou suffer because thou lackest judgment? I am using that suffering to develop the organ of thy brain through which I will afterwards express My perfect wisdom and judgment.

Now the great suffering and discipline which I send unto the minds of many is that they should not be able to see the perfection of My law.

Therefore I say unto thee that thou art blessed if thou dost suffer, for that suffering develops thee; and thou art doubly blessed if thou art afraid, for out of fear will I bring forth courage; but thrice blessed art thou if thou dost suffer, and also art in fear, and also cannot see that it is I being born in thy heart.

For out of blindness will I bring sight. Thy darkest blindness shall develop thy most

glorious light. Behold I am a light shining forth from within thee.

My words come alike unto many, but it is not possible for them to be understood by thee until thou art ready for that understanding. Herein is this Mystery of Freedom that thou art free to believe as thou dost choose, but thou canst not believe anything in thy heart until I have developed thy body to the point where it needs such a belief.

Thou art free from thine environment, for I can adapt thy body to harmonize with any environment.

Thou art free from another's opinion, for I can adapt thy heart to freely allow that other to have any opinion he chooses.

Yet thou art free to struggle against environment and free to be influenced by another's opinion. And herein is this mystery, that I call thee by many voices, through slavery, fear and doubt, that I may develop My expression, which is thy body, into freedom.

CHAPTER XXV.

I CALL YOU BY ALL VOICES.

Unto you who can receive it, is given to know the Mystery of Religion.

Each religion and creed which I have sent differs in doctrine and practice from every other.

Wilt thou say, "Herein I know that religion is not of God, for God would not delude all the world with false religions, nor yet part of the world, causing one man to believe that another's religion is false."

Know that I have brought thee through many generations, developing thy body to a different perfection from any other body. Know that generation has followed generation obeying My laws of differentiation and selection, until now. And now each one of My

bodies differs from all others. Each selects different experiences and different doctrines.

And many have their choice of foods, having developed unto that point where their bodies can benefit by choosing. And many have their choice of doctrines, having acquired the mental strength to discriminate between them.

But whether they seem to choose or seem to be forced, yet in all cases it is I that choose for them, acting through their choice or against it, giving them each what is best, under all the circumstances, to develop that particular character.

Now the nature of bodies is such that character depends wholly upon formation. And the formation of the brain and nerves is such that no food or experience or belief can appeal to the character unless such food or experience or belief is suitable for that character's development.

But dost thou say, "Does God let man believe an error?"

Know that all finite belief is erroneous. But it is nevertheless suitable for thy stage of growth.

It is that in thee which setteth itself up as a separate person from Me, which believes. Now, personality cannot see the Truth and is incapable of knowing Me. When that so-called person shall die, leaving thy body free to be My conscious instrument, then thy body shall radiate all truth. Until then I provide all beliefs for thee, each equally erroneous, that thou mayest believe that which appealeth unto thee.

And yet, if thou couldst but understand any one of these beliefs from within, thou wouldst find it true. For Truth is so great that but a reflection of its glory would illuminate thee. And this is the Tenth Mystery, that all religions are false when viewed from without, yet all are equally true and beautiful when viewed from within.

Dost thou teach some ancient and beautiful truth? Art thou firm in thy conviction that the truth thou teachest is the only truth, and that all differing religions are lies? Behold, it is well and thou art My minister, and the truth which thou teachest shall appeal unto many. And unto as many to whom it shall appear thou art My messenger. And no one

can believe it except they who need it for their development.

Dost thou break thy heart over those to whom thy teaching does not appeal, and dost thou try to reach them by prayer and exhortation? It is well. All hearts that can break shall break, in order that those hearts that are strong shall remain. Yea, try to reach those to whom thy belief does not appeal. For this trying shall affect both them and you. Not in the way thou desirest, but to the further development of bodies, both yours and theirs.

Do some of My religions appear cruel unto thee? And dost thou say, "Nothing can justify cruelty?" Yet I am cruel unto thy personality and will utterly destroy it. I am cruel to be kind, developing thy brain until thou canst become conscious of Me.

It is well if thou canst see the beauty in any one of My religions. Each one, as seen from within, teaches the crucifixion of "self," and if any one of them can lead thee into the consciousness of freedom from self, thou shalt know that I have sent it unto thee for that purpose.

Hast thou read that in times past they who professed to be My ministers have spread darkness instead of light and kept back what thou callest the progress of civilization? Behold, I have ever been alive as I am now. I have ever provided for the development of the organization and of the formation of character as I saw fit. Thou knowest now part of My workings in those dark times, and I have put it in thy heart to question My wisdom on thy partial knowledge. Yet learn this, that all things worthy to survive, thrive best on opposition. The principle called civilization is one which gathers strength through the hand of him who would keep it back. Couldst thou know all, thou wouldst say, "Even then the Lord knew best."

But though religions have ever led men unto a knowledge of Me, it is not through religions alone that I call thee. I call by everything of which thou art conscious. Every voice is My voice. Every sweet influence of life in flower or tree or animal is My influence. Every bitter or severe or cruel jolt which can come unto thee is from Me. Do I speak severely to thy personality by the voice

of religion? Yet I speak still more severely by the voice of the experience I send thee.

Every experience is from Me. Perhaps thou dost not see how thine experience can possibly be dictated by Divine Love. "If God sends this," thou dost say, "then He cannot be a God of Love!"

Behold, it is well for thee to speak thus for a season, for this blindness shall give place to a great light. Then shalt thou know that My love is so great that I do not let a hair of thine head be touched except by Me, and for thine advancement.

So I say unto thee that it is My voice which calls thee, whether by the words of sweet home songs and mother-taught prayers, or by the wild tempest of rough experiences. Whatever voice appeals unto thee is My truth for thee, to nurse thee until I shall lead thee into all Truth.

And this is the Tenth Mystery, that each brain believes a different doctrine and different historical facts, and I feed them thereon, giving each the best possible food for such a brain.

And thou art thyself a proof of My care;

for even in this I do not let thee believe what thou readest unless that belief shall be the best food for thy brain.

CHAPTER XXVI.

THE MYSTERY OF DEATH.

The last Mystery is the Mystery of Death.

Thou art one, and yet thou art three. There is thy body, which is a link in My chain of organized formation, and there is thy personality, which thinks it is the real you, and there is thy Spirit, which is I.

Heretofore the body has been subject unto death. Yet each body which died was a link in My chain, transforming organization unto higher organization. Each had its influence upon each succeeding generation, living again in its offspring or in the bodies influenced by its life.

The personality of a body is its Self-consciousness, or sense of a separate existence from Me. This sense is useful to the body

for a time and is useful to other bodies by its reaction, but is temporary by nature and subject to death.

Thou who thinkest thou art a being separate from Me, shalt die, but perchance thy body shall live.

Now the body has been more subject unto death than the Self-consciousness. And where the body dies first, the Self-consciousness lives on, often continuing to be useful to other bodies by appealing to them as if from another world. It is well for thee if thou canst hear voices from these selfish personalities. And yet know that the Self-consciousness is temporary and knows not love the eternal. I give it no further wisdom when the body dies, and it soon dies also. Yet it is well if it amuses thee to call for the presence of the Self-consciousness of some dead body, for I will cause even that experience to develop thee.

The Spirit in thy body is I, Myself. Whether any one body dies or lives, I live on, in all bodies. Thy real self is reincarnated, only in various bodies, but in all bodies. this, that the Spirit is the element

of life and the Self-consciousness is the element of death. Yet the Self-consciousness is My minister to develop the body beyond the power of death, for the body is not necessarily subject unto death. The organization of formation is ever developing, and when a body is developed which needs no Self-consciousness,—which is strong enough to express Me—then the Self-consciousness shall die before the death of the body, leaving that body free to express perfect love without self-thought. And there will then be no element of death in that body and I will live in it forever.

Such a body will express My perfect love without desire. Does desire still live in thee? If so, well. For each desire is My minister to prepare thy brain for real love without desire.

Thou canst not give up desire before thy time. For if thou shouldst be able to give up thy present desires in order to have thy body attain to the glory of consciously expressing Me, which thou dost desire, that would but be giving up the lesser desires in order to obtain the greater. Now every desire that

can come to thee is to prove thee and help thee, but they are of the self and are an element of death.

Dost thou desire that thy particular body shall be one to live forever? That desire is an element of death in thy body and may prevent its own fulfillment. Dost thou desire to be humble? Desire is an element of pride.

Dost thou desire to be unselfish. Desire is of the self alone.

So that whatever thou dost desire, the very desire therefore tends to prevent thee from attaining.

And herein is the Mystery of Death, that when thou art willing for thy body to die, it shall live, and I will live therein, and the Self-consciousness shall die.

Through many trials do I bring thy body, even through the sorrow of bereavement. For thy sake I brought forth the body which for thy sake I have visited with death.

Dost thou say, "A happy child at prayer was stricken; why do the good die young?"

Yet I rule all. I have placed in thy heart that sense of sympathy which condemns Me

for not keeping some sweet little child alive. Another, perchance, cries, "O, God, why did I not die as a child?" Hast thou not faith to know that whom I see fit I keep alive and whom I see fit I let die? This is the Last Mystery, that death is My angel. The child-body whose formation will not stand the great trials of the world, I relieve of those trials. Such a body is not tried with strong tendencies, hence thou callest it "good." The coming and passing away of such a body is for thy sake, in order that thou mayest be tried with the fire of affliction.

And thy sense of separate personality shall die and pass away. But unto the bodies of those in whom the Self has died do I give eternal life. And herein is this mystery, that he who would save the life of the Self shall lose the life of the body, and he who gives up the life of the Self saves his body.

And behold, generations after generations of My bodies have passed away, but I am Life, and cannot die. And I live in thee, and the "I" that lives in thee shall never die. That "I," which dwells in thy body now, has

lived from the eternal beginning of all things. To it there is no death. It is the Creator of all and lives eternally, radiating its supreme essence of love and power.

Fear not death, for it hath no power over thee, but is thy servant.

Thou art a king; thy crown is "life" and thy sceptre is "death." Thou hast always been guided by My life within thee, and thou needest not fear that it will forsake thee now.

And the mystery of death and suffering is this, that if one of My bodies shall suffer shame and pain and death, and others shall hear of that shame and pain and death, it shall be unto their minds a development. And it shall so work on their minds that they shall obtain the development of character which they would otherwise have had to themselves suffer to obtain. And that development shall be a salvation unto their characters. Therefore I show thee the mystery of vicarious suffering and salvation thereby, that thou mayest know the truth. Thrice blessed is he who suffers, for I will cause his suffering to be a blessing unto others.

Art thou willing to suffer and die that others may be blessed? Yea, thou mayest suffer shame and pain and death of thy body, but if thou art really willing, and the Self-consciousness has passed away, then I say unto thee that thy body is immortal and the grave cannot hold it.

Now this writing is inspired by Me, as all things are inspired by Me, whether spoken or written or acted. And this writing shall have the effect I choose upon all to whom it shall come, whether it causes them to bless or to curse, to scoff or to pray. For all alike are inspired by Me.

PART III—PRACTICAL APPLICATION.

CHAPTER XXVII.

THE VOICE WITHIN.

Within you there is that, which knows all, that which sub-consciously is omniscient. Be still and listen to its voice. It is not personal, not separate from all other life, but one with all other life. It is life itself. It is you, yourself.

Listen to what it says:

“I AM your true self. I AM the true God. I AM love. I fill your being. I give you strength to endure joyfully. I prompt you to real accomplishment when personal ambition is dead. I inspire you to real pleasure when personal desire is killed. I give your eyes sight when their capacity for personal tears has passed away. I give your ears hear-

ing when they have lost their personal sensitiveness. When your personal sympathy for separate sorrows is slain, I lead your feet in the path. I am the conqueror. I fight your battles. I AM that part of you you call 'I.'

“I AM your impersonal self. I AM one in all men. I have, waiting for your use and enjoyment, the true knowledge of life, and of the enemy of man and of spiritual power.

“I perfect your brain and think with it. I perfect your body and manifest through it. I bid you give up all for ME, that I may reform your brain and body in the mould of My perfect strength.

“What you think you are, is an idea of self-consciousness. It is not your idea; it is My idea.

“Before you can know ME, you must thoroughly know that other self and all the tendencies that can influence it. You think it is real and separate from Me. You think its separate ambition is real, and that its self-love and self-goodness are real. That thought gives the INFLUENCES power over it.

“I AM the infinite part of you, abiding always within. I will show you all things, and enable you to see through all the illusions of personality, which have separated you in consciousness from Me, your true self.

“I AM expressing myself through you. You only exist that I may express Myself. I create you for that purpose only. I create your form to express My idea of form and your brain to think My thoughts.

“I give you all things. All that you have I give you. I AM the giver. I AM your inner essence. All things I give you for use, for My use.

“I may speak through you, heal through you, cast out devils through you. Yet your personality deserves no credit, and receives no benefit from those wonderful works. For the personality shall die and its sense of merit. But I use you to do My works—and however humble and faltering you are I can use you.”

CHAPTER XXVIII.

LET ME HELP YOU.

Not to all does the Voice within talk so plainly. But when another speaks to you, in the silence, by Spiritual telepathy, he speaks to that sub-consciousness and the I AM within recognizes the truth he speaks and rises to it.

To thousands I have been the means of healing and teaching spiritual truths.

To thousands I have transferred by wireless waves, my spiritual strength. I have found that the more I give the more I have. Of course there is no merit or goodness in the personality; but the I AM within, is all merit and goodness.

Would you be healed of pain? Would you be free of those dreadful INFLUENCES d

scribed in the first part of this book?

Would you then be used as a healer by the I AM within?

Let me help you.

Only at first will you need me.

After I have sent you, by spiritual wireless, the spiritual power which casts out the influences, the faint Voice within will become more powerful and you will find your feet on the pathway toward mastership over the untoward INFLUENCES.

Just now you are in a life and death struggle. Theoretically none of those evil forces exist at all, and yet you find yourself face to face with them.

Call on me. Do not delay. I will be with you at whatever distance.

Now the method of "treatment" is this: You shall relax for half an hour and breathe deeply. With every out-going breath, consciously say that you are unloading all your care upon me; that you are breathing out all your own opinions, desires, and all your knowledge and possessions; that you know nothing, own nothing, want nothing, believe nothing. (Afterwards, when each treatment

is over, you can reassume all your desires, etc.) At the time of the treatment do not resist any unpleasant or evil thought that comes to you. Let me do all the resisting for you. Then with every breath that you breathe in, consciously know that you are calling me and breathing in my perfect vitality and harmony.

Before relaxing write to me and tell me the time which you choose, by your local time. You must absolutely choose the time yourself, and I promise to abide by it, whatever time you choose.

A sense of obligation, or of owing me anything for the treatments, would interfere with their efficacy. So you must accept them freely. Be willing to be benefited without rendering a return.

When you write, tell me your birth year and all circumstances; your symptoms and all desires; what time every day you will faithfully relax to my treatments; and tell me that you will accept the healing freely, feeling no obligation.

Afterwards, when you receive the healing

power yourself, I warn you not to heal for gain. You surely will lose your power if you make a merchandise out of it. How many healers have been gifted with this wonderful power and lost it very quickly because they sought to make a profit out of it! The reason is very clear. The healing is done by the joining together in a spiritual union whereby the spiritual power given the healer is instantaneously transferred to the one to be healed. This is a spiritual oneness or perfect union. The sense of obligation or payment is a sense of separateness, diametrically opposed to the sense of union. If you deliberately create, in the very relationship of healer, a sense of separateness, it is no wonder if that destroys the sense of union and prevents the transference of spiritual power.

You cannot partake of my perfect vitality and harmony if you deliberately separate yourself from me by feeling an obligation to me as a separate person. Person cannot heal person. Only the spiritual oneness of the impersonal with the impersonal unites the spiritual strength of the one I AM.

CHAPTER XXIX.

THE SONG OF LIFE.

One harp-string twanged alone a bitter discord
seems.

Together, ALL produce a glory shout!
Awake my heart and catch the echoes sweet,
And know that HERE and NOW, though time be
fleet,
IT ALL WORKS OUT!

Though the universe were an instrument of a million keys and a million-million harp-strings, and though you were the least noticeable of all those strings, yet the great Musician keeps you in perfect tune! If you study a complicated piece of music you will see that there are introduced certain notes, which of themselves, taken apart from the others, would make a discord. Yet in the whole piece those notes are the very ones which give the greatest sweetness to the melody. In the infinitely

complicated melody of the universe there are many harp strings which think themselves discordant. Could they but know that, touched by a Master hand, their vibrations resound to the heights of heaven, giving the greatest real harmony to the whole melody—could they but hear, with opened ears, one strain of that glory song of which they are a part, they would know of a surety that they had always been in absolutely perfect harmony! If you think the Master is making a discordant sound through you, of course you have an ideal of greater “beauty and harmony.” But if you could see how much more beautiful and harmonious than your ideal ever could be is that which IS, you would experience a joyful awakening.

Listen to the Song of Life. You may say at first that you do not hear it—but it is there, in your own heart. You will catch some fragment of it if you listen, and you will learn from it that the great cosmos is harmonious as a whole.

The ideal state for a man to be in is a state of happiness not dependent on outward con-

ditions. The man who is in that happy state is not influenced by surrounding opinion, he has no bitter thoughts against others, and he does not plan anything that can cause unpleasantness or loss to others. His mind dwells in harmony and he is continually finding out new phases of the law of harmony. This is his desire. His dream of harmony is more pleasant than sleep, and he is thankful for every waking moment day or night.

Selfish thoughts are not so sweet and any man afflicted with them is glad enough to lose consciousness in sleep. But such thoughts are not really lasting and will hardly even bear examination before they are found to have vanished.

Why do selfish thoughts come so much into evidence, making us imagine all kinds of illusions? One would think that the negative forces were consciously arrayed against any manifestation of the real truth. But deep down in the heart no man can doubt that harmony even now prevails supreme and that any blindness to its existence and beauty can only be temporary.

Where can we go to really get away from harmony? On earth the beauty which some can always see—in the glad sunshine, the fresh rain or the free wind—teach the waiting heart more of the law of harmony. In cities all kinds of enterprise fit in with all kinds of labor in a system. The harmony of that system may need to be developed, but the law of that harmony is there waiting for that development.

If we go up in a balloon or dive in the sea, the beauty of clouds and sunshine, the perfect forms of nature prove that always, everywhere, this law is in force, harmony, harmony, harmony. This is the positive law of existence, the law of all laws, and any supposed law of inharmony is no real law at all.

Harmony is our guardian angel and exempts us from the supposed law of poverty. It leads our thoughts into pleasant places, by cosy firesides and amid cheerful companionships. It gives fresh vigor and strength. It shows us the paths of life and makes them easy to our feet. Even though sorrow and suffering come upon us, the law of harmony

buoys us up, and when threatened with death we become fearless, knowing the reality of that law. Harmony in our hearts gives us everything, even when face to face with outward inharmonies. It makes us comfortable in the midst of discomforts and fills the measure of human happiness to overflowing. Nothing is more certain than that steps of harmony are steps to the delight that lasts continuously, and in that happy frame of mind there is quiet enjoyment for each one forever.

What a bright vision is a glimpse of true harmony! Astonishing in its very simplicity, and yet dazzling in its grandeur! Look up at the stars or upon the universe and admire! Every thought produced by the knowledge of the infinitely great or the infinitely small is a thought of harmony and admiration. But selfish thoughts, which produce a sense of inharmony, have no place in the great or in the small. When we study the sky, the earth, or the sea we learn everywhere of the greatness and high calling of man, the central idea of the whole. Not the selfish part of man which

is often cross, weary, exasperated and discouraged, but the true man whose idea is a harmonious one, whose fancy takes him through the air with the speed of a bird, whose buoyant heart lifts him above earth's troubles, and whose strength is born of courage.

He that entertains the thought of harmony continually shall be a happiness to himself and others all the time. He shall not be afraid of outside dangers, because his treasure is within. Error and wrong will continue to destroy and utter curses and insults, but the destruction shall not affect you nor the curses curse you, nor the insults insult you if your thought is still the harmonious one. By day your strength shall grow, by night your knowledge. Higher and higher thoughts will point upward to a better realization of the law of harmony from which even the very sense of the incongruous shall fade away.

Because you fix your mind on harmony you cease to be a servant of inharmony. Because you entertain only harmonious thoughts you live in accordance with that law. Then personal things do not matter, and personalities

cease to be real to you. Then you know the true idea of all things and are no longer deluded with the seeming.

The sweetest strains that the greatest musicians ever composed were not reduced to notes and bars. These men had harmony in their hearts long before they reduced it to writing, and the highest conceptions are not those which are soonest translated into conscious sound. So we may have our hearts full and overflowing with real song, although we may not be able to utter aloud a single note. That song in the heart is for all, and all will sooner or later sing it. It will awaken mankind to that life which has been the long-ing dream of the ages.

CHAPTER XXX.

UNSELFISHNESS.

A selfish motive takes away all the grace of an otherwise good act. Self seeks to benefit, but all its hopes must prove illusory because, as we shall see, no gain or achievement, behind which lies the selfish motive, can be of the smallest value from the point of view of individual achievement.

When the study of philosophy is suggested Self begins to plan how to benefit by that study. The knowledge that there is only one reality behind all phenomena gives Self an opportunity to suggest that base metal might be turned into gold, and that stones might be made bread. But though you had all wealth you would, if you were dominated by a selfish heart, find yourself poor in reality. If man only required gold, or if you could benefit

mankind by even turning the whole world into gold (or bread), that would be a noble object for philosophy to strive for. But that would not really benefit man. Looked at from every possible point of view the logical end of philosophy is unselfishness. The most eloquent argument gives but a hollow sound if it comes from a selfish heart. The most correct behavior, the most earnest work, are cold and worthless if inspired by a selfish motive.

Selfishness promises great things—power and wealth and esteem. Unselfish love promises not at all. But it is in itself the only power in the Universe and the only wealth worth having.

The worth of a man lies not in his words, nor altogether in his acts, but in his motive. The test is whether the motive be hard and selfish or unselfish and loving. The unselfish man will not be proud, but will be more eager to uphold the reputation of others than his own.

Many good men puzzle themselves over the problem of how to live the golden rule amid the selfishness of others, without losing all

that they hold most dear. The problem is solved when it is seen that a study of philosophy brings man into touch with the great reality, and that he then no longer holds dear the things of which unselfish love would deprive him.

Love simplifies existence, hate complicates it. Unselfishness does not impute evil motives to others. It gives patience and grace to all our relationships.

Worldly wisdom teaches us to fight for our rights to the last ditch—to spend all we have to defeat what we consider a wrongful claim rather than yield to anything whatever. But philosophy teaches us not to quarrel over the shadow—but to let those have it who seem to want it—while we make sure of the reality. You can afford to let them plunder, rob, slander and insult you, if you have something which is really of a great deal more value than all their smiles, good reports or money. What is that something? It is the only real force that can be exercised in life, in work, or in the Universe.

Worldly wisdom teaches us to hate those

who hate us and return at least as much spite as we receive. If we are known to be spiteful to those who deserve it, people will let us alone. But philosophy shows us how to conquer by love, at once, without taking the time and trouble to build up a self-protective reputation. The way is to conquer yourself first. Mr. Theodore Seward, of New York, is the authority for the statement that one who had gained the power of self-mastery, meeting a tiger in the jungle, stood facing the animal till it turned away and slunk into the thicket. When asked how he was able to exert such control, he replied, "Because I have conquered the tiger in my own nature."

The treasures of selfishness are unreliable. After many years of selfish toil we may become possessed of what we have desired for ourselves. It may be wealth, fame, or opportunity for self-gratification. Can any of these be relied upon? Can Wealth? It is a well-known fact that sudden wealth rarely brings happiness and is frequently lost again. Can Fame? Every one knows that it can not. Through no fault of his own a great states-

man may lose an election and retire in comparative disgrace, who only the day before was one of the most honored of men. Again it might be asked if self-gratification is not reliable. But who has not found that the apple of self-indulgence turns to ashes in the mouth? Sweets cloy, play tires more than work does, amusement, more than study, gives headaches.

But the treasures of philosophy can not be stolen from you, do not disappoint you, are not subject to the fancy of the voters at an election, and they never, never cloy.

A selfish man can not exercise the power of unselfishness. He is not to be blamed for that—it is not wilful selfishness but sheer inability to exercise this wonderful power. It may take years of study of philosophy before he can even understand unselfishness, or it may come upon him in a sudden “awakening,” but when he does understand it he will find himself holding in his hands the reins of real power.

For this reason all worry about to-morrow’s needs for self is a waste of time and totally

unnecessary. A knowledge of philosophy will enable you to exercise the power of unselfishness which will overcome every obstacle.

We are sometimes tempted to criticise others, but let us not do it without knowledge. A French proverb is translated: "To know all is to forgive all." There is a danger that we may, so to speak, put on green spectacles, and then imagine the whole world green. Others' faults are generally first discovered by those who have a thin film of similar faults over their eyes and see their friends through it, tinged with those colors. Let us cleanse our own selves before we put our friends through the mangle. It is never our unselfish love which finds fault with friends.

If a charitable disposition be a desirable acquisition, how should we go about it to acquire such a frame of mind? The first point is to thoroughly realize that it is desirable. If you think it the acquisition most worth wishing for you will long for it every waking hour and seek it everywhere. Then you will find yourself growing into it, for growth in the direction of desire is the law of nature.

Then the knowledge that we are each a part of one another will show us that the service of others is our destiny as soon as we have given up the service of self.

Another point is to try and see things from a standpoint of others before coming to an opinion. This is a good rule from many points of view, but it is a little trouble at first and so is not adopted by people who are inclined to think they have quite enough trouble already. Shirking trouble and seeking ease and amusement will not, however, improve your disposition. Trouble shirked is trouble magnified, whereas to look it in the face will often banish it altogether. In this connection the following verses will bear repeating:

There came a giant to my door,
A giant fierce and strong,
His step was heavy on the floor,
His arms were ten yards long!
He scowled, he frowned, he shook the
ground,
I trembled through and through!
At length I looked him in the face,
And cried, "Who cares for you?"
The mighty giant, as I spoke
Grew pale and thin and small;
And through his body (as 'twere smoke)
I saw the sunshine fall!

Such giants come to strike us dumb,
But, weak in every part,
They melt before the strong man's gaze
And fly the true of heart!

The unselfish frame of mind is the object to be obtained, but not everyone who professes it has attained it. There are good earnest men who live as unselfishly as they can, purely from a sense of duty, who have never known one minute of the unselfish disposition. They may have benefited mankind, they may have sacrificed all their possessions, they may have given their lives to work in a leper colony, and still never yet have entered into the consciousness of real unselfishness.

There is no monopoly of this state of mind. Many attain to it with whom you might be ashamed to be seen talking. Many miss it who are considered the great and the good of the earth. Little children can sometimes understand it where the most learned falter. Some seem to grasp it at once, without hardly hearing about it and some see its reality who have hardly even been taught to look.

You may have something that you would like to do first before you become unselfish.

You may be afraid that a sense of duty will afterwards prevent you from doing as you would like. But unselfishness is not a sense of duty at all. It is just the opposite, for the unselfish man does exactly as he likes. He is the only man that is really free. So that to get unselfishness as fast as you can—it may prove a slow process at best—will not prevent you from doing as you may have planned in the way you then want to do it when the time comes to act.

If we reach the unselfish disposition we then want to carry it out. Giving things up from a sense of duty may bring you no whit nearer the goal. In fact the feeling of having done his duty well has hindered many a man from entering into the unselfish frame of mind. "Duty" is a chain which good people hang around their own necks and which often prevents them from looking upward. It also enables them with a clear conscience to bind down others and to condemn in unmeasured terms those who do not wear the same chain so gracefully.

Similar criticism will fall on you the mo-

ment you try to live philosophically. There is no need to fear it however. Your motives may be misunderstood now but they will be made clear to all before the misunderstanding can hurt you. As long as unselfishness is hated, its votaries will also be disliked, but you may not consider it very dreadful to be disliked on that account. It would be a waste of time to be afraid of the hate of those who hate the very idea of unselfishness.

Do not believe that when you become unselfish you will find that all people appreciate you. Far from it. In fact even those whose esteem you have already won may not understand you then. If you require the approbation of any person and plan to keep it, you may never obtain the desired state of mind called unselfishness. This leads us to the true paradox that he who keeps, loses; and he who throws away all, gains all.

We are bound all around with traditions. We are ready to quote some great authority in condemnation of everything. We can find fault with every action and with every thought. If a thought is a new one we de-

nounce it as revolutionary; if it is an old one we pass over it as a platitude. We demand that our own moods be answered in everything, and we forget the interests of mankind, and so lose touch with the Universe. Unselfish philosophy is the only remedy for this, and that philosophy is so inviting that all who are tired of having the inferior of life will sooner or later come to it.

It is a common practice to think how much better we are than previous generations were. We assume that mankind has advanced because we have more learning than our ancestors had. But is not mankind more selfish to-day than ever? Once man loved honor more than money. Once he loved gentleness more than fame. How should we compare with such if we were judged side by side? Should we not strive to gain understanding enough to place us at least on the same plane as our ancestors were? Should we not seek the true advancement which should place us on an even higher plane? To-day we understand more than they did in olden time, and if we are not in proportion more unselfish

we shall fall far short of the stature attained by those worthies.

Those things we now strive for may not yield us the satisfaction in the end which we expect. It is capable of mathematical proof that a simple breath of fresh air is as valuable to one man who takes a certain amount of satisfaction in it, as a monetary fortune would be to another who would take only the same certain amount of satisfaction in that. The difference is that there is no selfishness in taking advantage of the fresh air, while to gain the fortune it might be necessary to give up that great aim of existence, unselfishness. To give that up and gain for it only the same satisfaction that you might have taken in the very air you breathe is a transaction which shows a loss from every point of view.

Children are often misunderstood and bitterly wronged by those from whom they have the best right to expect unselfish love. Many a tender little heart is wounded daily by hasty words of rebuke from good parents who think they are thus doing their duty. Those who thus pride themselves are further from

the unselfish standard than the children are, whose constant movement and chattering unwittingly offend. If a child interrupts you and you are not at least as patient with him as you would like him to be with you if you had interrupted him, you do not set him a good example. With children your actions will speak louder than your words. The earnest endeavor they will even make to follow instructions which they know to be hypocritical, which they see are not even practical enough for the parent to practice, should show us that the little children are on a higher plane of unselfishness than we are. "To please mamma" they will do what they know mamma would never do to please them. Men who are politeness itself to a perfect stranger are often rude to their own children. Why? Perhaps because the children are too loving to resent it. Oh, what a wonderful change would come over the world if we were all as loving, as meek, as patient and as forgiving as little children are! Let us get back the forgiving heart of childhood.

The standard of unselfish philosophy knows

no distinctions between rich and poor, learned and unlearned, experienced and inexperienced, talented and stupid. All are equally capable of gaining unselfishness, and the same grand gain is to be attained by him who tries for it now as was to be attained by him who started trying for it years ago. Providence is even handed, and the real reward of life is impartially available to all. The last man to go past the barrier catches the same train as the man who has the longest been waiting for it.

Distinctions of class, grades of rank, and differences due to clothes all vanish when the unselfish plane is reached. When we discover the real worth of our neighbor's heart we shall forget about his shabby hat. When we find a peasant with as kindly a disposition as has a king we shall cease to respect one more than the other. It is possible to be unselfish and be a domestic servant, and such an one is of a better and higher class than would be a selfish society leader—and it is more honorable to be a friend of the former than of the latter.

Take, for illustration, the case of a man who has an unselfish heart but whose words are rough, and whose actions are so misunderstood that they seem to give universal offense. Take also the case of a man whose heart is selfish, but who has a suave manner and manages to conciliate everybody and become a universal favorite. Which of those two men has attained to the higher and the better plane? Undoubtedly the former. The rough and ready farmer boy at home in the fields often gains a truer insight into reality, and reaches a more enviable mental condition than the darling of society who already has all that of which worldly ambition could dream.

Is a step toward unselfishness a downward step? In a sense, yes. Down from the pinnacle of self-esteem, down from the mountain top of personal pleasure, into the valley of humility, and on to the solid ground of simple understanding, is the first step away from self. Before your life can be of any service to others this step must be taken. Bury your selfish plans for the future with the dead past,

and rise to real heights by the attainment of the state of mind which is in touch with the inner force of the Universe.

CHAPTER XXXI.

BIBLE LESSON ON INFLUENCES.

I interfere between no man and his doctor or priest. They are myself, in a greater degree than we can yet realize.

On the other hand I do not force my religious opinions upon anyone. Many earnest hearts were offended with me because I quoted from the Bible in the former editions of "The Great Exorcism," and perhaps it is no wonder, when we consider how many inhumanities have been committed, not only in the name of the scriptures, but in the sacred name of our Christ.

I do not quote from the Bible in order to offend anyone, nor yet to prove the truth of the message sent to you through me. No

verbal proof of that will be necessary, because I either prove it on your own body or through your own circumstances or it must await the awakening moment.

I quote from scripture in all humility. It makes me humble to know that long ago, beyond the dark ages, such a literary masterpiece as the Bible has set a standard of excellence that we can not even distantly and falteringly approach.

The selections have been picked out with greatest care. Every word is alive, and even the Materialist must acknowledge that these quotations bear internal evidence of being the highest truth.

Yet you need believe nothing to partake of the wondrous healing of the Great Love. For he who believes nothing is in just as great need, and perhaps greater, of the healing power.

Neither do you need to give up medicines, for he who doses himself with the worst medicines is in perhaps greater need of the Great Healing of Blessing than you who know better.

BEELEZEBUB INFLUENCES.

Are you troubled by these INFLUENCES, are your motives misunderstood, and your high resolves sneered at? I say unto you that when you surrender to the ME, and, as you may be directed, perform the great acceptance, that condition will INSTANTANEOUSLY be healed.

But when the Pharisees heard it, they said, This fellow does not cast out devils but by Beelzebub the prince of devils.

And Jesus knew their thoughts and said unto them, Every kingdom divided against itself is brought to desolation.

And if I by Beelzebub cast out devils by whom do your children cast them out? Therefore they shall be your judges.

But if I cast out devils by the spirit of God then the kingdom of God is come unto you.—Matthew XII: 24-28.

BELIAL INFLUENCES.

Do you suffer from the anger and mischief of others? Do you feel beset by malicious animal magnetism? Write at once—it may soon be too late—I will show you THE WAY

But the children of Belial said, How shall this man save us? And they despised him and brought him no presents. But he held his peace.—1 Samuel X: 27.

THE INFLUENCE OF THE BEAST.

Are you assailed by INFLUENCES that seek to pull back your development to the level of some animal? Accept the CHRISTPOWER—I will tell you how. Do not neglect it. You must do it at once, for your own sake. Do not think of me, or wonder how I can find time to write to you, or wonder how it is that I can make you such a wonderful offer free of any charge whatever, but think of yourself, and how you stand on the edge of a terrible precipice. I do not need you, but you need ME! The influence called Satan is stronger in the world now than ever before. Now, as of old, one might say:

They became fools,
And changed the glory of the uncorruptible God into an image made like birds, and four-footed beasts and creeping things.—Romans I:22, 23.

That old serpent called the devil and Satan, which deceiveth the whole world * * * was cast out!—Revelation XII:9.

THE INFLUENCES CAUSING DISEASE.

Go back over Chapter VII where the various phases of this INFLUENCE are described.

Each phase is a strong adversary but there is a stronger power than all of them put together—will you reject it?

And the diseases departed from them and the evil spirits went out of them.—Acts XIX:12.

1. Then he called his twelve disciples together, and gave them power and authority over all devils, to cure diseases.

2. And sent them to * * * heal the sick.

42. Rebuked the unclean spirit, and healed the child, and delivered him again to his father.—Luke IX:1, 2, 42.

Will take away from thee all sickness.—Deut. VII:15.

THE ABADDON INFLUENCE.

If you will write to me exactly how this INFLUENCE affects you, I will at once tell you the secret whereby, as of old, the Scornor may be cast out.

10. Cast out the SCORNER and contention shall go out; yea, strife and reproach shall cease.—Proverbs XXII:10.

Still the enemy and the avenger,—Psalms VIII:2.

And the shapes of the locusts were like unto horses prepared unto battle * * * and their faces were as the faces of men.

11. And they had a king over them, which is the angel of the bottomless pit, whose

name in the Hebrew tongue is Abaddon.—
Revelation IX:7, 11.

8. And shall go out to deceive the nations
* * * to gather them together to battle.—
Revelation XX:8.

14. For they are the spirits of devils
* * * which go forth unto the Kings of
the earth, and of the whole world, to gather
them to the battle.—Revelation XVI:14.

SELF-ACCUSATION.

Referring to Chapter IX, if you are so oppressed, let me know if you are willing to give up all selfish desires to conquer this INFLUENCE.

And I heard a loud voice saying in heaven,
Now is come salvation, and strength, and the
kingdom of our God, and the POWER of
his CHRIST for the accuser of our brethren
is cast down.—Revelation XII:10.

MAMMON.

Never a step toward money can be taken until this INFLUENCE is conquered. To be one with the great Mind, is to have power to command a plentiful supply. But the INFLUENCE stands in the way and shuts you out. To conquer is hard, the way is a shock to the mind but the victory is certain!

Ye cannot serve God and Mammon.—Matthew VI:24.

But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth.—Deut. VIII:18.

Poverty * * * shall be to him that refuseth instruction.—Proverbs XIII:18.

The blessing of the Lord, it maketh rich, and he added no sorrow with it.—Prov. X:22.

And all these things shall be unto you.—Matthew VI:33.

MOLOCH.

Whatever the “Germ” or “mental devil” or whatever it is, this INFLUENCE is now terribly prevailing and terribly oppressive. I will gladly write you if you will tell me how you are afflicted, then you will learn by joyful experience, when the moment comes, that this way is INSTANTANEOUS relief.

19. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and serpent bit him.

26. Ye have borne the tabernacle of your Moloch.—Amos V:19, 26.

Let the oppressed go free and break every yoke.—Isaiah LVIII:6.

I have seen thy tears; behold, I will heal thee.—II Kings XX:5.

LUCIFER.

As in Chapter XII promised, the so-called

angel of injustice can be exorcised, and that instantly. Only write to me telling plainly who is unjust to you and how. Do not delay —I await your letter!

Dare any of you, having a matter against another, go to law before the unjust?—I Cor. inthians VI:1.

12. How art thou fallen from heaven, O Lucifer, * * * how art thou cut down to the ground;

13. For thou hast said * * *

14. "I will be like the most High" * * *

19. But thou art cast out!—Isaiah XIV: 12, 13.

ANTI-CHRIST.

That bad luck comes from an Elemental INFLUENCE is recognized by all students of elementals. Once the INFLUENCE is driven out, you will INSTANTLY be free. In a moment, in the twinkling of an eye, that bad Thing called bad luck will leave you forever.

Time and chance happeneth to them all.

For man also knoweth not his time: as the fishes which are taken in an evil net, and as the birds that are caught in the snare.—Ecclesiastes IX:11, 12.

And see if * * * it was a chance that happened to us.—I Samuel VI:9.

This is a deceiver and an Antichrist.—II John 7.

ASTORETH OR BABYLON.

This INFLUENCE comes in dreams. Some it only annoys, others it drives to madness. You who would be free must tell me ALL. I will write you a personal letter according to the nature of your dreams. I will POINT THE WAY, and you will be one with ME, and the "I" will supply the power—the CHRIST-POWER.

For Solomon went after Ashtoreth (or As-tarte) the goddess.—I Kings XI:5.

Filthy dreamers defile the flesh.—Jude 8.

And after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.

And he cried mightily with a strong voice, saying Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird.

How much she hath glorified herself, and lived deliciously, * * * for she saith in her heart, I live a queen.

And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall * * * Babylon be thrown down.—Revelation XVIII: 1, 2, 7, 21.

PROBLEMS AND FEARS.

Dear brother, dear sister, let me write to you of your problems and fears. Let me be

the humble instrument to bring into your life the blessings of health and success. Join with me in bringing about a new freedom for the whole world, until Abaddon and all his angels shall be cast out, together with all the other INFLUENCES. For each one that gives up all selfishness and thus receives the CHRIST-POWER, adds to the movement to make the world sweet and sane and peaceful.

Just write me that you are WILLING to sacrifice all selfishness, and trust me for the rest.

A glorious advancement is coming to the whole world. Those ideals of unselfishness which have hitherto been by the world scorned and despised will come into universal power. Do not be one to lag behind. You may not actually be ABLE yet to give up all selfishness. You do not have to say you are *able*—only say you are WILLING.

There met him two, possessed with devils.
So the devils besought him saying, If thou
cast us out, suffer us to go away into the
herd of swine.

And he said unto them, Go, * * * and
behold, the whole herd of swine ran violently

down a steep place into the sea.—Matthew VIII:28, 31, 32.

Behold, the tabernacle of God is with men, and he will dwell with them.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.—Revelations XXI:3, 4.

And I will give peace in the land, and ye shall lie down and none shall make you afraid.—Leviticus XXVI:6.

And in the days of these Kings shall the God of Heaven set up a kingdom (on Earth) which shall never be destroyed.—Daniel II:44.

Be glad then * * * The floors shall be full of wheat and the vats shall overflow with wine and oil.

And ye shall eat in plenty and be satisfied.

My people shall never be ashamed.—Joel II:23,26.

Sing, * * * be glad and rejoice with all thy heart.

Behold at that time I will undo all that afflict thee; and I will save her that halteth.—Zephaniah III:14, 19.

BUT AS FOR ME, THIS SECRET IS NOT REVEALED TO ME FOR ANY WISDOM THAT I HAVE MORE THAN ANY LIVING.
—Daniel II:30.

CHAPTER XXXII.

ANSWERS TO CORRESPONDENCE.

Nearly everyone who reads "The Great Exorcism," comes to a place therein where some question arises in his mind. One part seems perfectly clear to one, another to another, but each one finds some part that, to him, needs explanation. I am writing more than twenty letters every day to those who ask for further light.

I have no permission from the writers of the following letters or questions to use their names, nor would I care to do so if I had. Anyone may write to me with perfect certainty that their names will be held in sacred confidence. I do not even tell you the State where the question comes from. And, in fact, each question is representative of many, and

may be said to come from every State:

Question.—I do not understand what you mean by “relaxing to treatment.” Tell me plainly just what it is.

Answer.—The process is simple and yet it may take time. Just lie down in a restful position and breathe very deeply, breathing out with each outgoing breath all your own control over yourself, your body, your mind, your feelings, etc., and all your self-conscious will and wish. Just for the time being give up everything—healing, money, plans—**EVERYTHING!** Especially give up to me every thought about the sickness, affliction, poverty or whatever it is. Let everything have its own way just then. Do not try to “concentrate” or to think any particular thoughts, or to keep your mind off any particular thoughts—just **LET** any old thoughts come. I will be speaking to the sub-consciousness and it does not matter in the least what thoughts flash through the conscious mind as long as you do not try to control them.

You can call my treatment to you at any

time, for I am sensitive to the call that you consciously or unconsciously send me whenever you are relaxed to my treatments. Hundreds have been healed INSTANTANEOUSLY through my treatments simply because they were able to relax in a perfect or absolute manner. Many more have found the healing a daily delight, finding pleasure in relaxing once in twenty-four hours. The credit, if any, for these wonderful results, is not at all due to me nor do I ever make a charge. It is a perfectly natural process that the life and vitality in me shall be drawn out to those needing it. There is a never failing fountain of vitality within me—the more that is drawn out, the more comes—so draw from me dear Brother or Sister, absolutely freely!

Many will fall asleep before they experience the true relaxation. Again the next day (or night) they will fall asleep before reaching perfect relaxation. The first wave of vitality received from me often produces this effect—causing the sweetest sleep that can be imagined. But on further relaxations, more and more of the vitality waves can be

absorbed until finally the perfect surrender of every part and every wish is attained. Then the flood of vitality is a perfect revelation of LIFE to you and is instantaneously effective.

Everything hinges on vitality. Would you have anything more than you have? More vitality will bring it to you. Would you attract some individual? Vitality is the only real attraction about anyone. Would you achieve great skill in art or literature or healing or managing a home, a farm, or a business? The secret of success in all these is vitality—LIFE!

Q.—You are religious and I do not believe in religion. I do not need healing but can you help in times when I need more mental power? Just now I have an examination that I *must* pass.

A.—Yes. When I, being religious, call that which I send you “spiritual power” I mean the same thing which you, not being religious, would call “vitality, or an extremely high voltage of electricity.” You do not have to believe in religion to put to your ear a re-

ceiver of a wireless telephone and hear the message. Neither do you have to believe in order to receive from me a current of the high voltage of vitality. When it fills you full of power you will not object to it on the ground that you and I do not think alike as to religion. Do not hesitate; you, perhaps, need me more than many religious ones. And I promise that you shall obtain from actual experience, at least a faint glimmer of what unselfish love really is and what it can do.

“And lo! Ben Adhem's name led all the rest.”*

*My readers are doubtless familiar with Leigh Hunt's beautiful poem, but I hope they will all read it again, not only because it explains the above reference but for the pure joy of reading a poetic masterpiece:

ABOU BEN ADHEM.

Abou Ben Adhem (may his tribe increase!)

Awoke one night from a deep dream of peace,

And saw, within the moonlight in his room,

Making it rich and like a lily in bloom,

An angel writing in a book of gold;

Exceeding peace had made Ben Adhem bold,

And to the presence in the room he said,

“What writest thou?” The vision raised its head,

And, with a look made of all sweet accord,

Answered, “The names of those who love the
Lord.”

“And is mine one?” said Abou. “Nay, not so,”

Replied the angel. Abou spoke more low,

Q.—How long shall I continue to relax to your treatments?

A.—Once you put your case in my hands, I hold you until you are healed. This will be a long or a short time according as you are willing to completely relax. Many have so absolutely given up themselves and their personal wills that the healing has been instantaneous. The claim of non-success, for example, is one that is cured only when the mind is absolutely relaxed to the power of Spiritual Life. But do not expect me to make twenty-dollar pieces to rain down upon you out of the sky. The Influence called Mammon can be cast out from your life, but not by physical means. The moment you take from me the spiritual power to overcome that influence, all will be well.

Q.—I gather that I ought to follow the

But cheerly still; and said, "I pray thee, then,
Write me as one who loves his fellow-men."
The angel wrote, and vanished. The next night
It came again, with a great wakening light,
And showed the names whom love of God had
blest;
And lo! Ben Adhem's name led all the rest.

impulses of my heart, which are natural; and not the dictates of my head which are false.

A.—It is no use to give you a rule to go by, because you will, in any case, obey the voice which calls you the loudest. Sometimes you will obey the call of the “dictates of your head” and sometimes you will follow the impulses of your heart. Now, just what do you mean by the word “natural?” Is it not just as “natural” for a grown woman to have a head as a heart? When you wrote the above your head was dictating it, suggesting a rule, —the heart does not suggest rules. So that if you followed your rule you would be following the impulses of the heart in order to obey the dictates of the head. Your head dictates the word “ought” which you use above. Your head is fooling you; it is making you think you are following your heart, when you are really more subservient than ever to the head, because you have put yourself under another of its rules.

Q.—You say in your letter that the claim of non-success is one of mind. Now I wonder if it is so in my case. I am living with

my parents as they have need of me. They are getting old and there is very little money coming in, so it is just once in a while that I have a few cents to do with as I choose. I am so lonely. There is no one near here with whom I can associate. Oftimes I am heart-sick over it, and I cannot work my way out. The more I struggle and try, that much further away it all seems.

A.—You are willing to be lonely and poor for the sake of helping your parents. You love to do every bit of work that you do for them, and there is a richness in that attitude which is richer than the richness of gold. Here is no claim of poverty! If you cannot see that your loving attitude is a greater success than a fine house with servants and carriages would be—even then your claim is not one of poverty, but of blindness! Many are blind to their own riches—and well for them that they are—till the time arrives when the Spirit has prepared them to stand the great exultation which comes when their eyes are opened!

Q.—Are you not encouraging imposition by your method, leading people to take ad-

vantage of you with the idea of obtaining "something for nothing?"

A.—No. And such an attitude of mind need not deter any from applying and taking freely anything that they CAN receive, for that attitude needs the healing force of loving vitality as much as anything else does. No man can adopt a "holding back" attitude and at the same time be able to receive freely. But why would it not be all right to feel quite free to accept or give, just while relaxing for treatment and then change your attitude afterwards? To do this one would have to be without any mental reservation whatever at the time of relaxation, and then adopt a reservation, spontaneously. If you can do this it will suit me just as well. The vitality I send is a free gift from Spirit—it is beyond price—you cannot pay for it even if you are a millionaire. Dear Brother, "take advantage" of me all you can. I am just as glad to give to one trying to "take advantage" as to anyone else. **BUT CAN HE RECEIVE**, or does such a man have to adopt the attitude of giving his dearest possession,

before he can receive? It is the attitude that counts. As long as your attitude is free during the relaxation, you will receive the vitality waves from me.

Q.—Must the patient believe in order to be healed?

A.—No. but he must be willing to be healed in this way, and be willing to be led into all truth.

Q.—What about broken bones?

A.—If these are set by a surgeon, then treatment will allay all inflammation and pain.

Q.—Is distance any obstacle to Spirit?

A.—No. The power of the ALL-WILL can concentrate wherever it is sent, and at once.

Q.—Why, then, is not the first treatment always completely effective?

A.—In cases where my first treatment has not absolutely cured, the patient's will was opposed to the WILL of Spirit. If you give

up "yourself and whatever you know" and all you have and are, one treatment will instantaneously cure you. If you are holding something back it may take a long course of treatment. Where the character is not ready to receive healing freely, because it is not of a free nature, the WILL of Spirit is to first develop the character.

Q.—You say, "If you are willing to cast your burden on me, I cannot tell you how gladly I will take it all and leave you free." Spirit sends you out with pack on back to gather up the rags and bones, and the copper and brass of disease and desire. He takes the pack and pays you back in the coin of His realm, which is JOY. If instead, he paid you out of the pack, would you work for the Spirit still?

A.—Whatever is coming afterwards would not alter anyone's present feelings. If what one did were done out of ambition or hope for reward, a difference of prospective reward would of course make a difference in his actions. But if he had acquired the faculty of never acting unless he felt like it in his blood, or hands or bones or heart, then, how-

ever dark or forbidding the outlook, he would still keep on doing what he felt like. This is about as near as I can come to answering any question which asks "What would happen, if something else happened first?"

Q.—Can you make me understand by telepathy things which I fail to comprehend when expressed in words?

A.—The relaxation to my treatments will be found to be the greatest joy as well as the greatest bodily invigorator which can be imagined. Once every twenty-four hours will be often enough to bring you out of bondage and show you the TRUTH.

It is all very well for people (including myself) to explain to you things which they see, but by the inspiration which will come to you when you are in a state of surrender you will be enabled to see those things for yourself and the uplifting knowledge that comes to you from within will far eclipse any mere hearsay.

If you write to me you will receive the real answer to your questions the first time you

relax after I have received your letter. Any answer I could make in writing would merely be a "reply," and would not lead your heart to actually see the truth as the inspiration from within will.

Moreover, you cannot really believe anything until you experience it in your heart. Anything that some one told you is not a subject for faith or lack of faith. It is a subject only for credulity or incredulity. For instance, it is impossible to really believe in the CHRISTPOWER until one actually feels its inspiration.

That inspiration is yours the moment that you relax and surrender.

Q.—There is one thing that stands in the way of my health and spiritual unfoldment, and that is resentment or anger at what I consider a great injustice that was done to me last summer. Some people here started a scandal about me, that just about crushed me, and although it was only a short time after the report started, that they were convinced they had wronged me and have since done all they could to undo the mischief, it has embittered me terribly. I fairly hate

them, but I know this state of mind hurts me more than it does them so I try to feel kindly toward them and would succeed if I did not have to meet them on the street. I wish I could overcome this feeling as it wears me so terribly.

A.—Yes. You want, for your own benefit exclusively, to feel kindly toward certain persons. You know it would heal your body if you could love them instead of hating them. For self reasons you want to love. But Self and Love are two totally different voices, each calling you in opposite directions. Self would have you GET and Love would have you GIVE. One is the soul-stultifying process of drawing in and the other is the illuminating process of radiation. There is no use in Self trying to love—it never can. So what are you to do under those circumstances? Bravely live your own life. As long as Self is alive within you, ruling your consciousness, you are in a state of preparation—your body is being prepared for the dominion of Spirit. When Self is dethroned and Spirit takes the government of your body, it will radiate love as naturally and as freely as the sun radiates

light: This is the "Kingdom of Heaven" which comes within your body, as soon as the preparatory mission of Self is accomplished.

Q.—I have always longed for affection and have tried to show it to my own and merit it from them. I am greatly worried about my financial situation. I am so heart-sick and lonely and humiliated when I remember how I have been treated and cast aside.

A.—I omit the details given, but, on the face of the above, it is obvious that your own affection is not real. Real affection does not have to "try" to show itself to its own. If your heart were full of love it would radiate it, driving out worry, heart-sickness, loneliness and humiliation. But, perhaps the humiliation is the best thing that ever happened to you! You know folks pray fervently to the Lord to be made humble, and then they very often object to be humiliated! If you would reach the other side of the Valley of Humiliation, it is necessary to go through it. Humiliation is the quick process of getting more humble. Uncomfortably quick, perhaps, you say? Yes, but let us be patient with it, how-

ever uncomfortable.

Q.—Should I continue doing office work? I would greatly appreciate having a position in work along the lines of the higher thought; something that would help me in living my own life.

A.—If you need help from outside of you to “live your own life,” it is not your own life you are trying to live, but you are trying for the kind of life you think you would like. To live your own life all you have to do is to **BE WHAT YOU ARE**, and not pretend to be anything else—and that genuine spirit will illuminate ANY walk of life.

Q.—I am trying to conquer my pains with will power, but it does not work.

A.—The Self will is impotent. The real reason why you are gifted with a Self will is not that you may work wonders with it, nor that you may at all affect anything whatever with it, but that it may develop the will organs of your mind to the point where the Will of Spirit can express itself through them.

Q.—A friend of mine is claiming an estate of millions that is in the Bank of England. He says the money is the Lord's and that when he gets it he will devote it to the Lord's service. I desire you to use your power, or agency, to help him. He is to-day a poor man but when he comes into his own whoever has rendered him a service will be handsomely rewarded. I will thank you in advance for doing this good deed.

A.—Here is a Self-will appealing for help for another Self-will—wanting the Spirit to interfere to enrich some man with untold millions. If that man applied to me for treatment I would not refuse to take his case and awaken him to the particular truth that he is now ready for. But I do not treat anyone on the request of some one else. You are trying to render him a service by asking me to do so, and for your sake I hope he will take the will for the deed and handsomely reward you “WHEN he comes into his own.” Meantime, as he says, the money is the Lord's and He is keeping it where it is for the present.

Q.—I have just told you that I received health from your treatment, but friend, my

financial affairs are a perfect tangle. I have a daughter, married, and we live together. Her husband is a good boy—he doesn't drink anything intoxicating, doesn't swear nor use tobacco in any form, is very kind-hearted and honest natured, intelligent and very industrious, but there is something wrong somewhere. I don't know what it is, but I believe you will know. We sometimes get into debt and find it very hard to get out again.

A.—Mothers-in-law get an unenviable reputation from just such examples as you are. Apparently there is no satisfying you with a son-in-law. He is perfectly sober, industrious, intelligent, loving, honest—everything that is good. You don't see anything the matter with him but you still insist that there must be something. You have nothing to complain of that you know of so you say there must be something wrong that you don't know of. The Spirit has almost instantaneously answered your request for health, and now you have everything you wanted. But even this does not suit you and you apply again to ask if the Spirit will not find out something wrong with your son-in-law for you. No! There is nothing wrong! As for debt, it is

the foundation of the commercial world to-day. You may not like it, but at present you have to live in such a world, based on such a foundation, so I suggest that you overcome your repugnance to it.

Q.—I always had to look out for myself as well as for others and am not in the habit of having much done for me unless there is an object behind it; in fact, I think I have “been worked,” so to speak, the greater part of my life, but I really do enjoy helping others better than anything in the world; but I would like to have my philanthropy appreciated, which I feel is not the case most of the time.

A.—“Love seeketh not her own.” No one appreciates philanthropy that is not inspired by love. If yours was inspired by love it would not seek appreciation. “Love never faileth,” but philanthropy seeking appreciation always fails, and in addition to failure, has the sense of having “been worked.”

Q.—I worry about my people even more than I do about myself. I do not think I have dreaded my work so much lately. I will not admit I am lazy but when I have so much

more work than I know what to do with I get so nervous.

A.—It is not called being lazy when one lets “worry” interfere with work. No doubt that worrying habit is preparing your mental faculties for seeing, later on, that you can conquer. For your mind can only get past worry by bravely going through it. Worrying about your people will not hurt them.

Q.—Some New Thought healers say you cannot be healed by the occult forces unless you pay a big price for it, and that means that poor people like my husband and me can just die and only people that have money and are willing to spend it can get well.

A.—In a sense they are quite right. To put yourself in touch with the Divine Power you have to pay a big price. You have to give up all. If you can give up your sense of possession without paying your possessions away, all well and good. If not, then pay them away—everything you have. Until you can say, “I own everything but I possess nothing, I AM THAT I AM, and nothing else,” you come not into the perfect realization of

power. The poor have an easier road than the rich, for the reason that it is easier to let go of small possessions than great ones.

Q. I am utterly miserable and very, very unhappy. I am 34 years old and was married when very young, a school girl. I bitterly hate the man who spoiled my life, who beats me cruelly and is always drunk, wasting the money I should have to live on. In my home life I have had no love or happiness, so when another man told me he loved me as a friend I loved him in return with a love that made up for all I had missed in life. I sang where before I had wept. I could do my heaviest work cheerfully, had more patience, could pass over the many unkind things in my life without being hurt. I thanked God for the brightness in my life. I tried to be kind to everyone, and faithfully do what was required of me, intending to be satisfied with the few minutes pleasure that now and then was mine. But something has come between my friend and I, and that was the influence of another woman. I have cried whole nights and begged God to send him back to me. I did not ask much—only the faithfulness of one friend, when so many women's lives are full of love and happiness. I cannot get the love for him out of my heart, though I have tried

ever so hard to do so. My general health is good enough, only nervous from worry and unhappiness. Now did you ever hear of anyone more miserable?

A.—If you do not like your circumstances and never could like them, perhaps it is one of those extreme cases where a separation or divorce is legally justified. But it may be that in another mood you would feel that you had exaggerated a little. If you could rise to the opportunity, you have before you a wonderful opportunity to conquer by love. Rejoice, in that you are thought worthy of such a refining fire as that through which you are passing. When the chemists of France melt up the ruby dust to form one perfect crystal, they put it through a heat which even refined gold has never known. Thenceforth that fire lives at the heart of the perfect reconstructed ruby, radiating eternally its lustre and glory. You are found worthy to be that wondrous jewel. You are now going through the most intense heat at the heart of the vortex of the fire. No wonder you cry out! But I know that you will come out with the fire of transfiguration in your heart, and I weep for you!

But they are tears of joy!

Q.—I do not know how to overcome by love.

A.—Overcoming by love is not in knowing how. If the Self knew how and tried to do it, it would be the sham imitation of overcoming by love. Only Love can overcome by love and Love waits until it is enthroned.

Q.—I can realize perfect health, wealth and happiness for others. I am 44 years of age, but I intend to be no older. I am a mile from town and the winters are frightfully cold here. We are literally walled up alive. Do you wonder I want freedom from all these environments? I have dug the truth for the past ten years and am high up, spiritually. My mission is to teach and heal. I want money to get away from these winters and help me to proper place, means for study, to pay women for doing my work, etc., etc. These are all reasonable desires surely! I will to be a mighty healing power!

A.—Yes, your desires are all reasonable, but fortunately are never granted, even if they are reasonable, unless it is best for your development to receive them. The Spirit

chooses the way for you. It may not be through sweet scented meadows, comfortable climate, with servants to wait on you and money to travel, giving you a great power over others. It may be through poverty and loneliness and humiliation. But you know of a surety that the way chosen is the right way for you. And that knowledge is better than if you could have your desires, however reasonable, and feel in doubt as to where they would lead you. Search your heart and see if you are not like a soldier in the ranks faltering at the task before him, yet wishing he could take command of the regiment!

Q.—Why is it the minister will refuse to investigate this beautiful truth; bowed down in ignorance and satisfied to remain so?

A.—To answer your question I must begin at the very beginning. The formation, or character of each individual body is different. There are great groups into which these different characters classify themselves. Now each character naturally selects its own classification, and it selects the classification where

its own development will be best promoted. Some people are inevitably Methodists, some Catholics, some Presbyterians, and so on, according to their characters, because a particular phase of truth is what those particular characters naturally call for. If you can see this, you can see that the teaching which appeals the strongest to any particular character is the teaching which that character needs the most. Then the Methodist minister, who preaches to characters whose development will best be promoted by Methodist teachings, would be spoiling himself for preaching that way if he allowed his own desire for knowledge to draw him away from the phase of truth which his audiences need. It would be very enticing to a Methodist, Presbyterian or any other minister, to catch a glimpse of the broader aspect of Truth. But would it not be selfish, inasmuch as it would prevent him from laying the stress which his audiences need, on his own particular phase of Truth? In ideal life every man is kept fitted for his job as long as his job needs him. So that is the reason the min-

isters refuse to investigate.

Q.—Are the rules for spiritual progress given in “Light on the Path,” by M. C. of any practical value?

A.—Very much so. But before attempting any spiritual progress of any kind one must be where he can see that all else is as nothing. And herein is the beauty and power of every earnest religion. For every religion teaches its disciples to surrender wholly.

Mabel Collins claimed to have written down the rules called “Light on the Path,” from the dictation of a disembodied Spirit, or “Master.” As thousands have learned these rules by heart my readers may like to have them repeated here for reference. “Light on the Path” is as follows:

PART I.

These rules are written for all disciples. Attend you to them.

Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters, it must have lost the power to wound. Before the soul can stand in the presence of

the Masters, its feet must be washed in the blood of the heart.

1. *Kill out ambition.*
2. *Kill out desire of life.*
3. *Kill out desire of comfort.*
4. **Work as those work who are ambitious.**

Respect life as those do who desire it. Be happy as those are who live for happiness.

Seek in the heart the source of evil, and expunge it. It lives fruitfully in the heart of the devoted disciple, as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart. And then the heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured: it may come at the first step of the perilous ladder which leads to the path of life: it may not come until the last. But, O disciple, remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the eternal. This giant weed cannot flower there: this blot upon existence is wiped out by the very atmosphere of eternal thought.

5. *Kill out all sense of separateness.*

6. *Kill out desire for sensation.*

7. *Kill out the hunger for growth.*

8. Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal, can aid you. Learn from sensation and observe it; because only so can you commence the science of self-knowledge, and plant your foot on the first step of the ladder. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For, in the one case, you develop in the luxuriance of purity, in the other, you harden by the forcible passion for personal stature.

9. *Desire only that which is within you.*

10. *Desire only that which is beyond you.*

11. *Desire only that which is unattainable.*

12. For within you is the light of the world, the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you; because, when you reach it, you have lost yourself. It is un-

attainable, because it forever recedes. You will enter the light, but you will never touch the flame.

13. *Desire power ardently.*

14. *Desire peace fervently.*

15. *Desire possessions above all.*

16. But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self. The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons. And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

17. *Seek out the way.*

Note.—These four words seem, perhaps, too slight to stand alone. The disciple may say, Should I study these thoughts at all did I not seek out the way? Yet do not pass on hastily. Pause and consider awhile. Is it the way you desire, or is it that there is a dim perspective in your visions of great heights to be scaled by yourself, of a great future for you to compass? Be warned. The way is to be sought

for its own sake, not with regard to your feet that shall tread it.

18. *Seek the way by retreating within.*

19. *Seek the way by advancing boldly without.*

20. Seek it not by any one road. To each temperament, there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps indeed, necessary—not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality.

When he knows that for this his wonderful complex, separated life exists, then, indeed, and then only, he is upon the way. Seek it by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses, in order to understand the growth and meaning of individuality, and the beauty of obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong. Seek it by study of the laws of being, the laws of nature, the laws of the supernatural; and seek it by making profound obeisance to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And, when you have found the end, its light will suddenly become the infinite light.

21. Look for the flower to bloom in the silence that follows the storm; not till then.

It shall grow, it will shoot up, it will make branches and leaves and form buds, while the storm continues, while the battle lasts. But not till the whole personality of the man is dissolved and melted—not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience—not until the whole nature has yielded, and become subject unto its higher

self, can the bloom open. Then will come a calm such as comes in a tropical country after a heavy rain, when Nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit. And, in the deep silence, the mysterious event will occur which will prove that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak, it is a messenger that comes,—a messenger without form or substance,—or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, and desired, even amid the raging of the storm. The silence may last a moment of time, or it may last a thousand years. But it will end. Yet you will carry its strength with you. Again and again the battle must be fought and won. It is only for an interval that nature can be still.

Those written above are the first of the rules which are written on the walls of the Hall of Learning. Those that ask shall have. Those that desire to read shall read. Those who desire to learn shall learn.

PART II.

Out of the silence that is peace, a resonant voice shall arise. And this voice will say: It is not well, thou hast reaped, now thou must sow. And, knowing this voice to be the silence itself, thou wilt obey.

Thou who art now a disciple, able to stand, able to hear, able to see, able to speak; who hast conquered desire, and attained to self-knowledge; who hast seen thy soul in its bloom, and recognized it, and heard the voice of the silence,—go thou to the Hall of Learning, and read what is written there for thee.

1. *Stand aside in the coming battle; and, though thou fightest, be not thou the warrior.*

2. *Look for the warrior, and let him fight in thee.*

3. *Take his orders for battle, and obey them.*

4. Obey him, not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else, in the fever and hurry of the fight, thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear, then will he fight in thee, and fill the dull void within. And, if this is so, then canst thou go through the fight cool and unwearied, standing aside, and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss. But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and, in the dust of the battlefield, thy sight

and senses will fail, and thou wilt not know thy friends from thy enemies.

He is thyself: yet thou art but finite, and liable to error. He is eternal, and is sure. He is eternal truth. When once he has entered thee, and become thy warrior, he will never utterly desert thee; and at the day of the great peace, he will become one with thee.

5. *Listen to the song of life.*

6. *Store in your memory the melody you hear.*

7. *Learn from it the lesson of harmony.*

8. You can stand upright now, firm as a rock amid the turmoil, obeying the warrior who is thyself and thy king. Unconcerned in the battle save to do his bidding, having no longer any care as to the result of the battle,—for one thing only is important, that the warrior shall win; and you know he is incapable of defeat,—standing thus, cool and awakened, use the hearing you have acquired by pain and by the destruction of pain. Only fragments of the great song come to your ears while you are but man. But, if you listen to it, remember it faithfully, so that none which has reached you is lost, and endeavor to learn from it the meaning of the mystery which surrounds you. In time you will need no teacher. For as the individual has voice, so has that in which the individual exists. Life itself has speech, and is never

silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are a part of the harmony; learn from it to obey the laws of the harmony.

9. *Regard earnestly all the life that surrounds you.*

10. *Learn to look intelligently into the hearts of men.*

11. *Regard most earnestly your own heart.*

12. For through your own heart comes the one light which can illuminate life, and make it clear to your eyes.

Study the hearts of men, that you may know what is that world in which you live, and of which you will to be a part. Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men; and, as you learn to understand their constitution and meaning, you will by degrees be able to read the larger word of life.

13. Speech comes only with knowledge. Attain to knowledge, and you will attain to speech.

14. Having obtained the use of the inner senses, having conquered the desires of the outer senses, having conquered the desires of the individual soul, and having obtained knowledge, prepare now, O disciple! to enter upon the way in reality. The path is found:

make yourself ready to tread it.

15. *Inquire of the earth, the air, and the water, of the secrets they hold for you.* The development of your inner senses will enable you to do this.

16. *Inquire of the holy ones of the earth, of the secrets they hold for you.* The conquering of the desires of the outer senses, will give you the right to do this.

17. *Inquire of the inmost, the one, of its final secret, which it holds for you through the ages.*

The great and difficult victory, the conquering of the desires of the individual soul, is a work of ages; therefore expect not to obtain its reward until ages of experience have been accumulated. When the time of learning this seventeenth rule is reached, man is on the threshold of becoming more than man.

18. The knowledge which is now yours is only yours because your soul has become one with all pure souls and with the inmost. It is a trust vested in you by the Most High. Betray it, misuse your knowledge, or neglect it, and it is possible even now for you to fall from the high estate you have attained. Great ones fall back, even from the threshold, unable to sustain the weight of their responsibility, unable to pass on. Therefore look forward always with awe and trembling to

this moment, and be prepared for the battle.

19. It is written, that, for him who is on the threshold of divinity, no law can be framed, no guide can exist. Yet to enlighten the disciple, the final struggle may be thus expressed:—

Hold fast to that which has neither substance nor existence.

20. *Listen only to the voice which is soundless.*

21. *Look only on that which is invisible alike to the inner and the outer sense.*

Q.—I have wandered through all the theories of the “New Thought”—so called. It is simply a rehash of the old mystics, and Swedenborg—a little here and there—with no practical thought. I yearn for a realization of practical, positive thought in my own life.

A.—The more we study anything supposed to be new, the more we find truths that ancient wisdom seems to have recorded. If by hard study we seem to evolve a new theory and then take up the Bible (for instance) we will find that “new” theory already set down there. “New Thought” teachers have evolved several doctrines, the chief of which are as follows:

1. That there are not several individual

souls or Individual Spirits, but only One. This is the doctrine of the Cosmic Consciousness.

2. That that One Soul, called "Life," expresses itself through organizations of forces, called bodies, differently, according to the differences of the organizations; but that each organization inevitably expresses that Life the very best that it can under the circumstances; and that every person or creature obeys the voice that calls it the loudest; and there is no such thing as "guilt" except in a legal sense. This is the doctrine of Perfect Justification.

3. That the Soul or "I" is not hurt when the body or organization, goes through changes which cause the temporary feeling called pain; and that the constitution of the organization is such that it can feel no pain except such as it needs for its growth; and that no external circumstances can affect it except as it may call to itself such effects for its own good; that all so-called pain is purely nervous, and therefore disappears when the nerves are quieted by Spiritual Power. This

is the doctrine of the Unreality of Pain.

4. That there is nothing in the organization of a body that has in it any tendency to grow old or die, except the Self-Consciousness; and that it is possible for the Self-Consciousness to die before the body dies; and that then the body, relieved from that element of death, becomes wholly loving in action, taking no thought of Self; and that such loving action fits in with the tendency of the race to perpetuate itself, not on the plane of having posterity, but on the plane of rejuvenating and perpetuating the body, freed from the Self-Conscious element; and that it is possible for such a body to "live forever." This is the doctrine of Regeneration.

5. That every separate bodily organization has a different perception of the truth of Being; that such difference arises from a difference of formation of organization; that such difference of formation is desirable, the tendency of the race being to differentiate more and more in order to make the law of Selection more and more effective; that therefore the only duty of a bodily organization

is to live its own life, however different from any custom or established belief; that it may be as bound by tradition as it pleases, or as free as it pleases; or as much bound by obligation as it pleases or as free as it pleases. This is the doctrine of freedom.

6. That no ceremony can alter the character of a selfish action or a selfish desire; that no extraordinary powers or supreme inspiration can be evoked unless such actions and desires are cleansed from the body. This is the doctrine of Purity.

Now the perception of all these doctrines is denied to most of us, and yet we can understand that if one saw the meaning of them and should read the ancient books, he would discover that in all ages this knowledge has been offered to all mankind.

He would discover that every religion and every sect of every religion has been founded upon some combination of these doctrines.

After carefully and painfully evolving a wonderful formula, what would be the feelings of a master chemist if he took down some old book of reference and there found the

same formula, given as a curiosity that had been accepted and rejected, again and again?

So, if the discoverers of these "New Thought" truths will afterwards read Confucius, or Buddha, or the Bible, or Plato, or Shakespeare, or Emerson, they will exclaim, "Why, he knew that!"

It might be interesting to the student to compare certain portions of those books, but here I will give only a few references from the Bible alone, which indicate that knowledge is the same eternally, and it is only the appreciation of that knowledge which has changed.

Doctrine No. 1, above: Ex. 3: 14; John 8: 58; Rev. 1: 18; John 14: 8, 9.

No. 2. Acts 13: 39; Gal. 3: 25; I Cor. 6 12.

No. 3. I Cor. 3: 16, 21; 6: 17, 19, 20; II Cor. 6: 9, 16; Dan. 3: 25.

No. 4. Job 33: 25; Ps. 103: 5; Hos. 2: 15; Isa. 4: 31; II Cor. 4: 16; Col. 3: 10; Rom. 12: 2; Tit. 3: 5.

No. 5. John 8: 32, 36; Rom. 6: 18, 22; 8: 2; Gal. 5: 1.

No. 6. Matt. 19 : 12, 29 ; 22 : 30 ; I Cor. 7 : 15, 29.

Now, I am quite well aware that people who do not perceive these doctrines will think that I am trying to prove them by quoting "Scripture." But I am not at all trying to prove those doctrines, nor do I care who has the necessary perception to analyze them or who has not. Whatever anyone else believes can be equally supported by ancient writings, for the simple reason that any belief is a degree of the true knowledge.

Q.—I know that the science of what we are teaches that we are led and directed by a Supreme Intelligence—yea, cared for and loved ; and this at times has been wonderfully manifested to me during the past—but just now I seem starving for love. I suffer from being treated unkindly. I know that all inharmony which we meet with in others is really within ourselves. I have always tried to call this problem an angel in disguise.

A.—Why should you "try" to call any problem an angel in disguise? Is it because Self is not willing to suffer, and wishes to hypnotize you into shirking your experiences

by pretending that you see angels' wings? There is an angel, but if you do not see him yet, straining your eyes will not bring him within your vision. If the devil appears unto you, face him as if he really were the devil. Even though you may wish to believe he is an angel in disguise, to you he is really the devil. You think you are starving because you do not get enough love and kindness. Now that in you which wants to get love and kindness from others is the Self, and the sooner it starves, and starves to death, the better. Your real being expresses love by loving, not by getting love, and the more apparently unloving the environment is, the greater the joy in radiating love. A lamp in a room already lighted up cannot express itself as it could in a room previously dark. If the Self starves to death your body will be well rid of it and will thereafter be free to express real love. This is the angel in disguise.

Q.—I wonder what of practical truth there really is in this New Philosophy. Perhaps

most of it is moonshine. But I rather like it all the same. I wonder if it is true that "Loving is Joy"? I would like to put this to the test. You can love people after New Philosophy methods miles away, can't you? Now, can't I love a man at a distance and thus get the joy of loving, regardless of whether he loves me or not?

A.—You cannot really love a man just by deciding to do so. Nor can you force yourself to love any particular man for the purpose of getting joy. "What then; am I doomed to a loveless existence?" you say. By no means. All you have to do is to stop trying to control love. Love is a wonderful force, already latent in your heart. You do not have to manufacture it, or induce it, or nurse it. Let it alone and it will work forth. I do not know whether it will select someone near or at a distance. Perhaps it will select someone of whom your conscience does not approve. If it does it will bring on a conflict which will try your strength. But apart from the one Love itself selects, it is impossible for you to love.

CHAPTER XXXIII.

LOVE.

When in happy childhood's hours,
We gathered childhood's flowers,
And clasped each other's hands in simple glee,
We breathed one short, sweet vow,
Which we have kept till now,
And shall forever keep, clean, pure and free!
You were dearer than a sister,
I was nearer than a brother.
When we took that vow, To LOVE, but
Never, Never WANT each other.

Since then we both have wandered
Where the Wanting-lilies grow,
(And we both have gathered lilies,
Which will last some time, I know).
But still upon that altar burning,
The love which asks for no returning,
Shines the bright IMMORTAL fire,
Which IS LOVE and NOT desire.

Every bubble seen on the surface of the pond is the result of causes far beneath. So that which the physical man does, or thinks,

or feels, is the surface indication of his spiritual growth for the time being.

The great adventure, the sublime climax of man's physical nature, that dear marriage or union of man and his bride, which is called love, brings to our vision, more clearly than anything else on earth, the picture of the joy of spiritual union.

For the physical union the whole life is a preparation. Toward the sweet consummation of marriage the dreams and ideals of the youthful heart flow like water to a fountain.

So dreams the heart, of that glad day when the sense of separateness shall be dead and we shall be conscious of the one life within us—conscious of the universal CHRISTPOWER.

There is truth as well as poetry in the old idea that Christ's church is His bride, and that the kingdom of heaven is like unto a bride adorned for her husband. As she longs for his presence and to be one with him, so our hearts long for spiritual union and to be one in the Great Love.

Spiritual union! The sweetest consummation of life!

Would you know what spiritual life is? It is union. When separateness is dead, we are at His right hand, "Where there are pleasures forevermore."

Real marriage is a step away from separateness. This is the greatest physical step toward union possible, and we would therefore expect love to be the greatest earthly joy. And so it is.

Now self is the sense of separateness, and love is the greatest earthly blow to that sense. A marriage without love is a step into misery, because the self cannot unite with another self. Person cannot unite with person. Only when love kills the sense of self-separateness, and shows that two are one, can a marriage be real.

Love is not interested in taking unto itself—but its urge is to give. No woman need mourn because she finds the chosen partner of her joys and sorrows does not manifest all the male qualities—is not a complete man. She can still give him her love, and that giving is joy.

The great truth is that no man is a man

until he has completely conquered himself, or, as some would say, outgrown selfishness. Until a man has conquered the swinish element in his own nature, he is not a man. Until he has conquered lust he is not a man. Until he can control himself under all circumstances he is not a man.

The complete man loves with a strong fire. He loves femininity. His love is not that which desires to possess another person to love himself with, but he loves his Queen with a pure unselfish love.

Personal sense has a desire which is not love, but its very opposite. Personal sense, building a wall around its possessions, sometimes poses as love. This is not love but insult. The young girl sees her ideal in some man, but let her beware! His love, if he is not a whole man, is not love, but poison. Instead of finding her King she may find her assassin, for the sting of the man who has not conquered or grown out of self will prove a bitter awakening from the dream that such a man could really love.

The spirit which woman loves pervades the

strong natures who have conquered self. He is brave and strong but gentle. He could not touch his Queen irreverently nor harm her in the smallest particular.

This love is more than a passing fancy. It is a lifetime devotion. Man loves woman. He always has and he always will. That sweet spirit of his true mate always appeals to him.

How lovely the spirit of woman is! What grace and balm she pours into man's waiting heart!

This is the joy of life—to the loving bride-heart of the great Universe, to give of your real life, pure love. And as you give, so the fountain will well up within you so that you can give more and more and more, pressing on to greater and greater joy. .

In the life impersonal, where the pride of intellect is thrown aside, where the mortal sense of love is seen in its true light and known for the monster it is, and where personalities either of like or dislike are forgotten, the radiance of real love shines in immortal glory.

Here and now, on the solid Earth, we are

spending eternity. It is no ethereal halo which glorifies the divinity of man, or the divinity of woman. Love is not a quality of the imagination, but it is THE real thing. It is THE substance. Shutting our eyes to this fact in our self-conscious mortal wisdom we shut out the realities of everyday life. That nightmare or negative dream holds us spell-bound until love breaks through the clouds and we discover that our lives are really bathed in the sunshine of imperishable beauty and harmony.

Man and woman are the bride and bridegroom of the Universe! These two Spirits—which two are one—are forever coming together—forever loving. That love has no taint of self in it, nor can anyone consciously rise into that love till self be dethroned, debased and destroyed. Until self dies Love cannot live in you.

This message of love is not addressed to the self-conscious or mortal mind. Nothing can ever save self, and it can never even understand love. The self-conscious mind knows not liberty. It must be curbed and hedged

about with laws, customs and duties. It has no right to love except in a certain channel, and even there its love is no love at all but desire. Out in the world of selfish ambitions liberty would be license. It is impossible to give the self freedom, for bondage itself is the thing that self or separateness is.

The realization that love is all, and in all, makes us free. Then man becomes man, and his swaddling clothes—which he thought were him—drop off.

Divine love is so wonderful that the fact that it IS seems too good to be true. And when self is dead and the Bridegroom meeteth the Bride in the everlasting splendor of that great coming together, joy IS. Yes, joy so great that our bodies could not bear it were not our strength regenerated by the omnipotent power of that same Divine love.

The crown of Love is to him that overcometh. The Queen of life cannot be loved by those who have not learned to love the very valley of humiliation itself. All kinds of pride—pride of race, pride of birth, pride of intellect, yes, even pride of your amiable dis-

position—must be trampled underfoot. If self could ever get into Life there would be nothing to leave behind or outgrow, it would only be necessary to train it up in the way it should go—improving it here and educating it there. But a great battle is in progress. The monster of Seeming is in the lists against man. The queen of the tournament is the Queen of Life. He who conquers self, by loving, conquers all, and he is her King whom she loves.

Love conquers hardships—when they are loved they are no longer hard. The real lover is the real conqueror, and when he comes to his Queen she crowns him with the fadeless crown of his sublime victory. That crown is LOVE.

Love is the motive, love is the strength, love is the victory, and love is the reward. Of love, and to love, and in love are all realities, and when love becomes real to us we then have—and not till then—CONSCIOUS LIFE.

This life is not up above the clouds. Here in the flesh Life manifests Itself, and here in

the flesh we can feel, when we forget self, the palpitations of real love stirring within our fleshly bodies.

Away with all imaginations! The realities of existence are here in our lives, in our bodies; they are now, and not in the past or future. The sweet girl nature of the Universe is the present substantial reality to the heart of man. She is not an imaginary creature with wings, and lips too good or too ethereal to be touched. She is his sweetheart, his bride.

When we wake up to the Ever-presence there are pleasures forevermore. Not the pleasures of sense, but the immortal joys of love. Not the joys of getting love, but the joys of loving. Loving is the most sublime joy conceivable. Loving IS joy.

Real love is very rare and very precious. No words have been invented that can do it justice. The greatest works of song and story, reaching almost sublime heights, have caught but a feather from the wing of love.

And as love is the feast of this outward life, so it is of the inner life. When the inner

life espouses the Christ, the Great Love of Blessing, then through the whole being is diffused a sweet flush of joy. And that is the love that never faileth.

No science has ever achieved the wonderful healing that is accomplished by love, and no eloquence can take the place of love.

“And though I understand ‘all mysteries’ and have not love, I am nothing.”

Love loveth ever, even without a return.

Love “seeketh not her own.”

Beareth all things, endureth all things.

Love is the greatest power in the universe.

CHAPTER XXXIV.

THE GREAT ACCEPTANCE.

If you have read carefully all the foregoing chapters, and passed with me from the valley of humiliation to the mount of blessing—if you have seen with me the ugly shapes of the beast and afterwards heard with me the sweet melody of the song of life within, a great longing may arise in your heart to be one with ME, with the I AM.

Selfishness cannot accept the CHRISTPOWER, and you can only accept it to the extent that you give up all your selfishness.

The way of the Great Acceptance is hard to take and I can only point it out to those who are willing to give up the personal selfishness that some seem to hold so dear.

I will gladly receive your letter and give individual advice and help. And of those who have written for advice before they have read this book, I ask the kindness of another letter, supplemental to the former one, written in the light of having read this book and telling me if they are WILLING to give up all selfishness.

I advertise that I have no need of money, and that is true. I work in the world at the legal profession for my living, and need nothing from the sale of this book or otherwise. Why then, do I, who do not want a profit, make a charge for this book?

I will tell you—but first let me explain that every cent I get for the book I pay to newspapers and magazines to advertise, in order to find those who can accept the CHRIST-POWER, freely and without obligation.

But I would gladly send you the book absolutely free—and some day, when you have progressed further, you will be capable of receiving freely—but my experience with “The New Philosophy” shows me that for your own sake you have to make a real sacri-

fice of the price of a book before you can receive the benefit.

In "The New Philosophy," I told the world that no contributions were needed and that I would not accept a cent for the book. Yet those, who rose to the height of sending a contribution in spite of that rule, even though not half the value of the book, were the ones from whom the INFLUENCES were most instantly exorcised.

I do not know if you will believe me when I say that I only look at the money question as it may affect YOU, and not at all as it may affect me. If I perceived that your development would be advanced by the sacrifice of money, I would tell you so frankly, without the slightest fear of, or care of, your, or any one's else opinion of me.

Yes, I did charge you for this book, because I knew it would be of great value to you if you had to sacrifice to get it, and might not be, if you got it for nothing.

When the time comes for you, you will not only believe it, but you will feel and know that you are one with ME, and you will feel

with me that the CHRISTPOWER is all in all and any personal sense of separateness or separate belongings is nothing at all!

Those who cannot meet me in the flesh can nevertheless be one with me in experiencing my perfect vitality and harmony.

The flood-gates are open from me to you; you are, so to speak, on the wire, and only have to press down the key to feel the flood of electricity charging your batteries.

To press down that key you have to press down self, and rise to the height of joining hands with me over the dead feelings of "separate personalities." That is why the sense of obligation that you would have had in your mind had I given this book without price as I did "The New Philosophy," would have interfered with the fullness of the transference of spiritual strength—that is why you cannot receive it, unless you can humbly receive it freely, without thought of obligation, compensation, or the old law of so much for so much. That was a law between personality and personality and if you invoke that law you raise that barrier of personality

which stops the spiritual electricity from flowing.

Dear brother, dear sister, it will be a joy beyond the power of words to express, if you will allow me to be the human instrument to bring you the blessings of health and harmony. I know of a surety, that these blessings can be drawn to you through me, I know that you and I, in our oneness, can bring the CHRISTPOWER to bear on every adverse condition, casting it out forever. I know that I can be with you, however far away in body, and be one with you in the power of Unselfish Love, the Great Love of Blessing, to drive out all your fears, and your mental and physical ailments. Even without writing to me, I am willing that you should relax and call me to you, spiritually, at any time of the day or night, for mutual resistance to your fears or ailments. If you can then sense me with you, it will be well, but if not, I invite you to write to me anyway and try again at some time when you will have informed me you were going to call.

Instructions especially for you will gladly

be given, for there is a different path for each and the Great Acceptance must be made known to each alone.

If you feel not yet ABLE to give up all selfishness do not be discouraged, only write to me that you are WILLING to do so.

Though I do not "treat" anyone at the request of some one else—the reason is that I have no right to interfere, even for their good, in cases where I am not invited—yet I will gladly help you to help others.

And to you who belong to the great legion of healers I offer reinforcement in your work. Every healer, of no matter what faith, is a battery of Divine electricity. Now, two batteries united can accomplish more than one. Yes, infinitely more. You who have trod the way alone, and triumphed over sickness and inharmony, can yet, in proud humility, take my outstretched hand, for further triumphs.

Many who read these words may unselfishly long to be the instruments for great healing power. Sweeter than sweet life itself, dearer than dear home, is the high calling of the Great Love of Blessing. Would you give up

all for that high calling? Yet would you perhaps not enter in. Yes, you may truly give up all, but you cannot give up all for Love's sake until that Love fills your heart. Giving up in order to get something else is not genuine giving up at all.

But you who have been, and you who are, and you who would be, of the legion of healers, can one and all take through me what fresh vitality, positive harmony and spiritual strength you need, with this one proviso, that you take it **FREELY**.

And again I say, do not hesitate to write me. I will read and answer. Perhaps not the same day but in good time.

Now the harvest truly is great and I would that you would labor by my side, for the laborers are few.

And I care not what your belief, or age or sex or strength may be, for the I AM will fill you full of good cheer, and renew your youth, and give you strength.

CHAPTER XXXV.

TESTIMONIALS AND REVIEWS.

Healing by the instantaneous transference of spiritual power needs no argument or "faith" to support it. Every day I receive many letters telling of actual results.

So the former editions of this book drew forth such an overwhelming chorus about uplifting and benefits actually experienced, that no flatterer's voice could add anything to the knowledge of its power.

Impersonally, praise and blame are alike null and void, and it is in no sense of vain-gloriousness that I publish extracts from the avalanche of spontaneous, unsolicited letters showered upon me immediately upon the publication of the first edition.

It is merely to encourage the seeker, who has not found the illumination, or been impressed with the inspiration, to seek deeper. What those others have gained from reading this book you can gain also. If it is there for them, it is likewise there for you. Should you wish to write to any one of these writers I will gladly furnish name and address for that purpose:

I think the book wonderful. I wouldn't take five dollars for it. My health is so much better now than when I wrote you.—S. L., Yoakum, Tex. (No. 13).

It protects me from the influences of evil and gives me strength to overcome temptations and preserve my peace and health.—J. S., Richmond, Va., (No. 32).

I have been warmed with a glow which has made me walk on air, and feel as if I were mentally taking the whole world into my arms and heart.—M. L. S., Hollywood, Cal. (No. 42).

I read the book time and again. Words cannot express the feeling that comes over me, as I was

at the point of despair. My health and my business have improved so much that it is beyond belief.—N. S., Neligh, Neb. (No. 48).

I have very carefully read your book. It is a wonderful book,—the truth is therein expressed. I have had some experience with influences and spirit forces. Now I have no fear of them any more, and the consciousness has enabled me to cast those influences out of others.—E. S., Grand Rapids, Mich. (No. 60).

Your wonderfully instructive and helpful book, "The Great Exorcism," I have not only benefited myself by it but loaned it to two friends. One gave me the enclosed dollar to order another copy. I have been able to demonstrate since your book came.—V. J. S. P., Tacoma, Wash. (No. 89).

A remarkable book, the most scientific explanation of good and evil I have ever seen.—G. L. B., Cherryvale, Kan. (No. 192).

I have received help and strength from it daily. I feel that I have received POWER already.—Mrs. W. L. M., Paradise, Butte Co., Cal. (No. 213).

Your valuable book I have read over many times and appreciate very much indeed. I am very

grateful for the improvement I feel in my condition since reading your book.—W. G. F., Pueblo, Colo. (No. 228).

I have just received "The Great Exorcism," and it has created within me a something to better understand myself spiritually, mentally, morally and physically,—a key to purify and enlighten me, and enable me to ward off reverses financially and physically. It is the door of knowledge and enlightenment.—F. F. L., Stigler, Okla. (No. 223).

Have read some parts three or four times. You have already helped me.—L. B. W., Cardiff, Colo. (No. 259).

I have read it all and realize that you have been working for me for conditions are much better. The "influence" has gone almost entirely and I feel your hand on me keeping me in the right way.—Mrs. A. S. B., Seattle, Wash. (No. 287).

Very deep and interesting.—F. H. N., Salt Lake City, Utah (No. 288).

Surely you have opened my eyes to the truth.—F. L. O., Lorain, O. (No. 291).

Its teaching is beautiful. It has done me good.—Miss N. O. T., Winchester, Ky. (No. 293).

Your book is really a marvel.—T. L., Sunol, Cal. (No. 307).

I read every word. It is worth its weight in gold and then some. I have gotten more pleasure out of life since I read your book than I have during the past five years. I have become entirely free from the elements of which I wrote you. There has been a hundred per cent change for the better since reading your book.—W. E. B., Cleburne, Texas (No. 323).

Have read your book very carefully and am still reading it. It has done me good. * * * I have been freed since coming in touch with you.—J. G. B., Haverford, Pa. (No. 370).

Have enjoyed "The Great Exorcism" more than I can tell you. As I read from Chapter to Chapter the light came in a degree and the last two chapters were perfectly inspiring.—Mrs. M. H. W., Indianapolis, Ind. (No. 379).

I have finished "The Great Exorcism" and feel that I have passed another mile-post on the way toward light.—Mrs. D. F. C., Minneapolis, Minn. (No. 406).

At every reading I see things a little clearer

and get a better understanding of life and man. I have become more contented in mind and have also secured work.—C. C. K., Quincy, Ill. (No. 424).

It surely is a great book. I feel a great deal better and my mind is brighter and clearer.—Mrs. J. M. B., Monte Vista, Colo. (No. 425).

I was under the power of an evil influence but your book has done me good and put me in a desire to be under the CHRISTPOWER.—M. H., Concordia, Kans. (No. 428).

Your book is different from anything I have read. I am a great deal better physically than I was, for which I thank you very much, and am better mentally, at any rate I can see very differently from what I did.—Z. W., Albany, Wisc. (No. 439).

Must say that it is a wonderful book.—C. F. S., Ione, Wash. (No. 442).

“The Great Exorcism” has been constantly in the hands of students, some of whom have received a great quickening and inspiration.—E. T. P., Santa Barbara, Cal. (No. 455).

That is the book for a man to have. I feel much

better than I have felt for a long time. I had stomach trouble for about a year but since hearing from you it left me. The power from you is taking my trouble away from me.—H. B., Knoxville, Tenn. (No. 459).

It is a wonderful revelation to me of truths.—A. B., Diamond, Ind. (No. 465).

I received your good book, that no amount of money could buy from me.—C. H. A., Wilson, Kans. (No. 471).

I can understand the Bible better since reading "The Great Exorcism," and my feet haven't itched or bothered me since.—E. F. R., Selden, Kans. (No. 484).

Received your wonderful book. Am delighted beyond words of expression. God knows how badly you are needed in a world so full of strife and unhappiness. I am beginning to feel the Power. Things have changed wonderfully.—Mrs. J. I. L., Jacksonville, Tex. (No. 496).

I read the book every night and am perfectly delighted with it and am gaining strength and help from it every day. I am feeling a great change. I am feeling well and looking so much better. I am thankful and glad I answered your ad. and

gotten others to write you; every one has been helped wonderfully.—Mrs. O. W., Yoakum, Tex. (No. 521).

I received your book of Divine Inspiration called "The Great Exorcism." It certainly was a great revelation to me.—L. B. E., Kansas City, Kans. (No. 533).

Very much benefited physically.—J. P. C., Oakland, Cal. (No. 541).

I appreciate your book very highly. It gave me good nights rest when before I could not sleep for lots of pains.—Mrs. A. H., Indianapolis, Ind. (No. 602).

The more I read it the more wonderful it seemed to me.—A. K., Los Angeles, Cal. (No. 627).

I feel you are helping me and your book is just grand.—E. C., Canby, Ore. (No. 629).

I have read your book over a number of times and the more I study the deeper it gets. It has done me a lot of good.—Prof. W. L. R., Grand Rapids, Mich. (No. 646).

I have already received benefits from your power. In fact things are quite a lot better, and I will be

able to make the change I spoke of.—Dr. S. P. M.,
Houston, Tex. (No. 653).

It is the sweet old story. I am rejoicing and
thanking God for sending me to you.—Mrs. J. D.
S., Stanford, Ill. (No. 661).

Think your book is priceless. Have read it sev-
eral times and each time feel more eager to read
again. I have told others about you, for, Oh! I
want others to be relieved as I have been.—M. H.,
Mineral Wells, Tex. (No. 664).

I have read and re-read it carefully and it speaks
to my inmost heart.—C. J., Rochester, N. Y. (No.
723).

The highest piece of printed matter that it has
ever been my privilege to read.—L. H. H., Topeka,
Kans. (No. 724).

I have been reading your book and I am sure
I have already realized some of the CHRISTPOWER;
I am having more bright moments than ever be-
fore in my life.—M. B. B., Flemington, W. Va.
(No. 730).

I study your book daily and am gaining in many
ways. The first is a better, happier state of mind,

feel very much easier in body, at times can feel the power at work in me.—C. A. P., Kansas City, Mo. (No. 764).

To say that I have had my eyes opened, is putting it very mildly. It sure was a revelation and just exactly what I have needed all these years.—H. M. T., Contention Mine, Stanislaus, Cal. (No. 826).

REVIEWS.

I only have room for a few reviews of my work by the press. Here again there is a real purpose in including such. If the ordinary cynical worldling, or whoever writes newspaper reviews, can see so much in the Word of Blessing, you who have devoted your lives to the search for truth will know that if you only look deep enough you will see even that which is hidden from the sight of many others, however clever they may be.

“The Great Exorcism.” The author is master of a mass of forgotten lore, and the prophet of a new method of curing human ills by expelling the evil physical and mental phenomena which cause our

troubles.—Richmond (Va.) *Times-Dispatch*, Jan. 11, 1916.

Uncommon wealth of thought—a wonderful dynamo—Mr. Crane's methods are admirably adapted to making spiritual truth clear—scientific, in the highest sense of the word—beautiful eloquence.—Boston *Ideas*.

The attitude of health, love.—Louisville *Courier Journal*, January 14, 1905.

We reciprocate the publisher's unselfishness and give his name and address. They are: Arthur Crane, San Francisco, Cal.—London *Daily Mail*, Jan. 12, 1905.

New analogy between physical and moral principles.—*The Outlook*, New York, Jan. 21, 1905.

Not the familiar pamphlet of the fanatic—certainly deserves an unprejudiced reading.—San Francisco *Bulletin*, December 25, 1904.

Arthur Crane, who published and gave away 20,000 copies of a previous book, "The New Philosophy," sends forth "The Great Exorcism," which is apparently an evolution of the so-called New Thought, classifying all present-day adverse "in-

fluences" such as malice, anger, greed, etc., and showing them to be identical with the evil spirits and demons of mythology and legend. These are driven out by spiritual telepathic power of unselfish love.—*Express Advertiser*, Portland, Me., Jan. 15, 1916.

Shows much insight and extensive study as well as illumination. Brother Crane shows clearly the only remedy for all the evil influences.—*Sixth Cycle Messenger*, November, 1915.

Enthusiastic faith, without which any philosophy of life is worthless.—*St. Paul Dispatch*, Jan. 21, 1905.

Original and striking presentation of Mr. Crane's view. So far as I can discover the author has no axe to grind. His book is good and I hope you will all send for it.—*Nautilus*, February, 1905.

I think only those will find the wisdom between its handsome blue covers, who, instead of asking for it gratis, send their dollar for it to Mr. Crane, who is more generous than rich.—*Oakland Enquirer*, 1905.

Mr. Crane is an altruist in the truest sense—proves his faith in his philosophy.—*Town Talk*, San Francisco, Jan. 21, 1905.

Writes in a masterly manner.—*Atlanta Southern Star*.

Fine reading matter, beautifully printed. You had better send for a copy.—*Path Finder*.

Well written—good literary style—dignity and force.—Birmingham (Ala.) *Ledger*, Dec. 17, 1904.

Unflinching in utterance of truth—teaches love in its truest, highest conception.—*Unity*, March, 1905.

Deals in a most masterly way with subjects which have been so greatly misunderstood by so many.—*Fulfillment*, Denver, Colo., July, 1905.

ADDENDA.

This volume contains all of "All Mysteries," and "The New Philosophy," formerly published separately.

Since "The New Philosophy" was first published in 1904, the Story has been taken up by others in every land—others far more able than I to present the truth in sweet language and glowing terms.

Some have worked it out from a more devotional point of view than was possible when the great Story was first, by a humble pen, written down. Such is the poetic prose inspiration of James Macbeth, whose song is sung in Scotland but the sweetness of whose voice reaches back to the original home of "The New Philosophy," in accents far surpassing the original.

This devotional work is entitled "The

Christ of the Holy Grail, or the Great Christ of the Cosmos, and the Little Christ of the Soul." I gladly give it such publicity as I can. Omitting a few paragraphs it is as follows:

The Christos, blessed be the name, is indeed the Holy Spirit of all our planet's physical, as well as of her psychic and spiritual good.

It is the Power of life or blessing that is now immanent in the soil and air and water, and in all the elements of our earth's living body. It is the Great Warmth of Love whom we speak of as the Over-soul, who ever broods over our world and ever travails in the labor and anguish of her soul, bringing forth the higher from the lower, the finer from the grosser, through a process of perfect economy wherein no pain is lost, nor any sweat nor any tear is shed in vain, and who manifests from time to time as need and opportunity arise in the greater or riper souls of men and women who become sons or daughters of God. The Christos is the Creative Power working in these elements of our earth, ever bringing forth through the soul of nature order out of

what appears to be chaos, and beauty out of what we deem the foul or ugly.

And so we may contemplate the Holy One as the Father-Mother Love of our planet; for it has in it the power of life, bringing forth ever of Its kind.

But who can speak of the travail of the soul of the Christos in this work of the long ages? Surely no human word can utter it, nor tell of the work of the Redeeming Power. For the sinless One groans, as it were, in the labor and anguish of the great soul of mankind as it slowly evolves out of the lower degrees of animality. For it is the very life-principle and consciousness of the Holy One who is now laboring for birth in the great human soul even as it has labored through the millenniums of the periods of the races that have arisen out of one another in the ages of our earth's life.

And thus the Cosmic Christos, the Heavenly or Ideal Man-Woman, has travailed and travails in the labors of the individualizing Christ. And so it will continue to labor until in the fulness of time "The Son of the Man,"

or, as we would say now, the perfect offspring of the heavenly Man-woman comes to be realized as incarnate in mankind.

For in and through the aforesaid laboring the perfect Christ-organism is formed in the individual soul, a small or microcosmic sun so to speak, which corresponds in every way with the Christos, the Macrocosmic or Universal Sun.

Not one ion of its organism is ever wanting, and it functions when in health in all its parts.

And this is now the quickened or energized generator of energy in our soul, and it has the power to quicken unto the generation of energy the Christ-principle hid in other souls.

And in order to be renewed in the power of quickening we have thus imparted to other souls all we have to do is to turn to the Soul Universal, and thus allow the Christ in us to draw unto it from the inexhaustible fulness of the Christos that which can alone restore our soul.

Of this more will be said further on.

For the Christ is the very vitality of the

soul, the one living principle in the individual consciousness.

There is nothing the inner man so desires as this life-principle; and as they in whom it is truly manifested can indeed aver out of their abundant experience, there is nothing that is more keenly sought after by all souls I say this very deliberately, for I know it to be the simple truth as testified to me by many of the best of our kind.

The fact is that the human soul must have this holy Thing. Her quest for it corresponds in the spiritual degree with the demand of the heart for love in the physical degree. She knows so well that without it she cannot live.

Swift, swift and keen, ay, more swift and keen than the flair of any fine-nosed hound is she to perceive it. And soon as she does perceive it, she, as it were, throws herself into its arms in utter abandonment of the old and barren selfhood. Thus does the woman in us ever follow the Christ whersoever He goes. And whether it be hid in the story of the Marys of Palestine, following Jesus Christ, or the Gopees of Brindaban abandoning them-

selves, their husbands and children for the ever young Krishna, the teaching is the same. The heart must have the greatest and sweetest love possible to it, and the soul must have her very Best, even her Holy Christos.

The great difficulty such finely wrought sensitives of the living Christ have often to face is how to continue to fulfill in this now highly evolved nerve body the very full and sometimes very trying service such a quest imposes on them. But of this I reserve a fuller word on the Service of Souls. For the Christ in us does draw all souls unto It. For if all souls are not so drawn we may be sure that our Christ either has not been born in us or has not yet come unto the wholeness of Its perfect life.

And surely it has been known to all truly catholic illuminati of the ages, and is a sweet knowledge to us, that the Holy Christos is the life principle of the great spiritual body of humanity, diffused throughout and manifesting therein, according to the periods, seasons, or cycles of its growth through the

night and day, the ebb and flow of its process of steady unfoldment.

And there is not one member of this body, how low soever it be in mental or spiritual degree of progression, that is not, even to this degree, a spiritual power in this great Christ-Body.

Need I say that in this relationship the decarnate and incarnate are as one; and that sure as every human soul we meet in the flesh is, in its very, its innermost, its only real or undying essence of the Christ-Body, so surely does every soul who has gone from us into the unseen belong to the One or Holy Body, and is in It; ay, even though that soul may be suffering the pains of what we know to be the hell-state of the soul.

For these pains kill not the very, the innermost, the only real or undying essence, but only cleanse it from garmentings or clinging defilements which must be consumed of the fire of the pure Spirit; for such is their stuff.

Where there is a human soul there is a faculty of the Holy Body. Thus all "our dead" are indeed in Christ. And as a spirit-

ual essence they can never be out of the substance of the Holy One.

For not one of His members can be lost.

To utter the fulness of this conception of the Christos is not possible, and who would attempt the impossible? May we talk together for a little of the utterance of the Holy Word as the note of Beauty in sound; and even though we appear to wander afield, yet it is in the field where bloom the finest flowers of the Christ-beauty and where sing the purest notes of the Christ-melody; for of a truth it is by music, in song or poetic word, that the sweet aroma of the Christ substance is best communicated? And so it is that all the hymns of the prophets and poets of God in all tongues, and notably, I think, in the Hebrew Psalms given under the name of Isaiah, sing this Great Beauty. And this is equally so of the inspired creations of all truly spiritual composers of music, among whom our Beethoven may still be honored as one of the finest and greatest because of the power of blessing in his music. For, I repeat, all

divine music, as indeed all in science and art that utters the soul of the good, the true and the beautiful, is uttering of this unutterable Christ-soul. Yet is there in music the finest or highest utterance of the Christ-soul. Therefore it is well to speak of it now. I speak here of music as a deep, spiritual creation, the very holy thing born in the soul. And I use the word "divine" in its highest significance. For not all music is so divine, and thus a power of blessing or healing. And though all music is good in its own degree, yet is it a good relative only to those in its degree. The music-genius is ever in quality according to the soul through whom it speaks. There is music that is elemental or crude, and not spiritual nor beautiful. It is unwholesome, and breathes not life. It can hurt, degrade, enslave or enfeeble. There is also music that excites and wearies, strains and exhausts the nerve-body. Such music is of man and not of God, of the labor and ferment of the human mind and not of the inspiration of the Holy Christos. The latter arises as the supreme word of the Holy One in the soul.

For the note of melody comes after the stress and storm of emotion, even as spiritual and mental harmony come after the labor and anguish of mind and soul. And the music of healing or blessing is such as comes through a soul that has attained unto the unity or harmony of the Holy Child, our ever-young Christ. The holy note, *i. e.*, the sound of perfect harmony, which in the fulness of time awakens within the soul, is the finest and ultimate word of the Holy Spirit of Blessing, even our Christ, as it evolves a new creation within us.

It is the pure word of pure doctrine. It is the living Logos, differentiated or individualized in, and according to, our personal soul. It is the sweet sound of the Christ child who ceases never to utter in us its own joyous deathlessness. Thus it is the greatest potency that can become manifest in us, and is therefore the finest or most effective power we can use for the blessing or healing of a soul. And even as a power for our own blessing the mirthful melody which sings in us and gladdens us, and makes us laugh with the joy of

God, is the word of the laughter of our own ever-young and ageless Christ.

For the Christ of the soul manifests in and through the subconscious selfhood, that abyss of our being, hidden deep from the superficial and evanescent mentality, where is the abiding of all our power, where dwells our inborn divinity.

In this deep it creates, out of this deep it brings forth our inspiration and all our strength.

It emerges as a power of song, a note of pure melody, a thought or feeling of perfect form. And this is the word of the hidden Christ of the hidden soul.

Hence it is that pure and deeply inspired melody has the power of healing in it.

And here I again must speak from my experience. I have often found that the melodies which have thus arisen within me have, even after years, still the power in them to comfort or strengthen me. For they are the word of my own Christ, my Healer, to me.

Ay, and the sorrow-laden harmony that labors heavily through its various phases is

indeed an uttering of the same Christ-soul as it travails through and in the manifold degrees of our suffering kind.

Often have I been asked why, in the deepest music of the soul, there is so sad a note, and I would say here that I feel that in it the one, or Holy Christ-soul is a-laboring in our bonds of human limitations, and is uttering to us the great truth, if we can but hear it, that in the self-held or personal affections there is of need a sadness arising from the realization of these limitations, and of their sure issue in the soul devoted to them in such *deboires* as ennui or jealousy, or in the *toute lasee, tout passe, tout casse* of death.

Only the music that is born in and of the realization and power of the one or self-transcending Love, even the whole Christ in the soul, has no note of sadness in it. For in it sings the One who never grows weary, decays, or dies. And it blesses ever, and only blesses. It redeems the weary soul out of all her infirmity. It sets her free from the powers of the merely psychic or unabiding realms that had long time made her to serve in their

dark and narrow prison-house of the limited and separate selfhood. The above I give as a word in season to our day wherein the out-pouring of the Spirit manifests itself very notably in the love of music.

The Christ-indweller is the child of holy joy, the child of undying days in the soul, the ever-young Thing of Life who is the genius of all the health of our mind. For it is the genius of all the mirth, the fun, and blithesome humor that enter into our social relationships, saving thus our lives from utter and blank misery and weary deathful monotony. It is a childlike innocence of soul. In it is the increase of the power to live. And all that really increases our power to live is of the holy Indweller, our inborn Christ.

And it is precisely the lack of this holy Child-life of sweet mirth in our unsocial modes of an isolated existence that is more surely slaying us in body and mind, and that more abundantly than all the disorders of the physical body recognized of the medical profession.

This is the Christless state of the soul of man, and in it is to be found the great source of the increasing mental disease of our day.

And inasmuch as it gains power in the soul so does that soul become aged or decrepit. And no sadder sight can be than that of one yet young in years thus becoming a prey to the weariness of old age. And many have we seen thus slowly decaying for lack of the ever-young vitality of the undying Child of the soul.

I speak of it as a child, because it is indeed a sinless child-soul, who ever delights itself in the innocence of the little ones of this earth. And it is a curious and most interesting fact that in it there is for these little ones a very real attraction. For they seem to recognize it as one of them, and look for it to join with them in the play of their young life.

But the Christ is the good genius of the health of our flesh as well as of our mind, who speaks and ever speaks in us, sometimes as a longing, sometimes as an all-impelling desire. And if we can only hear or recognize and obey

His voice we shall surely be well guided in all that belongs to our physical well-being. For this is the very word of God in our flesh who tells us what we should eat and drink, and what we should avoid as food, who tells us where we should live and where we should do our work best. And it is our most serious duty to give unto the Christ of our flesh such conditions of health as we can.

But many, because of the confusion of their soul, cannot hear the voice, and many cannot distinguish it from the cryings of their vitiated appetites, and many who both hear and acknowledge it cannot, because of the circumstances and conditions of their social bondage, over which they have no control, obey it as they would.

And so the social body suffers and the soul grows weary, and the only ray of light that can penetrate our dark apprehension of this great woe is that even out of this long and weary suffering of the flesh, the Christ of the soul, the ageless Child will yet arise the sweeter, the purer, the tenderer in beauty for this long and weary suffering in the bondage

of our social misery. So it is, I verily believe, for all in whom the undying Child has come to birth. But what of those who are verily crushed into utter ineptitude through the continuous load of oppression? Are not they retarded in their spiritual growth? And are not we who tolerate such a woeful state of society the very sinners against this Body of our Lord? But I dare not, because of her intense pain thereon, engage my soul further at this time on this dark theme. Yet even here is no suffering in vain.

The doctrine of the Cosmic Christ, far from denying that of the humanized or micro-cosmic Christ, really implies it. The one is the necessary correspondent of the other. The Christ immanent could not be without the Christ transcendent. While they are dual in manifestation, they are one in essence, and cannot be truly apprehended but as one. Yet to our infinite seeing they are as two aspects of the Holy One. But, to the soul who once feels It as It is, these modes of apprehension so live in the Essence that it can only say "I

am Thou, and Thou art I." And there is no longer in contradistinction innermost or outermost, hidden within or transcending the consciousness, but the never failing, never passing sense of the whole Presence of the Holy One of Blessing, the Christ of our Cosmos.

The Christ of the soul of man is the principle of divinity in the soul. And as truly as we live according to this holy Ideal, as truly as we judge of our living in the light of this Ideal, so surely shall we fall into no sin. And as truly as we sinners turn from the desires of the lower degree and give our love and all the power of our soul unto the aspiring towards this holy Ideal, so surely shall we be delivered from our sin and saved from the burden of its guilt.

For the Holy Light illumines the deeps of the soul, giving it to see the Truth hid within these deeps, thus bringing into its new realization all its good. And no soul who thus hears, sees, or feels this living Truth can ever wilfully yield their Christ a sacrifice to the

elements of their old, uncleanselfhood either in thought or word or deed. Often has it come to me as with the shock of a sudden, a stunning blow, to perceive how utterly insensitive some good souls are to the real essence of the Great or Christ Love. I know those who have been most devout, as we say, from their child days, but in whom the power of the Great Love has not yet made itself known. For they are apparently void of the "unselfing" love of the neighbor. Yet do these good souls only need the awakening of the Christ who will give them the Life and the Light of the soul, and they will love the neighbor more than self.

For if only the soul sees itself in the light of the Holy One who is its highest and best and true Self, even the indwelling Christ, no one of its most cherished unworthinesses will pass unnoted or uncondemned. Verily no. For if once it has seen the One who is the Light of the Great Love, never, never can it surrender its Holy One unto its evil genius. Never indeed. Thus the Christ becomes the one Power to save us from the dominion of

our lower degrees. And it is only by calling on our Holy One by pure thought or aspiration towards the Ideal, or by the actual voice of the soul, that we can receive of the power of our Highest to overcome the now unworthy familiars of our olden home, these most subtle and insidious enemies of our new and only good. Now the realization of this power of the Indweller is to be able to say at all times: I can do all good through my own Christ. And surely as we realize this so surely shall we be able to do all we will to do.

For the only key to open to us our Heaven is in the realization of this Holy Ideal, even the Perfect Love, wherein we love every soul. And not until we have received this key can we enter our Heaven of blessed life. We know this to be true from our manifold and un failing experiences. For has it not been thus and always that, until we have surrendered our whole nature to the One Love—that is, until we know and feel that there is no soul whom we do not love, or whom we would not bless—that we *cannot make any*

soul subservient to our will, using it for the attainment of our ends, how noble soever they may be, but rather that we must serve every soul, thus laying on the Altar of the One Love all our personal likings and dislikings, suffering them to be consumed of the holy Fire, we have not known peace or joy or any fulness of life.

And no healing or blessing that is wrought of the holy Christ of the soul can enslave or bind in any way the subject of its activity. And thus the healing of the Christ in us differs from much of the healing of the lower, magnetic or personal degrees. For the Christ is the liberator of the soul. And no one in whom Christ works desires to become a personal power or self influence in any life, being careless even of fruits. And the soul unto whom the power of the healing Christ has been thus communicated is set free to fulfill its functions not only as the healer of its own body but as the healer of others. And it knows that it is free.