

DIRECT HEALING

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CHAPTER I

THE MAGICAL WORD

AMONG an infinite multiplicity of teachers, preachers, healers, doctors, and reformers, how shall the seeker, weary of failure, of plausible theories which refuse to work, of entanglements and contradictions which the wisdom of the intellect cannot solve — how shall the seeker after truth find that truth which indeed brings freedom, and serene joy, and the highest success? Not by looking without, dear friend, and of that be assured. For, "There is a spirit in man; and the inspiration of the Almighty giveth him understanding." And it is only as the things I write are susceptible of demonstration by each individual who will give them an honest trial that I claim for them any authority.

Within yourself lies all that you desire and need. You were created whole and complete; and it is only because you have been satisfied to live a fractional life that you have ever experienced lack of any good thing. Your belief in the necessity or the desirability of de-

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privation and suffering, which you may have accepted from your neighbors or from your ancestors — this, unless you have worked faithfully at erasing it, is still with you. Perhaps you don't recognize it now, but the time will come as you go deeper and deeper into that storehouse of resources of every kind which lies within you, when you will suddenly stop and say:

“But all this means that I can be what I choose! That I make my own life, and need not be limited in any way! It does away with the discipline of suffering and the virtue of patience! It does away with God's overshadowing providence in my life — if I can choose whatsoever things I desire and really obtain them, what becomes of ^Thy will be done?”

Some of the objections to that new way of living which is vaguely comprehended under "New Thought" are so plausible and subtle that I am not going to say much about them just now. "New Thought" is not altogether a matter of thinking, you will find. It is a way of living, and as you advance in it, many of the theoretical objections will attend to themselves. Saladin found it impossible to believe that the surface of a river could ever furnish substantial footing to a horseman; but if he had himself crossed a river over the ice, it would not have been necessary to ex-

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plain to him that a higher law often does away with a lower without violating it. And so I am going to ask you to take this book as a sort of working basis, and its statements as formulae which are to be tested by living them rather than by arguing about them. If you do this, you will find that many things which perhaps I have not succeeded in conveying to you just as I intended to will adjust themselves; you will work out your individual formula; and you will know, past the possibility of argument, that nothing is "too good to be true."

There is a spirit in man, latent usually, but which may be quickened and made positive and dominant in the life. When; this quickening takes place, the individual ceases to be an insulated unit, at variance with every other unit, and becomes one with that Universal Spirit which permeates and controls all things. Such a man becomes truly a wonder-worker, for he is filled with wisdom and power, and with that broad and tolerant sympathy which brings him into harmony with the soul of things.

This regenerated life is not one of abnegation or poverty. The twice-born consciousness does not cling to things, because it does not need to. It is creative, with the power of molding and transforming matter. Physical things are merely the clay with which it

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works, and are seen in their true light. To such a one, physical substance comes as it is needed, in abundant measure; and there is no need for hoarding. He does not work for material wage, but because he and the Father are so truly one that it is easy and normal and the most joyous thing in the world for him to create, to do the things which spiritually he sees the Father doing.

Poverty and sickness and squalor, all lack of beauty and perfection, come from looking away from the life which is hid with God to that barren existence which clings, barnacle-like, to the shells and husks of reality. The man who lives to eat and to acquire property which he may put a fence around and call his own, is not really living. Life is masterful, creative, free from all encumbrance and limitation. Do you fear to strike off into the unknown, without the staff of a bank account to catch you when you slip? Yet the life which you are came to you without effort on your part, and will come until your tensions and fears and materiality have finally choked it. Life comes, and with it the wisdom and power to use it according to the Father's perfect plan. Only relax your little personal will, which now is set so fearfully on the "problems" of the day or of the future. Take time to be still, to listen. Ears have you, but they have been so long unused that it will take

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time for you to learn to hear the voice of the Spirit, of your own glorified self. Yet be firm, and declare that you will not endure longer the treadmill, but will live for some better reason than simply to gain the means of living. You are a creator, a master, not a beggar. Let those who will wrestle with the "problems of existence." Do you cast aside the old garment of sackcloth, and stand forth in your real character as the child of God. There will always be "problems" for those who seek them; and there will always be life, and an abundance of all good, for those who seek the higher things.

Don't worry that in living this regenerated life you are neglecting your duty to your neighbor. If he insisted on living in a box in his own back yard, would you likewise move into a box in your yard? You might feel sorry for his cramped mind, which led him into such a cramped way of living; but I think you would continue to dwell in your house. And in the end you would help him more by furnishing him a standard of wise living with which to contrast his own squalor than you would by following his example. Society is living in a hovel, when it might dwell in a palace. If you are looking for a duty to perform, choose this consistent one: learn to live so grandly, so perfectly, that all with whom you come in contact shall acquire an incurable

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dissatisfaction with anything less than the best. Demonstrate, and you will not need to argue.

Scientists and mystics alike, all through the ages, have been whispering of the wonderful things which lay just over the threshold of today. There have been many "ages of gold," but the Age of Crystal, of the white light of Spirit, is still to come. That is the mystical interpretation of "Thy Kingdom come!" The kingdom of God, which has so long been germinating in the hearts of men! And even now the dawn of this new day is breaking in the east, and we who are light sleepers may arise and behold its coming.

"Thy Kingdom come!" The kingdom of peace, of plenty, of good will from all living creatures to all living creatures! Have you ever stopped to realize just what this kingdom and its coming would mean? The old idea was of golden harps, and of milleniums of psalm singing and idleness. Some of us would not care for that kind of a kingdom. And I am afraid that this idea, so jealously defended by many well meaning but theoretical people, has done much to turn away from the real Kingdom some of the men and women who would have made its best citizens; active, creative people, who would sooner build office buildings or paint pictures or perhaps even darn stockings than sit playing hymns on a harp. But

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the Kingdom which is coming will be one from which no doer need turn back.

Now is the time. Unrest and unsettlement of all established things are abroad, throughout the world. Men are seeking for something "practical"; something that will enable them to master the great game of life. Look back into the centuries that lie behind us, and you will realize that the achievements of society have been made possible by the suffering of the many. The pyramids were built on the broken bodies of countless thousands of human draught animals. The temples and cathedrals, the public buildings and works of art of the middle ages, were created by depriving the "masses" of all but the barest necessities of life.

These conditions have passed, never to return. The founding of a few meager public schools led to the Mexican revolution. Ignorance is a necessary ingredient of barbaric splendor, and ignorance is passing. The advance of mankind, from this time on, will have to be made by the voluntary action and interaction of all of those isolated individuals who, in times past, could be fused into a "peasantry."

"Thy Kingdom come!" The kingdom of peace and good will, but also of masterful accomplishment and perfected activity! Multiply the producing, creating power of the leaders

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of the past by the number of the individual citizens of this New State; add to this the almost inconceivable saving which will be effected by the elimination of the destructive activities of war, pestilence, unnecessary competition; the possibilities, with all mankind working together under perfect conditions of training and intellectual education, are startling, are they not? But we haven't touched the surface, in such a survey. For the Kingdom of God, for which we have so long been praying, is one differing from this old order in kind rather than in degree; and to all this saving which right arrangement and wise management on the physical and intellectual plane will bring about, it will add that infinitely greater increment produced by the regeneration of the individual.

"Thy Kingdom come!" Not a kingdom of idleness or lotus-eating, but one of perfected accomplishment in every line; of new and glorified architecture; of science, transcending the dreams of alchemists; of a new art and a new literature. And all this will come about — how? By the regeneration, the new birth, the awakening to true self-consciousness, of many individuals. I do not mean to say that all of the so-called "reforms" with which society is so busily engaged are useless; in so far as they are unselfishly executed, they will at least benefit their exponents. But it is

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impossible to regulate selfishness. Regulation and suppression are alike ineffectual in the long run. Regeneration of the individual, by which the dross of selfishness and sensuality is changed, under the transforming magic of Spirit, into love and comprehension — this alone effects true re-form.

But until this day which is dawning is fully come, is it possible for the seeker after truth to live in the world but not be of it, in so far as it is following after strange gods? Indeed it is. You can live your own life, wherever you may be, and no power of the carnal world can touch you. The invisible but all-potent mantle of the Spirit will surround you, and you will not need to raise a hand to protect your "rights." It is your duty, indeed, to live in the world and to conquer the obstacles to spiritual living, both within and without. This does not mean that you are to do away with all desire, but that you are to learn the true meaning of unselfishness. Many things which the world calls "good" really are so; but they must not be made first y must not be sought at the cost of suffering to others or of a loss of self-respect to ourselves.

In concluding this chapter, which perhaps has seemed to dwell upon theory rather than practice, I want to leave with you four very practical things. Two of these have to do with tendencies against which you will need

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to be on your guard; one is a formula for attaining self-realization; the fourth is a word, the Magic Word, which unlocks the treasure house of the Infinite.

The first tendency is that toward strained and anxious effort. Spiritual growth is growth. And this means that it is not instantaneous, and that it cannot be forced. Don't try to "push on the lines," and don't dig yourself up to see whether roots are forming. Remember that your Father created you for growth, that all the requirements are provided for, and that your part is simply to live from day to day as it is given you to live. The time has come for you to open out into the full self-consciousness of the regeneration, or you would not desire it; but this will come about by an orderly and entirely natural process. You don't need to go to India, or to study under a "master." All that you need lies within, and God will teach you to unlock these resources as fast as you can use them. Be serene.

The second tendency is an entirely different one. It may even seem to contradict the first, but in reality it does not. Perhaps I can state it best in the form of a warning.

Don't be satisfied with mere intellectual perception. It isn't enough to see that a thing is possible. Many of us know that sickness is unnecessary; but if we keep on "tak-

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ing cold" or having "hay fever," our perception is not doing as much for us as it should. Intellectual perception, the perception that a thing is "reasonable," precedes demonstration that it is practicable. But don't let it stop here. I shall have more to say about this later, but let me call your attention now to the necessity for making your theories work. I have had a chance to observe many reformers and teachers who remained satisfied, year after year, to preach doctrines which they were absolutely unable to "make work." Check up! Don't bother to carry dead-wood along with you, in the shape of half-realized possibilities!

The formula for attaining self-realization is one of the most valuable things in the world. In my life, in fact, it has proved without exception the most valuable. It is an universal formula, applicable to anything from a prosperity demonstration to the rebuilding of a pair of faulty eyes.

It is based on the fundamental conditions and nature of self-realization. What self is it you are trying to "realize," to make real? Not the external, fugitive, and ineffectual personality which is usually called "I." He has his place, and he is all right in it; but you who know him so well know that limitations are his principal characteristic. The list of things he can't do vastly transcends the things he

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can do. You know enough of him to know that he can't help you.

Below and above and around this superficial or surface self lies the great "I," which is one with the Father. This at-onement is not theoretical; and as long as you allow it to remain so, it will be no value to you. But the moment you make up your mind to demonstrate, you have it in your power to do so.

How? As Christ did. By contemplating, by recognizing and accepting and claiming, interiorly and serenely, this reality. And the formula, which is a very old one, is this: "I am in the Father, and the Father in me!"

As you repeat this statement, silently and with that serene inner attention which makes it vibrate in the farthest recesses of your consciousness and subconsciousness, you are not claiming any specific good, but all good. You are accepting your full heritage as the child of God. And you will not have to direct your Father's attention to any of the details.

"I and my Father are one!" The same idea in slightly different words.

"It is not I, but the Father in me that doeth the work!"

Again, the same dynamic idea. With the right understanding and comprehension of this idea, you could stand before the raging artillery of the world and be unharmed. You could smile, with gentle compassion, at the

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malice and murderous desires of a multitude of cannibals. With it you can dissolve every limitation of disease and lack, and can create all that the hearts of men desire. The potency of Infinite Wisdom and Power are latent in this formula, and you can release them by serene contemplation and acceptance of your own nature, as here stated.

And now for the Magic Word. It is comprehended in the formula we have just been considering, and is, in fact, a condensed statement of it. But, lest you miss it, I will state it directly. The magical word is — LOVE!

Love that is without guile, or fear, or any consideration of self. Love that giveth freely of all its treasures; that smiles with gentle pity at the so-called "prudence" and "common sense" of the world. Common sense never saved any man who really needed saving, whether his need was physical or financial or moral. And Love — that impersonal and all-perfecting Love of the Spirit — has at its command sense that is not common but exalted; the white light of spiritual comprehension.

Love — you will not get very far along the path without that. And the more fully you open yourself to its perfect inflowing and regeneration, the more swiftly will you advance. Such love as this is the most practical thing in the world. It is the compass of the Spirit, which will enable you to reach your port

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without danger of running upon the reefs. There are always two ways of doing a thing: the way of the lower self, and the way of love. But love alone is practical. And so I am going to ask you to begin to study and to practice love ; to study and practise it just as you would music or French or painting. For love is an art, and no matter how proficient you may be in it naturally, you can continue to grow more proficient. Sometimes the development of this practical faculty, which indeed is the key to all other development and acquirement, has to be undertaken in a very prosaic and mechanical way. Sometimes the love-faculty has become buried under so much dross and rubbish that it must almost literally be "dug out." It may be necessary for you to take counsel with yourself seriously to discover just where you are not making the most of your opportunities to express love. But remember that suppressed love lies at the bottom of many an apparently incurable disease and that, conversely, that broad and fearless love which goes forth without stint to every living creature is one of the surest safeguards against sickness, and accident, and every misfortune.

"Perfect love casteth out fear." And fear is at the root of ninety-nine per cent of disease. So, you see, love is really one of the most practical things in the world.

CHAPTER II

A SCIENCE OF PRAYER: THE KEY

PRAYER is a natural force, and is subject to definite laws and conditions, just as are all other natural forces. If you shove a book off your desk, gravity does not take time to think the matter over and decide whether there are unusual circumstances in the case which may make it advisable for it to work at right angles or in an opposite direction to its usual course, or perhaps not to work at all. Certain conditions have been fulfilled, and gravity automatically does its part. So it is with prayer. If the conditions of prevailing prayer are fulfilled, it will do its part unfailingly, seven times out of seven. The "vilest sinner" has at times chanced to satisfy these conditions under which prayer works, and at these times he has worked "miracles"— has brought into action direct spiritual energy — just as certainly as any "saint" could have done. On the other hand, very good people often fail most miserably to find the secret of prevailing prayer, in which case they usually decide that a personal God has looked into the matter and decided to turn down their requests.

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I would not willingly make prayer any less sacred or any less of a refuge to any living creature. If you prefer to look upon your prayers as personal appeals from a child to its Father, you are perfectly right, and you also have a right to decide that the matter is too sacred to be farther discussed. On the other hand, you may agree with me that prevailing prayer is too mighty and too holy a thing to be used merely as a balm to wounded feelings, or as a last resort in cases where everything else has failed.

Most of the facts of physical science have been discovered by men who have assumed that certain ideas were true, and have reduced these ideas to formulas or direct statements which they and like-minded explorers tested in a multitude of ways. I have tried to do something of this kind with prayer-force. Long ago, it seemed to me merely a something which probably existed, but which was too vague and uncertain in its results to be of use in every-day life. Then trouble came — it always comes, when we need it — and this prayer-force was the only thing which did not put up a "no-thoroughfare" sign. I prayed, as the Nazarene prayed, with an agony of supplication; and gradually light formed itself in the darkness, and something delivered me from the seemingly all-potent evil that had closed down.

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I am going to state some of my conclusions in regard to prevailing prayer, not because I think that I have solved the problem and have learned all that there is to be known about it, nor because I think that all I have to say is settled beyond possible correction or change; but because, following this science of prayer which has been revealed to me, I have come into possession of a feeling of mastery and serenity which I never had before, and because one other than myself has done all that I have done. Together we have been through the dark valley, and our prayer has routed death itself.

I believe that prayer has two poles, just as have many other forces. Receptive prayer, the negative element, is that exercise of the spiritual faculties which draws from the Infinite source currents of Wisdom, or Power, or Love. Formative prayer, the positive element, is the expression, or putting into use, of these currents. Any philosophy which limits prayer to certain formulas of affirmations seems to me to fall short for this reason — it is striving to use a force which it does not always possess, and which it takes no means of obtaining; it seeks to be always positive. We must have received spiritual energy from some source before we can utilize it to control the physical world about us, and in the tension of every-day life this receptive process means a definite and regular letting-go of all self-will and desire,

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for sufficient intervals each day, that the channels between us and the Father may be flushed out and quickened.

In considering quickening or receptive prayer, it may be well to look upon the process as divided into three steps: First, a direct and serene appeal to the Father within, definitely formulated in the consciousness. In your inner chamber or your darkened study, or your crowded office, make your body as easy as you can. Relieve it for the time of all necessity of holding or supporting itself; you may lie down or sit in a chair, but be sure you can relax without having an uneasy feeling of being about to fall. Then turn your thoughts inward to that chapel of the consciousness where God is, although you may not see Him or hear Him. Everything is quieted within and without, and if you are sincere, if you are making no conditions, and if you sincerely and silently pray directly to your Father, He hears you as plainly as you can ever hear any spoken voice. You may say, "Dear Father, I ask that Thou wilt quicken me with Thy Spirit of Communion, so that I shall show forth Love and Wisdom and Power. Teach me to radiate life and kindness, to be broad and tolerant and serene and fearless. And grant that at this time Thy quickening Spirit may permeate me in body and consciousness, and that I may be regenerated." Pray,

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simply and directly, for that which you especially need in the way of spiritual energy—for Love or Wisdom or Power.

This first step is easy of accomplishment, but that which follows is probably one of the most difficult things which you will ever have to learn to do. You have heard of the wonderful things accomplished by "going into the silence." Well, the silence is the second room which you must enter in receptive prayer. You have made your body comfortable and have turned your attention inward; you have called to the Father within to quicken you with that tide of spiritual energy which you need. Now, you must remain silent and passive, and you must neither suggest nor affirm to the energy which fills you, nor must you let your attention wander outward to the things of the material world. You are just to rest, to be conscious and awake, but passive and receptive. Don't even "try to feel" the energy which is working within you, for your imagination has nothing to do with the process; this is not auto-suggestion, nor is it always a process which makes an impression upon your feelings. You may feel nothing, or you may be so shaken that you will be terrified. You are in the hands of the Great One who formed you out of His own spiritual substance, and who best knows how to perfect you in body, consciousness, and estate.

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There is no certain time which you must remain in the silence. At first it will perhaps be an unsatisfactory experience; but if you are faithful, you will come to recognize these periods when you are conscious but without formulated thought, and when every cell and fiber of your physical body is being cleansed and re-created, as times of wonderful blessing. At the right time, each withdrawal into the silence will terminate itself. Body and mind will awake with an unmistakable demand to be allowed to go to work. You may then shake yourself, physically and mentally, and pass from the chapel of prayer by way of the third room, that of realization. Do not hurry away to your regular employment, but pause a few minutes and silently examine the thoughts that come to you. Perhaps the wisdom which you particularly need will be revealed to you at this time. If not, you may pass on, knowing that you are going forth regenerated.

If you find that your attention keeps wandering to things of the outer world, when you are in the place of silence, it will be a help to you to use a "key thought" to bring it back and hold it receptive to the Spirit of Communion. You may take, for instance, the words "He that dwelleth in the secret place of the most high." Hold them for a moment, realizing that you are now in the secret place of the most high. Or you can use those verses from

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Christ's prayer, "Thy kingdom come, thy will be done." Realize what they mean: not that you are to give up everything worth while in your life, but that you are serenely and gladly calling in the Spirit which quickens and perfects to fill all of your life, instead of merely a little comer of it. But do not fill tills time of silence with affirmations or worded prayers; these are wonderfully potent in their places, but this is a time of passivity on your part; simply bring your attention back, if it proves unruly, and keep your receiving apparatus in tune with the spiritual vibrations by a brief consideration of the nature of the process that is taking place, then rest and receive.

And one other thing: the receptive attitude is one of surrender, absolute and complete, of your will and desire, to the Spirit of Communion; for the time, you are absolutely open to whatever light comes, no matter how greatly it may revolutionize your life. You needn't be startled or frightened by this idea, for you will never be required to relinquish any real desire of your whole being. If you want to be a painter or a poet or a carpenter or a farmer, your salvation, the perfection and regeneration of your being, will be worked out by making you perfect in the thing you desire, not by forcing you to give up this desire and become a preacher or a missionary. But you

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must let the greater wisdom of the regenerating spirit direct you at times, until your own vision shall have been perfected. You may be traveling in a circle right now, in your efforts to do the things you long to do. When you enter the silence, don't shut out the light by any mental reservations and don't be afraid; you are not dealing with a trickster, who will try to get the best of you, but with the Father who created you, who is part of you, and who is also the Father and Creator of all your real desires.

Formative prayer, the positive pole, is the science of making or drawing things by the direct use of spiritual energy. Back of every physical shadow is the psychical germ or cause, which forms and reforms substance, and through which substance may be controlled. Every human being has some power to influence this cause germ, but receptive prayer opens the consciousness to that full tide of Wisdom and Love and Power which is master absolute in the cause world. All the automatic or subconscious forces of nature, including the physical life or vitality of your body, follow a pattern which is stamped upon them from the cause world. This pattern is usually formed at random, and is marred by thoughts and beliefs of sickness, poverty, misfortune, and of the existence of evil as a positive force. *Disease does not exist.* The man who “dies

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of tuberculosis" has failed, probably through ignorance, to stamp the right pattern into the invisible but potent world of automatic forces; the so-called "disease germs" which are without consciousness, are more closely knit by this very lack to the cause world, and when their progress is not stopped by the interposition of a higher form of life, they do their work perfectly. No "disease germ" ever disputed ground with spiritual energy, but tissues which are quickened with but a modicum of real life force, and which are continually warped into wrong forms and combinations by wrong ideals and patterns cast into the controlling plane of automatic life energy, are simply so much raw material with which they may work.

Poverty does not exist. The lack of any physical thing which you may have experienced is due to your having failed to use or having used in the wrong direction the force of formative prayer.

Receptive prayer demanded that you put your physical body in an easy position, so that you could forget it. This is the first step in formative prayer. Lie or sit so that you can relax without falling or slipping. Close your eyes, and let your consciousness travel over your physical body, for tension is a matter of habit and your muscles may persist in tying themselves into knots even after you have re-

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moved the necessity. Begin with your feet, and let your attention travel slowly upward, loosening contraction wherever it exists. Note

especially the bands of muscles across the abdomen, for fear and worry and strain are often expressed in these abdominal muscles and in the nervous centers under them. Drop the knots and tensions out of them, then travel upward and finish this journey of inspection by loosening any frown or wrinkles from your face.

Now, with your muscles easy and your body relaxed, consider that which, for the time, is of greatest importance in your life. Perhaps it is your business. You want more money, more physical resources. Consider, then, that you are not about to beg the unseen to give you something which you desire, but that you are using a spiritual faculty which was created within you for the very purpose of bringing into your life that which you need. You may direct this spiritual controlling and creative faculty in any one of many ways; for instance, you may form a definite and vivid picture of money, drafts, paper money, gold and silver, being heaped upon your desk or table, coming toward you in invisible currents which are made visible when they reach you, their object. If you take this means, remember that you are neither trying to steal from anybody, nor to short change the universe, but that you are utilizing a faculty which is normal to fully

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developed man and whose office it is to attract and create things. Remember that when a man rises from the ranks of muscle workers to those of skilled mechanics, he works less and receives more; when he becomes an executive, his work is still lighter and his pay is increased; and when he becomes a director, a creator through mental training and a broad understanding of conditions, he has the shortest hours and the biggest money reward. In this same line, when you rise above the ranks of those who labor solely through intellect and body and decide to use the spiritual controlling and directing faculties of your being, you are still farther emancipated from the conditions which have bound you. This is not robbery or witchcraft, and you will never secure results which will satisfy you until you have cleansed your consciousness of these old ideas. Remember that the All-Father did not put us here to be servants or laborers; He could have done directly and instantly all the physical work His children have accomplished in centuries; but He did surround us with physical conditions which should quicken within us the desire to rule, and so bring us to the realization of our own true being.

It is essential in securing results through formative prayer that you form a definite picture of that which you want and that you hold it serenely; and you will not be able to do

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this unless you realize that you are not calling upon luck or magic to aid you, but that you are using faculties which were created for the very purpose you are turning them to. If you are not able to visualize the thing you want as it will appear, if you can't form a picture, you may stamp your ideal or pattern into the world of causes in another way: choose words which express to you all that you desire. These may be in the form of a statement or sentence; instead of picturing money, you may state, "I am wealth; the spirit of Infinite Wisdom and Power and Love flows into me and through me, and at all times I bring forth those physical things which I need to fulfil my highest desires." Or you may form a list of unconnected words, which, as you slowly and silently consider them, will fill your consciousness with thoughts of that which you desire. Again, as in the case of receptive prayer, you are to bring yourself into harmony of vibration with the unseen, but this time it is that you may send forth vibrations of wealth or health or love or peace; you are not receptive now, but formative, synthetic, creative. Your silent thought is to be concentrated and focused upon the inner plane of patterns and ideals until it stamps that which you desire to be brought forth upon the receptive psychical substance, the world of causes and patterns.

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Let me repeat that I do not think I have anything final to say on the subject of prayer. In investigating physical science, it has been found of advantage to state certain theories or formulae as if they were fully established, so that many experimenters could put them to many tests. Following this method, I have tried to state as if fully proven some theories in regard to the use of Prayer-force which have come to me. Whether or not I or others shall modify them greatly in the future, I know that the methods I have described are capable of producing wonderful results. By them physical substance becomes nascent and responsive to the direction of creative thought, and man begins to awaken to his real nature; begins, for before that which is perfect can come he must build for himself a perfect physical mechanism, a regenerated body through which the Spirit of Communion may work. And this, too, is possible.

CHAPTER III

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WHAT and why is sickness? Why is man, who was created in the image of God, subject to physical imperfections? Because, having separated himself in consciousness from Infinite Life, he has become one of a multitude of warring elements. His passions and desires are more intense than those of the animals below him in the scale of evolution, and in addition, he is subject to fear, self-condemnation, and remorse. Except for this, animal man would be as are the lower animals, with great power of resistance to disease and disintegrative processes until he had reached the down slope of his arc of growth, when he would pass into the condition known as "old age," vitality would withdraw from his tissues, and he would pass away probably in sleep.

This applies to animal man — the highest type in the scale of physical evolution. Above him comes regenerate man, in whom the physical processes are directed and quickened by the Spirit. In him there appears a higher type of organism, but it is not a result of physical

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evolution, which is subconscious, but of direct spiritual interposition.

From this it is evident that in the manifestations of life which constitute health or sickness, we have to deal with two phases of life power: first, that which is controlled subconsciously in its work of building up or tearing down the organism; second, that which is the direct expression of spiritual wisdom and power. "Vitality" is subconsciously controlled life; being a phase of your existence and expression, it is more directly influenced by your thoughts, emotions, desires and convictions than by any other means.

Before trying to formulate a direct method of healing, let us examine for a moment some of those other systems of cure, which may be called "indirect." We will consider all systems of drug administrations together, without reference to the various "schools" of medicine. To begin with, does medicine ever help to bring about a cure? Apparently it does; but let us go deeper. Cure is a term which covers two distinct processes: one is a quickening of vital action in the diseased parts, resulting in the rebuilding of tissue; in acute troubles there is a tendency for this process to occur spontaneously — colds, influenza, etc., "run their course" and health returns because of the reaction of subconscious life. This spontaneous return of normal activity is

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usually called "cure," but in reality it is only a partial cure. Unless the ultimate cause of the acute attack is found and remedied, there will be other acute attacks of one sort or another and finally a lowering of vital tone and a settled disturbance of organic function which is called "chronic disease." Either an acute or a chronic trouble may produce changes in some of the organs of the body, and organic disease will have become established.

Now, what part can medicine play in all this? It can act in one or two ways: first, as a direct irritant, it may hasten the vital reaction which results in subduing an acute attack; second, a remedy may act chemically in the tissues and may neutralize some of the poisons which have been formed during sickness.

This last phase we will dispose of first, as it is manifestly irrational. Simply to counteract or neutralize systematic poisons, without reaching that disturbed function which is throwing them into the blood, is not only useless but positively harmful. The human body is not a test tube.

Why do New Thought healers and metaphysicians generally object to the use of medicine in its other phase — as a chemical stimulant to vital reaction? For a multitude of reasons, but one will suffice; the only cause of disease is abnormal thought or emo-

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tion — back of every attack, acute or chronic, lies a false belief or an intense and wrongly-directed desire or emotion. As long as these corrosive vibrations are turned into the organism it is impossible for permanent health to exist; and on the other hand, as soon as they are reversed, the life power which originally built the body is perfectly capable of rebuilding and setting it to rights. To strive to force it to do so by the use of chemical irritants, while at the same time destructive thought is allowed to continue its work, is absurd.

"Natural methods" of healing have come into great favor during the past twenty years. Eating, working, and breathing — these are necessary to the normal man, and like every other act, they may be performed in a right or a wrong way. In this fact lies the strength of natural methods of cure, for if the physical details can be adjusted to meet the needs of the individual, the natural tendency of subconscious life toward health and beauty will have a chance to assert itself. But here again there is a flaw in theory and application — in spite of the most perfect regimen, the basic cause of physical imperfection may not be touched — fear or impurity or hate, or any deviation from the serene wholeness of Infinite Mind, will tear down the organism eventually in spite of all the physical circumspection in

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the world. This accounts for those cases so common to all methods of physical healing, whether by the administration of drugs or by the use of "natural methods," where apparently physical requirement of healing is met — and disease conquers. The reason is obviously that these methods do not reach the cause of disease.

I have tried to be fair in stating the shortcomings of any system of cure which is not founded on the metaphysical conception of man — on a conception of him as something infinitely greater than a physical automaton. Real healing is a growth, initiated and maintained by the gradual assimilation of certain basic truths.

These truths may be stated something in this way: Man is a three-fold or three-strataed being. That stratum of consciousness, the every-day "I," which he vaguely calls "myself," lies between two other strata: the exhibiting intelligence and power, but destitute of consciousness; and the superconscious above, the latter merging without boundary into Infinite Mind. The every-day consciousness is prone to regard the "vitality" or subconscious life of the body as a mysterious, foreign principle, permeating and manipulating the tissues and organs according to its own caprices; and to look upon the super-

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consciousness as a mysterious realm, also separate from the man himself; and only to be reached by prayers of humble supplication, which may or may not be granted.

The body is part of the subconsciousness; the soul of the superconsciousness. Consciousness holds the key to the possible merging of these three phases of life, for the only method of growth lies through its drawing from the superconsciousness wisdom and love and power and passing these down into the body and its subconscious life.

All metaphysical healers aim to do this in one way or another. They proceed, however, along two lines which at first seem contradictory. One phase of spiritual healing depends upon the statement of wholeness and the denial of evil as actually now present. "There is no such thing as sin, sickness or death," it states boldly. This seems absurd to the man suffering with chills and fever or a broken bone, but while it is not a complete statement of truth, it is far more logical than his alternative statement — "I am sick." The healer stated the truth in regard to the superconsciousness; in it there is no such thing as imperfection. The sufferer stated the truth in regard to the conscious and subconscious departments of his being, but as these are result and not cause, he has stated merely a relative truth.

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Dogmatic faith has cured many a serious disorder. There have been many cases in which the sufferer was able to grasp only a part of the truth, but that much sufficed. He knew that while he appeared to be sick, such a thing as sickness had no right to exist; and he met this condition by doggedly refusing to admit that his symptoms were anything but a hallucination.

My first experience with spiritual healing was along this line — as the result of abnormal thinking and its consequent abnormal living, I had developed a chronic derangement which under the best physical methods grew rapidly worse. My trouble was not one of those nervous disturbances which the doctors admit may be cured by psychological methods, but was a serious organic trouble, always treated by the most heroic use of drugs and surgery. The trouble in my case was that I didn't respond to treatment, but progressed from one serious complication to another. Within two months I had reached a condition where any doctor would have been glad to have rid himself of me, for the simple reason that I seemed to be making a flying trip toward the undertaker's.

I woke to this fact one day, and clutched desperately at the only straw floating in my tempestuous seas — a sort of prayer or statement of truth, whose logic I only dimly com-

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prehended. This statement was, "I thank Thee, O my Father, that I am perfect, even as Thou art perfect." I said "goodbye" to the doctor, dumped the medicine I had been taking into the garbage, and, as far as possible, went back to a normal way of living. When symptoms asserted themselves so strongly that I couldn't ignore them, I closed my eyes and repeated my formula over and over again — and in the end, dogmatic and unreasoning faith won the day. Without physical treatment, the progress of disease was stayed and I began to mend.

For a long time after this I was puzzled as to the way of using another element of spiritual healing — the direct manipulation of subconscious life in the tissues by the illumined consciousness. If the every-day mind which I call "myself" is able to receive from the higher strata of my being wisdom and power, it should be possible for me to turn this power directly into the subconsciousness and correct what was imperfect there. This would be the rational method of accomplishing that which the physical school attempted to do indirectly, through drugs and manipulations and applications. If I am the life of this body and the former and renewer of its tissues, it should be possible for me to direct and correct the vital processes by the exercise of my will and attention.

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Two things stood in the way: in the first place; how was it possible to recognize disease and imperfection at one moment while at the next I was claiming perfection? How could I treat ailing parts, while at the same time thanking the Infinite Spirit that I was at that moment all that I should be?

The second difficulty lay in the application rather than in theory: I found that when I directed my attention to parts of my body which were not properly behaving themselves, the result was just the opposite of what I wanted it to be — "symptoms" became instantly more menacing and troublesome.

I found the answer to these contradictions, as we must eventually find all truth, by retreating to the Wise Silence, and then working out slowly and observantly the principles which I discovered there. Gradually I came to see it was perfectly logical to say, "I am whole," even though I might be laid up with a broken leg — because the master element of that personality I called "I" was whole. I, the superconscious I, was always serene and perfect. And by putting the emphasis on this phase of my being, I restored to it that harmonizing power which it was intended to exhibit.

And I found that there was at least one sufficient reasoning for the quickening of disease — or its "symptoms" — in those parts

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to which I directed my attention. It was that I was still in bondage to fear, and that the healing vibrations which I directed to the tissues in question were always more or less vitiated by this admixture of fear. And fear is disintegrative and destructive — it tears down. Other destructive thoughts and emotions may act in the same way: with the attention directed to a part of the body which is negative and non-resistant because of its lowered vitality,, they find a direct channel through which they may flow, with disastrous results. For this reason it has been the experience of many healers that treatment directed to localized areas of the body are more apt to do harm than good.

Because of this danger, I am going to conclude this first chapter on direct healing by outlining some exercises which should be practised before any attempt is made to direct the healing vibrations into various parts of the body.

Fear, worry, anger, sensualism — these are the destructive vibrations which sometimes flow down the path of consciousness, along with healing vibrations. Now, one of the peculiar things about these destructive thoughts is that you cannot fight them directly. For instance, suppose that you have been manifesting symptoms which the doctors dignify with the name of "rheumatism."

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You have grasped the fact that it is your own misuse of that life force which is a part of you which has made this condition possible, but when a twinge of pain comes, all of your new-found philosophy has a tendency to desert you, and in its place comes fear — sickening fear. And you can't kick fear out directly — you can't say, "Get out — I am not afraid!" Sometimes that helps, but it will not restore the poise necessary to the perfect manipulation of vital force. As a matter of fact, this poise is not to be found in the personal will or attitude, but must be entered into by replacing personality with impersonality — you must learn to drop your concern in that physical mechanism which you have been in the habit of calling you, and must turn your attention to that other and greater phase of your being — your oneness with God. For the time, drop all thought of healing; you must restore harmony in your consciousness before you can hope to do so in your body. You might take this statement: "Perfect love casteth out fear." Repeat it a dozen times, slowly and thoughtfully. Then take another statement — "I and my Father are one." As you repeat it, let your inner vision broaden, taking in the earth as you would see it from a great height — and consider that you are one with all this space and life, one with the wind and the rain, with the sun and

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the planets. "I and my Father are one" — that Ulterior and all-perfecting life force which I am is one with the life force working in and through all things; and as this realization settles down upon you, you will find the little worries and fears slipping away — you will learn to regard from the impersonal standpoint, the physical imperfections of that body which you have formed. That does not mean that you will learn to be resigned to sickness or pain — on the contrary, you will see that all imperfection is unnecessary and undesirable; but you will learn to slip off the old garment of fear.

There is a wonderful healing tendency in this impersonal attitude — imperfections of body, like those of mind, will begin to slip from you as you loosen the hold of your fear upon them. Just as error thoughts in regard to your real nature have made disease possible, so a serene contemplation of the truth will spread into your subconsciousness and will lay the foundation for the only real healing — that which results from a direct regeneration of the tissues by the life energy, controlled by illumined consciousness. Of that we will speak in another chapter.

CHAPTER IV

DIRECT HEALING (Confirmed)

THAT there is a direct method of healing physical ills is implied by the very failures of the ancient schools of physic. Instinctively mankind presses forward, searching for that which it knows must exist. That the search has not been more uniformly successful is due to the fact that effort has been made to find without that which exists within. In the last analysis, man is complete — he is all that he requires. It is useless to seek for health or wealth or happiness outside, for it is only as you realize your unity with these things that you can appropriate them. And when you do realize that you are one with all good, you will not search the external world for cures or specifics.

In the last chapter I described some exercises which help to free the consciousness and subconsciousness from fear, and from those other disintegrative thoughts and emotions which lie at the root of all disease. When the real self begins to realize its freedom from these encumbering thoughts, there is a natural tendency towards health. When the fear of disease is conquered the ego begins to realize

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that it is the key to health and prosperity and all happiness. But this process of cure is apt to be slow. The universal cry is, " Show me how to heal my diseases quickly."

And there is a method of hastening the return to perfect health — a method, however, which can be used successfully only by those who are expressing to the limit of their ability and understanding their unity with the spirit. There seems to be an inherent tendency in carnal mind to throw over its allegiance to God as soon as it finds itself in possession of even a measure of direct power over physical things. This is the danger in direct healing — that it will stimulate the carnal consciousness to say in effect, "All right, God, now I can look after myself; you won't need to bother about me any longer." Remember that in healing, as in all other things, only the consciousness of unity with spirit can quicken within the personal will that serene mastery which says, "Let there be health," and it is so. Never allow yourself to drift into the belief, no matter how successful you may be in mastering your body, that you are now independent of Infinite Love and Wisdom and Power. For it is only as these work in and through you, only as you become one with these spiritual elements, that your word can continue, to go forth with power.

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Now for a brief description of this direct method of healing. Three times daily go into a quiet, darkened room, and lie or sit in such a position that your body can be forgotten. Now take any one of the statements of absolute truth in regard to life and health and power which appeals to you. "I am the resurrection and the life," is one of the best. Repeat it thoughtfully, considering that you are now stating the truth in regard to your real self — you are life, resurrection, regeneration. "He who believeth in me, though he were dead, yet shall he live." So powerful is this real life, which you are, that if you put the emphasis of your attention and desire and belief here rather than on the physical, you will manifest physical perfection. After your mind has become keyed to this spiritual plane, you may take up any direct prayer of thanksgiving for perfect life which may best express your joy. "I thank Thee, dear Father, that Thy spirit of communion filleth me, and that I am strong, and clean, and gentle — I thank Thee that Thy perfect life is expressed perfectly in and through me, and that I radiate joy, and serenity, and power."

Pause a few minutes — as long as the mood of introspection and thanksgiving holds you naturally. Now turn your attention to your hands. Don't try to "visualize" them, but

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force yourself to notice that gentle, warming vibration which fills them at all times. You will find after you have practiced this art of attention for a short time, that you are able noticeably to increase the vibration in your hands by this method. Next, turn your attention to your feet and practice in the same way. You are learning to extend your consciousness — to realize that oneness of life which exists between your thoughts and the life in your tissues.

The reason for directing the attention to the hands and feet, at first, rather than to those parts of the body which may need vitalizing, is that you will be dealing with normal tissues and there will be no "symptoms" or sensations of pain to arouse that instinctive fear which is so easily stirred. Gradually you will learn to identify your consciousness, desire, and belief so thoroughly with the subconscious life that you will be able instantly to increase the flow of blood and the vital activity in any part. When this time comes, you can begin to talk directly to the organs and tissues of your body — first quicken the vibration in the parts; then, identifying yourself with this quickened life, say, "I am strong and clean and vigorous — I permeate and perfect these tissues, and they are renewed and regenerated — are made wholesome, perfect in structure and function.

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I make and maintain them perfect, in every cell and fiber,"

This direct method of healing depends upon the fact that there is but one life, and that whether this life is expressed in your body as health or disease, as pain and disintegration, or as a radiant energy, it is your life — is you, working in the flesh. The subconsciousness, which directs these processes in your body even as it directs the forces of tide and rain and wind in the external world, is a specialized form of the life which you are — it possesses automatic intelligence, a power which is limited only by the suggestions which it accepts from your mind or from the minds about you, and in addition it exhibits a tendency to continuous movement in a given direction which might be called "momentum." Because of this latter quality, which fits it to serve as a sort of governor or fly wheel and so to equalize and give stability to the constantly changing activities of the conscious mind, its dependence upon the latter is often doubted.

"If I am this life, which so often manifests itself in my body as sickness and pain, why can't I stop these undesirable activities and substitute for them continuous health and happiness?" the sufferer asks.

You can. The first requirement is that you begin persistently to live in that greater personality which directly expresses the qual-

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ities of spirit. The second is that you persist in carrying this consciousness of your real identity into those material parts of your subconsciousness which constitute your body.

Don't imagine that because I have called this method "direct," it will be instantaneous. There will come a time, if you persist in getting acquainted with this inner life and vitality, when you will be able to direct the processes in the various parts of your body in a way that will seem miraculous to those who have never given any attention to such things. But you must remember that for a great many generations the human race has been turning its attention outward, and that the highways of the soul leading in have become blocked with rubbish of false belief. It will take time and effort to clean out these highways, but you will soon come into a realization that you are dealing with a direct power, your power, and that through it you can make of your body what you will. From this time on your faith will be built on a rock that no "symptoms" can shake, and your progress will be accordingly swift and unfaltering.

The question of how to deal with pain is sometimes a puzzling one. There is something so unsettling to faith and steadfastness in these sudden twinges and gripes that many healers have advised their followers to meet

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them by absolute denial and by steadfastly turning the mind from them to spiritual thoughts. This is almost impossible of execution at times; and as you grow in power of control over the inner life force, you will have available a more direct and effective method of conquering pain. Instead of trying to ignore or forget it, turn your attention full upon it. At first every paroxysm of pain will seem to you to be a broad and vaguely outlined something, gripping extensive areas of your flesh; but as you turn your attention steadily and unswervingly upon it, you will find that there is a more or less clearly defined "storm center" — a sort of nucleus, from which the pulsation spreads. Now, if fear is striving to master you, stop long enough to realize — to make real — through prayer or affirmation, your unity with All-Life and Power, and so to re-establish yourself in that serene impersonalness which is above fear. Next, focus your attention without faltering upon the pain center; here is » direct and unmistakable manifestation of life in your tissues, and it is your life — is your very self. You are this pain, and if you will regard it unflinchingly with this realization, will say to it, "I am one with you in purpose and power — I am your life, and through you I do my work of purification and regeneration perfectly — " you will find that the paroxysms

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suddenly lose their force. Pain is the result of instinctive fear and misunderstanding. You have built up a belief in the existence of a foreign power, working within your body; you have called it "life," or "vitality," and have assumed that it was a mysterious something distinct from you. Pain is the logical outworking of this false belief, and the cure of pain is through getting back to the truth. You are the life and the resurrection, and when you have made this fact real and potent by uniting your consciousness with the manifestations of life throughout your body, whether they assert themselves as health or "disease," you will cease to manifest so foolish a thing as pain.

Will it work? Absolutely and without question. After you have reached a certain point in the development of this direct vital control, you will be able to stop pain almost instantly. Regeneration is a matter of growth, and for that reason minor disturbances will arise within your body for some time after you have begun to leave the old false beliefs behind. But by remembering this principle of impersonal and fearless unification with the so-called "symptoms," you will soon be able to control them marvelously. And with your regenerated consciousness, you will cease calling them by the foolish names of "symptoms of disease," and will call them by their

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right name — "symptoms of life and health." You are the master, and it is for you to say in which guise they shall appear.

Although at another time I am going to write at greater length about the most common hindrances to effective, direct healing, there is one stumbling-block to which I want to call your attention now. Disease and sickness are always the outworking of some false belief and its resultant action. For this reason, it is important that you look unflinchingly into your heart and search out that hidden root of suffering that is concealed there. And the most dangerous thing about this matter is that it is very often our- "darling sin" which forms the crux of the situation, and we are prone to deal with our darling sin as a mother deals with a wayward son. We make excuses and evasions. Very often we call this sin a virtue; that is why so many painfully virtuous people are weak and diseased. Their so-called "virtues" are in reality spiritual abominations and points of infection, and they will never be whole until they have burned them out of their souls with the caustic of the spirit. So if you are meeting with unconquerable discouragement in your journey toward that perfect health which the Father ordained for you, be very sure you are trying to grasp regeneration with one hand while holding fast to sin with the other.

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There can be no halfway measures here; sin is not necessary, and you must look it firmly in the face and say, "I am dead to you. You shall never again, in all the eons of eternity, be a part of my life." And then steadfastly you must open your inner consciousness to the cleansing ministrations of the Spirit of Communion, which alone can cleanse you. Your part is to let go, to open yourself without reservation to this cleansing process; it will not be instantaneous, probably, and you may slip and waver; but if you will always bring yourself back, serenely and joyfully, the mycelium of this sin-fungus will be dissolved from the tissues of your soul and body, and you will come into that real regeneration which is founded on righteousness.

In concluding this article, I want to describe the direct method of healing as applied to a few common disorders. As you persist in getting acquainted with your real self, you will know better how to direct your forces than any one else can possibly know, and will be able to modify the methods I am describing to meet your individual requirements; but there are certain broad tendencies that exist in us all.

A physician was speaking recently of what he called "the American disease." "Inactivity of the bowels — constipation," he explained, "is perhaps not a disease in itself"

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but it is an abnormal condition which leads to an unlimited number of diseases." He went on to explain that the puzzling thing about constipation was that usually there was no very good reason for its existence — while certain classes of bulky foods had a tendency to correct it, they did not always do so; and on the other hand, many people who lived on a concentrated diet were never troubled with constipation. "The real cause seems to lie in a lack of stimulation of the intestines by their controlling nerves," he concluded.

Of course this is merely a negative cause — back of it lies the reason for that short circuit of the nervous force which should stimulate the bowels to work normally. And at the very beginning of the treatment of constipation by direct spiritual methods, you will need to seek this reason. Perhaps it will be hiding in the guise of one of those "darling sins" of which we have just spoken. Morbidly conscientious people, who consider their over-anxiety a virtue, are very apt to be troubled in this way. Other sins — worry, fear, hate, lust — may be accountable, and all of these energy destroyers have a thousand tricks of disguise. You will have to depend upon the wisdom of the silence to point out to you just where your short circuit lies. When you have found it and have brought yourself into that

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receptive attitude which insures its eradication, you may go to direct measures for quickening the life in the bowels.

Proceed in this way: lying or sitting as you do during your times of spiritual communion, with nerves and muscles relaxed, turn your attention to a point in your abdomen a little to the right of center, and about level with the navel. At first there will seem to be no sensation there, but as you persist, you will find that there is a subtle vibration — an unnoticed thrill of life. You won't need to deny or affirm anything; just give attention to this stirring of the life force which you are. After a few moments, shift your attention to a point an inch or two above the navel; here you will probably find the life vibrations more noticeable. Consider them for a short time, then turn your focused attention to the left side, corresponding to the point on the right side, which you first explored.

It may take you a few days to get acquainted with these tissues, but it is not at all a difficult process to bring the bowel functions under the direct control of the will. It will be best to establish a regular time for this practice — soon after the first meal of the day is a good time, if you can depend upon utilizing it regularly. As the function of the bowels becomes established and regular, you will find that a moment's direction of the

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thought force toward these centers will be all that will be necessary.

" Stomach trouble" has the same cause as constipation, and is apt to be associated with it. Get at the root first and begin to eradicate it. If you are a chronic worrier, learn the secret of practical, every-day working faith, which does away with all necessity for worry. If you are in the habit of going into "tantrums," whether you call your mental infirmity "nerves," or just plain "meanness," quit it. In reality, you are serene and gentle, just as your Father is. And it is only through identifying yourself with this real self, and insisting on manifesting its virtues, that you can let go of the old Adam, with his limitations. And so throughout the length and breadth of those sins which lie at the root of stomach trouble, and every other physical infirmity, take time to discover your shortcoming and to begin to remedy it. Then you can go on to the direct treatment of the stomach, assured that you are building health on a foundation that cannot be moved, though the sun and stars should cease to be.

The optician tells us that the human eye was not designed for the kind of work we force it to do — books and magazines, close work and moving pictures, these things are sometimes blamed for failing eyesight. The human eye, however, was constructed by the

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inner life, guided by the Father's wisdom; and this same life power and wisdom is perfectly capable of reconstructing it and adapting it to any work it is desirable for man to do. "Poor circulation" in the eye tissues is also given as a cause of eye trouble, but poor circulation is a result, not a cause. The life power which you are, will do its work perfectly if it is not interfered with and short-circuited in all manner of ways. Look into your heart and listen to the voice of the silence until you find the real cause of your eye trouble. Correct it. Then fix regular periods daily, for speaking directly to the life in these tissues. Lie quietly and note the quickening of the life vibration in them. When this quickening is established — when you feel it, however slightly — speak silently and serenely to it. Say, "You are strong and clean and vigorous — I, who am the building and perfecting life of this body, fill you and permeate you, and even now you are being cleansed and regenerated, made perfect in every cell and fiber." Perhaps you will get better results by putting your statement of truth into the form of a prayer. "I thank Thee, dear Father, that Thou art the life of my life, that I am one with Thee; and I thank Thee that even now Thou dost quicken and perfect these tissues, so that they are regenerated and made perfect in every cell and fiber, perfect in structure

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and function." As you pray or affirm, hold your attention to the quickened vibration in the eyes.

Wherever in your body you have built up false conditions, through false beliefs, it is your duty and privilege to tear down the old and build up the new. Having opened yourself to the full regeneration of the spirit, in consciousness, belief, desire, and action, sin and sickness no longer have a place or reason for existing in your being. Day by day the consciousness of your divine nature, as the son of God, will become more full and abiding, and you will speak the work of healing and regeneration with growing power.

How long will healing take? My friend, that depends absolutely upon you. Do not long for instantaneous healing, for although that is sometimes possible, it is rarely desirable. Sickness and disease came to you because of your failure to live as God wants you to live — that life of regeneration which is more perfect than anything you can conceive at present. It came as a part of the discipline which shall enable you to leave forever behind you your imperfections. That real healing which brings with it the assurance of abiding and all-conquering health is a matter of growth. And as surely as God's sun shines in the sky, you will soon look back to what you now regard as a terrible misfortune

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and will say, "It was one of the greatest blessings of my life — it brought me wisdom and the power of self-knowledge."

And so you may now look upon your sickness or disease as a gentle but unyielding schoolmaster, guiding you with the rod where smiles and coaxing would never take you. Cooperate with it. Abiding in your unity with Infinite Love and Wisdom and Power, you may be very sure that it cannot hurt you. Only as you waver and turn to the false gods of carnal mind can any hurt come to you.

CHAPTER V

HEALING OTHERS

HARDLY second to the cry of self-healing, comes that for the means and methods of healing others. Christ healed the sick, and the love and unselfishness of the Christ Spirit in his followers longs to do the work that He did. But how?

Sometimes the most satisfactory way of telling a man how to do a particular thing is to tell him how not to do it; and following somewhat the same reasoning, I am going to speak first of the principal difficulty in healing others — extrinsic healing — which does not appear in self-healing. The root of this difficulty can be indicated in a few words: the right of self government. Until your friend desires at least to try to be healed by spiritual methods, it will be impossible for you to do much for him. Frankly, I do not believe it is advisable to try to force healing upon any one, or to treat any individual without his or her knowledge.

We will suppose, however, that you desire to heal a friend who knows of your intention, and is willing to cooperate with you. What can you do?

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Well, you can do nothing "of yourself." It must be, first, last, and all the tune, the Christ Spirit working in and through you that does the work. And this Christ Spirit will work principally by the process of education. In a very real sense, all healing is self healing. But this does not mean that you can do nothing. It simply means that you are to be the channel through which the regenerating wisdom reaches your friend. Sickness results from a lack of righteous adjustment, and with your help the sufferer must learn to readjust the activities of his mind and body.

Before going farther, it will perhaps be well to answer an objection which is certain to occur to some of my readers.

"Christ healed the sick," I am told. "He didn't give them lessons in right thinking — he said, 'Thy faith hath made thee whole,' and it was so."

It is impossible for the partial to comprehend the complete, and we cannot analyze all of the Christ's actions and reach the motives back of them. But in this case a little thought will show that his mission was rather that of a teacher, a sower of the seed of a new way of thinking and living, than of a reformer of individual men. Even his disciples were to serve principally as the husk of this spiritual germ which he was planting. None of them attained to anything of the spiritual perfec-

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tion of the Master. But in those who came to Jesus for healing, he recognized nascent faith — faith, aroused by suffering and desire. The man who is whole in body and pocketbook usually considers himself amply able to look out for himself, without anything more than a formal assistance from his religion; but let sickness strike him down, or financial reverses come, and he begins to cry for light, for healing. So, in those who came to Jesus for help, he found that condition of openness which he needed for planting the truth. His time was limited and his work broad, and he could not do more than plant the seed. But he always did this, for with his healing he gave the warning, "Go and sin no more!"* Sin, or lack of adjustment, was intimately connected with the evil state of the sufferer. When next he came into tribulation, as he surely must come, he could hardly avoid thinking of this intimate connection which the Christ had forced upon his attention.

The Nazarene was a world-teacher. He dwelt with masses of men, and the individuals whom he trained personally were merely the leaven for carrying his teachings to the nations. Healing was incidental, but he never made it a positive hindrance to the growth of the one he healed as he would have done had he simply removed the physical symptoms, without calling attention to the spiritual

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cause. Extrinsic healing, even when it seems to occur, merely helps men to cheat themselves into the belief that they can "beat the game"; that they can obtain the fruits of righteousness without its regenerate living. And when it occurs, it is brought about by forces outside of the sufferer's understanding, outside of himself, and is therefore accidental. The man who takes medicine for "stomach trouble" may be helped, apparently, at first; but the time will come when the same remedy will only aggravate his misery. He has not dealt with a cause, and he cannot be sure of repeating the results.

So much for the negative side of healing others. The first positive step is in the direction of reviewing the theory of spiritual healing, both for your own encouragement and for that of your "patient." Spiritual healing is not local or partial, but complete. That is, it depends for its efficacy upon a realization, a making real, of that truth in regard to the constitution of man which frees from all limitation. It depends upon the eternal fact that each human being is a child of the spirit, and is potentially perfect. Apparent imperfection in any form comes from leading an unbalanced life, usually one in which physical phenomena are allowed to usurp the attention. Healing, or a return to the perfection which is normal, does not have to be forced;

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it follows naturally and inevitably when the proper balance of spiritual and physical is restored. And this restoration depends upon choice — it can be accomplished as soon as the individual is willing to return to the Father-Consciousness from which, also through choice, it has separated itself.

This return is accomplished through a serene and persistent beholding of the truth. As the molecules of iron are permeated by the radiations from an electro-magnet and are so changed in their rate and manner of vibration that they, too, possess magnetism; as this is accomplished simply by bringing the iron near the magnet and leaving it there for a time; so the human consciousness which brings itself to the consideration of spiritual truth is regenerated, until it, too, becomes spiritual, with the all-perfection and all-potencies of spirit. The iron does not make itself magnetic. It possesses an inherent capacity for magnetism; and by being brought into contact with magnetic vibrations it is changed, without effort, naturally and unfailingly.

For your spiritual magnet take the statement, "I am the resurrection and the life," or "I and the Father are one." With your physical senses stilled and your body at ease, repeat your formulation of truth again and Again, slowly, pausing to consider all that it

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connotes or carries with it. " I and the Father are one." This is potentially true, and becomes positively and dynamically so just as soon as you accept it and begin to live it. You — the real, inner you — are one with the Father Spirit which permeates all things. You can be less than this only by conscious or unconscious choice. And being one or identical with the Father, you are perfect — serene, dynamic, with the broad and impersonal compassion which goes forth freely and fearlessly to every living creature; you are wisdom and power and love incarnate. And, again, you can be less than this only by choice, conscious or unconscious. You are potentially complete, perfect, but you can for a time put the emphasis on a part of yourself and so manifest distortion of one part or another: poverty, sickness, unhappiness. But all the time, you and the Father are one, and no matter where you are or what your condition seems to be, you can at any moment turn from the partial to the complete. You don't need to fight the symptoms of inharmony, but simply to accept and manifest that wholeness and perfection which is eternally yours.

If you desire to come under the spiritual law, which perfects the physical shadow, simply turn your attention from the external world to that inner chamber of the consciousness where the Father abides, although in

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your flurry and bluster you have not been conscious of his indwelling; and give yourself, serenely and lovingly, to a consideration of the truth: "I and the Father are one." "I am the resurrection and the life." Don't bother about symptoms; if you make the cause right, the effect must follow in good time. This is ABSOLUTE AND INEVITABLE. Remember, a symptom or physical manifestation is simply the showing forth of a spiritual condition or cause, and you can absolutely control this manifestation by making perfect the cause, or by realizing its perfection and allying yourself, your conscious effort, desire and attention, with it. After you have made this adjustment in consciousness, you can and should ignore symptoms. Serenely deny that they are good, bad, or indifferent. They are nothing but shadows, and you are now living in harmony with the cause, the reality, back of them. "I and the Father are one."

If the friend whom you are treating is new to New Thought, do not, to begin with, go farther than this treatment for the realization of unity with the Father. Direct control by the will of the subconscious life in the tissues must come later. It can be successfully established only on a foundation of self-recognition. Until the seeker after truth begins to glimpse in a practical, usable way his or her real nature as the child of God, any attempt at this direct

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control is certain to be made from a standpoint of an external attempt to influence an internal and capricious and mysterious force called "vitality."

So, in the beginning at any rate, you will do well to confine your own and your friend's attention to the great underlying principle upon which all enduring accomplishment is founded. Remember that simply this realization of unity with God has cured all of the so-called "incurable" diseases. But it means a complete break with the old ways of thinking, and with many of the old ways of living, and it cannot be fully established in a moment.

In this ministry of healing, you are but the channel for the life of God. Remember this always. If, in your earnest and unselfish desire to be of assistance, you allow your connection with the central power-house to be broken, if you strive to become something in yourself, you will fail. "Severed from me, ye can do nothing." And so, as the first requisites for your equipment as a healer, you will need a humble spirit, constant openness to the light, and absolute unselfishness. In this latter detail the nature of your task will help you. You are seeking nothing for yourself, and you will not need to worry about your motives.

But what are you to do? In the first place, you are to help your friend to grasp the working principles of spiritual healing, as we have

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considered them. Next you are to help him find those points of conflict and friction in his manner of thinking or living which have externalized as disease. Perhaps this conflict lies in the matter of personal "rights," or even "righteous indignation" at some of the evils of society or of the people about him. Help him to see that these things are in God's keeping, and that the most practical reform which he can influence is to re-form his way of thinking; to learn to be humble and tolerant and kindly, even toward the "sot" in the gutter. And help him to realize that the old, theological "pity," which looked upon all who did not measure up to its little foot rule of sinlessness as billed straight through to a hell of sizzling brimstone, will not answer here. He must learn to see in the drunkard his own vices masquerading under a different guise. I have known as many "beefsteak drunks," and as many "bread and butter and potato fiends," as I have alcoholics or drug fiends; and I am stating that very moderately. Toleration and sympathy; the earnest, humble, kindly desire to help others out of the same bog of sensualism and ignorance in which we have wallowed — your patient will not get far until he learns this lesson.

But whatever his basic errors, you must hold yourself so open to the light of God's wisdom that you will glimpse these unmistakably.

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And you must farther claim your birthright of wisdom in the matter of "speaking out," for it is not always best to call your friend's attention to his shortcomings. Sometimes he will need to gain spiritual perspective, to deal with the constructive side of spiritual healing for a time, before he has his attention turned toward these hindrances to his farther advance. And don't forget, in the meantime, to practice that toleration to which you are going to help him attain. Look upon his shortcomings as those of the child in the kindergarten. Sin is always the result of a lack of wisdom.

And when you do feel that the time has come to speak frankly, do it without any assumption of self-righteousness. The "I am better than thou" spirit always antagonizes its recipient. Be kindly and simple, and don't argue. If your friend does not see the matter as you do, if he thinks you are mistaking a virtue for a vice, simply remind him of the way in which he must settle everything that comes into his life: by going direct to Spirit for understanding, and persisting until he receives it.

Probably your greatest opportunity for serving will be in the matter of steadfast and unwavering faith. When the times of discouragement come, when perhaps everything which has been gained seems to be swept away,

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explain the law of rhythm; of high and low tides in all life and energy. Now is the time to use dogmatic faith. Don't try to advance, but stick, doggedly if necessary, to your ground. And you, whom your position on the outside of the turmoil places at an advantage, you must be the main anchor at this time, if at no other. Stick, serene and unwavering, to your ideal. You are to help, not by tears and sympathy with imperfection, but by that radiant faith which turns neither to the right hand nor to the left, but which beholds, through all the mists and fogs, the perfection established by the Father for each of his children. "God wills it!" Make that your watchword — and stick!

And remember always to make your own spiritual life all that it should be. Read for inspiration, for the purpose of "keying yourself up" to the spiritual vibrations. And pray; not the prayer of supplication and separation, but the prayer of thanksgiving, of joyous acceptance of the Christ life which is yours.

What shall you do when your friends backslide? Do nothing. Realize the truth, that there is no permanent going back. In one of the Oriental bibles I can remember reading that when the soul has once turned toward the path of seeking, it can never go back to the old way of living and stay there. It may

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seem to have done so; but suddenly, swiftly, with terrible unexpectedness sometimes, it will be torn from its moorings in the carnal world and turned back toward the light. And that this is an absolute fact, you will soon discover. The early history of many an exalted career is marked by reactions; but when the soul has tasted the fruits of righteousness, however meagerly, it can never go back permanently to the husks of the flesh. So don't worry about backsliders. Insist on seeing them always as you know them to be, intrinsically perfect and righteous. And let Spirit do the rest.

Sometimes you will be asked to decide what your patient shall eat, or whether he shall continue to take medicine. It is usually best not to decide these things for any one. Teach the inquirer that they are negative; that as long as he has faith in the efficacy of medicine, the mere doing without it is nothing. Tell him to use it if he cares to, but not to let that hinder him from doing the positive things. If he will go forward in the life of the spirit, medicine will soon take care of itself. He will learn to discard the symbol and to choose the reality which lies beyond it.

In the matter of healing children, you will find that you have not to deal with the same conditions and limitations which confronted you in healing grown people, or in helping

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them to heal themselves. Right in the beginning, you will almost invariably find near the little invalid one or more mature people who are responsible, very innocently of course, for his condition. Children are a hundred times more sensitive to the thought forces of those about them than are adults. And the more highly organized a child is, the more easily is he affected by the tantrums, the false beliefs, the "nerves" of his elders.

And so before you can do much with the child, you must do something for his parents. If possible, get them to co-operate with you both in the matter of direct healing and also in that more important matter of healing their own imperfections. Sometimes you will have to deal with one or another parent who is more or less frankly skeptical about spiritual healing. Don't argue, but if this individual is at all open to reason, give him or her a little lecture on the effects of the emotions, as evidenced in every-day life: the sick feeling in the stomach during grief or extreme excitement; the flushed face of rage, etc. Then call attention to the greater sensitiveness of children. These things are not at all mystical, and along this line you can often secure at least a negative co-operation.

Sometimes your greatest obstacle will be a parent who believes implicitly in the principles of spiritual healing, but who is so lacking

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in self-control that he or she cannot cease scolding, nagging, worrying, or whatever his or her mental taint is. The only available measure in such cases is to ask this carrier of mental infection to stay away from the child as much as possible, and to get down to business in his or her own soul garden. The noxious weeds growing there will occasion much suffering if they are not rooted up.

After you have attended to these basic details, explain directly to the little patient just what you intend to do. Explain that God gave him a perfect little body; that God is his Father, always close to him and trying to keep him strong and well. Then explain how the clouds have drifted between him and God, and how he must for a while talk through the clouds and tell God just what he wants; and that when he has done this, he must remember that God hears, in spite of the clouds, and that from this moment on his loving Father is building him a new little body, strong and perfect in every part.

Faith is a natural attribute of children. Even where it seems to have been buried under a mass of false teaching, it can be swiftly reached and made effective. And the prayers of children are as dear to God as they were to the Nazarene.

Your third step will lie in co-operating directly with the child and its parents in forming

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a dynamic ideal; a spiritual pattern, of the child as you desire him to appear. Remember that this is also God's ideal: that nothing short of perfection satisfies Him in any of his children. And when you have agreed on this ideal, refuse longer to consider physical appearances. Remember that the life force which built the little body is still in it, that it is natural and easy for it to build perfectly, and that by doing away with negative thinking and substituting for it the dynamic and constructive faith in Spirit, you are fulfilling every requirement.

Here is a prayer which you can use, with or without modification, as circumstances suggest:

"Dear Father, we thank Thee that this, Thy little child, is perfect in every cell and fiber, in every organ and tissue. We thank Thee that even now Thy regenerating life permeates him and rebuilds him and perfects him, in structure and function. And we thank Thee for Thy infinite love, which fills and perfects all of us; which casts out all fear, and makes us to realize every instant that Thy healing is perfect and complete."

Jesus' love for little children indicates something of their unique value in the kingdom. If they are voyagers, newly embarked on the ocean of objective living after a sojourn

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in the rest of unconsciousness; if they have lived before and shall live again, as those who accept the doctrine of reincarnation believe; then we can perceive that they are at least in a more receptive condition during this morning of each new voyage than they are later in its course. That is both their weakness and their strength, for if they are prone to absorb the evil influences of the more mature minds about them, they are also easily affected for good by the same minds. Children do not resist spiritual treatment, as mature people often unconsciously do. And the sins which affect them are oftenest those of their elders. This makes healing, in the case of little children, particularly direct and certain. And remember that it is never "God's will" for any of these little ones to be sick.

CHAPTER VI

THE LAW OF RHYTHM IN GROWTH

A VERY common experience in spiritual healing might be described something in this way: A sufferer from physical or mental ills, usually of long standing, glimpses the truth in regard to his or her real identity as the child of God, and in an ecstasy of thanksgiving opens mind and body to receive the healing vibrations of the spirit. A wonderful transformation seems to have come about; there is a new joy in life, a new vibrant health in the body. For a while the former invalid is transformed, and looks upon the old ways of living and the old physical and mental shortcomings as evil dreams that have passed, never to return.

Then there comes a terrible moment when all this new-found joy and peace is gone, and the old things seem to have returned, perhaps in greater force than formerly. Perhaps this relapse lasts but a short time, and again the way of regeneration is found and followed. Very often, however, the sufferer becomes discouraged, returns to drugs and a dependence upon physical methods, and henceforth

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thinks bitterly of the "deception" of New Thought.

Why should these times of bitter discouragement come? Why should not the growth toward the perfect health and mastery of the spirit be rapid and unwavering? There are many reasons, and some of these are so commonly met with that they are worth considering.

One of the principal causes of discouragement lies in what may be called the law of "swings," or rhythmic growth. This law prevails throughout nature. Men are born, grow to maturity, pass into the afternoon of life, and finally quit the world, not by direct and unvaried progression, but rather by a sort of undulating advance. In the spiritual life, this phenomenon of quickening and diminishing vitality and inspiration is always met with. We advance splendidly only to slip and lose ground; but the crest of every peak is higher than the one before it, or may be if we recognize the law and work with it. So, when you have made a big gain, spiritually or physically, and then seem to have lost it all, you must learn to look upon this time of negative energy as a resting point, preparing you for a greater gain in the future.

"Darling sins," moral spots and taints which have fastened themselves deep down

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in the very matrix of our souls, I have already spoken of; but as in these sheltered and protected soul cankers lies the root of much of the disappointment and failure met with in spiritual healing, it will not come amiss to call attention to them again. If you are having trouble, look for the cause of it; not the "physical cause," for the physical is not the realm of cause, but of effect. Perhaps you are clinging to what you call your "rights." You must learn that when you have made a covenant with God to live by the spirit, you have no personal rights — all is yours that comes easily and naturally to you, and all will come that you can possibly use; but you must leave to the AU-Wisdom the task of choosing the details. No man can take from you what is yours, in honor or property or in any other respect — no man but yourself; you can easily keep the good you desire out of your life by surrounding yourself with an atmosphere of tense distrust, which you probably think applies only to your fellow-men, but which in reality applies first and always to the Infinite Spirit. At the very beginning of any new life that is to be vital and satisfactory, you will have to get rid of this old burden of personal rights. Make a covenant with God to do the work that comes to you for doing, to do it as thoroughly and joyously as you can do it, and to send it freely

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out into the world without stipulation or condition. Say, "Dear Father, I am going to do my work, the work Thou givest me to do, as perfectly as Thy Infinite wisdom and love and power, working through me, can do it; I am going to be serene and gentle; I know that Thou art my providence, in life and estate, and I accept the wondrous riches of Thy love as they come to me, day by day." Make this covenant with God so definite and positive that there shall be no room for "hedging," trying afterward to reserve this and that little cause of grievance with your fellow-men. If you are living by the spirit, there is no such thing as chance or accident in your life. All comes to you that you need, when you need it; and when anything goes it is because, for the time at least, its usefulness to you has passed. And you must live either by the spirit or by the flesh — must live either in the Kingdom or in the world, where you shall surely have tribulation. The only way to get away from tribulation is to give up personal rights and accept the rights that are yours as the child of God.

So, if you are having repeated failures in your efforts to come into regeneration, be sure that you are not holding on to something — condemnation, or envy or impatience or fear or sensualism — which is incompatible with the greater life. Through your service

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either to God or to man you ally yourself with a corresponding order of experience.

Distantly related to this hindrance is that of two-mindedness. The trouble with the man whose darling sin holds him back is that there is some one definite thing which he so desires that he is unwilling to give it up; the double-minded man, on the other hand, has never taken the trouble to put definitely before himself the essential differences between spiritual living and living by the laws of the flesh; he wants something better than the usual experiences of life, but he hasn't yet reached the point where he can say, "Get thee behind me, Satan!" to a score of the empty pleasures of carnal living. A definite and heart-to-heart talk with himself is what he needs; he must consider the matter honestly, and choose the kind of life for which he really is willing to pay the price.

An entirely different hindrance is the fear of sacrilege. "How can I say that I and my Father are one?" some ask. "I am so imperfect, so prone to sins of ignorance and intention — am I not sinning against the Holy Ghost to claim identity with God?" This trouble arises, in good part, from a misunderstanding of the teachings of Christ. He continually spoke, after the spirit of wisdom was fully quickened within Him, in the impersonal sense. "I am the resurrection

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and the life" he said, and much more to the same effect. But the "I" he referred to was not the personal Jesus of Nazareth, but the Christ-Man, latent even in the thief on the cross. And in that sense you may say all that He said; within you, too, is this Christ-Man, who truly says that "All that the Father hath is mine," and "I and my Father are one" — one in purpose and in power, for the Christ-Man is a full and perfect expression in one place of all that the Father is throughout the universe. It is simply a matter of where you desire to put the emphasis. You are spirit, which includes life, body, higher consciousness, subconsciousness, all of you; but if you desire to say, "I am a physical man, possessing five senses and an intellect, generated by brain power," you can limit your expression to this part of yourself. Sacrilege, however, lies in this limitation of your divine nature, rather than in claiming your birthright through allying yourself with God. Never believe that anything is too good or too big to be true. Only limitation is untrue.

Fear is merely faith turned wrong side out; and, like faith, it has attractive power. You have probably read of many cases where fear of disease produced symptoms of that very disease. And why should it not? When you fear anything, you are merely using your

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creative power backward, and if the fear is one of those which grips you and stays with you until it has become an obsession, it will surely produce disastrous results. The same fire with which you warm your house and cook your dinner, will consume the house and your body, too, if you use it in the wrong way. Fear is the misuse of faith. Cancer and hydrophobia are only two of the myriads of diseases which are produced often solely by the corrosive action of fear.

The cure I have already suggested. "Perfect love casteth out fear." To realize your unity with Infinite Love and Wisdom and Power — to realize that you are indeed one with the Father — is to lose fear of all things and conditions. And as a help toward realizing this essential unity, it is often advisable to drop all thought of healing for the time. Concentrate your consciousness and desire on the expression of the great fundamentals — love, and purity, and wisdom, and unselfish mastery; and such little things as physical health will attend to themselves. You will gradually come to see that physical health is a little thing — that it is a result, capable of coming swiftly into existence when the foundation of it has been built in the cause or spiritual realm. So drop your striving after health and wealth for a while, and learn to be quietly serene and to give the creative and regen-

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erating spirit a free channel through you. So will you come, by a seemingly indirect route, to the realization of that which you desire.

Argument is another menace to spiritual growth. Many an earnest beginner in truth has started out to convert a sneering friend, only to be himself discomfited and perhaps filled with doubts. Spiritual things are spiritually discerned, and it is impossible to preach the doctrine of nonresistance and love to a "hard-headed business man," who proclaims his doctrine to be, "Do the other fellow or he'll do you." Now, this does not mean that you must be hypocritical or untrue to your principles. But it does mean that you must avoid argument about the higher things; sometimes it even means that you must remain silent and hear things proclaimed which you know to be untrue. If you must speak, speak the truth as you see it, absolutely and uncompromisingly; but you will find that it is seldom possible to "convert" those about you by talking; learn to live the life yourself, to be serene and kindly and do the work that comes to you with the swift mastery of the spirit. Insist on manifesting the perfection of spirit in your body. Then you will have little need to labor with your friends — if the time has come for them to see the spiritual things that are all about them, they will see

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this transformation in your life and will begin to understand; and if the time has not come, for them, all the sermons and good advice in the world will avail nothing. For in the spiritual, as in the physical world, there is a time for being born; and the first indication of the approach of that time is the awakening interest and desire of the individual himself. So speak the truth as it is given to you to speak it, when some one earnestly and sincerely asks you for advice; but do not go about seeking to make converts, for your vision of truth is as yet but a partial one. When that which is perfect is come, you will know when to speak and when to remain silent.

Contradictory statements by those who are supposed to know, by New Thought and metaphysical writers, are often an occasion for stumbling to those who are a little insecure on their spiritual feet. Sometimes the same writer, in different places, seems to make contradictory statements. This fault is oftenest seen in writings extending over a period of years, when very often a theory that has been advanced will be retracted or so modified as to be practically a different statement. If the written words and thoughts of others are used as they should be, however, these flaws need cause no uneasiness; for even the reported words of Jesus must be accepted subject to the interpretation of the spirit,

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working through your own consciousness. Never accept the authority of any teacher or prophet as an absolute and infallible statement of truth. Accept all that is good, all that agrees with the vision as it comes to you in the silence, and don't bother about the things that to you seem false. Remember that both your comprehension and that of the writer whose thoughts you are following is partial as of yet, that neither of you are perfect lenses for the transmission of spiritual light. Read for inspiration; key yourself to the spiritual vibrations by considering the thoughts of like-minded searchers after the way; but remember that God, speaking directly to you in your inner consciousness, is the only absolute authority in your life. And so this matter of contradictory writings will come to give you no concern.

One difficulty connected with the direct control of the vitality, or subconscious life in the tissues, is often met with. "I can feel the vibration in my hands and feet very easily," I am often told, "but when it comes to feeling them in other parts of my body — in my throat, or in my limbs or head, for instance, where I may most need to direct them, I fail." The reason for this is that the hands and feet have so long been accustomed to the direct control of the conscious mind that they are in a measure prepared for

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an extension of this control. The work done in most other parts of your body you have always considered distinctly the business of a mysterious "life force" or vitality, over which you have no control, and so you have not tried to control it. And now that you are beginning to experiment, you find that it takes time. That is all there is to it. Time and patience and persistence will do this thing, as they will do all else. The Yogi comes to exercise a wonderful control over his body through this method of introspection, and you can certainly attain to the lesser control needed for perfecting the work of the subjective mind within your tissues, if you are sufficiently in earnest. Have a regular time and place for this exercise, if possible; fifteen minutes morning and night is enough, though more time may profitably be given to the attainment of a power which will be worth much more to you than the possession of Greek or Latin or French, which you would not expect to master with less work. Learn to relax, and don't try to "push on the lines." Growth is a matter of receptivity; the Spirit will permeate you and work through you if you let it. Strain and anxiety are out of place.

One more comment is necessary concerning this matter of vibration: all parts of the body are not equally supplied with nerve

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channels, and will not therefore give you the same sensation of tingling or vibration. But the sensation is not necessary, except as an indication that you have accomplished that quickening and increase in the life of the tissues which you desired. The regenerating life force often works without sensation of any kind, and it is only as an index to your success at directing this power that vibration is desirable.

While I have emphasized the necessity of giving sufficient time, regularly, to formative and receptive prayer, it is possible in a way to give too much time to these things. You will find that your power of attention or concentration is like the muscles of a man who has never exercised; your mind will soon waver, and if you persist after the symptoms of fatigue have become peremptory, you will gain nothing. One of the secrets of successful muscle building is to exercise whole-heartedly while you are at it, and then to quit. Likewise, in building up the power of concentration, which is the key to all mental and spiritual growth, you should attend unreservedly to the task in hand, and when your attention begins to waver and weaken, stop at once and turn to totally different work.

Especially in dealing with the manifestations of disordered life called "symptoms," you will need to pay careful attention to this

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warning. Don't get into the habit of trying to do the Spirit's work; it is your part to open your whole being to the reception of quickened life, regularly and earnestly; but it is not desirable that you should supervise the working of the spirit within you between times. For this reason it is often advisable for one who is annoyed or perhaps terrified by disease "symptoms" to busy himself with some engrossing work between the periods set aside for communion. Gradually you will learn to take the spirit of prayer with you wherever you go, and so will come to "pray without ceasing." And you will work all the more effectively because of this quickening spirit of love and regeneration.

"How long will it take me to get the results I want by spiritual methods?" some one asks. This is a question no one can answer; and to speak frankly, it is not your business. You will get results in any line more quickly by spiritual methods than any other — in fact, the only permanent and thoroughly satisfactory results must be obtained in this way. But the times and seasons are not in your keeping; and the less you worry about them, the better. Somewhat depends upon your earnestness and faithfulness; but the whole matter is one of growth, and much of this growth is in the subconscious realm, where you cannot see it. This is one reason for the

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oft-repeated exhortation to ignore physical indication, symptoms, etc. The work is being done first in the invisible, cause world, and when the foundation is laid there, the physical superstructure will be swiftly raised. Your part it is to learn to walk with God, to live in that impersonal serenity which begets and conserves power. The Spirit, working in and through you, will do the rest perfectly; so that looking back from the maintain top, you will see that this time of tribulation through which you have passed was like the finger exercises which the young musician practices. All life advances fearlessly and perfectly if we live in harmony with the law of love and serenity. Do not strive to force the future's hand, for you have covenanted to live day by day as God leads you to live; and one day you will wake up to realize that the regeneration is already far advanced within you.

CHAPTER VII

HOW TO REALIZE ABUNDANCE

BEFORE any man can come into that life of self-mastery and of kinship of the world about him which eventually he must be born into, he has to free himself from a subconscious taint which, in one form or another, touches nearly every human being. This is the idea that misfortune, poverty, sickness and death are natural to man, and that continued serenity of mind, health of body and opulence of all good things are "too good to be true."

Poverty, which includes lack of wealth, health and love, is rooted in the subconsciousness. It consists of a race idea, built into the very matrix of every man's soul, that he is a creation instead of a creator. As long as you believe that you were formed by an exterior power and that your life is directed and surrounded by manifestations of that power, even if you call it "God," or the "Infinite Spirit," you are going to express in all that you do and all that you are this false idea. Poverty is the logical working out of a lie, which you accepted before you were born, from the men and women whose lives pre-

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ceded yours. Perhaps — personally, I should say, "probably" — you yourself have lived in previous bodies and have helped create this bogy which now terrifies you.

It is a long stride from the mental attitude of the children of Israel, who looked upon God as a personal champion of their particular race, a terrible being utterly beyond and above even themselves. His "chosen people," to the final realization of Christ that "I and the Father are 6ne." And yet this gap is the one which lies between you, when you believe in the possibility of poverty, and your ultimate and ideal condition when you know that you are a manifestation of creative force, that you are love, wealth, health and wisdom. You can as easily be separated from yourself as you can from the opulence of Infinite Life.

"But poverty exists; in city and country, here and across the seas, the poor we have always with us," some one says. Apparently this is true, but in reality it is not. About us are people who are closing themselves, unconsciously, of course, to that inflow and outflow of spirit which is typified by breathing. Spiritually they are "shallow breathers," but when the disagreeable consequences of the lack which this brings with it have permeated their inner consciousness, they will relax from the tension of fear or avarice or dislike which now grips them and will draw in freely the

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infinite substance. You would hardly pity the poverty of a man who lived in a great storehouse wherein were all the good things of life, but who kept his fists tight shut and refused to use any of the riches about him.

So the problem of the cure of poverty, with which all the civilized world is wrestling in one form or another, reduces itself to the question, "How shall a man express and make manifest the abundance which is now and always has been his?" And the answer is simple: First, by realizing intellectually that he desires to express this perfect life and that it is natural and easy for him to do so; second, by permeating and transforming the subconsciousness with this realization; third, by practicing the science of dynamic and formative spiritual thought, which is possible only to the man who has purged his conscious and subconscious mind of fear and hate and ignorance.

Let us consider these three steps individually. First. "By realizing intellectually that he desires to express this perfect life, and that it is natural and easy for him to do so." After a man has lived long enough at the mercy of events, after he has been buffeted and harassed by fear and accident and misfortune, there comes to him a dawning consciousness of the fact that he is not living the life he should live. Usually this comes first

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as a question: "What is the meaning of all this suffering? What am I here for, anyhow?" Then the mocking thought arises, "This would be a pretty fair world if I could make it over — I would be a king and a master of events. I would have abundance, and there would be no troubles waiting around the corner;" At this point, race beliefs usually inhibit for a while any farther advance. The spirit of truth is trying to drive him into the light, to force him to learn through misfortune what he will not learn by any other method. And eventually there awakens within him the transforming realization, "I am a king, a master of the events of my own life." Intellectually he begins to see that the spirit of Infinite Love, which is working in and through him, has nothing to gain by his suffering, and that except as he himself creates it, suffering has no place in his life. He is beginning to realize that not only does he desire to express perfect life, but that it is the most natural thing in the world for him to do.

As long as this realization remains on the surface and is confined to the conscious mind, it is almost without effect. The great fly-wheel of subjective thought keeps on driving the machinery in the same direction in which it has been driving it so long, and until the subconsciousness is permeated by truth and regenerated, it will continue to manifest im-

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perfections of various kinds. Here is where a great many who have turned toward the light fail, for having conceived intellectually the possibility of the perfect life they fail to understand why it should not at once become manifest. "I no longer believe in nor desire the old imperfect conditions, so why can't I drop them out of my existence?" Because your intellect is only the little lever by which you can eventually but slowly turn the great subconscious forces in the direction you would have them take. For a time you must battle against the momentum gathered during generations of "evil" or ignorant minded men. The change will be very slow at first — consciously you will realize and will declare that you are master of the forces and things about you, but ingrained fear and doubt will inhibit your perfect demonstration. When you would do good, evil is present within you; you are done with lack and limitation, but they are not done with you, and will not be until you have conquered them. But the fight is worth winning.

The terms, "auto-suggestion," "affirmation," and "denial" have been somewhat abused of late years. Great things have been claimed for them; and when used intelligently there is no limit to their usefulness. But there are affirmations and affirmations, and not all of them are quickened with power. In the

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first place, when you realize that your subconscious mind must be cleansed from error and permeated with truth, you will probably begin by attacking error as if it were a positive thing, instead of being merely a lack. It is all right enough to deny various undesirable appearances, but it is better to put the emphasis on building up that which you want to express. "To replace is to conquer," and you will not have to bother about destroying evil if you will permeate the place where it has seemed to exist with good. The great affirmations of the Christ were of this positive and creative order. "I am — the resurrection and the life." "I and the Father are one." "I am the light." He did not say, "I am not death," but "I am life." Make your statements to the subconsciousness positive and emphatic. Build up truth always, and the darkness of error and imperfection will disappear of itself.

The subconsciousness is the realm of emotions, of "feelings." The vibrations of love, hate, courage, rise into the physical and the mental from this great, unseen reservoir. And the way back to the subconsciousness leads along the same track — you must "feel" your affirmations. Those which are simply recognized and considered intellectually are practically barren. You must state that condition which you desire to create so clearly and posi-

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lively and convincingly and must hold to it so persistently that you live it, for the time. When you repeat, "I am the resurrection and the life," do it slowly and dynamically, holding your attention upon the fact that this is the profoundest truth; see yourself as a luminous and quickening presence, vibrating through and through the grosser mechanism of the flesh. When you say, "I am one with infinite and primal abundance," hold in your mind the idea of yourself as a perfect channel, through which flows at its proper time everything needful.

You will find that in arousing the emotions or feelings, certain phrases are much more potent than others. The simple and vibrant words of the Christ are singularly powerful in this respect — and you may use them wherever they fit your needs. They will arouse that quickened conviction which is the sure forerunner of success, and they are as true of you as they were of Jesus of Nazareth. They are true of every man, when he comes out from the house of bondage.

In formulating your own affirmations, be simple and direct and positive. You cannot state the truth too emphatically. Nothing is too good to be true, and your only error will be in falling short of the full vision of perfection.

And you may find that a statement which

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profoundly thrilled you when you first considered and pondered it, gradually loses its power over your emotions and convictions. Then you must state the same thing in a different way, experimenting day by day until you re-establish the current.

In utilizing the power of affirmations, you will find that your magnet has two poles: one is faith; the other is fear. Much has been said and written about faith. Unless you have faith, you will accomplish little on any plane of life. If you doubt your ability to do physical things by the ordinary physical methods, you will not accomplish them or will do so but imperfectly. If, however, you have faith in your power to attract an abundance of all good things through purely spiritual dynamics, you will succeed to the uttermost.

And what is this all-potent and prevailing thing or principle called " faith. " It is merely an intuitive or spiritual perception of the great law that cause and effect are inseparable, and that when any man furnishes the one, he is bound to receive the other. Faith does away with the bugaboo of an unwilling God and of a favored people. It does more than this. By assuring the man whom it permeates that when he has complied with the law of spiritual sowing the harvest is assured and can no more fail than can the universe itself,

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it holds him steadfast and receptive until the unseen but mighty currents of spiritual energy have brought him that which he desires. The law of faith is: "Thou shalt not consider physical appearances, which are but the shadow and outgrowth of spiritual changes; but shalt remember that when thou hast decreed a thing, it shall be established unto thee — and sooner than this shall fail, shall the universe itself be destroyed." So, when your faith is established, you will breathe out your demand for all things which you desire and will wait, serene and unswerving and masterful, until the spiritual quickening is accomplished and unseen things become seen. Faith, like all other faculties, grows by use. At first you will have to be dogmatic, will have to refuse absolutely to consider the doubts which will arise while you are waiting; but as you persist, the habit of looking through the physical shadow to the spiritual reality working back of it will become natural and inevitable, and prevailing faith will be yours.

So far we have considered those emotions and beliefs of the individual which might hinder or help him in his first efforts to utilize the higher forces. We have seen that a man must decide definitely that he desires to cast off the old limitations of fear and ignorance, and that he must realize intellectually the reasonableness and possibility of so doing;

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that he must extend this conscious decision and belief into the subjective realm, or subconsciousness; and that he must do this by the use of dynamic thought formulae or auto-suggestions, quickened by faith; and we have decided that faith is but another name for spiritual or real perception of truth, which naturally and inevitably frees its possessor, from fear and doubt and all mistaken ideas. Now it is necessary to go a step farther, and to consider the laws which govern the use of spiritual forces outside of the man himself; after he has in a measure regenerated his beliefs and so has come into the mastery of himself, it is time for him to learn to rule the objective and physical kingdom about him.

It is manifestly impossible by auto-suggestion, or affirmations to the individual subconsciousness, to control the external world. But affirmations, nevertheless, are the key to this new kingdom. The subconsciousness of each individual is continued until it becomes one with the great subconscious mind of nature or the universe, and here, as within the limits of the ego, a dynamic statement, an ideal perfectly formed and faithfully projected, is the quickening and formative life germ which draws to itself whatever it needs of material and blends and harmonizes and perfects, according to the pattern which it embodies. The visible universe was created by the

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"word" of God, and you, as a perfect expression of all that God is, can create in the same way. If you choose to create by the sweat of your brow and the agony of brain and body, you may do so; but it isn't necessary. This is the indirect and imperfect way of doing things. The other way is for you to come into your kingship, to awake to the fact that you are a ruler and a creator, a director, whose duty it is to mold and perfect the physical by the utilization of spiritual forces. The constant desire of the Father Spirit within you is that you may become perfect even as He is perfect, that you may become so regenerated in consciousness that you will do things directly and easily, instead of imperfectly and with agony of mind and body. The old belief in the sacredness of toil and suffering and disappointment was not logical, there is virtue in pain — just to the extent that it arouses the individual to rebel against it and all other limitations, and to claim his birthright of freedom and power and love and abundance.

In forming those ideals with which you purpose to create and bring into visibility the wonderful things which you have perceived or desired, but which are as yet invisible, there are a few suggestions which may prove useful. One is, that you will find it much more simple to accomplish something which ap-

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peals to you personally than to do something because it will bring you money or fame.

How does this apply to the cure of poverty? Very directly: that man who seeks abundance by working at a calling which he does not hold in the highest esteem, is working against his own best interests, no matter how much he may seem to accomplish. Don't say, "I would like to be a musician, or a painter, or an architect, or master-builder, but I must be something entirely different because I can make a living at my present calling while I probably have not the ability to succeed in the one I fancy." Remember, you are a creator, a master, and can do anything that can be done; not at once, perhaps — again applies the law of seed-time and harvest; but eventually you can bring forth faculties which will make you a success in that line which you desire to follow. Never mind appearances: if you desire to do any work in the universe, and desire it because it satisfies the creative impulse within you, not merely for sentimental reasons, you can do it and do it perfectly. Perhaps the phrenologist will tell you that you lack this or that necessary faculty. Never mind. *An intelligent "faculty" is merely an instrument, and if you lack it, you have that which is of infinitely greater importance:* THE POWER TO CREATE FACULTIES AT WILL.

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Have you ever studied the way in which a child learns to do the things he wants to do? His first efforts are crude, and he casts aside the results with that supreme wisdom of babes which looks not upon the thing done but upon the doing of it as the important thing. He tries again and again, a thousand times; and gradually his chubby fist grows skilful, and the weird lines and angles begin to take form and meaning. He began without the faculty, but he didn't know it and didn't care. He created the ability to do by knowing that he desired to do and by persistently trying.

But you are no longer a child? True, and you have gradually laid aside some of the wisdom of childhood and have acquired the false ideas of your neighbors; among them, that venerable lie that you cannot now learn as easily as you could when you were a youngster. You must discard that old notion about the brain of a child being wax, upon which were easily impressed new ideas and abilities. The physical matrix of the child is not greatly different from yours, but he knows that he can learn to do what he wants to do, and you have decided that you can't. There is nothing that you could do as a child which you can't do better now, for your powers of concentration and clear thinking are better developed. So, if you are not in

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the right business, get into it. Look within yourself, study your desires and choose accordingly. Abundance of all good things will come to you when you resolve to live your own life as the inner wisdom bids you lead it, and your real desires are the only voice of this wisdom.

When you have chosen or confirmed your life work, you will begin to discover that your success in utilizing the spiritual forces varies greatly at different times. Occasionally, perhaps often at first, you will feel that your faith and power have died silently within you, and that you are like a "dead" battery. Never mind. This is simply ebb-tide, and the best thing for you to do is to rest, serenely conscious that your power is not dead, but that it will soon quicken you with a new vigor. These spiritual "swings" are puzzling at first, but you will find that they partake of that great rhythm which permeates the universe. Physical energy follows the same law; you may have believed that you were equally strong throughout the day, but the physical scientist could tell you that there are at least two periods of diminished and two of quickened vigor. So when your word seems to return to you without effect, merely rest and wait till the next time of quickening and again formulate it and breathe it out into the universal ether.

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When you pray or suggest or affirm — when you utilize that power of dynamic thinking and ideal building which is your most potent faculty in ruling both yourself and the external world — you must remember that in all things there is an active and a passive part. Real prayer is not all spoken; it is receptive as well as formative, and when you have projected your serene and dynamic desire into the ether, you must relax and let yourself become neutral, poised and serene but receptive instead of positive. There is no fixed time relation between these two parts of prayer or affirmation; no formula which will tell you how long to be positive and how long passive. You will know without this; follow your desire, your "instinct," and you will adjust one to the other perfectly. But do not try to remain dominant and positive all the time; formulate your desires definitely and vibrantly and hold to this ideal as long as you feel yourself thrilled with it; then relax and rest. This is the place of the Silence, and in it you are quickened with power to do and to attract, although you may feel nothing.

Perhaps I have seemed to speak of many things which did not concern the realization of abundance. But abundance is more than a possession of physical means or objects. Its opposite, poverty, is a spiritual condition, in which the individual is closed, through igno-

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rance, to the permeating consciousness of abundance. Infinite wealth and health and love surround him, but he is too tense to receive. He cannot be cured of this spiritual malady by the infusion of any patent medicine. Stereotyped formulae may help, but his ultimate cure must come through his perception of the principles which govern life, and his personal reconciliation with these principles. He must learn that "I and the Father are one," and that no human being except himself can deprive him of anything which he desires.

CHAPTER VIII

FINANCIAL HEALING

SINCE the preceding chapter on financial healing was published in *The Nautilus*, I have received many letters asking for advice upon points which I had either failed to mention or upon which I had not, perhaps, put sufficient emphasis. The universal cry is for something "practical," something which a man can begin to use wherever he is, and which will enable him to go where he wants to' go.

New Thought is founded on the Golden Rule, on the spirit of universal and impersonal love, and is for this reason the most practical thing in the world. Selfishness implies isolation, and no man who is isolated from the great Soul of Things can be truly prosperous. If he seems to be so, it is because he has succeeded in isolating, along with himself, a certain quantity of "property," which in itself is merely lifeless matter. But there is a law which decrees that only as a man can permeate and master and so use wisely and grandly any material thing can he really "own" it, or save it and himself from corruption.

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You will find illustrations of the working of this law everywhere: The artist, creating in his youth for the love of his art, to which even his appetites and passions must bow; prosperity comes, and for a time he employs it to farther his work, his labor of love. He masters matter, and uses it for its decreed ends. He is adding to his own joy, and to that of the universe. Then, very gradually, he begins to look at physical things as ends in themselves. He begins to pity himself for his life of "abnegation,*" of simple living and high thinking. Other men are enjoying "the good things of life." So he begins to look upon his material property as a bulwark between himself and the necessity for labor. He begins to live as he sees the purposeless people around him living. And the spirit that transfused and perfected his art vanishes swiftly, leaving him with a cold technique which he sells for so many pieces of silver. Material has become an end in itself or a means to an unworthy end, and swiftly the spirit of corruption claims it and its "owner." To the superficial observer the artist may seem to be living a fuller and more pleasurable life than before, but in his heart he knows that when the joy of creation departed, life was finished; this that comes after is merely the swift descent toward the grave.

In the lives of the second and third genera-

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tions of rich men's sons you will often, though not always, find illustrations of the working of this law. Inheriting "property" without the desire or ability to use it for the good of mankind, they have inherited the means of their own undoing. The point is not that they have not "earned" this property, for some who inherit wealth do master it, and make it serve. But "it is the spirit that quickeneth," and Spirit cannot be left by a man who has done things to his son, who desires to have them done for him.

No, you will be able to find nothing in the lives of the rich or the poor to confute the laws of prosperity, as embodied in New Thought and in all wise metaphysical teaching. And the key-note of all this teaching is Love; impersonal and unwavering love, for anything else is not love at all. You must learn to express this impersonal love, which is a part of you at this very moment. It is impersonal because it goes forth freely toward every living thing, without respect to family or race relations, color, beliefs, or material conditions.

"But will not such love make me give all that I have and need to some one else?" I am asked.

Certainly not. You are to love your neighbor as yourself. When the white light of spiritual wisdom shows you that he can use

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something which you " possess " to better advantage, for himself and for the rest of the world, than you can, you will give it freely. You don't need to scrimp. And these cases of your giving material things to other people will be fewer than you think. You will come to realize that the thing most worth giving is tolerance and kindness, and sometimes a word of cheer or advice, when you know it will be acceptable. *Every man has within himself a magnet for drawing from the universal storehouse all that he desires, and usually it will not be best for you to encourage him to look to some one or something outside of himself by giving it to him.*

And so at the very gateway of prosperity a man must change his conceptions as to the nature of abundance and of the means provided to bring it into his life. He must do this before he is ready to begin to demonstrate prosperity. Prosperity is not merely the possession of property. I have known so called "rich" people who needed help toward true riches fully as much as any beggar on the street. I have seen them pinch themselves and others, have heard them talk of poverty, and of hard times, and of sickness and misfortune until I felt like hurrying home and taking a moral disinfectant. Prosperity is poise, adjustment between the activities of the individual and those of Universal

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Spirit. It does not involve the meek acceptance of poverty or misfortune; rather, it does away with these forever in the life of each individual who becomes regenerated by it. It is abundant love and wisdom and power and substance. And prosperity must include all this. The spiritually perfect man does not earn his living "by the sweat of his brow," neither does he attain or maintain health through affirmations, denials, diet or exercise. These are the finger exercises of true living. But he lives serenely and perfectly, drawing to himself irresistibly that which he desires, when he desires it. If he lacks those complications which the ignorant call "luxuries," it is not because he can't "afford" them, but because to his quickened and perfected senses they do not appeal. Now, this is not a way of trying to prepare you to accept poverty and lack of truly desirable things. *This spiritual magnet will draw into your life what you desire, whether it be a brush and a palette or a touring car.* But when it is brought under the guidance of the serene wisdom of spirit, there will be added to it the perception of real value. Things are valuable to an end, and every physical detail which does not contribute toward a definite and worth-while end, directly or indirectly, is an encumbrance. The wise travel light. The attitude which robs physical things of

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their power to injure is suggested by the Christ statement: "All mine is thine, and thine is mine." This is a description of that perfect poise and harmony between the individual and the universal which is in reality the most practical thing in the business world. Every advance of commerce and finance is made by the accidental or intuitive acceptance of a fragment of this law. And the most futile thing in the world is the attempt, so often made, to accept part of this law without its balancing and perfecting clause. Right here many followers of New Thought fail. They are willing to accept all of the Father's as being theirs, but when they are put to the practical test, they are not willing to let anything upon which they have set their hands pass back to the universal storehouse; and when things are torn from them, they cry out and resist.

The first step toward demonstrating is to fix the nature of this prosperity and of its reasonableness so firmly in the mind that the old beliefs in regard to financial things will be done away with. Begin with some such consideration as this:

"I and my Father are one. Nothing can come to me or go from me except as perfect love and wisdom and power direct; and I know that this Spirit of Communion which permeates and surrounds me, desires that I

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should manifest perfection on the physical as well as on the spiritual plane. I have and shall always have infinite, unmeasurable abundance. I can draw without stint upon physical substance, just as I can and do upon the wisdom and power and love to use all this prosperity righteously and scientifically."

Now, this is to be your covenant with yourself; and having set your seal to it, you are not to consider for an instant anything less. The direct and positive side of the matter is so plain that you will have little difficulty in so far as it is concerned. The difficulties encountered are usually negative ones; obstructions from the old way of living and thinking which have been unconsciously carried into the new.

One of these obstructions arises from what might be called the "bargain counter instinct." It is the tendency to transact business from a limited and selfish standpoint, rather than from the impersonal and scientific. Yes, I meant "scientific," for nothing is less so than that selfishness which sacrifices the greater good of the many to the apparent advantage of the few; and nothing is more practical and scientific than that love which seeks to build up the general foundation of prosperity upon which even the success of the individual must ultimately be built. So one of the first things to guard against is the spirit of driving

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“ close" bargains. No bargain is a good bargain which does not give both parties to it a fair equivalent for their labor, or for the money which represents labor. If you believe it possible to prosper by taking advantage of any one's need or ignorance, you are not yet ready to live the life of spiritual mastery. And whatever you do, don't try to combine the old, grasping, hard-bargaining way of thinking and living with the New Thought of the spirit. Be assured you will not be able to grasp the advantages of both, but will rather be torn asunder by the contradictions of the things which you are striving to grasp and hold.

Somewhat allied to this trouble is that which arises from the combativeness which hurries to the "law" for redress of its grievances. The law of man has been necessary through the centuries, and for those who are living carnally it is still necessary. But the Spirit frees from all this. I do not mean that you will turn anarchist, but that you will be so directed and perfected by the wisdom and love of the Spirit that you will not need to worry about any exterior authority. You will have no desire to transgress any law which has been established for the apparent benefit of society. If you see that it is a foolish law, you will still be able to live without opposing it. Christ did not strive to

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tear down the fabric of unwise laws which He found in existence. He lived His life, above and beyond them.

But, if you are beyond the need of law, if love and the white light of wisdom have so regenerated you that you have no desire to harm any one, you are also beyond the need of recourse to law for "self-protection."

"But," someone suggests, "suppose that I am robbed, or injured? Shall I not bring my despoiler to justice?"

Remember your covenant. Nothing can come to you or go from you except as the wisdom and love of your Father direct. If any material thing passes out of your life, it is because, for the present at least, it has lost its usefulness to you. Perhaps it will not seem so to you at the time, but you are not to bother about appearances. Time and observation will demonstrate the absolute wisdom of the law of Spirit. And your injuries — you will find that as your opposition, your tendency to resist "evil" diminishes, the opposition of events to you will cease. While injuries come, you will know that something in yourself is drawing them. Don't be deceived into looking to the agent through which this lesson came to you. He or she could not have hurt you if you had not opened yourself to the experience. Yours was the positive part; and the injury, which

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is merely a lesson in right living, was bound to come from some one or something.

Now, if you still believe in the efficacy of the law of man as an adjuster of grievances, I am not going to ask you to turn your back upon this law. But when the time comes, as it assuredly will come, when you realize the pitiful inadequacy of human "justice," I want you to know how to rise above it. And you can do this by turning all of this department of your life, all that is beyond the direct control of your will, over to the Father, and abiding, absolutely and serenely, by His decisions. This will not mean deprivation or "long suffering." You will have a hundredfold more than you possessed before, and what is yours under this new law will not rest upon the caprice of chance.

Another source of failure lies in the tendency to try to look ahead and decide just where the things are to come from. That is not your part — it is "none of your business," and when you try to make it so, you are limiting the expressions of the superconsciousness to the measure of your consciousness and "foresight." In the preceding chapter, I have spoken of the way in which you are to choose your work; not by apparent expediency, but by a close study of your real desires. If you were left a legacy of ten thousand dollars a year, what work would

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you do? Well, that is your work. And when you have so chosen it, you are to go forward in it, giving it every ounce of power and ability you have. You are not to dissipate your energy by living any life but your own. If you see people around you doing things which are meaningless to you, simply don't do them. Learn to live that direct and effective life which results from drawing constantly from the Infinite, and expressing the resultant energy and wisdom in your own work, performed in your own way. Intemperance and gluttony and sensualism of every sort are wrong, not because they violate anybody's code of ethics — gluttony is perfectly "ethical," from the average point of view, in fact — but because they consume in meaningless side issues energy which you should give to your life work.

And when you have done all this, you are not to worry about the material things. If you have chosen your work by the light of genuine desire and are putting all of yourself into it, you may know that it is God's work, too. Don't imagine for an instant that the only labor which may be called by this name is preaching. Whether you are a poet or a worker in bronze or steel, you can truly say, "The Father worketh hitherto, and I work!" And if you go forward from this standpoint and live consistently in every department of

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your life, you are as sure of success as the violets are certain to bring forth flowers in the spring sunshine. Your Father is living in you and through you. Your desires are His desires. Do you imagine for a moment that his resources are exhausted? Just hitch your business or your profession to the star of the Spirit; and see what real success means. You have only half dreamed of it before. Life is magical when it is lived in this way, and every man, when he comes back to the Father's house, is fitted for success.

I have spoken of the usual inadvisability of giving money to people who seem "in need." But as this will be a real stumbling block to many who are sympathetic, perhaps it will be well to go a little more into details.

"Isn't it selfish for me to have abundance, when my neighbor, who is also my brother in the Spirit, lacks the necessities of life?"

Well, there are times when it is necessary to give to those who lack both substance and the wisdom of Spirit, which will enable them to obtain directly. But unless you do this wisely, you will injure your brother far more than you will help him. In the first place, never decide this matter of giving by the state of your own purse. If it is best for you to give, it is best whether you have one dollar or one hundred thousand. You, at least, are living in and from the Spirit. You know

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that you are drawing upon inexhaustible resources, and that your drafts upon the Infinite will always be honored. The question is, then, is it best for you to step in between your brother and the direct source of his supply? Sometimes it will seem so. But even in this case, give him, together with material help, at least a fragment of spiritual substance. Give him a kindly greeting. Give freely and joyously, not with the pinched mouth of one who feels that he is being imposed upon. And there will be times when you can also give something more direct — a word of advice as to the nature of supply. The Spirit will teach you when to speak the truth and when to refrain from speaking. These spiritual truths are strong meat, and there are many who are not ready for them; many who would try to grasp the freedom without the responsibility which must accompany it, and so would bring themselves into greater misfortune than they knew before. So, give as the Spirit leads you to give. But do not starve your own life because of others who have not yet come into the truth. It is your duty to live fully and perfectly, and by so doing you will perhaps help to render others dissatisfied with life in the far country of sensuality.

In the beginning, all of these ideas and ideals seem revolutionary and perhaps im-

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practical. We have so long been taught that ^'prosperity' is the result of days and nights of uncongenial toil, performed principally or solely for the monetary reward attached to it; of driving hard bargains; of scheming and investing; of "looking out for number one"; that when the vision of a better way of living comes, it seems impossible that the world can so long have missed it, if it is really possible. But the world is a school, and there are many classes in it. Even now some are in the primary grade, and are manifesting the same crude and brutal tendencies that led the multitude in Jerusalem to crucify Christ. But there are many who are ready for something better, something more direct and certain.

"In the world ye shall have tribulation; but be of good cheer — I have overcome the world!"

The Nazarene spoke these words while He was still living and working in the flesh. He had overcome the world, not by getting out of it, but by coming into the full consciousness of His own identity.

Real prosperity depends upon spiritual living, and spiritual living is a matter of growth. And so you are to go forward from where you now are toward that perfect life which the Father has surely established for you, not by violent effort, but by growth.

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Formulate your desires; form a spiritual pattern of yourself and your surroundings as you desire them to be; take time often to listen to the voice of your Father, in the silence; open yourself to wisdom; learn to express practical love and kindness in all that you do — and "see the salvation"
It is even now here, if you will hut accept it.

CHAPTER IX

HOW TO KNOW GOD'S GOOD WILL IN YOU

DURING the early stages of every man's spiritual growth, his desire is for a method of directing the invisible forces to his own rather limited ends. If he is earnest and persistent, he meets with some success. He finds that there is indeed a way of directing the impersonal force of "nature," and that at times he apparently blunders upon the formula. Years pass, but the alternation of success and failure persists. Gradually he discovers that what he really needs is more wisdom, rather than more power. The power is there — Infinite power. But it may be utilized certainly and successfully only by those whom the wisdom of Spirit has regenerated.

Some of the occultists teach that there comes a time when every initiate must stand alone, without the conscious companionship of man or God. This time of trial is described as the most terrible ordeal through which the human soul can ever be called upon to pass. Now, whether or not there be such an ordeal in this mystery-religion of the East, there certainly exists an equivalent for it in

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a stage of development of every seeker after truth. The tune comes when the old things drop away; the material aids and resources which seem so real and effective to the man of the world are seen in their true light — as absolutely futile. Medicine, theology, the world's code of ethics: these things are seen to be nothing but the symbols of spiritual truths. And during that transition which must come between the time when the individual drops the old way of living and the time when he is really born into the Spirit, lies this time of trial.

"What must I do to be saved?" "What is the truth that regenerates?" "How shall I know what God wants me to do?" These questions come usually not from the beginners in the New Thought, but from those who are well advanced on their journey toward the light. They have progressed far enough to discover the worthlessness of many things in which they formerly trusted.

It is this cry for light that constitutes the strength of the many "blind leaders of the blind," men and women with fine-spun theories which they themselves have never made work, and which no one else can ever make work. Diet experts, doctors, ministers, politicians — all have the panacea which shall revolutionize society and rescue the individual. But no two theories agree: if one is

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right, the rest must be wrong. And after he has tried one after another until he is discouraged, the weary pilgrim is tempted to give it all up and to go back to the "good, old-fashioned way of living" — in which, by the way, nothing is certain except periodic climaxes of minor disasters, culminating in the one major disaster which even the blind leaders agree is inevitable.

How shall the disciple of New Thought know that he is not treading such a blind lane? By considering the essential difference between the central teaching of New Thought and all of these mental patent medicines: the latter point to outside remedies, to crutches and extrinsic aids; New Thought teaches that the solution to every problem lies within, that man is potentially complete and perfect, and that all he needs to become practically so is to go forward along the path of growth which was ordained for him before time began.

And so the first step in learning always to know God's will, lies in refusing to look outside for something that isn't there. Truth and wisdom lie within. The faculty of discerning truth exists, latent or active, in every soul. This is the true wisdom of Spirit, which judges not by appearances, but which beholds truth directly and unflinchingly. Truth is discerned by "inspiration," or the breathing in

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by faculties, already existing and waiting to be used, of spiritual wisdom. Stop and realize all that this means. You do not have to create a faculty out of nothing — that would be impossible. The wisdom faculty lies within you now, ready to be used. Simply recognizing this fact is a big step toward making the realization complete and practical. You must begin to look within for the solution of every problem. Whether you are reading your Bible or choosing your dinner, learn to look rather to the Spirit within yourself for wisdom as to just how to interpret or to act than to any exterior authority.

The second step in realizing the wisdom that is yours is to find and utilize what might be called a temporary substitute for the perfect vision. And this substitute is sometimes called "dogmatic faith." It is the kind of faith that grasps principles and lets the details take care of themselves. To utilize it in your life, you will need to go back to the covenant you have made with your Father. It was a covenant by which you bound yourself to do your part of your work and to let God do His part in His own way. You were to formulate your desires and spiritual patterns with serene and unwavering faith, and were to go ahead with the details of fulfilment, which came to you without your anxious seeking; and you were to see always fulfilment,

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success. Now at this stage of demonstration, you are apt to pray for wisdom, for light. You are "working in the dark," and you are afraid you will not do your part of the work as you should do it. And the more "conscientious" you are, the more tendency you will have to be anxious and tense in your seeking for guidance.

"Why can't I know definitely and unmistakably just what God wants me to do? If this is His work as well as mine, why can't I do my share of it with His wisdom perfecting and leading me? Why need I fumble and falter?"

Well, you need not. And God's wisdom and love are guiding you and leading you perfectly every moment, so long as you stick to your side of the covenant. God wants you to succeed. God wills it! And the only reason you are not led through your conscious perception of truth is because you have just begun to use the wisdom faculty which has so long lain latent within you, and it has not yet reached the stage of self-recognition and self-consciousness. But you are led every instant of your life, provided only you are doing the part that you do understand. God will no more punish you for not being able to see beyond your immediate surroundings than you would punish your baby for not being able to read the newspaper. And He will not let your

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lack of development stand in the way of your demonstration, as long as you are keeping yourself open to guidance by this "dogmatic faith." If you are keeping the covenant and appearances do not seem to be right, it is not because "God is trying your faith." It is because, unconsciously perhaps, you have prejudged the course events must take, and have forecasted them short-sightedly. And the lesson in this is that forecasting is not a part of your business. You are to read the book of life as you come to it, and not try to "skip" or read ahead. God's will is that you should succeed to the uttermost. Your part is simply to go forward fearlessly, not attempting to cross any Red Seas of impossibility until you reach them. Many of the things which you desire to know are none of your business, and would only serve to turn your attention from the work which is really yours.

A farther aid, reinforcing the "dogmatic faith" which must serve to carry us from the blindness of carnal living to the perfect vision of regeneration, lies in considering some of the things which are manifestly not "God's will." The first of these is sickness. One of the greatest hindrances to healing is that instinctive belief in the virtue and blessedness, or at any rate in the naturalness and inevitability, of sickness. We have so long read and heard of "holy invalids," people who were

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"too good to be well," that we have absorbed a measure of belief in their existence.

"There is purpose in pain, otherwise it were devilish!"

Well, maybe it is devilish. But that there is purpose in it I do not deny: the purpose of making every son and daughter of God rebel against it, and against every other limitation of carnal living. We are of the royal household, but as long as we are satisfied to feed the hogs in the far country of sensuality, we may do so. Our Father is a wise Father, and lets us learn our lesson thoroughly, each in his own way.

No man is sick because of his "goodness." I have known some of those holy invalids, and in every case it was easy to find a far simpler and more logical cause of physical decrepitude and imperfection than holiness. Some of them were too intense in their sympathies. There is a vicious kind of sympathy, which weakens its recipient and destroys its author. It is the kind which ignores the cause of the trouble and looks only, with anguished eyes and wildly throbbing heart, at the result. And this sympathy is truly vicious, because it harms the man upon whom it is bestowed by calling his attention away from the cause and by helping him fix his attention upon the result as upon something fixed and incurable. Sympathy such as this is founded on the

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belief; unrecognized usually, in a chaotic universe and an inefficient God.

Other well-meaning people are sick because of tense, eager, dominant wills. They are so sure that they know what is best for every one around them that they try, more or less ineffectually, to bend every one to their ways of living and thinking.

Still other good men and women are killing themselves by unwise ways of conducting the physical details of their lives. They have accepted society's little foot measure of right and wrong, and believe that no man is intemperate who does not drink beer or whisky. They are futile, these little narrow rules of conduct. Real virtue and goodness lie far beyond them, and consist of the strict adaptation of means to end, in every detail of life. Eating to the glory of God is a very different thing from eating to live.

And so I am going to ask you not to be too readily convinced of the beauty or even of the inevitability of suffering and' sickness. Good men have been sick, but the best men have not. Sickness limits every individual's usefulness to himself and to God. Every great corporation demands that its employ, be physically effective, and that they keep themselves so: each must be sound when he enters its employ, and he must live soberly and temperately. The Kingdom of Heaven

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is a corporation, multiplied in extent and in power by infinity, and with the old soullessness and selfishness of earthly corporations transmuted into brotherly love. And its members, who are the children of God and his coworkers in the Kingdom, are thoroughly effectual in this work only when they are perfect, whole in body and mind. Nor does this form a barrier to entering the Kingdom which even the bedridden invalid cannot cross, for the Father has established with the foundation of the universe the means of healing. When any man asks you why you do not believe in sin and sickness, simply tell him that they are not reasonable.

Poverty, like sickness, is manifestly not "God's will" for any of His children. Ostentation and the accumulation of unneeded material riches are, of course, not scientific. A man might as well fill his tubs with water when his house is piped and the reservoirs inexhaustible. But material substance is a means to an end, and no man who is doing the Father's will is expected to do without an abundance of it. Sometimes poverty seems to accompany goodness, just as sickness does, but the appearance is as specious in the one case as in the other. Penury may break the spirit or breed covetousness and selfishness, or a man may be gentle and kindly in spite of it; but if it ever has a place in the life of

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an individual, that place is distinctly a limited and temporary one. It may for a time be the dumb-bell with which he develops dissatisfaction with limitations, but this dissatisfaction must lead to a demonstration of superiority and mastery or it fails of its purpose.

Sometimes poverty sticks because of a sort of "inverted faith" in it, which is merely a fear of it grown to the point of an inhibiting obsession. The victim of this sort of fear stares at the dragon he has conjured up — poverty, dire want, sickness in the pauper's ward and burial in the potter's field — until he is catalyzed and apparently can do nothing to help himself. Financial aid makes his condition worse rather than better, because it heightens his belief in the reality of this external devil. It blinds him from seeing that all the devils are inside, as is the magical word which shall eventually exorcise them. Even sympathy, in the ordinary meaning of the word, is pretty apt to screw tighter the tension of his fear-locked faculties. What the victim of these delusions needs is to be told that he is success; that he has within himself all the power of Morgan or Vanderbilt, together with currents of wisdom and love which will enable him to utilize this power to the greatest good of himself and of the rest of the world.

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Inefficiency is another bugaboo to which undue respect is paid. Lazy people, honest, earnest people who are chronic failures, stubborn, dogged people who crawl on under "the bludgeonings of chance" until they are beaten down in final defeat; all of these phenomena are the result of a basic misconception as to the nature of success and of the faculties back of it,

"Look at that man's inheritance," the superficial observer comments. "His father never did an honest day's work in his life, and his mother didn't have the spirit of a canary! It's no wonder he can't make a go of anything!"

But he can. Because his father and his mother remained hypnotized by devils of their own creation "to the bitter end" is no reason for his doing so. They lived their lives and are still doing so, someway, somewhere; and the time will come to them just as it will to him when they will have to kick off these shackles of negative thought and get up and be themselves: children of the Highest, successful and effectual in every thought and action. The universe is full of work to be done. God is doing this work through us. He leads each of us by desire to the particular work we are to do; and when we have taken up this work which is ours, we are brought face to face with difficulties which we were

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specifically organized to meet and conquer. We were created for success and inefficiency is a delusion which can hinder us only as long as we allow it to do so.

The general principle which suffices to meet all of these limited thoughts is the old one of "common sense," working from a new set of axioms. By looking around upon the universe, it is easy to perceive the real nature of life and of its purposes and meaning: beauty, goodness, love, the perfect adaptation of means to end — these things speak in the perfect working of the solar system, just as they do in the organization and anatomy of each individual cell of the body. And we are children, the highest "specialization," of the universal life and love and wisdom back of this visible universe. Intuition and reason alike tell us that. A very little spiritual living will so awaken and perfect our perception of truth that we will know these things as we can know nothing which rests on exterior authority. And from this standpoint, as children of the Spirit of Love and Wisdom and Power, it is unavoidable that we shall credit this Father of us all with something more of consistency, of "common sense," than we have heretofore done. The conception of God held by the Children of Israel was one untenable by any but a crude and undeveloped people. And the conception of God

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advanced by modern theology is just as ridiculous. After we have credited God with being the very essence of love and wisdom and power, let us be consistent.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things unto them that ask Him!"

But, while we are going steadily forward, meeting our apparent difficulties with "dogmatic faith," we must not lose sight of the ultimate possibility and necessity of direct and unfaltering spiritual vision. Eventually we are to know the truth, to be able to see through the mists and clouds at will. This direct vision will come as the result of growth, and growth is something which we cannot force. But we can do our share to make growth regular and rapid.

One of the ways in which we can help, or at least can cooperate with the real growing power within us, is by regular and voluntary receptivity. Our working hours are apt to be so tense and so filled with physical and mental activity that there will be no chance in them for the spiritual faculties to work uninterruptedly. To offset this outer activity, we must provide regular times each day for that sort of receptive and wordless prayer by which the individual is brought into perfect sympathy with the universal. Go into your

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chamber, which should be a darkened and moderately cool room. Lie down, unless you are more comfortable sitting. Usually it is most satisfactory and *' natural'* to lie on the back; with the head supported by a small, firm pillow. For a few minutes it may be well for you to meditate upon one of the more dynamically phrased spiritual statements — one of those used by Jesus; for instance:

"I am the light of the world. If any man follow me, he shall not walk in darkness, but shall have the light of life!"

Consider, thoughtfully and serenely, that you are that l[^]ht, just as Jesus was. The Christ Spirit in every man is the light which never falters or grows dim. It pierces all of the obstructions which exist for the intellect. It is God's wisdom, shining in and through you.

Now, when your attention is tuned to these spiritual vibrations, cease to formulate thought. That will not be easy. But you can learn to be utterly passive, and through the gate of this expectant and serene passivity the light will come. At first you will not recognize it. If you take into this silence a definite question to which you desire a definite reply, you will be disappointed, in all probability. What you are learning to realize or to make active is the wisdom faculty, which you will take back into the world with

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you, and by whose white light you can settle every question, big and small. And during the silence, while you wait upon God, this Light of the World will be quickened, where it lies within you- You will not receive information, but that Wisdom which is back of all knowledge, and which infinitely transcends a mere knowledge of facts.

Other things will come to you in the silence of this wordless and thoughtless but supremely conscious silence; wonderful things, which will change the world and all in it for you. But of these I may not speak, nor will you, when they come.

CHAPTER X

RIGHTEOUSNESS

I CAN still remember the forbidding sound which the word "righteousness" had to my ears in childhood. I used to listen to the promises read from the Bible as to the wonderful things which were certain to follow in the wake of this mysterious quality, and I am afraid that I weighed the matter in rather a cold-blooded way and decided that the results were not sufficient recompense for the cost of their purchase, through righteousness.

I know now that I was not alone in this belief. Righteousness, as usually described and elucidated from the pulpit, is a quality well fitted to take the joy out of life on earth or in heaven. There is in it a suggestion of Puritanism, asceticism, cold superiority — you know the vague but disturbing sensations which are awakened by the conations of the word. But these things are not even distantly related to righteousness; and as you go forward in the ways of the New Thought, you will discover that righteousness is merely another name for rightness, the science of doing everything that comes up in the right way, which is always God's way.

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And so it is no wonder that remarkable things are promised to those who are filled with this spirit of righteousness. "Righteousness delivereth from death," "Righteousness exalteth a nation," "The Kingdom of God is righteousness," You see, this condition of mind and body in which each act is performed in the simple, direct and scientific way, cannot help producing supremely satisfactory results. It is the modern doctrine of efficiency, robbed of all the limitations which narrow vision and selfishness have imposed upon it. Suppose that you were to wake up some morning, filled with a new energy and enthusiasm; suppose that your health was perfect, with the perfection which you had never dreamed of before; that the old tendencies to impatience and dislike and suspicion were gone, and that in their place was a serene kindness, founded on and maintained by a constant consciousness of God's love in your own life. Suppose that your work "came easy," and everything which you attempted you did swiftly and perfectly, in the way that would most benefit you and all who came in contact with you. Would you protest against this change from old conditions to new? Well, all of these details are a small part of righteousness. It is the divine science of efficiency.

It is very interesting to notice the way in

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which this perfecting principle of righteousness becomes gradually' more and more effective in the life of the disciple of spiritual living. Almost invariably it is in the beginning an unrecognized and undesired quality. The thing really sought is something in the way of healing — bodily healing or financial healing. Very often the beginner stipulates or tries to stipulate that he is not to be bothered with "religious things." He wants healing, not preaching.

But, in turning toward the Spirit for this healing, he has demonstrated that he is ready for the beginning of the regeneration. And automatically and unfailingly he has brought into his life the seed of righteousness. It may be a long time in sprouting and in growing to recognizable proportions, but it is there, struggling toward the light through the subsoil of his subconscious thought, day and night. Gradually and lovingly the Father is leading him whither he thinks he would not go. Things which once seemed supremely worth while and important gradually come to be seen in their true light, and the desire for them ceases.

Then a reaction comes — "carnal mind" discovers the drift of this new growth and is terrified at the change which is being wrought. With all of its crude strength it fights against the Spirit, and for a time it seems to be re-

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gaining what it has lost. The student plunges again into the old ways of living, perhaps ridiculing the "theories" which indeed are ridiculous to the eyes of the flesh. But the seed is there; and unlike its physical prototype, it cannot be killed. It may lie dormant for months or years, but when the time of reaction and retrogression is fulfilled, when strength for another forward march has been stored up, the journey toward righteousness is resumed.

The third stage in the journey is reached when the learner recognizes the beauty and advisability of the new way of living in all its ramifications of changed habits, and cries out, "I believe — help thou mine unbelief!" The spiritual man accepts and calls for the quickening of the lower consciousness which shall enable it to lay off the old worthless and meaningless habits. Nor is this a journey toward that forbidding puritanism of which we have spoken: the things that are laid aside are makeshifts^ dead symbols of the living reality; the journey of adeptship carries the neophyte always from the less to the greater; nothing is discarded until something better is at hand.

It is in this third stage of the journey toward righteousness that many difficulties arise. The spiritual understanding and even the intellect recognize certain "habits," ap-

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parently fixed modes of thinking and acting; as distinctly unscientific and worthless; but they are rooted somewhere in that dark and apparently unpenetrable region of the sub-consciousness. "When I would do good, evil is present with me!" I would be serene and effective, but I have formed habits of anger or irritability or of the negative living of sensualism. How can I be "saved"?

Salvation, here as everywhere else in this matter of regeneration, lies within. No external personality can hypnotize you out of your false thinking and acting; and if you plead with God as with an exterior and separate power who may or may not help you, your prayers will not be answered. Indeed, your trouble in the latter case will probably be aggravated. The principle back of all success is — self-recognition! You must learn to see your real and perfect self so intently and persistently that you will begin to live in him rather than in the old delusion nature which has so long mastered you. You have used your creative power to create a cramping shell, which you have called "myself." Now you must return to your Father's house.

This matter of self-recognition is one to which little practical attention is given, in spite of the fact that it is the force back of the mighty affirmations and denials of all metaphysical healing. Let us suppose, for

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instance, that you are a "slave to the tobacco habit." How are you to use self-recognition to free yourself from it? Well, you are to go into your closet or your quiet, darkened chamber — if possible — and put your body in a position of rest. Then you are to choose one of the formulas for self-recognition which the Christ used. " I and my Father are one — " this is a key which will unlock any door in the universe. Try it on this one. "I and my Father are one ! " Not a word about tobacco — but forget that desire body which has been tormenting you, and get back to the real you. You are one with the Father. Consider, quietly and serenely, all that that implies. You are strong, and clean, and gentle; purity is as natural to you as warmth is to sunshine. Don't try to force anything, don't try to attack the tobacco habit, don't even consider it; it arose from false conceptions, and was made possible by them alone. Get back to the truth about yourself, and this habit, together with everything else that is futile and negative, will drop away.

And this is what "affirmations" really are. They are more or less dynamically phrased statements of your eternal and fundamental oneness with God. An affirmation does not nullify any law. It recognizes the truth in the creative realm, sets the automatic creative forces at work in new and better lines,

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and these automatic forces inevitably work out to new and better results. And right here comes the reason for much failure in demonstrating. If you use affirmations with the idea that you are attacking a positive evil — in the case we have been considering; for instance, if you try to attack the tobacco habit and to destroy it with your affirmations, you will not be very successful. Bad habits are a result of twisted thoughts. Straighten your thoughts about yourself. Take time for serene self-recognition, and you will lose your magnetism for these iron filings and they will drop away of themselves. Your twisted thought currents were the attracting current.

The scientific way of using affirmation is simply to contemplate, serenely and with absorbed and unwaveringly-centered interest, your own innate perfection. You don't have to "push on the lines,"* or to force anything. It is the Father in you that makes all the changes, once you have changed your thought by recognizing Him.

And what are denials? Well, they are an indirect way of using affirmations. Instead of saying "I am health," denials make you say, "I am not sick." There are times, perhaps, when their newness of phrasing makes them worth trying, but usually it is best to stick to that positive recognition of truth which conquers error by replacing it.

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It becomes increasingly apparent to one who advances in New Thought that all real success is essentially broad and loving; rather than isolated and selfish. This does not rob us of the fruits of our effort, but rather increases their charm for us by the broader recognition which sharing them with the world brings. Isolation is starvation; if you don't see it so, it is because you are now suffering from spiritual inanition and your thinking is perverted. And, related to this essential lovingness and unselfishness of righteousness is one of the principal hindrances to finding the perfect way of living. "The fruit of righteousness is sown in peace," and it cannot grow in any other soil. For this reason, if you find that you are not bringing forth the fruits of righteousness — which are health and success and joy — take time to examine your soul garden and be sure the soil is not sour with the acids of selfishness and intolerance. Be honest with yourself. Are there no enmities, jealousies, envyings, or perhaps just plain dislikes, lurking within? Have you forgiven that man who cheated you, or that woman who lied about you? Have you entirely forgiven your son or your brother or your cousin for not "turning out" as you had decided he should? Are you absolutely free from every thought of condemnation and reproach? If not, stop where you are. Here is work for you to do. Accord-

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ing to your covenant you have ceased to hold any outside "cause" responsible for what comes into your life. You are living the life hid with God, and no one can give you reason for dislike or hatred. And don't try to go on until you have cleansed yourself, through recognition of your essential and natural compassion and charity, of all hostility.

That is the secret of curing hate — just recognizing your own natural love faculty. Say to yourself, "I and my Father are one in love, and compassion, and at all times I manifest His serene kindness and sympathy and understanding patience." Insist on seeing yourself in this light. When injuries seem to come to you, don't let the barbs of indignation and ill will fasten themselves in your mind; like all barbed things, they will work deeper and deeper if you do not pull them out at once, and the time will come when they will penetrate into your subconsciousness. You will forget, apparently, but deep down in your soul reservoir they will go on doing their work. And eventually they will show forth in imperfections in your physical body. Righteousness, rightness, cannot be built on any such foundation.

A different sort of barrier to realizing that spirit of righteousness which sometime we must all attain lies in a misapprehension as to the nature of prayer. Sometimes I am

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asked; "If prayer is creative, if I am to pray with the assurance of obtaining all that I desire, what becomes of God's guidance, His overshadowing direction of my life?" Most of us were taught to pray with the clause added that everything we asked for was subject to God's will. "If it be Thy will, we desire health " — or whatever we did desire. The two beliefs in regard to prayer are not reconcilable, are they? In fact, they are built on basically different conceptions as to the nature of God and man, and as to the relations between them. The old, theological idea was that God was a sort of super-king, living up in the clouds, and interfering at will in the affairs of men; in the interims of this interference, man. His creation and something exterior to Himself and utterly different in nature, did as he pleased or as he was able to do with his own affairs. Prayer was in the nature of an appeal to the umpire to change the rules of the game, or to interfere for the benefit of one of the players. Naturally, there was a good deal of doubt as to the wisdom of granting such an appeal, and it was made subject to God's decision. Usually there was a secret sense of its being a mighty foolish thing for Him to interfere at all under the circumstances, and of its being unlikely that He would interfere. Now, righteousness must be founded on

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different relations than these between God and man. If we are utterly different from our Creator in nature and limitations, it will be impossible for us to do His work as He would have us do it. And so the kind of prevailing and creative prayer upon which alone righteousness can be built must spring from a deeper and truer comprehension of these mutual relations. It is both legitimate and desirable for us to pray and receive, to receive as the direct result of prayer rather than as an indirect and uncertain result, because we are not servants or interlopers, but children of God. We are doing His work because we are one with Him, in desires and in potentialities. And instead of asking that our prayers shall be answered "if they are best," we are to learn to live so fully the Christ life that we will have no tendency even to consider anything which is not "best."* We are to demonstrate wisdom in our praying, as in every department of our living. And prayers built on the self-recognition of wisdom and love are creative and masterful. They go forth with the swiftness and power of omnipotency itself, and there is no possibility of their not being " answered." Indeed, they answer themselves; for by their very nature they set in motion the executive forces of the subjective stratum of life. Another hindrance to realizing this life of

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righteousness is suggested by the exhortation, "Be not conformed to this world." We are to be in the world, but not of it. That seemed a fairly simple ideal when men used to separate themselves from their kind and live in monasteries or in mountain caves, but how are we, who are to do the work of the world and to create and to perfect even as we see the Father doing — how are we of the New Thought to understand and apply this command? I think the meaning of these and similar commands is plain. We are to be in the world — that is we are not to separate ourselves from others in the way of building up monastery walls, or going into the forests or the mountains and living the lives of hermits. We are to mingle with those of our brothers who have not yet come into the light — but we are not to be of them in their ways of thinking or acting. We are to do our work from new motives. The men around us look only to themselves, usually, in conducting their affairs. We are to look out for our neighbor as ourselves. And in everything we do we are to consider the result in the thing accomplished rather than in the monetary reward attached to it. If a thing is not worth doing for its own sake, it is not worth doing for any sum of money that could be offered.

And as this ideal of separation from the selfishness and ignorance of the world grows,

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we find that there are many things which mankind has heretofore taken "as a matter of course" which have become meaningless to us. But we are a separate people. The fears and the rewards which have urged others on, often to their own undoing, are not for us. Our reward is a higher one than the world is capable of understanding; not an indefinite and unsatisfying future heaven, but a heaven here and now; joy in our work, assured success in every undertaking, abiding and abounding health, serene love and understanding. These things would not all appeal to that condition of mind which constitutes the world — for the world is a condition of mind. But we are beginning to know the truth, and this truth has freed us from many of the misconceptions of the old treadmill life.

And so, as the wisdom of Spirit permeates and perfects our understandings, we are able to see this state of living called "righteousness" in a new light. It comes to represent a condition of scientific effectiveness, in which the desires and emotions and the mental and physical powers are harmonized and made to work perfectly together. We perceive that this condition of righteousness is a matter of growth against which, in its beginnings, we struggle blindly, but whose growth we can expedite when our eyes are opened to the truth. We find, too, that in overcoming the

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hindrances to leading this new life, we have a mighty weapon in the use of affirmations and denials, and that these are based on self-recognition; the recognition of our innate and basic perfection. In this way, by recognizing our true selves, separate from and above the power of every useless and negative thought and action, our "evil habits" are to be shed as the oak sheds its leaves. Selfishness becomes apparent in its true light as a condition of thought and belief which shuts us off, not from the encroachments of those who would rob us, but from the central reservoir of supply and abundance. We find that we must drop all of our old grievances and enmities, that we must give love and love only to all the world, to every living creature. As a help to making all of these changes, we consider again the true nature of prayer and of that relationship of Father and child existing between God and ourselves, upon which effective prayer is founded. And in conclusion, we note the characteristics of that sort of separation which must be established between us and the carnal thinking and living which constitute "the world." It is a separation in motive and belief, we discover, rather than in space. And like all else relating to this mighty subject of righteousness, its effect upon us is to make us more effective, more practical, more fully alive and joyous, than we have ever been before.

CHAPTER XI

DEMONSTRATE

IT is often stated by people who oppose New Thought that all metaphysical writers and thinkers are dreamers, who either do not make a success of their work or who do so by preaching one thing and practicing another. We might call the attention of these friends of the opposition to the fact that this severance of doctrine and practice is not confined to any creed or system of philosophy; but let us rather strive to find the kernel of wheat which is concealed in the bushel of chaffy criticism.

If New Thought is practical, if it can ever be made to "work," why should it not always be so? What is it that sometimes prevents success? The first and greatest hindrance, it seems to me, is lack of a dynamic determination to make it succeed; lack of what might be called "faith-in-action." And if I were to attempt to choose a motto or an emblem which should serve as a practical reminder of the purpose of New Thought and at the same time as a reminder of the principal danger to be avoided, I would choose the one word
"demonstrate!"

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Demonstrate! Make good! Hitch your faith to the burden of every-day living, and make it pull the load — or find out why it doesn't! Otherwise you are sure to join one or another of the two classes which have done most to give New Thought a "black eye" with the public : either you will become an impractical dreamer or you will backslide and begin to ridicule the things you once believed in. New Thought can stand it — but it will be an evil day for you.

If you have met with a failure to demonstrate it will be necessary for you to realize, to begin with, that this new way of thinking and living is founded on law, and that therefore there is a scientific way of going forward without faltering. Failure indicates that you are not using that way; and as the law never changes, it will be necessary for you to do so before you can hope to succeed.

It is probable, in the first place, that you are trying to live a well-ordered life while allowing part of your faculties to lie dormant. Health is the result of the perfect outworking of the spiritual faculty of health; financial abundance is the result of the action of the faculty of providence. If you try to bring about these desirable results through the action of other faculties, such as shrewdness and caution and self-control, you will fail. The three primary rays of Spirit are Love, Energy

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and Wisdom. Each of these shows forth in numerous ways, and gives rise to the so-called "faculties."

The love faculties are those which harmonize the actions and reactions of the millions of individual units who are striving, usually in ignorance, to do the Father's work here on earth. If love is suppressed or allowed to lie dormant, there will be friction, lost motion, obstructions of many kinds. And these things will work out as failure and death.

The energy faculties provide the power with which work is to be done. This power flows constantly from the Great Center to every living creature in the universe, but fear and anger and lust and all negative thoughts and passions break the connection with this energy center or consume the power which should be used creatively.

The wisdom faculties provide knowledge and a broad and unfaltering insight into principles. A man who utilizes his love and energy faculties but allows wisdom to lie unused is apt to turn anarchist, or to champion violent "reform" of some kind. He sees things which apparently are not as they should be, and a misguided and limited love drives him into various desperate "remedies." Wisdom would enable him to perceive the Master Spirit working in and through all things, and accomplishing through a slow but unceasing

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process of social regeneration that which the apostles of guillotines and dynamite, think they are accomplishing by bloodshed. He would understand that "reform" indicates merely giving a new form to something. Unless the spirit back of the form is changed, this new form will be not one whit better, considered from its own point of view or from that of universal need, than was the old.

There are a few concrete and typical mistakes which hinder demonstration and which are so common that they are worth calling attention to. One of these is what might be called the tendency to become "fixed." This tendency is the result of the almost universal search for a formula or theory which, when once adopted, will make all further change unnecessary. Many people are unconsciously looking for a "rut." But life is a matter of constant growth, and the person who imagines he has learned all that there is to learn, and that he has worked out a theory of life which will do away with all future necessity for change in thinking or living, is trying to demonstrate a false ideal: that of stagnation rather than growth. God's way of developing us is to let, us evolve our theories, to work out a change here and another there, to cut out waste motion and destructive thinking; always to go forward, so that we find each day and each year, if we are living the life hid with Him, a

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bigger and better day and year than any that went before. But the time never comes when we can sit down for a millennium or so and contemplate our own perfection. Our accomplishments and virtues are always comparative rather than superlative.

And so I would ask you to guard against this desire for stagnation. The disintegrative forces of nature attack every body that ceases to manifest life and growth. There is no such thing as standing still.

A second barrier in the way of demonstration is the inability to forgive; or, to state the difficulty more correctly, ignorance as to how to forgive. Yes, I am getting back to that old subject of practical love. It is impossible to get far from it while living a really practical life, or while writing a book for really practical people. The love of God, working in and through us, His children, is the vivifying principle of the universe. Anything that shuts off this inflow of love also shuts off the inflow of life. Physical degeneration and decay follow in the wake of these obstructions, just as gangrene results from shutting off the blood supply from a physical tissue. Enough has been written, however, to convince all who need to be convinced and who are open to conviction of the need of expressing love. But the fact remains that many good people find it very hard to lay aside some of these

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moral bricks with which they had loaded their pockets.

"How can I forgive the man who has stolen my money, or who has lied about my good name? The one is my property, the other is part of myself. How can I really forgive and forget?"

The science of forgiveness rests upon three basic readjustments of thought. First, you must comprehend the real nature of your own life. Next, you must extend this understanding to the life of the man who has wronged you. Last, you must understand your relation to God.

What must your own real "nature" be? You are the manifestation in one place of all that God is universally. And love is as natural to you as it is to Him. You are love. You don't have to force yourself to cast out hate. Simply use the means of realizing your latent but essential love that you would use to demonstrate physical health. Get back to your oneness with God, by self-realization. You are love, and there is no hate in you at all. Say to yourself, "I am the serene love of my Father. I am free from the blindness of ignorance, and I see myself perfect, serenely patient, radiantly kind. I am one with the Father and one, in sympathy and kindness, with all of His children."

Now, if this is your real nature, it must also

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be the real and basic nature of the man who has "wronged*" you. And any action which seems to express dislike or selfishness is the result of his blindness and ignorance as to his own nature. This doesn't mean that you must "labor" with him, or try to bring him to see himself as he is. When the time comes for him to be born into this regenerating consciousness, God will quicken within him that vague restlessness which eventually shall drive him out of the life he is leading and into the green pasture of Spirit. But you can help him by your silent thought of him. See, within this matrix of the flesh, the real spiritual man, sleeping now but destined to awake to the fulness of the Father's glory in the Father's own good time. See him perfect in love and wisdom, even as you see yourself. It is not logical for you to deny the truth of disease in your own body while accepting the truth of spiritual disease for your brother.

The third realization, however, is the one which makes the two former conceptions both easy and natural. For it is your relation to the Father that makes you what you are; and it is this relation which does away with the reasonableness of hate and ill will, by doing away with the need for "self-protection." In this life of the Spirit which you are learning to live, and which is the only assured and practical life possible to live, it is not you but

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your Father who furnishes protection. Every breath you draw, every dollar you "earn," every thought you think, comes direct from Him, if you are living by your covenant.

This does not mean that you are an automaton, but it does mean that you are learning to do your part of the work of creation perfectly by ceasing to interfere with those parts which are none of your business. And this matter of protection against robbery or defamation is not in your department. You don't need to turn your hand over to protect yourself. The realization that "I and the Father are one," will take this burden utterly off your shoulders. No man can take from you anything which God wants you to have, and He wants you to have everything which will make your life full and complete. Picture yourself as taking lessons in sculpture from one of the great masters. If you were using the wrong kind of chisel to secure the results he saw you aiming at, he might take it from you and give you another. But the one which he substituted would be better, and would bring you satisfaction. Sometimes God takes out of our hand a tool which we are using unscientifically; but if we do not close ourselves, through grief or anger or materialism. He will always replace it with a better one. And so you will find that it is a very silly

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and unnecessary thing to hold grudges or grievances against any man, no matter what harm he may seem to have done you. Live consistently, as God gives you wisdom to live. And as the old hostility and suspicion drop away from you, you will find that the opposition of men and events to you is done away with. The spirit of fearless love is master over every other desire and emotion in the universe.

Another mistake which stands in the way of full demonstration is that attitude of mind which lies at the very core of "dreaminess" and impracticability. This is the tendency to replace action with theory about action. Many people live year after year, accepting and preaching theories which they make no attempt to demonstrate. Very often these theories are perfectly "workable," for the perception of truth often comes before its demonstration. Intuition gives us a working theory to go forward on, but it is up to us to go forward. Otherwise our perception of potential truth will become mummified, and we will gain no fresh insight. Spiritual wisdom must be put into practice or it is soon lost.

Introspection without consequent action! This is as good a formula for insuring failure as any one could ask for. For the fruition of thought must be demonstration, and demonstration does not consist in preaching but

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in doing. If I, who write these words, were to be satisfied with merely writing them and were to try to live otherwise than according to the principles which I am advancing, I know that my beliefs would turn to ashes in my mouth and that I would reap a bitter harvest from the thought seeds I have sown. Go forward! Test and prove your beliefs! Demonstrate! Success is the result of holding the consciousness open to the directing and perfecting life of God, and then going forward and putting the resultant love and energy and wisdom to work. The Father worketh hitherto, and I work. And I must work according to the wisdom of the Spirit. I must not preach one thing and then calmly lay it aside and live another. That way lies death.

It has sometimes been called to my attention that in many instances New Thought teachers and writers were persistent failures in all practical matters, and that they were prone to cap this structure of impracticability by "dying young." I am afraid that sometimes this criticism is founded on truth, for I have seen something of the working out of this theory building without the practical checking up which an insistence on demonstrating assures. Metaphysical teaching which results in a constant looking within, without a subsequent and consequent working

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without, is positively handful. Any psychologist will tell you that inhibited impulses are apt to find a way to the surface of expression through indirect and disastrous channels. The result of "going into the silence" is certain to be impulses to action, to demonstration; and the attempt to check these impulses and to make the new life one of constant introspection rather than of work and prayer, the team which can move the universe, is vicious.

The first positive step in demonstration is to recognize the danger of this tendency toward theorizing. The next step is to give yourself and your surroundings a sort of mental overhauling. By this time you should have gotten away from the old belief in inherited and unconquerable positive or negative faults, and should be in a position to take a sort of mental inventory which will show you where you stand in this business of demonstration. The chances are that you have formed the habit of lying to yourself about yourself. You must lay this aside, absolutely. Learn to judge yourself with the same ruthless justice which you would use toward any external personality. If you recognize a fault which at present you seem unable to do away with, don't seek refuge in self-deception. Call it by the ugly word you would use if some one else manifested this same weakness. This

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mental and moral inventory is a matter of business, looking toward increased efficiency. When the manufacturer goes over his plant on a tour of inspection, he may find some of the machinery which is below his standard of efficiency and productiveness, but which he cannot replace at the time. The logical thing for him to do is to be honest with himself, to recognize the handicap, and to lay his plans for doing away with it as soon as possible. So you must do. If you cannot lay aside an evident imperfection, at least recognize it as such and determine to replace it with something positive and creative as soon as possible.

You don't have to be morbid in this matter of self-examination. There is nothing hopeless in any habit or condition, and there is no habit or condition which cannot be changed for its opposite if you will go about the matter scientifically. Don't attack these things as positive evils. "To replace is to conquer," and the way to replace an evil habit is to recognize the opposite spiritual good which is natural to you and which even now exists within you. And so impurity may be replaced by the self-recognition of indwelling and all-perfecting spiritual purity. The alcohol habit can be conquered by realizing the temperance and serene wholesomeness of the indwelling Spirit. First there will come a

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growing recognition of the reasonableness of this natural wholesomeness. Then the other things; which were negative and without life and power except as you gave them these elements of reality by wrong thinking, will drop away.

These spiritual inventories should be held at frequent intervals. Don't be afraid of becoming morbid — that could only result from looking upon your faults as fixed and unconquerable, or from theorizing without consequent acting. And by "checking up" often, you will be able to discover any tendency to get into a rut — any ankylosed spiritual joints. Remember that growth is one of the laws of life, and that if you don't go forward, you must slide back. Rest is merely the complement of creative action.

And when you have completed this spiritual inventory, it will be wise for you to block out the things you want to accomplish in the immediate future. Holding yourself open to the guidance of the Father's wisdom, lay your plans for those changes in living which seem most likely to correct the faults you have discovered. There is to be nothing fixed and irrevocable in these plans and they are to deal with tendencies rather than with particulars. But if you have been irritable, decide how you are going to live so as to correct this inversion of love. You will need

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to be sure the love current has not been turned off or short-circuited, to begin with. Then look out for those misconceptions as to your nature and that of your neighbors of which I have spoken. Be sure that you are expressing the righteousness and simplicity of Spirit in all of your physical acts; that you are eating temperately "to the glory of God."

The ideal which you are striving to grow toward is that expressed in the command, "Be ye perfect, even as your Father is perfect." Anything which evidently does not measure up to this ideal must be laid aside. Often these changes must be accomplished by growth, but they will never be accomplished at all if you are satisfied to believe one thing and live another. Hitch your living to your thinking and study the results. Insist on manifesting that Light of the World which you are. And always remember that if you try to preach New Thought and practice the old doctrines of hate and revenge and limitation, you will fail just as surely and probably a little more swiftly and conspicuously than you would if you had followed the carnal life in every department of your life.

CHAPTER XII

THE LIFE OF MASTERY

EVOLUTION and regeneration are complementary processes. By the first, creative spirit worked out, through the ages, the various types of animals which we see about us. Evolution dealt with the type. Regeneration, on the contrary, has to do with the individual. As this chapter is to deal with the fruits of regeneration, in that life of mastery and perfection to which it at length leads, it may be well briefly to sum up the more obvious characteristics of the process.

First: Regeneration is a natural process through which the entire race, as individuals, is slowly passing. By it bodies are being refined and minds quickened. That the body is not a completed structure at present, many scientists agree. And for proof that the human mind is evolving from a lower to a higher condition, we have only to look back to the crudities of the middle ages. Mankind in the mass is far from being perfect now, but the average of kindness and wisdom is wonderfully higher than it was. And because this process of regeneration takes in the whole man, in his body, his hopes and his activities,

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there is no killing out by it of anything which makes life worth living.

Second: This process of regeneration through which all men are passing slowly may be accelerated whenever and wherever desire exists.

Third: Since regeneration is a process established by the Father for the perfection of His children^ it is founded on law, not chance. The fulfilling of this law does not require the suppression of any real desire. Such desire is always creative. Sensualism must be left behind, but this is necessary also for a life of success on the physical or intellectual planes. The prize-fighter and the mathematician alike must keep their bodies under if they would excel. And regeneration makes the reason for this plan by showing that sensualism is simply the blind endeavor of the ego to find in the without that satisfaction which can be found only within.

Fourth: Righteousness, the condition of being always in right relations with all things, is a characteristic of the regenerate man. It is an ideal and a practical condition and brings with it the mastery of the world of subjective force.

Fifth: This normal and orderly process of regeneration is certain to all men eventually; for where the individual begins to grow in the wrong direction and to fasten himself to

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carnality through exclusive attention to the things of the flesh, suffering and tribulation seek him out, in due season, and he is given some elementary lessons in the relative importance of the physical and the spiritual. There exists in every human being a latent consciousness that he or she is of the royal household, and is entitled to mastery and dominion. When exclusive seeking of the objective pleasures of life has brought its inevitable results, discontent and remorse begin to whisper of a possible better way.

Sixth, and last: It is up to you. You may be led, but if you will not, you must be driven. Advance you must and eventually you will have to accept the kingship of Wisdom and Power and Love which were yours before the planets were created.

As I have before suggested, however, spiritual growth is growth, and it is useless to try to "push on the lines." There is a time for being born into the way of regeneration, and a time for coming of age in this new life. Neither the one nor the other can be hurried. But you who read these words are already treading the path of discipleship. God has called you, and you are journeying toward Him. All that is needed is for you to hold yourself open to the light as it comes more and more fully to you, and to ignore the seeming chaos which the new principles of thinking

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and living are making with the things of your former life.

The earliest lessons which New Thought advances are those having to do with the control by the individual of his own inner forces. Presently he goes a step beyond this kindergarten lesson, and begins to experiment with the possibility of controlling what might be called the "subjective mind of nature." He finds that he can, by the use of "affirmations," or by the formation of a definite and dynamically projected spiritual pattern, produce results in the world beyond himself.

Now it might seem logical to believe that in the gradual perfection of this power of control of subjective life, in and beyond the limits of his own personality, lay the possibilities of all future growth. That was the ideal of many of the eastern wisdom religions. But it is not the ultimate aim of regeneration, for beyond it lies something infinitely greater and more desirable: the perfected life, the life of mastery, in which, because his central aims are founded on the Father, the Christ-man finds everything working with him without his conscious use of affirmations or "treatments" of any kind. This is the life of accomplishment, of real and perfected success. And it is the fruition of righteousness and regeneration.

There are many conceptions of God and

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His universe; but one which may help in the realization of this ideal of the perfect life is somewhat as follows:

There exists a world of subconscious and automatic forces, bounded on one side by Infinite and Impersonal Love and Wisdom, and on the other by the personalities of men. God directs these automatic forces for His great ends from His side, and we His children blindly utilize them from the other. Subjective force in itself is essentially impersonal and unloving. It neither loves nor hates, and will work for the murderer, if he complies with its laws, just as swiftly as it will for the saint. Tornadoes, the ravages of disease, wars and all the scourges which lash carnal man are the results of the outworking of false beliefs, sunk into this mine of automatic forces. But in spite of all this misuse of force by men, the world is gradually growing better. Individual minds, working in diverse ways and from the selfish standpoint, would wreck the universe if they were left to themselves; but always there is the Father, working gently and unrestingly on the other side of the world-machine, and guiding it toward His perfect ends.

Now this is far from being a perfect conception of the universe, but it will serve to bring out the nature of man's first lessons in the existence of the world of subjective force.

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Like the child who is to be trained to the arena, he is given the two-edged sword and allowed to discover for himself some of its characteristics. And this training goes on, by easy stages, until the time comes when he cries out for a wisdom and a love greater than his own to direct him in the use of powers which have begun to terrify him. He realizes that in his limited personality he is but a pigmy. Unconsciously, he is standing on the royal threshold, and the next step will carry him into the Father's very presence.

It is this next step which sometimes halts the seeker after righteousness until his patience and faith are sorely tried. The old has been torn away by the wind of the Spirit. He cannot go back, and he seems unable to go forward. Perhaps his work has been taken from him, and nothing else seems to come to take its place. Even his use of affirmations and suggestions seems not as effective as it formerly was. And the explanation is so simple that for a long time he overlooks it. He has passed through the primary grades. The Father is calling him to come up higher, to enter his life work, and to drop the limitations imposed by the supposed necessity for his manipulating, by indirect or tardily effective means, the subjective power.

The perfect life is the life of perfect and constant receptivity. Training is necessary

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to prepare the child of the Spirit to enter it, for he must learn the nature of true desire, and must learn the secret of co-operation between God and man which sets him in his divinely appointed place. And it is this relation between his part and his Father's part which is usually the obstacle to his taking the final step.

Receptivity! Self-realization so perfected that the man sees himself as the lens of the Spirit, the hand of God! Heretofore he has cried out to have his "own way." Now he sees that his way and God's way are identical in their ends, and only differ in the means of attaining these ends. The difference is like that existing between a man who lays out his path through a forest from the valley and one who seeks out the most direct way from the mountain top. Both may be trying to reach the same point, but the one goes a step at a time, encountering obstacles he could not foresee, and often finds himself forced to retrace his steps or to travel in circles of confusion. The other has seen all the obstacles from his vantage-ground, so is able to avoid them.

So it is that the perfection of living comes only when the individual has so learned his lesson that he is willing and glad to have the Father choose the means for every accomplishment, serenely confident that God de-

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sires for him all that he desires for himself. God never destroys any real creative desire. Every worth-while accomplishment in the universe is "God's work," and He will quicken and perfect the worker in brass and steel just as surely, if the conditions are complied with, as He will the Mission worker. And the conditions are all summed up in the Golden Rule.

Throughout the preceding chapters of this book I have suggested some of the difficulties which lie in the way of demonstration, and the means for overcoming them. These have all been obstacles to the final entering into the perfected life, for New Thought is but the path of the Spirit, leading toward fruition, and all who tread this path are returning toward the Father's house. One of the greatest of these obstacles is seen to be a misunderstanding as to the nature of financial reward, and of the spiritual principles relating to it. In conscious preparation for the life hid with God, the life where imperfection has given place in every detail to the full perfection which is ordered for every child of Spirit, it will be well to examine your life and your consciousness again along these lines. The perfect life is built on the foundation of accomplishment. It has nothing to do with vague and idle dreaming. And the only kind of work which can serve as the

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foundation for this perfected life is that which the Father organized you for; your "life work."

Remember that you have done with the ordinary conceptions of time, and that you are now living in eternity. And so, if you have made a wrong start, if you have chosen a "job" instead of a line of creative activity in which your whole nature finds expression, you cannot too soon begin to correct your mistake. It is not a question of financial reward, primarily. Even in the world, you will be told that the best work is that done for its own sake; and, farther, you will discover that the best paid workers are those who act from this standpoint. There is not a line of occupation in the universe which cannot be made to "pay," if the man back of it is working from the Christ consciousness.

Another thing in connection with your work: you are not to choose something with the idea of "laying up a competency" so that you may retire from work. The work is the thing; the money you get out of it is simply the physical supply for doing more work. Action, creation, accomplishment — this is the greatest thing in the universe. The man who is working solely for wages has not begun to live. He has not found himself. And the human being who desires to "retire" simply because he has a big enough bank ac-

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count so that he no longer needs to create, is already dead. He is finished, as far as the present stage in living and learning goes, and the only thing left to do is to bury him.

Another ideal which has come up repeatedly throughout these pages is that of love. No more need be said except to make the very obvious suggestion that the only door into the kingdom is love; not the sentimental, hysterical or rhapsodical kind, but serene and fearless love which gives freely of all that is demanded of it; love which resists not evil, but which replaces evil with good by comprehending the reality of good and the nullity of evil. Such love is just as practical as are ball bearings or lubricated axles.

All of the ideas and ideals of New Thought lead toward the full regeneration, but there comes a time when every man must step off for himself without other guidance than the Light of the World within himself. If he has learned the lessons of Faith and Love and Wisdom which the manipulation of subjective force, united with objective work and constant openness to the Father's guidance alone can teach him, he will have little difficulty in doing this. The principal difficulty will be in adjusting himself to that perfect balance of receptivity and action which may help in this final demonstration. Perhaps I can

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offer a few suggestions which will help in this final demonstration.

First: The new life can never be made a compromise. It must be a case of "This one thing I do." When there is any doubt as to the effect of any activity in the life, when you think something you are doing may be hindering your spiritual growth, stop doing it for a while. Never mind if it does seem necessary. If it truly is so, God will see that it is done, either by freeing your conscience of all doubt on the matter or by appointing some one else to do it. Be regular in the "times and seasons" of prayer. Coming into full and conscious unity with God has become the first and most important thing in your life, and you must go at it with system and serene determination. Find time or make time. Put in all the time in prayer and contemplation of the nature of your relation to the Father that you can without becoming fatigued. A five-minute petition for guidance, at the end of a strenuous day, is perhaps better than nothing; but it will not serve here.

Second: Definitely and formally place God in the first place in your life. If you will examine your half-formed and wholly unrecognized thoughts on the subjects of health, success, prosperity, etc, you may be surprised to find that some part of you is still clinging to the belief that exterior things are causes;

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that "the laws of health" really concern externals, and that prudence, parsimony and a "natural" faculty for driving hard bargains lie back of success. Take time to put your faith in God, where it belongs. Say, "Dear Father, I recognize Thee and Thee only as the cause of all that comes to me. I accept Thee as my health and my supply, and from this time forward I shall never again consider symptoms or conditions, but shall be sure only that I am living as Thou hast ordained that I should live."

Third: As a farther step in this direction and as a special lesson in the regeneration of the consciousness from all slavery to things, during your time of communion, every evening, mentally relinquish all your so-called "possessions"; turn them back to the Infinite source, and contemplate yourself as absolutely free and isolated from every physical crutch and encumbrance — for "things" are apt to be just about as much one as the other. Make this a very real relinquishment, for it is necessary for you to get away from the old idea of exclusive ownership. All belongs to you that you need and desire, but sometimes one thing is substituted for another, when the wisdom of the Father leads Him to make the change. You must hold your tools lightly, ready to exchange them when the Spirit leads you to do so. It is not the things

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you can put a fence round or your brand on which are truly yours, but those which you can use to the b[^]t advantage in accomplishing the work God leads you, through your desires, to do. And the strange and unexpected part of all this relinquishment will be that material things will come to you in unexpected ways as you loosen the grip of your fear and doubt upon those which you now have. Nothing will be taken from you, unless the time of its usefulness to you has passed. But other things will come; for by opening yourself to the Father's guidance in this way, you have also opened the door of your being to the acceptance of the other desirable things He has for you.

"When that which is perfect is come, that which is in part shall be done away with." Dear friend, you whom I probably shall never meet face to face, in all that I have written on this subject of direct healing and regeneration I am "that which is in part." I can perhaps tell you of difficulties which other travelers in this Way of Life have met, and of the weapons of the Spirit which they have forged to overcome them. But in relation to you or to any other of God's children, I can never be more than a voice crying, " Prepare ye the way." The key to that preparation and fulfilment lies within you. You were created for success, for the grandest

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and greatest success you can conceive. And as you go forward along the way of demonstration, your conception of what the Father has ordained for you will grow until you will realize that in truth nothing is "too good to be true."