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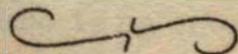
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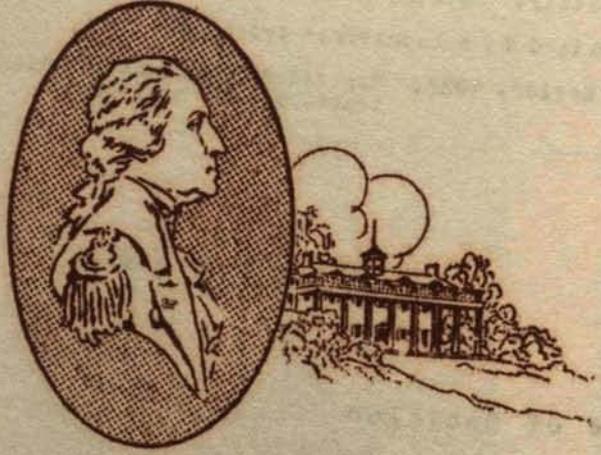
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Business Illustrations for

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THE DOCTRINE OF DECISION

That which is accomplished is accomplished by Decision. Nothing other than Decision is active, all else follows it. Only Decision produces change, all else is static.

That which we call substance does not move of itself. Decision in it, of it, about it, changes, diversifies, moves onward.

The atom, the nucleus, is intelligent. Intelligence is Decision. The so-called immovable moves because of Intelligence.

Chaos, nothingness, unlife, ineffectiveness as a decision. So opens all literatures. It is that which is all, God, there was and now

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Hebrews 11:3

ingness, the dark-came Light and effect of Decision the greatest of The word was spoken back of all and Decided; whereupon is life and Light.

Whirl is not movement. It is a stable imitation of movement. The wheel whirls, yet remains where it is; it consumes no distance, it disposes of nothing and accomplishes the same---nothing. Movement is onward. Where there is no onwardness there is no actual movement.

Some of us whirl. Others live. Should our Decision be that of Peace, then we live Peace. If our Decision be whirl, we turn and turn upon ourselves and live confusion.

That which is accomplished is accomplished by Decision. That which is not accomplished is not accomplished because of non-decision. The Word is sufficient. One is as good, as masterful as his Word.

That which the world, the whirl, does not know and which the masterful one knows, is that Decision is sufficient.

Let us meditate upon sufficiency. It is enough. It is not too much. It lacks not. It is upright. It leans neither to the right nor to the left. It wavers not with softness but bends with deference.

But it is enough. Without it nothing. With it everything.

If Peace is wanted it will come complete, but Decision, only Decision will bring it.

Should supply be desired it will come in utter fulfilment. Decision is Supply and Decision is Instant.

Decision is of God. It was the beginning. It is the Beginning now. There is no end. There can be no end to Fulfilment.

The sufficiency of Decision is that which we are to learn. There is no other learning. The man of might Decides. God Decides. What more, then, could man do?

Does God toil? No! God Decides. Need man toil? No! Man needs to Decide. Can man produce merely by deciding? God does. Can man do more than God? Can he improve upon the way of the Divine?

Is fear an improvement upon the way of God and upon the way of Faith in God?

Fear is of the whirl. It lashes. It stings to impulse. Driven man toils, but Decision is Free. It is never driven.

And there is no fear in Decision.

There is no thought without Peace. All else is vanity, and egotism in its resulting riot.

"But a man must do something", speaks the whirl, the world, that which is false.

"I bring a new covenant, a new law, a new testament", says the Son of God, the man divine.

I bring a new government, a new Kingdom. You, man, you are divine in your own right, a king within your own kingdom, which is also the Kingdom of God. There is one Kingdom, there is one high Word, there is one act. Decision is that Word and that Act. The King speaks. His word prevails. Speak within your own kingdom and you speak unto Fulfilment. This is the Law.

Toil, whirl, dissemble, fear, hate, moan, die or half die, if such be your effort to Decide. But God is with you and His Word is Law and you are not outside that Law; man, even you, for there is no outside. There may be appearances but what of them? Nothing of them, and therein in nothingness lies the trouble.

Speak, Decide upon Peace and Faith, and Decide upon accomplishment and supply in terms of earth life, not in terms of worldly whirl but in terms of life and Onward Fulfilment here and now, for here and now, earth and heaven-on-earth are inside the Law.

This daily life is the produce of Decision, such of it as we have. The whole universe is the result of Decision. There is naught but Decision. We Decide upon sufficiency. We have it. The Decision is in itself that sufficiency. If this sufficiency be a sufficiency of earth-things, then earth-things it shall be in its every form and texture. If the Decision shall be of Spirit, then of Spirit it shall be. If it shall be of Spirit and body and earth, then it shall be all these three. The results are as great as the Decision. Decision and results are one.

Any reductions to parts, partitions, qualities, whole or piecemeal, are also reductions and specifications in the Decision.

We are heirs of God.

But of sufficiency again: The Mind is the place of Decision, and Decision in the mind is enough. The hand need not and does not follow unless this be a part of the Decision.

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Man likes his hands. Very well, condemn them not and they will be healthy hands.

But do not place your hands as being first essential before the essentiality of God. God first, lest you be subjected to your hands and hence be obliged to live in hand toil instead of Decision. Yes, have both if that be your Joy, your Decision. You will have, you do have and you always will have according to your Decision.

Knowledge of this Sufficiency, Decision, includes the Divine.

There is no Decision that is foreign to God. Real Decision includes the Divine.

In your Decisions, in your conclusions, include the Limitlessness of Spirit.

Be brief. Be Still. Be complete. Say in your heart of hearts, in the Presence, in the conscious Presence of God, what of His vast beyond-vastness realm you shall have and be.

No braggart business this. You are in the Presence. You are one whole; as a beggar, humble; as a Prince, ruler. You can afford to be all things and have all things, of them have as you wish when you wish, for such is Mastery and Onwardness, nor could it be less.

Be, I say, as a beggar or as a Prince, but be Still and Decide. Stand where you are but Know that you are in the Presence.

There will then be no ignorance; therefore you will speak (decide), and there will be nothing of failure, for there will be no doubt, no over-confidence, no stress, no hurry. You will not be with the contumacious or the enemy; you will be with God, simply with God.

Cultivate simplicity, Decision, the Presence. Learn it, for it is the great secret; it heals all things and brings all things desirable.

But the Secret of the Secret is:

It is a Silent Secret, it is a Silent Decision resting wholly on great Purity in the Silence, depending upon Spirit and upon no visible thing, for all things take their place in the Silence and all things "follow" DECISION.



BE RESOLUTE IN SPIRIT



A bout resolutions for the New Year or any coming year.

One might try to carry out the broken resolutions made the year before or --

One might cultivate and act upon Resoluteness instead of battling with a set of resolutions each year.

Resoluteness is a Principle. Another name for it is Firmness. It is seldom one hears of Firmness as a Christian Principle but it is; it is the Rock of Ages, it is the opposite of the shifting sands of worldliness.

Firmness is an attribute, actually a faculty of Pure Spirit. Spirit is even more immovable than a rock. Granite decomposes with time, but Spirit never changes.

It is a common legend in the Orient that legions of warriors cannot overcome a few men of the Spirit, and history will teach the honest searcher that this is true even on the field of battle.

But Firmness has nothing to do with battles. In it one does not stand or withstand even as a battlement, one is Still, one is so unmovable that being Still in Spirit in its perfection as a state of mind, of Knowing, one becomes invincible.

Spirit never changes, therefore a truly spiritual man as to the Principles of life never changes.

Another name for Spirit is the Law. The Law of changes in itself never changes. Since there are changes there must be something that is absolute, that never changes in the slightest degree, else change would not be measurable and hence could not be.

When meditating upon Spirit, we should remember that it consists of that thinkable thing that never changes.

One can make no appeal to Pure Spirit, for it moves not nor does it respond. It is, however, your strength. Accept it if you will, for it is everywhere present.

You are of Spirit. Spirit is an Essential of Being. Since Spirit is equally present everywhere and since you are a Being in Universal Being, you are of Spirit.

Spirit is cold. It is not the Soul, the Soul of You that is warm. The Soul is an Essential of Being also, but remember that it is the one who can unite these so-called differences of the Essential Parts of Being into one harmonious whole who can and does exercise the metaphysical and applied Christian Powers, for such unity constitutes Mastery.

However, each Essential of Being is ours to use in its own right, on its own plane. This lesson is on the use of Spirit.

When we refuse to respond to the demands of the world, when we meet mortal selfishness and resentments with Firmness we are using, we are applying Spirit.

No, when we struggle with our emotions, with our sympathies, we are not resting upon Spirit. Spirit knows nothing of struggle. Spirit has nothing to do with heroics, even your heroics or mine. Spirit moves not. It has no sympathy. The child cries, Spirit will not cry with it. Spirit will heal that child. In Spirit

there is nothing about which to cry. In Spirit we are secure, even you and I, and as well as all those we love. All are secure in Spirit.

Try to defraud or impose upon a man of Spirit, any man habituated to spiritual communion, and you will not succeed. In Spirit he will not buy fraudulent gold stock. You will not gamble. Neither will you fail in your undertakings. Spirit never fails. The man who knows and practices the Power of God is undefeatable, he cannot even defeat himself.

How could a man defeat himself? By holding to his own personal ideas instead of holding to Spirit, by subjecting himself or others to petty sympathies instead of bonding himself to Spirit.

Spirit sacrifices no one. It does not permit us to sacrifice ourselves even to our sons and daughters on the altar of our own weaknesses and indulgences, or theirs. Spirit knows no sob-sister.

For instance, your dear boy pesters you for the use of the family car. Of course he almost always meets with an accident - "He has such poor luck with the car" - and never seems to know when to come home when he has it out, but you see you have no right to permit that boy, even *YOUR* son to injure himself or another in answer to his weak desires of the moment.

In Spirit you have no right to your personal sympathies, you do not own your son, nor does he own you. Your son is loaned you of God. But you actually are Spirit. So is your son. It is a good time this time, this year or any other year. You are the son of God and His heir "nevertheless under tutors" of occasion, times, numbers and circumstances, all circumstances of the world, until you accept your sonship of God in Spirit by the Spirit in You. So you should make such acceptance for this one and that for that one; they, in Truth, ask you to do so.

You are a good Christian are you? and you have to obey. Obey whom? Obey people? Obey personalities? Or obey the Law and the Love of God. Your conscience answers.

People who make demands of you on the basis of personalities are demanding your heritage. They will tell you that they will suffer or that you will suffer should you not do as they request.

The fact is that you will both suffer unless you respond to the request of Spirit in you.

Answer Spirit, respond to your conscience, obey your own answer to prayer. Heed not personalities unless Spirit permits.

You have battled with the world and with personalities but you will never battle with Spirit. Coming under Spirit you will be able to serve others, not pander to them. Thus you will be respected.

Then learn what Spirit is. Cultivate the consciousness of Spirit. Daily dedicate yourself and your loved ones and your affairs generally to Spirit. Doing that you will have entered a life at once scientific, Joyous, True and Powerful.

You are not subject to others. You are subject to Peace, to unhurried, unworried Joy and Strength.

Those you love are subject to God's Law and His Love. Know this for them and so Knowing be Free.

"And there came near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldst do for us whatsoever we shall ask of thee".

Did he, Christ, being a Christian, do what they asked, did he respond to them as *THEY* wished or did he obey His Law?

He refused them. He gave their request no slightest consideration.

And they only wanted to sit, the one on his right hand and the other on his left, in heaven, and of course leave all others elsewhere. Note the spiritual considerateness they showed. And the others, "the ten", heard of it and they were "moved with indignation concerning James and John".

In this play of selfish personalities Jesus alone, very much alone even from his intimate associates, was moved only by Spirit in Spirit.

No, they did not understand Him. None of His associates

understood him until afterward. Really, must you always be understood? By whom? God or man?

And how about your understanding God -- and your own Peace.

Dare to live your own life. Be firm. Be Still. Have your Peace. Silently give God's Peace, even God's Peace, to others. Forget their wordy demands, for their real and true-heart requests are always one. They, each of them, seek God's Peace for their own. You have it. Give it to them. To worldly strugglers say nothing.

Live as you should silently, for that is where you live---you live in the Silence. Look upon the drama of personalities but be Still and have your deeper Joys of the Soul as well as the stronger Joys of Spirit.

So when your friend-enemy calls upon you and offers you his unasked for advice (in other words, impudence) about some of your private affairs, and then calls the next day and inquires whether or not you have acted upon his advice (why, he left his most necessary duties to give you *HIS* advice), simply know that you are a private in God's army, not his; your orders come from Higher Sources. Be Still. Be in the Presence. In the Presence of the Stillness of Spirit he will not linger long in your presence with his worldliness, nor will he be offended, nor will you.

Peace is Peace and the Father of Peace, and Security is The Spirit.

The Christian responds to Spirit and his years respond to him.

We are one with all, even with our days and the happenings of our days in Spirit.

So all difficulties pass and are not. Truth prevails.



A DISCUSSION OF PRACTICAL HEALING

↓ In corresponding with an unusually well educated man about healing, who is earnestly interested in it, I discussed some practical points that actually and even often occur in the practice of healing.

The following is taken from his letters (with some omissions) and from my answers with some corrections and additions.

I continually wish that students of Divine Science come from an over abundance of theories about healing into a clear conception of what an actual practitioner contacts and experiences in his daily work.

This particular correspondent is much converted to the theories and practice of the accepted science of today, as most people are.

But why should a practitioner of Christian healing feel called upon to throw his basic theories and the facts of his daily work away simply because someone has discovered germs? There were probably germs in the days of Jesus, accepted scientific research says there were. What of it? Is a germ greater than God, can germs defeat Mind and Intelligence itself? Does one scientific explanation entirely do away with another? No two sciences are exactly alike. Divine Science makes no claim of being exactly like the particular sciences that are popular merely today. Popular science changes every decade. For instance, it has been lately considered that there are certain particles called atoms, protons, and nuclei that explain the structure of matter, and that these were all classifiable; but yesterday it was "discovered" that there are now 1800 various kinds known and that the entire atomic

world is a chaos in number and kind totally beyond classification.

Divine Science is the same today as it was in the time of Jesus. We know that it is fundamental and therefore unchangeable. In it we do certain things and repeatedly produce certain expected results, and that constitutes science.

We practitioners are not dreaming our lives away in an idealistic state. I am here speaking freely of what I do because I have literally thousands of letters in the handwriting of hundreds of people wherein both patients and practitioner literally follow the course of healing in case after case, and in most cases successfully. I receive thirty to forty letters a day. We do not pretend to do this healing according to the college teachings of today nor according to popular conceptions. We follow defined lines of the Christ Teaching and of practical experience in applying that Teaching.

I freely discussed with Mr. Y. the fact that I find that certain forms of "ear trouble" are often difficult to heal, and that is exactly as I find it to be. I have nothing to defend. I, too, am a student of this Truth and I encourage the people in our Truth to study our healing practice in a more analytical and classifiable manner.

From Mr. Y's letter --

"You spoke of the obstinacy of ear trouble. A point that I have long considered would be the obstinacy or modus operandi of healing serious infections by metaphysical means. I do not doubt that it is being done. Yet it appears pretty definitely proven to me that certain bacteria do cause certain diseases; for instance that Plasmodium malariae certainly causes malaria, a specific germ, Bacillus tuberculosis, brings on tuberculosis. In cases of contagious diseases, due to micro-organisms, what does the metaphysical treatment do? Or does metaphysics maintain there is no connection between germs and diseases? This is a point that troubles me and I shall be interested in your explanation. I am fully convinced that spiritual means can handle such cases but if such means are not employed, the ordinary effects of germs are evident.

"Another point I might ask about at this time is the cause and cure of cancer. You understand, of course, that the medical profession is concentrating on trying to solve the mysteries of cancer. Millions of dollars are being spent and various specialists in abnormal growths are giving the problem intensive study. Medical science seems to maintain that the chief cause of cancer is irritation which may be physical or chemical in nature. There seems to be a lot of evidence that mechanically or physically irritated places or sores do change into cancers but of course medical science is willing to admit that little is definitely known about cancer It seems such a monstrous thing to happen to a good person. What does metaphysics say about the real cause of cancer and how amenable to metaphysical treatment does cancer seem to be? I know of one case where a very fine lovely somewhat elderly lady did cure herself of the disease. Of course you know that medical science uses radium, x-rays and surgery and claims to have some success in incipient cases."

From my answer --

"First and last I am a practical healer. I relegate all theory to a second place. The facts of healing interest me, especially results.

"I can say that in my practice I confidently treat any and all infections and usually get very fine results. They are favorite cases of mine. Cases that have doctors in attendance reporting serious infection almost always immediately improve under added metaphysical treatment. This is a simple, almost daily fact. Seldom do I find one that is stubborn. The doctors express surprise to my correspondents in case after case. This is just as true to me as it would be to a baker who was baking bread that turned brown in the oven as he expected it to do.

"Speaking of bacillus in cases of tuberculosis. What about susceptibility? Some persons are susceptible to contagion or communicable diseases and some are not. Why does not everybody die in the presence of germs? Germs are found in two different living bodies. One body gets rid of them and the other succumbs. Right here there is plenty of room for metaphysics because susceptibility is not claimed to be understood by any science, except an occasional inherited susceptibility and there is now less inheritance talk

about disease than ever before.

"Now we just simply heal some cases of serious contagion that have existed for years wherein almost every other means has failed. In all my career I never had a greater appreciation than from a man who had a sore mouth and sore face and no hair for nearly twenty years, a wealthy man in New York who tried everything. I healed him. And he never believed he would be healed but he just simply was. I cannot explain it any more than you, except that I know what I did, I can state what I did. I worked nearly a year to free him from all possible belief in any subjection to worldliness and to perfect submission to purity. I did this silently. Just why what I did healed him, I do not know but I knew that this line of treatment would bring desired results. Why electricity goes through copper and not through glass I do not know, nor does anyone else that I have ever been able to discover. We apply a certain mental-spiritual condition to a hidden condition that Biblically would be classified as sin and get results.

"We do heal tuberculosis, and we do not put people to bed for from three to five years and outdoors in order to do it. Why is it that such sufferers had to go South a few years ago according to medical science? It is the latest pronunciamiento that climate makes no difference whatever in such cases.

"No, I do not think we demesmerize germs. I think we bring about a particular state of being that one could call too strong for germs. I think it fundamental that the human being has his own kingdom, and fundamental that that kingdom is impregnable and cannot be invaded except with the consent of the individual. This may be a conscious or an unconscious consent. Fear is such unconscious consent, it certainly is not Faith. Read what Christ says about individuality. Christ deals with an individual kingdom for each person. We treat that these invasions be eliminated in the face of a Higher Normal Adjustment of being. The germ, whatever it is, belongs to its very own kingdom and exists better there. For instance, it is known that a mosquito is healthier living on the sap of grass than on human blood. Germs that would destroy human beings are not functioning on their proper plane. By far most germs are friendly. Do you not see we are back to the Law of Harmony and we call upon, contact, and work with the Fundamental Intelligence, each in his own place? Very simple; very powerful!

"Regarding germs: Do you forget that it is antibodies with which the doctors fight these germs? And that they get these antibodies from living bodies and that nature makes the antibodies in every case? If nature makes enough antibodies the germs are killed. Do you forget that we simply bring more life to the sufferer and that nature, who knows how to make the antibodies, functions and that we only claim to help bring the normal life healing forces into demonstration? Have your scientists tell you how they make the antibodies, or whether they of themselves ever made any. Medical doctors work with nature. So do we. There is really but one healing; only nature ever heals a wound. We say that it is an Indwelling Intelligence that does all this, and that one person can bring that necessary Intelligence to bear and apply in another person's case. There is such a thing as the Higher Law, the Law of brotherliness and Service. The poet talks of Love. We apply service. All poets teach as poetry that which we have learned to know to be actual and applicable. For instance, Emerson teaches our theory in all his essays, but he never applied any of it to actual healing.

"Cancer: Metaphysicians definitely heal cancer. My records show the healing of many cases. I can only go by the reports I receive from others and the reactions I experience when I am treating. I love to have a physician on any of my cases because he is the quickest person of all to recognize that something is going on beyond his own efforts. 'Have you a Scientist on your case?' is now often reported as being asked by some attending M. D's. As a boy I learned healing in association with M. D's. I like them.

"I would say that in my practice now I heal probably a little less than one-half of the cancer cases, and that they come to me in all kinds and stages. Owing to the great expense it would require I do not tabulate each case. I hope to do so some time as I believe it would be the most convincing thing I could bring before the public. I would have totally disinterested researchers do this. But there is also the requirement of the consent of my patients. Naturally all cases are confidential.

"The treatment for cancer always narrows itself down, so far as I experience it, to healing a bitterness of many years standing, a bitterness that definitely is directed toward loved ones,

so-called, generally relatives or associates. A rather fiery emotional state. And the people who have cancer are in the majority of cases sweet tempered, lovely people, who never think an unpleasant thought - if you ask them.

"It is always hidden ill will, sin, that causes diseases according to Christianity. We do not analyse the body. We probe to the depths of the secret life and bring about a conversion there. We treat the individual with a prayerful understanding of his case and the effect normally demonstrates upon his body. We hold that one cannot, for instance, find life with a knife; one only finds the effects of a false life in the diseased anatomy.

"We heal what we would call thought states of being, artificial states of being. We never heal the physical case. The physical case heals itself when one lives right in one's soul, and we deal with that living first.

"I would not convey the idea to you that there is some one very definite cause in every case. In our co-responses that we treat there really is no one nameable cause. We do the best to put these causes in words, but it is an indescribable state of emotion, not a definite thought, that from the metaphysical standpoint acts as cause in disease. Nor can we reduce our science to intellectual terms. That is impossible. We are dealing with life directly. The point is, though, that we can appeal to life as Intelligence itself. We have to bring about an adjustment of the Intelligence within the individual to the Over-Intelligence that Emerson, whose theory is correct as stated in his Essays, calls the Oversoul.

"As you cite, I believe that irritation contributes to cancer in some cases; but we know that the peculiar sensitiveness or response to such contribution must be cared for, healed. We change the hidden reactions of the individual to life itself which is Real and actual in that it is not a reaction but is the first law and action of the preservation of existence."

2

AN
A B C
COURSE

LESSON NUMBER FOUR

This Course deals with the action of the individual mind and with its reactions, and more particularly how to use one's thought to the production of desired results. It is a guide to and throughout one's interior life. By means of this course of instruction, we are to thoroughly acquaint ourselves with our thought life, that it may become more real and valuable, and more practically lived.

We are to proceed slowly so that we may learn each step of the way, and so solve every seeming mystery; therefore purposefully plod. Hurry nothing. Doing this, speed and understanding will all the more quickly result.

Slow movements of the mind, very deliberate thinking while studying the mind, open and reveal the hidden workings of the mind. It is the over-rapid, changeable, anxious mental endeavors that lead to confusion. First we shall be thorough, and so, accomplish accuracy.

We have finished, for the time being, one phase of thinking---the positive phase.

The mind always moves in four phases. It presents four changes in each cycle. These changes occur systematically and regularly. They could be called the tides of mind action. There

is an ebb and flow. It could be said that the mind breathes, but of course breathing is used only as an illustration of mind action. I am not teaching rhythmic breathing. I am teaching harmonious power thinking. One must respect the law of mind, and one should try to enter into its every mood. To this end I will illustrate by the act of breathing.

We breathe in, and we breathe out of course. But we rest between each breath. In fact, we stop for a period---a short period---between each breath. That stop is absolute. It is a perfect stop. To illustrate: If we throw a stone up in the air, of course it falls back. But it actually comes to a complete stop for an instant between its upgoing and its downcoming. Few ever think of the fact of this complete rest in action because the stopping is not obvious; however it is a fact. And the truth is, the only physical rest the heart ever receives is between its beats.

There are four phases to the cycle of breathing. (1) We breath out: that is, we exhale. (2) We stop. There is a short rest. (3) We breathe in: that is, we inhale. (4) We rest again momentarily.

The mind moves. Learn that fact.

The movement of the lungs we call breathing.

The movement of the mind we know as thinking.

Thinking is motion. It is the motion of the mind.

The cycle of the motion of the mind has four phases---just as do the cycles of the heart and of the lungs.

When the action of the mind is outward, we call that movement (1) positive thinking.

Following the positive phase of mind action, there is a rest period. That period is the (2) positive rest period.

Following that comes the (3) receptive period.

Then comes the (4) receptive rest period.

The positive phase of thinking is somewhat akin to breathing out. Its direction is from the self outward. It could be stated in words as "This shall be", "Such is my wish", "I have spoken", "My decision is complete". It is always some form of choice. In the greatest example of thinking, (The Lord's Prayer), its positive statement is, "Thy Kingdom Come".

It's symbol is the plus sign; thus +.

It was this phase of thinking that was occurring when, in Lesson Two, you said in thought, "I wish you to be well".

When you ceased making that statement in thought, and came to a complete stop, you were in the second phase of mind action, of thinking.

This SECOND PHASE or POSITIVE REST in thought can be compared to sleep because it is rest of that kind, and carries the characteristic of complete rest following action. It is as normal as sleep. It should be as clean and clear, and as light and as delicate as the sleep of a normal child. Above all, it should be refreshing. Spiritually it is perfect faith after doing. It contains the joy of having accomplished. You are content. Your work of the moment's day is done. Let go. Recognize this phase in your consciousness. Come to it. Consciously make sure that it is there. Lay your thoughts down. It is mentally normal to do this just as it is physically normal for one to sit down and relax after working, or to lie down to rest at night. The mind comes to a stop but this stop is short and not recognizable as such at first. You are simply to recognize it as rest. Cut off your positive thought. Rest at that time from thinking in whatever way is REST TO YOU.

Suppose you are sitting in a chair, and you think toward, or for, another person, "I choose health for you". Make a self-honest effort to cut off and to mentally rest after such a thought. Above all, bring about a change to yourself or a rest for yourself after that positive thought. You could get up out of your chair a moment and take a few steps, if that will rest you.

I know that this is just what you would be inclined not to do. But you are going to think differently than you have been thinking if you are going to achieve power thinking. If you wish to

continue in your old rut of thinking, drop these lessons right here as you may be tempted now to do. I warn you that if you continue them you will think differently.

Those who are untrained in thinking, or who lack power in it, are always afraid. They are afraid their thought will go away; therefore they try to hold it.

It will go away. Thoughts always have departed, and they always will.

One might just as well try to withhold the ocean's tide, or one's breath, as to try to hold a thought. It cannot be done.

Those who are afraid, are always afraid of one thing. They are afraid of losing something. Stop that kind of fearing in your silent thought. I will tell you a big secret here and now---having once and forever ceased the fear of losing your idea, or your thought, or your hold on your mind, you will not only come into much more mind power, but you will heal yourself of all kinds of losses.

Stop fearing. Have faith when doing purposeful thinking. Trust your mind. Move with it. Give. Give if you expect to receive. Give freely in thought and you will receive freely in the thought world and in every other world of endeavor.

But give attention to your silent thought MOVEMENTS. Mortal mind about now speaks within something like this: "Why my patient needs positive and continuous thought. I must not stop. He needs help. I must keep helping him. I must waste no time". Mortal mind is, and was ever, a liar. Read your Bible to check upon this.

Have you not had enough of this hurry, "must do", "no time to stop" attitude of mind? Has it helped anyone? Are you sure it has? Do you think you can continue that way throughout your life, and in heaven after this life? Whoever pictured a hurrying angel or saint? Be fair. Ask yourself these questions and do not attempt to carry your world-hurries and world-worries over into your prayers and into your power thinking and special thinking times. Do not try to do so because it cannot be done. Stop that or there will be no power thinking for you. A master never

attempts the impossible and it is impossible to continue to worry forever.

You cannot hold your thought.

You cannot hold anything.

You can have everything if you will let go---if you will give and take.

This idea of holding a thought is ridiculous. Those who have that idea do not have thoughts of value or power. They are the same people who try to hold people and so have no one worth while in their lives. They lose.

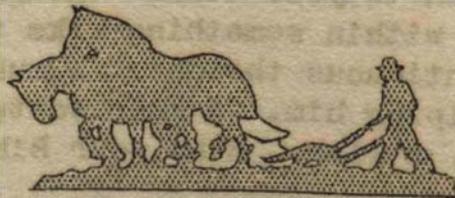
Win. Have. Give. Rest. Live. Win and have again. Live evermore. Move. Stop so that you may know when you move---so that you may know silent movement from silent non-movement.

Do this in your silent thought practices. Learn to use the mind as though it were something real during these special lesson-practice thinking times.

Now sit down in your chair and really relax, and you will speedily find that you have a renewed, active, alert, clear mind, ready and able.

Learn these phases. Heed them. Work in accordance with them. Specialize during these short times.

Do the best you can. Drop it. Now go your way in the world. You will win.



"A violent wind does not outlast the morning; a squall of rain does not outlast the day. Such is the course of Nature. And if Nature herself cannot sustain her efforts long, how much less can man!" --Laotze

REGARDING DEVOUTNESS



Let us not forget the devotional life. Devoutness cannot be divorced from the true science of life.

To meditate upon the Good, to meditate upon the Supreme, is to be devout. To do this brings us the consciousness of Spirit. It cultivates strength of Soul. It is not our thought that heals, our thought serves us by bringing us to that which heals and saves. But even the use of our prayerful thoughts is only made possible by the indwelling of Spirit. We are to depend upon Spirit.

Meditation and prayer is a form of recognition of the Higher Good. Actual Knowing follows such recognition. He who recognizes God has no time for self-condemnation; therefore he becomes truly free.

All life is a miracle but the greatest of all miracles is that of salvation. Salvation is not a word nor a mere experience. It is not a form of halleluiah prescribed by a church. It is a complete revolution of the life of the individual.

We heal a foot, or an arm, or an unpleasant situation, but the greatest healing consists of a new birth. We are "saved" only when we come into a new life. The entire level of our life raises; difficulties that have hitherto seemed impossible drop away as by their own weight and we have now vision, a new landscape of the future, and an unlimited strength with which to go forward. Our sins are forgiven and we are "born again". There is generation and regeneration. The Spirit regenerates. We enter an entirely new life.

God is more than the originator of an event far past. To

us He is the Living God, ever creating, whom we daily or often discover to be now present and at work. He is within and of His universe, not at a distance in any sense of the word. He partakes of the good things of livingness with us and we with Him. All distance is but a false sense within the mortal, not the spiritualized mind.

In our devotions, in our life, in our every daily event we turn to Him as a Personal Power. That Power expresses itself in Healing, Guidance and Protection.

We should meditate upon all this. Meditation is true thinking and meditation consists of thinking upon the True things of Life. Knowing the Truth, we think in praise and we walk in confidence. We draw the substance of Truth from God, not from our selfish preconceptions. We may not have confidence in the world but we have confidence in the Father's Love. He understands our clingings to earthly things and He responds by giving us a Power over them. A father is pleased with all that his child does so long as it clings to its father. Be not concerned, it is not what we do, it is what we think and live within in relationship with the Father that counts. It is what we do silently that opens the way of the true life. Christianity consists of the silent life. The things we see are the results of that silent life.

A Christian is helped in all his troubles. For him to take his troubles to God pleases God, for to do so is true prayer since it unites us consciously and factually with our Source. God does not give us the power to bear troubles. God knows no troubles; therefore He removes our ideas about troubles and brings us a troubleless life of Joy in His Presence.

Soon our prayers become tranquil prayers, soon our lives become tranquil lives. Such prayer practice brings, when once established, a clear impression that God's love is actually turned toward us. So come the happy days. We do not build or establish them, we receive these days with opened eyes.

So trifles disappear and strong reliable manhood and womanhood take their place.

A point to be remembered is that we are to trust in God rather

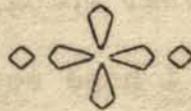
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than in our praying. When we turn to the Father He "sees us from afar" and comes to greet and meet us, and He brings the "fatted calf" as Jesus has illustrated in his greatest of short stories, The Prodigal Son.

Let the enjoyment of God and of these inner powers take the place of all selfish desire to make use of God. We are not to silently talk of uses. We are to live with the Powers and Beauties of Reality, ever remembering to partake of the supper with the Lord, we commune with Him, we partake with Him. We partake of the things of Heaven and Earth, of the real things of Heaven and Earth with Him and so enter into His complete forgiveness with our lives re-established.

We are never to count our power or our good, whatever we may have, as higher or greater or more important than His Will.

We are the sheep, He the Shepherd. He will lead us by the "still waters".



"We know truth, not solely by our reason but by our heart; it is by the latter that first principles are known to us, and it is in vain for reason, which has no part in it, to attempt to combat them . . . Principles are felt, propositions are inferred, both of them with certainty, although by employing different methods. It is as useless and absurd for reason to ask of the heart proofs of its first principles before agreeing to recognize them, as it would be for the heart to require reason to supply sentimental arguments in support of all the propositions it demonstrates."

--Pascal

A handwritten signature or flourish, consisting of a series of loops and curves, positioned below the text.

SOME REMARKS ABOUT

INTUITION

Someone said to me the other day, "So you have good intuition. I can read the horses too".

I am so dumb about horse racing that had this statement not been connected with intuition I would not have known to what the remark about "reading the horses" applied.

I did some thinking about it. It was a trifle in the nature of a shock for me to recall that I had never seen a horse race. I remember as a boy seeing the ears of some racing horses protruding above the heads of a crowd at the local county fair. I have seen cowboys race at a rodeo. I have never visited a race track. I do not know the first thing about making a bet on a race.

I may be "different". I hope so.

I have no intention of being ordinary. I shall not follow the usual crowd nor be content to do the commonplace things.

For instance, last Sunday evening (January 9th) a large restaurant where I sometimes eat became suddenly filled with people.

The talk, all the talk, was racing, betting, "my system", "that horse had no chance", "I lost", "I won". These people had come from Tijuana, Mexico, but 15 miles distant, after attending "the races". There were more people than Tijuana could feed. The restaurant did a big business that night. Talk about odds. In that restaurant there were a hundred to one. It seemed I was the one.

Now the fact is those people could not read the horses. They did not "read" them. Had many of them won there would have been some elated talk about it, and there was none. As I gathered from

their talk they wanted to get back to Los Angeles -- to get some more money in order to bet some more money -- to lose some more money. Of course it is statistically proved and WELL KNOWN by these people who are not "different" that everyone loses who bets on horse racing, not only in time but generally in a short time.

Yet these were wise people. They knew how to have a good time.

And they will tell you that any person who teaches that Choice is a definite direct power is talking silly promises and may be doing so under the name of Christianity, yet they in their own peculiar brand of wisdom deliberately go to a place of known losses and throw money away.

You see, they just KNOW that THEY do not believe in losing money; why, they work hard for money and they just cannot get ahead.

Yet the habit of their lives is to follow losses.

I tell you the interior mind of the individual wins. It wins according to the habits and practices of the individual. It even wins losses. It never fails. So-called failure is a winning according to the falsely established worldly law of the individual concerned.

In thinking of these things one has to think beyond, beyond the mere surface of the ordinary ways of daily life.

Every one of these people knows that the crowd is not the winner. But each believes that he is right because, you see, he is himself, what he thinks is of course right, at least he is entitled to "luck". Well, he wins -- he wins more egotism, more self praise.

As for me, I am one of those who eat nuts, don't bet horses or carouse, don't know how to "live". "For heaven's sake, what do you do to amuse yourself?" The scorn of it! That scorn has been offered me many times.

Yet if they, the "regular people", find out that I can "read

things" they pester me night and day, on the streets, everywhere, anywhere they can catch me. I live in consequent seclusion simply because I believe that my time and the use of my mind belong to me, not to whoever can button-hole me.

You see, I don't know anything.

I do not even know enough to have a good time.

Now the fact is, I do not know much. I am not an "I am-ist", I do not shout any wares of knowledge that I may have.

I know that I do not know much. But I have heard that admitting one's own ignorance is the first step in real wisdom. Anyway I am in good company. Dr. Alexis Carrel, whom I believe to have the highest trained scientific mind, says he knows little and that the world of science knows absolutely nothing of the real facts of life. But he concedes that we can toy with some facts after the scientific manner and follow through to definite results. This reminds me that the man on the "inside" of the horse race business always wins.

There is an inside to intuition also, and those who live inside more than they live outside will know something about intuition and how to use it to follow through to desired results.

My secret is that although of myself I know little, I have a Friend and my Friend is a real Knower.

Whether the crowd knows things or not, things are Known. Everything is Known, there is a Knower, there is a Super-Intelligence from whom nothing is hidden.

For my part, I do my best to perfect my acquaintanceship with that Knower. In the matters of real life I depend upon the Knower.

And I boldly state that horse racing is not a matter of real life.

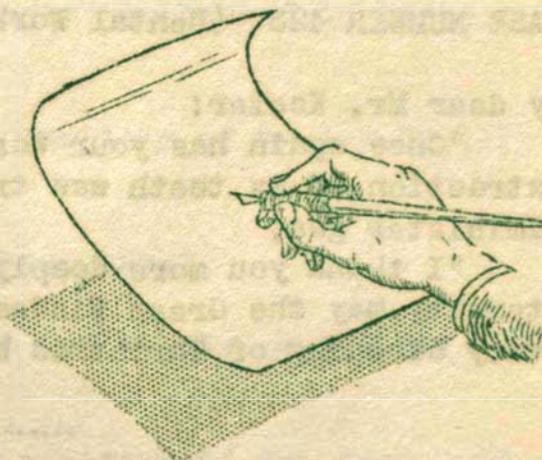
One simply cannot come into the dependable use of these inner capacities by giving his attention to the superfluties.

(Continued on page 33)

CASES

FROM MY

CORRESPONDENCE



CASE NUMBER 425 (Improved attitude toward life)

January 6, 1938

Dear Mr. Keeler:

"And now, Mr. Keeler, I would like to tell you something about myself and what your work has done for me. As long ago as I can remember, I have felt that life on earth here was only an interlude, and a very disagreeable one at that. I have never felt at home here, and have always looked on death as a happy release from this existence.

"I do not talk about my feelings, so this idea has grown stronger with the years.

"Now I am ashamed of this, realizing it was an escape desire because I was afraid to face things as they were. Now I know, and I mean KNOW that life on earth here and now is one of joy and happiness. Not depending on things, or conditions, but just on joy, God's joy. First came peace, now joy. What things must be in store!"

CASE NUMBER 419 (Operation)

December 3, 1937

Dear Mr. Keeler:

"I wish you to know that I was very conscious of the help you were sending me while undergoing the recent operation on my eyes. I made a record recovery and was out of the hospital in eight days."

CASE NUMBER 423 (Dental Work)

December 18, 1937

My dear Mr. Keeler:

"Once again has your work for me been perfect and true. The extraction of my teeth was truly painless and the dentist did not administer gas.

"I thank you more deeply than words can express and thru all Eternity may the Great Wisdom and Love of God attend you and may every blessing of Christmas be yours."

CASE NUMBER 422 (Emergency Treatment)

December 8, 1937

Dear Mr. Keeler:

"I don't know how to show my appreciation for how you have helped my father. He is recovering wonderfully and is like another man.

"When I sent you the wire through the night he was a very sick man. The nurse said she hadn't expected him to live through the night. His improvement has been steady since Thursday a. m. The nurse said it is amazing - she never had a case where the patient was as old as dad and so very low then to come back so suddenly. It is wonderful."

CASE NUMBER 418 (Examination)

November 24, 1937

My dear Dr. Keeler:

"You were right again. I have passed the examination and will receive my license in a few days now. Wonders never cease. Dr. Keeler, you have done me a great service, for which I am very grateful.

"You told me almost a year ago that it could be done and here it is, all finished."

"Whenever the Creative Mind has a need, it creates it out of Itself, so whatever I have need of in my expression of life, the possibility of supplying that need lies WITHIN MYSELF."

From "Twelve Steps of Attainment"
by Clarence Mayer

Oh yes, I know there is "great money" exchanged in horse racing.

But no amount of money could buy one item of my joy of life as I know it.

Could I win were I to bet on a horse race?

Yes, probably, once or twice or a few times. But could I win large amounts continually?

No, I would quite soon be in the position of the "regular" suckers. I would win, yes, then lose all the money and my ability to read as well. I simply do not care to damn myself into utter foolishness and lose that which is more precious than life itself for a few dollars. What are dollars? Are they Joy and Peace? No! They are the way to whatever. Whatever what? Whatever the man is in his soul, to whatever you are, to folly or security. Life is not dollars. Life is you. And you had better trust yourself to something better than horse racing. And you know it. But some people will not face facts, they would rather face the very obvious bye-byes. Everyone to his choice, and his life is the result of of it. Others may do as they please and they will anyway. Why should I bother? I am doing as I please and I have no morning-after regrets. I am dumb. I propose to dedicate my life to That Something which is better than I. I take very little chances. I never gamble.

"Isn't it strange that Princes and Kings
And clowns that caper in sawdust rings,
And common folk like you and me
Are builders for eternity?
To each is given a bag of tools,
A shapeless mass and a book of rules,
And each must make e'er life has flown,
A stumbling block or a stepping stone."

I believe in the Law of Good and that Good is Good enough for me. That is my choice. Now this Good is always True, naturally. And it is always present or we would not all of us be seeking it, and we all are seeking it. It is only a matter of method. Some people prefer the round about way of the race track, and some the

Direct Way, through the "straight gate" to the Knower.

Intuition is all very simple.

I do not try to read people or things.

I read the Inner Truth, not the outer appearances.

This man that is before me talks.

He says, "I have a good thing, this patent (or this oil lot, it makes no difference what it is) is a real money maker", "what do you 'see' about it?"

The point is, I am not believing him in the slightest degree. I respect him. He is my brother man. He has his beliefs on the outer plane of life.

I have my experiences on the inner plane.

He points to this thing and says that it is true.

I point my mind to TRUTH ITSELF.

I compare this single thing of which this man speaks with the unflinching Truth which I have learned to recognize and to prefer.

I hold to the Truth.

Instantly I know that what he states to me is not true, it is not the Truth.

I tell him this business investment is no good, that it will be a failure.

He argues, he proves his point, his faith in this THING; he is not really interested in the truth of the matter. He is interested in his own desires of the moment.

I do not argue. I hold for and to the Truth. I prove to myself that I am right in my silent way. Again his THING desired does not compare favorably with Truth. This THING of his mind

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does not look like or feel like Truth in my unprejudiced mind. I keep my mind empty, therefore I am unprejudiced. I believe in Truth and in nothing else. I have learned to recognize Truth. I can compare the Truth with this man's idea of what he believes to be true.

My answer to him is no.

Generally I am right. The successful business man is right about 47% of the time on the basis of world experience and balanced reason.

I am no business man.

I win. I win because I know only ONE THING most of the time WHEN I AM CONSCIENTIOUSLY ENDEAVORING TO REALLY SERVE OR HELP ANOTHER PERSON.

That is why I cannot help another in "hoss racing".

It might be well to read the capitalized formula in the second paragraph above again and remember its essential items of "conscientiously" and "endeavoring to really SERVE another".

Or do you think those things make no difference? And can you "read" the Truth about things?



Of course I give treatments. I do nothing else except publish the Comments. And I have a fee for regular treatments although it varies in different cases when necessary.

I like to consider a case before taking it. Write frankly and remember that both you and I are interested. I will also respond to any emergency calls.

Write W. Frederic Keeler, P. O. Box 426, San Diego, California.

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FILE



Keeler's

COMMENTS

MARCH
1938