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# LIFE

**N ITS FULLNESS**

OR













Chas. J. Parnell

**LIFE**  
**IN ITS FULNESS**  
OR  
**ABUNDANCE**  
**HERE AND NOW**

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BY  
CHARLES THOMAS PARNELL  
AUTHOR OF  
*India, Its Peoples and Customs,*  
*Healing for the Nations,*  
*"Where is the Lord God of Elijah?"*, etc.

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no 1

To all seekers of Truth,  
To aspirants of spiritual attainment,  
To the needy everywhere,  
This book is affectionately dedicated.

*“Ignorance of Truth is the cause  
of all misery.”*—THE BUDDHA.

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*“Ye shall know the Truth, and the Truth  
shall make you free.”*—THE MASTER.

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## FOREWORD

**G**OD "in the beginning," and for all time, lovingly provided for all His creatures, without exception, everything conducive to their highest good, fullest development, and utmost utilization. To serve man and to perfectly supply his need is the chief function of nature.

The very hunger for nourishment implanted in man's breast is *prima-facie* evidence that there is inherent in him the power to translate his natural, legitimate desires into fullest fruition; it is the assurance to him that there exists already that which is intended to satisfy the need; and he has also the immutable promise of his Creator to withhold from him no good thing, here or hereafter.

The average man is a creature of impulse, swayed by every passing thought, torn by divers conflicting emotions, a victim of bodily ailments, inharmony, and disquietude, subject to circumstances over which he has no control, suffering limitations of every sort, and in dire need, physically, mentally, financially, spiritually.

It is amazing to find how few really understand the rudiments of life, the care of their bodies, the cultivation of their faculties, the control of the forces that dominate their whole existence, and their intimate relation to Universal Abundance. "Of what earthly use are our mammoth libraries, our wealthy colleges, our intricate laboratories, our ostentatious displays of learning, if, after all, we remain in total ignorance of life?"

The wisest thought of the seven wise men of Greece was expressed in the two words carved over the entrance of the great Delphic temple,—*Know thyself*. All people may be divided into two classes,—those who know and those who know not.

There is universally a great awakening along the lines of Applied Psychology. Scientists of distinction are investigating, weighing, and tabulating data, and are giving it out to the world broadcast. Lecturers and teachers are swamped with engagements in all of our cities; and people everywhere, professional and otherwise, are gladly paying enormous fees for private courses and class instructions which have been the basis of the making over of tens of thousands of business men and women, preachers and school teachers, salesmen and saleswomen, the grocery clerk and the laundress, the messenger boy and the shop girl, the old and the young, and which also have been of inestimable value to the prospective mother.

It is hoped that this book, fundamental, concise, and explicit, will fill a great need and will reach those who cannot attend lectures and classes. It contains the wisdom-secrets, ideas, and helps, the Truths, Laws, and Principles of Psychology, Metaphysics, and the higher Spiritual Life. It teaches the art and practice of conscious, subconscious, and superconscious coordination. It shows how to get into rapport with the cause of conditions and things, how to harness the ideal to the real and practical, and how to solve the problems of your life. It points out how to awaken dormant energies; how to vitalize the entire being; how to become a magnetic personality; and how to convert a stagnating, wandering mentality into concentrated, dynamic force, and negative, destructive thought into constructive, creative activity. It instructs how to operate and utilize the law of vibration, the law of attraction, and the law of opulence, and how to organize and attain the Success Consciousness and superinduce Enduring Prosperity.

The new, progressive, constructive, creative, applied

psychology is a science—that of the mind—and concerns itself only with demonstrable fact and repeatable phenomena. Like the sunshine, it is applicable to all human beings of every religious persuasion and to those who profess no “religion” at all, regardless of color, race, age, education or the lack of it, irrespective of people, things, conditions, or economic insecurities.

If you carefully read with unbiased mind the following chapters and faithfully practice the principles presented in them, the time you invest and the energy you expend will pay you dividends all your life.

Knowledge is power; so also is air,—but both are economically worthless without their application. Unapplied facts and principles are as useless in one's brain as are books on the shelves of a library. The value of an idea is determined by its employment. Truth makes a man free and causes him to triumph only as it is realized and utilized. Let, therefore, instruction prove in you the preliminary step to construction. For you to study and appreciate and then lay aside the teachings given herein, would be to act like a man who, having carefully read the bill of fare, straightway leaves a restaurant declaring himself well fed. To receive the benefits of these lessons, you must read them over and over a number of times at intervals, giving serious thought to the facts stated. Take them to heart, meditate on them, and put them into practice, obtaining a consciousness of their reality through the acid test of repeated personal demonstration.

This little work has been constructed with extreme simplicity and is sent forth stripped of all non-essentials and of the mystical maze of metaphysical and occult theories. You will discover some fundamental law or valuable suggestion or most important Truth condensed

into a terse, concentrated statement. However, it will not give information about striking oil on your land, nor will it tell if your aunt is soon to die and leave her fortune to you, nor will it disclose any royal scheme for supremacy in competition with your fellowman; but it does furnish the key to Personal Power and Financial Independence.

Rid your mind completely of the idea of competition. You are to create, and not to exploit another for what is already created. The visible supply is practically inexhaustible, and the store in realms unseen and eternal is sideless, topless, and bottomless. Original, formless, infinite substance is alive and bursting with creative energy and responds to the need and desire and will of man.

Live by the principle that blesses everybody and deprives no one of anything. Whatever you desire for yourself, wish also for others. Practice the law that benefits your neighbor,—the universal law of love. Give every man more in use value than you take from him in cash consideration if you would truly and permanently profit in all business transactions.

It is as flagrantly wrong to influence people mentally as to coerce them by physical force. The penalty of self-destruction and ignominious failure automatically results from utilizing such principles as are given in the following pages for any unworthy purpose or for the working of any other law than that of good will.

Wherein reference is made to the occult, I do not mean magic, hypnotism, fortune-telling, sorcery, or necromancy, nor any of the shams, imitations, or counterfeit features of true faculties, forces, and processes inherently a part of each soul's equipment and experience. Occultism bespeaks the search for God, the great Cause

back of all nature. It embraces a knowledge of the finer natural forces not generally perceptible to the outer five senses of man.

This book has not to do particularly with moral values nor with questions of theology ; it is primarily and essentially issued as a guide to the attainment and enjoyment of success and prosperity.

If you sincerely and earnestly will to know the Truth, the Spirit of Almighty God will direct you in the quest ; and He that "lighteth every man that cometh into the world" will reveal to you the Father of Love—omnipresent, omnipotent, omniscient, omniactive—a conscious knowledge of whom is Life, eternal and abundant, Life in its fulness, here and now.

CHARLES T. PARRELL.

Los Angeles, California,

*June, 1921.*

## CHAPTER I

### WEALTH

“**T**HOU shalt remember the Lord thy God; for it is He that giveth thee power to get wealth.”—Deut. 8:18.

The idea of money is misunderstood by many people. Money means independence, and it gives the opportunity to carry out great ideals. It opens many doors; without it man can accomplish practically nothing.

Man needs good food, comfortable clothing, warm and dry shelter, rest from his toil, recreation, books and the time to read and study them, opportunity to travel and observe God’s wonderful world, surroundings of beauty and harmony,—all that he is capable of appreciating and using; and these things are obtained with money.

“Unless a man acquires money he will not have anything that makes life worth living for one who thinks and feels.” Money is a symbol of almost everything that man can obtain from the outside world that is necessary for his well-being.

“The possession of money gives confidence, the lack of it self-consciousness.” It is neither a devil to shun nor a god to worship. He who says, “Poverty is my bride,” has a false idea of monetary values; his attitude toward material things does not accord with the highest conception of All Good.

How many people are there, who, for want of money, are unhappy, in the bondage of debt, in fear, and in ill-health! There is nothing too good for the man and the woman who assert their right to live and to partake of and enjoy the best things of earth.

Worldly riches have been despised and condemned by spiritual aspirants because of ignorance of how to possess them and not to be possessed by them. Not money, but "the love of money is the root of all evil," and is that which enslaves and degrades. However, riches are not merely an accumulation of dollars or things. The miser is not rich despite his hoard. World-wealth is but the reflection of the real, the inexhaustible riches of eternal verities. "Riches without spirituality are Dead Sea fruit."

In the Bible, prosperity is identified with God. He is the true Source of riches never-failing; and, as His offspring, heirs of all things, we are to express that richness through this body, here and now. God is the Author of plenty, of superabundance. Poverty is failure; yea, poverty is a disease,—a mental disease, parent to the materially destitute condition. As one has said, "The outward conditions of a man's life are a reflex of his thought world."

No matter how honest, generous, or noble a person is, if he want for any of the necessities of life, he is not a success. "The consciousness of ability to meet every occasion in life and convert it into health, happiness, and supply," has been defined as success. There can be neither health nor happiness till wants are supplied.

Christianity and poverty are illogical associates. Temporarily, for our sakes, Christ "became poor" for a wonderful purpose. His was the chosen path of abstraction from the world. He treasured not a place to lay His head, but He was truly rich, rich in all knowledge. In His conscious grasp He held the powers, the elements of all nature and of the spiritual world; He could produce at will any desired condition of supply, from actual cash to angel support. Christ commanded forces that could

have made Him a Crœsus in a moment; by using occult laws with which to procure the money, He paid tribute to Cæsar.

Riches and poverty are of the spirit. Many men and women, laden with this world's goods, utter strangers to the interior wealth, are like the mule that bears rich ore on its back out of the mine, knowing only the burden and none of the good of it. Paupers in mind, they mistake the shadow for the substance.

This is the universal and unchanging law: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Being rich toward God, noble of character, filled with the love of service to humanity, you cannot escape the blessings of earth—unless you purposely repudiate them.

The richness that comes to you through Truth and righteousness is permanent and is accompanied by all the joys of heaven. A little money with understanding goes further than much money with no spiritual consciousness. We know that with divine guidance one can often purchase better articles for less, goods that are more suitable, fit nicer, last longer, and give better service. It is written of the Israelites that their garments and shoes waxed not old while they journeyed in the wilderness.

The first step in prosperous attainment is to have the proper mental attitude toward world-wealth. Decide this at once, for your future success largely depends upon it. It is the divine will that you shall be a self-reliant, self-supporting being, that you shall have what you need and all you can use. It is your rightful heritage. Remember that Abundance is a natural law of the universe; you are in a world of untold wealth. Get in touch with God's law, and money will flow to you; you will draw it into manifestation.

"Acquaint now thyself with God . . . receive the law from His mouth, and lay up His words in thine heart. . . . Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks . . . and thou shalt have plenty of silver."—Job 22:21-25.

## CHAPTER II

### VIBRATION

**A**LL is vibration. Vibration is the key to the universe, the explanation of all things. "Vibration is life, motion, action, creation, and realization. Everything that is now, ever has been, or ever will be, depends upon vibration and its manifold rates of activity. It makes and directs all conscious life."—Dr. J. Seton.

Every cell in the body beats or vibrates just as the heart of man "breathes in rhythmic measure." There is a purpose in everything, from the vibrations of an electron to the eruption of a volcano.

From the atom up, through all the material combinations and groupings there is flux and influx, ebb and flow,—incessant motion. This is true of the tides of the sea and of the planets also as they swing in regular orbits around the sun, and again of the suns as they whirl around still greater suns,—all manifest rhythm.

"Matter is a mode of motion." The form a thing takes depends upon its rate of vibration. Wood is vibration at one rate, light at another. The only way anything can be changed is by decreasing or increasing its speed. The words *dead*, *solid*, are misnomers. If you could examine an oak table sufficiently magnified, you would see each separate atom madly dancing at the rate of 30,000,000,000 vibrations per second. The velocity of an electron, the smallest particle of matter, is, according to Sir Joseph Thomson, from 2,000 to 6,000 miles per second. X-rays move at a speed as high as 40,000 miles per second.

A bar of iron placed in a fire soon becomes hot to the touch because its rate of vibration is increased. If left

in the fire longer, it will soon glow with a dull light; and, if the fire is hot enough, the iron will become brighter and brighter, finally reaching a state of incandescence in which it radiates light.

Then again, the color of light varies. The first color produced is red; and then, by a constantly augmented vibratile energy, orange, yellow, green, blue, indigo, and violet appear in turn, each spectrum-band being due to an exact and definite increase in the number of the vibrations. Above the purple range light ceases ordinarily to be visible; higher still are planes where the vastly increased vibrations manifest as magnetism and electricity. Then on and up through the psychic and astral realms, a point is reached where rapidity of motion transcends time and space; and we become cognizant of other agencies and energies, superior and more intense of pulsation, forces operating by and through Spirit, the most powerful vibratory substance in the universe.

Between the highest note we can hear and the lowest degree of heat to which we are sensible, or from the fifteenth to the forty-fifth octave, there is a great gap as yet uncomprehended by man. Also, above light, in the realm of the "unknown radiations" discovered by Professor Roentgen, and higher, there are regions wholly unexplored. Somewhere in these vast, unfathomed areas unbridged by human ken, far beyond the sixty-second octave or 4,611,686,618,427,389,904 vibrations per second, lie the forces, manifestations of infinite power and glory and wisdom spoken of in the Bible, associated with the Mount of God and with the Ark of the Covenant, precipitated upon Carmel by Elijah in the form of consuming fire, and experimented with in all ages and by all peoples. Utilized by Christ, demonstrated by the Apostles, these same forces and powers, of which we shall have more to say later,

were often employed by the early Christian Church and by believers from time to time on down through the centuries.

In this all-embracing gamut of vibrations, the groupings of the planets and the stars, the earth and its details, human beings and their component parts, atoms and the planetary action of the electrons within them,—all have their numerical value and intimate relationship to each other and to the whole.

Everything in the universe, from a gigantic, whirling, fiery globe in the heavens to a blade of grass, has its own peculiar keynote. “God telleth the number of the stars,”—their numerical value, their definite keynote. And the statement in the Bible that the morning stars sang together is not mere poetic fancy. Stars differ in glory and power, and also in the pitch and volume of their song. If only our ears were more finely attuned we would catch the wondrous symphony of all nature, the harmonies of the universe. As Shakespeare wrote:

“There’s not the smallest orb which thou behold’st  
But in his motion like an angel sings,  
Still quiring to the young-eyed cherubins.  
Such harmony is in immortal souls ;  
But whilst this muddy vesture of decay  
Doth grossly close it in, we cannot hear it.”

Pythagorus was the first to discover that the arrangement of the heavenly bodies depends upon intervals synchronous with musical rhythm. It is said that he heard “the ordered music of the marching orbs,” the harmonies produced by the motions of the planets. His knowledge of music was such that “he could use it for the controlling of men’s wildest passions and the illumination of their minds.”

It has been said of music that the greatest masterpiece

is but a sign-post to that infinite realm of harmony in which music is forever included. Think of the range of tones between our sun and Betelgeuse, forty million times larger, the latter so far away in distant space that a beam of light traveling 5,865,696,000,000 miles in a year would take 200,000 years to reach it. And there is no reason to doubt that beyond Betelgeuse there are other suns compared to which that giant is but a grain of sand. The twelve octaves of matter are analogous to the twelve octaves of sound and the seven notes of the musical scale synchronize with the seven colors of the rainbow. An octave of sound corresponds to pure white of dazzling brightness.

To the student of occultism it has long been known that every sound instantly creates an image, and this fact has been recently demonstrated in the production of sound pictures by means of the eidophone. When sung into, this instrument causes the vibrations to act upon paste spread uniformly over tightly stretched parchment so that they form figures of the paste which vary according to the notes of the song. In this manner, trees, flowers, ferns, etc., can be produced identical with those found in nature. Both sound and form being vibrations, the absolute relationship that exists between them is thus shown. When the sounds are forming flowers, the singer can at pleasure increase the number of petals by gradually raising the tones of his voice. He can thus change a pigmy daisy to a gigantic sunflower.

Lately a scientific musician resorted to the following method of making musical tones record the lines of their sound waves so that the eye could have a picture of the forms they produced. Suspending five pens from the wires of a piano so that they would move delicately over sheets of paper, he succeeded, by striking the keys care-

fully and allowing the sounds to die out naturally, in making the vibrations of the sound waves of each chord trace the lines of their movements, with the result that typical flower designs of mathematical exactness and of exquisite beauty were formed.

You have heard of the latent power in the rhythm of music. Various instances are on record of massive bridges having been shattered by a continuous note of the violin. A marching army is invariably ordered to break step while passing over a bridge. Science teaches us that the vibrations of a musical instrument could cause one of our modern skyscrapers to tremble, then sway to and fro, and finally collapse, if one were but to ascertain the individual keynote of the entire structure. This explains the "divinely natural" falling of the wall of the city of Jericho when it was encompassed by the Israelites and when the priests blew long blasts in unison on chosen horns.

Now, just as everything in the universe is in vibration, so also is Thought. It is a high-tension current right above the Marconi wave. Thought is mind in motion. All thought, on any plane, is vibratory. As there are shades and degrees of vibration in music, expressed in harmony and in discord, so also there are varying rates of motion in the mental realm. Each kind of thought has its own rate, degree, and character of vibration. Its nature and intensity determine the speed of a good or a bad thought.

We shall see as we proceed that thought is a force, subtle, vital, irresistible, that radiates from us as light does from the stars; that if one can mobilize his thoughts, he can command his life; that every mental impression will set in motion a corresponding action or vibration that will produce after its kind; and that vibration is intensi-

fied and accelerated by thought. Hence, if you are interested in physical culture, character building, self-mastery, prosperity, attainment, it is of paramount importance that you understand formative and creative thought and its action and reaction.

To apply this principle, to emphasize its larger significance and very practical range, your attention is called to the fact that not only have health and disease their specific rates of vibration and that by the associated motions excited in the mind do they affect the body, but also that by the same law do we induce and precipitate any other condition in our entire lives, social, commercial, or financial.

One of the most important things is to train the mind to set in motion only such activities as are harmonious and constructive. We have the right and the power to establish our own rhythm. We can all attune our thoughts and expressions with the highest and most powerful waves and currents universal and, vibrating with the great rhythmic harmony of nature inherent in the mind of each of us, achieve success imperishable.

### CHAPTER III

## THE ETHER

**E**VERYTHING we see and touch has an ethereal basis. Ether is the physical source of all light, heat, electricity, and magnetism; it is the one fundamental and primordial basis of all things, the substance which God formed in the beginning.

Interstellar space is filled with this ever-present, perpetually-vibrating ether, and every particle of matter in the universe is enfolded and interpenetrated by it. "This ethereal ocean is to the material and physical universe the exciting and stimulating medium of all its activities, energies, motions, and powers." Hertzian waves, ultra-violet rays, mental pictures, thoughts, and words are but vibrations of the ether.

Science affirms that the ether is elastic to a high degree and extremely sensitive to impressions of every description; that all things are recorded upon it, not only motions of matter, but also word and thought vibrations; that all knowledge, all that has ever transpired or ever will transpire in the universe, is faithfully registered, retained, and perpetuated in the ether for thousands of years, and that, too, with a fidelity that cannot be marred even to the most infinitesimal detail.

It is from this source that the mystic—artist, writer, or musician—draws his inspiration; and the psychic, vibrating with this ether, obtains his information of the past, present, and future. This explains, too, the phenomenon of mental telepathy. Herein do we understand also how it is that not even a sparrow falls to the ground unnoticed and unrecorded, and likewise is made clear the

Bible statement that, the judgment-books being open, we are to render an account for every idle word. In the ages to come all is to be revealed, and we shall read the records of the world, and of all worlds, as plainly as though written by Gabriel in letters of fire on the arches of the skies.

It was from this all-knowing ether that I predicted, months beforehand, a detailed war narrative that has since become historical. The week I left New York City for France in 1917 with the American Red Cross, I had an experience of prescience and told a friend of it, warning him three different times not to be anxious for my safety if, when the time came, I were unable to send him a message. The place where I was to be stationed in France was unknown to even the director of our unit, but I recorded that the town would be captured by the enemy and that they would literally take everything in sight in all that part of the country. This occurred in the Somme in that renowned spring drive of 1918, six months and three weeks later. So keen was this perception, so vivid this knowledge, that I lamented daily the work of the restoration of sugar refineries and canal locks and the general reconstruction, and often spoke to one of my associates of my consciousness of the utter ruin and the capture of that entire territory to follow shortly.

The cinematograph and phonograph give us constant evidence of the impressibility of the ether and of its ability to register and preserve the actions and words of things and people. It will be seen that the ether is not only impressed by and impregnated with, but that it also vibrates thought forces—good, bad, and indifferent—billows of ideas, feelings, emotions, and all mental action. These currents pass over and influence us, and we influence them. According to the quality and speed of our thoughts we vibrate with them; or, by raising our pitch,

by intensified, concentrated mental or spiritual effort, we harmonize with the nobler, the higher, the more powerful, the particular condition we desire to induce.

Just as the universal ether is affected and in turn affects, and as individuals are influenced and do influence, so also do all things absorb and radiate mental vibrations, even articles of apparel and the very furniture in our homes. It is to these etheric impressions and emanations that the psychic is sensitive. The psychology of "reading between the lines" of a letter and translating the impelling vibrations of its very essence is known to many; indeed, a letter while being written may be so saturated with loving thought force as to shout its message through the envelope and impart to the recipient a thrill of joy. It is not uncommon for certain believers to bless handkerchiefs with such conscious power and intelligently directed blessing—as did Saint Paul—that they carry instant physical healing wherever and to whomsoever sent.

Viewed from a natural science standpoint, the ether consists of lines of force at right angles to each other, each of these lines of force being a thought and each thought a high-tension electrical current vibrating at a different rate.

Professor Dolbear says, "Grant that mental action is accompanied by molecular motion of any sort, and it follows that there must be corresponding ether waves."

In the authoritative quotations that follow, the substantiality and the tremendous energy of the mind are indicated, associated as it is with the universal ether, which, as Sir Oliver Lodge says, is "uniformly present and all-pervading, massive and substantial beyond conception—the most substantial thing, perhaps, in the material universe."

"Those who have been naively identifying substance with hardness or solidity are reminded here that these qualities of matter are purely relative, and depend solely upon the rate of vibration of the particles and their degree of cohesion. Raise the vibration and the molecules fly farther apart from each other and the solidity departs. The most solid steel is no more substantial than the same steel when it is dissolved into gas. The invisible steam is quite as substantial as the same thing when it is frozen into a block of hard ice. In fact, the higher the vibrations of matter, the more energy is displayed by it and the more real do its activities become. The universe in its former nebulous state was just as real as it is in a condition of solidity. Solidity is merely a comparative quality of matter, and has no connection whatever with substantiality. Electricity, magnetism, light, and heat are just as substantial as steel, granite, or diamond. And mind is more substantial than either of these, at the last."—William Walker Atkinson: *The Mastery of Being*.

According to Dr. Le Bon, the world's greatest physicist, "matter is composed of infinitely small particles gravitating round one another as the planets round the sun, and probably formed by whirls in the ether. It is probable that matter owes its rigidity only to the rapidity of the rotary motion of its elements, and that if this motion stopped, it would instantly vanish into ether, without leaving a trace behind. Gaseous vortices, animated by a rapidity or rotation of the order of that of the cathode rays, would in all probability become as hard as steel."

Sir William Crookes estimates that "a cubic foot of ether has locked up within it 10,000 cubic foot-tons of energy."

Sir John Herschel states that a cubic inch of ether, if

confined and relieved from outside pressure, would have a bursting pressure of more than seventeen billions of pounds to the square inch.

Thomas A. Edison voices the belief that a new force in nature, of some sort or other, will be discovered, while Nikola Tesla foresees that the power of the ether will in some manner soon be utilized as a source of ordinary motive power.

“The ether is coming to be apprehended as immaterial, superphysical substance, filling all space, carrying in its infinite throbbing bosom the specks of aggregated dynamic force called worlds. It embodies the ultimate spiritual principle, and represents the unity of these forces and energies from which spring, as their source, all phenomena, physical, mental, and spiritual.”—Stockwell.

## CHAPTER IV

### THE AURA

WE have seen that there is a universal ether, all-enveloping and interpenetrating; so likewise there is a corresponding individual ethereal environment called the Aura.

Every thing has an aura of its own, even so called inanimate objects. This auric emanation is made up of the very essence of the thing itself and is an incessant radiation of matter in a refined and volatile state. The aura of the earth, for instance, contains every element of the earth. Hospitals have a most pronounced aura. The "atmospheres" of cities differ greatly. The individual aura of the atom accounts for the psychometrist's being able to answer the questions you may choose to ask about the history of a jewel, a lock of hair, an heirloom, etc.

The human aura is a three-fold envelope of physical, mental, and spiritual layers, inseparably connected with the body and extending beyond it a foot or more. The want of sensitiveness alone, prevents our discerning it normally. This aura was usually represented as a halo painted around the heads of saints by the artists of the Renaissance.

G. P. Lewis, referring to emanations of luminous rays that can be seen around the body, calls it a "golden glow, a substance not measured by any unit known to scientists."

This human atmosphere is created by one's constant thought or mental attitude towards life. The sum of these thoughts represents one's character. These collected impressions accumulate a tremendous force, according to

the intensity of the thought expression ; and this aggregation is very magnetic, drawing to itself thoughts and ideas like unto its own nature. It is negative or positive, repellent or attractive. This explains why you like some people and dislike others. Babies and animals are very sensitive to a person's aura. Some auras are warm, love-inspiring, and friendship-making, while others are cold, calculating, and less magnetic. This excrescence is what you respond to in another, and is that which incites confidence and enthusiasm or hate and fear. It is what you "feel" when you enter a supposedly empty room in the dark and immediately sense a presence.

This fascinating subject is now brought into the realm of physical research, for the human aura can be plainly seen through a dicyanin screen, a special glass invented by Dr. Walter J. Kilner. Dr. Paul Joire is the inventor of an instrument that demonstrates the operative force of these auric radiations, which are called N-rays by Professor Blondlot, and which have been photographed by various scientists, including Doctors Baraduc and O'Donnell.

To the clairvoyant this ether body is visible. He sees the aura of everyone just as we see the physical form. To him even the "thin veil" is non-existent, for it is only by an exercise of the will that he shuts out the distracting confusion of the interpenetrating, multicolored, powerful auras of the entities all about him, in both the seen and the "unseen" worlds. Persons naturally clairvoyant experience a great deal of annoyance until they learn to shut off from themselves the thought currents of others. The development of psychic gifts is a curse or a blessing in proportion to one's knowledge of how to destroy evil thoughts or control portending disaster for the good of all concerned.

Everything we think is expressed in color in the aura. We are clothed with color. Every aura is different, changing color with our thought, temper, and mood. Some are very wonderful and charming. These color vibrations indicate the physical, mental, and moral characteristics of an individual. Upon the quality of the colors predominating in one's aura is dependent success or failure on all planes, since the aura of man attracts to him happiness or misery, friendship or enmity, good or ill.

Those possessing the vision of the seer can delineate from the colors in the aura a person's character and development and his likelihood of success in the various walks of life. There are those also who, by the aura, can diagnose diseases perfectly and prescribe those herbs that will produce the necessary chemical changes in the body and thereby correct the inharmony.

The aura reflects the emotional life of man and vibrates with every expression of his thoughts and feelings. When this psychic body is dominated by a particular emotion, it is suffused by the color of that vibration—the lurid red of anger, the slimy green of jealousy, etc.—and by reason of the closeness of the bond between the two planes, the effect upon the physical organism is marked.

As all that has transpired in the world is indelibly engraved upon the universal ether, so are our individual thoughts, ideas, desires, and every expression of our whole existence registered and retained in our auras. It is from this record that the true "fortune-teller" gets his knowledge of us. Nor can he tell more than one would vision if he were drowning and going down for the third time. Dr. Sigmund Freud, the great psychoanalyst and nerve specialist, says that mortals can hide no secret, and

that whoever is silent with the lips tattles with the finger tips, betrayal oozing out of every pore.

This radiation is largely responsible for "love at first sight"; and disillusionment so often follows because the couple is "catching love" from without instead of from within. "Catching cold" is likewise more psychical than physical. If you could see all the vibrations in a street scene of a modern city as colors, you would readily understand why a sensitive person is exhausted by an hour's shopping!

Envelope and protect yourself with a strong, bright aura vibrating high-frequency waves of dominant optimism, masterful assurance, and a steady consciousness of success and prosperity.

## CHAPTER V

### CELLS

A CELL is a living organism containing a central spot or nucleus within which is a nucleolus. A multicellular organism is a colony of such cells of as many different kinds as there are kinds of tissue in the organism. Each cell clusters around a certain center, and these centers coordinate with the great center, the brain. There are cerebral and nerve cells, muscle and bone cells, liver and kidney cells, etc., of which the organs, glands, tissues, and blood are composed. The human body is a vast nation of these living cells.

The brain is composed of an enormous number of cells, estimated by some authorities to be from 500,000,000 to 2,000,000,000. Ordinarily, in our thinking exercises, we use just a little portion of the brain, and the unused cells form a great reserve force. The brain will even grow additional cells in cases of need, when stimulated into action by new interests, so that the mind capacity of the individual is almost limitless.

Intelligence, however, is not confined to the brain alone, which is but one instrument of many for the expression of mind. Science proves that we think as a whole; all the cell life takes part in the thinking process. Each cell is a distinct living entity and does, in its own particular way, its own special work. Cells are potentially each a perfect human being. Ambition which appears in man is really an aggregate of the ambition in separate cells. What we call our emotions are the collective agitations of a tremendous army of individual cells.

Professor Nels Quevli says, "Each cell in the body is

a conscious, intelligent being." According to Edison, "Each cell in us thinks." Scientific experiments show that the individual cells in a piece of flesh taken from any part of the body and placed near a drug injurious to cell life will draw away as far as they can from it, and that when a substance friendly to cell life is placed near them, the cells will draw as closely as possible to this friendly substance and try to absorb it.

Each one of these microscopic cells, invisible to the naked eye, has the power to repair, organize, develop, and evolutionize itself, as well as to reproduce and replace the protoplasmic molecules of which it is composed.

By utilizing the laws and principles given herein and by deliberately applying them, one can control and stimulate these willing cells for their higher organization and functioning, thereby energizing and intensifying all one's bodily and mental powers, characteristics, and faculties. These myriads of cells are as sensitive to every mental impression as though it were photographed upon them. Like storage batteries, they hold the thought; and, when properly organized, disciplined, and directed, they spontaneously and automatically perform one's bidding. They may be likened unto a crowd of skilled workers, intelligent builders, which fashion and mold, change and modify, create and plan; and these are directed, controlled, and influenced by thought. One's prevailing mental attitude is the pattern after which the brain cells build.

## CHAPTER VI

### THOUGHTS

**T**HOUGHTS are things, definite, tangible, concrete. Thoughts can be felt, analyzed, and described; they can be photographed, weighed, and measured. By some, thoughts are heard just as we hear another's speech.

Camille Flammarion, the famous French philosopher, said, "Thought is the greatest force in the universe." The more concentrated the thought, the greater is its influence; the more intense, the farther distant its effect. "Beware when the great God lets loose a thinker upon the world! All things are at a risk." One of the most powerful things in the world is a vibrant idea incarnate.

"Thought takes form in action and being"; and the following recognized statements will show something of the operation of thought as expressed in our lives, and the importance of a right understanding and of a proper mental attitude toward this subject.

"Every true thought and every right action sets the seal of its beauty on person and face, and every foul thought and wrong action its seal of distortion."—Ruskin.

"It is the thought of man, the true thaumaturgic virtue, by which man works all things whatsoever. All that he does, and brings to pass, is the vesture of a thought."—Carlyle.

"Think well! Do well will follow thought."—Tennyson.

"All our worth exists in thought; endeavor, therefore, to think well."—Pascal.

"The happiness of your life depends upon the quality

of your thoughts ; therefore guard accordingly."—Marcus Aurelius.

"What a man thinks, that he is ; this is the old secret."—The Upanishads.

"As he thinketh in his heart, so is he."—The Bible.

"All that we are is the result of what we have thought ; it is founded on our thoughts, it is made up of our thoughts."—Buddha.

"As one state of mind is capable of producing a disease, another state of mind may effect a cure."—John Hunter, the celebrated anatomist.

"Diabetes from sudden mental shock (ethereal intensification) is a true, pure type of a physical malady of mental origin."—Sir B. W. Richardson.

"The mental cortex has to be reckoned with, more or less, as a factor for good or evil in all diseases of every organ, in all operations, and in all injuries. . . . I could have related remarkable cases to you from my own experience, and out of books, of functional disease being brought on and being cured by mental impressions only, of functions being suspended and altered by the same cause,—nay, of actual organic lesions being directly caused and cured by mental impressions."—Dr. Clouston, in his address to The Royal Medical Society.

Dr. A. T. Schofield, who says that the powers of the conscious mind over the body are well-nigh immeasurable, on page 96 of *The Force of Mind*, narrates the following: "Two medical men were walking together, and one was saying that he could make a man ill by merely talking to him. The other doubted this ; so, seeing a laborer in a field, the first speaker went up to him and, telling him he did not like his appearance, proceeded to diagnose some grave disease. The man was pro-

foundly struck, left off work soon after, and, feeling very ill, took to his bed and in a week died."

"The mind of the human organism can, by an effort of the will properly directed, produce measurable changes of the chemistry of the secretions and excretions. . . If mind activities create chemical and anatomical changes in the cells and tissues of the animal body, it follows that all physiological processes of health or disease are psychological processes, and that the only way to inhibit, accelerate, or change these processes is to resort to methods properly altering the psychologic or mental processes."—Professor Elmer Gates.

"When the great universe was wrought  
To might and majesty from naught,  
The all-creative force was—Thought.

"That force is thine. Though desolate  
The way may seem, command thy fate.  
Send forth thy thought—Create! Create!"

## CHAPTER VII

### IMAGINATION

NOW, deeper study of the action of the mind will disclose the fact that thought is not only the mighty formative agent that builds our bodies or contrariwise produces a state of disease, but also that Imagination is one of the highest and most potent factors in our lives. It is the TNT energy. The faculty of thought to create a mental picture is one of our greatest, most vital assets, and is the secret underlying much of the phenomena called *occult*.

There exist in the Universal Mind the ideas and ideals of everything that ever has been or ever will be imagined by man, every invention, facility, and improvement for the use and benefit of the race; and he, receiving them from the Source of all things, from the vast cosmic ocean of intelligence, fashions them by the power of thought and gives them visibility and form. As Lamartine says, "Human thought, like God, makes the world in its image."

"There is a thinking stuff from which all things are made and which, in its original state, permeates, penetrates, and fills the interspaces of the universe. A thought in this substance produces the thing that is imaged by the thought. Man can form things in his thought, and, by impressing his thought upon formless substance, can cause the thing he thinks about to be created."—W. D. Wattles: *The Science of Getting Rich*.

John Fiske, the well-known historian and professor of philosophy, writes, "It was long ago shown that all the qualities of matter are what the mind makes them."

"Imagination is a real thing; it is a faculty of the mind by which it creates a matrix, mould, or pattern of things which the trained will and desire afterward materialize into objective reality. There has been nothing created by the hands and mind of man which did not have its origin in the imagination of some one."—Atkinson.

It is a truism that thought precedes the act. Before he constructs an edifice, the architect must first have a mental conception of its entire form. When you look upon a beautiful cathedral or at any exquisite work of art, you know that it was first conceived and executed in the mind of some master builder and is the offspring of some one's imagination.

T. S. Baldwin informs us that every difficult gymnastic feat requires mental deliberation in advance, for the mind cannot suddenly and radically divert its course of action on a plane where it has not learned, because of the force of gravity, to feel at home. He says that after years of practice as a gymnast, he was never able to turn a double somersault without definitely willing the act and drawing in his mind a clear picture of the revolutions of his body in the air before rising from the leaping-board. Thus, also, the golf player mentally plays the shot before striking the ball. In like manner, Randegger, in his primer on singing, directs the pupil to mentally aim at the pitch of the note before singing it.

In the Bible story of Jacob's famous rods, we have an illustration of this principle, a concrete evidence of a law of nature, that the image of a thought, presenting itself to and impressing the mind, finds material expression. Behold! the flocks "brought forth cattle ring-straked, speckled, and spotted." There are on record over ninety well-authenticated cases of stigmata, exact

reproductions of the wounds in the crucified body of Jesus, caused by intense contemplation. Thought forms can be actually photographed on a sensitive plate held between the hands, just as truly as vocalized thoughts impress the wax of a gramaphone record.

Charles Godfrey Leland says that all mental or cerebral faculties can by direct scientific treatment be influenced to what would have once been regarded as miraculous action, and which is even yet little known or considered.

It is told of Thomas Lawson of "Frenzied Finance" fame that, as a youth, he painted a mental picture of a large estate on which there were the finest horses and the choicest cattle, a beautiful house furnished with objects of artistic value, and everything else necessary for an ideal home. He has said that his successive steps toward the acquirement of that home and the gaining of the money necessary for its purchase, were like the filling in of the details of the picture, the image of which never faded from his mind.

During the late war there were many instances illustrative of the power of creative thought, when men's minds were keyed to the highest pitch, when a common purpose, concentrated and dynamic, stimulated the emotions and imagination to superhuman effort.

If you read Hilaire Belloc's *Elements of the Great War*, you will find it explained that the battle of the Marne was lost by von Kluck through his blunder in drawing too many troops from the center to reinforce his army on the right in order to overcome what he believed to be a tremendous concentration of the opposing forces, and that it was through the weakened center that Foch drove. Officers of the various armies had many and varying explanations. Knowing that the French had no such concentration as von Kluck imagined, a well-

known reporter interrogated a certain French officer, a cool, deliberate, practical fighting man who held a high rank. Said he, "We of France have an explanation for it. There are some who profess to believe that von Kluck really did see an immense army there before him or that others saw this concentration and reported it to him. These folks say that when the life and soul of France hung in the balance and when there seemed to be no way that human endurance could stay the German flood, Jeanne d'Arc gathered a celestial host, and that it was this which the Germans were permitted to see for a little while that the heart of France might go on beating." And in response to the question, "Is this a general belief, and do you believe it?" this officer gravely said, "Yes." All the world will remember, wherever the news of cable, newspaper, and letter poured in, that this was the occasion when it seemed that the enemy would indeed fulfil his threat to march triumphantly and unhindered through the gates of Paris and occupy the city; when from out that great metropolis swarmed citizens of every order, armed with every imaginable sort of weapon, joined all along the line by farmers and peasants brandishing scythes and pitch-forks, bows and arrows, and even slings, riding in vehicles of every conceivable kind, in taxicabs, omnibuses, wagons, and on bicycles, forging ahead with all speed straight toward the fast approaching column of the German fighting machine,—a spectacle for men and angels; when France, carnate and discarnate, poured out her life in one tremendous accumulation of spiritual, mental, and physical energy. And who shall say that the illusory effect that won the day, that turned the tide of battle and answered the prayers of nations in that world crisis, was not literally created by the amassed and mighty thought forces of the millions of individuals centering their vital interest on that front?

## CHAPTER VIII

### THE SUBCONSCIOUS MIND

HAVING learned something of the working of the mind in general and of the effect of thought, we come now to a particular phase of this interesting subject,—the inner consciousness. We are to differentiate between the conscious, objective mind and the subjective or subconscious mind. In the mind of every person there are areas or planes of mental activity above and below the field or plane that we know as the outer consciousness. There are, as it were, basements, cellars, and vaults below, and other floors and stories towering above the level of our mental first floor consciousness.

W. G. Hooper, in his excellent book, *The Universe of Ether and Spirit*, says, “In order to explain all the phenomena with which the investigator is confronted as soon as he begins to tabulate some of his results—as telepathy, the power of the will in hypnotic suggestion, etc.—he has to postulate a deeper self than that which lies on the outer surface, so to speak, of the personality of man. This he calls the subliminal self or the subconscious self, that inner mysterious something which lies deep down in the innermost recesses of our human nature and which is indissolubly connected with the more objective self of one’s being.”

All psychologists recognize what is called the Subconscious Mind, termed by some the “communal soul,” the “better consciousness.” There is found a common ground of agreement between all authorities respecting the fundamental facts of the existence and phenomena of these areas of ultra-marginal consciousness lying outside of the field of primary consciousness.

The late F. W. H. Myers, after years of careful study and research along the lines of the "out-of-consciousness" states, formulated a hypothesis of a "secondary self," possessing certain powers and exercising them in a measure independent of the ordinary conscious self. He wrote, "The words *supraliminal* and *subliminal* may be used to express the mental life which goes on above and below the ordinary threshold of consciousness."

Another writer says that ourself is greater than we know; it has peaks above and lowlands below the plateau of our conscious experience.

The subconscious mind is the region, the seat, of all emotions, impulses, instincts, and habits. At least ninety per cent of our mental life is subconscious. "It is very evident from recorded facts that people can actually reason and act without waking consciousness, in a state of mind which resembles instinct, which is a kind of cerebration or acting under habits and impressions supplied by memory and formed by practice, but not according to what we understand by reason or judgment."

It is Emerson who said, "Trust the instinct to the end, though you can render no reason."

The subconscious mind has no volition of its own and acts only on impressions made or orders given by the conscious mind. It is extremely susceptible to the constant force of suggestion by the things we see, hear, and sense, and by the process of the ordinary thinking of the normal waking consciousness.

The subconscious mind is continually active and misses nothing; it works automatically, reasons deductively, presides over all the vital functions, and rules us in sleep. We are all familiar with the fact that the subconscious mind, being entrusted with the duty, will spontaneously awaken us at exactly the predetermined

hour; also, that intricate mathematical problems are solved in the same manner during our slumber. It is then that our minds communicate at a distance, annihilating time and space. Thought transference has to do with the conscious mind; telepathy, with the subconscious.

Firmly resolve or present to your mind a clear-cut idea of the thing you wish, and let your subconscious mind, which never sleeps, work it out for you. Sleep is the subconscious period; hence we have the proverb, "Unto many fortune comes while sleeping." The subconscious is most suggestible just prior to natural sleep, when the conscious mind is quiescent; it is then you should construct your air-castles. At that time, in making affirmations and autosuggestions and in giving oneself mental treatments, one derives, in a normal condition, all the benefits obtainable from hypnosis without any of its disadvantages. The psychoanalyst proves there is no significance to most dreams except that which one gives them.

Diseases can be produced at any time by suggestion; likewise diseases are ever amenable to suggestion. It is obvious, therefore, that it is criminal for a doctor to diagnose an ailment in the presence of a patient. Audible corrective suggestions and affirmations of health, given to the subconscious mind of a sleeping child suffering from a physical defect or disease, by a fond parent, have proven most efficacious and have resulted in a perfect cure. Johnny is instantly restored by a kiss when he falls and bumps his head if he is taught that mother's kiss heals his hurt. A harmless potion substituted for a narcotic mixture without the subject's knowledge is equally effective in putting him to sleep. Talismans and amulets have little more than the power you give to them through credence. Dr. Quackenbos of Columbia Uni-

versity has accomplished seemingly miraculous results in boys and girls in music and in art by suggestion.

It is from the subconscious mind we get our warnings. We have such a feeling that we ought not to go to a certain place or to some contemplated party, and this burden increases with the preparations; we suddenly decide to change our plans, becoming immediately relieved in mind, and discover some hours later that by so doing we escaped a disastrous street car accident or a train wreck. A noted globe-trotter testifies: "I was a passenger on the steamship *City of Washington*. I had purchased my ticket, gone to my stateroom, stored my effects, lain down in my bunk perfectly awake, and then for some unknown reason made my way quickly to the deck and jumped to the dock as the gangplank was removed, and watched the steamer slowly pass into the stream. She was never heard from again; she sank with all on board."

Harry Gaze tells of an amusing but "real" demonstration. In a dream he imagined he was about to be attacked by a lion in a jungle when, remembering his own teaching that the subconscious mind is an unfailing guide and would show exactly what to do in such an emergency, he appealed to it,—with the result that at the very moment he would have been devoured, he woke up!

This same "something within," always alert and awake to our interests, comes to our aid in seasons of doubt and difficulty. It also helps us in the little affairs of every-day life, such as locating "lost" articles, furnishing desired information from a book which we pick up "at random" from a library shelf, and leading us to persons advantageous to us.

We have all had experiences in trying to recall a

name or word or date without success, and later, while thinking of something altogether foreign to the subject, have suddenly had the matter brought to consciousness "out of a clear sky." This is called "automatic thinking" or "unconscious rumination."

Whatever is pleasant, nature makes conscious; but all monotonous actions are relegated to the subconscious. If you have never noticed which arm you put first into your coat sleeve or which foot first steps up or down from a sidewalk, do so now and then try reversing the regular order!

While this habitual, "second nature," automatic action is associated with the subconscious mind, intuitive action is identified with the Superconscious Mind. There are many planes of mentation in both the subconscious and the superconscious, the activities of which finely shade into one another.

Upon these upper planes of the mind are found those faculties known as *genius, inspiration, intuition*; in this ultra-conscious region of the mind all its highest operations are carried on. "The advanced occultist knows that in the higher regions of the mind are locked up intuitive perceptions of all Truth and of anything in the material world, and that he who can gain access to these regions will know everything intuitively and as a matter of clear sight, without reasoning or explanation."

Sir William Crookes states that knowledge may enter the human mind without being communicated in any hitherto known or recognized way.

It was asked concerning Jesus Christ, "How knoweth this man letters, having never learned?"

"The soul contains within itself the events which shall befall it."—Goethe.

There is no potency or merit in the cards or the tea

leaves or the crystal with which to tell fortunes, except as mediums to the inner consciousness. As soon as you think of a thing, past, present, or future, you are in touch with the lines of force constituting that thing; and if you get the conscious and unconscious phases of your mind to vibrate in consonance, you know it consciously, whatever it may happen to be. This is a scientific fact and is demonstrated by a great many people everywhere, by some consciously and intelligently, by others unconsciously and in an uncertain manner.

The action of the superconscious mind explains how it is that a flood of knowledge suddenly deluges the mind of a speaker during a forceful, eloquent outburst and causes him to utter things unknown to him consciously; and also why it is that one often obtains his most inspirational thoughts, rich, clear, and powerful, during the address of a speaker who is not particularly interesting or clever. As Oliver Wendell Holmes says, "The induced current of thought is often rapid and brilliant in inverse ratio to the force of the inducing current."

I have personally at sundry times given utterances in public addresses to expressions of which I had no conscious knowledge, and have often experienced it in my writings; and instantly have I, by the same law, on various occasions known the time of day or night to the minute, and been cognizant of numbers and distances without extraneous guidance. And to the fact that this higher consciousness is perfectly able to diagnose an indisposition and to dictate a remedy, many can testify.

Mozart at the age of four understood the theory of music, and at five composed harmonies, the laws of which take an ordinary person years of patient study to master.

Samuel Rzeszewski, an eight year old Polish peasant

boy, has recently played all the world's greatest chess experts and beaten them. Playing as many as twenty games at a time, Samuel outmatched the gray-bearded experts who have spent a lifetime studying and perfecting themselves in what is not a game of chance but an intellectual contest.

There have been a number of calculating boys, such as George Bidder. When he was twelve years old, George could at once give an answer to practically any question in mathematics. He seemed to see in the air the figures in front of him and simply read them out. Zerah Colburn at seven years of age, who on paper could not do simple multiplication or division, could give instantly the square or cube or square root or cube root of practically any number.

It was the "something" in his inner consciousness that enabled Blind Tom, a poor, ignorant black man, to play on the piano any piece that he had ever heard, even years before, with perfect reproduction of detail.

It is interesting to note, as an illustration of the memory phase of the subconscious mind, which is one hundred per cent perfect, that, when less than four years of age, Christian Meinecken could repeat the entire Bible, two hundred hymns, five thousand Latin words, much ecclesiastical history, and an encyclopædic quantity of theological literature.

Occultists have long known that a person can see without eyes and hear without ears, but it is of comparatively recent date that these matters have been scientifically demonstrated through an understanding of the laws of vibration. Under hypnosis, a man's conscious mind made to coordinate perfectly with his inner consciousness, can smell without a nose, as from the elbow or finger. In this condition he becomes clairvoyant

also, being able to describe in detail what is happening elsewhere. The same thing may be experienced in the non-comatose state when one learns to correlate the two phases of mind.

"Our conscious mind, as compared with the unconscious mind, has been likened to the visible spectrum of the sun's rays as compared to the invisible part which stretches indefinitely on either side. We know now that the chief part of heat comes from the ultra-red rays that show no light; and the main part of the chemical changes in the vegetable world is the result of the ultra-violet rays at the other end of the spectrum, which are equally invisible to the eye and are recognized only by their potent effects. Indeed, as these invisible rays extend indefinitely on both sides of the visible spectrum, so we may say that the mind includes not only the visible or conscious part, and what we have termed the subconscious, that which lies below the red line, but also the supraconscious mind that lies at the other end—all those regions of higher soul and spirit life, of which we are only at times vaguely conscious, but which always exist and which link us on to eternal verities on the one side, as surely as the subconscious mind links us to the body on the other."—Schofield.

## CHAPTER IX

### LAW

ALL is governed by law. Everything in the universe is under law and nothing can escape it, great or small. There are laws of compensation and adjustment, of light and heat, of music and mathematics, of health and happiness, all and each an integral part of the One Great Eternal Law underlying, inherent in, and manifesting in all life. "The laws below are sisters of the laws above."

And, just as real, discoverable, operative, and practical as the laws of magnetism and electricity, there exists also a law of Prosperity and Financial Success, as well defined as any other natural law. Success comes from well-established, fundamental, universal, unfailing law,—a law to be understood and applied to the individual situation of every man and woman, everywhere, for subjugation, mastery, and utilization.

This law has been used, consciously or unconsciously, by all successful persons in the world from time immemorial. They have come to know and harness this law either through their own mentality, by the teachings of others, or by inspiration. Everyone succeeds with it; nobody succeeds without it.

The law of opulence and bounty is as much the law of God and for your good as is the law of love, life, power, wisdom, or any other law, natural, physical, mental, or spiritual.

"Everything in nature operates in accordance with law. Law underlies everything. You may doubt this, but stop a moment and try to think of anything in our

finite world that is not the effect of some cause. A great stone is dislodged and rolls down the mountainside, striking a tree which it uproots and sends rolling down into a stream which is dammed up, causing a flood that sweeps away a fertile field, and so on and on, effect succeeding effect. Was all this mere blind chance? Not at all. The stone was dislodged in response to the operation of causes that had been at work for centuries disintegrating the stone, and which caused the boulder to become dislodged exactly at the moment when the inherent power of the cause reached that particular stage. There was no more chance in the dislodgment of the stone than there was in the striking of a clock that had been wound up a day or a week or a year before. It was all the result of invariable and consistent law. And so was the direction of the stone's fall, and all the succeeding incidents. But mark you this: had some man been able to discover and understand the law in operation in that latent power inherent in the stone, he would have been able to prevent the stone's striking the tree and causing all the resulting damage; and he might, and would, have been able to divert the stone from its path of damage and turn it into some place in which it would have done no harm, and in which he could have broken it into bits at his leisure and thus secured building stone for the foundation for his cottage or the material from which a hard roadbed could have been made. The law behind the stone was always there and was consistent in its operation; and yet man, by the power of his mind, could have turned the law into his own channels and converted it to his use. He could have made a servant and a slave of this universal law instead of allowing it to master him and become his tyrant; for in this way has man mastered the forces of

gravitation, steam, hydraulics, and electricity, which once mastered him."—Edward E. Beals: *The Law of Financial Success.*

It is the same law by and through which nature operates when it causes the atom of oxygen to attract to itself the two atoms of hydrogen in order to form the molecule of water. The world over water is composed of just these two substances, combined in just this proportion. The atom of oxygen has the power to operate the great law of attraction upon the two atoms of hydrogen, and when it draws them to itself the tiny globule of water results.

The power resident in a grain of corn, pressed down by 25,000 times its own weight, causes the little shoot to force its way up through the earth to the sunlight by the same wonderful law of attraction, and to raise a stalk eight feet high with two or three ears of corn on it. "Consider the lilies how they grow," said the Great Teacher. Why? Because they have a law within by which they draw to themselves their own sustenance. Seed has the power to vibrate with the universal elements, water, air, and sunlight, and to draw to itself all that is needed for self-expression.

It has been demonstrated that if you take a few flesh cells from the bodies of two lovers and bring the cells together under a powerful microscope, the flesh cells can be seen to actually embrace each other. Professor Haeckel says that the idea of chemical affinity consists in the fact that the various chemical elements perceive the qualitative differences in other elements, experience pleasure or revulsion at contact with them, and execute specific movements on this ground.

This same law operates also on the higher planes. The law of atomic affinity is paralleled by the law of

Mental Attraction. Just as a piece of magnetized steel will attract only the products of iron ore, so the mind, like a lodestone, will draw to itself only those elements that vibrate synchronously with it. A man will always gravitate toward that which he most loves.

"Like attracts like." "Birds of a feather flock together." "The soul attracts that which it secretly harbors."

As ideals have an attractive force, so also has a man's mental attitude an attraction for all objects, conditions, environments, and associates that harmonize with it. "If you hold the ideal of financial success—in short, money—your mental attitude will gradually form and crystallize the money ideal. And the things pertaining to money, people calculated to help you win money, circumstances tending to bring you money, opportunities for making money—in fact, all sorts of money-things—will be attracted to you."

Opulence follows a law as strict and exact as the laws of chemistry and mathematics, and works just as unerringly. There is nothing mystical or supernatural about it at all; it is just the simple operation of a great natural law. It always has worked and it always will work, everywhere and for everybody. Nothing but the action of your own mind can deprive you of its benefits. The law of demand and supply is scientific.

How to utilize, apply, and follow this law to its logical conclusion is what you, dear student, are now interested in. The three things, broadly speaking, that lead to accomplishment, attainment, success, are Decision, Desire, and Will. Without first deciding definitely what it is you want, you cannot intelligently desire it. Without desire, the will is not aroused and does not spring into action.

## CHAPTER X

### DESIRE

**D**ESIRE underlies all human activity; it is the causal power back of and underneath will itself. Desire-force, conscious, purposeful, and intense, at the center of the law of attraction, plays a prominent part in the secret of success.

"Not only does desire give to man that inward motive which leads to the unfoldment of the power within himself, but it does more than this; it causes to radiate from him the finer and more subtle mental and vital forces of his nature, which, flowing forth in all directions like the magnetic waves from the magnet or the electric waves from the dynamo, influence all who come within the field of force. Desire-force is a real, active, effective force of nature, and serves to attract, draw, and bring to a center that which is in line with the nature of the desire."

Desire sets in motion the attractive forces. The more intense the desire, the greater is the amount of energy generated, and the more speedy the reaction. There is no limit to one's possibilities through an ardent, fiery desire, which, as a fierce, consuming hunger, an unquenchable, insatiate craving, demands satisfaction.

"To wish is of slight moment; thou oughtest to desire with earnestness to be successful." A strong, surging, all-impelling desire, activated and applied consciously and intelligently, sets in operation one of nature's most potent, irresistible forces, which acts as a veritable cyclone, a deluge that literally tears loose everything

that comes within the radius of its influence and sweeps it into the swirling vortex.

"Are you in earnest? Seize this very minute:  
What you can do, or dream you can,—begin it;  
Boldness has genius, power, and magic in it.  
Only engage and then the mind grows heated;  
Begin, and then the work will be completed."

A young man who went to a sage day after day and asked, "Sire, what must I do to become wise?" was finally taken by him to a near-by river and held under the water, struggling desperately. Releasing him at length, the sage enquired, "Son, when you were under the water, what did you most desire?" Regaining his breath, the youth unhesitatingly replied, "Air! Air! I wanted air, and thought only of air!" Said the sage, "Then, to become wise you must desire wisdom with as great intensity as you just now desired air. You must struggle for it to the exclusion of every other aim in life. It must be your one and only aspiration by day and by night. If you seek wisdom with that fervor, my son, you will surely become wise."

And so it is with whatever you need and desire today; the strength of the effort is the measure of the result. The animating force of the great incentive, desire, will find expression. "To desire is to obtain; to aspire is to achieve." "Desire for anything is the thing itself in incipiency." You will be as great as your controlling, dominating desire.

"As the desire of the plant is a natural indication of the existence of the nourishment-need, so is this desire [the desire for financial success] in the breast of man a certain indication of the possibility of its satisfaction and attainment, if natural laws are but followed. Nature is

no mocker; it causes no desire to spring up in a living thing unless it also endows that living thing with the faculties and powers to attain that which it craves. Desire creates mental attitude, develops faith, nourishes ambition, unfolds latent powers, and tends directly and surely toward success."—Beals.

## CHAPTER XI

### WILL

FIRST desire and then the will to perform govern by invariable law all natural forms and degrees of things, animate and inanimate.

The human will is a very real thing. It is an actual, living force, an energy as tangible as electricity. The will is the immediate expression of the inmost self of each of us, the strongest expression of the great life force within. The awakened will of man stirs into activity the dormant energies and the reserve forces of his mind.

"Will is a subtle, tenuous power, resting latent beneath the surface and out of evidence; but, when needed, it flashes forth like the dynamic spark, driving all before it. It is an elemental force of irresistible power."

"When a man formulates any great plan in harmony with nature's ordination, the will of man thus becomes one with the Universal Will, which is a channel of the divine forces of the universe. There seems to be no limit to human achievement in harmony with nature's laws if pursued unfalteringly by a strong and unconquerable will."

When a man says, "I will," intelligently and consciously, and with all the forces of his being poured into it, he sets up great whirlpools and whirlwinds of invincible energy; his will becomes a tremendously vital and dynamic force which, in its mighty onrush, compels attention, demands recognition, surmounts all obstacles, dissolves every barrier, annihilates opposition, and effects his purpose.

In the case of Bede the Venerable, even the grim

reaper was forced to stay his hand. "There are but a few more verses, dear master," he was told in response to anxious questioning. "Then hurry, write faster," urged Bede of his faithful student and scribe. But not until the last word of the last verse of the New Testament was translated and dictated did the tireless spirit of the old schoolmaster cease from its labors. Sometimes the concentrated thought-energy being insufficiently determinate, one passes out of the body, the mind still occupied with and attached to earth affections. These earth-bound thought-forms, the "ghosts" seen by those possessing "second-sight," are impressions on the ether, having no objective reality whatsoever.

One might as well stand on the seashore in a hurricane and with a broom try to sweep back the proud waves as to resist "the will of a man who knows what is true and who wills what is good."

Persistence and determination are closely associated with will, but are not to be confounded with stubbornness. The latter is identified with ignorance and prejudice. However, no matter how strong a will one may have, one can only obtain the best results by acquiring the art of constant, unvarying, unrelenting application to the desired object.

"Where there's a will there's a way" is proverbial. "O well for him whose will is strong!" "Great souls have wills; feeble souls have only wishes."

"A passionate desire and an unwearied will can perform impossibilities, or what would seem to be such, to the cold and feeble."—Sir John Simpson.

Roosevelt, at the age of nine given up by the doctors, "hit the line hard" by his indomitable will, saying, "I will live and be strong and well as others."

"I have brought myself by long meditation to the

conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfilment."—Disraeli.

"Resolve is what makes a man manifest, not puny resolve, not crude determination, not errant purpose, but that strong and indefatigable will which treads down difficulties and danger, . . . which kindles his eye and brain with a proud pulse-beat toward the unattainable. Will makes men giants."—Mitchell.

"I will find a way or make one," said Hannibal.

George W. Childs, who owned the Philadelphia Ledger, once blacked boots and sold newspapers in front of the Ledger building. He used to look at that building and declare over and over to himself that some day he would own the great newspaper establishment that it housed.

In her inspiring autobiography, Helen Wilmans, a farmer's wife who was tortured day and night by the pangs of actual want, tells of her practice of the law of opulence. She recounts how she made her way to San Francisco after the farm was sold for the mortgage; and, having determined to do only that upon which she had set her heart, after three days of hunger and trial she obtained a position in a newspaper office at six dollars a week. Soon thereafter, standing in snow and sleet, a stranger and alone, with but twenty-five cents in her pocket, Helen Wilmans resolved to found a newspaper of her own. It was a success before it was born! To the proprietor of the boarding house who, suspicious of her early return, questioned her regarding her ability to meet her bill, she told her decision to work for others no longer and of her plan, and read to him her first editorial, "I can and I will." Listening to the ringing

words of freedom and power till his soul was aflame and his face illumined, he cried out with enthusiasm, "I'll gamble on you; I have twenty thousand dollars in the bank, and you can draw on every dollar if you like!" This she refused, but asked simply that he extend her credit for a short while. Three days later, money began to flow to her,—subscriptions for her paper, donations, etc. Thus Helen Wilmans relates how she rose from the deepest poverty to the accumulation of great wealth, how she started out penniless with her entire possessions in a valise, and eventually built a city in Florida.

The following dialogue is an extract from *That Something*, by W. W. Woodbridge: "There is 'That Something' in every man's soul which can move the mountains or dry the seas." "Then," said I, "you must be Faith!" "Yes," came the answer, "I am Faith, but I am more than Faith. I am that which makes men face the fires of hell and win." "Then," said I, "you must be Confidence as well." "I am more than Confidence. I am that which makes the babbling brooks lift worlds upon their wavelets." "You are Power," I cried. "I am more than Power," answered the voice. "I am that which makes the wretched failure lift up himself and rule the world." "You are Ambition, I know you now," I cried. "Yes," answered the voice, "I am all you say, Faith, Confidence, Power, Ambition, and more. For greater than all is 'That Something.' I am that which every man must find in his soul, or else he will be but a clutterer of the earth on which he lives. . . . This is the secret . . . the talisman of success . . . I Will."

"The human will, that force unseen,  
The offspring of a deathless soul,  
Can hew a way to any goal,  
Though walls of granite intervene."

## CHAPTER XII

### CONCENTRATION

HERE are various means for setting in motion, operating, and applying the wonderful law of attraction. One of the most scientific and powerful mediums known to psychologists is desire vibrating along the lines of Mental Imagery.

“Dream lofty dreams, and as you dream so shall you become. Your vision is the promise of what you shall one day be. Your ideal is the prophecy of what you shall at last unveil.”

“Dreams are the seedlings of realities.”

It is an old occult maxim that we grow to be like the thing we keep constantly in our minds. It has often been noticed that husbands and wives who hold a very high regard for each other come to look alike.

The art of visualization, of forming a clear, mental picture of the thing desired, is both constructive and destructive. The Hindus are known to hold a mental picture with intense concentration, inducing and directing such energetic vibratory waves against an enemy as to kill him in a few hours.

We are concerned, however, in these lessons only with the constructive, creative forces. Hold in your mind's eye the idea of what you wish to be; picture the highest and best conditions for yourself; visualize the success you yearn to attain; imagine vividly the prosperous situation for which you are ambitious, with the fixed purpose of obtaining what you want, and your ideals will become real, your dreams will come true. Remember that the clearer and stronger you construct

this mental image, the better and larger results materialize, and that the form which the mind images is the pattern after which the law of attraction builds by the forces set in motion.

Having acquired the faculty of forming the clear-cut, well-defined picture in your mind, cultivate the focusing of the attention upon the object of desire. Learn to concentrate your mind, to polarize your thought. To realize your vision speedily, to accomplish the object of your desire with dispatch, to complete the purpose of your intelligent, conscious direction of thought forms, you should mentally mark out a straight path, and, allowing nothing to swerve you either to the right or to the left, concentrate all your forces in the one supreme effort to achieve that goal.

One can concentrate on anything one is intensely interested in or dearly loves, so that it absorbs all one's thoughts and energies to the exclusion of everything and everybody in the world; hence the proverbial "absent-minded" professor and the person "in love." It is the only explanation of how it was that an old lady could enter a burning building and, unaided, carry out a piano. It also explains the phenomenon of the Fiji Islanders' being able in their religious orgies to walk barefooted and unharmed over a bed of stones heated to white heat.

"The key to success in the line of all mental and spiritual achievement is control of the attention, the ability to concentrate and hold the attention upon any given point at will."—Dr. John Dewey.

"If my mind is not engaged in the worship, it is as if I worshiped not."—Confucius.

The "majority" that rules is constituted not of num-

bers, but of those who have depth, concentration, and fixity of thought.

"Powder flashed in the pan never sends a ball to any mark." You must learn to concentrate the powers of your will upon the object desired, just as the sun-glass concentrates rays of the sun upon a common focus. Then hold your attention and purpose, steadily directing a constant stream of mental forces to a common center, in unison with the operation of the law of attraction. This law can be applied to anything you really want.

Alexander Graham Bell testifies to having warmed his feet in severely cold weather by concentrated thought force. This method of quickening the circulation of the blood is well known. By the imperial quality of the will, one can marshal and mass the forces of his attention upon a subject and think the desired thought as long and as strongly as he wishes.

Miss Annie Abbott, "the Georgia magnet," weighing but one hundred fifteen pounds, thus explains why five able-bodied men cannot lift her nor budge her from the floor, and how she overcomes natural law. Says she, "The man does not live who can lift, move, or even sway me off my feet when I focus my mind against it. As a child of eight years, I got to thinking that if I willed it I could turn myself into a pillar of salt. I used to tell my old black mammy that I was a pillar of salt and that she could not lift me, and sure enough, she couldn't!"

The power of concentrated thought, operating with the law of attraction, is again illustrated in the following practical, personal demonstration: I was writing a scenario for a well-known film manufacturing company, entitled *The Great Juggernaut of Hindustan*, in which I

pictured a white *yogi* entering this famous temple, and certain occurrences within. Now, it is a fact that no white person has ever succeeded in penetrating those sacred precincts; and, being without any data whatever, I was at a loss as to how to create the scenes, which I was exceedingly anxious to depict with historical exactitude. Vainly I searched through a number of libraries, when one day, by deliberately setting myself to write and describe those interior scenes, my thoughts took definite form and outline; I seemed to know the number of chambers and the arrangement of them. A few hours later, going down a street in Los Angeles, I met a couple of East Indians. Our conversation turned to India; and one of them said to his friend and to me, "By the way, I must tell you of a great experience I once had at Puri by the Sea, when, disguised as a Hindu, I followed the pilgrims into the Juggernaut Temple at the risk of my life." Then this Mohammedan's hair-raising narrative concluded with a description of the reception hall, the worship chamber, the *sanctum sanctorum*, etc.; and I found it accorded exactly with that which I had previously obtained from my superconscious mind.

## CHAPTER XIII

### DECISION

**T**O one accustomed to concentrate, the object of desire comes almost immediately; things begin at once to manifest on the outer plane. However, it is important that you decide first what it is you want. Unformed longings and vague desires are ineffectual. Concentrating upon a confused idea results in failure. If you were going to send a telegram to a friend, you would not take words at random from a dictionary and expect him to construct the message. When you proceed to impress your wants upon formless substance, you must know exactly what it is you wish and be definite and purposeful.

Success depends not alone upon the quality, intensity, and duration of thought, but upon its application also. "Be careful of the thing you set your heart upon," said Ralph Waldo Emerson, "for it surely shall be yours." Plan your work; work your plan.

"The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination—a purpose once fixed, and the victory or death."—Buxton.

While plowing a stony field in the New Hampshire hills, Daniel Webster decided that he would be a statesman. Lincoln owed his success to the same principle of self-determination. When "Diamond Jim" Brady decided to sell railroad supplies instead of being a hotel porter, he put all the money he had into a one hundred dollar bill, tore the bill in two, and sent one-half in to

a great railroad man with this message, "The other half of this would like to see you." The man saw him, Brady got a good order, and not long ago left a large fortune to Johns Hopkins University.

When Jane Addams left college, she was in such poor health that physicians told her she could not live more than six months. "All right," said she, "I will take that six months to get as near as I can to the one thing I want to do for humanity." How well Miss Addams has demonstrated the law given herein, is seen by those who know of her restoration to health and the great philanthropic work she has accomplished these many years.

The same principle and high resolve is well illustrated on that historic voyage of Columbus, when seeking the new world. After many weary weeks of wandering on an apparently limitless ocean, with a mutinous crew threatening to put their leader in chains, with the same immovable faith, the same inflexibility of purpose, unswerving, undaunted, Columbus thus wrote daily in the log book, "This day we sailed west because it was our course."

A very striking proof of the psychology and significant force of decision is found in that incident at Verdun in 1916, when a French general flashed his expressed resolution to the entire army, in that memorable onslaught of the enemy, when all hope seemed to be gone,—"*Ils ne passeront pas.*" The idea, the very phrase, passed by word of mouth all down the line, from battalion to battalion; it swept the very country; everyone was electrified by it; it seemed to bring a wondrous conscious purpose born of new life, fresh hopes, and renewed energy. The soldiers became

hypnotized by the constant repetition of the expression, "They shall not pass." The mighty suggestion of invincibility in the words was literally the decisive factor in the battle. Even the wounded in their delirium would repeat, "They shall not pass,"—and they did not!

## CHAPTER XIV

### ACCELERATION

WE have seen that the whole material universe is a system of vibrations, every combination bearing its exact mathematical relationship to all the other parts; that the law of rhythm is constant and everywhere present; that nothing remains motionless, but is ever swinging like a pendulum to and fro between the two poles of its being; that everything rises and falls and moves in cycles. We have learned that different kinds of motions produce all the varieties of matter; that every atom, human being, thing, and condition has its definite numerical value; that thought is vibration; that this law applies to everything and everybody everywhere, and when understood may be pressed into service and utilized to advantage.

We are impressed also with the fact that thought, operating by and through the law of attraction, produces after its kind; that mental attitude is the result of the current of one's thoughts, ideas, ideals, feelings, and beliefs; that the prevailing mental state, consciously or unconsciously, attracts those qualities with which one is in harmony, determining the physical condition, the environment—material, psychical, and spiritual—and even the financial status of a person.

There are thought currents in the mental realm, powerfully significant, just as there are air currents in the atmosphere and ocean currents in the seas; and you cannot escape the fact that the individual who thinks, talks, pictures, and expects prosperity is drawn into the prosperity thought currents of the world.

The ether, moving in waves and currents, is in all, through all, communicates with all, can influence all, and can be influenced by all. The thought-picture of your desires is taken up by this formless substance and permeated to great distances, according to the intensity of the concentrated purpose. As this impression spreads, all things in harmony with these vibrations are set moving in your direction toward a common center for its realization; every living thing, every inanimate thing, and the things as yet uncreated, in line with these motions, exert their forces toward bringing into being, visibility, and manifestation that which you want.

In wireless telegraphy we have an analogy that enables us to understand more readily the action of the mind. One of the principal lessons it teaches is that if the transmitter is unable to generate sufficient energy, the vibrations cannot be excited in the ether; also, that if the receiver is out of resonance, however slightly, it cannot pick up and receive the message sent. The brain is but a receiving station; thought does not originate there. The quality of our thoughts depends upon the tuning of our instrument.

The ordinary wireless station such as the government maintains at Arlington, and which can be heard across the Atlantic, uses a wave of 18,000 meters in length. A giant receiver used by Doctor Millener recently, in an effort to get into communication with Mars, can be tuned to receive waves of more than 300,000 meters. The instrument was started with a short wave, and, as its capacity was increased and its radius extended, the world's wireless business was picked up. First, a school station in Kansas was talking. Next Hawaii was picked up, communicating with San Francisco. Then Berlin was heard calling Mexico

City. Again, a station on the coast of Venezuela was sending a message to Madrid. Valparaiso also was heard talking with London. Back and forth the apparatus flashed, its wavelength running the gamut from 16,000 to 300,000 meters. Through and beyond all earth zones, in his endeavor to hear any interplanetary message, Dr. Millener tuned his receiver, until all sounds had ceased; he was in the infinite.

As soon as you think of any thing, you are instantly in touch, along the lines of the ether, with the thoughts or lines of force that constitute the thing thought of. A strong thinker vitalizes his thoughts and projects them powerfully; and you are to be instructed herewith how to induce a higher tension of consciousness, how to pitch and attune the vibrations, thus raising the actual plane of both the creative and the attractive power of intelligently directed thought.

As man can quicken his pulse and accelerate his circulation by thought, so has he also the power to speed up his auric vibrations and to raise his tones from negative to positive. It is his province to convert his weak, scattered, vacillating thoughts to forceful, direct, purposeful ones, to beat with the pulse of universal thought of the highest ideals of life, in unison, sympathy, and cooperation with the currents, energies, and forces of friendships, health, prosperity, and success, in the measure of his need, all he can use, here and now. Hence, meditating, talking, reading, picturing, expecting, acting prosperity, precipitates it.

Ponder well the statements made in this book; think seriously of them; note the fact that many people all over the world know them and practice these things every day, every hour. Now they will mean no more to you than the mere glancing over a menu would mean

to a hungry man in a restaurant, unless recognizing, acknowledging, believing these laws, you commence to apply them; unless demonstrating these principles, you come into a personal knowledge of their truth, and they find expression and manifestation in your life and reach your inmost consciousness. Accumulated evidences of repeated demonstrations will then serve as powerful stimuli to stress the conscious energy, to raise the vibrations, and to augment the high frequency of purposely-directed, intelligently-applied, concentrated, expectant thought.

As a means of tuning up the entire being, genuine love of philanthropy cannot be excelled on the earth plane. Do good to everybody. You can make no mistake in being especially kind to little children, to widows and orphans, and to the needy everywhere.

However, it is to be pointed out to you later that the greatest method of raising the vibrations is by Spirit, through the inspiration and power of the silence, communion, meditation, waiting on God, intercession, prayer, with songs of praise "making melody in your heart to the Lord."

## CHAPTER XV

### SUGGESTION

A NOTHER and highly important method by which we can utilize our ever-ready and available forces is that of Suggestion.

As we have learned in a preceding section, the subconscious mind is not only a vast storehouse of reliable information and original inspiration, but, our mental organism with its limitless faculties and powers being almost altogether under its control, it is also a reservoir of boundless energy.

When we understand rightly how to reach it, the subconscious mind is a source of power that we can draw on, just as we turn on power from a steam pipe or by an electric switch; and this Titan within us, harnessed and directed, will work for us twenty-four hours in the day with definite, dependable, desirable results. It gives evidences of an ability to aid us in various ways, direct and indirect, in the ordinary details of daily occupation.

Now, the very essence of suggestion lies in the idea of impressing a person's mind. It is a process of thinking and expressing a thing so positively, earnestly, and convincingly, that another accepts the idea, believes it, and acts upon it. Applied to one's subconscious self, it is termed *autosuggestion*.

The best and most effective form of suggestion known to the psychologist is Affirmation. We are all aware of the reaction of reiterated untruth. A lie repeated often enough actually comes to be believed by the man who tells it. A person may act out a certain assumed character until he really takes on those characteristics. For

this reason actors sometimes insist upon changing plays and parts to avoid a growing and undesirable likeness that they discover is being acted out in their normal lives.

To use affirmations successfully, it is important that they be positive, that they correspond with your desire, and that they be based on Truth. For the materially-minded man to state that he is well when sick avails him nothing whatsoever. A denial is an affirmation; do not make statements denying facts, thereby emphasizing a negative condition. Think only of and affirm that which you would realize and manifest.

In employing affirmations, it is highly desirable to make them audible. The vibratory, creative force of words uttered and directed intelligently is a powerful factor either for good or ill. Certain bold, clear-cut statements are very dynamic.

The Divine Name is composed of the four letters, JHVN; and it is said that whosoever rightly pronounces it causes heaven and earth to tremble, and that nothing can withstand the force of the tremendous vibrations excited by the utterer. The same idea runs through all the venerated traditions of the Orient concerning the sacred syllable OM.

From the Bible statement that Adam gave a name to every living thing brought to him, we are led to think that he had this understanding. The Kabbalists declare that when the right name is given, every creature is compelled to answer to it. If the name be miscalled or in any wise mispronounced, no certain results are obtainable.

Through the sense of hearing, the plexes of nerves in the human body catch the vibrations sent out from the source of sound and vibrate sympathetically with them, just as the strings of one instrument will respond to waves of sound set in motion by the plucking of the

strings of another. The power of the attractive and creative word is seen in its influence when scandal is circulated, in exaggerating and accumulating to itself almost immediately all the kindred vibrations and currents.

Provoked by her child's repeated call of "Mother," a busy woman once unwisely expressed the wish that she might never hear that word again. Soon thereafter her little one died, and it is of record that five others were born to her both deaf and dumb!

Mere words, mere sounds, are much less effective. The most elaborate ritual observance would be of little avail unless coupled with mental emphasis. Thoughts are higher vibrations than spoken words and they "carry" farther and more quickly. When you employ affirmations, be sure to combine them with concentrated thought energy; let them be clear, definite statements or orders, realizing that whatever you voice consciously is taken up by the subconscious mind and echoed many fold more intensely, and that even in sleep the mind will carry on the train of thought.

Talk to your mentality and body as you would to a patient; the message you affirm is transcribed by thought and carried into action. The wearing of low shoes never failed to result in a certain professor's catching cold; so, having an understanding of this principle, he decided one day to treat himself. Putting on a pair of low shoes, he went out onto the wet lawn and, addressing his feet, said, "Now, don't you ever cause me to catch cold again," —and he testifies that they have not!

It is a simple yet practical inherent law that unites in action the waking personality or objective phase of mind with the subconscious, causing the latter to obey you implicitly when you have learned to command it. Fix in your subconscious mind by repeated impressions,

audible affirmations, and emphatic suggestions those characteristics, qualities, ideas, and conditions corresponding to your desires.

Take, for example, the thought of abundance expressed in the title of this book; affirm it repeatedly, intelligently, consciously, in a personal way, until the idea—with all that it implies to your situation—vibrates in and through you like a powerful engine, pulsating radiations of unlimited force in consonance with universal supply. And yet, on a higher plane, you will be shown a more excellent way.

## CHAPTER XVI

### POSITIVITY

**I**N relation to the law of attraction there are yet other and important factors to be reckoned with, not the least of which is a right understanding, cultivation, and maintenance of a Positive Mental Attitude towards life. The law of attraction has two sides or poles and works both ways. The difference between negative and positive mental states is the difference between failure and success and between backward and forward action, all down or up the line.

Fear will set in motion the law of attraction just the same as desire, for it is the negative pole of desire and is a powerful disintegrating force. Fear of failure brings it to you. A beginner on a bicycle thinks of the telegraph pole in front and assuredly runs into it, operating the same well-known law. Over-anxious parents ignorantly create a negative atmosphere about their children, the fear-elements of which make escape from disaster almost impossible. Lest he come to some harm, the richest boy in the world was from infancy carefully protected by a retinue of guards; but through a gate accidentally left ajar, the lad rushed out and was instantly killed by a passing automobile.

Fear, being a thought-creative power forming and framing its own mental pictures, is extremely magnetic, with a constant tendency toward the materialization of the things and conditions feared. As the Bible relates, "The thing I greatly feared is come upon me."

"Cowards die many times before their deaths;  
The valiant never taste of death but once."

"The plague killed 5,000 people; 50,000 died of fear," says an Oriental proverb. "Ignorance and fear kill over 50,000,000 people a year," records Rawson. People who prepare for and look for a thing, anticipating, dreading, fearing it, usually precipitate it. "Chickens come home to roost."

The greatest schemer cannot "gather grapes of thorns, nor figs of thistles." "As a man soweth so shall he also reap" is mathematically exact, no matter what his belief may be relative to incarnation, discarnation, or reincarnation.

Fear is the mother of all negative emotions; these break up the straight line of effort, dissipating and exhausting all constructive, creative energies, rendering them ineffectual, impotent, and useless, and leading directly, inevitably, invariably to failure. If you are sensitive enough, you can feel the atmosphere of repulsion around a negative person and the attractive quality also of a positive the moment you come into his presence.

"Fear, anger, jealousy, lust, and kindred thoughts manufacture disease germs, and no sanitation or serum will ever stop their devastation." He who hates is an assassin. The Scripture, "They that take the sword shall perish with the sword," warns us of the inexorable law. "Nothing can work me damage except myself; the harm that I sustain I carry about with me and am a real sufferer but by my own fault," said Saint Bernard. As Swinburne also wrote:

"Thy bonds and thy beliefs are one in kind,  
And of thy fears thine irons wrought,  
Having weights upon thee, fashioned  
Out of thine own thought."

Cassius was right when he said,

"The fault, dear Brutus, is not in our stars,  
But in ourselves, that we are underlings."

One reason why our mental attitude, our hopes and fears, our joys and sorrows influence our lives so tremendously is because of the intimate relation between the mental life and the body cells. Every thought, every emotion, every impression made upon the mind affects these very industrious, intelligent, living cells and, consequently, all the vital processes and the entire organism. Selfish, hateful emotions generate currents of thought, the volts of which burn up the body cells in the same manner that a live wire sears the flesh. The human tissue when put under right conditions is self-renewing. No one can enjoy health who is a victim of despondency, worry, or fear; these make for wretchedness, disease, and death. No wonder Christ warned us against them and earnestly exhorted us to be of good cheer, to hope and trust, and to have confidence, assurance, and faith. It is largely because of discouragement that each day in the "civilized" world five hundred people commit suicide. "As for the world, I count it not an inn, but an hospital; not a place to live in, but to die in," says the hypochondriac. This earth is not a vale of tears, except as you make it so.

An old proverb says, "The foolish have one master,—that is fear." It is the dominant note in a great many lives.

"There is no more sure effectual depressant, no surer harbinger of disease, than fear."—Dr. Lloyd Tuckey.

"Hate and fear breed a poison in the blood which, if continued, affects the organs of digestion."—Pythagoras.

"He that grieves much is a magnet to attract waste of property."—Socrates.

"To mourn a mischief that is past and gone  
Is the next way to draw new mischief on."—*Shakespeare*.

"The surest way to be attacked with an infectious disease is to be afraid of it, whilst the physician under like circumstances is very rarely attacked."—Dr. E. V. Hartmann.

This testimony is recorded by a translator of the Bible, the martyr Tyndale: "In burning the books they did none other thing than I looked for; no more shall they do if they burn me also,"—and of course the Inquisitionists did.

"Not poisoned, but dead because she thought she had been poisoned," was the singular verdict pronounced by Coroner Springer after performing an autopsy on the body of Virginia Jackson, a negro woman of Chicago.

Any sudden emotion of grief or pleasure, unexpected news—either good or bad, true or false,—suspense or anticipation, disturbing the thought, makes the heart beat faster or slower or even stops it entirely and, through chemical changes, can make the hair turn white with lightening-like rapidity. While certain suggestions energize, others enervate. How common are the expressions: "I was feeling splendidly until he said that"; "When I heard that, it took all the life out of me."

Thoughts of fear may not only cause a cold perspiration to break out over the whole body or send the blood away from the surface, but may cause such muscular tension that paralysis, severe illness, or even death follows. It is a well-known fact that a blindfolded criminal died in a few minutes through believing he was bleeding to death, yet he lost not a drop of blood.

In a series of most comprehensive experiments, Professor Gates has dealt fully with the results of thinking. He found that change of the mental state changed the chemical character of the perspiration. When treated with the same chemical reagent, the perspiration of an

angry man showed one color, that of a man in grief another, and so on through the long list of emotions. After saying that hate is accompanied by the greatest expenditure of vital energy, he enumerates several of its chemical products, all poisonous, and concludes by saying, "Enough would be eliminated in one hour of intense hate by a man of average strength to cause the death of perhaps four score persons, as these ptomaines are the deadliest poisons known to science." And again, "Every emotion of a false and disagreeable nature produces a poison in the blood and cell tissues. . . . My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy."

Now, just as we have seen that there are helpful, constructive ethereal currents of positivity expressed in health, prosperity, and success, so also are there currents everywhere in the universe corresponding to their opposites, destructive and damning.

When one contemplates self-destruction, one is immediately in rapport with and attracts to oneself the thought-forces operating along the lines of the ether with that specific vibration. Dwell upon the idea, and it will develop and gather momentum so quickly that you will be amazed at the accumulation of ways and means that will suggest themselves and the "reasons" that will be furnished. If you deliberately choose the path of selfishness, hatred, malevolent thoughts and emotions, there is no power in the world to prevent you from committing suicide.

When a man allows the elements of anger, malice,

and revenge to operate in him, these negatives not only dampen and deaden the vibrations, poison the blood, and affect undesirably the whole physical organism, but they depolarize and demagnetize him and his life and undermine his interests generally. Through the law of repulsion, they weaken and incapacitate the mind, dissipate the forces, paralyze useful effort and finely thought out plans, replace ideal friendships with the lasting enmity of his fellows, put him "in danger of the judgment" of God, invite accidents, doctor bills, and material disasters that spell financial ruin, give wings to prosperity, and cause him to gravitate downward with the beasts that perish.

When one is actively jealous, he is generating and sending out great blasts and powerful streams of energy, pregnant with very real vibrations of terrible destructiveness, that agitate the ether and that synchronize with the currents of suspicion, envy, and malignancy that sweep over his being, collecting their toll as they pass. Accumulating the forces of all that harmonize with them, they rebound upon a person with manifold strength and intensified, far-reaching, hell-bound compensations.

The negative man says, "I'm unlucky," "I never could do things right," "Nothing good ever came my way," "Everything turns out wrong for me"; and he begins with, "But," "What if," "Supposing." He pessimistically says, "It cannot be done"; but these days he is often interrupted by an optimistic, positive character's doing it. The words, "It is too good to be true," are like stones that automatically construct a wall between a man and prosperity, an impassable barrier to progress. "If" costs people fortunes; "but" is followed by a big penalty. "I can't" has kept many an invalid bedridden, until a fire or some danger has suddenly found him with the ability to jump up and run to safety.

"Have faith in your God-given power to succeed in a worthy ambition; concentrate your efforts on its realization and nothing on earth can keep you back from success. Such a mental attitude will make you a winner from the start, because you always head towards your thought, your conviction of yourself. If your very face, your bearing, your conversation, indicate victory, if you carry yourself like a winner, people will believe in you. Their thought of you, added to your own, makes an irresistible force that urges you toward your goal."—Marden.

One does not want to learn only how to avoid all undesirable effects by controlling the source of anxiety, fear, distrust, etc., and merely to be freed from or relieved of a negative condition, but to be occupied and filled with their opposites, with the positive, helpful, invigorating, compelling ideals of courage, self-reliance, confidence, and expectation of that which one desires. Forebodings, worries, vain regrets, remorse, and despair weaken your mental forces and powerfully attract their affinities. Exterminate this vampire of fear; destroy and eradicate every negative thought and image, root and branch, so that you do not externalize them; drive out and banish destructiveness with constructiveness, negatives with positives, weakness with strength, fear with courage, and distrust with faith, as you would displace and neutralize acid with alkali, hatred with love, disease with health, discord with harmony, and error with Truth, and as you would dispel darkness in a room by letting the sunshine in.

Denial of a negative may only increase it; destructive thoughts are intensified by dwelling upon them. The tendency to visualize and materialize undesirable qualities comes of contemplation. A marksman does not

give his attention to places and things he is to miss, but is concerned only with the bull's-eye on which he is to concentrate his efforts. The philosophy that so fervently denies the existence of disease is in reality emphasizing the fear of it, setting in motion vibrations that correspond with its disturbing elements.

The all-hail, jubilant, optimistic attitude, by raising one's pitch, puts one immediately in touch with and in command of vital, rhythmical, harmonious, relaxing, soothing, healing influences. It is significant that specialists in folk music maintain that oppressed peoples always express themselves in the minor mode. Since "thoughts are things and from their tints our world must take its hue," we should counteract all depressing, negative mental states with harmonic reactions of wholesome, cheerful, positive major tones.

A friend in Egypt, inured to Oriental travel, said to me, "When you get to India, you are going to experience entirely new and untoward conditions in every way. Take my advice and sing,—sing all you can; when your song is gone, you will die." Seven years later, my song all but ended, I was shipped out of that country more dead than alive. That man was a philosopher; he understood the highest psychological law.

Some people have a multitude of troubles, most of which never happen. It is interesting to note that the modern incubator materialized through the death of a sitting hen, whose financial loss a woman mourned greatly, but which, putting an idea into her mind, made for her three millions of dollars! I once read of a man who, believing that his only source of supply came from a little piece of stony land, thought he had lost his sole dependence when the faithful old horse with which he used to peddle his garden truck died; but while digging

a hole in which to bury the animal he turned up nugget after nugget of gold!

It has been well said that misery comes from miserable thoughts which come from a miserable mind. A prosperous business has its birth in some one's prosperous thoughts. That "an enterprise thrives on genuine ideas of success, energy, confidence, and substance, but declines on thoughts of failure, laziness, fear, and doubt," is excellent commercial advice.

"That man is poor who thinks himself poor." Change of thought, not change of skies, brings beneficial results. Circumstances alter in exact ratio to one's altered mental attitude. They can rise and conquer who believe they can. "I can't" shuts the door; "I can and I will" opens wide the portals of opportunity into a large and prosperous field of endeavor, progress, and supremacy. Renounce every negative thought and condition, now and forever; reject all thought waves of inharmony and destructiveness; change your polarity; develop and exercise positive mental qualities which stimulate, vitalize, and energize. Sow peanuts, reap but peanuts; think in pennies and the result is pence. "Not failure, but low aim is crime." Fish in deep waters; think in terms of high numbers. A positive mental attitude wins material success.

"If you think you're beaten, you are;  
If you think you dare not, you don't;  
If you'd like to win, but you think you can't,  
It's almost a cinch you won't.  
If you think you'll lose, you're lost,  
For out in the world we find  
Success begins with a fellow's will;  
It's all in the state of mind."

## CHAPTER XVII

### INHERENT ENERGY

**I**N the smallest particle of matter is mirrored the infinitely great. The atom, with its ever busy group of electrons, is a minute replica of our solar system. The little worlds and the gigantic ones are copies of the whole.

Man, too, is an epitome of the universe. All human beings have elements and characteristics in them corresponding to the higher and lower orders of every created thing,—to the substances in the minerals, to the properties in the vegetables, to the propensities in the animals, to the finer qualities of the celestials; consequently, it is quite natural that some are called cats or angels, others likened unto a sheep's head or a cabbage head, while the doctor informs us that we all have too much or too little iron in the blood!

In the material world, plants feed upon minerals, animals subsist on plants and minerals, and man devours all three. Material science tells us that man's body contains a portion of all the elements in the sun, the earth, and the air. We cannot conceive of anything we do not contain, and it is believed by many that all the inventions ever thought of or that ever will be thought of are but reproductions of mechanisms found in the human body.

Not only does psychology find that man responds to all the emotions and vibrations of the sentient world about him and that the sensory impulses set up externally by etheric energies impart to his consciousness, according to their rates of motion, the sensations called light, heat, etc., but that there are forces radiating and operating from the center of his being, out through the various

nerve centers of the human organism. It is the fact that we are reservoirs, dynamos of tremendous, concentrated, creative, latent energy, that has caused so much mystery to be attached to our occult powers by the uninitiated.

We have been taught to depend upon things external. Even the old idea of education was to cram the student's mind with extrinsic matter, whereas the very word signifies the drawing out of something that already exists interiorly. "Long sought without but found within" is a true philosophical saying. One does not need to go to India or to Egypt, indeed, not outside of one's own chamber, in search of Truth and power.

That which moves the world of men and things is within you. You have a gold mine awaiting development. You are a giant of power if you did but know it. There are unsuspected talents, undreamed of possibilities, mighty capabilities—storage batteries of wonderful potentiality—passing the wildest imaginings, hidden in the recesses of one's being, by most people unrecognized and unappreciated, awaiting the magic command of the will to intelligently accelerate, harness, and capitalize. This is no superstitious idea, but a firmly established, well-proven, demonstrable, scientific, philosophical, psychological, metaphysical Truth, the proper recognition, understanding, development, and utilization of which is the master key to the science of creative thought. H. P. Blavatsky wrote of "the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy."

No matter what disagreements there may be among them concerning Cause and its manifestations, all the various schools of occultism unite in stating that man contains not only the elements of all the kingdoms of the world, but the forces also, resident and inherent in him.

However the teachings of modern psychologists may differ touching man's origin and destiny, all agree that not only has everything a center of force, but that in every individual there are dormant faculties, latent powers, dynamic energies, living forces within that await the hour of their call to action. To this Truth adhere universally ancients and mystics, philosophers and adepts, metaphysicians and mental scientists of all ages. All occult literature and the sacred books of the world religions, including the Bible, teach this fundamental principle. The true Greek translation of Hebrews 13:15 is as follows: "Be ye conscious that ye have contained within yourselves all capacity." All emphasize the central fact that whatever a man can adequately conceive of can be achieved by him.

Professor William James, the great psychologist, asserted that each of us has resources of which he does not dream.

"There are infinite powers lying dormant in man, here, now,—powers which, could he but catch a glimpse of, would endow his life on this planet with greater splendor and impart to it a redoubled interest."—Lovell.

"The truth is that all have untold treasures of power locked in their inner being. In fact, all are millionaires, but their priceless treasures will remain useless to them till some one informs them of their own possessions and hands them the key with which to unlock them."—Babbitt.

In his book, *How to Get What You Want*, Orison Swett Marden tells of a poor youth who, while working as a scullion in a kitchen in Italy, got his first glimpse of a great painting, the sight of which aroused in him something he had never felt before. It revealed a new artistic impulse, causing him to exclaim, "I, too, am a painter!" Following this inward call, he found an opportunity to

work in a famous studio and finally became a greater artist than the painter of the picture which had inspired him.

"Why has the heart restless yearnings  
For heights and steps untrod?  
Some call it the voice of longing,  
And others the voice of God."

Asked the cause of his vexation, a little boy sitting at a piano crying, replied, "I can feel the music in me, but I can't make my hands go right." Universal harmony, all that there is of music, was seeking expression through that child.

And so it is with the desire that causes you to reach out for knowledge, health, wealth, and prosperity. This very craving for something is God's immutable promise indicating that it is provided and that it is yours already in the limitless realm of supply; and the power to attract it to you or for you to be attracted to it, or the energy needed to bring it into form and manifestation in your conscious life, here and now, lies this moment within you.

All minds are formed of the same essential elements and possess the same powers. The degree of conscious knowledge of certain facts and principles and of the development and unfoldment of the forces within that seek immediate and fullest expression, constitute the difference in men and in their interests also. A perfect answer to all the problems that have ever been in your life or ever will be is within you. The cause of success is in the person who succeeds. Prosperity comes not to you, but through you.

## CHAPTER XVIII

### MASTERY

**I**N order for you to fully appreciate your heritage—your invincible, dominant, transcendent potentialities—you should have not only the proper understanding of the law of exact retribution, but also the right mental attitude toward the law touching man's free will and the consciousness of his relation to Universal Principle.

None of the events of man's life is accidental, nor are fate and destiny mysterious uncertainties. Your thoughts and emotions, your bodily condition, your environment, the size of your bank account, are all governed by you, absolutely.

The churches are about equally divided on the subjects of free will and predestination. There is a measure of Truth in each of these doctrines, for man in his ignorance is responsive to both laws. It has been said, "By destiny is properly meant whatever is possible unto us; by fate we should always understand the sum of those extraneous agencies and outward circumstances which appear in our path to be manipulated and eventually mastered by us." No one knew and demonstrated this fact in his life more fully than Benjamin Disraeli, who testified, "Man is not the creature of circumstances."

When a man commands an understanding and a realization of the laws and principles of life, he will know that he is not subject to any influences, planetary or otherwise, except those which are for his highest development and good; that fate is a word conveying but a half truth; that man is master in every situation; that he, himself, is good fortune; that there is a law which tran-

scends heredity and environment; that he whose life is governed by Spirit is controlled not alone by natural and physical law.

The law of gravitation ordains that water shall flow down hill; nevertheless, the water in our house climbs upstairs every time we turn on the faucet on the second floor. The apparently inexorable force of one law is temporarily overcome by the clever use of another. Tree life causes the sap to ascend, not by repealing the law of gravity, but by surmounting it. And we shall see in a later chapter that, when answering prayer, God diverts the very courses of the universe without breaking His own laws. A higher law may overcome a lower one. Is not Edison greater than the phonograph? Is not God superior to His creation? Does not Spirit transcend all natural law?

Good luck is not a thing of chance. It is not a fatality nor a matter of stars or of karma. "You conquer fate by thought. If you think the fatal thought of men and institutions, you need never pull the trigger. The consequences of thinking invariably follow."

"All is regulated by Divine Providence except the conduct of man," reads the Talmud. Dominion is man's birthright. As an Aries "subject," my horoscope indicates accidents to the head; and all my life I experienced them frequently, until I learned to recognize and practice the law of Spirit.

As long as you herd with the cattle and are controlled by any elements on any plane lower than the spiritual, there is no escape from the laws of karma and kismet, the laws of solar biology and astrology, and the laws of heredity and disintegrating race consciousness. But, as an heir of God, appropriating your divine right, receive gratefully whatever of worth psychonumerology may

portend, whatever the stars seem to prognosticate for you; and deny vigorously the power of any lower orders of earth-bound, elemental, or superhuman spirits, ill omens, or premonitory misfortunes to influence or to affect you, while you triumphantly and consciously breathe the pure air of the higher planes.

Through an understanding of spiritual law, through the power of scientific right thinking, destroy all evil prophecies, all baneful influences, all inauspicious and suspicious enchantments—or the belief in such, all suggestions of harmful forces, real or supposed, that come to you from any source whatsoever; cut them off root and stem; short-circuit them instantly, as you will learn later, with glorious affirmations of Truth.

“There is no chance, no destiny, no fate,  
Can circumvent or hinder or control  
The firm resolve of a determined soul.  
Gifts count for nothing, will alone is great;  
All things give way before it soon or late.  
What obstacle can stay the mighty force  
Of the sea-seeking river in its course,  
Or cause the ascending orb of day to wait?  
Each well-born soul must win what it deserves;  
Let the fools prate of luck. The fortunate  
Is he whose earnest purpose never swerves,  
Whose slightest action or inaction serves  
The one great aim. Why, even death itself stands still  
And waits an hour sometimes for such a will.”

## CHAPTER XIX

### JUVENESCENCE

**M**AN lives and moves and has his being in an ocean of life. It is said that one has enough life in him to heal a nation. Health and longevity are from within. The fountain of perpetual youth is not in Florida. Old age is but a crystallization of habits.

Birth is not only a thing of the past. Every day is a birthday; under all planetary conditions every moment is one of creation and renewal, unfoldment and development in conscious evolution. If you are not born as you wish and where you wish, it is not too late. It is scientifically known that all the tissues of the body are recreated, reborn, rebuilt, from every thirty to sixty days, and that the entire physical body is not more than from nine to eleven months old.

There are many laws and forces which rule the physical organism in response to external environment and internal conditions. As long as the present ignorance of the laws of life prevails, and a negative, destructive mental attitude dominates, unhealthful conditions will be reproduced in the body. You are today, this hour, building your body in ease or disease, to feel and look young or aged, according to your model and idea. The body is an alchemical laboratory. Mind activities affect one powerfully for good or ill. Some thoughts and emotions poison the body; others act as an elixir, due to the fact, as I have shown, that every condition is, fundamentally, a group of vibrations. Mind is the medium between body and spirit, and opens or closes the floodgates of life and health.

Professor Münsterberg, in his Lowell Institute lectures, said that the slightest thought influences the whole body. G. Stanley Hall, President of Clarke University, is responsible for the statement that muscle can be developed by thinking as well as by exercise. Sandow, the great teacher of physical culture, testifies to the same thing.

Imagination is one of the most effectual of physical agencies. The mental factor is present in a great measure in all diseases. The blood corpuscles are little batteries, each with a positive and a negative pole. Positive thought causes the life element in them to electrify and energize the organism; negative thought and expression slow down their vitality and rob them of life force.

A remarkable case of juvenescence was published some years ago in the *London Lancet*. On her wedding day, a young lady in her teens went to a railway station to meet a lover who did not appear. The disappointment affected her mind in such a manner that all cognizance of time was effaced from her consciousness; and for over fifty years she daily went to the station, radiantly happy and hopeful, only to repeat the experience the following day. A party of scientists discussing her declared that this well-known woman, at seventy-four years of age, still retained the youthful bloom and loveliness of a girl of eighteen.

Optimistic thought, full of faith and hope, is a wonderful preservative. Introduce grace and cheer and love into everything you do and practice perfect relaxation and poise if you would remain young. When you rejoice, when you think life, all the cells of your body commence to vibrate faster and faster, in conscious unison with the thoughts entertained by the controlling mind. The leaven of joy is the great universal prophylactic for ossification.

One has said that God may forgive us if we forget to pray, but nature will not forgive us if we neglect to play.

Sound, vigorous, confident affirmations, too, are excellent for quickly toning up the mind and body. Assert your realization that the fountain of perpetual health is within you. Affirm, "The spirit of youth operates in me." If you get this consciousness, if your mind believes it, your body will be affected accordingly. If, on the other hand, you say, "I am getting old, I must settle down," every little cell in every gland, organ, muscle, tendon, and tissue will immediately respond with like affirmations and will commence to react to them. Be assured that "every definite mental experience produces a definite anatomical or molecular structure in some particular part of the brain." And remember also that the body must be properly exercised and cared for in order to allow the electric currents to freely circulate through it. You cannot trespass nature's laws and continue to be youthful and in health. Not only does the crossing of ethical laws hinder, but mental and physical laws ignored prevent healing and the full enjoyment of the blessings of God.

Physiology teaches us that the body has various unused resources that can be awakened and centers that can be quickened. For instance, through deep breathing—for the average man uses but one-sixth of his capacity—one can bring into action certain centers in the lungs that purify and enrich the blood and which vitalize the entire organism. However, as Dr. Stenson Hooker truly says, "We shall resort to mind and Spirit more and more, for mind is stronger than muscle, and Spirit than both, because it masters and controls both."

## CHAPTER XX

### SERVICE

**I**N preceding chapters I have outlined the principles of the science of getting, but have reserved until now the most significant of all the laws of opulence and prosperity,—the paradoxical secret of Giving.

Circulation is the law of health and of life itself; congestion, that of decay and death. This is true on both the material and the spiritual planes. Nature severely punishes the error of hoarding. The more a man can desire and attract, acquire and use, of both the visible and the invisible supply, by so much does he ally himself and work harmoniously with the great natural forces and purposes.

The acquisition of money is the least important step to the enjoyment of riches. The cheapest thing God has to give away is money. Its whole value, as Emerson says, is in knowing what to do with it.

“Let a thought of use stand guard over your purse and then spend freely.” The law of growth is based upon use. “Thou hoard’st in vain what love should spend.” Currency is but another word for circulation. Throughout nature’s vast domain, inactivity, disuse, and stagnation result in weakness, atrophy, and deterioration. Energy is but the reaction of use. Nature gives in abundance. The eternal, universal law of love ever manifests itself in giving freely, fully, gladly.

The principle of receiving without furnishing anything is the law of inaction and degeneration. Great is the folly of any man who expects something for nothing.

The rule of increase is as real and scientific as the

laws of mathematics. The law of abundance is summed up in the word *give*. By enriching the lives of others we actually enlarge our own capacity. Blessings shared are more than doubled. Generosity is a great dividend payer. "He profits most who serves best."

The truest sign that a person has consciously come into touch with the law of the Spirit is that he has entered into the secret that it is more blessed to give than to receive. Happiness does not consist in getting, but in giving; not in being served, but in serving. Miserliness brings its own reciprocation; generosity, its own reward. A niggardly mind manifests itself in a lean life; a lavish hand is blessed of God. The test of deed, not of creed, is important.

You gauge your own capacity; you get proportionately just what you give. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."

This wonderful law of compensation is thus expressed in the sacred Scriptures: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Proverbs 11:24). Jesus Christ plainly stated the infallible law of remuneration in these words: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." "The liberal soul shall be made fat," wrote Solomon, "and he that watereth shall be watered also himself." "He that loveth his life shall lose it; he that loseth his life shall find it" is not vain philosophy, but is a most significant, scientific fact.

There is no higher ideal, no purer religion, than service to one's fellowman. Divine service means daily

deeds, not public worship. Life is one grand opportunity after another. A great many are utter strangers to the joy and power and beneficence of giving. There are lots of people who never think of stopping to speak kindly to a child, a cripple, or the blind, nor to impart a cheerful thought to the aged, nor to visit the sick, nor to search out someone in need. And then they wonder why they are never "lucky" like John Smith; why they are forever poor in spirit and in purse; why they are continually ailing and paying out all the money they can earn for doctors' bills; why they have their goods destroyed, their money stolen, their automobile wrecked, the home burned down, or deaths in the family; and why they have no friends and no inspiration in life!

For every uplifting thought, kind word, or noble deed, given without fear or favor or hope of reward, there is a definite and corresponding reaction. If you have an enemy and he needs bread, don't offer him a stone or merely good advice. To feed the hungry, clothe the naked, shelter the poor, and care for the widows and orphans will cause "thy light to break forth in the morning and thine health to spring forth speedily."

The highest expression of love is giving; the "autocracy of service" is love in action. Your creed should find frequent expression in benevolence to all those about you.

"Give the world the best you have  
And the best will come back to you."

Giving has nothing to do with the size of one's pocket-book. Giving is essentially a spiritual exercise. "If instead of a gem or even a flower we should cast the gift of a loving thought into the heart of a friend, that would be giving as the angels give."

Repudiate cupidity; embrace charity. Generosity is a powerful magnet, attracting to itself the good things of life; it is like the never-failing magic coin of Prince Fortunatus. The reaction of altruism benefits the almner. True philanthropy flourishes like a beautiful, fragrant flower in the garden of God. Withholding enriches not; giving does not impoverish. The more a person succeeds in using and disbursing, the richer he finds himself. It is the law. Good-bye is an abbreviation for "God be with you"; kiss your money good-bye as you give, consciously and intelligently, and it will the more speedily operate with the law of use and increase. The plank in certain people's policies, "I do not practice economy," is entirely consistent with their belief that God is the Source of their infinite supply. Economize—according to your faith—and observe thrift, but never stinginess. For needful things and a good cause, spend and be spent like a king.

Regard not yourself as a terminal for the blessings of God, but rather as a channel through which He can operate to bless the many. Scatter smiles and sunshine and optimism; be a radiating center of cheer and helpfulness, and thus erect an enduring memorial of nobility in the hearts of men and women and little children. "Make the world your debtor; heaven will repay" is a worthy thought. Make the world your debtor and the Lord of Recompense your Friend by serving humanity everywhere, at all times, and in every possible manner. "God loveth a cheerful giver."

"For we must share, if we would keep  
That blessing from above.  
Ceasing to give, we cease to have—  
Such is the law of love."

## CHAPTER XXI

### SPIRITUAL CONSCIOUSNESS

HERETOFORE we have been concerned chiefly with the mundane and the mental, the physical and the metaphysical, the natural and the supernatural. Now, I want to specifically direct your attention to another realm, that of Spirit, which is as immeasurably superior to these as heaven is higher than earth, as God is greater than man, as the infinite, the omnipotent, and the eternal transcend the relative, the limited, and the transitory.

Planes are not localities ; they are conditions. Spheres are not determined geographically, but are states of consciousness. Where is the secret place of the Most High, the shadow of the Almighty, the habitation of those who flee for refuge from the stormy blast, but in the spiritual consciousness of man ?

There are no such words as *time* and *space* in the lexicon of Spirit. It is recorded that when Jesus joined the disciples in a storm at sea, "Immediately the ship was at the land." Caught away by the Spirit, "Philip was found at Azotus," a considerable distance from where he baptized the Ethiopian.

One can dream in an instant what would ordinarily take hours. One can live an age in a few moments, as when under the influence of an anæsthetic. The chief observer at Greenwich says, "There is no such thing as time ; we fake it." Appearances exist for us only in our consciousness. Time is only the experience of succession ; the past and future are but thought relations to the present.

The spiritual consciousness blue-pencils both yester-

*day and tomorrow.* Spirit is eternal. There is no future tense in the language of the Christ nor of the law of God. This explains the meaning of the Scriptures, "Before they call, I will answer"; "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

So it is in actual substance. The reality of all things is now. When you get a consciousness of this fact, you will realize that whatever you pray or treat for exists now and always has existed; and you can fervently render thanks to God for it. The law of praise, reacting, will crystallize and form the object more speedily to material sense. It will more readily be understood now, also, how it is that prayer may be retroactive, as when, through backward treatment, a case of today was answered yesterday or a week ago, the person's request for healing having been delayed in reaching the one who ministers. Spirit knows no bounds.

As the physical eye has its counterpart on the mental plane, enabling the psychic to observe clairvoyantly that which is transpiring at a distance, so in the higher realm, in its prototype known as "spiritual discernment," the mystic sees the invisible, intuition becomes revelation, and natural and mental therapeutic faculties and energies are swallowed up by gifts of spiritual healing.

Every thing we see around us has its spiritual reality; each is a reflection in the slower vibrations of what is actual and permanent in the higher. "As above, so below." "There is not a flower on earth but has its counterpart on the spiritual side." "All visible things are emblems."

In the universe of ether there are great electro-magnetic currents as real as the circulating currents of blood in our own bodies. These circle around the sun,

the central body or heart of our solar system, and around the earth and the other planets and, returning to the sun, form a complete circuit. This "beneficent fluid, this ocean of life," circulating in the infinitesimal electron and around the innumerable systems of worlds out in stellar space, is a symbol of the river of life that the revelator in his vision beheld proceeding from the throne of God, the fiery stream that Daniel saw issuing from the Ancient of Days, the water that greatly enriched the earth, of which the psalmist sang—"waters to swim in, a river that could not be passed over"—that immeasurable spiritual current of forces, vaster and more real than all the forms of material energy. This mighty river does not begin at death and is not confined to "heaven," but is the very life current of God's being, which is ever poured forth throughout the entire universe.

There is a significant analogy between the universe of ether, the physical source of all matter, and the realm of Spirit, that universe other and higher than anything known to our senses; between this all-pervading ether, the marvelous storehouse of energy in which rest "the great dynamic powers that literally form the physical mainspring of the universe," and the Spirit of Almighty God, the one great and infinite Source of all the various forms of life and forces of the whole creation; between this tremendous etheric energy resident and operative in every atom and cell, and the great spiritual currents of power that encircle us and interpenetrate our bodies, temples of the Living God, who is above all, through all, and in all.

Man, made in the image and likeness of God, is essentially spiritual. The corporeal body in itself has no life, no intelligence, no power; it is but the form. The I, the living *ego*, the real self, that which thinks and feels, that

which endures beyond the portal of decay and death, is neither physical nor material.

While man, like the seed, has inherent qualities and invisible forces operating through natural law for self-expression, only through a proper understanding, a true realization of the identity of his life with Spirit, comes absolute supremacy. Linked with and merged in spiritual consciousness, man is the power of God to translate and transmute divine, invisible substance into tangible, visible form in a larger, broader, truer sense. A "worker together with God," having the "enlarged capacity," man may express as much of the creative power of Spirit as he is capable of focusing and manifesting in conscious realization; he is then indeed the inlet and the outlet of all there is. The whole secret of his kingship lies in the fact that man, by this identity and oneness, is a miniature edition of Spirit; that man, potentially, is an epitome of Being (and to this Jesus gave testimony when, in confirmation of an assertion, he quoted the sacred Hebrew Scriptures, "I said, ye are gods"); that he is the microcosm to the macrocosm of Spirit; that the law of the Spirit is also the law of man's true being.

The old Rosicrucian masters also, taught that only when the "I" comes to this consciousness is it really able to take its throne and enforce its will upon its subjects in its individual universe of thoughts, desires, feelings, emotions, and aspirations. This conscious oneness of the individual with the great I AM, the personal "I will" joyfully attuned to and harmonized intelligently with the Almighty Will, gives to man dominion over all the forces that be; he triumphs over earth, hell, and the grave, and all that they represent. Thus, vitally connected with Spirit, there is absolutely no limit to which man can draw at will upon the universal storehouse of infinite

resources, upon "all power in heaven and on earth"; and it is this spiritual consciousness that knows there is, to him, no sickness, no poverty, no failure.

Whatever else the new, applied, Christian psychology reveals and teaches, it enables us to realize that man is grander, deeper, more transcendent, in his essential being, than he has ever dreamed to be the case. It has been said that the conscious recognition of the identity with Spirit by the intellect constitutes the perception of Truth; its conscious realization by the intuition constitutes illumination; its conscious manifestation and demonstration by volition and ideation constitutes the mastery of being.

## CHAPTER XXII

## LIFE

WE have seen that there is one universal, all-pervading substance, that there is one power, ruling in the pulsating electron of matter and in the blazing sun over our heads; likewise, there is but one life, expressed in infinite manifestations and operating on different planes. From exhaustive experiments performed by leading scientists, we know that life and energy vibrate in the very dust; we perceive that there is nothing lifeless in the universe; according to the ancient occult teaching, "Everything is aware."

Luther Burbank says, "All my investigations have led me away from the idea of a dead universe to one which is absolutely all life, soul, thought, or whatever name we choose to call it. All life on our planet is, so to speak, just on the outer fringe of this infinite ocean of force. The universe is not half dead, but all alive."

Binet, in *Physical Life of Micro-organisms*, maintains that infusoria exhibit memory, volition, surprise, fear, and the germinal properties of human intelligence. Sir William Dawson states that an amoeba shows volition, appetite, and passion; and William Q. Judge tells us that no atom is devoid of life, consciousness, and intelligence of its own. This intelligence is a part of the cell life. We cannot imagine it absent from any atom, molecule, or electron in existence; it is the Cosmic Intelligence everywhere present; it is Life itself..

Professor Bose of Calcutta, after experimenting with what we call dead matter—wood, tin, iron, etc,—also came to the conclusion that all matter is alive. He

applied chloroform, poison, and alcohol to these apparently inanimate substances, and in each and every case obtained exactly the same reactions as were obtained when a narcotic or poison was applied to animal or human tissue.

The whole universe is filled with life, as "earth's crammed with heaven"; and that life is the life of the Christ, the manifestation in every atom and cell, every mineral and plant, every insect and bird, every man and spirit being, of the one, eternal, infinite life of the Logos.

The Bible reveals Christ in essence and substance as God, and states that in Him was created the universe of things in heaven and on earth, things seen and things unseen, thrones, dominions, princedoms, powers, all were created and exist through and for Him. And He is before all things, and in and through Him the universe is one harmonious whole (Col. I:16, 17).

"Christ is now the life of everything that lives in any kind or degree. He is the Source of the lowest species of life, that of vegetables, as being the source of the motion on which vegetation depends. He is the fountain of life which man possesses in common with other animals. He is also the Source of all eternal life, *i.e.*, spirit life."—Wesley.

Christ, representative man, the highest revelation and expression of Almighty God, in whose person all the currents of the universal life became focalized, objective, and visible, in whom "all the treasures of wisdom and knowledge are stored," Christ, in spirit and principle, is omnipresent and immanent. And the blood of Christ, which is the life and salvation of men, refers not to the material, physical fluid of the corporeal body of Jesus, which coagulated at the foot of a cross of wood, which, dried up in the dust of Golgotha, blew to the

Arabian desert, and which a wordy, traditional, dead churchianity ignorantly worships; but it is the symbol of the Lamb of God, a sacrifice from eternity, whose flesh and blood the disciple eats in Truth and mystic understanding, in realization of the Christ's being formed in him, in the wondrous consciousness of his identity with this Redeemer of Mankind. Calvary, a symbol of the outpoured life of God through Christ, is in all the world; every dawn is a glad resurrection morn to the believer; Mount Olivet is perceived universally by the anointed eye of faith; the true Easter is a perennial condition of that soul in which the Sun of Righteousness is risen with healing in his wings.

The greatest quest that anyone can undertake is the finding of the Christ, Emancipator from error and disease, Conqueror of death and its sting, Saviour of body and soul, the Priceless Pearl, the Enduring Treasure, besides which all else is as dross. Earth offers no such reward as the fellowship and riches of the indwelling Christ, Himself the stream of life and love, health and happiness, power and plenty. This is the wondrous secret, "the mystery which hath been hid for ages and generations . . . Christ in you." The astounding statement, the unlimited promissory note, the instantly convertible legacy bequeathed to all believers, "Ye shall ask what ye will, and it shall be done unto you," is predicated upon one understanding, condition, relationship—the magical combination pronounced by Christ Himself,—"I in my Father, and ye in me, and I in you."

We are to learn, a little further along, that the method whereby we can get into direct, conscious touch, here and now, with this Life-flow, to draw on and command the divine forces, to become attuned with the Infinite, to contact the universe of Spirit, to experience the birth

of the Christ within, to "know God," experimentally and by actual demonstration, is by and through true prayer.

"Open my eyes that I may see  
Glimpses of Truth Thou hast for me;  
Place in my hands the wonderful key  
That shall unclasp and set me free.  
Silently now I wait for Thee,  
Ready, my God, Thy will to see,  
Open my eyes, illumine me,  
Spirit divine."

## CHAPTER XXIII

### GOD

**G**OD is Substance,—Ultimate Essence. God is Principle,—ever active, unalterable Law. God is Reality,—the Real is One. God is Will,—free, self-conscious Will. God is Mind,—all the Mind there is, uncreated, self-existent, all-knowing.

As Schopenhauer looked upon all things as the expression of an eternal Will, so also is there a system of philosophy which affirms that Mind is God. God is Mind, Will, Principle, Substance, Reality, Life, Love, Truth, Wisdom, the omnipresence and omnipotence of which can be instantly utilized at any moment for any good purpose; but He is much more. These are qualities, characteristics, and attributes which express His nature and personality.

Almighty God, “Maker of heaven and earth” and of all the created and creative universe, of the seen and the unseen, the temporal and the eternal, the finite and the infinite, God, the unchangeable, self-existent, self-conscious One of the entire universe, is not mere principle; He is Being; He is Intelligence personified; and He is as concerned about you as about Jesus the Christ; He is as interested in New York as He is in the New Jerusalem.

The belief in God is intuitive, and is implanted in the heart of both savage and sage universally. God is not a distant potentate, nor does He sit upon a material throne of gold in a geographical heaven; He is not a tormentor with club in hand; He is not an anthropomor-

phic being, yet He is a personal God; He has parts and faculties, yet He "filleth all in all," as

"one stupendous whole,  
Whose body nature is and God the soul."

Every bush is a "burning bush" if our eyes were only open to behold the mystery; all ground is "holy ground" to the awakened consciousness. The pillar of fire, just as assured and comforting as of old, goes before those whose spiritual perception is quickened to catch the vision; and there is no night so dark but that the gracious presence of God illuminates the way.

When I say "God," I am thinking of Health and its wondrous enjoyments, of Life and all that life holds for me. When I utter the word "God," I have in mind Power, all the power there is, everywhere, in me, power unlimited and boundless, power to triumph gloriously. When I devoutly, intelligently speak the name of God, this consciousness puts me *en rapport* with the Ineffable Presence, protects me in danger, comforts me in distress, preserves me from fear, lifts my burden, brings me assurance of His personal care, and supplies all my need. As I turn in thought to God, to Him who is my Friend, I am immediately transported beyond the petty annoyances of earth; my spirit transcends all the untoward conditions of materiality, no matter how insurmountable they appear; and the consciousness of His sufficiency solves my every problem. In His name I conquer, I reign supreme; in Him I have riches untold, against which the combined blessings of earth, without a realization of the constant care and keeping of God, would constitute me a pauper indeed.

We are His offspring, heirs of God,—hence "All things are ours"; but only Spirit recognizes Spirit;

the finite cannot comprehend Infinity; matter cannot reveal the great Over-Soul. The kingdom of God, and all that goes with it, is within you, but it is spiritually discerned; no book can impart that Truth to your inner consciousness; Spirit quickens the understanding. Unless the Spirit of Truth make alive the Word, you get not a knowledge of the resurrection; only the Spirit can witness to the Christ within. Born from above by that selfsame Spirit, you are enabled by Him to commence your prayer with "Abba, Father"; the I AM now formed in you communes with the Great I AM; only by this conscious fellowship do we "know God."

By reason of this vital, conscious identity with God, infinite life, the deeper life of the Spirit seeks its highest expression in and through you; unlimited, creative, spiritual power "worketh in you both to will and to do of His good pleasure"; wisdom direct from Universal Mind, the Mind of Christ, immanent, transcendent, omniscient—the secret and explanation of that mystic experience common to all the saints, known as illumination—unlocks and unfolds to you the mysteries of the kingdom. "For it lieth in man beforehand and needeth only to be awakened by the Spirit of God. In one quarter of an hour I saw and knew more than if I had been many years at a university," testifies Jacob Boehme. Spiritual science discerns that man's superconsciousness is inspired with all ideas fundamental in Divine Mind. "The profounder regions of man's inner nature," to which F. W. H. Myers refers, are the regions of the spiritual, where the human spirit gets into conscious touch with the Mind and the Spirit of the Eternal Christ.

To be in tune with the Infinite bespeaks a great spiritual Truth. For just as one string vibrating at a certain pitch makes another string vibrate when it is tuned

to the same pitch, so can the Mind of the Spirit make a human mind vibrate, and His thoughts can be transmitted from the universe of ether to the ether body in which the human spirit is enveloped. Thus the mystic discovers also that there are chords and tones of music set up in the surrounding ether by the play of spiritual forces totally unknown to his fellows; to the God-polarized artist attuned to draw from formative substance, there are an infinite number of ideas, poems, pictures, sonatas, and symphonies. We are to see presently that the key for tuning the mind to the proper pitch is prayer.

We smile at the simple ignorance of the back country woman who, moving to a progressive little village, found her new home lighted by electricity and who later stood transfixed, filled with astonishment, when a man one day replaced her eight candle bulbs with those of sixty candle power. While it seemed nothing short of magic, yet the source of the new flood of illumination was there all the time, the same current feeding also the enormously increased light and power. So it is with the Source of infinite supply.

To guide you in the way of a realization of your oneness with all there is, all Substance, all Good, Ultimate Reality, God, is all that any religion can do. "Philosophy, science, religion, are alike valueless if they are not each and all capable of being applied to our everyday experience. . . Show me any force in the universe, and I claim the right to experiment with that force. Show me any form of energy, and I demand the right to experiment with that energy until I have linked my life to it and made it my servant and my friend," says an authority in both mundane and spiritual affairs.

I in God and God in me constitutes the aim, basis, and essence of all spiritual understanding and partici-

pation. "The Christian doctrine of the Divine Immanence is the very essence of all religion."—A. A. Hodge.

"This thought of the immanence of the transcendent God is a magnificent conception that is destined powerfully to influence religion, theology, science, and common life."—Dr. W. N. Clarke.

"He is present not merely in the grain and the atom, but in the electron. God, in the infinitesimal, hiding His wonders there, working His miracles of power there, as much as in the infinite—this is the message of science."—Dr. W. H. Fitchett.

That one must die to go to God is a false concept of religion. God is everywhere; God is here; God is in me. God is Life; God is Life everywhere; God is Life here; God is Life in me. God is my Life,—this consciousness will heal the sick and diseased instantly.

"Speak to Him, thou, for He hears, and Spirit  
with Spirit can meet—  
Closer is He than breathing, and nearer than  
hands and feet."

The time comes in the consciousness of the believer, as with the author of the twenty-third psalm, that Jehovah is his shepherd, he shall not want food, raiment, shelter, comfort; he shall not want for anything, now or ever. The personal consciousness of the abiding presence of God insures safety, supply, and every blessing; a realization of Truth operates, controls, and triumphs on every plane, in every conceivable situation, no matter what the odds; the principle applies to every problem or need.

During the black plague in England, when tens of thousands died of it, a Quaker wrote out the words of that wonderful psalm, "There shall no evil befall thee,

neither shall any plague come nigh thy dwelling," and nailed them over his door in the face of three worlds; and it is of record that his home alone remained untouched by the terrible scourge. In Cheshire it is today pointed out as a memorial of his faith. That man had a realization of the Truth, the Living Word, respoken to his soul by the Holy Spirit. The letters on his door were but the vibrations of spiritual consciousness which, in his innermost being, challenged death and hell.

Accidents are sometimes miscalled "acts of God." The teaching that it is God's will that you be sick is blasphemy. Death is not the door to heaven; and the expression, "It pleased God to remove our brother," is "damnable heresy." There is no such thing as "bad weather," "hard times," or "dangerous places" to the consciousness awakened to Divine Presence, to the interposition of Providence, to the protection and blessing of Him whose voice is distinctly heard above every turbulent element, "Lo, I am with you alway." In the measure that one practices this law, the law of Spirit, by so much does he escape accidents and disasters, and bear a "charmed" life. This is the explanation of the phenomenon experienced by many during the late war, when their comrades were torn to shreds by bomb and shell and they remained, day after day and in engagement after engagement, without a scratch.

This consciousness was a precious experience of mine also, when I was under fire night and day for weeks, when death-dealing engines of war were blowing houses off the face of the earth on three sides of me and it seemed that all hell was let loose. Very clearly I heard the still small voice of promise; and something within my very being cried aloud in response, "Thou

wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee"; "The Lord is my Light and my Salvation; whom shall I fear? the Lord is the Strength of my life; of whom shall I be afraid?" And I tacked the sacred words over my little bed and defied the hail of hate to touch me.

When Elizabeth Fry and her little company set forth upon the trackless ocean and essayed to cross the Atlantic in the name of the Lord and in the only craft they could secure, captained by a man who had never lost sight of land and who had not a chart aboard, she daily went into the great silence, and, getting her bearings from God, directed the steering of the vessel and in due season sailed straight into Boston Harbor.

"Some men live near to God as my right arm  
Is near to me; and thus they walk about  
Mailed in full proof of faith, and bear a charm  
That mocks at fear and bars the door on doubt  
And dares the impossible."

## CHAPTER XXIV

### PRAYER

PRAIER puts us into immediate touch and communication with the Giver of all life, with the Author of all good, with the mightiest forces of the universe. Prayer unlocks the floodgates of heaven, taps the trunk lines of all power, transports man from sense to soul, from the temporal to the eternal, from the circumscribed to the unbounded, up through the realms of physics and psychics to Infinite Spirit, interprets Deity to human understanding, and translates the attributes of the Almighty into terms of practical, everyday utility.

All realms are affected by the power of prayer, which dominates the laws of the physical and material universe by higher, spiritual laws. Says George A. Buttrick: "This world is not ruled by law; it is ruled by God through law! Laws of themselves have no being. They are rules of living and working which owe their binding might and their continuance to the mind and power which ordained them. I will press beyond the law and worship the Mind which ordained it in wisdom, the Power which holds it unabridged, the Heart which established it in constant, fruitful, and beneficent care."

"Prayer is the soul's sincere desire,  
Uttered or unexpressed,  
The motion of the hidden fire  
That trembles in the breast."

True prayer is all that, and more. "It may manifest itself in tears, in groans and pain, but the hidden emotion sets up vibrations in the ether around, and these are caught up by the Spirit and Mind of God; and by the

very intensity of the emotion, the one who prays puts himself in touch with the living Spirit of his heavenly Father.”—Hooper.

Usually the prayer of the advanced student is answered immediately, but often that is only the manifestation, the outward, visible expression, of a life spent in hours and days of secret intercession. Opportunity forms no insignificant part of Christ's teaching on this subject. The yearning, intense, “I-will-not-let-thee-go-except-thou-bless-me” action of intelligently directed, effectual prayer, the taking of the kingdom of heaven by violence, may be likened unto a mighty body of water, accumulating volume and force until, released by the sudden breaking of the dam, it rushes onward and outward, carrying everything with it. “Man may be and do the thing he wishes if he keep that one thought dominant through night and day, and know his strength is limitless because its Fountainhead is God.” Success in the high art of prayer comes only of persistent, imperturbable waiting upon God, often with fasting, and never without a forgiving spirit.

One of the greatest powers in the world is that of the agreement in prayer of two or more participants united in Spirit with but one aim,—the high resolve to attain their goal at any cost, the accomplishment of their interpretation of the will of God for them. This principle was specifically pointed out by Jesus Christ, with promise of fruitfulness.

Spiritual, worshipful prayer is largely made up of praise. Prayer is twofold in its effect. The reflex action of prayer is the most stimulating agent known, beneficial alike to body, mind, and spirit. It is now known scientifically that prayer expressed in praises to God attunes one to harmonize with the highest forces,

is the greatest antidote for discord, distress, perplexity, and fear, and is a tremendous factor for health, comfort, power, and plenty. David's soulful psalms, set to music and sung with spiritual understanding, are wonderfully helpful, refreshing, and strengthening. The stars show forth His handiwork; the very stones sing their individual anthems in the ear of God; nature everywhere resounds with a veritable hallelujah chorus; and when man unites with all creation in pouring out his song of praise, giving glory to Him who is worthy to receive all adoration and honor, he at once attunes his vibrations with universal harmony, with the best tonic, the greatest stimulant, the most effective elements, the highest, most powerful factors for his good; he mounts the ladder of God, ministering angels to him descending. Praise operates mightily the law of increase; the drawing power of gratitude is incalculable. "It is a good thing to give thanks unto the Lord and to sing praise unto Thy name, O Most High."

I know not of having witnessed a more inspiring sight than when I once came suddenly upon a large company of believers encamped in the woods of Michigan, rejoicing in God their Saviour, singing His praises with hands upraised, symbolic of victory, as Moses' arm held high toward the heavens acted as a conductor for the universal forces precipitating the blessings and triumphs of Jehovah.

Christ spoke not a little of joy, and taught his followers to be of good cheer. Here is indicated a great and wise law, invigorating, enriching, and making for greater vitality and efficiency in the entire being. That joy is not of the flesh, but of the Spirit; "the joy of the Lord is your strength." There are three kinds of joy,—the unnatural joy induced by drugs, the natural

joy of the healthy, well fed, contented man or beast, and the supernatural, that joy of the Holy Spirit which may be coexistent with the greatest bereavements, causing a soul to transcend every trial and sorrow of earth.

"A merry heart doeth good like a medicine." To the man or woman who knows how to pray and praise and rejoice in God, there is instantly available every protection, every care, every blessing; and there is no such thing as an insurmountable difficulty, an incurable disease, or an insufficient supply.

Shortly before he passed from this stage of activity, Doctor Lewis, meeting his pastor one day, said to him, "Brother, God answers prayer, and I want to tell you how I know it." And then the dear old man related the following: "When I was seven years of age, my mother was a widow, and there were six of us children. We lived on what was then the frontier of Ohio, in a little house of one room. It was the fall of the year and was beginning to get cold. One memorable morning I noticed that my mother seemed to be very sad. After she got the breakfast ready and we were seated around the table, mother put on her old sunbonnet and quietly went out into the field. By this time I was so much interested I didn't want anything to eat, so I pushed my chair back and followed her. She knelt down behind a tree and began talking as if she were addressing a friend. She said, 'Lord, I come to you now as the Father of the fatherless and the Judge of the widow. There is no other to whom I can go. I have just prepared the last food in the house for my fatherless children. There is no meal, nor is there any meat; they are barefoot, and it is chill; I have nothing for their feet. I have nothing more to feed them.' After she had poured out her story that way to the Lord and

returned to the house, I thought mother seemed more composed. My child's curiosity was thoroughly aroused. I believed God was going to help her and I wondered how it was to be done. So I lingered about the house. It seemed to me the longest morning I had ever spent. Ten o'clock came and then eleven, but nothing happened. Then, at twelve o'clock a neighbor drove up in a wagon. After inquiring about the family, he said, 'Sister Lewis, I have just been to mill. Coming back I got to thinking about you; and I was afraid you might need some meal, so I came by to leave you some.' He brought in a sack of meal, which nearly filled our barrel, and then he sat down to have a little talk with mother. Now, if you want to know how close heaven is to each of us, you go and do something of that kind. He went away, and the hours wore on. Then, when the sun began to sink toward the west, another neighbor drove up. Said he, 'Mrs. Lewis, I have just been killing my winter's meat. I got to thinking about you and felt you were out of meat, so I came to bring you some.' And from the wagon he brought in as much meat as he could carry and laid it down by the meal barrel. I thought, 'Well, there is the meal and there is the meat; what of the shoes?' About the time he was starting, the neighbor asked, 'How are the children off for shoes?' Mother told him we were barefooted, and he said, 'Well, I am glad I asked, because I have a fine lot of hide in tan. I will just take the measure of the children's feet.' So we six came in; and, measuring us, he said, 'That is all right, sister; I will have the shoes ready before it gets very cold.' And so he went away. 'Well,' thought I, 'there is the meal, there is the meat, and there are the shoes all provided; everything is here that mother told the Lord about this morning, and it is not quite, not

quite sundown.’’ And the Doctor added, ‘‘Brother, I have made the journey of seventy years in the strength of that meal and that meat, and those shoes have shod the feet of my faith from childhood hours to this day, when I am glad to tell that God answers prayer.’’

As a lad I became earnestly desirous of knowing if there were any foundation in fact for belief in the many things I heard read and discussed from the pulpit. I asked divers pertinent questions of theologians, responses to which seemed exceedingly impractical and altogether unsatisfactory. However, during the past twenty-five years I have had many opportunities, under most adverse conditions, of personally proving that God hears and answers prayer.

One of my early experiences made a strong impression upon me and greatly affected my life. I had come to the crucial test; I was at the crossroads. I remember well with what unutterable joy I found that the inexhaustible treasures of God’s storehouse were freely opened to a trusting soul, through a living faith in Him who cannot lie and whose promise cannot be broken. Thenceforth things eternal and spiritual were to have a substance and significance to me more real and satisfying than any earthly thing. I had already experienced a number of remarkable answers to prayer along various lines and had decided to devote myself to a life of faith for one year, to proceed daily in certain ministrations of charity without any visible means of support, and to tell no one of my needs but to rely entirely upon the providence of God. It was but a short while before I found myself penniless and alone in a large city. My little fund had given out and I began to get hungry. Like a flash it came to me, as distinctly as if it had been addressed to me aloud, ‘‘Ask, and it shall be given you’’;

and I at once knelt at my bedside to pray. Then began an awful fight with the powers of darkness. I shall not forget that hour! I was assailed with fiercest temptations; my mind became flooded with subtle suggestions of unbelief. Never had I known such powerful forces of doubt; they threatened to sweep from my being every vestige of confidence; even previous demonstrations seemed but coincidences. Strong "reasonable" excuses for quitting tormented me, but I determined to put the matter to a test and know, once and forever, for myself. Then again I heard the voice of God, as clearly as I shall ever hear it, and so reassuringly, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret; and thy Father which seeth in secret shall reward thee openly." I looked up and was surprised to find I had left my door slightly ajar. I remember that I closed it with this thought in mind,—that God is my Father, I am in my closet in secret, and the door is shut; if there is anything in prayer, there is everything in prayer; but if the promises mean nothing to us here and now, I shall be glad to find it out early in life! Thus I knelt, and, burying my face in my Bible, simply but silently prayed for food or money with which to purchase some. In a few minutes such a feeling of relief came over me, a calm assurance which I now know to be the "witness of the Spirit," and I was just naturally led to get up and go out to a restaurant. As I reached for my hat, I found it turned upside down with sufficient money in it to buy a good meal! Oh, the glory of that hour! My eyes were opened. I had "tasted the good word of God, and the power of the world to come." I had heard and read and believed, but now I knew that the Author of the promise, "Ask, and it shall be given you," was by my

side in that quiet rear room on the top floor of the old Studebaker mansion on Prairie Avenue, Chicago, in the fall of 1897. I learned shortly after, that a friend had felt led to hunt me up. Trying my door, he had found me in prayer. Not wishing to disturb me, he was about to leave; but, feeling suddenly an uncontrollable desire to give me some money, he placed it in my hat, where he was sure I would soon discover it, and then quietly withdrew without my knowledge. Thereafter the Lord often provided for me "a table in the wilderness," and it has been a delight to trust in Him. I have since put many of the precious promises of the Bible to very practical tests in the most difficult places, and God has never failed me. The supply has ever been commensurate with the need and never a minute too late.

When traveling, I have needed money on various occasions, sometimes starting for the depot without a penny; and not once have I been confounded. Knowing God would supply my need in some manner, I have found the money on the street or had it handed to me by a stranger on the way; once I actually got to the ticket office of a remote railway station and then discovered in my pocket the exact amount necessary, and once had it given to me unsolicited on the train a moment before the conductor came to collect my fare.

Then, too, just as Jesus rebuked the wild elements in violent storms and stilled them, so I, also, have utilized the mighty, universal vibratory power by the selfsame Spirit on different occasions, of which the following instance is illustrative. It was on the border of Kentucky; the night was dark, and rain fell in torrents. Clouds were low and black; thunder and lightning added to the indications for a long, hard rain. As I was getting ready to take a couple of horses to Chicago, I

was impressed with the thought that it would not please the Lord for me to get drenched walking to the station a mile and a half distant, and then to ride all night in wet clothes; and my mind was at once inspired with faith to believe. So I silently prayed that God would stop the rain until I got to the train. Just then the lady of the house came into the barn and said, "This is a terrible night; I will get you an umbrella." "No, thank you," I replied; "I shall not need one." She looked at me in astonishment and urged me. Then, in response to her questioning, I explained so that her husband and son, who were getting the horses ready, could also hear it, "I have just asked God to stop the rain, so there will be no need of my taking an umbrella." There was every sign of a continuance of the storm, but as I looked out of the barn door, I distinctly heard the Spirit whisper, "Faith does not observe conditions, but goes forward at the command of God as did the priests that bare the ark when they came to the Jordan." Then, taking the horses, I stepped out into the night in the name of the Lord, and the heavy downpour stopped instantly; and not a drop of rain fell until the moment I was sheltered in the railway car!

Moreover, I have been divinely healed a number of times. My first experience came as a climax to three days and nights of continuous suffering from aching teeth. Remembering the exhortation of a preacher—that Jesus Christ is just the same today as when on earth he healed the multitudes,—I kneeled and in a few words asked God, in the name of Christ, to relieve me from the pain; and it left me immediately.

Jesus healed the sick, all that came unto him; so also have I been the instrument of healing, instant, perfect, and permanent, full many a time, in His name,

in many kinds of sickness and disease, organic and inorganic. So may you, or even a little child, thus render glory to God. Jesus declared that this sign shall follow a believer,—he “shall lay hands on the sick, and they shall recover.” One of the first proofs I had of the truth of this statement was in the case of a young man in Peoria, Illinois, who, in the last stages of consumption, was given up by several doctors to die. He had not raised his head from the pillow for three days when I was asked to visit him. I laid my hands upon his head and offered a simple prayer for his restoration. He at once jumped out of bed and, hugging his mother and other members of the family, danced about the room perfectly healed; and the very next day he appeared in public.

To illustrate the very direct and unmistakable leading of the Spirit, I will narrate an experience I had in India in 1902. While a friend and I were proceeding from the famine district with a carload of orphans, in changing trains at midnight we discovered that two of the most promising of them had been accidentally left behind; and I silently prayed for their recovery and for personal guidance. We had gone on some distance when I was clearly led to return; but by the time I reached the station some hours had elapsed and, although coolies searched in all that neighborhood, no trace of the children could be found. With heavy heart I had taken my seat in the train to join my friend and the conductor had given the signal to start, when suddenly the Spirit of God impressed me to leave that train and to take another that was also just starting, but in an opposite direction! After going seven miles on this train, I got out and ran with all my might a quarter of a mile up the road, and there sat the little ones, who

had covered most of the distance on a freight train and then had wandered off into a near-by village to beg food.

Prayer is a life,—to be lived not alone by monk or recluse in cloister or jungle, but by normal human beings, at home or at the work-bench or wherever engaged. Prayer is not only to be practiced in a mosque five times a day or made a specialty in church on Wednesday nights, nor is it to be exercised for you by a priest or a prayerwheel; but men should pray everywhere, with clean hands and benevolent spirit, without ceasing, multiplying thanks rather than words, and in secret, with the door shut to all but God. Entering one's interior closet at will and totally abstracting one's consciousness from all externals, even at noontide and in the crowded bazaar, one can communicate instantly with the Father, Source of all there is, and demonstrate wisdom, power, and the supply of one's every need.

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." "Nothing is impossible to him that believeth."

## CHAPTER XXV

### AFFIRMATION

YOUR attention has been called to the force of suggestion, to the power of the spoken word, to the effective employment of affirmations. Now, if this be true of the ordinary and natural sphere, what significance must attach to the extraordinary and the supernatural; if efficacious on the material and physical planes, what must it be in realms metaphysical and divine; if potential in the seen and temporal, what conception can we form of the application of these laws in the eternal and spiritual! If the human voice, the oral word, is weighty and far-reaching, we perceive that the eternal Logos, the Word of God,—made Life in and through you and me by Spirit vibration—is limitless in its operation. Then can we say intelligently and with wondrous confidence, making it personal, “Thy Word is a lamp unto my feet, and a light unto my path; Thy Truth is my shield and buckler.” First get this consciousness, then blaze away with your affirmations and reiterations of Truth by the power of Spirit in the name of Christ, and you will discover that there are not enough devils in or out of hell to successfully oppose you.

Personally, I employ the three following affirmations and their variations most often: “God is my Life,” “God is my Sufficiency,” “God is my All in all.” The first I spontaneously reiterate upon the slightest suggestion of physical danger or trouble; the second I consciously apply to details of my everyday affairs, no matter how trivial; and the third, as naturally as

breathing, in sudden need of any kind, I affirm repeatedly and fervently, realizing and knowing the truth of it. Amid pressing and multitudinous duties and services, walking on the streets or riding in the cars, by day and by night, I gratefully acknowledge that God is my Life, my Health, my Strength; since God is my Life—and He is—no disease can fasten onto me, no sickness can come nigh His dwelling; I am the temple of the Living God. God is my Sufficiency, my All in all, my Boundless Supply; therefore no ill can befall me, I cannot fail, I can experience no loss. Spirit is my Matchless Riches; I can know no poverty. Infinite Love watches over me; hence I can want for nothing. Since in Him I live and move and have my being, I have all I need, all I can use, here and now.

Jesus Christ made this matter very clear. Speaking of one who affirms, He taught, "If he shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." And when He rebuked an unproductive fig tree which straightway died, Jesus admonished His marveling disciples that by affirmation they might not only do the same but more wonderful things, far greater works, if they had faith and doubted not; "and," said He, "nothing shall be impossible unto you." It is written in Job 22:28, "Thou shalt also decree a thing, and it shall be established unto thee." The Bible further instructs, "Let the weak say I am strong." Nor is it a polite way of lying for the spiritually-minded to affirm those things we know to be facts of the inner man, even if they are not yet apparent to the senses. "Judge not according to the appearance."

Looking to the imperishable things of Spirit, "seeing Him who is invisible," you know that all things are yours, as the greater includes the lesser. If you seek,

obtain, and enjoy the blessings of the spiritual realm, those of the material and physical will automatically be provided. There will be no need of practicing any law of suggestion on the mental plane if you learn to make affirmations in the name of Christ. The power of the Highest, demonstrated in your life through prayer and a knowledge of the Truth, will be more than commensurate with all the exercises and formulæ of metaphysics. "I and my Father are one" is the *summum bonum* of all spiritual Truth; and when you obtain this individual witness in your own heart and mind, you will have this consciousness,—"All that the Father hath is mine"; and the Scripture, "The earth is the Lord's and the fulness thereof," will have a new significance for you. The race of life is not to the swift, but to the one who knows; the battle is not to the strong, but is won by him whose weapons are spiritual, not carnal.

The Bible is full of the most wonderful, scientific, philosophical, spiritual statements, promises, invocations, and affirmations of incalculable worth and incomparable help. There are no grander, richer, more powerful, redundant, pulsating Truths conceived or expressed. Take the good Book, spread it out before you, and, alone, on your knees in quiet meditation, seek the Spirit of the Deathless Word, until it surges through every atom of your being and until it consciously thrills your body, soul, and spirit and reveals to you the Living God,

"More dear, more intimately nigh  
Than e'en the sweetest earthly tie."

## CHAPTER XXVI

### THE SUPREME SECRET

WE come now to the summit of all human attainment. The most important principle, the capsheaf, the keystone of all the foregoing, is the harmonizing of the personal will with the will of the Highest, the All-good, All-wise, All-loving Creator, Father, Sovereign of the universe, Cause and Source of all that is. To merge the human will into the divine in total acknowledgment and in utter abandonment, to pray ceaselessly, earnestly, intelligently, and with conscious desire, "Thy will, O God, not mine, be done," is the quintessence of all secrets. To think, say, and act the crowning prayer of the Christ Mind becomes thus the sweetest and noblest expression of one's life and is a guarantee of supreme success.

"Whatsoever ye shall ask the Father in my name, He will give it you," was spoken to men who had left all to follow the Master; and just as truly as this wondrous, all-inclusive promise was fulfilled in the lives and ministry of the disciples of Christ, so also may it be appropriated and literally experienced, in fullest measure, here and now, by every one who consecrates his entire being to God.

A warning, however, should be sounded in clarion tones against thus yielding one's physical or mental organism to any but Him. Everywhere about us at all times there are spirits of unknown quantity and questionable quality, ever seeking to manifest and express their desires through the flesh; and it is decidedly dangerous to tamper with or to invite them into your

life under any pretext whatsoever. The citadel of the mind is impregnable to any evil force or entity until voluntarily surrendered. Guard well your time and attention; give them not to the forbidden practice of sorcery or necromancy in any form or under any guise; lend not your will or faculties to their arts, whatever their name. In these momentous days of great mental and spiritual activity, both good and bad, perilous times of tremendous influences and of many and diverse "voices in the air," one is in peace and safety only when yielded, filled, and controlled by the Spirit of God. With all to gain and nothing to risk, you may fervently and confidently invoke in your life and interests the action of the Holy Spirit, in perfect trust, without a medium, day or night, in every place, and under any circumstance.

When making a demonstration, exercise a conscious reliance upon and sincere desire for the will of God alone to be wrought in a given matter, realizing that in infinite love and wisdom "the Most High ruleth in the kingdom of men" and that nothing but good can come to a consecrated, trusting soul. Apply this principle to every situation and problem. You wish to catch a certain train, but only if it is God's will, no matter how important and necessary it may appear, for, "accidentally" missing it, you might avoid a wreck that occurs on the trip. It may seem highly desirable and advantageous to hold your present position; but, exercising faith in the Lord for direction, you might "lose" it and find a better one awaiting you, one that has greater promise for the future. A prospective buyer makes you a splendid offer for your house and lot, and, visioning consequent investments, you decide to take it "if the Lord wills." But the deal "unaccountably" falls through, and, in addition, the next day the home

burns down! Such an apparent calamity might be overruled to prove "all things work together for good to them that love God" by your discovering in the very spot previously covered by the building, a rich gold deposit or oil that develops into a gusher! The things which to material sense look darkest and are most disheartening are often blessings in disguise; and the smiling face of God sometimes seems to be hidden by a "frowning Providence."

No one can tell you how the Spirit may operate, how God may reveal His will to you in a specific case; but when He undertakes to direct, you will know it very definitely, you will not mistake the voice of God. One does not need a lantern to see the sun rise; Truth is self-revealing, self-illuminating. "God is His own interpreter." Some of the most remarkable and significant matters of my life have been perfectly determined in a crisis, when it was imperative that I know the will of God instantly, unquestionably, and for all time.

With the wondrous consciousness and clearest understanding that the God of Love and Bounty is your Father, and that "it is your Father's good pleasure to give you the kingdom," it will henceforth be your highest endeavor, your greatest joy, your rare and most sacred privilege to know the will of God and to do it.

\* \* \* \*

O LIVING GOD, Thou who art above all, Thou who art greater and mightier than all, Thou who seest, hearest, and knowest all, I thank Thee for the realization, the constant assurance, the immeasurable comfort of Thy presence. I thank Thee for everything; all that I have, all that I enjoy, comes from Thy bountiful hand.

Thou, omnipotent God, art my Strength, my Health, my very Life; Thou art my Sufficiency in all things; Thou art my Rich Supply; in Thee, in Abundance, I live and move and have my being.

In perplexity Thou art my ready Counselor; and in the hour of temptation Thou, my Defender and my Deliverer, art quick to succor me. When the waters of trouble or of sorrow rise, when the floods would overwhelm me, lo! Thou art by my side. No storm can hide Thy countenance from me; adverse winds cannot move me; and in a tempest more violent than Euroclydon, Thou wilt hold me fast.

In distress he finds support and repose who leans upon Thy strong arm, O Lord. Fiery trials that pierce to the soul can but reveal Thy boundless grace, Thy power triumphant in the believer; though on every hand he be assailed by foes, visible and invisible, Thou coverest his head in battle; Thy chariots, ten thousand times ten thousand, are at the behest of those who trust in Thee and who rely confidently and unreservedly upon the higher spiritual forces.

Hidden with Christ in the secret place of the Most High, nothing can touch me, except by permission or commission from Thee. That only can come into my life which is Thy loving will, since I am overshadowed by Infinite Wisdom. Thou enablest me to rejoice alway, for I see Thee everywhere and in everything, no matter what the situation or the odds. With descending night, Thou art my Light round about; darkness and light are both alike to Thee. Thou watchest over me all the day long and Thou guardest me in sleep; when I awake I am still with Thee.

I love Thee; I love Thy way and will for me. With joy I embrace that which seems a cross; the bitter and

the sweet are alike made savory by Thy blessing. Thou dost not take away what is good except to replace it with the better, the best. Thou dost sanctify and bless the yielded and consecrated, the useful and clean; and Thou dost pull down, root out, and destroy the unworthy, the insecure, the false. Thou dost plant and build the lovely, the noble, the true; yea, Thou dost build upon a firm foundation and for eternity.

Heavenly Father, Giver of all good, I am Thine, all I am, all that I hope to be; I am Thine to serve, gladly, freely. These hands shall share and pass on what Thou so richly pourest out to me, blessing others in Thy name. These feet, feet that Thou graciously turnest into the right way, feet that are swift to run for Thee, shall ever take me on errands of love and tenderness for those in need. My time, my strength, my substance, are wholly and forever Thine, to use as pleaseth Thee. O God, my Friend, changeless and unfailing, take my life and express Thyself in and through it in any manner that may glorify Thee, anywhere in Thy big, beautiful world.

Now, let the words of my mouth and the meditation of my heart be acceptable in Thy sight, dear Lord; and, lest at any time I become unmindful, may Thy Holy Spirit keep fresh within my consciousness the inspiring Truth that all things are possible with Thee, O God.

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