

THE
LOGOS

OF THE

New Dispensation of Time.

BY
SARA THACKER.
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ZODIACAL SIGNS.

SACRAMENTO:

D. JOHNSTON & CO., PRINTERS AND PUBLISHERS.

1899.

THE WORD.

In point of evolution, "He that is able to receive it, let him receive it." "MATT. XIX—12.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of river, there was the tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light; and they shall reign forever and ever.

REV. xxii—1, 2, 3, 4, 5.



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Sincerely,
Sara W. Barker

TO READERS.

BELOVED: I thus open to you glimpses of my life that you may be encouraged to push boldly forward in your searchings after truth, and try to realize the Divine possibilities of your own soul. They are for this life and world, and not entirely for the life beyond this earth.

These deep and holy experiences are as much a reality to me as bread and butter, clothing and sensation are to you. They are more than meat or raiment and feeling, for they include the nature of every thought that may enter into the mind of man. They are real and true to me for they are all that I am—the consciousness of my body, of my mind, of my soul-spirit.

My hope is that they may inspire you to put forth strong and continued efforts for soul growth that you too may attain to self knowledge and the peace that surpasseth understanding.—THE AUTHOR

SOME EXPERIENCES.

I wish to say that I was born in California, therefore a native daughter. But I have not always lived here. After an absence of eighteen years I returned and made a short tour over a part of the State.

In the spring of 1890, I found myself in the picturesque little town of Santa Rosa, near the coast, in California. I stayed in the town less than a week, but during that week I made the final resolutions which were carried into effect, and which made it possible later to carry out ultimates. I had been traveling for about two years on a commercial line of business—retailing in a large way and wholesaling in a small way.

The resolutions made at Santa Rosa were to the effect that I would settle down somewhere and carry on some small business which would meet living demands, and I would in this (somewhere) quiet place earnestly, with my whole life and strength, try to solve the problem of life.

I had been a school teacher for many years. I had gotten my education by the sweat of my brow and mostly alone. I could not afford to go to school but very little, neither could I afford to hire a teacher to help me, so I studied alone for years. In my early youth my reading was done by the light of pine knots burning in an open fireplace. Later, when I went out to work for wages, I studied at night in my own room after

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the day's work was done, although I had to rise at five o'clock in the morning. After awhile I was able to teach a country school, but I still kept up my studies at night.

I had tried to help others; I had tried to live the truest and noblest life I knew, yet I was in debt, not very strong physically, was careworn and weary and altogether very miserable.

I glanced back over my life from the earliest remembrance to where I then stood. One by one I saw my cherished hopes shattered. My beautiful ideals were not realized. I had suffered so much and tried very hard so many long weary years to save others from destitution, want, sorrow, and sin, and had even turned the channels of my life for their benefit, yet, evidently, I had accomplished nothing. For the very things which I had tried to avert had come to pass.

"Well," thought I to myself, "perhaps there is some solution of this; I will sit down and try to find it out—the meaning of it all."

After due consideration as to the place where I should go to conduct the business I had in view, I decided to settle for a few months or a year in Salt Lake City. I had spent two months in that city a short time before, and I had found it to be a good business center.

A day or two later I left Santa Rosa for San Francisco to perform a part of the business which had brought me to California.

When the business was finished I went sight seeing (I will say right here, it has always been my lot in life not to miss much in my path—the perception of the horrible as well as the pleasant), and along the way came the cyclorama of the "Battle of Gettysburg."

For nearly three hours I gazed upon the scene. The picture vanished and it became a live battle to me and all things there were real, and my heart melted within me, and I said to myself, "Have not men anything better to do than to cut each other's throats, or blow out each other's brains?"

Another day. It was May Day. I went sight seeing to the Cliff House. 'Twas a lovely, calm, pleasantly warm day. The sky was blue and not even was seen,

"A single white cloud floating off in the west,
On the white wing of peace, to its haven of rest."

Ascending Sutro Heights, I sat down beside a statue and I looked afar out at sea. For a number of hours I sat there.

The ships, the steamers afar, and small crafts near, and the people still nearer below me at the Cliff House had no charm for me—none whatever. And away to the left the children were bathing in the surf, shouting, picking up pebbles on the beach, but they did not interest me.

I saw the waters of the great deep encircling the earth; I followed its ever changing motion until, with the tides, I visited all the races and nations of the earth, and saw there, too, but a repetition of what I had seen at home—birth and pleasure, a short period of youth and gladness, marriage and lust, a moment of fleeting joy and transitory happiness, aching hearts and wrecked lives, old age and decrepitude, and at all times falsehood, vice, sin, ignorance, extreme poverty and riches, or disease, misery, insanity, and death. And in truth I could clearly see:

“ ’Tis but the wink of an eye, the draft of a breath
 From the blossom of health to the paleness of death,
 From the gilded saloon to the bier and the shroud—
 O why should the spirit of man be proud.”

I sat very still and gazed afar out at the deep sounding sea. I watched the surf beat upon the shore. Although my lips were mute, I spoke thus to the waves: “O waves, tell me the secret of life and death. What do you sing to all the people whom you see? and why are you so great and beautiful, and powerful and alluring, yet so sweet, sad, and lovely? Your wonderful tones remind me of the siren mermaids in Loriei’s heights, whose enchanting songs lure to their haunts all men who catch the first faint echoes of their notes. Alas! their lovers are never more seen by mortal eyes. O deep, blue sea, I am sure you do not allure us to destruction with your unfathomable music. O mighty ocean, can you give my soul satisfaction?” Just then gentle zephyrs from over the waves touch my cheeks, and I thought: “O, wind, perhaps you have come from some spicy isle of the South Sea. Your sweet breath is faintly freighted with the essence of rose gardens from some far off tropical clime. What words have you to whisper to me?”

But the waves and the wind were mute. Then I looked questioningly at the blue sky, and I sat very still and my soul seemed to vibrate with the air from the deep water to the blue sky. And a sweet peace and stillness seemed to come from over the water and satisfy the longing of my heart. ’Twas like the coming of a lover—sweet, all satisfying, yet gone in

an instant. But it gave me courage to push forward. I arose up and went back to the city.

The 29th day of the following July (1890), I arrived at Salt Lake City. I sat down in the depot waiting room and reviewed the situation. Tired and weary and scarcely enough money to pay for a night's lodging—but with a little merchandise on hand—I thought of what I must face and nerved myself for the masterful efforts. After a little time I arose with grip in hand and walked up town. I knew and realized that a new career was about to open to me. Yet in exactly what way it would come I did not perceive. I then intended to open a little shop and do some shop work and sell an article of mercantile character. I knew I would make it a success, though such work was entirely out of my line, for teaching had been my life work. Yet being of an executive nature, I would succeed in most anything to which I turned my attention.

Three weeks later found me located in as favorable a situation as possible. I soon had plenty of custom and many friends too.

It has been said of Madam de Stael: "It was the most wonderful thing in the wonderful life of this great woman, the power she had of attracting to herself the ardent regard of men of real ability and distinction." Well, I cannot say that I was up with Madam de Stael, but I can say that I always had the faculty, in a quiet way, wherever I was, of attracting to me the best and the strongest minds in the community and making with some, real friendships. People would seek me, not I them.

I never had any leisure time since I was born into this life, but I would meet these people in my work and they would come again and again to see me. My friends and friendships were chiefly among women.

One day I made a business call. A strange lady was present. She made a remark and I answered her. She was pleased with my reply, and said she was late of Denver, Colorado, and was teaching a Spiritual Science, and she invited me to call at her house. "Yes," I replied, "I would do so. A year before I had met a lady in Helena, Montana, who was teaching the same and I then wanted to look into the subject, but could not afford to pay her prices."

Shortly afterwards I made the promised call. I said I had come to hear what she had to say about the Spiritual Science of which we talked a few days before. She said it was the

doctrine that Jesus Christ taught, but it was not what the churches understood as his doctrine. It was the true interpretation of the Bible. "Well," I answered, "please explain it to me." "O," she said, "I cannot; my tongue just cleaves to the roof of my mouth. It is too beautiful to talk about."

I replied, "Mrs. H——, the teacher in Montana told me that any one who understood it could perform the same miracles that Christ did. Now, what is a person to do?" She answered, "Just shut your eyes, and in your mind look at another person and call his name and say in thought, 'You are a child of God, you are Truth, and you are perfectly well.' He will feel your thought and be well." "If that is all you have to do," I said, "suppose you try it on me? I have not any diseases, but I don't feel very strong and sometimes my head aches." Then we closed out eyes and sat very still for a moment. And I remarked, "I feel refreshed."

Another day I came to her and we talked a little. She said, "Say the words for yourself. Practice at home and see if you can feel your own words." Still another day I came and in effect she said, "Within you is the Spirit of Truth. If you speak to it and praise it, it will reveal to you all things. It is a light that has no shadow. Study it for yourself. You are connected with God and God is in you." Then she showed me how to deny and affirm with words. I caught the inspiration and all things became new to me.

After six days practice from the time I had the first instructions, I sat alone in my little shop and I closed my eyes and began to affirm. Suddenly I saw a great Eye looking at me. I opened my eyes and looked around the room; it was gone. Again I closed my eyes and began to affirm. It was there. It seemed to be a little in front, above me, and a short distance away. It was an intelligent, benevolent Eye, and oh! so real.

Just here I will take a step backward in time, for a moment, and explain in reference to this clairvoyance. From early childhood, I could at times see scenes, places, flowers, birds, and people.

When anything disturbed me it was my favorite remedy to go to bed, cover up my head, or nearly so, forget all trouble and float away to these beautiful places or bring the scenes and things to me. After a little while I would get up refreshed and harmonious and ready to go on with my work and duties again.

So natural was this second sight to me that I thought it a common birthright to all individuals until I was about twenty-five years old.

At that time I was teaching a commercial school in Oregon City, and one day I read Wm. Denton's book, "Soul of Things." I then could understand that clairvoyance is a natural soul faculty belonging to every human being, but undeveloped in most people. In later years I came to understand that clairvoyance is sight by the light of the soul.

Every spirit-soul is a pure white shining light, but it is enveloped with such dense materiality and covered with such dark heavy clouds created by the destructive thoughts and the base habits of every day life that it cannot see by its own light.

By right thought and right living, these heavy mental clouds will grow thinner and lighter and in time the intellect and outer consciousness of the individual will become cleaner, purer, brighter, and keener, and his intuitions will not fail him in times of emergency.

As the years passed on in my life my intuitions grew clearer, until the ordinary subterfuges and shams practiced everywhere were as if they were not to me. I could see the motives in men's minds, and it seemed to me that nearly all their desires were selfish and base and low enough to make them unworthy the upright form of manhood.

But there was one thing that puzzled me more and more for many a year, and in fact, it seemed to be the chief question of my life. It was the inconsistency of the teachings of religion and men's daily lives. It was talking about one thing and doing another thing. I could not reconcile these things, though I said over and over to myself year after year, "What is must be right." After a while a thought came to me that most people really did not believe what they preached or that they did not truly understand what they were talking about. I felt that there must be something in the nature of life—true life—away back that I had not got to yet. I believed in the good of all things and in the inherent good of all people, but I did not understand it, therefore I mourned. I loved all creatures and my sympathy would go out to them. I wanted to see all things and all people happy, and in failing to see them thus I was miserable. I did not then see the *oneness* of all life as I came to do in after years.

I thought in living out my own highest and truest ideal of right, I ought surely to accomplish my desires and make those

for whom I worked happy. But, somehow, in those days things did not go my way very long at a time. My life had been one of continual self sacrifice for others, and sometimes I thought, "If there is any virtue in the Christian religion (and I know there is) it ought to work out differently for me. For every Christian precept and virtue I have practiced from my youth up." Not merely practiced once but continually, every hour and every day of my life. Many a time have I starved and suffered pain, cold, heat, and hardships that others might not want the bare necessities of life. But starving and suffering was the least of all that I had done for others. First this self sacrifice and the facility of comforting others was confined to the members of my own family and a few friends. But as I went out into the world to work for daily bread, and the circle of my acquaintance enlarged, new made friends would come for comfort in their mental and soul woes. I sympathized with them and helped them the best I could. As the years went by and my insight into human nature increased, and the deceptions, hollowness, and rottenness in people's daily lives opened wide to my view, sorrow grew in my breast.

I would sympathize and grieve with my friends and secretly weep and mourn for those strangers who were not conscious or were careless of their own shortcomings. Unkindness, tail end pride, deceptions, polite falsehoods, greed, selfishness, etc., hurt me wherever and whenever I witnessed it. Being a disinterested party I would necessarily keep still, but it troubled me just the same.

When the phantoms of disease would appear, deep rooted sorrow set the face with a stony look and the horrors of fear and death transform a human being, I would look at the multitude around and wonder why these fellow creatures so lightly concerned themselves about life and its negation—death. If I inquired why their apathy, invariably would come the answer, "It must be, 'twas so ordained by God."

I grew sick at heart and said to myself, "I will study more assiduously than ever the hearts of men and see if I cannot find a solution of the problem of existence."

I silently thought about these things a great deal and wished I could understand them and be able to help humanity.

I also prayed for persons in particular and people in general, and many sweet and holy experiences came to me as the years went on. But the people I prayed for kept going faster and faster to wreck and ruin and carrying others with them. I

could not quite see, in the orthodox way, how it was going to be so peaceful and beautiful in the next world in everything for most people, when nearly all of them seemed to be in the rotteness and misery of Inferno, and in the clutches of the devil here, and to take grim pleasure in witnessing his tortures in some one else. Talk to the leaders and teachers of mankind about these things, and they would start out on an orthodox sermon of "Christ crucified and nothing else," or whisper low, "Be still or *they* will think you are insane." Well, in those days I never said much, for really the well disposed to whom I would sometimes speak, had a way of turning the subject and hushing up matters that they were powerless to help.

I think I never would have been able to get out of that wilderness in this lifetime had not that noble soul, Mrs. Abigail Scott Duniway, came my way preaching the gospel of woman's Individuality and personal liberty. Heretofore, all my teachings and experiences in the world had been to the effect of emphasizing the existing facts of woman's subjugation to man. "Evidently she is an appendage to man and exists for his pleasure only; so be it." So said the world in deeds if not altogether in words. In my heart I never believed such bosh. But at that time I was not wise enough nor strong enough to dispute it. But Abigail Scott Duniway gave me new courage to go on (may many blessings rest upon her). Her words fell upon my soul like the gentle rain on the thirsty soil, and with renewed hope I again took up the burdens of life and marched on.

I think, at any rate, the organ of hope was naturally well developed in my organization, for in spite of all the difficulties that I had to face in girlhood, hope shone ever above my horizon and beckoned me on.

In the long ago when I worked as a servant in a country hotel, on a salary of two dollars per week, I would at times bear insults, drudgery, and hardships, with tears and silent endurance, but would soon brush them away, take courage and be hopeful for the good time coming. Often the dishwashing and floor scrubbing would be accompanied by softly repeated words something like the following :

By the song of the verdant earth beneath me,
I vow I will be free, and not in bondage be.

By the blue resplendent heavens above me,
I vow I will be free, and not in bondage be.

Yes, even over the wash tub sometimes buds of promise would appear and I would hope on until somebody knocked my castles down. Sometimes I would mention my bright hopes, alas! they would be knocked down and temporarily shattered to fragments by the hand of unbelief. Or some one would say, "This world is too coarse for such as that. Destroy your beautiful star-lit dreams, be practical and get married. 'Tis woman's lot to marry, bear children, and be happy." "O Lord!" thought I to myself, "where comes in the happiness except for a transitory breath. Men's lusts are the death-traps of married life and, according to the present arrangement of society, servitude the beginning and the end." But many a woman would say to me out of her heart, "We can't realize those beautiful ideas on this earth. Let us bear our lots in patience here and hope that in heaven we may find rest and peace. Yes, we shall surely find happiness there."

I cannot now call to mind that any mortal ever said to me, "Rise and follow thy ideal dream," until Abigail Scott Duniway came saying, in substance :

"By the promise of noon's blue splendor in the dawn's first silvery gleam;
By the song of the sea that compelleth the path of the rock cleaving
stream;

I summon thee, recreant dreamer, to rise and follow thy dream."

I often wondered why people could not see something better and greater for them beyond themselves. "Perhaps they do." "Then, why don't they work toward it?" I am now sure that the majority of the human race have for ages past seen better possibilities, but they did not believe it could or would come to them on this earth. They have relegated it to an existence after death, therefore did not try to establish it here on earth.

At that time I did not realize how much resistance would meet those who sought to change existing customs by making ideal thoughts present and practical.

But lately the walls of Jericho have fallen and that which was a few years ago thought impossible, is now not only possible but every day occurrences. But some of us, like Dante, had first to tread alone the regions of Inferno.

But the great work comes later after sounding the ram's horns before the material walls of Jericho.

One summertime, up in the State of Washington, an orthodox revival meeting was in progress in a church not far from where I lived. 'Twas summer time and very sultry weather.

I lived in the third story of the tallest building in town. The heat was suffocating inside, so in the early evening I took my bed out on the flat roof and thought to sleep there. The sounds from the church were quite distinct. The excitement was high as was evident by the pitched voices of the preachers and exhorters. Occasionally the excitement was modified by the sound of singing—then a calm, followed again by groans and cries. I knew this would bring enthusiasm to some hearts and for moments they would feel the ecstasy of Divine Love, and temporarily the peace that surpasseth understanding but that it would free them from the consequence of their sins I did not believe. It was this vicarious atonement that I could not swallow.

That night I lay on the roof doing a tiny bit of combating thinking. Personally I knew more than half of the people who were actively taking part in that revival, and I knew of their dirty deeds in secret—their stealths and lusts, and here they would come and throw their filth and sins on another one whom they said was pure and holy, and cry out, "Jesus, bear my burdens for me;" then immediately pluck their neighbor's sleeve and whisper, "are you saved? Come to Jesus."

Straightway these same people would go forth from the church and lie and steal in order to

" Get place and wealth,
If possible with grace,
If not, by any means get
Wealth and place."

Or at least to try with all their might until death apparently settled the struggle. And the men, in the belief that marriage gives them special license, would go from the church to their homes and put to shame the prostitution of brothels. And in effect, if not exactly in words, would say, "God has ordained that woman should be the pleasure of man." And further, outside of their homes, by their acts would emphasize current opinion, "Give me your life; then, after a little while, go to the devil and get your bread and butter another way if you can." And the women at home were timid and believed what they were told. At church they would sing, "I believe in the free will of the soul," and at the same time gird themselves up with corsets, squeeze up their feet in shoes two sizes too small for them, make long tails to their dresses, and even paint their faces; not for a moment realizing that they were slaves to pub-

lic opinion, in bondage to the evils and not exercising one whit of "soul freedom."

And gossip, "O, yes. What else is there to talk about, for you know it is a shame for women to mention public affairs, and to show any interest in mind culture." Gossip, of course, and in their gossip forget that others had but stumbled in the path that they in their weakness had trod.

But mention to these women the necessity of training to conduct business or to hold places of trust or emolument, "Horrors! It might spoil my beauty to enter business or make me more masculine, or worse than all, it would arouse men's passions to look at me in a public place. My highest thoughts are to worship Jesus Christ and serve the men of my household."

In those days (and it is the same at the present time), in my opinion, worshiping and serving were indeed beautiful attributes of character, for I felt a great and unfathomable and perfect love in my heart that was indeed an adoration of the ideal Christ; and as to serving, I believed that helpfulness belongs to our highest duties and our love nature, and we would not avoid it if we could. But other people didn't seem to see things as I did.

The vicissitudes of life discovered to me another knotty problem. I found it to be a fact that man could be an angel one moment and a devil another. One moment he could do a God-like deed and another do an act that would shame the devil and all his imps. This pained me for I could not reconcile them. I could not straighten out these discrepancies in human life. I did not see that it made people happier to teach philosophy and to practice twaddle. [Understanding of this came later.]

And as I sat upon the housetop that night and the sounds from the church fell upon my ears, I thought, "If this is all that life is worth upon this planet it is not of much value to me. However, I do believe there is something more and better for us all here if we only knew it.

Two years later my soul and I went prospecting some undiscovered truth to perceive. One day I stood on the bleak hillside of Butte City, in Montana. The air was heavily charged with sulphur smoke and no green vegetation grew in the city. No trees leaved or flowers blossomed for some miles away. But moving life was everywhere. Everybody was busy, but only money and sin grew there. Character didn't show out for much about that town. A bank account, a pretty lively

woman, a bottle of stimulant liquid, and a place of amusement seemed to fill the bill.

My business took me into private homes and public places of all descriptions. And the sights I often saw of man's inhumanity to man caused me to cease to wonder why countless millions mourn. Sometimes, after witnessing these things many times during the day, and seeing little more than deceptions anywhere, my hopes for the human race were not very bright. Notwithstanding all this, once in a while I would catch glimpses of the good and the true in the hearts of these struggling divine fragments. Like the flash of a meteor or the ray of a sunbeam, a spark of Divine truth would show itself, then fade away, but the odor of its memory would hang around them forever. And, occasionally, seeing and feeling this, in those people whose lives were given up to lust and fiery passions and greed and gain, I would take heart again and hope on—hope that something better might soon work out for all humanity.

Soon the ideal that I was unconsciously following led me into other scenes, and sometime thereafter I found myself studying the occult aspect of Morman life, in Utah.

Later came a terrible experience in the railroad great snow blockade on the snowy plains and hoary mountains of Nevada. But somehow terrible times had become opportunities to me wherein to prove myself master of circumstances.

These things did not come about intentionally, but seemed to grow. I did not then understand them, but in after years fully realized the meaning of them all. And in due time came to see that if certain lines of conduct are followed certain effects are the result.

Consciously or unconsciously we set causes to work and cast our own destinies. All things are orderly. We can drift with the tide and become a plaything of the elements, or we can grasp our oars, swing out our canoes and take advantage of the tide and wind to safely enter the haven in view.

Long before I ever heard of the "Higher Thought" doctrine I formulated this sentence: *Great experiences make a person either very good or very bad*, for I had seen people's lives culminate.

The time came when I saw that souls ripen as fruit ripens. They have their seasons, times and ages. What is good for a soul at one stage of growth, in some cases, is destructive to it in a more advanced stage.

Let us return again to Salt Lake City, where I was practicing some affirmations under the surveillance of a great "Eye."

I was learning the power of words, and it was of an all-absorbing interest. The little talks I frequently had with Mrs. O—— cleared the way. She gave me a few points which I eagerly grasped and applied. She showed me how we are related to the *Divine First Cause*, and the possibilities of ourselves, and how we could develop ourselves and grow as the flowers and fruit, yet always retain our self-consciousness.

All this was very beautiful to me, and I knew it to be true, and it seemed that I had always known it, only I never had the courage to speak it out, because the world was against me. But the moment another declared it to be true, I took courage and added my testimony. I took hold of these teachings with my whole life never again to let go. Eagerly I sought to read all metaphysical literature on which I could lay my hands. Everything in the world immediately turned right side up to me.

I saw life from a new standpoint and it pleased me, for my soul was satisfied, and I grew strong in my whole nature. And I felt like singing with the psalmist: "The day breaks, the shadows flee away." Yea, I listened, and a voice in my soul spake. Yes, my beloved spake, though I heard no sound (intuitively felt it), and like unto King Solomon's Christ of old, my beloved said (intuitively): "Rise up my love, my fair one, and come away (away from material things;) the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vine with the tender grapes gives a good smell. Arise, my love, my fair one, and come away (away from material things.)"

Soon I entered the wilderness of the flesh. (I now understand what is meant by the words referring to Jesus, "And immediately the Spirit driveth him into the wilderness of the flesh." 12: I St. Mark.)

My business increased, I hired help, and it still increased. I hired a suit of new rooms and newly furnished them. Still my business increased. I hired more help, and still worked very hard myself.

When occasions permitted and opportunities were presented I would drop a few words about the the new life to my customers. They were all pleased. They appeared to think that

such ideas belonged to me and to the business, and they negatively and pleasantly accepted them.

I could talk philosophy and show up human nature better than I could do the work in hand. The business and all that belonged to it was new to me, but studying human hearts was not. However, I had learned through long experience to be able to turn my hands, as well as my mind, to any useful work which was necessary, therefore I always tried to do well what was in hand, and in a measure I always succeeded.

The next evening after I first saw the great "Eye" gazing at me, I sat down with my eyes shut and began to affirm for myself *strength, courage, health, love, and truth*. As soon as I began, the "Eye" appeared. I looked at it, then went on with my affirming. I seemed to feel its protecting influence.

After about six weeks of practice, as usual one evening I sat down and began to affirm, and I looked up for the "Eye," but instead of the "Eye" I saw a tiny bright spot like a star. As I gazed on it, it lengthened out into a shining thread-like ray. On, on I followed it until the other end was lost in a fog-like mist.

I began again with my affirmations, but would occasionally stop in the midst of them to follow the beautiful shining ray. After this the "Eye" was never again seen, but the ray was always there. It was company for me. I loved to look at it. I dreamed dreams, saw visions, and had other wonderful experiences, but none satisfied me as this did. It had become so dear to me that many times during the day while about my work I would shut my eyes for a second or moment and look at it. When I would first look at it it would appear like a star, but if I gazed steadily it would stretch out into a shining thread-like ray until it was lost in a dense fog or mist. Try as hard as I might I could not penetrate that mist.

About three months later, early one afternoon, I said to one of the shop women, "I am going to my room to rest for about fifteen minutes, if any one comes in and wants to see me you will know where I am." I had been doing severe mental as well as physical work, and was very tired. My living room was on the same floor with my business parlors. I was tired and thought if I concentrated and affirmed for a few minutes on some of my favorite strong helpful words, I would feel stronger and better, and would be more encouraged to go on with the work of the day. I sat down in my room on a sofa in a straight, upright position and in a firm and positive atti-

tude that I might better hold fast to the words which I was going to affirm. I shut my eyes and looked at the ray and began to affirm. Immediately I stood in a beautiful little valley. On one side of the valley near me were high hills, and they were flooded with sunlight. The light that shone on them was intensely bright. I turned to see from whence it came. In front of me stretched a lovely valley, and in the distance loomed great snow-capped mountains. Just behind and over these mountains rose a Sun. It had just cleared the horizon. The glory of that Sun can never be told. (If you ever see it my friends you will not have much to say.) I looked full at it and raised my arms and clapped my hands twice, and each time I cried aloud, "The Christ has risen." Instantly I was back on the sofa sitting bolt upright exactly as before. My body had not moved a hair's breadth. At once I went back to my work, but my thoughts were somewhere else.

A month before this time I had fully made up my mind to dispose of my business as soon as possible, that I might go away to some quiet place for a period and give my whole attention to the studying of this truth, hoping that I might thereby solve the problem of life. But from the day of the "Sun" experience I began to push the negotiations of sale that were then pending.

My idea was to go back to California, to my native foothills, and find some quiet place where I could study and think uninterruptedly for about two years; then, maybe, I would be ready to face the world again.

It seemed that every effort I made to carry out my thoughts increased my strength. I had already dropped flesh meat eating, and I felt a greater soul power from the effort of putting it aside. At that time I often took my meals at restaurants, and when I would sit down at the table I would mentally say to myself, "No dead thing shall enter my mouth. I shall feast on something else and let a corpse alone."

A little while after this beautiful Truth of Being was brought to my mind I could not swallow flesh meat. I had never eaten much, but owing to the common practice of having everything on the table saturated with the products of meat, I had eaten a little all my life up to this time. I had always believed (from a soul sense) that it is contrary to the highest good of man to kill animals and to eat their flesh; and further, that it was not just or right to cut short a life, no matter how inferior it be, in order to feed and pamper ourselves.

But I had never met but two or three persons in all my life up to that time to corroborate my belief, and they were too timid to seldom mention the fact. Neither was I strong enough to boldly live out my thoughts in this respect until I learned the Truth of Being, and found that the injunction, "Thou shalt not kill," has a spirit as well as a letter. In the books that I was reading I recognized a few others who had abandoned flesh meat eating. And, O, what a joy it was to me to know that a few true hearts in the world could and did live above the horrible practice of cutting short the lives of lowly creatures and then feasting on their corpses. This vegetarian idea was in harmony with my soul, and I never tasted flesh meat again. I resolved I would face the world with strong, clean thoughts of justice and truth, or not at all. No blood should ever again stain my lips.

About two months after this "Sun" experience I was in Sacramento city, California. Some unsettled business kept me there until the following June. In June I went away to the Placer County foothills, and I hired a little room in a farmhouse. I spent most of my time in the open air out on the hills, in reading, studying, meditating, and concentrating my mind.

One afternoon in the latter part of June, I was standing on the top of a high hill looking afar in the distance at a mountain some eighty miles away. The point of concentration was a white spot which appeared to be in a basin at the foot of a peak in a blue ridge against the horizon. I was trying to make out whether it was snow or water. I thought probably it was a lake. Suddenly the whole horizon was a blaze of brilliant light. I looked at the sun to see if it was anywhere obscured by a cloud, for so bright was the outer light that the ordinary sunlight seemed a shadow or to be twilight. Not a single cloud was visible in the heavens. When I would raise my eyes the light would be gone. It was only again after concentrating for a second or two that the light would illumine the sky and the mountains around. The sight of this glorious light with my eyes wide open in the broad bare sunlight of a June afternoon encouraged me to push forward in my search after truth.

Not long afterwards came a very clear experience in *thought transference*. It was in the first part of the month of September. One day, a neighbor, Mrs. B——, called at the farmhouse where I was staying and wanted to sell some fruit. I

asked her if she had any white peaches to sell, saying if she had I would like to buy a few and preserve them and send them to my mother, as in years past she was very fond of them, and now she lived in a State where they did not grow, and cannot be bought. Mrs. B—— replied that she had a few at home but they were not quite ripe; and they were already engaged. However, she was not quite sure that the party would take them. And she added, "If the party to whom I have promised them does not take them you may have them." I answered, "Very well," and thought no more about it. Three weeks passed away and no thought whatever concerning those white peaches had entered my mind.

Early one morning, as usual, I started off for the hills. Most always I told the lady of the house in what direction I was going. But I never knew myself the hour when I would return. That particular forenoon I was climbing a high wooded peak. It was a place that I had not been before. I was quite harmonious with nature, and I felt plainly that, "The voice that speaks in nature finds responsive echo in the heart of man. Deep answers unto deep."

The gentle breeze lifting and twirling the iris-hued tinted falling leaves from the many trees, the sighing of the pines, the call of the mountain quail, and living notes from the different kinds of birds mingling with the squirrel's gay chirrups as they sprang from one leafy bough to another of those great live oak trees were indeed strengthening and life-giving to me. I inbreathed the harmonies of nature and felt her gladness and aspiration, and inhaled a faint, fragrant breath coming up from grasses sweet—

"And from the meadows rich with corn,
Clear in the cool September morn."

Suddenly I stopped and placed my hand on my pocketbook. "O," I thought to myself, "I ought to have left some money with Mrs. G—— (my landlady), for Mrs. B——, to pay for those white peaches." Then I reflected and said to myself, "Pshaw, she is not going to bring them. It has been too long a time. Very likely the other person took them. It would have been foolish for me to have left any money for them at this late date." However, I was not satisfied with my argument. I took out my purse, opened it and sat down on a log. And again said to myself, "I ought to have left a dollar and a half for those peaches. They might come to-day. I believe I

will go back and leave the money there." Then I looked at the sun and thought of the distance back to the house and concluded I would not return just then, for it would interfere with my plans for the day. And again, when I came to look at it reasonably, I did not see why I should want to leave any money there for the peaches, as it had been three weeks since we had talked of them, and if Mrs. B——was going to let me have them, she would have brought them long ago. With this argument I dismissed the subject from my mind, and did not return to the house until late that afternoon.

Almost the first thing I heard when I got back to the house was, "Mrs. B—— has been here and brought your white peaches. She came this morning and waited awhile for you to come back. Finally she said she *must go*. We did not know what to do. She said she needed the money, so at last I concluded to pay her for you. It was about 11 o'clock when she went home." I was amazed. It was about 11 o'clock when I had sat down on the log in the woods and opened my purse, thinking to go back and leave the money at the house. Here was another proof of the power of the mind—something more to encourage me to push forward on the path I was following.

About this time I was told that on a certain high peak in an immense cliff of rocks, was a little cave. I wanted to see it, thinking that I might utilize it for the purpose of study. I went out there and tried to find it but could not. Time after time I climbed those rocks until I was tired out. Occasionally for two weeks I searched for that cave but could not find it. One day I was determined to find it, and had looked more carefully than usual, until I was exhausted, but did not find it and returned home. That night, soon after I went to bed, I fell into a light sleep, but was soon aroused by a great awakening light. And a great white Sun swiftly swept across the zenith of my soul. I looked upon it perhaps less than a second of time, then it hid itself behind a cloud, but its glorious light streamed from behind the cloud and flooded my room. It was the Sun that I had seen eight months before in Salt Lake City—the Sun that my soul had called the "Christ." Immediately I was out on that rocky cliff searching for the little cave. My consciousness was divided. I was out on the cliff and in the bed at the same time. My consciousness at both places was perfect. I could see the objects in the room, feel the cover on my face, and mark the white pillow glistening in the light—I moved my hands and feet, felt my body shivering a little and my soul try-

ing to look at that Sun. Out on the cliff I was swiftly stepping from one rock to another peering into every crevice. The light penetrated everywhere and the rocks were glowing with a brightness almost intolerable. I was searching for the cave with the eagerness of my higher will. Yet at the same time I was trying to catch glimpses of the Sun itself. The upward sweep of the light was indeed powerful and all attractive.

The power of the Spirit was too great for my undeveloped nature, and directly my divided consciousness rushed back to my body to escape the intensity of the white heat. When I was together again I found I was quite cold and shivering a little, and suffering some pain. The next day I was quite weak and suffering considerable with pain across the loins.

During the process of regeneration (re-polarization of the atoms of the mind and body) with me, which covered a period of many years, these high and holy experiences—and they came as often as I could bear them—were accompanied by cold feelings. It was like cold air—a breath from snowy heights. Sometimes one might think of the cold white falling snowflakes. Often I would see the flash of a dazzling white light and at its touch I would shiver with cold.

Yet this cold, white, bright light contained (is) a heat beyond mortal conception. Always after the cold would come a reaction, and warmth would come in an hour or two or in a few hours at least. I would grow hot. The white light seemed cold yet it was hot. White is the continent of all color, and the glowing red heat was here transferred into the oneness of the white.

But often the extreme heat would not come for twenty-four hours after the experience; then it would be intense and cover my entire body and face. It would literally burn my flesh and skin, and sometimes be very painful in my nervous system. Thus I learned the meaning of the scripture text, "God is a consuming fire."

After the above mentioned experience in searching for the cave, the illuminations were quite frequent, almost daily.

During the next two months the greatest changes of my life took place. Radical changes took place in my physical body as well as in my mind and soul. My breathing increased, and new breathing passages—literally new breathing passages—heretofore closed were opened up. I could breathe up and down my spine and apparently all over me and all inside of me and

through me. And to me the wonder grew at the quantities of air I could inhale.

But this was a small matter compared with something else that took place. One night I saw a vision, and in the vision I was sitting under a great tree meditating and I heard a voice say, "The Master loves you." Immediately I opened my eyes and simultaneously something cool and soft like the most delicate breeze spread over my heart. I was so still that my breath stopped for a moment in respect to the occasion. This Something moved and rolled itself into my heart as soft and lightly as the most delicate tiny bundle of swan's down. It seemed to fill the whole inside of my heart and felt a little cool but rich like the blubber of fat. I knew it was an angel and wholly spiritual. I felt that it was my own soul-spirit-angel. I did not then know for a certainty, but surmised that this experience had something to do with the new birth that all the religions of the earth are forever singing about but never seem to realize. From that time on experiences came thick and fast.

In some way I felt that I was very closely related to that wonderful Sun that occasionally blazoned forth on my soul, yet I could not understand it. Regeneration (re-polarization of the atoms of my mind and body) had set in, and these glorious experiences seemed to tear my physical body in shreds. The result was I was not very strong, and I felt how easy it would be to die; for my soul often tried to escape from my body. It would flutter and stir and shake my body at times like an earthquake in order to free itself, and it would often jump out, but I tried hard to hold myself together, and would bring my escaping soul back and be more gentle with myself. I did not want to die just then, for I wanted to solve the question of life (being) hoping that I might therein find satisfaction for myself, and thus be able to help others.

So powerful was that Sun that to gaze upon its face but a part of a second would make me sick and set up terrible pains in my body. But I saw it; I had looked upon its face, and nothing else in the universe had any charm for me. It was the only thing on earth or in heaven that had any interest at all for me. I would do cheerfully whatever I had to do and ought to do, and do it to the very best of my ability, but I ever kept in thought that Sun.

All my reading at this time was for the purpose of ascertaining if any one else in the world ever had in past ages or in present

time any experiences with a *sun* as I had. To my amazement I found the Bible is full of it. The basis of its doctrine is a spiritual light that reveals all things to those that see it. I suppose why my attention had never been called to it in the Bible before was that I had been taught to literally instead of spiritually interpreting the Bible, though, to be sure, the instruction is, "The letter killeth, but the Spirit maketh alive." (The fault was a limited understanding.) I said to myself, "Have I been so blind all these years that I have not seen this in the Bible before? And what of those people who have talked and preached scripture and nothing else? I have never heard them mention anything about this Sun.

When I came to study other books with this object in view, I saw that this inner spiritual light (Sun) was the one point of consciousness that all mystics in all ages and races since the beginning of the world desired to reach. Then I thought, "If this spiritual sunlight was so well known to the ancients, and is so familiar to all modern mystics, why is the world in such dense ignorance concerning it. I never heard of it in my life before, and I am sure that nobody for many years ever tried harder than I to find out something sure and true about religion and the destiny of man."

My chief attention was now given to the study of this Sun, as much as I could bear, and in trying to find my relation to it, and in searching books and all writings I could get my hands on, both ancient and modern, that I might compare my experience with others. I was soon satisfied that in all ages and in every race there had lived a few who stood in the light, as I then stood, and had gone further in it.

Among those who consciously lived in it, and whose records were kept, were the master teachers of the world, such as the Wise Men of the East, Buddha, Jesus of Nazareth and St. John.

In modern times many mystics testify of this Sun. Each gave a certain amount of testimony, but after a time was silent. I found no records that anyone told what this Sun is or what is beyond it, if anything. (Since that time I have found greater, deeper records bearing on this subject.)

To me it was God. When I called the name of God it would shine on me. I could get no further. One second under its bare face would cause my soul to faint within me, or my body to shiver and grow cold, and sometime after a glance from its glorious face I would be for twenty-four hours weak and suffering

too much pain to get out of bed. And when I called the name of "Christ," the angel in my heart would immediately respond.

These experiences were unspeakable and beyond my understanding, but I thought if I would be patient and study long enough my understanding would grow, and all this in time would be made clear to me.

At the farm house where I was staying there were children, and I was much disturbed at all hours in my studies and meditations. I wanted to be very quiet and silent, and I needed proper environments for my deep meditations. I did not know of any other place where I could then go; so I thought I would make a camp out at the cliff on the mountain side. Beautiful live oak trees, and cozy nooks, evergreen bushes and sweet grasses, and a pretty waterfall were out there, and altogether it was a lovely place.

I knew cayotes, wild cats, foxes and deer were also there, but they would not harm any one, and they were pretty to look at. And to me it was pleasing and interesting to live among the squirrels, bees and birds, and to watch the buds blow and the flowers open in the breath of the sweet south wind. But there were other things to take into consideration. It was the winter (rainy) season, and heavy rains and wind storms were liable to come at any time. But I did not intend for a moment to let this contingency stand in my way. I had quelled so many storms in my soul that I cared not for these outward raging of the elements; I merely wanted a little shelter for my bed.

I found a crevice in an immense rock. The crevice was long and narrow. It was just wide enough for a narrow bed. I carried a few boards nearly a mile and laid over the top of this crevice in order to keep the rain from my bed; and I took a few old coal oil tin cans and hammered them out flat and arranged them so as to form a fireplace at the further end of this crevice. With a few old boards I made a rude door; then I spread an oil cloth on the ground and made my bed on it.

It was sweet to be alone with Nature.

In studying this Sun, then, and for sometime afterwards, there were two conditions in which I found myself in relation to it. The first was when I searched for it, and it would hide from me behind clouds. It always gave me its light, and often the glory of its shine, but only sometimes would it peep at me with its face. At times for days and days I would search for its face and try to pierce the clouds before it would reveal itself.

By spiritual thought and meditation I would still my outer senses and get my whole consciousness polarized towards spiritual truths; then suddenly it would burst full upon me.

The second condition in which I found myself, was, the moment this Sun would look at me I would flee from it, hide my face and shiver. The whiteness of its brightness seemed to consume me. Its look was a lightning flash of consuming fire. Almost immediately after the sight of this Sun my mind would tear around like a wild animal, and my body would grow cold and I would suffer much pain, and deep emotions from the depth of my soul would spring up. The sorrows and the joys of all known past experiences were as nothing compared with these. It would then take me several days to harmonize my body, mind, and soul.

One thing I was evidently learning very fast, and that was the relation of body, mind, soul, and spirit in man.

Early one morning in March, 1892, I awoke and I heard Nature around me also awakening. I put my head out at the edge of the crevice door to see if the morning sun was up. No, it had not risen, day was just breaking and "jocund morning stood tiptoe on the misty mountain top." I remembered that I had not prepared any kindling wood, and rain had fallen, but the clouds had vanished leaving everything damp and cold. Icicles hung from the bushes, and the ground was covered with a hoary frost. And I thought to myself, "I will not get up just yet, but will cover up my head and try to see my Sun.

Then drawing in my consciousness—retreating to complete silence—I saw the sunlight around me bright, yet as though it shone through a cloud. Unmindful of the beautiful scenery which spread around me my eyes sought the "Orb of Light" itself. In lifting my head from the earth to the sky I saw it dimly shining through the clouds, but when my eyes fell full upon it, it disappeared entirely from view. Yet there was light, but not sunshine. The light resembled the light of ordinary day just before sunrise. Then I said, "O my beautiful Sun, where are you?" These clouds that nearly always accompanied that Sun appeared to me to represent my own unregenerated nature (the unpurified part of my mind). I afterwards proved this idea to be correct. I believed, and my reasons for this belief were good and sufficient to me, that only the fully regenerated man could gaze long, while in his mortal body, unmoved on that Sun.

In this particular experience, while I was still gazing at the

clouds and longing to see the Sun that had vanished, pictures formed in the air between me and the clouds. They appeared in the arch above the trees. I soon perceived that anything I was a mind to call into existence would show forth visibly. The objects followed the thought. I would think of a thing and it would straightway show itself. As I looked I began to think to myself, "This is primordial matter, or the mental world (astral plane), and when we mortals become sufficiently purified and strong we can objectly manifest any of these things in the material world of solid forms."

As usual these things had not so much interest for me as my Sun, and I thought of the Sun. Instantly I perceived a brilliant light coming from afar. My eyes turned toward the source. Over a beautiful valley my vision swept, a valley bordered beyond with snow-capped mountains, and O! the bright sunshine played over the whole and shone a little ways down in the valley. With a song on my lips I made a spring to leave my body and soar away to those sunlit heights. Alas! I was caught in a firm grip, and my physical body would not yield its dominion, and I could not leave it. Softly through by my whole being out of myself resounded a voice, more like a strong thought than words, "Not yet, not yet, but after awhile you will be free."

The scene vanished. I uncovered my head and again peeped out at the door. No, the sun was not yet up, and it was cold and frosty outside. I thought to myself, "I will cover up my head and look again, and again try to see my Sun." I again stilled my senses and the splendor of the sight I saw can never be told.

I saw a valley most beautiful, beyond it blue mountains, and beyond them rose lofty snow capped peaks and above them arched the blue sky. The whole scene was aglow with the glory of a dazzling sunlight.

My eyes ranged from the distant horizon to myself to see if I was in the shine. Yes, the white light shone around me. Instantly my eyes sought the Sun in the heavens above me. Alas! my eyes could not reach it; although I could perceive where it was in mid heavens directly over my head. There appeared to be a heavy thick covering over my head, it was tight and dark and drawn down like a cap to my eyebrows. I could see all that was horizontal with my eyebrows but nothing higher. Not being able to perceive that which was above my head, I looked straight forward again at the

scenery. Yes, the valley, mountains, and sky were all there. My eyes returned again for another effort to see the Sun. 'Twas impossible to look up, but I looked at myself. Lo! I, myself, was a *sun*.

The rays from above my head centered on me and I radiated them. The light from the Sun above descended to me in a broad beam almost like a stream of water. I saw my left breast and *bosom bare*. The brightness of the light that issued therefrom cannot be described. I was indeed a "sun" far brighter than our solar sun. The light that went out from me lighted up all the country around. Now, above all else, I wanted to see the sun that glittered in the heavens over my head. I felt that the cloth or hat which was bound over my forehead and head was all that prevented me from seeing it. And I raised my hands and with all my might tried to tear away the covering. At the same time I said aloud, "I will look on Thee, O Lord God, I will rent in twain this veil that hides Thee." But I could not do it. When I found that I could not tear the close thick veil off, I praised God and began to examine my body. While contemplating myself, I thought thus, "This Sun above me is a Spiritual Sun—Divine in itself and the Center of all Life. None but a perfectly purified soul—a fully regenerated man can steadily gaze unveiled on its face. It overshadows every soul in *process of purification* and becomes one with every fully purified or regenerated soul. It so enters into and reflects itself upon a soul that the soul, too, shines and reflects around it this light, thus becoming, in turn, a little 'sun' itself." Now, while thus examining myself, I knew the Divine Rays were centered in my bosom and I was conscious that the upper part of my heart was the point from which I radiated the light received. My radiating center was the upper portion of my heart and extending a little above the organ itself. I knew this light within me was conscious and alive. Before this illumination I had called it an angel, but I could now see how it was connected with the light above, and how s-u-n (sun) and s-o-n (son) meant the same. The babe of promise was born. How the "Son" was born was quite clear to me. This is "The only begotten son, who is in the bosom of the Father" (John 1: 18). For no other kind are born. Every child overshadowed and born into the spiritual bosom of Light, is an only begotten. Herein is the secret of "Christ" and Christianity.

At this stage in the illumination, I suddenly began to sing.

No words were uttered, neither did the harmonies come from my lips, but sweet music resounded from out of me, from no one place in particular, but from my whole being and all over me and from every part of my body. I was literally and fully a heavenly song. At the time this illumination was received I had no idea what such singing meant. Since that time I have learned a little concerning sound and man's relation to it and its relation to man. I looked up at the valley, mountains, and blue sky. They were all there, but as I gazed they began to fade and the thick veil on my head dropped over my eyes. All was dark and cold and coarse again, and I uncovered my head and got up. The morning sun had just touched the mountain peak, but had not yet fallen on my camp.

Shortly after that some exploring parties came my way, discovered my quiet retreat, and I had many visitors. Many curious visitors who looked at me and talked as though I was a circus exhibit—others seemed to have an idea that I was keeping a private place of prostitution out there and appeared to think that it was their duty to insult me. Others hinted that I had lost my wits to have ideas of living alone. Three or four persons out of all who came to see me evidently understood that I was there for quiet and to study by meditation.

I found it very undesirable to stay there, and I thought I would move further away where I could be undisturbed for a while longer.

Some things I was quite anxious to understand and I could not rest until I solved another problem or two. I must have a quiet place and proper conditions in order to do it. Some peculiar every day experiences made it necessary for me to know more about motion, sound, polarity, and vibration.

I was beginning to realize that motion and sound were the same, hence every moving body must have a key-note sound, also every still body must have a sound. I was beginning to think that motion, sound, and vibration are synonymous. And *polarity*, what is that? And what is *vibration*? I *must* truly understand vibration. Later, I found that this is the basis of the Keely Motor secret. But more than all else, just then, I wanted to hear the sound of the earth as it rolls through space.

I had heard that if a person would free himself from anger and the attendant evils for a long time, and then make the proper conditions, he might hear the song of the earth which is a part of the "music of the spheres." It would be necessary for the person to seclude himself for a few weeks from all

external sound (even the rustle of the wind as it passes through the grass must not be heard), in order that the roar of the coarse material sounds might die out of his ears, and then he would hear through the organs of his physical ears the tremendous sweep of the harmonious "universal tone of the earth."

I cast around me to find a proper place. I decided to put in order an old deserted lime kiln several miles down the American River (north fork). In size it was ten by eighteen feet on the inside, and the solid stone walls were three feet thick. It was just the place for my experiments and for quiet study. I moved down there and two friends who knew my motives came and flattened the shake roof and covered it over with earth a foot deep. I took food inside, went in and closed the door.

There was an inside and an outside door—they were about three feet apart. Every other day a friend brought me water and set it on the inside of the outer door. In those days, and it is about the same at the present time, my food consisted mostly of dried fruit (sometimes cooked and sometimes eaten raw; if raw it was softened in water); cornmeal mush and raw onions; camp cake, graham bread, and honey. Occasionally I used a little olive oil and nuts or butter, but not often.

I was in that silent chamber for three weeks. 'Twas so calm, quiet, and harmonious that I felt like staying there always. "Did I hear the song of the earth?" Yes, and I have not much to say about it, for its wonderful "tone" has a way of sobering up a person and bringing him to a realization of the words, "There are greater things in heaven and earth, Horatio, than are dreamed of in your philosophy."

It was twelve days before I heard it in its fulness. The music seemed to begin afar off as a thousand stringed instruments all playing at once—it came nearer and increased in volume—then it was an orchestra of every known instrument and the tone was strong, sweet, and harmonious, then it receded back to the beginning and appeared to me to repeat as the waves of the ocean repeat and follow each other and break upon the shore.

I had many quiet hours of study at this lime kiln retreat, but after a while a miner discovered me, and visitors began to come. The newspapers began to say something about me. The people began coming in to see me by twos and even sixes at a time every day. Some came, asked for a drink of water, looked at my clothes, made a few remarks among themselves,

and passed on. Tourists, miners, and hunters just then were very plentiful, and they seemed to be satisfied to get a peep at me. Two or three came and inquired if in my searchings I had made any discoveries which might help them in their efforts to solve life's problems. Letters began to pour in on me. Some from strangers and some from friends I had known in years long before, and some from relatives. One cried out, "For God's sake come out of that place and don't disgrace us all." Another, "You surely are out of your mind to go down there and live all alone." Another, "What terrible trouble made you give up teaching and hide yourself away like that?" And still another, "What has happened in your life to drive you away from mankind. I am your friend, tell me."

But a few letters came, evidently written from the soul of the writers, asking what I could tell them about immortality and the way to develop soul consciousness. All this publicity terribly disturbed me. I was not strong enough to stand it, so I went to bed and cried, but the Comforter was there. And surely while I lay on my bed the angel of my own soul kissed my lips—literally kissed me full in the mouth.

I knew I had to leave there, and I thought it better to go back to the city and teach spiritual truths and heal diseases.

I went down to Sacramento city and staid four months. I did some remarkable healing and some teaching. But people expected too much of me; they wanted me to do the miracles of Christ Jesus instantly for them, and still allow them to go on in their sins. They did not see even in the new way of looking at things, that they had much of anything to do.

They would bundle up their diseases, sins, sorrows and fears and bring them over to me and ask me to destroy them. Cheerfully I would bear their burdens, and at the same time show them the true way to live that they might forever rise above the so-called evils. But most people did not believe in the practicability of spiritual things, and again they thought it was too hard work to keep steadily day by day practicing spiritual truths. The effort to change old habits and do much on new lines requires constant watchfulness and daily practice, and I found few that would do that for any length of time. My money was dwindling down, and people (many of them) seemed to think that I did not need much of anything.

Some would offer me their old clothes, and some try to persuade me to eat flesh meat. Moreover, they wanted everything done in secret. They must not for the world be seen in my

company. They would get me to do the healing of what the "M.D's" called *incurable* cases, and to please some other member of the family they would call in once or twice a regular licensed doctor. The patient would get well, the M.D. would be praised and receive big fees. Often in these cases I would, after the work was done, get sneered at and treated with extreme rudeness. Some would not pay me anything at all, and others would give me a dollar or two. I saw that I was not strong enough to stand this terrible strain, and I concluded to go back to the mountains for another year.

Heretofore I had a little money. I had a little on hand when I went out of business, but I had given a part of it to those whom I felt in duty bound to help. I still had others to help. I saw very plainly that I could not take up any of the old lines of work as in times past, but I thought I could manage in some way to make ends meet and fulfill all my obligations until I could grow strong enough to face the world.

I went back to the mountains and concluded to keep a few honey bees, thinking that I could have a little honey to sell, and thus get money enough to meet all demands. I bought a dozen bee stands, but could not find any place to put them. I could not find a room in the whole neighborhood which I could rent and have the necessary quiet and keep my bees.

I found an old lime kiln furnace that I thought would afford a shelter for me and a place to keep my honey. But I was told in a threatening manner that if I went there some night I would be molested and my house destroyed. In the face of the insults that I had endured I did not think it a very wise plan to camp out again in the neighborhood. I tried to buy a little place. I offered a big price for one acre of land, but no one in the near country around would sell less than forty acres. At last, almost in despair, I sat down and cried, and I thought, "O, God, in all this world is there no place for me." Though there were thousands of acres of unoccupied land around, I had no place to lay my head.

I heard of some government land two or three miles from the railroad depot. It was in a great wild canyon a mile and a half from any wagon road. I borrowed twenty-seven dollars and filed a homestead claim on it. After a little time I got a footpath cut through the thick underbrush on the mountain side down to the place. I paid the man nine new hives of bees for cutting the trail. They were equal to about twenty-two dollars. For about two years I carried in my arms my pro-

visions down this mountain path to my home. Soon after the trail was cut I had a log cabin built, and a friend (lady) in a distant city helped me to pay for it.

I carried my bee hives one by one down the mountain. And I felt very thankful to have a quiet shelter where I could study unmolested the great problems of life. Many great and wonderful experiences came to me in this quiet home. All things were becoming new to me. I looked at them by the light that overshadowed me, and not in the ordinary way. My whole life was fast changing its polarity. It was quite evident to me that the time had come for me to realize an individuality and a higher order of spiritual life. I literally went through death struggles; and if the angel of my being had not cool sprayed, cool sprayed, cool sprayed my key mad heart with the spiritual essence of life, you would never have heard this story. The agonies of the New Birth travail and the great work of nourishing and protecting this Christ Consciousness (literally a Spiritual Child), were tasks that can scarcely be comprehended.

A year passed. This Spiritual Consciousness within me was growing and waxing strong. Yet I did not feel equal to face the world. But I knew I must do something. My needs were small. It did not take much money to meet all demands for myself; \$2.50 per month would cover all necessary expenses for everything. But I was not thinking of myself; others were looking to me for help. I felt that these duties and obligations were a part of my life. The call was appealing and imperative. My honey bees had never paid for their original cost.

I had during the summer time went out to a fruit farm and dried some fruit on the shares, hoping to sell my part of it for enough money to supply the urgent needs of those who called to me for help. But the sale of the fruit very little more than covered the cost of getting it ready for market. I had not anything left out of it except what I needed to eat. I saw no other way open but to again go to the city and see what could be done. I knew that I must work wholly upon spiritual lines; although I could earn my living at any one of more than twenty occupations. But I had lost interest in all things except that in and through them I could work out a higher state of consciousness and strength for myself, and thereby be more able to help others.

I wrote and compiled a few thoughts under the heading of "Reflections from the Sun." I took them to a printer in Sac-

ramento city, and while he was printing them in pamphlet form I canvassed for the booklet. The price was twenty-five cents. I went among people whom I thought was interested in high spiritual thoughts. I soon took orders enough to pay the printer's bill. I took a few of the booklets from the printing office at a time, delivered them, and brought back the money to the printer.

Some of my friends asked me to teach a class. I did so, but considering all things I thought I could do the teaching better by correspondence, as I was too sensitive to meet what was put upon me. I taught a small class in a friend's parlor; then I organized one to teach by correspondence, and went back to my mountain home.

Another year passed. The demands on me increased. This time the calls were not only appealing and imperative, but agonizing. I knew that others turned to me because they could see no hope in any other direction. I, therefore, resolved not only to supply their earthly needs for a while, but if possible to gently lead them into the light of their own souls, that they might discern the Truth of Being for themselves, thereby becoming able to balance their own lives and rise above those things and conditions that had so terribly overwhelmed them.

I again began the practice of metaphysics as a healer and teacher in Sacramento. I felt a little stronger than the year before.

When I would walk along the streets, or come in close contact with people, it seemed to me I was in a graveyard. I firmly resolved to raise the dead or die in the attempt. I knew how to do it; the only question was whether or not I was strong enough to bear all the foul odors that would be thrown upon me. Often after treating and healing people, I would see and feel and be myself (in visions), digging open graves, uncovering the coffins, and looking steadily at the corpses; and as I looked at a corpse and sometimes spoke to it, often touched it, a quiver would be discovered in some part of the lifeless body, or an eye would open, or the head would move, and some (in my vision experiences) would literally rise up out of their coffins and walk and talk.

The next three years were very eventful and rich in experience to me. Truly, I opened grave after grave of materiality, broke the tomb of false beliefs and idolatry—numbering hundreds—and awoke many sleeping souls to a consciousness of their own divine possibilities.

In this work the little stanza that I had learned in the long ago had a new meaning.

“How beautiful the repose of the dead;
How sweet is the slumber they sleep,
When the eye hath no tear drop to shed,
Nor the heart one anguish to weep.”

I saw the living were in that stony sleep of death. “the beautiful repose,” and I saw their sweet slumber turn to the bitterness of hell. I spoke the *words of life*, and tried to awake them, and sometimes I did. “And beauty immortal awoke from the tomb.”

The power of my thoughts marshalled, directed, and sent forth and enforced took my strength and heart essence, but I did it and lived. The ordeal was great, but through understanding I came out alive (kept my body).

In the second year of my last work there the Legislature assembled, and during the session a friend said to me, “I want to do something to help along the good work that you are doing. It is my duty as a factor in this State administration to help entertain the people who, at this particular time, make up the elite society. Those who permanently live here, as well as those who come for the season only, expect to be entertained at my house. Suppose we form a class in psychology. I will invite the people and you organize a class and do the teaching.” It was done.

A number came merely because it was Mrs. Brown, wife of the Secretary of State, who invited them, others came out of curiosity to see what it could be, and a few came because they thought it would be an interesting and profitable way to spend an hour. The work in that class was exceedingly hard, but it was not in vain.

Though most of the seeds therein sown fell on stony ground, yet some found fertile crevices and grew and thrived. Some of the lessons given in that class were afterwards embodied in the little book, “Concentration and Inspiration.” In fact, this book had its birth in that class.

The class demanded something on that line, the lessons were then formulated—partly written and partly oral—and when they came to an end, some of the members of the class who had become highly interested, requested me to publish them in book form, and I did.

The influences set to work in that class is actively felt to-day

in more than one branch of public affairs in the State of California.

After three years from my last beginning in Sacramento, I returned again to my mountain home, feeling that I had accomplished that for which I had come and that my work in the city was finished.

My teaching and healing had quietly reached thousands, but my work was not organized as I wished it to be. And I realized that there was more for me to do and a better way to do it and I must be about it.

Now, in the year 1899, I sit in my log cabin and write these pages, and I hear many asking :

"Have you arrived at any certainty concerning the destiny of man? As the result of your many years of spiritual experiences in your search after truth, what important conclusions have you formed?"

The first part of the question I have answered at length in Lesson I, "Statement of Being," in this book. Man's possibilities, and how to become cognizant of his soul consciousness and develop as well as resurrect his latent faculties and powers are explained in Lessons II, III, IV, and V, of the "Logos" series of books. Lesson VI has never been published, but is in manuscript form. It is of much interest as its subject is "Reincarnation." The principles of *involution*, *evolution*, and *reincarnation* of the soul-spirit in my understanding are true.

Back through the long vista of the past I have gone and taken up the thread of life and again lived over those things, and I have connected them with my present life without a single break. In other words, I have called up out of the great deep of past ages experiences which I have lived over until, finally, in my present spiritual consciousness, my soul would triumph and I would drop to perish all that which was not useful or good for my soul to retain. This is the "resurrection" and it can only be done by the power of Christ. Who and what Christ is, is explained in Lesson I, "Statement of Being," and in this paper.

The spiritual soul at last triumphs over matter.

Perhaps you would like to hear a little more about that "Sun" that has illumined me so long. Well, I am always in its light, and by its light I read the *book of life*. Each year the veil over my head has become thinner and the light has increased in my consciousness and many profound secrets have

been revealed to me. And in the light of this Sun I often meet those souls who are known as "The spirits of just men made perfect," and friends with whom I feel at home. These friends are the gods, and their beauty, grandeur, and wisdom are indescribable. It surpasses anything known or seen with mortal eyes. And, too, they have the faculty of changing their sex at will, that is, according to the lesson they are teaching or the dominant idea they are illustrating.

I am a wee toddling baby in their company. For many years I was too sleepy, and tired, and weary while in their company to learn much or very fast. And, too, my memory was very poor. Yet I was growing and developing like a flower in June. I am now improving and building up those deficiencies and at present can learn better and remember some.

Sometimes I hear music and singing. These harmonies have a wonderful effect on me, as they rapidly change atomic cell formations of my mind and body. Sometimes I rise up in the air and join in the chorus of a visiting celestial choir; though this does not often occur, as it is exceedingly strong for me, and unfits me for the coarse work of every day duties.

These high and holy souls do not rule or control any one; neither do they take charge of a person's worldly affairs, by telling him what to do and what not to do, any more than a high minded person here will dominate another's will.

Man made his own filth and dirt and he must clean out his stable himself. He must learn and purify himself. These Great Souls teach in the kindergarten manner (by pictures) on lines of knowledge best adapted to the one studying, and they teach the principles of self development and self responsibility, and of cause and effect, and then leave the individual entirely free to choose for himself.

They teach man that he can know and, one by one, do all things for himself. This is the law. In the growth of the soul the prominent factors are *love*, *understanding*, and *will*. Understanding includes knowledge of Truth. "The beginning of real knowledge is a thorough understanding of self." Then widen your thoughts and seek to know.

Here are some points which will help you in your searchings after knowledge. "To seek after the truth which a thing represents means to conjure its spirit. To recognize the character of a thing with all its various attributes means to see its spirit. To know how to use all the powers that are hidden in a thing is to make its spirit subservient to your power. If I

know the attributes of a thing I know its spirit. If I can make use of the qualities of a thing its spirit will be my servant. To understand a thing thoroughly is to image (picture) to be it. While the body sleeps the soul may go to different places and act intelligently there. Wherever consciousness is there you are. Concentrate your mind, meditate upon that which you wish to know and so learn."

Further in regard to my Sun; sometimes I see myself standing in its glorious shine, and I often see it through the leafy branches of a tree. The tree protects me from its intense rays. And occasionally I look full into its unveiled face. No, I need not go to sleep, nor behold a vision in order to see it. I merely sit entirely quiet and harmonious for a few minutes and try to see it. That perfect peace and harmony of mind that nothing can disturb is required. Then clear and free from all mists and clouds, I look full at it for perhaps a few seconds. It is now a mass of dazzling light—the spirit within me stirs and tries to leave my body. Sometimes I do leave it, but I come back again, for I am not lonely now as I was in days gone by—the one has become two and the two has become one.

"But what about sex in this immortal consciousness here on earth or elsewhere?" you ask.

The soul has no sex, or rather it is androgyne and in some incarnations expresses itself as female and in others as male. Male and female ideas belong only to mortals and materiality, and should not be made the basis for different rules of conduct. These ideas must be understood, then give place to higher thoughts (see Lesson IV). In the end of the process of purification each one (man or woman) becomes dual, yet is *one*—lovely and loving, beautiful and strong, individualized and powerful.

The sex ideas must be understood then give place to those thoughts which are neither male nor female, but are above sex and are complete within themselves.

"What have you to say about soul love?"

The true soul mate or affinity is one's own Higher Self, that is, the Divine Ray-Spirit so absorbing the mind and the outer consciousness, that it is able to personify itself to the individual or lower self. In reality, it is one's self and not another entity separate from himself.

The overshadowing of a soul by the Divine Sun is the "Immaculate Conception." Then we see "Mary." Later comes the New Birth, and the personification of "Mary" to

the individual. "Mary" is that part of the soul that is purified and nourishes the Christ Child—thus we have the Trinity—Father, Mother and Son—three in one.

The soul essences is a persons' double, and may show itself to him in as many ways as he has thoughts. And when performing the office of the God-Mother-principle it sometimes shows itself as "Mary."

It also often personifies itself to him in other forms and teaches his lower consciousness. It is the ideal becoming real.

"Would you wish to find this most perfect flower in the wilderness of life? Then seek for it only within thyself." Intuition finds all language too poor to reveal its wealth. Music breathes it; art exalts it with brush and chisel; literature embalms it; poetry glorifies it; none can exhaust it. The singer hears a song sweeter than he can sing; the sculptor sees a form more perfect than he can fix in marble; and the painter sees a beauty whose fairest grace utterly defies his brush. This is the 'Beloved' and the 'Rose of Sharon,' whom Solomon adored; she whose voice is sweeter than honey, his love, his life, his joy, his type of all types, and his dream of all dreams, his Divine spirit or Christos, his guardian and his God. Seek thou also for her, reader, sometime and somewhere you shall meet her, and some day eyes will look into yours and shine with a radiance wholly divine, for, from the eternities, you have been preparing for each other in the perfect thought of God."

The soul and mind may talk together as two persons talk.

Let me tell you of a little experience I had only a few days ago. I was in a deep soul quiet of rest, and I saw some one standing very near me, toward my left, a little in front. I did not notice his face for I was busy with some work I had in my hands, and I began to look at my hands. They were very beautiful, white, shining, and emitting a soft light. I looked particularly at my left thumb. It was exquisitely beautiful beyond all description. The person said to me, "Your hands are very beautiful." "Yes," I answered, "they show my work. I have tried to be helpful all my life to all persons and creatures whom I have met. These hands have served mankind in many grades of service. Helpfulness is the most inspiring and satisfactory life this earth affords."

And he said, "Give me that hand." I replied, "I cannot part with it."

He then touched my fingers Ah me! from my heart down through my arm into my hand flowed an exquisite current of perfect bliss.

"Ears hath not heard, eyes hath not seen, neither hath it entered into the mind of man what God hath in store for them that love Him and keep His commandments." "Such love as this is from the first and will be to the end of all time, and beyond all time. Such love is so eternal, so complete, that this mortal life is but a tiny instant, a moment of pause in our journey through the firmaments, or through the endless pathways of heavenly glory from one star world to another."

"What is friendship?"

True friendship is sympathy between souls. It is, in its highest aspect, a soul attribute, and rises above the passions, death, and mortal life. It reaches through these into the eternal. It is very beautiful and satisfying to the pure in mind.

"Why do not a great many people attain to this light and spiritual knowledge?"

It is owing to their impure habits and base methods of living, and destructive and harmful thoughts they hold toward each other.

Lust and sex commerce is one thing that holds them down in darkness Another is the brand of inferiority placed on the female, thereby limiting her opportunities in the struggles of life, and fettering her on lines of growth. And still another is the habit of killing animals and eating flesh meat.

The desire for parentage is of the soul and is holy, and when people learn that the sex relation is only to be entered into for the direct purpose of producing offspring, they will take one long stride toward the light. When every woman is taught some occupation, and trained to honorably earn her own living, even as her brother earns his, and that life means the same to her that it does to him, then will the heavenly light break consciously upon the human race.

If you truly love your fellow beings and wish to see better conditions established on earth, speak out boldly now for the freedom and equality of woman on every plane of life. Speak and act that you may help her to rise above the slavery of fashion, frivolity, dependence, and the condition of being a hotbed for men's lusts. She is rising by herself, but help her by your sympathy, and also reach out a hand to her. Having been in bondage so long she is weak.

"Abou Ben Adhem (may his tribe increase!)
 Awoke one night from a deep dream of peace,
 And saw within the moonlight in his room,
 Making it rich and like a lily in bloom,
 An Angel writing in a book of gold.
 Exceeding peace had made Ben Adhem bold,
 And to the presence in the room he said,
 'What writest thou?' The vision raised its head,
 And with a look made all of sweet accord,
 Answered. 'The names of those who love the Lord'
 'And is mine one?' said Abou. 'Nay, not so,'
 Replied the Angel. Abou spoke more low,
 But cheerily still, and said, 'I pray thee, then,
 Write me as one who loves his fellow men.'
 The Angel wrote and vanished

The next night

It came again with great awakening light,
 And showed the names whom love of God had blessed;
 And lo! Ben Adhem's name led all the rest."

—[Leigh Hunt.

He who belongs to the tribe of Ben Adhem and dares to speak out and act for the freedom and equality of woman, not only helps to establish justice and mercy and the kingdom of heaven on earth, but becomes a savior to the people. This is a woman's day. The time for the hysterical laugh of the maniac at the tomb of oblivion is passing away, the hour for weeping women at the sepulcher is already past, the Angel has rolled the stone away for the Higher Self (indwelling Christ) has arisen, and the hour for rejoicing has come. Now is the season for women to laugh in melody; spread the glad tidings far and wide—the glad tidings of their own recognized possibilities and the power to work them out, and the knowledge to clear away the miseries of the earth.

Sisters, rise and take possession of yourselves and proclaim the Ascension. It is now time for many of us to pass beyond a hope and a promise, to pass into and beyond the portals of inspiration, into a full realization of the eternally true. And in the spirit of Christ dwell in faith, and live by faith, which is beyond all knowledge, for it is knowledge and the fragrance of yet undiscovered knowledge—faith in knowledge where every action is attuned to Divine Truth.

The following are selected verses, and a few words in them are changed, thereby changing the sense to suit the present occasion:



WOMAN.

She is not veiled or sleeping,
 For she knoweth now her power;
 She obeyeth truly the pleading
 Of her heart and the high leading
 Of her soul within this hour.

Fast advancing, dancing, leaping
 Comes the Woman to the Hour.
 She is not veiled or sleeping,
 For she knoweth now her power.

But there are other clouds between man and—

“The light that never shone on land or sea.”

The shadows and mists will not flee away until death habits are laid aside. The death habits are taking life—killing animals and feeding upon corpses, and also the capital punishment of crime.

When the nature of mind is understood, a person will be as horrified to eat the dead flesh of any animal as he would now be to eat the corpse of a human being. The eating of flesh meat blinds the soul.

“What more advance can mortal make in sin?
 Deaf to the calf that lies beneath the knife,
 Looks up and from the butcher begs her life,
 Deaf to the harmless kid, who, ere he dies,
 All efforts to procure thy pity tries,
 And imitates in vain thy children’s cries.”

In the dead flesh is incorporated the fear and the terrors of death through which the animal passes when it is butchered. These same conditions the meat-eater takes into his system as he eats the flesh.

The flesh having passed through death has in it the elements of anguish, pain, suffering, and fear. These continue in the vital spirit of the animal which does not immediately perish when separated from its body, but remains sometime in the invisible atmosphere. For a time there remains a mental connection between the vital spirit of the animal and the consumer of its flesh; hence sorrow and all the passions are intensified in those who eat the flesh.

Vapors arise from such practices and makes clouds in the mind.

There is enough in this world for all—enough of everything for all beings and creatures. Do you believe in justice? If so, suppose you say to yourself, “All creatures on this earth have

the same right to existence and to the enjoyment of existence as I have. I do not want their pleasures, and I do not want them to drink my sorrows. I want simply my own, and I am perfectly content to rob no one." "I never want happiness that gives another pain. I wish not happiness from others—only happiness out of the bosom of the great ALL which comes like the red flowers of the oleander."

"No flocks that range the valley free,
To slaughter I condemn;
Taught by the power that pities me,
I learn to pity them."

"Enjoy, and let others enjoy. Live and let live. Do more. *Live and help live.* Do to beings below you as you would be done by by beings above you."

In order to consciously perceive the Divine Sun-light, one's life must be clean and free from all harmful thoughts not only toward other human beings but toward all creatures. Man must love with a protecting *love*. How can a man truly love who is a party to death in another creature in order to pamper his own perverted appetite. Such an act is selfishness unto death. The one who eats flesh meat stands in the same relation to the butcher as a party receiving stolen goods does to the one who steals them. He is accessory, therefore amenable to the law of life. True love does not steal or take by force another life, but instead gives of itself to the other, be that other bird or beast or human being or Divinity itself.

A noble, pure, ideal *love*—a love that is free from harm to any living creature—is one of the requisites of that Holy Light.

How can a man put away *fear*, and the *terrors* of the *passions*, when he is daily a party to their perpetuation in another order of life?

How can he repolarize the death atoms in his own body and mind that the Light may shine into him and illumine his mind, when he is daily a party to death in other creatures?

Friends, let me whisper into your ears the law of life:

Whatever you do to another creature, be it creeping or upright, beast or human being, that same thing you do to yourself. The law of life is that it will come home to you some time.

In other words, you are responsible to yourself for what you do, and so long as you do these things so long will dark clouds of your own making hide from you the spiritual light of your own soul.

It is the law of *cause* and *effect*. You set causes to work which either keep you in bondage to matter or set you free in the light.

It is in your power to set *causes* to operating which will show out such effects as you want; thus it is in your power to undo what you have done, by constantly doing nobler acts and continually practicing thoughts and deeds of love, life, truth, peace, and good will toward all living creatures.

A mortal who *seeks to know the truth of being, and deepens and broadens his understanding, who keeps his own counsel, who dares to live out what he truly believes to be right, and who persistently cultivates his higher will*, is respected by the powers that be, and loved and helped by the gods and angels; and in time he will see his own light and know it. And, too, he will find day by day as he lives the life, many more true and worthy friends on earth, even in his immediate neighborhood, than he ever did in the old way of living.

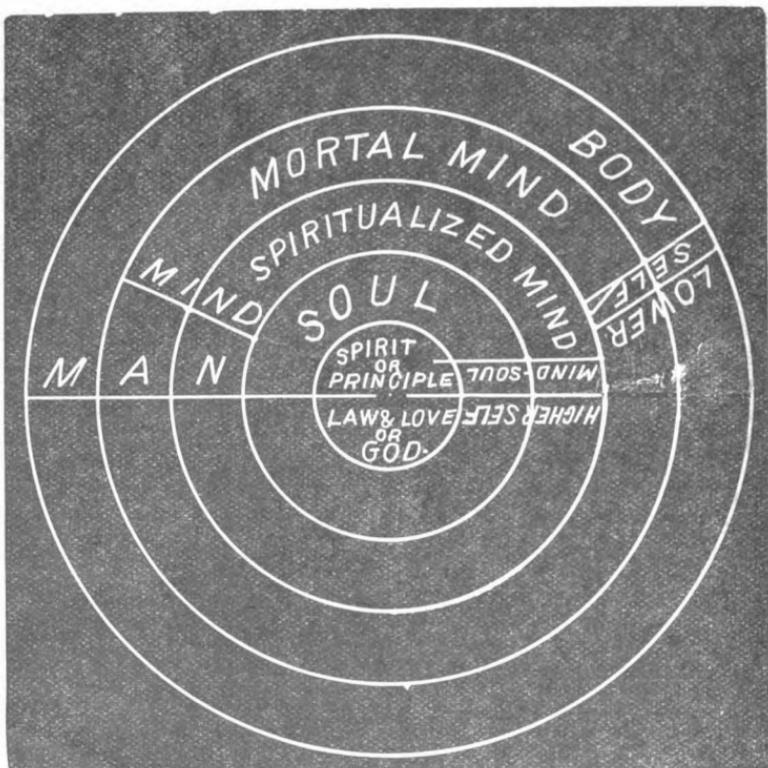
Just try it my friends and see if, at any rate, you don't have a greater respect for yourself. Self respect is not pride; it is something infinitely grander.

First seek to know the *Truth of Being*, then find the *Way* and live the *Life*.

And to you will come a splendor and beauty untold,
 And secrets your soul will unfold in letters of gold,
 And poverty and ignorance, sorrow and fear will flee away,
 And sin and death be gone in the glory and light of dawning day.

Know the truth and the truth shall make you whole.

"Peace on earth and good will!"
 "Souls that are gentle and still,
 Hear the first music of this
 (Coming), infinite bliss."



CELL-ATOM.

“ But unto you that fear my name shall the Sun of righteousness arise with healing in his wings” (beams).—Mal. iv : 2.

LESSON I.

STATEMENT OF BEING.

God is in every human being. God is Divine Principle: that is the Ray Essence. Principle is Life, Spirit, Truth, Love, Law, Substance, Intelligence, and Wisdom. Divine Science reveals Spirit.

The accompanying diagram of circles may answer as an illustration of the strata of consciousness involved in man's make-up from his body to his Divine Center. In this diagram his body is counted as one. His mind is double; that is, a part of it is mortal and unpurified and a part purified. The purified part belongs to the soul stratum and is termed the *higher mind*. The *higher mind* is the pure soul qualities already acquired in experience in matter.

The Divine *I* (Ego) is Ray, God, Spirit in the center (no one place) of man as shown in this diagram. Growth from the center by polarization though the occult change of the atom takes place. The atom is not always round in form, neither is it stationary, but is continually in a state of change (motion). Study an atom and you study man.

The scientific *process* of change and growth in the atom—that is, the cell spiritualization in man—is very beautifully illustrated by Van der Nailien, in the appendix of his book, "In the Sanctuary." The vibrations of the atom are also mentioned in the little book, "Esoteric Vibrations," by W. P. Phelan.

Ray is Spirit, God. "God is Spirit, and they that worship Him must worship Him in spirit and in truth."—(John 4: 24., R. V.) God is the principle of Eternal Good, and is without beginning and without end. God is Omni-cience, Omnipotence, and Omnipresence.

"If I ascend up into heaven thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

Thought is the drill, the chisel, and the instrumental force that penetrates to this Holy Flame. God is unchangeable in essence, eternally the same in self consciousness.

The attributes of God are Love, Intelligence, Truth, Power, Justice, Mercy, Law, Light, Wisdom, Joy, Faith, Hope, Understanding, Peace, Life, Harmony, etc.

"The powers of Deity are beyond description and enumeration, yet both description and enumeration are needed for the benefit of the devoted."

"God is that which we should worship in the profound peace of the spirit and in the heart's enthusiasm." God is in man and as He is appropriated and made manifest, so is the

greatness of the individual. God may be defined as *It*—the one self existent force.

“It is the germ cell of all manifestation. Everything comes forth from (It) it, and everything returns to (It) it

“There is but one truth, and that is the truth of being. There is but one law, and that is the law of polarity. There is but one motion, and that is vibration. All is one.

“Only in the illusion of manifestation does duality become visible. Aspire always in harmony and alignment with the one.”

It is the Principle of Eternal Good. To this all else is relative. In creation [creating] Spirit differentiates into principles called sounds (words), forms, and numbers. It manifests itself in centers. An atom is a center, an organ is a center. Man is one center (each man is a center), and the earth (world) another center.

Each center has relation to all other centers. Our solar sun is another center, and the earth has relation to the sun; the sun has relation to still more distant center larger than itself, around which it moves, and so on through the countless pathways of the universe. “All are parts of one harmonious whole whose body nature is, and God the soul.”—*Pope*.

In this stupendous whole each part has relation to some other part.

Lesser bodies or centers unite to express a greater body or a greater center, and each has relation to the other. Man is a *self conscious center*, and he may find his place in the universe and consciously know his relations to the whole. He draws his spiritual life directly from the Flame of Being in the center of our universe. When this Divine Light (Sun) rises in the consciousness of the man and shines through the strata of his whole nature, including his mental and physical envelopes of life, he becomes a Son (Sun) of God, the Christ man—“the Sun (Son) of righteousness (right thought and right actions), with healing in his wings” (beams).

The Formless Flame of Life, in the center of our universe, glows with a calmness and an intensity that draws around it and balances in their courses, belts of suns and systems of suns with their many worlds. Each belt of suns, each sun and each planet is connected with the Central Flame by a thread-like ray of light, that is in character like the Central Flame. Further still, a thread-ray from the Flame extends to each separate entity of life on our planet.

Man is connected in this manner with the Source of Life in our universe.

Those who know say that the Flame of Life or Source, in the center of our universe, is connected with another universe by a thread-like Ray of Light. There are souls who can pass out into our universe and beyond our universe and return again to this planet, and still keep the body.

The Source of Life is known among men by many names. All these in essence mean the the same; that is, they mean Eternal Good.

God—Eternal Good hidden in its differentiated forms, is better understood by being stated as a Principle—Principle of Eternal Good. There is always a principle before there is a personification. A principle is formless. It is capable of taking form in as many ways as the mind directs. Therefore, we say, God is a Principle, because It is formless and beyond all form, yet includes all form and abstract ideas, and things conceivable.

God as a Principle, Law, or Love, may take the form of a human being. "Human life never expresses a principle without the incarnation on earth typical of that principle.

"The geniuses of poesy and religion have been crystalized in a distinct human life, so that the teaching belonging to any crystalization is possible of realization." Yet one God-man is not the whole of Deity.

Budda was a crystalization of the mental principle or personification from the head center, that is, law center. Budda means cause and effect, Law or Lord.

Christ Jesus was a crystalization of the moral principle or personification from the heart center, that is, love center. Christ means more than the Budda. Christ is the unity of *law* and *love*.

Therefore, the teaching belonging to the Budda personification, when rigidly understood, is capable of producing a Budda; and the teaching belonging to the Christ personification, when rightly understood, is capable of producing a Christ—Christ Jesus person. "We have the mind of Christ."—1 Cor. 2: 16.

This is very prettily illustrated in the following poem, said to have been written in the seventeenth century:

"God's Spirit falls on me as dewdrops on the rose,
If I but like a rose my heart to him unclose."

"The soul wherein God dwells—what church can holier be,
Become a walking tent of heavenly majesty."

- " Lo! in the silent night a child to God is born,
And all is brought again that was ere lost or lorn."
- " Could but thy soul, O Man, become a silent night,
God would be born in thee, and set all things aright."
- " Ye know God but as Lord, hence Lord his name with ye,
I feel him but as Love, and Love his name with me "
- " How far from hers to heaven? Not very far my friend,
A single hearty step will all the journey end "
- " Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn."
- " The Cross on Golgotha will never save thy soul,
The Cross in thine own heart alone can make thee whole."
- " Christ rose not from the dead, Christ still is in the grave,
If those for whom he died are still of sin the slave."
- " Hold there! Where runnest thou? Know heaven is in thee:
Seekest thou God elsewhere, His face thou'lt never see."
- " In all eternity no tone can be so sweet
As where man's heart with God in unison doth beat."
- " What e'er thou lovest, Man, that, too, become thou must:
God, if thou lovest God ; dust, if thou lovest dust."
- " Ah, would the heart be a manger for the birth,
God would once more become a child on earth."
- " Immeasurable is the highest ; who but knows it?
And yet a human heart can perfectly enclose it."

The thread-like Ray that connects man with the Central Flame is, in character, like the Flame—Spirit ; therefore, it is Spirit.

Man's spirit is as pure and shining as God. This is his "Sun established in his soul when first begun." God is both within and without every human being.

As this Ray issued forth from the bosom of the Central Flame, it reached into the Great Deep, into spiritual substance, and took up a globule of substance holding a dominant quality of life. This globule (monad) was soul-substance and it was projected into matter for the purpose of experience. Herein is the spiritual nature of man—the globule is the soul and the Ray is the spirit—soul and spirit.

Soul-spirit represents the positive pole of life, and is hidden deep back in the secret consciousness. As a soul touched matter it began to *act*, and in the process of evolution it had long experience in matter, always held by its ray before it became the self conscious individual known as man.

Man is a seven-fold creature; but for practical purposes, it will not be necessary to treat him in this paper other than a four-fold being—body, mind, soul, and spirit. The body may be subdivided into four, called the lower quaternary, but here it will be mentioned as one.

Mind is the result of action in matter. It is the sum total of the soul's experience on this earth, and in other worlds. "Mind is a manifestation of primordial essence." "It is the activity of substance." One writer very prettily states it thus:

"To say that all is mind is to fall short of a true statement. It is as though the fish in the ocean should say that all is water, and know nothing of the ocean bed over which the ocean rolls.

"The more comprehensive a conception is, the nearer it approaches to wholeness; therefore, to stop short in Mind, or the activity of Substance and say—That is all—is to hold an inadequate conception, and this means lack of mental wholeness."

Mind is not merely intellect. It does not belong exclusively to the head. In the human being there are six great centers through which the mind functions. (See Lesson IV.)

That part of the mind that has become purified by pure thought and right action thus transmuted into soul substance is called the *higher mind*, and is a part of the spiritual soul. The gross carnal part of the mind is called the *mortal mind*.

The body and the mortal mind is classed as the negative pole of man. The higher mind, soul, and spirit is classed as the positive pole of man or the higher self.

The higher mind and the soul is the individuality, the conscious self; the body and the mortal mind is the personality, the lower self, that which may be changed, the perishable husk.

Man stands between two channels of growth—the outward and the inner. Growth through the intellect (external mind) and through the five physical senses, is *growth through environment*—outward material conditions and influences. Growth through the inner channels of intuition, spiritual influences, and the ray giving of itself to the soul is *growth through spiritual perception*—inner recognition of life.

"The heavens and apprehension of all celestial virtues are sealed by God in the soul and spirit of man," and man has

the power to break this seal and consciously know for himself these things.

Spiritual things are discerned by spiritual understanding. An earnest pure desire and an active effort for knowledge of truth will lead to understanding and penetrate to the core of Spiritual Essence.

The consciousness may function on any of the planes of life. Most people live on the mortal mind plane of consciousness.

As the tourist ascends the mountain his horizon enlarges, so, as the mind becomes spiritualized and penetrates below the surface of matter, it begins to enlarge and to know itself and to feel that "the proper study of mankind is man."

Thought is the vital and moulding influence of life. "Mind is the great lever of all things; human thought is the process by which human ends are ultimately answered;" therefore, "make it thy business to know thyself, which is the most difficult lesson in the world," and when thou knowest thyself thou wilt know God and the Universe. And you will find "in your searchings are fulfilled all your desires, and you obtain the victory over worlds."

A raindrop of water is not the whole ocean, but in essence it is the same. So man is not the whole of God, but in essence he is the same.

Man is not less powerful, except in degree, than the *I Am*, and it is his business here to recognize himself, and show forth the *I Am*. Man may do all things with and for himself but only one thing for his neighbor—*give him freedom*.

All influence exerted by one person over another is temporary influence or the effect of mortal mind and should not be allowed. "Only Principle should guide our action."

"I will guide thee with mine eye." "As thy day is so shall thy strength be." This is a great scientific truth we should never lose sight of. It means whatever is for us to do and be, that we *can* do and be. We can do all things that belong to us to do. We can know all things that belong to us to know. "*All power is given to me in heaven and in earth*," is a Bible saying. "*I will be what I will to be*," means the same.

The most ancient teaching known to the race tells us in another way just as the Bible and all sacred writers do:

"Ye are the sons of the Most High." "Each child of the universe is a ray of the Infinite Soul, a thought of the Infinite Mind, an offspring of Deathless Life.

"No fire was ever builded so hot that could burn him. No

weapon was ever formed that could destroy him. No wind so powerful that could move him from his steadfast foundation. No sorrow threateneth, no imperfection lurketh, no destruction awaiteth.

"Fear thou not unto whom this truth has come, for with the knowledge of it is the key to power and eternal life."

I Am is another name for God. Call on the "*I*" within you—the Immortal *I*. Pronounce the "*I*" from the mortal mind plane of life and it produces only perishable creations like itself; but enter into the Inmost Self and pronounce the *I* in the spiritual center, and it vibrates Divine qualities that may be made manifest in the external life.

He who can reach into the great deep of his own soul center and vibrate the *I* understandingly, may have what he chooses and may do whatsoever he wills to do; and in truth he may say :

" I am owner of the sphere,
Of the seven stars and the solar year,
Of Cæsar's hand and Plato's brain,
Of Lord Christ's heart, and Shakspear's strain."

Divinity responds to itself only. The Divine Essence, by virtue of itself, claims its own (itself).

Who can reach his own Divine Center? You can. Sit down quietly and imagine you see a little white light. Name this light God, the center of Being. Now repeat these words: "I live, move, and have my being in God. God lives, moves, and has his being in me. I am in immensity. Immensity is in me. I encompass the whole earth, I embrace the universe. A part of all these is in me. I am an entity." "In God I live, move, and have my being." *I am in God and God is in me.*

"*I am*," pronounced from the center means your Inmost Self, God (good). Now say, *In my inmost and true Self, I am love and I will and do even now bring it forth and show it out in my daily life.*

Declare God by hourly thinking and hourly affirming the qualities of God, and this brings the Word into manifestation. The word is the quality of life which you wish to create in yourself, that is, show out as a part of yourself in body or mind.

You can bring the great God (a part of *It*) forth from his secret recesses in your own being and demonstrate Him to the world.

"God is to be adored, God is to be understood, and God is

to be demonstrated." "Let your light shine" and show forth in yourself, through yourself, the works of Christ. Then may you say with the prophet, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted; to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty those that are bruised, to preach the acceptable year of the Lord."

"He that believeth on me (Me—Mind, Soul-Spirit as one—At-one-ment—is Christ), the works that I do shall he do also, and greater works than these shall he do; because I go to my Father."—John 14: 12.

"He that heareth my words, and believeth on Him that sent me *hath* everlasting life, and shall *not* come into condemnation, but is passed from death unto life." "He that believeth in *me*, though he were dead, yet shall he live." Even death may be overcome. Paul says, "I die daily." The process of realizing the *word* is death to the old man (Adam) and life to the new man (Christ Jesus) who is being born, becoming, that is, being manifest in the flesh of the individual that *heareth my word*. "The last enemy that shall be destroyed is death."

When the Divine *I* (Ego) is declared long enough and strong enough, it begins to swell up and start in motion toward the outer man, and when the soul and higher mind planes are filled with this Divine Essence, truth and understanding intuitively manifest themselves in the individual. With truth and understanding he may heal diseases, and cast out any error, and overcome all weaknesses.

"And as ye go, preach, saying: The kingdom of heaven is at hand; heal the sick, cleanse the lepers; raise the dead; cast out devils; freely ye have received, freely give."—Matthew, 10: 7, 8.

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 17, 18.

Your work is to come into a *conscious* understanding of Divine Love and Power. You may ask, "How can I add this Spirit of Love to my consciousness?" One writer truthfully answers it thus: "We all have it potentially now. It is wrapped up in us as is the oak in the acorn, the form of the

God-man being photographed on the soul's sensitive plate, as the minature oak is in the acorn, but it must be made manifest through our free will.

"*Desire made active* must force it out of the darkness into the light. We must vibrate it into life and visibility through the energy of the will. Silent or audible invocations, prayers, and affirmations that we *are* that which we aspire to be will surely bring it to the light and glory of ourselves."

Paul, in connection with our Golden Text, gives good instruction for training to this end: "Awake thou that sleepest and arise from the dead, and Christ shall shine upon thee." "Be not drunk with wine wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your hearts to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ."

Go deep down into your inner consciousness and talk with yourself. By Righteousness (right thoughts and right action) bring yourself to light—to your outer consciousness. Yes, talk to yourself.

Thought is motion in the mind. Right thought leads to right action. "The cause of all things is not their source. Mind produces all things and causes them to proceed from their source." An active, earnest desire to know the truth directs the mind toward its source (God, Flame, Center of Life). By recognizing your own living Center you have power to create and preserve. *Recognition* means realization, possession, understanding.

"You are a glad, rich, beautiful Soul, shining with the light of ineffable God! Out of the Flame deeps, out of the mystic, thrilling light—oceans of Life, camest thou forth to act upon the world.

"Thou art not a Thing. Thou art a Soul, on fire of the Spirit, flaming forth out of Darkness to make the world all light. Not mountains piled on thee shall hold the down! Though the heavens be rolled as a scroll, though the sun and moon be turned to blood, though chaos and night reclaim the world and all therein, do thou stand fast on thy eternal Pedestal. Thou shalt not be moved! Thou wast established from eternity before the world was. Thy foundations were laid in God.

Thou Flame-Spirit, Thou Presence Ineffable, hide not thy-

self like a poor taper beneath a bushel! Station thyself upon a hilltop where thou mayest be a Beacon."

Listen to the song of a Soul who is beginning to know itself. "I heard a voice coming up out of the silent but light-filled Eternity, through countless ages of creation, and uttering itself forth through this silent, solemn monitor of nature.

"It said, 'All life is from within. God creates from inner centers. Seek not without for power; it lies within.

Thou canst not find God in any distant land, in any person, wise or holy, in any book, ancient or modern. Thou wilt find Him in thine own soul, in all His splendor and power.

As He has organized the oak into the tiny acorn, so has he organized the Divine Man into the Soul. Call upon That, call upon That, and thou shalt stand a god in time and space, ruling the earth and all things therein. God cannot help thee save through thyself. Claim thy possibilities and they are realized; neglect them and they lie sleeping forever.

Now thou hast received the secret of Power. Use it for the welfare of thy fellow men, and the kingdom of heaven is at hand."

When the inner life is awakened and the whole mind is polarized toward the spiritual center of Being, Understanding is born. This great welling up from within is the coming of the "Comforter," the Holy Ghost (Host), the "Spirit of Truth," etc., which is mentioned in the Scriptures.

"But the Comforter, which is the Holy Ghost (Host) whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said to you."—John 14: 26. "Even the Spirit of Truth whom the world cannot receive, because it seeth him not neither knoweth him; for he dwelleth with you and shall be in you."—John 14: 17. "But when the Comforter has come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me."—John 15: 26. "Howbeit when he, the Spirit of Truth is come he shall guide you unto all truth."—John 16: 13. "Arise, shine, for thy light has come and the glory of the Lord is risen upon thee."

Put forth your own efforts to understand and seek knowledge and abide in love, thus by your own light, you will discover truth and Life.

"The kingdom of heaven is within you."—Bible.

LESSON II.

DENIAL.

“But let your speech be yea, yea; nay, nay.”—Matt. v: 37.

“The fashion of this world passeth away.”—I Cor. vii: 31.

Denial is contradiction. “We all dislike to be contradicted.” However uncomfortable it may make one feel, it is necessary in conscious development to push from one the negative statements of mortal mind. Denial means *no* and is equal to making a statement with the word *not* in it. The mind weakens and wearies when held long in a negative statement.

Negation is stagnation and ends in dissolution. Denial simply means to drop the thing not wanted.

The mind when held too long in a negative condition such as an uncertain feeling or trying to clear away rubbish, will lose more than it gains.

By carefully watching the effect of a negative statement on the mind, one may soon see for himself that the effect of negation is different from that of affirmation. Although a negative statement is weakening, yet it appears to the world because it is relative to something else, either in a lesser or greater degree.

Nature voices the negative and the positive statements in what is known as the “Pair of opposites,” such as darkness and light, cold and heat, pain and pleasure, sorrow and joy, evil and good, female and male, no and yes, etc.

As an exercise for the mind, denial has always been known to spiritual teachers (truly spiritual teachers). It is included in the law of words and is a part of spiritual knowledge.

Denial by way of accomplishing a useful end such as healing diseases or improving the character, is a lesson or method of drill and is practiced as a set task.

Denial, as applied to the healing of diseases or to self training, is a “complete opposition of the opinion widely current all the world over and in all ages,” and means to brush away.

This “widely current opinion” may be called a race mesmerism. “And it may involve either the profoundest enjoyment of evil or the profoundest dislike of it; but it runs somewhat thus:”

“Evil is quite as real as good.”

“Evil must be respected.”

"Evil is a manifestation of God, of the Supreme Being, of the Divine Will."

"A bad person is just as much one of God's creations as a good one (meaning the evil in them is not to be criticised or found fault with, but it is to be regarded, in some mysterious way, an expression of God's will)."

"A lie has intrinsic power, just like a truth."

"To be too hard on evil makes you seem hypocritical in your goodness."

"Evil is permanent, and its home is in hell; that is a locality. Perhaps you will go there."

In contradiction to this we teach in Divine Science:

Evil is negative and is not an abiding substance; it is unreal because of its transitory nature, and it is not to be respected. It is a vacancy or darkness and you must come up out of it. You, as a searcher after truth, have in view the object to manifest good, therefore you must disembarass yourself of evil. Tell it to disappear. "Resist the devil and he will flee from you."—James vi : 7.

Denial clears away the mists. Behind the cloud the sun is shining. You may liken your mind to a slate. In denying a thing you wipe your slate clean and get it ready for the strong positive statements which are to immediately come. Emerson speaks of the effect of Denial thus:

"Don't be a cynic and disconsolate preacher. Don't bewail and bemoan. Omit the negative propositions. Nerve us with incessant affirmations. Don't waste yourself in rejection, nor bark against the bad, but chant the beauty of the good."

Belief in the reality of evil is darkness remaining in the mind, that is, the self consciousness operating in the *mortal mind*. The word *Evil* covers what is known as disease, sin, sorrow, fear, and death. Error means one or more of these crystalized or made manifest in the flesh, or external consciousness.

Some people prefer to state it in this way: Disease is believing (crystalized thoughts) that the external consciousness is all there is, or that Spirit can err or suffer.

"*Sin* is mistaken ways of seeking satisfaction."

"*Sorrow* is believing there is anything beside good."

"*Fear* is believing the darkness co-equal with the sunshine, that is, believing the devil as powerful as God."

"*Death* is believing in the power of darkness or in the supremacy of matter."

If a man had the proper understanding of matter and mind he might undergo that process termed "death" in an entirely different manner from what is now witnessed. The average span of a lifetime is one hundred years instead of thirty-three years as is now supposed.

"Yet his days shall be a hundred and twenty years."—Genesis vi : 3.

"And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."—Deut. xxxiv: 7.

Further still, it is possible to retain this earth-body as long as one chooses, and when the soul wishes to depart it may at will, and in a different manner from the old way, bring about that change called death. "If a man keep my sayings he shall never see death."—John viii: 51.

Denial is a method of consciously casting off that which one no longer needs.

The blossom drops away from the infant apple—the apple thus unconsciously obeys the law of polarity, reaching outward and upward for what it needs and dropping the useless.

When the law of polarity operates strong enough in a soul, the soul will easily and naturally drop that which it does not want. But until that strong state is reached, Denial should be occasionally used; for it clears the way that the perfect Ego (I) may meet less resistance in its effort to manifest itself.

"As a man thinketh in his heart so he is." *Thought* is the building power. If you wish to change or clean out your house (body and mind) employ Denial; if you wish to build, remodel, or purify your house, employ Affirmation.

The dropping of a thing, idea, belief, or habit, and at the same time filling in with something else of a more positive nature will keep you in a strong position. No matter how small that filling in is. 'Tis the tiny effort that comes first. Do not permit a vacancy. Discover that first which you wish to let go, then as you let go it place your feet lightly yet firmly on something else, though at first it may seem to be as frail as a straw. 'Tis little things that count. Did you ever see a farmer tearing away an old fence? He does not take it all down at once and leave his field exposed to the range of animals. But as he takes up one old post he puts another in its place, and as he tears off one broken board he puts on a new one.

The cleansing out, tearing down, or sweeping process corresponds to the word *Denial*, the building process corresponds

to the word *Affirmation*. Occasionally deny, but affirm constantly (declare).

In the building process the "I" (Ego) means the higher triad of man--*higher mind, soul, and spirit*. Do not confound the "I" with the lower mind or quaternary of the body or personality.

Belief is fixed thought, it is the thought of one's self, or the thought of some other person or of a collective body, crystalized or otherwise; and it may be false or true. Thoughts from other persons may be reflected upon an individual and may indirectly cause him to crystalize an error; therefore, it is well to deny separately the power over one of any person or person's thoughts.

False and limited belief (error and limitation crystalized by thought vibrations) usually shows itself out through the various forms of ignorance, of poverty, of disease, of sin, or sorrow, of fear, and of death.

A little strong, silent talk (thought vibration) with one's self is called a treatment or drill.

Sometimes a person has an idea that he has inherited a disease, a weakness, or even a sin; if he thinks this to be true, he may deny away the power over him of the belief of his parents or his grand-parents. The clause which covers inherited belief (fixed thought) is inserted below, and it may be left out or used, as desired.

The practice of Denial as a *set task* may be outlined somewhat as follows: The particular evil (shadow) to be denied away may or may not be named in the set practice.

In using Denials do not say the thing or idea does not exist, but say, *It does not have any power over me.*

All things do exist in primordial matter (none physical world). They are there but they are to us as if they were not, unless we recognize them. "All things, of any and every kind whatsoever, which may enter into the thought of man can, under favoring circumstances, be made manifest."

If we deny a thing or idea long enough and strong enough—thus throwing it away, it becomes as nothing to us.

It is better to say, "It has no power over me," than to say that it does not exist or is not; or you may say, "to me it does not exist, for I refuse to recognize it. It has no existence for me."

The man suffering with indigestion now takes his place for self treatment according to the following outline. Of course

he may vary this form and may fill in words as necessity demands. Words (bundles of sounds) especially, when used in such drills, are very powerful and should be carefully selected, and their meaning should be understood before they are used.

The person who is supposed to hold the greatest influence over one may be named in the denial in order to more strongly oppose the effects of his false belief. Those with whom we associate always influence us more or less. Loved and loving ones hold us stronger than others. We should daily *deny the power over us* of the belief in ignorance, in lust and in the passions, such as selfishness, envy, malice, jealousy, pride, avarice, arrogance, cruelty, hypocrisy, obstinacy, revenge, etc.

FORM.

I deny that the belief of Mary Smith (my wife), in disease, in sin, in sorrow, in fear, and in death has any power to make me show out this condition, which is called indigestion.

I deny that the belief of my family, or any member of my family, in disease, in sin, in sorrow, in fear, and in death has any power to make me show out this condition, which is called indigestion.

I deny that the belief of my companions in disease, in sin, in sorrow, in fear, and in death has any power to make me show out this condition, which is called indigestion.

I deny that the belief of my parents, or grand-parents, or great-grand-parents, in disease, in sin, in sorrow, in fear, and in death, has any power to make me show out this condition, which is called indigestion.

I deny that the belief of the whole human race in disease, in sin, in sorrow, in fear, and in death has any power to make me show out this condition, which is called indigestion.

I deny that the belief of any person or persons living or dead in disease, in sin, in fear, in sorrow, and in death has any power to make me show out this condition, which is called indigestion.

I deny that the belief of any elemental force, or elementary presence in the universe, has any power to make me show out this condition, which is called indigestion.

I deny that my own belief in disease, in sin, in sorrow, in fear, and in death has any power to make me show out this condition, which is called indigestion.

I deny the power over me of the false condition called indigestion.

I deny the power of any false belief over me.

I deny the power of any disease over me.

Error is false and cannot affect me.

No error can fasten itself upon me.

No error has any power over me.

(Now you—John Smith, the man who is treating himself for indigestion—have swept out your house, and you are now ready to *affirm* and fit in the pieces of building material and furniture.

(See *The Word and Its Power*, Lesson III.)

Silently deny the power of the undesirable influence or object over you. All evils and shadows exist and are real for the time being to those who believe in them. You are not to believe in them. Drop them. They are nothing to you if you deny them away.

In practicing Denials bear in mind that you have the power to dissolve them for yourself; but they will still exist for those who believe in their power. Yet by treatment you can temporarily dissolve them for another.

The words of Christ Jesus—"Deny yourself and follow Me" (I)—are applicable to the evils (shadows and clouds) that may fasten themselves in the body and the mind.

"Me," the Christ is the Spiritual mind, Soul of the individual, and it recognizes the shadows and impurities that cover the lower self as swaddling cloths, which are to be metamorphosed into the seamless garment—"Coat without seam, woven from the top throughout."

The evils (shadows and clouds) must be dissolved by Denial, and transmuted by the alchemy of affirmation into Mental strength and spiritual substance.

You are to meet and conquer every error. You, your Divine Self, are master, and as you meet face to face disease, weakness, folly, ignorance, fear, and other evils you are to banish them by boldly standing your ground and denying their power over you.

Let in the light (spiritual Will) and the darkness disappears. Deny "until the day breaks and the shadows flee away."

Then affirm until the sun rises. The promises in the Scriptures are to those only who *overcome*.

"Denials alone do not bring light; they do not bring full spiritual understanding, but only intimation of it."

"Freedom is not redemption." "As when at night we disrobe, divest ourselves of bodily clothing, wash ourselves from

contact with the day and go to rest, so at night we may unburden our mind of the beliefs that have weighed it always, by denial, and breathe the clean air of blessed freedom from sordid cares.

"Denials are a soluble principle—a cleansing efficiency. They do their work as certainly as the life principle within the seed bursts the chocking pericarp, rifts the smothering soil and defying the downward pressure of sun, gravitation, and falling rains *wills* up into the blessed sunlight for blossoming and fruitage.

"But the plant which has passed sordid blackness has to learn to appropriate—to use the light. The mind which has thrown off its false beliefs must take on its true ones—its robes of righteousness."

Deny before sleeping at night, then *place in your mind a pure, strong thought and hold it there*, and your spirit will be taught and refreshed while your body is asleep. "He giveth to his beloved while in sleep."

As you advance in understanding in Spiritual Science you will find less need of using the Denials as a set task, for the husks of life will drop away from you of their own accord as you *will* upward like the little plant toward the sunshine.

"If ye know these things, happy are ye if ye do them."
John xiii: 17.

"Son of immortal seed, high-destined man!
Know thy dread gift,—a creature, yet a cause;
Each mind its own center, and it draws
Home to itself, and moulds in its thought's span
All outward things, the vassals of its will,
Aided by Heaven, by earth unthwarted still."

—John Henry (Cardinal) Newman.

LESSON III.

THE WORD AND ITS POWER.

PART ONE.

"In the beginning was the Word, and the Word was with God, and the Word was God."—John i : 1.

"For there are three that bear record in heaven—the Father, the Word, and the Holy Ghost (Host); and these three are one."—I John v : 7.

The books in the Bible written by John, the disciple of Jesus, are said to be cabalistic. Cabala or Kabbalah also refers to the Hebrew book Talmud, in which these signs are written; yet the symbols are as old as the world itself. "Ten numerals and twenty-two letters, a triangle, a square, and a circle," such are the primary principles of the written word, shadow of that spoken Logos which created the world.

The man who begins to study and to know himself may begin to study and to understand the Bible.

The Word is sound, and it is more than sound.

The Word is in man, and he becomes the Word when he overcomes and transmutes the lower self into the higher self, and fully lives according to the character of the Central Divine Flame.

The Word in its highest sense is the Son (Sun) of God—a one-time mortal man made perfect through suffering, knowledge, and love.

"The rose that blooms the purest
Has need of summer showers:
The oak that stands the surest
Has felt the tempest's power.

The gold that shines the fairest
The furnace fire must feel;
The gem of luster rarest
Has known the cruel steel."

The Word principle has been taught to those who were ready to receive it since the beginning of the world. It is part of Divine knowledge. The Word is spoken. The Word may also become a person.

"The teachings from the spirit world would be valueless if they did not tend toward a culmination that could illustrate the

truth on earth. As that culmination is the possible state of all, so it is proceeded in lives of human experience by the culmination which is denominated the Christ life"—the Word, which literally means that God, the Divine Principle, speaks in that organism through the individual's own Divine spirit. It is the at-one-ment of man and God. Though that at-one-ment may be only inspirational and not continuous—not without a break. But the time will come when the at-one-ment *will be continuous*. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Epistle to the Hebrews, iv : 12.

"The Word of God means here the Word spoken by one who knows the Law of God or Good." This is inspirational at-one-ment. Any one may manifest the Word who will come into the law. It is an easy thing to do. You can do it. The law works in and through you. Let the law work in you, for through it and beyond it you will find the Comforter.

The Word is active, and the Word is passive. In the sense of its activity it is creator or destroyer. In its passive sense it is the embodied Word, the creature or the creation. Note the difference; embodied Word means perfect inner self consciousness—a just man made perfect like unto the Christ; creature means self conscious or not self conscious; creation means that which is formed or made manifest. The Word is the action, or it is the person.

"And he was clothed with a vesture dipped in blood; and his name is called the Word of God."—Rev. xix: 13.

This Word, perfected soul, is in such vibratory unison with the tone (character) of the Creator that it will not do otherwise than follow its own force—Word—sound, which is the voice of God.

"When a will modifies the world, there is Logos speaking."

The Word in its active sense is a current force—a current of self conscious life waves flowing forth from the one who speaks it or thinks it. It is life. The active Word is literally a part of the life of the one from whom it emanates.

Sound, any sound, is also a current force, but not being self conscious, it is less powerful than the active Word.

There are three aspects of Deity—creative, preserving, and destructive, each expression presupposing and implying the other two. However separate these expressions seem each

holds within itself the absolute of the other two. The Word holds the three qualities of Deity. Now, man being the offspring of Deity, a child of God created in his likeness and image, has practically within him the possibilities of his creator.

He holds the word enfolded within him. This is the WORD that King Solomon revealed to the Masons, and no man was able to remember it, and it is supposed to have been lost with the death of Hiram Abiff. Hiram Abiff represents man—man in his whole nature. The WORD is the spiritual self, and is lost (sleeps) with him at death, but in his last incarnation on earth he remembers it—recovers it—recollects it (re-collects)—attains to the consciousness of it, thus he becomes the living WORD.

Many on earth to-day are beginning to remember it.

This will probably appear to you to be a curious saying, but when you come to understand esoteric truths, you will see to know the *Word* means to know a part of your own life tone sound, thus revealing secrets, and making it possible for you to exercise unlimited power.

All motion has sound whether or not we hear it. The life vibrations (motion—molecular motion—atoms seeking polarity) of a human being, or any living thing, is harmonious or discordant in proportion to its peaceful and upbuilding, or disturbed, angry, and destructive thought action or movement. The Word has the power to change polarity, and vibration is the resultant of polarity—that is, the creeping, twisting, turning movement of the atoms as they change from negative to positive conditions.

Thought is tone, and more too—thought is the Word.

Thought, audible or inaudible, is the vibratory life of the thinker. The spoken Word is all-powerful.

“As soon as the mind receives the impression the voice is the first of the physical forces set in action to portray the thoughts, whether it be those of joy or sorrow.” And your life goes forth.

Thought takes its *tone* from the amount of Spirit-Ray, God Principle that the individual is in actual possession of, not the amount that he is actually conscious of, but the amount that he actually possesses deep down in his mind—soul nature.

Some people believe that the breath produces the tone, but it does not.

“That the breath does not produce the tone is shown by the fact that the same amount of breath in the same way may pass

through the larynx and yet not make tone; but when we once think tone, each vocal cord sets to work and germinates those magnetic nerve forces which, when they meet in the glottis, burst into that which we call sound or tone." The study of spiritual truths will increase your life tone. The full-real life tone is not audible. Only the outer vibrations can be heard.. The sweetest tone that ever fell on mortal ears is only the coarsest tones of the real life.

In the study of the Word it is useful to learn in the beginning that "the emotional character is dual." The understanding of this comes in the course of study and practice. The voice registers the mental tone.

' Every mental and moral characteristic is expressed by the dominant harmonies of the voice. The hearing of these harmonies not only produce like mental and moral states, but actually produce structures in the organism of the hearer.' This may also be done by thought—the silent Word.

The Word contains "tone" and something more. What this "more" is you will find out if you study it long enough and earnestly enough.

The Word is the "music that calls the past out of its grave and the future out of its cradle."

The Word "solves all the problems of existence, and brings man into understanding of Divine Law, harmony, health, and peace, here and now."

"And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."—John i: 14. This verse ever refers to the present time. It is you—the possible you. The Word is you (*I—Ego*) and the Word is in you.

"Heaven and earth shall pass away, but my words shall not pass away."—Matt. xxiv: 35.

"They who desire new bodies must think new thoughts. They who live in the memories of the dead past will soon grow as old and stale as their memories. New thought on any line is new life every time."

LESSON III.

THE WORD AND ITS POWER.

PART TWO.

“All things whatsoever ye ask and pray for, believe that ye have received them, and ye shall have them.”—Mark xi : 24. (Rev. Ver. 1881.)

“The true reformer, trembling in the currents of the Divine inflowing, sees in the light, and feels that, to be consistent, he must *do*; thus his life’s love goes out into active use as naturally as the sweet briar’s perfume spreads itself through the sphere of its immediate surroundings * * and the Supreme Will is carried out by him into generous ultimates.” * * * * *

“At home in the Affirmative principle, their eyes are tranquil, their hearts joyous, their touch sure and effective for the renovation of society.”

The following statements are to be committed to memory as they are principles to be held in the mind :

I. “The Good is silent until called.”

II. “The spoken word brings things to pass.”

III. “You draw round you by thinking. (This applies to delusion as well as to realities).”

The object of soul’s sojourn in matter is to have experience and through experience return again to Spirit from whence it came. It can only take home with it that which is pure and good.

The pure and good here mean, after all soul debts are paid, the soul consciousness that shines with understanding, strength and good will toward all creation.

The soul being immersed in matter—both negative (evil) and positive (good) forces—it must voluntarily choose the good and refuse to recognize evil if it would release itself from the bondage of matter.

Good is relative and Good is absolute. Good and evil change ground as the individual advances in understanding. But Absolute Good is Deity.

If man had not this free will of choosing he could not enrich his soul by experience in matter, for he would never be able to think for himself and he would be a non-entity instead of an entity, that is, Son of God—a Soul—Spirit.

He may choose the Good at all times and use it as good. It

is his servant and it is also his master. It stands humble before him and he may ignore it if he chooses. Good is never huffed if neglected, but meekly forever waits before a soul, within a soul.

If called, it makes post haste to obey and do service. Good here is used as a Self Consciousness of Law and Love, in the Absolute.

Make an affirmative statement and it takes life and lives according to the strength of its birth. Yes relates to affirming or to the *word*, and the power of the word is calling the good and speaking it—speaking it by means of the voice and through actions.

We call the good by thinking and we use it by expressing it in the world around us—expressing it by word (silent or audible) and by deed. “My words shall not pass away.”

Affirming a thing is declaring it to be true. An affirmation is creative and uplifting in proportion to the plane of life on which it is born and the strength with which it is brought forth. It is creating and preserving.

Affirming from within with the spiritual mind liberates the Divine energy and it flows forth with power.

To declare the “I” is to make a statement with creative force. This is the meaning of the scripture text which says:

“For as the rain cometh down, and the snow from heaven, and returneth not hither, but watereth the earth and maketh it bring forth and bud; that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.”—Isaiah lv: 10, 11.

Also, “My words are life to them that find them, and health to all flesh.”

An affirmation corresponds to the process of *building, making, putting together, creating, or preserving.*

Affirm the word of truth and with such affirmations shake off the drowsiness of worldly vanity; all idle levity, sloth, intemperance, and lust, so that you may be quiet, clean, and pure, and free from every distracting perturbation of mind, and worthily use the knowledge you obtain from the study of these lessons.

The statement, “You draw around you by thinking,” is subject to proof by yourself.

In Lesson (I) one, we said, “Mind is the result of action in

matter. It is the sum total of the soul's experience on this earth.

That part of the mind that has become purified by pure thoughts and right action thus transmuted into soul substance, is called the *higher mind*, and is a part of the spiritual soul.

The gross, carnal, or unpurified part of the mind is called the *mortal mind*.

The body and the mortal mind is classed as the negative pole of man. The higher mind, soul, and spirit is classed as the positive pole of man, or higher self. The higher mind and the soul is the individuality, conscious self; the body and the mortal mind is the personality, the lower self, that which may be changed, the perishable husk.

Man stands between two channels of growth—the outward and the inward. Growth through the intellect (external mind) and through the five physical senses, is *growth through environment*—outward, material conditions and influences.

Growth through the inner channels of intuition, spiritual influences, and of the ray giving of itself to the soul is *growth through spiritual perception*—inward recognition of life."

Thinking, that is, *thought*, belongs to the mind realm, and may lend its aid to the lower self or to the higher self. It may operate in either pole. Its aid to the higher self in the inner channels is positive, and it is the greatest power to which man has access.

Thought is motion in the mind, and all motion visible or invisible is vibration, and vibration is the changing of the polarity of the atoms.

Thought is creative; it sets a cause to work which in time will show out in the negative pole or in the material world as an effect. Thought is a force. Thought is also a fluid. Thought fluid is strong enough, when properly directed, to change the polarity of atoms in a group or in a given subject.

Thought may act two ways in the mind. A destructive thought corresponds to the tearing down process, or the word *dental—no*. It may be used to purify only, that is to take away something that is not wanted there.

A creative or preserving thought corresponds to the building process or the word *affirm—declare—yes*.

It is used to put in something that is wanted there. This pertains to self culture.

But who is it that seeks self culture? A wise man said, "Modern Christians live as if the blessed Word had come upon

earth to grant them the privilege to sin " He further spoke of the beauties of life and joys wholly unknown to most people and that their non-experiences of these greater blessings were because of their base daily habits and impure methods of living.

" In these latter days men give themselves almost wholly up to vice and luxury, so that their understandings have become more depraved, 'till, being swallowed up in gross senses, they become totally unfit for divine contemplation and deep speculations in Nature." But now, in point of evolution, there is a brighter day dawning for man, and many, very many are ready to take hold of the truth. And we are all beginning to realize that everything that concerns us is to be known, and we are glad it is so.

In this New Dispensation of Time one of the first things that you are to learn is that you are not a helpless victim of evil, "for God hath not given you (us) the spirit of fear, but of power and love, and of a sound mind."—II Timothy i: 7.

Affirmation brings you to a realization of what is in you. Continual affirmation causes growth. Growth manifests itself by minute cell formations. Atomic cells unite together in groups—groups unite and fashion structures, organs, parts, etc.

"The universe is change; our life is what our thoughts make it."

Thought is powerful enough to gradually change these cells and their grouping. Thought reaches beyond the cells themselves—deeper back into primordial matter (liquid and gaseous, and invisible substance)—and calls into the laboratory whatever is needed to build or to repair these cells.

In a human being thought uses whatever material is at hand, in himself, for a part of all there is, is in the little microcosm man (Man is an egg—maybe a self conscious egg). Thought opens his channels of life communication that he may receive from the universal storehouse whatever he is lacking.

The building process as applied to man, means conscious growth and ripening of the soul. It is a life work and to build in order, one thing at a time may be taken in hand and special attention given to it, though the whole (man) must be carefully and constantly directed and guided and correct habits in daily life maintained.

Health and all the blessings of life result from right living and right thinking. Health may be restored by coming into harmony with nature. Diseases may be healed by a general

knowledge and practice of the power of thought, and natural ways of living.

In applying thought currents for the purpose of showing out a certain effect or general effect in one's body or mind, much attention should be given to self study by the way of observing the feelings, changes and process thereof, etc., in the body and mind, resulting from different emotions in the mind and from repeating different words.

A person may be greatly amused or in a mirthful humor as in playing with children; let him *instantly change his thoughts* to a deep, solemn, grave tone, and observe the change in his feelings, carefully noting the process of the change, then again change back to the mirthful mood, etc. This is a line of work that should not be neglected, as it rapidly opens the way for self knowledge and self control.

Law and order governs all things, and the student should earnestly seek to know these in himself.

To think and live, or not to think and die, that's the question.

“Happy is he who, caring not for pope
Consul, or king, can sound *himself* to know
The destiny of Man, and live in hope.”

“Hope, sweetest boon to mortal given.” Man will always live in hope and realization if he thinks for himself. Think on these things which you wish to show out in your life and to which you wish to attain.

“Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things.” Thinking of these things builds the nerve cells accordingly, and increases tone in the body, mind, and soul.

Affirmation in the higher mind is prayer of the strongest character. The person so affirming acts in his positive nature. A current of electricity can be induced by thinking about it. It may be kept at home in the individual or it may be sent abroad on errands, It may be used to build new flesh and bone in the individual or it may be sent to any part of the earth to accomplish other work; also it (mind electricity) may be sent to another world—a star, or to any part of the universe. There is no limit to a mind current. Mind overcomes time and space. You can prove this for yourself, and in proving it you will prove your own immortality.

You can send out auratic currents from your mind and body like waves of heat, or like the fragrance of flowers. These currents may be sent on special missions or they may be directed into the universal oversoul. In this way you may send thoughts of demand into the universal storehouse of supply and by the law of reaction the great mother heart of the universal oversoul responds, and the affirming mind receives its needs; and these needs are supplied through natural channels. Earnest, continued prayer is always answered sooner or later, but not always at once nor always in the same incarnation, but some time the effect meets the cause.

Gentle, yet persistent affirmation, is the strong man's prayer. All things are good and holy. "All is Good," is the watchword of Divine Science. Thankfulness is praise to God.

Instead of begging by supplication the good gifts of life from the Lord God, rise up and come into conscious relations with your own Divine Self and with nature, and take from out the universal storehouse and from the heart of the Lord God that which He freely offers you. Take it and learn how to use it. It is man's abuse and not use that makes the trouble in the world, and his misery. "All is Good." Learn how to drop a thing when you have no more use for it, and learn how to use it when you need it. It is the same with ideas and thoughts as with things.

You can train yourself to do this by denying and affirming.

"Then the light will arise in obscurity and the darkness be as the noonday; then the light shall break forth as the morning and thine health shall spring forth speedily."—Isaiah.

Then will you learn that the highest aspect of the soul is to dare and to do the work of the day—to look upward and to do the duty that is before it.

Your power lies in your thought; then learn how to use it.

In the center of his being man is like God—is God. And if he looks toward God and constantly affirms—declares his Divine nature, he brings forth—draws—to realization in himself and through himself Omnipotent Life.

God loves to express himself in man. And he comes to man's consciousness as soon as there is a single clean spot in the human being on which the Holy Flame may proclaim itself. If you declare the Divine *I*, you entertain God. The Divine *I* should always be declared in the *pesent trense*.

I am thus and so. *I will be* is a prophecy and is good, but it is not so powerful for bringing forth present fruits as *I am*.

In Lesson II, Denial, as an illustration of self treatment, a case of indigestion is treated. The same case is now taken up where it was left after denying. Affirmation in a drill or treatment should immediately, without an interval, follow *Denial*. Affirmation writes upon the slate of the mind that is wiped clean by *Denial*.

That which you wish to show out must be held firmly in the mind and declared over and over again with all your might.

For instance, take the word *help*. Say, looking toward the Source of Life, "God helps me. I help others. I am helpful and not helpless. As I help others and encourage them so God helps and strengthens me."

Notice the *word*—help—helpful—helpless. Which is it to be? As you so affirm, so it will be. "Our words come true upon us." A word should not be used unless its meaning is clearly understood.

It is a good thing to often use the dictionary. One word may have several shades of meaning.

Treatments vary according to the nature of the case, to the individual, to the temperament, to the age, etc. Though all treatments should be given for the expression of the Higher Self and the balancing or rounding out of the character; this of course includes bodily perfection.

A general outline can only be given. Affirming is sometimes called praising or describing. If you describe your indwelling self long enough and strong enough, "Lazarus" may come forth.

"With the description of this hidden glory within you, wooed forth into the splendor of its highest demonstration, you are king of kings and lord of lords."

For indigestion silently affirm :

I am a spiritual being. I am a manifestation and personal limitation of the Father-Mother Spirit, and in my inmost and true self, I am hid with Christ in God, and as such my spirit is already immortal. From my spiritual center as an immortal being I affirm that I have power over my body.

I, as a spiritual entity, am positive and all powerful in the realm of my own being, and I do affirm that my digestive organs are in a natural and healthy condition. I do affirm that my entire body is whole, and that every organ naturally performs its function.

In my inmost and true self I possess the divine creative power, and I do declare that I can and do even now bring it

forth and show it out in creating new cell formations in every so-called diseased part of my body. I declare that natural and healthy atomic cells are now uniting together and building strong and healthy digestive organs in my body. I am strength incarnate. The same life principle that flowed into me at birth still flows into me. I am life, I am health, I am strength, I am happy, and I am prosperous and powerful and great.

In the silence and stillness of my own soul and will, I declare that life and vigor and health and strength now flow into my digestive organs and build them anew.

Truth is the perfect working of the law upon all the planes of life.

I am Truth. Truth is stronger than error; health is stronger than disease; growth is stronger than decay; light is stronger than darkness; and I am stronger than any disorder, therefore, I am well and strong.

I am the "Breath of Life" and I can and do inbreathe *building atoms* of life.

With every inhaling breath I inspire perfect health. I am well; I am strong; I am beautiful; I am glad; I am satisfied; and I am happy, and I am receiving a knowledge of truth.

I declare that I am a spiritual being, and in the light of this eternal and supreme truth, all error and all disease and all weakness and all fear disappear in me even as the morning frost disappears under the light and heat of the rising sun. I am the rising sun.

Affirm that which you wish to be.

The healing Spirit is the Mother principle of God. "The ministry of God is the spirit of God, the mother. The mother is fair and kind and untouched by the name of sin, sickness, or death. He who would live, must open the gates for the mother of life by thoughts that eschew death. * * * Tender words, gentle words of healing life, balming, lenitive, forgiving words will open the gates for the bride to walk through, that the perfume of her holiness may seize the heart of the one who asks to be made whole." "The protecting father hath a law that the mother ministry of the spirit shall never pass through the walls where hard words are spoken."

"Make smooth the grasses,
Cover the pathway with leaves,
My bride's feet are sandaled for peace."

And in peace you shall have strength, and all things shall be

added unto you. Negatively the word "peace" means no harm.

Resolve never to harm any living thing, then strike out to be what you will to be, and you will be it.

Hold fast to the *word* whose quality you wish to show out. It is a good idea at times to affirm one word over and over.

If you repeat over the words, "I am king," with the idea that you are king of yourself—kingdom within your being—you will immediately begin to set in motion those life qualities which will truly make you a king—a king in the realm of your own being.

The thought held firmly will, after a time, show out in your exterior nature. Now, what is your idea of a king? Your ideal king?

As you continue to practice harmonious tones and words the thought-effects will show out in your body, and many interesting experiences will take place in your mind. You will then have a little personal proof of the truth. Some people experience sensations in the body very soon, others require many months' practice. But the general good effect will be felt upon any person within a few days.

The following little poem has been widely read, but it will do to say over many times:

" I hold it to be true that thoughts are things
Endowed with being, breath, and wings;
And that we send them forth to fill
The world with good result or ill.

" That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings or its woes
Like tracks behind it, as it goes.

" It is God's law; remember it
In your chamber as you sit
With thoughts you would not dare to have known,
And yet make comrades when alone.

" These thoughts have life, and they will fly,
And leave their impress by and by,
Like some marsh breeze whose poisoned breath
Breathes into homes its fevered breath.

" And after you have quite forgot,
Or all outgrown some vanished thought,
Back to your mind to make its home,
A dove or raven it will come.

“Then let your secret thoughts be fair;
They have a vital part and share
In shaping worlds and moulding fate;
God’s system is so intricate.”

—[*Ella Wheeler Wilcox.*]

Yes, you can build yourself by affirming yourself. Oppose or deny that which you do not want, and affirm that which you do want.

Buddha the wise said, “I now seek a nobler law unlike the wordly methods known to men. I will oppose disease and age and death, and strive against the mischief wrought by these on men.”

It is beautiful and satisfying to know that this can be done. And you can do it now. Rise and declare that you are the creator of your own destiny. I am. I am.

Man may rule his stars. Ordinarily men obey their stars; but the wise man rules his stars. Shakspeare says, “The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings.”

In order to come out from *under* the human mesmerism of belief in the controlling power of evil, rise and “claim the good, for as you claim so will you receive.”

(Some of the following extracts are from Frances Lord’s writings. They seem to fit in, therefore they are used.)

“To obtain good, declare that the good thing is so.” (See quotation, Mark xi: 24.) “To obtain knowledge of God, declare that you have it—that is to say, declare that every bit of good prompting you is of God, and is part of this knowledge.”

“The Spirit itself beareth witness with our spirit that we are children of God.” Romans viii: 16.

“The thought that ‘we are children of God,’ makes us feel an inward response of joy as we claim the good.”

To realize our kinship with the Father-Mother Principle, is to rise up and declare we have access to the universal store-house of Good, and to reach out into the Law of Good and take it.

We may now enter into our inheritance.

“We know that all Being is Good and is Spirit, and is the Being of God. (Lesson I.) And the way to realize this is to affirm everything which confirms it. This method of affirming has such power, because in using it we are using the Power of the Word.”

The Power of the Word will show you that “our weapons

are not carnal, but mighty to the pulling down of strongholds." II Cor. x: 4.

And as you practice these things, you will find new ways to use truth, and in doing so you will learn to cast aside limits, time, and space, and stand in the possibility of the present realization of the Law of Good.

"Believe in yourself as a child of God," and that it is possible for you to grow into the likeness and image of God expressing the power and attributes of God here in and through this body while here on earth. Then will understanding open up in you and wisdom manifest itself.

It has been said of some one: "He did not rightly know in what wisdom consists. He thought it lay in the acquirement of facts, whereas really it is the power by which facts are transcended."

Understanding is born within your soul and grows. Wisdom is the showing out or manifestation of this understanding. Wisdom is the right hand of understanding.

"Treat yourself for Spiritual Understanding." Maybe, "before you can grasp these truths, you must treat yourself for Spiritual Understanding, you must deny the hold of error over your mind, and affirm that you are *in truth* and *love truth*." Affirm your One-ness with God, for your soul's one business is to "prove itself;" to prove its One-ness with God. Then you may truly say with Esdras of old, "My heart uttereth understanding, and wisdom grew in my breast, for my spirit strengthened my memory."

Affirm one or more of the following statements: "The things herein affirmed are not only true, but have power to bring great blessing upon those who affirm them precisely, because the spoken Word brings things to pass, or makes manifest what is existing in the Silence awaiting your Word."

"For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge." II Esdras, xiv: 48.

I. *"God is all love, life, substance, intelligence, law, power, knowledge, and presence."*

"Try to understand this statement. It is set forth at length in the Statement of Being in Lesson I. Now, try to find your relation to the All Good. 'You want to fix your mind upon boundless power, goodness, and knowledge.' In the second affirmation you state your relation to it all."

II. *"I am an idea of God, a special thought of the All Good."*

and in good I live and move and have my being." And God is in me.

"In Good I live and move and have my being." (See Acts xvii: 28.)

"Where did I start from? My source is the source of all other beings. I am not to be miserable, for I am connected with the Godhead—All Mind—Good.

III. *"Like God or the Good, I am Spirit and Mind, and I reflect Power, Holiness, and Wisdom."*

"What means have I of expressing myself? Since I am a thought, I can express myself in thought, and deed; and as a description of these, I can say that I am Spirit and Mind, and that I reflect Power to act as a person would act whom I should call a strong, holy and wise person. How this thought lifts me up! Yet, how can I be true to all this? I ought to be under some law which would make me act in a way worthy of it. This is exactly the train of thought which leads on to the fourth affirmation."

IV. *"I am governed by the Law of Good. This gives me love and intelligence, so that I do what I ought to do, and feel happy to think I have done so. I feel free from all fear of having made mistakes, and that these will pursue me and show their consequences as sickness and death. I am Spirit, and Spirit is free from all fear. 'Where the Spirit of the Lord is there is liberty.'" II Cor. iii: 17.*

"I am governed" do you say? How is that? It is because you so affirm; and your words come true upon you. This is what is meant by the Power of the spoken Word. Then it is only when you affirm that the rest of what you state is true. Is that correct?

You must bear in mind that: (1) We are talking of realities, the ultimate or final realities of Being. (2) We agreed (in I) that every one is, in Divine essence, desirous and capable of Good only. (3) It is that Divine in You that we are speaking of. (4) By affirming that this good (You) is manifest, it becomes manifest, or shows out in the external in daily life. 'I feel free' means: As I am governed by the law of Good, I cannot make mistakes; for, according to our use of the word, "sin" means believing in any self-hood other than this Divine Self, which is governed by the law of Good; and all 'sins' are acts done by forgetting God. As the old phrase was: by forgetting that the true Self is governed by the law of Good.

“Moreover, directly you affirm you are governed by the law of Good; it is plainly impossible for you to be also governed by any other law.

Now, in your mortal way of thinking error or mistake is permanent, and a law unto itself, and you go on year after year burdened and unable to rise.” But a life above sin is possible. It comes from a knowledge of what life is. “Is not this what is fully set forth in many of St. Paul’s epistles, but notably in Romans iv : 14: ‘For sin shall not have dominion over you; for you are not under the law, but under grace.’ And in the succeeding verses he goes into the question whether any persons would be so foolish as to regard it as a license or permission to do wrong. Verse 15 runs: ‘What then? Shall we sin, because we are not under the law, but under grace? God forbid.’ And in verse 16 he points out that we are bound by grace, which is the name he uses for the law of Good.

‘Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness.’

And Romans viii: 2, says: ‘For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.’”

The “Magus” says: ‘There are three degrees in the world—Nature, Law, and Grace.’”

Grace (Love) is the fulling of the law. Grace, or Love, is the Holy Ghost (Host) and ‘Spirit of Truth,’ whom the world cannot receive because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you.” John xiv: 17.

This is what is meant by the statement: “I feel free from all fear of having made mistakes, and that these will pursue me and show their consequences (as causes or effects), as sin, sorrow, sickness, and death.

“This list sums up all our fears; they constitute a series of links, and either all have binding force, or no one of them has.

A very common fear is, that even when we “repent,” or “turn over a new leaf,” we shall still be suffering for the consequence of former sins.

Many deep experiences show that what happens is this: Directly we give up our belief in the separate mortal self—“put off the old man with his deeds.” We have no choice but to give up their consequences too; we have to be quite free to serve the Good; and when we affirm that we are under the law of

Good, we are shown what we ought to do, step by step; if this includes acts of reparation toward those we have injured our privilege seems great; but we have simply to do the tasks which Love sets us, and do them whether or not they seem to be including the steps we think due to people we consider we injured.

We state that we do not fear Death, and cannot suffer from it, because to do so, lifts off one of humanity's settled glooms and fears; we know that "The last enemy that shall be destroyed is death."—1 Cor. xv: 26.

We know that the last sign likely to come as an assurance of the Spiritual basis of life, is some change in the way people cease to be tenants or inmates of the body. But that this will come, as a manifestation, a glimmer of hope, a certainty, a general law, the glorious triumph of Spirit, we are led to think, and hence the including of the topic of death; and we include also the meaning of our statement, 'I shall never be annihilated or go into nothingness. Even the seeming that I do so when I die, must be one of the many errors which I see I have been living. Perhaps if I thus recognize death as not real and not necessary, I shall find it will loosen its hold on my mind, as so many other errors do, and I shall be allowed to perceive what there might be instead of death.'"

"To realize that these are the greatest questions which can engage the mind of man; to take teaching gratefully; and to affirm Spiritual Understanding; these are the student's duties."

This daily practice of these silent affirmations give strength of character and brings into active realization that power that Emerson calls "Energy," and, as he shows, renews the whole man.

"This Energy (Spiritual consciousness) does not descend into individual life on any other conditions than entire possession. It comes to the lowly and simple; it comes to whomsoever will put off what is foreign and proud; it comes as insight; it comes as serenity and grandeur.

When we see those whom it inhabits we are apprised of new degrees of greatness. From that inspiration (consciousness) the man comes back with a changed tone. He no longer talks with men with an eye to their opinions. He is plain and true; has no rose color; no fine friends; no adventures; he does not want admiration; dwells in the hour that now is."

Emerson's "Energy" proceeds the Holy Ghost (Host) and the Holy Host is the Divine Mary, Mother of the Christ con-

sciousness (Inner Self). This latter state, or man, is mentioned in 1 John v : 6, 7, "This is he that cometh by water and blood, even Jesus Christ. Not by water only, but by water and blood, and it is the Spirit that beareth witness, because the Spirit is truth."

V. "*God works in me and through me to will and to do whatever I ought to do.*" "How shall I consecrate all that I do? I will say, as I do it, that it is part of the doing of the whole universe; for I have read, and I believe, that 'nothing is small and nothing is great in Divine economy.' (Perfect Way, page 325.)

"Either I am working outside the Divine order, which must be futile and lead to nothing, or I am working inside it; and so great is the Power of the spoken Word to bring things to pass, that if I thus affirm, it will bring every thought and deed within the compass and government of this Divine order. This is what is meant by the old wording, 'Whatsoever ye do, do it heartily as to the Lord, and not unto men.'"—Cal. iii: 23.

And it is also expressed by the Christ, who said, "The Father that dwelleth in me, He doeth the works."—John xiv: 10.

"And it is the continual keeping of this thought before my eyes which both gives me courage to act, and prevents my slipping into any possible mistake of thinking it is the mortal I who accomplishes things. It is this acknowledgment which is the true denying of the lower self.

"This fifth Affirmation, '*God works in me and through me to will and to do whatever I ought to do,*' is sometimes worded, 'Whatsoever is necessary to be done by me.'

"It is the Affirmation which most people use oftenest. The saying of it will take your Spirit into a still place, will make a great silence round about you; it is, therefore, helpful to say it just when you are going to a patient; and though, doubtless, you will outgrow this rule, beginners find it useful.

The affirmation seems to put the solemn effort we are about to make in its true light; it gives courage and humility; hence clear vision and power.

'*God works in me and through me to will and to do whatever I ought to do,*' is the consecration of all our powers and plans; and when we thus give the spirit leave, as it were, to appropriate our lives, it will of itself reach backwards and forwards in them, and will utilize our past, present, and future. In other

words, we find little bits of the past suddenly become useful for present duty; little facts, incidents, friendships, will seem to weave in wonderfully, as the grand aim of the present is made to grow clearer, which is the growth of ourselves into the strength and beauty of the eternal, and the converting or turning of people from the error of their ways.

To achieve this work, methods are constantly opened up to you; a power will work through you; not always will the way be blind and dull, and never will it be reluctantly trodden; sometimes it will charm you with its beauty, and always will it comfort you with its usefulness."

" Silently sat the artist alone,
Carving a Christ from an ivory bone;
Little by little with toil and pain,
He won his way through the sightless grain,
That held and yet hid the thing he sought,
'Till the work stood up, a growing thought."

"Receive blessing and peace out of the silence, and listen to the music which is the response of the currents of the universe, encircling us at the moment when one intense thought concentrated on the One call receive from the All the force and energy, which renders the manifestation of your own potency possible."

THE SIX SACRED CENTERS OF THE HUMAN BODY AND THEIR FUNCTIONS.

"Having abolished in his flesh the enmity * * * for to make in himself of *twain one new man*, so making peace."—Ephes. ii: 15.

The manner in which all life on this earth and in this universe manifests itself is in and through centers. From an atom to a sun-world it thus manifests itself in its functions of use and beauty. Everything works through centers. This is a law of life—being—from the most material thing to the Supreme Essence of Eternal Being.

This law of central action is followed by men in the material world on the social, religious, business, and political planes.

Investigate this point closely and you will see there are centers which are sometimes spoken of among the people as hotbeds of politic, commercial centers, holy places, gay capitals, and so forth.

Many persons or things are drawn toward each center for the manifestation of what is generally termed the fullest expression of that particular quality of experience, be it of the shade political, commercial, religious, or social.

Large centers, lesser centers, and small centers in every degree of development, mark life in both the political and natural kingdoms.

The fullest external manifestation of anything, or any idea, is but the reproducing according to the law of creating and of being that which is.

The things which are manifest follow in their expression the invisible Power That Be—that is, the immutable law of Being.

This law of central action in its application to the common affairs of life is magnificent. Let us localize it and bring it to a human being.

In a human being there are six great centers of action. These centers are by the wise masters of all ages termed *holy*. They are holy in the true sense of the word "holy." Holy because their functions are double, and through these centers the Divine possibilities of the individual are unfolded.

The knowledge of the exact location of these centers and their double functions have heretofore been reserved for the good and the wise—because knowledge is power, and such knowledge might be used by the ignorant and vicious for destructive purposes.

But now cometh the dawn of the morning of the New Era of time whence all things are revealed to him who seeks.

The summer time of life on our planet is approaching, and ignorance and viciousness must vanish before the light of love and wisdom, even as the mists of the early morning disappear before the rising sun.

In a human being three sacred centers lie above the waist and three below the waist. Three above the waist are herein exactly located. The three below the waist, for this purpose, are approximately located.

The first one above the waist lies in the *heart*; the next lies in the *throat*—larynx—the next is in the *forehead*, at that point phrenologically known as Memory or Form. The first sacred center below the waist lies near the stomach—a little below and to the right of the stomach—that is very near the navel. The second sacred center below the waist lies near the mouth of the rectum.

The third sacred center below the waist lies in the sexual organs at a point which is easily learned in the study of physiology.

In the material medical science which is known to the world to-day each organ is known to perform but one function, but to the student of the higher laws of life—spiritual science—each is known to perform daily a double function—that is, each has an inward and an outward action or use.

The activity or the sluggishness of one of these centers will affect the action of all the other centers. To understand just how life operates in these centers the student should study polarity, or the negative and positive aspects of the atom, and all centers in nature as well as in moving life. Study the law of polarity.

“Polarity, or action and reaction, we meet in every part of nature. * * * An inevitable dualism bisects nature. * * * Whilst the world is dual, so is every one of its parts.”

Undue activity in any one of these centers sometimes causes a corresponding undue activity in one or more or all of the other centers, and sometimes causes the opposite extreme con-

dition, that is a state of sluggishness resembling paralysis in one or more of the other centers.

I have said that the functions of these sacred centers were double—that is, they have an inward and an outward action. Perhaps if I had said that some of them are triple in their nature, it would be better understood.

Some of these centers have a physical use, a mental use, and a spiritual use. For instance, that in the heart, and that also in the forehead have a threefold function, all the others have a double function.

The physical use of the *heart* is well known to everyone.

Its mental function is the emotions, friendship, family affections, patriotism and attachment to the personality and the creature and the created.

Its spiritual function is beauty, helpfulness, love, will, truth, justice, mercy, understanding, wisdom.

The *adoration* of these principles is a recognition of the Divinity (God) in this center. The heart is preëminently the seat of God in man. Literally a ray of light rests in the heart of man and connects him with the Flame of Life—First Cause—God.

In this knowledge the poet affirms:

“Immeasurable is the Highest; who but knows it?
And yet a human heart can perfectly enclose it.”

The ancients called the heart the seat of “Brahm”—the holy of holies. In its interior function this is true. Through this center it is possible to consciously reach the great center of the universe.

The larynx, in the throat, is one of the sacred centers representing force and sound, and in its action it creates, preserves, and destroys. In its lowest material aspect, it expresses sound to condemn, to destroy, to deceive, to idly flatter, to argue, and to exhaust itself or to get rid of surplus energy.

In its mental and spiritual aspect, it argues, praises, and expresses words for truth's sake, but keeps itself shut outwardly unless it is necessary or expedient to speak.

This little music box may be opened inwardly by the *Word* in the mind.

The force in this sacred center will be better illustrated further on.

The memory—form—or triangular sacred center in the forehead governs the intellectual faculties and more too. In its

material aspect it refers to reason as far as the five physical senses can penetrate, and memory and form as far as material science can penetrate or reach in the objective world.

Cause and effect form a material standpoint; ambition, will, and form hold it in a vice bound grip.

This center, when introverted by concentration and stilling its turbulence and calmly resting on an object or an idea, may operate on the true mental plane or mental-spiritual plane.

This sacred center (forehead) in man, as we find him to-day, is used the least of all the sacred centers. It should be used most and in connection with the heart center.

On its mental-spiritual plane the forehead center holds itself to an object or work or thought until it quietly rests there. When it can calmly rest there, other things considered, it will evolve out of its Divinity the consciousness of *understanding*. Then through understanding it opens to those rarified planes of thought illumination, and real experience, which at present are only hopes. But the blossom of hope, if nourished and cherished, will become the fruit of the Present.

The lowest sacred center in man is located in the sexual organs. Its external use is to produce offspring. In this capacity it continually draws to itself and casts outwardly the surplus seed and waste of itself. But it has another capacity, an inward function, of renewing the body by means of casting inwardly its seed and vital essence.

The seminal fluids and germs produced in either the male or female sexual centers may be drawn upward and gradually reabsorbed into the body.

The sexual fluids in regeneration undergo the same chemical change and process in the male as in the female, and *vice versa*.

The natural process is like this. By living a chaste and pure life, the electrical currents of the body follow the mind and are drawn upward by degrees to the next sacred center, where they undergo a chemical change.

By keeping the mind in a pure and active state, the sexual fluids are literally drawn up to the sacred center near the navel; here they are *transmuted* from a fluid state into a gaseous state; and from this center they are carried along to that wonderful regenerative organ—the spleen.

The whole hypochondriac region of the human body is affected by this *sacred center near the navel*. The stomach and its associate organs are greatly affected by this center. This center governs digestion and the vitality. If this center be-

comes partially paralyzed, blood poverty will ensue and the patient will die.

If the life forces are running very high and unbalanced, this center will sometimes follow the extreme condition and act very feebly. In such a case, the extra work is thrown on the heart center and there will be great excitement or the extreme condition, heart failure.

The sacred center near the navel performs its function according to the general bent of the mind—sub-conscious or conscious bent of the mind. Its lowest function is to draw the nourishing fluids from the hypochondriac region and cast them downward to the sacred center in the sexual organs, where ordinarily they are thrown out in the form of seminal fluids and secretions; but in its interior function, and further still, as regeneration in its true sense takes place, this sacred center near the navel transmutes the nourishing fluids and vital essence into gaseous substance which passes into the spleen, where a further and infinitely finer chemical process or change takes place of a transmutation and separation of this gas.

Here the coarse and impure gas, as it is separated, passes out of the system through the bowels and through the sacred center near the mouth of the rectum, while the extremely fine elements thus generated are taken up into the nervous system and becomes mental strength, and soul substance and spiritual power.

Immediately after the transmutation of the sexual gas, which is just passed into the spleen from the sacred center near the navel, these fine electric currents pass into and through the nerves, and as much as is needed for active purposes lodge in the sacred centers above the waist—the heart, larynx, and forehead; but a large portion of this fine electricity remains for the time being in the solar plexus reservoir.

This sexual gas, when it is passed from the sacred center near the navel, through the stomach into the spleen and there undergoes the fine chemical change, is first, immediately, absorbed into the system as electric vital life, but further, a portion of it is transmuted into ethereal currents—ordinary mental action—and further still a portion of it may be transmuted into auric currents, which is the highest action of the mind—mental and spiritual. The sacred centers above the waist perform these higher transmutations.

The three sacred centers below the waist, that is, in the sexual organs, near the navel, and near the mouth of the rectum—

are wholly physical and of the first or lowest mental plane, in their twofold functions. On one hand they cast outwardly to the world the surplus of the body and mind, and on the other hand, they, by turning their fluids and secretions inwardly, feed the body and the mind—thus re-creating vital forces in the system.

These three sacred centers are mortal and perish with the body and mortal mind. But they are all important in life; for they afford the material whereby it is possible to regenerate the body and the mind, and to keep the body capable of holding the mind and spirit.

These *six sacred centers* in the body, more than any other places in the human body, hold the Divinity (God) in the person. Each center is the seat of Divine Presence; though, as has been stated before, they differ in precedence. The one in the heart being the *most* holy, the one in the sexual organs being the *least* holy. These are the seat of the Almighty.

As has also been stated, each has an inward function and each has an outward function. The work of regeneration is the opening up of and the cleansing of these *six sacred centers*. This is what is meant in the inspired writing, "Six for the outgoing and six for the ingathering."

Six for generation and six for regeneration. These are also the Twelve Labors of Hercules mentioned so often in Grecian Mythology.

Some Sacred writers designate the inward and the outward action of these centers "One Labor." Hence six great centers in the human body to be regenerated. Others designate the functions of each as two and say there are twelve great labors to perform. By careful investigation it will be seen that six and twelve in relation to these centers mean the same. It is the function that is referred to.

"There are two movements about any center * * * and both movements are spiral—the first an inward toward the center, and the second an outward away from the center." About each of these centers above mentioned, there are two motions, twelve in all. "The first of these movements, in each case, is an effort to attain something, a process of development; the second an effort to overcome something, a process of purification. This flow and ebb, development and purification, go on through every phase of life and stage of life (not only in centers in the human body, but in all other centers in creation) on

planets from a crystal to a purified soul, and in the great belt from a moon to the greatest sun.”

One inspired writer has said, “These are the twelve gates of Regeneration, through which if a man enter he shall have the right to the Tree of Life.” All of these sacred centers are good and holy. It is their abuse that degenerates and upsets the man.

If the action of any of these centers should be partially paralyzed, or killed out, extra work would be thrown upon one or more of the other centers, causing a great stir in the body and mind, and sometimes resulting in insanity or death. If, on the other hand, one or more should be over-excited, it would over-excite the others, or act the reverse—deplete one or more of the other centers.

If the sacred center in the sexual organs is allowed to act with a downward motion only—that is, the downward motion the greater, man becomes a leaking vessel, and the most valuable part of his vital substance is lost. But if an upward motion is created by the *will*, in indrawing and retaining the seminal fluids in the body and reabsorbing them, man *re-generates* the power to renew his body, mind, and soul. “For the rich globule that is parted with in the act of sex commerce is the most vital and precious quality in the human organism, and no man can part with it without losing life force.” This life germ (rich globule) retained in the body, and reabsorbed according to natural methods, gives the power and force which is absolutely needed in making new flesh, blood, and bone, or in mental processes, and in opening the soul to spiritual light and understanding.

Mind is not merely intellect. It does not belong exclusively to the head, but it belongs to the whole man and functions through these six sacred centers. Mind is the consciousness. Note the difference between the words, “Conscience” and “consciousness.” “Conscience” is a sense of right and wrong, according to one’s education; while “consciousness” is a perception (knowing) of what passes in one’s own mind.

Some people’s minds dwell mostly in the sacred center governing the sexual organs, while others act in the sacred center governing the liver, stomach, and bowels. Again, other minds function almost wholly in the heart sacred center; and some minds are at their homes in the sacred centers of their foreheads. These six sacred centers are the home of your *thought* and *love* and *will*. They are the main chambers of your temple

—house—and some of them are no doubt now unexplored by you. But you can open their inner secret recesses by living the regenerate life of holding upbuilding thoughts of love and truth and retaining the sexual fluids in the body. The reabsorption of the sexual fluids and currents into the system will not only electrify the mind and strengthen the soul, but will refine the flesh. The tough skin of withered age may fill out and become as plump as a child's.

If you live a continent life for a few years, and keep your mind open to spiritual thoughts and truths, you will truly understand the line running thus:

“Oh, happy day! when Jesus washed my sins away.”

And also the meaning of the words:

“I am cleansed in the blood of Christ.”

These names have spiritual meanings. Christ refers to the innermost man (consciousness-being). Jesus to the outermost man (consciousness). These names belong to every Man Regenerate. Truly, “the letter killeth, but the spirit maketh alive.”

The sudden closing of the lower sacred centers will send the vital currents upward with a tremendous force, and such practices should always be accompanied by high, pure unselfish thoughts and spiritual concentration of mind. The reason for thus guiding the thoughts is very evident. The retention of the seminal fluids in the body gives the person more force. And do you not see that force may be used to destroy as well as to preserve. Herein is a great secret. It is merely the secret of understanding and using force. Just the same as using gunpowder, electricity, etc. The whole secret of using this force lies in these words: *Let your desires be upward; let your thoughts be pure.*

There is a saving knowledge, and in living a life of absolute chastity you open the way to receive that knowledge. Innocence walks hand in hand with ignorance, but *purity*, grasps knowledge by the right hand and steps in front of innocence. It is purity and not innocence that saves.

After living a continent life for sometime, at periods, the mind instead of becoming clearer will become more befogged, and often deep heavy sleep will follow, or at times there will be a tendency to great excitement of both body and mind. These states may be controlled and regulated by balancing your

thoughts and regulating your environments according to your needs. (See Lesson V.) This occurs because you have not regulated or do not properly use the great power you now have on hand.

A person should not lie directly on his back, and he should keep a small pillow under his head, otherwise he will more quickly send the electric currents upward, and when the reaction comes he will find himself unable to control the turbulent waters of his life and to keep a clear cool head. Here a knowledge of the zodiacal signs will help you.

All these states and conditions may be controlled and regulated as you advance in understanding.

The animal lies on its face and its life forces tend downward toward the earth and death. The adept or divine man lies on his back with his face upward, and his forces tend upward toward ever conscious life.

But the ordinary man is not entirely an animal, neither is he wholly divine; therefore, in the process of attainment, he should lie on his side or partly toward his back, until he can attune himself to the higher vibrations of the Great Breath.

To reabsorb the seminal fluids back into the body means, after some time, to open—other training being considered—the breathing passages in the body. That is, latent breathing passages that are entirely closed in the ordinary mortal. Herein is an arcanum of knowledge.

This secret will reveal itself to the earnest aspiring student who loves knowledge and truth for its own sake. Speak to Nature. She will obey you (See Lesson III), and tell you what you want to know.

A life of absolute chastity and concentration of mind gives you the right to speak and be heard.

If a person does not lose sight of the *transmutation* idea (mark the word *transmutation*), the true teaching of the transmutation of the sexual fluids, and will gradually draw these currents upward by living a chaste life and *training* and *enlarging* his *mind*, *heart*, and *voice*, he will experience in time the most glorious results.

But this is the work of time, the work of years. Results may be attained at once—within twenty-four hours—and great results within thirty days, and in a few months glorious results, but the whole work of regeneration will cover a period of many years. For all the sacred centers will grow, enlarge, and purify

under the guidance of the regenerate will, and it is a process of growth and renewal of life within you.

The moon governs the psychic germ of reproduction. Every twenty-eight days a new psychic germ ripens in the human body. Here is a wonderful body of knowledge for you to investigate. Learn it and live by it and you will become a new man. The same process takes place in the female as in the male.

The transmutation of the life essence may be begun suddenly, but it will not be accomplished and finished suddenly.

It is said that the god Saturn devours his own children. Saturn and Satan mean the same. The influence of the planet Saturn in the natural man generates reproduction essence and electrical currents at the base of the brain.

The base of the brain is the roots of the Tree of Life, from which spring the vital sap. The solar influence of the planet Saturn governs this part of the brain. We are our own children; we are also our own parents.

To absorb the seminal fluid back into the system and transmute it into mental-soul and spiritual substance is, metaphorically speaking, to eat up one's own children. Herein is the secret of magic. Regeneration is all this and more to. Study the word "regeneration."

The following is copied from the "Perfect Way." In my own experience I have proven it to be true. It is entitled the "Secret of Satan," and has reference to the lower Sacred Centers in the human body; and the operation of the mind in them. Mark the *operation of the mind in them*.

"And on the seventh day there went forth from the presence of God a mighty angel full of wrath and consuming fire, and God gave unto him the dominion of the outermost sphere.

Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into Generation.

And as lightning I beheld Satan fall from heaven, splendid in strength and fury.

Among the gods is none like unto him, into whose hands are committed the kingdom, the power, and the glory of worlds.

Thrones and empires, the dynasties of kings, the fall of nations, the birth of churches, the triumph of Time.

They arise and pass, they were and are not; the sea and the dust and the immense mystery of space devour them.

The tramp of armies, the voices of joy and pain, the cry of the new born babe, the shout of the warrior mortally smitten.

“Marriage, divorce, division, violent deaths, martyrdoms, tyrannous ignorance, the impotence of passionate protest, and the mad longing for oblivion.

The eyes of the tiger in the jungle, the fang of the snake, the fœtor of the slaughter-house, the wail of innocent beasts in pain.

The innumerable incarnations of Spirit, the strife toward Manhood, the ceaseless pulse and current of Desire.

These are his who beareth all the gods on his shoulders; who establisheth the pillars of Necessity and Fate.

Many names hath God given him, names of mystery, secret and terrible.

God called him Satan and Adversary, because Matter opposeth Spirit, and Time accuseth even the saints of the Lord.

And the Destroyer, for his arm breaketh and grindeth to pieces; wherefore the fear and the dread of him is upon all flesh.

And the Avenger, for he is the anger of God; his breath shall burn up all the souls of the wicked.

And the Sifter, for he straineth all things through his sieve, dividing the husk from the grain; discovering the thought of the heart; proving and purifying the spirit of men.

And the Deceiver, for he maketh the false appear true, and concealeth the Real under the mask of Illusion.

And the Tempter, for he setteth snares before the feet of the elect; he beguileth with vain shows, and seduces with enchantments.

Blessed are they who withstand his subtlety; they shall be called the sons of God, and shall enter in at the beautiful gates.

For Satan is the doorkeeper of the Temple of the King; he standeth in Solomon's porch; he holdeth the keys of the Sanctuary.

That no man may enter therein save the anointed, having the arcanum of Hermes.

For Satan is the Spirit of the Fear of the Lord, which is the beginning of wisdom. (Ps. A. V. cxi, D. V. cx, 10; Is. xi: 2, 3. The first and 'oldest of the gods' in the order of microcosmic evolution. Saturn—Satan—is the seventh and last in the order of macracosmic emanation, being the circumference of the kingdom of which Phœbus—Wisdom—is the center.)

He is the devourer of the unwise and the evil; they all shall be meat and drink to him.

“Whatsoever he devoureth, that shall never more return into being.

Fear him, for after he hath killed he hath power to cast into hell.

But he is the servant of the sons of God, and of the children of light.

They shall go before him, and he shall follow the steps of the wise.

Stand in awe of him and sin not; speak his name with trembling; and beseech God daily to deliver thee.

For Satan is the magistrate of the Justice of God; he beareth the balance and the sword.

To execute judgment and vengeance upon all who come short of the commandments of God; to weigh their works; to measure their desires, and to number their days.

For to him are committed Weight and Measure and Number.

For all things must pass under the rod and through the balance, and be fathomed by the sounding—lead.

Therefore, Satan is the Minister of God, Lord of the seven mansions of Hades, the Angel of the manifest worlds.

And God hath put a girdle about his loins, and the name of the girdle is Death.

Threefold are the coils, for threefold is the power of Death, dissolving the body, the ghost, and the soul.

And the girdle is black within, but where Phœbus strikes it is silver.

None of the Gods is girt save Satan, for upon him only is the shame of generation.

He hath lost his virginal estate; uncovering heavenly secrets, he hath entered into bondage.

He encompasseth with bonds and limits all things which are made; he putteth chains round about the worlds, and determineth their orbits.

By him are Creation and Appearance; by him Birth and Transformation; the day of Begetting, and the night of Death.

The glory of Satan is the shadow of the Lord; the throne of Satan is the footstool of Adonai.

Twain are the armies of God; in heaven the hosts of Michael; in the abyss the legions of Satan.

These are the Unmanifest and the Manifest; the free and the bound; the virginal and the fallen.

And both are the ministers of the Father, fulfilling the word divine.

“The legions of Satan are the Creative Emanations, having the shape of dragons, of Titans, and of elemental gods.

Forsaking the intelligible World, seeking manifestation, renouncing their first estate.

Which were cast out into chaos, neither was there place found any more in heaven.

* * * * *

Yet is Luza none other than Bethel; the kingdom of Satan is become the kingdom of God and his Christ.

For there the Anointed awakeneth; arise from his sleep and goeth his way rejoicing.

Having seen the vision of God, and beheld the secret of Satan.

Even as the Lord arose from the dead and break the seal of the Sepulchre.

Which is the portal of heaven, Luza, the house of separation, the place of stony sleep.

Where is born the centripetal forces, drawing the soul upward and inward to God.

Recalling Existence into Being, resuming the kingdoms of Matter in Spirit,

Until Satan return to his first estate, and enter again into the heavenly obedience.

Having fulfilled the will of the Father, and accomplished his holy ministry.

Which was ordained of God before the worlds, for the splendor of the manifest, and for the generation of Christ our Lord.

Who shall judge the quick and the dead, putting all things under his feet; those are the dominion, the power, the glory, and the Amen.”

“All is Good” in its own time and place.

Eternal consciousness is symbolized by the serpent with its tail and its mouth.

God and the devil are the extremes of the pole consciousness.

Where the devil ends God begins; where God is not the devil laughs; but the tail of the serpent is in its mouth. Saturn eats his own children. The serpent swallows itself, then it is no more—the serpent is become a Seraph. This means *transmutation*—the changing of one thing into another.

Any one of the human sacred centers may become so abnormally developed that it vampires the other sacred centers, liter-

ally sucks the life blood from them. All these centers are very closely connected.

Every day the close student of human nature will, if he watches, see people who are abnormally developed in one or more or maybe two of these centers. But where is the man who has balanced his nature, and who can consciously think at will in any one of these centers.

Behold the coming man!—the coming race. The man of power is he who has a balanced mind or nature. The character should be rounded out.

Now to the earnest aspiring person I would say: Take good care of every part of yourself, and try to understand what is the meaning of *use*, and what is the meaning of abuse; also try to know the inside as well as the outside of everything. And remember when you once learn and realize the higher use of life, you become a prostitute when you use your life for lower purposes; not only a prostitute, but the "*prodigal son*" spoken of in the Bible.

These sacred centers when turned outward and used for sensual gratification, become the devil as above described, and lead to all the horrors which are rampant in the world to-day, but when turned inward by *higher thoughts*, and their forces used to increase the consciousness of the heart and mind, they make it possible to attain right here in this body and in this world the light of wisdom, the illumination of the mind, the *freedom* of the *will*, and the power of the *Word*, which has been sought for from time immemorial by the wisest, the best, and the ripest of the earth.

Thus is attained the wisdom of Phoebus (light of wisdom and understanding).

There are three stages in the transmutation period: First of the passions, next of the emotions, and next of the illuminations. By perfect chastity—that is, a continent life, one may keep his strength to attain to the illuminations.

These stages often merge into each other. It is not necessary that one disappear before another manifests itself.

Did you ever see an orange tree in blossom? Sometimes an orange tree contains ripe fruit at the time of blossoming; and often on one tree may be seen blossoms, tiny green fruit and ripe fruit.

In the process of Regeneration, the same person may be at times very passionate, and at other times exceedingly emotional, and occasionally very highly illuminated.

This is caused by vibration of the different strata in his mind; and the operation of his mind at the time nearly exclusively in one of the sacred centers.

The body has zones that correspond to the mind and spirit—that is, it has a physical zone, a mental zone, and a moral zone.

Delsarte rightly taught that there are three great breaths, and they correspond to the three zones in the human body. The physical breath governs the abdomen and lower limbs; the moral breath governs the torso and region around the heart, and the mental breath governs the upper chest, throat, and head. These breaths have relation to the sacred centers. A little drill in breathing will help you.

There is a relation between the waters of life and the air you breathe. The waters flow downhill; but transmute the waters of life into steam (gas) and something beautiful will happen. Chastity will give you strength to soar through the air. Yes, you are a creature of the air if you will only know it and unfold your wings. But without perfect chastity the strength of both body and soul will fail before the illuminations are reached. The highest attainments cannot be made without living a continent life.

The lily is the symbol of the sacred sexual centers. The lily may hang its head with its petals downward, or it may open upward to the sunlight. If you want a lily to bloom rare and radiant, you will fertilize its roots with excrements from the barnyard. You will bring manure and put it on the lily bed. And from out of this rotten substance, after a little while, green shoots will spring up and the snowy cup and golden petals of the lily will delight your eye.

This is exactly the process that takes place in a human being when he lives the life of regeneration. The barnyard sacred centers below the waist in a human being feed the lilies in the sacred centers above the waist; in the sense that the earth and the animal essence feed the lily. But the lily also has the air and the sunlight from above.

The *passions*, and all that belong to the sexuality, are merely force and magnetic currents at man's command, and may be used in any way that the mind directs. Therefore, it may readily be seen how essential it is to attend to the *higher mind*, and to train *the thoughts*, that you may wisely use your resources.

Bear in mind always that you are not to kill out the passions or sexual nature, but you are to *transmute* them into the emotions, then further still into the illuminations.

There is a picture that is sometimes copied as one of the gems of art; I think it is entitled "The Flight of the Holy Family." It represents Mary and the Christ-child resting in the arms of the sphynx, and Joseph lying on the ground near by, while near them a *perpendicular* jet of water rises from the ground high in the air. This picture is of course symbolical; and is quite significant to him who would fully regenerate himself.

"Whosoever is born of God doth not commit sin, for his *seed remaineth in him.*" I John iii: 9.

"By the activity of the word the sleeping germs of every thing are awakened into life."—*Jacob Boehme.*

EXTRACTS

FROM THE BOOK "MASTERY OF FATE," BY P. BRAUN.

- "In view of the wide spread suffering, physical disease, deplorable hereditary results, and moral deterioration inseparable from unchaste living, we the undersigned, members of the medical profession of New York and vicinity, unite in declaring it as our opinion that chastity—a pure continent life for both sexes—is consonant with the best condition of physical, mental, and moral health." •

Sex power is creative power. The sex organs grasp the creative forces of God and hold them. They gather the divine life from the food and from the atmosphere. The function of the life so gathered is *to create and to sustain*. In the sex act this life is liberated, and under natural conditions the male and the female elements mingle and fructify the germ. The act registers the loss of a certain amount of life, vitality, nerve, and brain force in each the male and female body, which life is used—if conditions are favorable—in the creation of a new organism.

This loss would not matter much if the act was confined to the production of children alone, but alas, it is not.

Each man and woman has a right to as much of the divine life as they can use. This is their inheritance. But like the lost son, they waste their Father's inheritance in a strange country, that is, in unnatural ways, in ways which are not conducive to their *true* happiness.

I am well aware that the sex act has had its uses in the past in keeping man and woman together. It was the only link which bound the savage to his mate, and this made the family possible, that institution through which man became what he is to-day.

The selfish love which sought only the gratification of the senses, gave place to a nobler growth, the love for its offspring, the love for others, which in time is destined to expand into that choice flower, *the love for all*. Thus the sex act, and generation, have a deeper ethical significance; they are means toward an ideal end. And what if this end has been reached in a large part of the race or in the single individual?

What if we have reached that plane where we can see our

unity in one Father, and thus love others as we would ourselves, which is still self love of a higher order, because we can see that the other is a part of our deepest Self. What, then, of the means which have been employed in reaching that end? Surely, then, they become unnecessary; then the sex act loses one-half of the ground on which it stood justified, because that for which it was meant has been realized.

Man has reached a higher plane, and the very cessation of the indulgence bring him into contact with higher laws which never before could operate on him. The divine life which the sex organs gather must sooner or later be used for *regeneration* instead of generation. If this is done, then will also come the knowledge and the power which will enable man to extend and prolong life in the body. * * *

If they would live a continent life, husband and wife would always feel drawn toward each other. The charm of old lover days would remain with them forever. The two would find the highest satisfaction in the society of each other. * * *

The continent life is a blessing to those who live it, but for those who wish to make any high attainments, it is absolutely necessary. * * *

I imagine that I can hear some one say, 'The sexual instinct is too powerful to be mastered and controlled effectually. It has held sway over the races for ages. It is our inheritance. It is our lot, and a daring soul is he who will defy the power of heredity.'

We fully admit that the power of heredity may be great, but man—not the sense man, but the God-man; the man who has sensed his unity with God—is greater. This man is the 'Master that sleepeth' while the tempest threatens the boat. He must be awakened through our conscious recognition of our oneness with that power which holds—those created and those yet uncreated—in his bosom; and that power we can make our own by recognizing *that it is our own*.

* * * * *

Not all are yet ready for this last step. Evolution has not brought them up to this point, but sooner or later they must take this step in the Mastery of Fate; and if not here and now, then in some other life.

Those who feel the prompting should ask themselves this question, 'Am I ready,' for at least one week. Go down into the silence and ask for light and wisdom. When you find that

you are ready, then decide once for all *that you will stop all waste of the life fluids*. This resolution must become unalterably fixed in your mind before you can hope for success. It is well to write the following sentences on pieces of cardboard and hang them up where you can easily see them:

1. 'My deepest and real self is God.'
2. 'I will be what I will to be.'
3. 'I am regenerated.'
4. 'I am a new man.'
5. 'I cease to waste my life.'
6. 'I devote my life to the good of all.'

Then, before you go to sleep, and immediately after you wake up in the morning, look at each card for at least three minutes, and repeat the sentence you look at mentally over and over. But keep your mind on the thoughts you express. You will then develop such a strength that the control of the sex passion will become comparatively easy if you persist. If you should be deluded once or twice and come under control of the influence of the sex life, do not be discouraged, but go right on and make your exercises. Read such books or papers which will assist in keeping your resolve fixed. Reaction will come, when it will all seem foolishness to you and everything seem to draw you back. But look at those as the natural consequence which beset all for a time who follow the new ideals.

* * * * * * *

It may take some months, or even years, to gain final control of the sex life during sleep, but persistence in following the course outlined above, will bring final and complete success. While you achieve this success, you will develop a most powerful will, which will make you successful in whatever you undertake. In gaining control over the kingdom *within*, you will be surprised how easy it will become in time to gain control over your outer circumstances and conditions.

Christ spoke truly when he said, 'Seek ye first the kingdom of God and *all else* shall be added unto you.' Man must first learn to control his inner world before he can conquer the outer world. This conquest of the within will make him master of the without.

He then will be servant no more, in the sense of being ruled by fate, but he will be the ruler. He has stepped on a higher plane where other and higher forces exist, of which the aver-

age man is as ignorant as the savage is of the conditions prevailing among civilized people.

These new laws and these new conditions cannot be made intelligible to people; they must be live and experienced in order to be understood.

No man can show you this new kingdom; you must see it yourself, and I can only show you the path along which you must walk in order to find it.

How pitiful to hear people belittle the glories of the regenerate life—glories of which they can have no idea. It is as if they were talking about a country of which they knew absolutely nothing.

Do not be influenced by the foolish prattle of those who see nothing beyond their present level, and who declare nothing can exist which they do not see. Even those leading the life never become fully aware of what they have gained until they fall back again. Then they quickly see what they have gained by what they lose."

TESTIMONIAL.

SACRAMENTO CITY, Cal., February 27, 1899.

"I have lived the regenerate life during the past forty years, and have experienced all along the way a strength and individuality that is indeed a sense of gladness and power. The glories of a regenerate life can never be told. My only wonder is that more people do not grasp and work out this wondrous truth. It is truly the road leading to the fountain of perpetual youth."

OUR WORDS.

Perhaps you do not know that the words which you speak are alive. They are; and they grow, too, in fruitage. Hence, "By thy words thou art justified, and by thy words thou art condemned."

When you plant seeds in your flower garden they are very little dry things, and not look as though they had any life in them, but they have, and being planted in fertile soil, they grow and bloom beautifully. But what about the seeds of weeds that get mixed up with the flower seeds? They grow, too, do they not? and have to be rooted up? Just so with our words. Every word we speak is alive. The good words bring good results; mixed results are from mixed words.

Our bodies and our conditions in life are the result of our words, either silently or audibly spoken, it makes no difference which. A thought is a silent word. "As a man thinketh in his heart, so he is."

Speak right words; speak them unceasingly. Acknowledge the good; in everything give thanks; root out the weeds of error by denial; burn up the chaff with the unquenchable fire of the affirmation of truth that God is Love; chant the praises of the good; speak health and peace and plenty.—*Fanny M. Harley.*

A TREATMENT.

I am a child of God, the changeless, omniscient, omnipotent Good; and It casts its mantel of protecting love and care over me, guiding me, guarding me, teaching me the great truth of Being, inspiring me and blessing me.

In my inmost and true self I am created in the image and likeness of God, harmonious and whole, and by continually speaking the word of appropriation I can manifest my divine birthright.

I speak the word that draws forth this Eternal Life Principle, and causes it to operate in my external mind and in my body.

"I put the mistakes of the past away from me and dwell persistently in thought upon my true Being." Thus I am strong and powerful, and I manifest wisdom in all I do.

I am HEALTH, for the indwelling Life is Health Itself.

I am STRENGTH, for the Eternal Good within me is Strength Itself.

I am HARMONY, for the Divine Mind is Harmony Itself.

I am LOVE, for the Infinite is Love Itself.

I am RICHES, for "I realize that God is Bounty omnipresent."

I am WISE, for I know that God is Wisdom Itself.

I am TRUTH, for the Truth is Law of Being.

I am now realizing the Eternal Good of Being.

Change the first person to the second person, and the above treatment may be given to another.

ZODIACAL SIGNS.

The twelve zodiacal signs of the earth represent the twelve months in the year; and the twelve zodiacal signs of the moon cover a period of a little more than twenty-eight days. As the earth moves around the sun its different positions give it different influences. These influences affect it as we see in the different months in the year, and in the four seasons. They also affect man.

These influences we call "Signs," and they are sealed at birth in every individual. They do not control the destiny of man, as some would suppose. They merely give him stronger tendencies in some directions than in others.

A skilful mariner takes advantage of the tides and easily glides in port or sails on his voyage.

So the person who understands the nature of the solar influences may profit when his corresponding life-influences are favorable—that is, he may cooperate with the "powers that be," and easily glide along with the rising life tidal wave and accomplish his purpose; or where his "signs" are unfavorable, he will recognize the weakness and darkness as merely a period over which he can slowly and patiently pass, or a time and season which affords him an opportunity to show forth stronger attributes of character. Everything has its times and seasons. They are laws of growth and change, and if we know them and take advantage of them and work in harmony with them, we make life much easier and more beautiful.

These things are to be understood and their powers to be used. The knowledge of the zodiacal signs and planetary influences and the corresponding life waves in a person is truly a power. And these things must be understood by him who would make high attainments. By ignorance of these things man makes life unnecessarily hard for himself.

A great and noble and high spiritual life would be more easily lived if this law of correspondence was more generally comprehended.

Here are some thoughts on this subject from modern and ancient writers.

"The indications regarding individual character which are shown through astrology, palmistry, etc., are in these systems of correspondency by no means fateful in their effects. They are simply tendencies or correspondencies which, through symbolism, and if rightly interpreted, show the sympathetic conditions within the nature.

Accept with thankfulness their forces when they come your way, but do not drift on such of their currents as would carry you away from your true goal. Simply proclaim yourself master.

All external magnetic effects can always be neutralized by him who understands the methods of thought concentration through which he can awaken *more potent* vibrations or magnetic influences within himself. He should thus neutralize all such external magnetisms, and thereby harmonize them to his will and to his wise purposes.

It is well, of course, to understand your individual tendencies and biases of character. There is, perhaps, no knowledge more important, but its chief importance comes only when you know how to counteract such tendencies as are undesirable, and how to intensify the tendencies which are desirable.

As above stated, thought-concentration gets at the root of the whole matter."

"Man, as a pattern of the great world, sympathizes with it according to the stars, which, agreeably to the Holy Scriptures, are set for times and seasons, and not as causes of this or that evil, which may pervade kingdoms or private families, although they do in some measure foreshow them, yet they are in no wise the cause; therefore, I conceive in a widely different sense to what is generally understood that 'Stars rule men, but a *wise man* rules his stars.'"—The Magus.

"A skillful person, acquainted with the nature of the stars is enabled to avert many of their effects, and to prepare himself for those effects before they arrive."—Ptolemy.

NATIONAL OWNERSHIP AND CO-OPERATION.

Amass your forces Organize your industries. Systematize your work. Consolidate those utilities which, in their serving capacities, are far reaching and essential to meet the demands of every day life. Then pass the large concerns into the hands of the government. Thus you will have less expense, more leisure, and a greater surety of prosperity.

The world and its riches, industry, beauty, and knowledge belong to the people who live in it. The people and the government should be one. Let the people demand that the government own and operate all large concerns which affect the nation, such as railroads, waterways, telegraph and telephone lines, coal fields, oil wells, etc.

Corporations and personal monopolies must go. National control of large affairs must come, and co-operation in smaller affairs, which affect many.

Let it indeed be "A government by the people and for the people." The government should be a Father-Mother to the people. How beautiful the postal service works. The United States mail is respected.

If the government owned and operated the railroads, what would be the railroad fare of a man crossing the American continent?

Co-operation points to a more noble way to live than competition.

Co-operation in affairs which concern many will help to establish the higher order of life on earth.

"Go ye, therefore, and teach all nations. * * * Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the the world."—Matt. xxviii: 19, 20.

FRONTISPIECE SYMBOLS.

The two-edged sword in the right hand represents truth—the word—which acts two ways. It goes forth and executes its mission and returns to the one who wields it whatever he sent forth. This symbol is lovingly expressed in the sentence: “Whatsoever you would that others should do unto you do you even so unto them.” Whatever you do to another is done unto yourself.

The olive branch represents peace and long life.

The scales signify justice—equilibrium.

The right hand means power and strength of purpose.

The apple is knowledge of good and evil.

The ear of corn symbolizes plenty and prosperity.

The figs mean regeneration and the inward blossoming of life and understanding.

The rod in the left hand (scarcely discernible in the picture) is the *divining rod* of knowledge.

The roses and pinks on the bosom represent abundant life and the heart's deep fragrant love.

The geranium leaves and maiden hair ferns at the waist mean intuition and light in the solar plexus.

THE END.

UNIVERSAL TRUTH COLLEGE

OR

SCHOOL OF DIVINE SCIENCE.

THE FATHER-MOTHERHOOD OF GOD, AND THE BROTHERHOOD OF MAN.

This school heralds the dawn of a new era of time, and helps to establish the higher order of life now forming on this planet.

It teaches the "Science of Life," both exteriorly and esoterically; that is, in its outward manifestation and in its inner causation. These teachings, if comprehended and followed, lead to the mastery of sin, ignorance, poverty, disease, fear, and death, through development and culture of natural forces, active or latent, in every human being.

Individual instruction is given every month of the year, and the beautiful laws of life unfolded as fast and as much as the student is capable of receiving.

Healing diseases by the power of the mind is taught—how to get health and how to keep it and how to heal others. The student is also taught the laws of success and how to master poverty, and the secret of happiness and perpetual youth.

Spiritual culture in particular lines of work is given to those who wish to carry on a scientific course of training and study in some favorite pursuit. This spiritual culture will bring the student into inspirational currents concerning his work.

The principles herein taught apply to life in every phase of manifestation, from the scrubbing of a doorstep to the government of worlds.

LIVING.

It does not require much money to live here. This is a fruit country, and fruit is cheap. The climate is mild and it takes but little fuel to meet the demands for warmth and cooking.

Flowers bloom out in the open air all the winter. As I write these words, the 20th day of February, 1899, the orchards are pink and white with blossoms, and the wild flowers are scattered over the hills. The buttercups, dewy sweet, kiss the tourist's feet, and the manzanita clusters of delicate honey-bearing flowers are alive with humming bees gathering stores of sweets.

Some people sleep with their windows open most every night during the winter season. Others live in tents and are comfortable.

There are three boarding houses in the neighborhood, which charge at the rate of \$6.00 and \$7.00 per week for board and room. Their tables are well supplied with fruit. But if you wish to be to yourself and do your own work, bring a tent and camp out on the college grounds; or build you a little cabin. It need not cost you much to live for a few months here if you board yourself.

This is the place where you may come into rapport with nature and learn her simple yet sublime truths. It is beautiful and soul-satisfying to learn and to know how to live a growing life in this world.

THE LOCATION.

This school is situated on the banks of the North Fork of the American river, in the foothills of the Sierra Nevada mountains, Placer county, California. The location is a little more than a mile from Applegate postoffice, store and railway station. Trains arrive at Applegate station daily from the east and from the west.

From the northeast, through a great canyon, flows the river, and along its course and beyond it gradually rise mighty pine

forests, and further and higher still, as if to reflect the glory of the rising sun, loom hoary mountains of eternal snow. Sweet is the breath that sweeps from these heights and inspires inquiring souls. Toward the west and southwest stretch fragrant orchards and vine-clad hills. Further still away toward the Pacific Ocean, spreads the beautiful Sacramento Valley.

The pure air, the river, the evergreen pines, the great live oak trees, pure springs of living water, beautiful wild flowers, and the many sweet song birds attract many people here at all seasons of the year. The climate is delightful in the summer time, and charming and mild in the winter. Once or twice during a winter season the snow falls lightly and usually melts as it falls, but sometimes it covers the ground for one or two days, but not longer, then melts away.

THE TUITION IS FREE.

No charges are made for the teachings on the ground at this institution. However, free-will offerings are accepted.

The college property at present consists of two hundred acres of land and two small cabins of a single room each, and a small library of choice books. The land is mostly mountainous and picturesque, and is especially adapted to this purpose—purpose of rest, study, meditation, aspiration and inspiration.

It affords a place for temporary study and rest for the ripest and best of earth's children.

Students usually get all that they are able to receive and digest for a year in the course of study covering periods ranging from one month to six months. After a few months of study, meditation and growth here it is best to return home and apply the knowledge, then another year come here for a time again. These short periods spent here in company with congenial souls en rapport with nature, in study, recreation and growth and in communication with the Highest, gives one courage to go forward amid the busy haunts of men with his work and everyday duties.

The spiritual currents are powerful here and any one who puts himself in alignment with these higher thoughts will indeed be greatly benefited.

NEEDS.

There is an opening here for some philanthropist to do the world great service. Money is needed to carry on the work. A printing press would be exceedingly useful in printing a periodical and such other literature as is necessary.

I would like to give a course of lessons—one lesson each month—to the people in general, and this can be done in a printed periodical easier and to a greater extent than in any other way. In this way the instruction will reach a larger number of people. I can elucidate many points in healing that are stumbling blocks to most healers, and I have something important to say to the world in general on this subject.

Improvements on the college grounds are needed in order to facilitate the work of teaching and of study.

At present all visitors are received in the yard only, as there is scarcely room enough left in the cabin to seat one, and nearly all the study and teaching is done out in the open air. A suitable building is needed.

This place might be made one of the great spiritual centers of the world, if a few earnest, capable souls would help in the work. Time, strength, thought and effort are needed as well as money. Co-operation is invited. Do not misunderstand the nature of the work; it is not a colony but a school—a school of Divine Science.

WHAT IS DIVINE SCIENCE?

Science means *to know*, or knowledge that may be known by mathematical or exact laws. "Divine," as here used, means the seed and the fruit of God—First Cause—that is, the Spirit of all Life—the *Principle of Eternal Good*. Divine Science means self-knowledge, God-knowledge or knowledge of God.

Divine Science is a knowledge of life in the lowest element of creation, even as it is a knowledge of life in the personal Christ consciousness of a perfected soul.

Divine Science covers all those branches known as Christian science, mental science, mental therapeutics, psycho therapeutics, psychopathy, theosophy, etc., and all material sciences and all other sciences. In fact, Divine Science covers all knowledge.

This school teaches one how to become inspired in any occupation whatever, from digging coal in the earth to picking fruit from one's own vine and fig tree, and from hoeing a row of corn to making speeches in public halls. The *spirit* in everything is recognized, but the spirit of a thing is subservient to the Divine Spirit in man and above man.

LIBRARY.

A small library of useful scientific and metaphysical books belongs to this school, and is daily in circulation among its students. The number of books are being increased from time to time, but more on metaphysical subjects are needed. Also books of poetry, art, science, medicine, etc., are sometimes found useful. Often books are donated by friends of the institution. Any such donations will be thankfully received.

This school is not connected with any other school or with any society, except in the universal way that all things are a part of one stupendous whole.

LESSONS BY CORRESPONDENCE.

In this department charges are made.

A course of reading, study, and practice is marked out for home study, according to the needs of the student.

General teachings and particular teachings are given by letter. Books are loaned to the students from the College Circulating Library.

Students are also taught how to study nature. Nature is a benevolent instructor when she is approached with understanding.

Two letters of personal instruction are supposed to be sent to a student each month, and he is required to give thirty minutes or one hour or as much time as possible each day to the study of metaphysical subjects.

The payment of tuition may be made partly in advance and partly at intervals. Five (\$5.00) is required to be paid in advance as a guarantee of the safety of the books forwarded to students.

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