

REGENERATION

*The Kingdom of God
within you is, you.*



The Weltmer Institute of
Suggestive Therapeutics
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*I am owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain*

—Emerson.



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REGENERATION

A Scientific Discussion of the Sex Principle

1898-1908

Revised and Enlarged

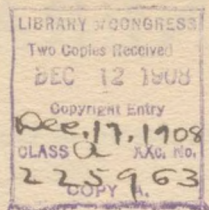
24th Edition. 132nd Thousand

Inspirational Section added

By

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Faithful
S. A. Welcher

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*DEDICATED TO THE IDEAL OF PERFECT
MANHOOD AND WOMANHOOD*

PREFACE

THIS, the twenty-fourth edition of "Regeneration," is presented to the people with the hope that its work of disseminating knowledge, power and self-mastery, may continue to uplift the downcast and serve as a beacon to guide those who are floundering in tempestuous seas, driven hither and yon by sin and uncertainty, into the snug harbor of health, hope, happiness and a realization of the "Peace that passeth all understanding."

We speak confidently of the mission of this little harbinger of health, peace and prosperity, for in its career it has brought to untold thousands a realization of self-mastery that has hitherto eluded them.

Prudery has sought to exile from all discussion this, the most vitally important phase of all life. Such false modesty has only succeeded in adding the charm of mystery to the subject. Curiosity has impelled those seeking an explanation of the phenomena of budding adolescence, to resort surreptitiously to those least qualified to direct them.

Thus parents have unwittingly allowed their children to fall a prey to the evil examples and errors that beset impetuous youth, instead of closing their

ears to the siren song of vice, instead of lashing them to the masthead of safety, as did Ulysses the wise, that they might not be irresistibly drawn by the Circe of our time and held in the debasing bondage of her enchanting snares.

No one who is interested in uplifting mankind, ministering to his heartaches and alleviating his sufferings, can fail to be profoundly moved by the vast multitude of human derelicts that come to our notice at every turn, beseeching the return of squandered power and lost opportunities.

These pitiful wrecks point a most forceful object lesson on the system of environment and education—or lack of education—that makes possible such a fearful annihilation of human happiness.

It was a realization of this woeful perversion of Divine intent and purpose that caused the author to inaugurate a series of experiments along this particularly pertinent line of investigation. The result of these inquiries was "Regeneration."

The ideas expressed therein were, to say the least, novel and somewhat in advance of halting and conservative science, encumbered with its vast retinue of facts. Science is, however, step by step, laboring up the heights from whose pinnacles the author has caught his glimpse of the promised land.

In the present edition the original text has been elaborated and amplified, by adding a more extended discussion of the limitless wealth of possibilities that lie dormant within the human mind.

We are beginning to realize that while man has been braving the perils of the trackless deep, penetrating the ice-bound barriers of the frozen north, hewing his way through primeval forests, in search of hidden treasures and talismans, with which to defy the gaunt spectres of disease, discontent and death; he had within himself a veritable Eldorado whose treasures we have been as yet unable to estimate.

Instead of following the divine current along which life should flow to its perfect fruition in all things worth while, it becomes a tempestuous torrent, which, if unrestrained by knowledge, carries the luckless victim out into a sea of sorrows, perhaps leaving him marooned upon some barren island, far from life's fertile pastures.

The lesson to be learned is that life is regulated by perfect law and that this law is beneficent in its action and flows naturally and perfectly, toward that which is noble and true. Hence, those who have fallen into evil have simply diverted the crystal waters of the stream of life into byways which mar and pollute its purity.

The Benevolent Artificer of nature's laws will not that any should suffer, and, when the opportunity is given all the murky sediment of sin sinks, by its own weight, to the earth from whence it came, permitting life's limpid waters to flow on their course pure and uncontaminated as when they sprang from the Divine Fountain of life.

The soil of evil deters the growth of virtue, but the seeds of virtue remain, awaiting the sunshine of sane and healthful living, to grow and flourish in all their pristine strength and beauty.

It is sad indeed, that thousands never discover nor appreciate their powers until they have lost them.

The teacher of the future must realize these truths and unfold the powers of the child and train it in the direction of perfection before the very inception of evil; thus being truly its guide rather than its rescuer.

Vice, when robbed of mystery, stands exposed in all its gaunt pretence, and, losing the very charm in which it must hide its ugliness, slinks back to its loathsome haunts without carrying with it, as did the heated image of the brazen Moloch, an armful of youthful victims.

Every year sees countless thousands as needlessly

sacrificed as those infants who went into the insatiable embrace of the god of fire.

THESE ARE THE ALTAR GIFTS OF IGNORANCE.

That virtue exists as an indestructible principle of life and is amenable to cultivation, is amply proven in the thousands of prodigals who have found in "Regeneration" the path to the Father's house, wherein they repossess their rightful inheritance—perfect manhood and perfect womanhood.

In this edition some changes have been made, including the addition of an "Inspirational Section" which aids in presenting the original idea more forcibly and completely and places mastery within the reach of all.

S. A. WELTMER.



ture, appear before the mind of the young person. consciousness of his own weakness and his lack of creative force overwhelms him, the insane asylum looms up before him; his self-condemnation dooms him to early death or mental derangement.

Compare this sex principle in the human with the germ in the plant. If the plant begins to grow and the canker-worm commences to gnaw at its vitals and to destroy the germ within, which is the life principle, there can never be complete growth or fruition, until the destroying cause is removed and a normal condition re-established.

In the presentation of this work, no respect is paid to existent authority. There is no intention to conform to any established doctrine on this subject.

The propositions laid down here, the claims made for the attainments indicated as possible, the development shown and the methods of securing attainment are given to the world without fear or favor. The rewards offered by an understanding of this science can only be received and enjoyed by those who are willing to put to the test the directions given in this book.

The following is a statement of my own, and to comprehend more fully what I mean by it, you must bear in mind the meaning given by me to the terms

which I use, regardless of whether the definitions attached, perfectly agree with conventional authority or not.

There is no word in the English language to which we can attach the same amount of meaning, or that has so much to do with the life of the person who assumes that attitude, as the word "*BELIEF*."

Let me make clear what I mean by the word "*BELIEF*."

TO BELIEVE A THING IS TO ASSUME IT TO BE TRUE.

I do not mean by the word "*BELIEF*" that I accept a statement to be true because that statement is made by some one whose veracity I do not doubt, or by some person or book that has been adopted by scholars generally as authority; but, regardless of what Webster, or Worcester, or Spurgeon, or any other great man has determined *BELIEF* to be, when I use it in this book I invariably intend to convey the idea that I *ASSUME* the *TRUTH* of a proposition or the existence of a thing. Having made plain what I mean by *BELIEF*, notice the definition that follows:

*BELIEF THAT LEADS TO TRIAL IS FAITH:
TRIAL (FAITH) PROVES THE TRUTH OR FALSITY OF THE PROPOSITION UNDER CONSIDER-*

ATION, CHANGES BELIEF INTO KNOWLEDGE AND KNOWLEDGE THUS OBTAINED IS POWER.

If you can understand that I invariably mean, *BELIEF*, the *ASSUMPTION* of the *TRUTH* of proposition; by *FAITH*, the test of that truth by *TRIALING* it; by *KNOWLEDGE*, the *RESULT* of *TRIAL* or *FAITH*—you can understand why I make the statement that I have no respect for authority, from the fact that all propositions laid down are stated with the express purpose in view that the reader will make the effort by actual trial to demonstrate the truth or falsity of each proposition presented.

In using the word faith I do not regard it as something inherited or acquired, or in any sense a *POSSESSION*, but the actual, active process of *DOING* things.

THE STUDY OF THIS SUBJECT WILL BRING MANKIND BEFORE THE MIND AS THE PROPER STUDY OF MAN.

To the students of *MENTAL SCIENCE* the foregoing explanations are entirely superfluous, but to one who has not made a study of metaphysics or looked beyond the horizon of sensation, it may sound obscure and the results of the studies, herein indicated, will seem unattainable, until he has proved their truth by practice.

In preparing the reader to comprehend the following chapters of this work, it seems necessary to call attention to the statements which follow as cardinal principles:

The *MIND* is the man.

Man is all mind; the body is what the mind makes it—is the result of what the man believes.

In using the term "*MAN*" I use it in its generic sense, which includes *BOTH* sexes.

Of all the faculties of the mind to be known and understood, the most important is the *WILL*.

The function of the will is to receive, to assent, to choose, to elect, to select.

It exercises its functions with our knowledge or without it—consciously or unconsciously.

Every atom of bodily tissue that has been added to a human body, originated in the form of a substance brought into existence by the exercise of the will.

The vital principle in each act of the will is intention.

EVERY SECRETION IN THE HUMAN BODY IS FORMED AS THE RESULT OF AN INTENTION EXERCISED BY THE WILL, EITHER CONSCIOUSLY OR UNCONSCIOUSLY.

By this I mean that these secretions are formed with our knowledge or without it.

The body is that tenement or tabernacle in which the man dwells. His body belongs to him. He can make it what he chooses by *INTENTION*, provided he knows what intention to exercise. However, before he can utilize these powers, he must assume that he possesses them; this is belief. He must assume that if this power is sought and found, it will bring to him that which he selects. Having assumed that this force is within, and having delegated to it, its powers, he can find it only in one way—by using it.

Every attainment is possible to the man who knows how to use his will, and there is only one way *TO USE THE WILL*, and that is by *RELYING* upon it.



REGENERATION



CHAPTER I.

GENERATION AND REGENERATION

GENERATION is the power and process of the reproduction of species.

Regeneration relates to the cultivation of the physical faculties, to the culture and refinement of the inner forces of man's being, and to the utilization of the creative principle in the development of the physical organism, qualifying the body to become a fit habitation for the soul, and over which the soul may rule intelligently.

By the word "generation" is meant that power in man which will reproduce the race. By the term "regeneration" is meant the growth and rebuilding of the human body.

Regarding the soul and mind as one—a spark from Divinity—in Divinity's image and likeness; it needs no regeneration, purification nor sanctification.

Hence, all the arguments made in this book will refer to man's control over his body and its forces, regarding the mind as the man.

The philosophy of regeneration is a philosophy of principle, which principle is that of creative energy.

All creative energy is sex energy, either in plant or animal, and the processes of growth, expansion and development in any form, are results of this energy.

As the plant does not bear fruit until it is mature, so the human being does not come into a complete possession of his powers until he has reached maturity.

Therefore, the child should be so informed and developed in his understanding of the laws of his own creative forces, that he will not abuse them but conserve them so that when he reaches the age of fruit he may be master of himself. Then if reproduction is demanded or desired, his offspring will be perfect.

Any child who understands himself and realizes the sacredness of his own creative force, is a child who may be depended upon in the development of his life as he passes from youth into manhood. For him, there holds no secrets which cannot be unveiled.

A man who is master of himself on these lines entertains no thought which will not bear statement and such positive thinking inevitably brings success.

ALL CREATIVE ENERGY IN THE HUMAN BODY IS SEX ENERGY AND IS GENERATED FROM ITS OWN CENTER AND A PHYSICAL DISTURBANCE OF THE PARTS INDICATES ITS PRESENCE.

1 EVERY HEALTHY HUMAN ANIMAL INVARIABLELY AWAKENS EACH MORNING WITH THE DISTINCT CONSCIOUSNESS OF THE POWER OF HIS VITAL FORCE AND ITS MANIFESTATION IN THE CREATIVE CENTER.

Mothers who understand this subject can readily discriminate concerning the health of their children by noticing each morning the activity of the creative center.

I recall the case of a mother who was always anxious in regard to her baby's health. After she understood that there is a physical sign of health and growth, she ceased her anxiety and allowed nature to take care of the child, knowing that she would recognize, by a sign of a lack of activity in those parts, any disturbing condition.

THE FORMATION OF THE CREATIVE SUBSTANCE IS DETERMINED BY THE MIND AND IS NEVER CHANGED AFTER ITS FORMATION INTO ANY OTHER SUBSTANCE, NOR CAN IT BE RE-ABSORBED BY THE SYSTEM AND APPROPRIATED TO THE USE OF THE BODY OR UTILIZED FOR ANY OTHER PURPOSE THAN REPRODUCTION.

The substance of any thought which has once been formulated, can never be changed into another

quality of thought; so when the thought is of a disturbing quality, the only way to eliminate it is stop creating or formulating it.

In all nature, in the plant realm and in the animal world, as well as in the human expression, the first purpose of the great principle of life—the creative force—is to formulate its intention and by the quality of its formation to draw from the earth, and the waters, and the air, and the heavens, the materials with which to manifest that intended conception—and so create “after its kind.”

Moses in his description of the miraculous reproduction of the first human form divine, describes it as a process of elaboration by the Infinite, of a rib from Adam. This assumption of a divine miracle pales in insignificance when we consider the natural phenomena, of reproduction as seen in man, which requires only a single fertilized cell, one one hundred-fiftieth of an inch in diameter, from which to elaborate a human being.

It is indeed a statement that may well challenge finite, human credulity, when asked to consider, or even imagine, that within the confines of this microscopic cell lies a perfect dual memory of both its forebears, together with the nascent power to model with

artistic accuracy, to paint in blended, harmonious colors and reflect with fidelity the structural idiosyncracies, physical colorings and mental attributes of the authors of its being.

The same power which makes it possible for men and women to become parents and so "create their kind," makes it possible on a still higher plane for them to create conditions, to mentally conceive great works of art, music and literature, and with the power to conceive of them comes the power to formulate and to give birth to them.

WHEN MAN LEARNED HOW TO PROSTITUTE THIS FORCE, HE IS SAID TO HAVE FALLEN FROM HIS POSITION OF INNOCENCE TO A KNOWLEDGE OF GOOD AND EVIL. THE FACT IS, HE DISCOVERED EVIL; HE HAD ONLY KNOWN THE GOOD BEFORE.

The most important problem before man today is whether or not he can control and govern the formation of the secretions of his body by a conscious act of his mind.

It has been proved that he has the power to do this.

Growth is the result of creative activity.

We find the following phenomena take place in all

animals, and even vegetable life. Every living organism is a collection of one or more entities, called cells, each cell manifesting the phenomena common to life, that is, nutrition (digestion, absorption, assimilation, etc.), irritability (reaction to stimulus), contractility and reproduction of species.

This last vital function varies in all life only in degree, in the moneron (the simplest of living organisms) and to a slight extent in some of the cells composing the human organism, reproduction is a simple division, a cleavage of the protoplasmic parent cell into two daughter cells. And so on *Ad Infinitum*.

But in those cells—forming the greater portion of the human organism—we find a much more intricate structure, in that the cells present a nucleus, which seems intimately concerned in the nutritive process, and a star-like body called the centrosome, which controls the function of reproduction.

This character of cell presents a series of complicated changes, involving the chromatin network of the nucleus, before its final division into two daughter cells.

Whereas, in the human—most fearfully and wonderfully made—taken as a whole organism, we observe a highly specialized organ whose function it is to produce a minute cell, into whose microscopic body a

stamped all of the mental and physical characteristics which marked its progenitors.

The human body is the most perfect organism in existence.

Man is the only animal known to have a mind capable of reasoning upon differences that differ.

Man, as an animal, is more perfect than he is as a man.

There was a time in the history of mankind when the generative force found no use except in reproduction. But with the knowledge of evil came an abuse of this most exalted of the functions of man.

When this energy has been regarded and so treated as the highest function of man, the evidence is complete in the perfection of the body and in the power and ability of the mind in its effort toward mastery.

When this force is understood it may be used to attract from the universe the sustaining forces of life, and when it is regarded as the highest instinct of man the result is shown in the superior character and quality of offspring.

The first office of the creative energy in the human being is to perfect the bodily structure.

This is proved by the fact that the demonstration

of the formation of the vital energy in the creat center is an evidence of a normal condition and the istence of a surplus.

There are two distinct substances formed in t human body by the action of the creative energy, the result of the exercise of the conscious or unco scious will.

One of the substances can find expression only reproduction and the other in growth or added vit force; procreation requires the formation of the o substance, and life and growth the formation of t other.

One of our leading statesmen, well known for h positive strength physically as well as mentally, w as a child, very frail. He seemed to recognize the co dition of his delicate body and consciously worked t strengthen it.

He consistently exercised his body, first by ath letic exercises, then he developed sufficient strength by practical manual labor, until he, by use, attracte to himself a strength equal to the emergencies of life which is filled with exacting demands.

The point is, that in order to regenerate any powe in the human body, it must be used and recognize in its highest sense.

So the creative force must be used as a holy, God-given energy and must be used in its highest capacity as a regenerator as well as a procreator, and not scattered and abused with careless promiscuity.

The idea of parenthood is one of the most sublime and far-reaching thoughts that can possibly be entertained by the human mind, but man can never appreciate the grandeur of this position until he fully comprehends himself, not only as a creator or generator, but as a regenerator.

Growth and regeneration are the same; both creative, both inherent in man.

During the sixteenth century, a Spanish cavalier, contemplating with dread the approach of age, like the argonauts of old, set sail to discover in a material way, outside of himself, the fabled fountain of perpetual youth. Every reader of history knows the result.

Man has ever sought this fabled fountain in some far-off undiscovered realm, whereas had he known how to look within, he would have found it within his being, only awaiting his recognition for perfect expression.

Chemists have made futile efforts to discover a life principle; naturalists have discovered that life exists

in everything; electricians have been able, by constructing powerful dynamos, capable of almost incredible motion or vibration, to harness the life elements of the material universe, and have, out of the unseen forces, brought a power that seems unlimited in its potency and have sent it pulsating through the centers of commerce.

The scientific investigator of twenty-five years ago would today stand aghast, incapable of comprehending the wonderful progress made by men who have answered *THEIR OWN* questions. Should he ask an Edison or Tesla how these things are done he would be answered by each of these inventors that it is in this way or that way, and the method of procedure would be explained to him, and in so far as the questions *HOW* or *WHAT* are concerned, the questioner would be amply satisfied. But not content with a superficial examination of the subject, he would propound another query which would be in this form: "Why is this so?", to which question our honest inventor would be compelled to say, "It is not known."

No man has so well explained why these life forces exist, how they exist, and in what manner they are applied, as Jesus Christ. His explanations were misunderstood, His definitions were misinterpreted, His directions were ignored. His doctrine has been covered

and its foundation principles hidden by a mass of theological rubbish, through which only an occasional ray has sparkled.

These rays were caught dimly by such minds as Milton, Bunyan, Spurgeon, Emerson, Wood and others of lesser mental training. These pearls have been cast before an unappreciative public; they have only here and there been understood and by the masses have been trampled under foot. Occasionally some of those to whom the word of life has been given have turned about to rend the giver.

When man begins to look about him for a solution of the problem of life, he finds himself bewildered. He seems to be in a maze of contradictions, in a labyrinth of confusion. He becomes either an optimist or a pessimist. He either assumes to believe everything or to believe nothing. If he is serious in his investigations he finds himself on one side or the other; he is either a builder or an iconoclast.

After man has looked without in every direction, delved deep into the mysteries of geology, visited the stars, reveled in the wonders and the beauties of natural history, enjoyed his analysis of the vegetable kingdom in the intimate study of botany, pondered and experimented in the chemical laboratory, exhausted the

He uses his hands to work, his feet to walk, lungs to breathe.

Under the direction of the mind the heart is the great pumping-station for the body, propelling the living blood through the circulatory system, which ramifies the most distant points of the organism, through the various cells may select therefrom the elements which go to vitalize and energize them in accordance with an intelligent demand from the cell tissues. Hence it furnishes to the cell the elements for constructive metabolism (anabolism) and receives in return the product incident to destructive metabolism (catabolism).

The red blood cells, or carriers of oxygen, in their voyage via the lungs, take on their freightage of the great producer of heat and energy and at the same moment purify the blood by exhaling the useless burden of carbon dioxide (CO_2) collected on its return.

This great highway of transportation receives from its auxiliary system (lymphatic) the nutriment or building material gleaned from the laboratories of the stomach and bowels and carries them to each and every cell in the body.

In its course it supplies to the secretory glands and organs the essentials from which each elaborates its peculiar substance, which tends to the welfare of the

body as a whole, or in the case of the sexual system, to the rebuilding of the body as well as to the perpetuation of the race.

The special cells of the kidneys, skin, bowels, etc., extract from the blood stream during its passage, the waste substances which they are best adapted to eliminate.

The white cells of the blood stream patrol it with unceasing vigilance, quick to take captive any vagrant bacteria; even answering to a distant "riot call" and passing through the vessel wall into the neighboring tissue to aid in quelling the disturbance produced by injury or disease. Should they be unable to suppress the riot, a call "to arms" is sent in and the mind, in an incredibly short time, generates and mobilizes to the front a vast army of leucocytes which, if unrestrained by a mental attitude of fear, will keep inviolate from any invading enemy, the frontier of its domain.

This panorama of vital function teaches us that the train dispatcher, the mind, is ever at his keyboard, the brain, and that "He slumbers not nor sleeps," and that the wire is ever open to transmit a message carrying balm to a tissue already tired, or mayhap, fighting against the onus of discouraging messages placed there by adverse, inharmonious. thoughts

or suggestions, usually coming from well-meaning friends with their weakening sympathy, or irresponsible nostrum vendors.

In the same manner and with the same amount of intelligence, either consciously or unconsciously (consciously if he knows himself, or unconsciously if he does not), man generates in his body a tangible form of energy, that goes to the upbuilding of the body and also forms a secretion by the same process that generates a new human being.

Man has always existed, though possibly not as an individualized intelligence; and he will always exist. Life has always existed, and can never cease to exist. Life existed before there was any material universe.

Before the electrician can attract the current from the invisible ether, he must construct a machine which can produce vibrations rapid enough to attract and hold one of these sparks and its successive counterparts. In the same manner, man evolved an individuality, but could never assume personality until there was a normal body with a sufficiently developed brain to respond intelligently to the new born man.

Could we but comprehend it, could the veil of ignorance that enshrouds be lifted and we be allowed to look into the storehouse of knowledge, such as the

prophet or seer was allowed to look upon; "Could we but climb where Moses stood and view the landscape o'er," could we but experience what Paul did during the time when he said, "I know not whether I was in the body or out of the body," we would be able to comprehend what he meant when he said, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him."

One of the debated questions among students of ethnology is the point at which life actually begins. Moses seemed to have a poetical conception of the beginning of man, and probably when we consider the time at which he wrote, the allegorical statement of man's origin as recited by him, was as plain as any statement he could make, and is without doubt the only one that would have appealed to the understanding of his people at that time.

Let us consider the birth of a child from the Mosaic viewpoint. It requires from a physiological standpoint, nine months after the germs of life, male and female, have united, to produce a complete physical organism, a finished body.

Man is in existence in the form of life—unconscious however but when this life finds a new body

empty, it enters when the first breath is taken and a new condition is instituted. Being a prepared receptacle for the influx of life, this little infant body becomes a dwelling place for man; thus we can understand that Moses held this idea when he said, "And he breathed into his nostrils the breath of life; and man became a living soul."

The latest and best substantiated conception of the beginning of soul personality, is at the time the germinal cells unite. *AT THIS MOMENT A SOUL IS BORN, POSSESSING ALL THE POTENTIALITIES NECESSARY TO PHYSICAL AND ETERNAL LIFE.*

The intelligence of this primal cell is infinite and perfect, but unconscious. Science has also robbed child-birth of its mystery, in that it confines the changes that occur simply to an awakening to the performance of its independent physical functions.

The brain is the organ through which we communicate our thoughts to other organs in our bodies, and receive impressions from the outer environment through the media of the senses.

The mind is infinite, and continues to grow after death, but the quality of the brain depends entirely upon its exercise by the mind.

Great men have by great thoughts developed a finer

quality of brain than others, which leads people to think that a great mind is the outgrowth of a fine brain; when, if they will look upon the brain as any other organ of the perishable body, they will see that it is but the organ through which the mind finds expression.

ALL SCIENTISTS RECOGNIZE THE MIND AS THE DOMINANT FORCE OF ALL ACTIVITY.

The mind of man is his place of power, his medium of control and every organ of his body is entirely under the dominion of his mind; hence, by the exercise of his will he may make of himself whatsoever he desires.

Jesus teaches emphatically that the kingdom of God is within man. The logical inference is that any man who is disposed to think for himself, when he reads the statement of Jesus, knows that the kingdom in man *IS MAN*.

Jesus Himself states in the most emphatic terms, that what a man eats or drinks, or what enters into his body defiles him *NOT*, but that which comes out of a man defiles him, emphasizing and reiterating the same old statement, "As he thinketh in his heart, so is he."

Let us take another phase of the question. Jesus ascribes to the kingdom of God the power to add to man all things, and even tells man that having sought

the kingdom and found it, he becomes so closely related to God in consciousness, that he experiences new birth, and that this new birth constitutes a consciousness of inherent God-hood.

Having attained this knowledge, having known this truth, man becomes *FREE*—free from the law of sin and death; he assumes not only fellowship or relationship with God, but he is equal in every sense with Jesus, being a joint heir with Him. In other words, take Jesus' own explanation, that the Christ in Jesus and the Christ in us is the same, it is infinite life—it is the kingdom of God within us, and within us are all the potentialities that exist.

Do not lose sight of the fact that the promulgation of this principle, the statement of this truth, is *THE VITAL PRINCIPLE OF CHRISTIANITY, AND THE STATEMENT COST JESUS HIS LIFE.*

With this understanding of what man really is, we are prepared to consider that whatever a man learns to think for himself is what he will become.

It is safe to say that there has never been in the history of the world, a man who has built up a great reputation, or a great fortune, or attained greatness in any sense, who has not done so as the result of relying upon or trusting this kingdom within.

We little know in our association with men of power and wealth, what inner recesses of their beings have been touched in the attainment of their success.

The physical formation of the man is seldom the perfect representation of his true self, but he may do much to strengthen and beautify his body by strengthening and beautifying his mind.

The interior strength is the real force and it is the interior strength we should cultivate, as that is the sure method of strengthening the outer man.

If a man wished to be as successful on financial lines as some of the great financiers, he would not commence by trying to make himself look as they do, but by trying to think as they do.

THOUGHT CONTROLS THE QUALITY OF THE MAN AND HIS RELATION TO HIS ENVIRONMENT, AND IT IS MAN'S PRIVILEGE TO CONTROL HIS OWN THOUGHT, THEREBY MASTERING HIMSELF AND HIS LIFE.

These statements are not visionary probabilities, they are proven facts. They are not mere beliefs because beliefs are not the known things.

Beliefs are assumptions and must be transformed into knowledge before they constitute power. *THE THINGS WE BELIEVE ARE THE THINGS WE DO NOT KNOW.*

That man can, at will, form in his body whatever forces he desires, that he can bring to himself, health, life, strength, wealth, position, friends and whatever else he desires, is known to be possible, known to be true.

There is only one positive power in this universe and that is knowledge.

Knowledge can be obtained in only one way, and that is through the exercise of faith. Faith never existed without being preceded by belief.

Assuming a possibility is belief; making the effort to realize this possibility, *TRYING* it, is faith. The result of this trial is knowledge. You learn that the belief is either true or false, but the result of the trial is knowledge, and *KNOWLEDGE IS POWER*.

Faith in itself cannot save man, but it is a saving influence. Knowledge alone saves or frees the seeker.

IT IS JUST AS IMPORTANT TO KNOW THAT A STATEMENT IS FALSE AS TO KNOW THAT IT IS TRUE; THE KNOWLEDGE OF FALSEHOOD SAVES ONE FROM ERROR; THE KNOWLEDGE OF TRUTH MAKES ONE FREE.

"Ye shall know the truth, and the truth shall make you free."

POSSIBILITIES



CHAPTER II.

HEAVEN IS NOT REACHED AT A SINGLE BOUND;
BUT WE BUILD THE LADDER BY WHICH WE RISE
FROM THE LOWLY EARTH TO THE VAULTED SKIES,
AND WE MOUNT TO ITS SUMMIT ROUND BY ROUND.

—J. G. HOLLAND.

IT IS WELL to make haste slowly, to look before we leap, to know well the ground upon which we tread. In the study of man we must proceed from the known to the unknown. We must have a starting point.

One of the failings that has distinguished the writers of all ages is their great concern about man's origin, whence he came and whither is he going. Man has principally been discussed hypothetically. The religious fanatic has drawn entirely from a realm that he regards and profoundly boasts of, as supernatural.

Man must be discussed as he is.

The interesting man is the man with whom we can associate.

We are willing to let the dead past hold its buried dead, and to meet the future when it comes. The great important time to man is the eternal NOW.

There was a time in our history when consciously we knew nothing. *ALL THAT WE KNOW IS WHAT*

WE HAVE LEARNED, AND ALL THAT WE HAVE LEARNED AND OF WHICH WE CAN MAKE USE IS CONSCIOUS KNOWLEDGE. Information of little use to anyone except as a basis for investigation.

We are prone to believe the statements of great men. If any statement made by them is of such character that we cannot put it into practice, to prove its truth or falsity, it is of little use to us, and, as Solomon states it, "All vanity."

The only statements given to us that have any intrinsic value are those which contain in them a proposition that can be put to trial or test.

Faith, as generally viewed, is not practical. Faith as we define it, cannot fail. Using the term "faith" as we do, it is a scientific term, and invariably means the same thing—i. e., the actual trial of a belief, for the purpose of ascertaining its truth.

The trial of a belief always proves what we believe to be either true or false. In either case it changes belief into knowledge, and knowledge alone is power.

KNOWLEDGE IS THE MIND'S CONSCIOUS POSSESSION OF TRUTH.

Truth is eternal, co-existent and co-acting with divine force, divine mind and creative life. To know the truth completely is to be entirely free.

Most people can grasp the thought that man is by nature a free moral agent, although but few moralists of modern times have had the courage to declare man's absolute freedom. Occasionally one of the sages, prophets, or seers made this declaration, but the records of the past give us but one character who fearlessly advocated the unity of God and man, and made His statements in such a manner that they could be grasped by His hearers. That person was Jesus, the Christ. He declared that the only power that could be sent out into the world, that would change the world, that would deliver man from bondage, was thought, or, as He expressed it, the "WORD."

The beautiful parable of the sower is probably one of the clearest enunciations of the New Testament scriptures, which throws light on this point. In this we see clearly that the seed sown is thought, or the word of truth; that the ground or soil into which this seed is sown is the mind of man, and the harvest is the result of the manner, in which man receives and appropriates the truths thus sown.

ALL TRUTH IS SACRED, ALL TRUTH IS ONE; NOT TO BE CONSIDERED AS RELIGIOUS TRUTH, AS SCIENTIFIC TRUTH, OR AS MATERIAL TRUTH, BUT TO BE CONSIDERED AS SAC-

*RED, AS PERTAINING TO GOD AND AS AN E
TIRETY IN ITSELF.*

With high respect for all scientific investigators we assume that their stated results are true, until they are proved by actual trial to be false.

We refrain in this work, from entering into a discussion of the origin of man and would refer the reader to many excellent works, on the subject of the evolution of man from physical and spiritual standpoint. So many exhaustive works have been written upon this all-absorbing subject in recent years, that the investigating student has at his command in the literature extant, the results of the scientific investigations of the most brilliant minds of the present century; hence we are content to assume all the truth there is in evolution, and, as stated in the preceding pages, will discuss man as he is now.

The greatest battle in which the race has engaged is now in progress. It is not a battle of cannon and sword; it is a conflict of ideas. It is not destructive but constructive. It is not a destroying warfare, but a fulfilling. It does not promote discord, but it insures harmony. It does not knit the human family together in combinations and associations, lodges and congregations, but individualizes the race and each per

son will stand alone, recognizing within himself all the potentialities that exist, recognizing within himself all the divine principles—the Christ-man—which is his own self-hood, constituting a part of the perfect whole.

When man sees himself thus, he sees that this kingdom within, is not within himself alone but is within all men. He will at once be interested in bringing others of his fellow-beings into a consciousness of their oneness with Divinity, and he will add his influence in helping to hasten the time when no man will need to ask his neighbor, "Know ye the Lord," (the Law), "for all shall know Him (It), from the least to the greatest."

All power, all potentiality in any sense, to create or to destroy, exists in the mind; the mind, not the body, is the man; mind, soul and spirit are one.

MAN'S GREATEST MISFORTUNE HAS ALWAYS BEEN TO LOOK WITHOUT INSTEAD OF WITHIN. By looking within he will find all the human heart holds dear—health, happiness and success—all of the mortal and immortal forces of the kingdom of heaven, material ready for the hand of the builder, from which man can erect his bulwarks against disease and decay.

Man is all mind, and, as an individual mind, occu-

pies the entire material or physical body of flesh and blood.

The creative force in the human economy is secretory force.

The same force which perpetuates the race is that which perpetuates and regenerates or rebuilds the cells of the human body.

But the substance which reproduces the human being, is not the substance which causes growth and rebuilds or regenerates the body.

There is but one power which produces either new members of the race or new tissues in the body, but the substances from which these two results are produced are entirely different.

EVERY SECRETION OF THE HUMAN BODY IS FORMED AS THE RESULT OF AN INTENTION EXERCISED THROUGH THE WILL, CONSCIOUSLY OR UNCONSCIOUSLY.

Man can by intention control the formation of either substance.

He can generate health, strength, courage and power for himself, or he can generate that substance which will perpetuate the race.

When he shall have learned to form in his body any secretion he desires, he will have secured the key to the kingdom of heaven, he will have learned to add

all things unto himself, he will have become his own master, he will have found eternal life, he will have learned the secret teachings of the priests, he will have discovered "the stone that the builders rejected," and will have made it the "head of the corner" in his life.



FINDING THE KINGDOM



CHAPTER III.

BUT WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE HIM; FOR HE THAT COMETH TO GOD MUST BELIEVE THAT HE IS, AND THAT HE IS A REWARDER OF THEM THAT DILIGENTLY SEEK HIM.

—HEBREWS 11:6

IN THIS AGE, when science is proving the truth of religious teaching, it is impossible to deal with one apart from the other.

In fact, we deal neither with science nor with religion but with truth itself.

The great inspiration of science is investigation which proves as fact, what has formerly been mere belief, thus changing belief into knowledge.

The great inspiration of real religion is faith which proves facts by activity, thus utilizing faith by works.

Science demands actual knowledge of facts.

Religion demands actual trial by faith.

The highest human attainment is self-mastery.

Man can master only that which he comprehends; hence, to be master of himself he must comprehend himself.

The fundamental principle of Greek philosophy

is "Know Thyself," but the Greeks failed to discover the self except on the physical and intellectual plane.

In discovering man's self to himself, Jesus declared man to be a spiritual being; related to Infinite Spirit as the physical man is related to his physical parents; so in his natural being he is a spiritual man and has spiritual identity.

The relationship of *SONSHIP* between God and man was designated by Jesus as the "Kingdom of God."

Every statement in this book is based upon the assumption that all the power possessed by man is in the mind of man; that when we say that all power to create or to destroy is in the mind, that the mind is the man; that your mind is you, we state exactly the same proposition that Jesus did when He said, "The kingdom of God is within you."—Luke 17:21.

Your first duty to yourself and to humanity is to seek these powers which lie dormant within you, and if you seek and find them by trying to use them, you will find within yourself the power to add to yourself whatever you wish, whether that be health, wealth, friends, position, or happiness in any of its phases. The Christ said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

IN ORDER TO ACQUIRE MASTERY A MAN MUST USE HIS PRESENT STRENGTH. It is useless for him simply to hear, he must also do. Action leads to power, and power is necessary to mastery. Jesus said, "Whosoever heareth these sayings of mine *AND DOETH THEM*, I will liken him unto a wise man, which built his house upon a rock—and every one that heareth these sayings of mine and *DOETH THEM NOT*, shall be likened unto a foolish man, which built his house upon the sand," etc.—(Matt. 7:24-27).

The foundation which holds the house to its moorings, regardless of the cyclone of public opinion, or the stories of public criticism, is experience. The man who assumes a thing to be true, tries it and proves its truth, changes his belief into knowledge.

Knowledge and experience are the same. Information received in any other way is not knowledge.

We have repeatedly defined belief to be the assuming of the truth of a thing. Study closely the following statement: Belief that leads to trial is faith; or belief on trial is faith; trial or faith proves the truth or falsity of the proposition under consideration; changes belief into knowledge, and knowledge thus obtained is power.

There is no royal road to learning; there is only

one way to know a thing, and that is through experience, which is the result of trial.

Experience is knowledge obtained through actual contact with the thing known—either observing with your own senses, things that exist, or doing with your own hands the necessary work.

Information and knowledge are not the same by any means; and any man who claims to have knowledge, who has obtained it by any other means than through experience, has deceived himself.

To understand how to find the kingdom, one needs but to know *WHAT IS MEANT BY AUTO-SUGGESTION*. We are not trying to teach you something you do not know, but we want to teach you what you already know, but do not know that you know it.

Every one has practiced auto-suggestion more or less in his life. We will take one auto-suggestion as an example:

Lie down at night with the thought in your mind that you will awaken at some hour other than your regular hour of arising; this thought takes possession of your subjective or unconscious mind and holds it; the *KINGDOM WITHIN YOU* stands guard over your body, keeping exact time, and at the proper hour awakens you, or brings your body out of the sleep.

This thought, originating in *YOURSELF* and opening upon yourself, is an *AUTO-SUGGESTION*.

Before we can act on auto-suggestion, we must assume that the power to perform the work indicated by such suggestion, exists in the mind; hence, the first thing we need is belief.

We must assume that the power to do, to act or perform the work we give our minds to do, exists in the mind; but before we entrust the mind with the work, we must have a clear conception of what is to be done.

In order to regenerate the body, we must assume that the power to generate life and health is in us; we must know where it is generated and how to generate it.

The preceding pages have clearly answered the three most important questions that may be asked about any part of this subject.

The first question is, *WHAT* can be done? The question is answered by stating that we can generate in the body whatever forces we desire; that we can generate life, health and strength, or we can, on the other hand, generate the procreative substance by attention.

The last clause of the foregoing proposition

swers the question, *HO W* can it be done? By intention!

The reason *WHY* is given in the quotation from the Nazarene, "The kingdom of God is within you," or, when stated in modern language, *ALL POWER TO CREATE AND TO DESTROY, TO GENERATE AND TO REGENERATE, TO BUILD AND TO REBUILD, IS IN THE MIND.*

Another phase of explanation of *THE REASON WHY*, explained from a Biblical standpoint, is, that there is no power but God, or Law.

The same power that brought life into existence sustains it. This power or force the materialist calls the Law, or Nature. Jesus calls it "My Father which is in heaven," and explains it in this way: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

Mind, Soul and Spirit and God are one; then this kingdom of God within you is spirit, and to enjoy the benefits that the Father offers, you must vibrate in unison, or *AGREE* with the law of your being.

You must *REALIZE* that you are a being created in the "Image and likeness of God," capable of vibrating in perfect and conscious unison with the Source of your being.

THE ONLY WAY WE CAN EVER LEARN TO USE THE FORCES OF THE MIND, IS BY RELYING UPON THEM, OR TRUSTING THEM.

When we rely upon the mind to awaken us at certain hour, we trust it.

When we rely upon the subjective mind to entertain a thought, subject to recall at any time, we are trusting the memory.

Memory is conceded to be a perfect faculty of the unconscious mind, receiving and retaining all impressions made upon the mind and from which, facts and incidents will come into conscious view when man trusts his memory to reproduce them.

All creative energy is sex energy.

Growth is an expression of sexual desire.

The sex principle is the life principle; it is both generative and regenerative.

The same principle in a tree that produces the fruit of the tree is the one which adds growth to the tree after one season's fruit is harvested.

The body is what the mind determines it shall be.

There are three methods of bringing into the body life, health, growth and strength.

The first and greatest means is by breathing.

Every breath brings into the body, out of the air

mosphere, a part of the life substance which replaces used-up energy.

Pure water, next to air, is the most important substance taken into the body.

The food we eat in solid form contains more or less of life-sustaining substance.

We bring into our lives, life, health and strength by intention.

The man who will increase his breathing capacity will add to the length of his days. The man who breathes into his body a greater amount of air when in the presence of contagious disease, realizing that the unrestrained function of the vital organs furnishes sufficient resistance, thereby renders himself immune from disease.

The man who drinks plenty of pure water, with the intention that the water shall be used as a cleanser in its course through the body, eliminates through this process, a great amount of the accumulated impurities and adds to his tissues new life and resilient strength. The man who eats what he desires without thinking it will hurt him, adds life and health with every morsel.

*HEREAFTER WHEN YOU BREATHE, DRINK,
OR EAT, DO SO WITH THE PURPOSE OF BRING-
ING INTO YOUR LIFE, HEALTH, GROWTH AND
ENERGY.*

*THE BODY CHANGES AND CONFORMS
THE MIND, AS THE CREATIVE ENERGY
RESPONDS TO THE DIVINE IMPULSE,*

With every breath the atoms change and the human being selects what shall be the nature of the change—what he shall draw from the great storehouse of nature.

Few people are aware of the power of the conscious breath. As the incoming and outgoing tide pulsates through the ocean-life, so the inspiring and expiring breath reaches into infinite realms, with its inner spiritual activity and unites human life with Infinite life.

*MAN MAY DETERMINE POSITIVELY THE
QUALITY OF EVERY SUBSTANCE IN HIS BODY
AS HE MAY CHOOSE THE QUALITY OF HIS ENVIRONMENT.*

Man himself is his own kingdom. When he realizes his own relation to universal life, he realizes his sonship to God and he comes into mastery of his own kingdom—into his true place in his Father's home.

His first work in this kingdom is to attract to himself a perfect body; if it so happens that his body is not equal to its requirements, let him regenerate it.

Let him breathe the breath of life by realizing the great force of his own being, and so possess his kingdom.

The unprecedented progress, marking the past few decades, in physical and psychical science, has given us an infinitely broader conception of the laws of our being, as well as our relation to the source of All Being, than ever before.

Each of the sciences has contributed its quota of evidence which, on the whole, has permitted us a much broader and more comprehensive view of this problem, that in all ages has puzzled the minds of men.

Due to the findings of Geology, scientists have been able to decipher the wonderful story of creation, written by the living God, upon the earth's crust, line upon line, stratum upon stratum, and profusely illustrated withal, by fossilized remains of earlier forms of strange and wonderful creatures, created countless centuries ago.

Thus we have the story of the world in its making, and are enabled to see the changes that have transpired; and computing the time that must have elapsed in the successive cycles of existence, estimate the relative age of the earth to be many millions of years older than the Mosaic conception, which has hitherto prevailed.

Through the advances and discoveries of Chemistry we have been able to determine the constituents which

make up matter, wherever in the infinite universe they are found.

All matter can be resolved into the elements of which it is composed, and while these combinations are legion and widely differing in character, they combine by the same unvarying laws, whether on the surface of the planet Mars, or in the crucible of the investigator.

We find in following elements, through the myriad changes of which they are capable, that not one atom can be created or destroyed, change the form how it may. For example, we have water, composed of two parts of hydrogen (H_2), and one part of oxygen (O), having its solid, liquid and gaseous forms. By passing through it, an electric current, it can be broken up into two gasses, oxygen and hydrogen, both of which are widely different from the original compound, water. So with all matter in the limitless universe, it changes its form only, and in accordance with unchanging laws. *BUT NOT ONE ATOM OF ELEMENTARY MATTER IS EVER CREATED OR DESTROYED.*

The whole world is one gigantic crucible, into whose seething caldron Nature pours her materials, and with matchless alchemy transmutes the pulseless matter into living protoplasm, and so on through the endless cycle of change.

The oxygen of the air inspired, with each respiration, makes its way through the thin saccular walls of the lungs, and, carried by the red blood corpuscles, is utilized by the tissues in the process of oxidation and the production of heat and energy.

The carbon dioxide (CO_2) formed is passed out through the lungs, to be breathed by the plants and used in their vital processes. The carbon becomes an integral part of the plant and the oxygen is given off into the atmosphere. Nothing more clearly shows the Divine economy of nature, than this exchange of vital sustaining gasses, used by the plant and animal kingdoms. Man eats of the plant and the herbivorous animal, and in turn is resolved into dust, to furnish the essentials from which vegetable life springs, and so on throughout eternity. The Eastern poet says: "There is no God, but God! Glory be to Him who decreeth change upon change, and is Himself the everlasting One, that changeth not!"

The telescope may be turned upon whatever part of the firmament desired, there to see a unity of plan. Stars, planets, nebulae, all composed of the same elements, acting under the same law.

The spectroscope divides the ray of light, which journeys many years from the distant Pleiades before reaching our earth, into its components, which tell the

story, of the elements met with everywhere, hydrogen, oxygen, iron, sulphur, carbon, et cetera, and that the Infinite Father is not only God of the earth, and "Chosen People," but, He is Ruler of the Universe.

True, these heavenly bodies are in different stages of development; here we see nebulous masses, such as our solar system once was—new worlds in the making there, spheroidal bodies in different stages of evolution or again, planets in partly incandescent state like Saturn and Jupiter; or, solid bodies with temperate atmospheres, having oceans and seas, like Mars and our Earth, or such bodies as the moon, cold, drear and vaporless—in a state of seeming death. But in all these distant parts of the universe, the presence of the Creator is manifest.

The study of evolution also has done much to alter and broaden our idea of God. It has shown us that nothing else could, the origin, history and destiny of creation, the crowning point of which, has culminated in man.

That this continuous, restless, evolution and unfoldment, should cease at what has been accomplished seems unthinkable.

This hope that is held out—this golden promise of human attainment, should more than assuage the an-

guish caused to those, whose preconceived ideas of God's creation, may have become unsettled in the conflict that knowledge has had to undergo at the hands of prejudice, superstition and dogmatic inelasticity.

A great advance was made in biology and embryology, when man became thoroughly conversant with the nature and development of the minute parent cells, from which he is evolved—the fertilized ovum, one one hundred-fiftieth of an inch in diameter.

In its mind, is contained a perfect memory, together with the power to mold in architectural perfection and reproduce in composite exactitude, not only the physical peculiarities of both parents, but to simulate, in perfection, the mental and moral traits, which characterize them.

The most beautiful analogy in all nature, can be drawn between the above described phenomena and the plan of creation.

We have determined that life, in all its myriad and protean forms, has developed by a long and elaborate process of evolution, from a minute single cell not unlike the human ovum. This cell has been called the moneron (mono—one-celled). God was its parent, and as the fertilized human ovum is endowed, with the perfect memory and infinite potential power, from which,

by a tedious and elaborate process of segmentation, differentiation and specialization, a perfect counterpart of the parent is produced, so the moneron, possessing potentially, the infinite power, the perfect memory and absolute knowledge (intuition), from which a being like unto God himself was to be produced.

In all the millions of years that have transpired these qualities have been possessed by each and every creature, to use and transmit, that the Divine ideal may grow nearer its complete fruition.

Man today possesses in his unconscious mind, this power which Jesus called, "The Kingdom of Heaven." It is the very God in man. Jesus again expressed its truth when he exclaimed, "I am in the Father and the Father in me." *SO WE KNOW, IN VERY TRUTH, THAT MAN IS EVEN NOW INHERENTLY POSSESSED OF ALL THE KNOWLEDGE AND POWER, THAT MANKIND HAS EVER, OR WILL EVER, POSSESS OR USE.*

The cell, from which adult man develops is physically unlike the parent; though it contains in its perfect memory, his likeness and characteristics, it requires approximately twenty-one years of reproduction and evolution to produce the perfected specimen. So with God's creation. It has taken millions of years for the insignificant seed God planted, to reach its present

stage of development, which as yet reflects only to a small degree the Divine characteristics of omniscience, omnipresence and omnipotence. *MAN AS YET ONLY POSSESSES THE SPIRITUAL CHARACTERISTICS OF THE FATHER IN A POTENTIAL FORM, TO USE, DEVELOP AND TRANSMIT TO HIS PROGENY.*

The universe is the body of God. If God is *OMNIPRESENT*, then all material things, solid, liquid, aeriform and etheric, the matter or substance of which the universe is composed, is permeated by this omnipresence and exists only, through this permeation of the Infinite Mind.

The omnipresent God makes the universe His body through which He manifests His omniscient and omnipotent presence.

Being is within the universe, one with it, but to being, and to the one who knows, himself as a part of being and realizes his oneness with it, there is no outside; it is all inside.

If you fill all space, then all space is in you.

If you fill all substance, all substance is in you, because you are in it and inseparable from it.

In the realm of consciousness we realize these forms of being and our separateness from them, and realizing our separateness from them we can look up-

on them, analyze, separate and study them. Realizing our oneness with them, we can utilize them in the realm of life, in which we realize our oneness with being, and we call that realm conscience.

The conception of the parenthood of God is made clearer when we realize that matter and force can neither be created nor destroyed; that something can never spring from nothing, and that like produces like; and that the parent body must transmit in actuality or in potentiality, the qualities and characteristics which are found in the offspring.

So, in accounting for the wonderful advancement in the forms and attributes of life, we go back to the only progenitor or source, from which the qualities we see in man could have sprung; that progenitor was God, and all the forms of life that have come and gone upon this earth, were but stages of development in the embryo whose ultimate destiny is to emerge from the womb of time, the perfected offspring of God.

Psychology has done a great deal to verify the truth of this assumption that *MANKIND IS JUST NOW ON THE BORDERLAND OF AN ERA OF WONDERFUL SPIRITUAL AND MENTAL UNFOLDMENT.*

In the sixth stage of hypnosis, the conscious mind is in abeyance, and the hypnotized subject seems en-

dowed with wonderful attributes. A child, nine years of age, has been enabled to give marvelous answers, to deep and abstruse questions, of which, in the conscious state he knew nothing. He startled his hearers and forced them to the realization that the mind of this child was endowed with little less than omniscience.

Again, it is a common experience for the mind in this degree of hypnosis to be endowed with little less than omnipresence. "Everywhere seems here" to the mind, enabling it to describe accurately, distant places of which it possesses no conscious knowledge.

Again, a frail woman, weighing less than 110 pounds, has, in hypnosis been enabled, while suspended between two chairs by head and heels, to sustain on her rigid body, a weight registering thirty-eight hundred pounds. This wonderful feat would seem a marked instance of the possession of omnipotence.

The philosophy of Jesus, viewed from this standpoint, takes on new and subtle meanings, which the world has hitherto failed to grasp.

Jesus seemed endowed with the power of using more of that limitless wealth of knowledge, latent in the unconscious mind, than any man who has ever lived. This intuitive power of perception enabled Him

to comprehend both spiritual and physical law, just as certain prodigies, in modern times, have been enabled to comprehend intuitively the laws of mathematics as did Colburn, or the laws of harmony, as did Blind Tom.

Jesus labored to make his message—the most potent ever destined for the ears of man—as plain and simple as possible; but surrounded, as He was, by unlettered Gallilean fishermen, His task was a difficult one. The time was not yet ripe for the mind of man to grasp the broad conception that Jesus had of the Father and His Kingdom. To them, they were meaningless sentences, set phrases, void of the significance attached to them by the Master.

He realized this difficulty and seemed to foreshadow the time, when science should have laid the foundation broad enough, to support the superstructure He designed.

“How be it when he, the Spirit of Truth, (*SCIENCE*) is come, he will guide you into all truth.” John 16:13.

It is not strange that the philosophy of the Christ failed to impress in its entirety, the minds of men.

RELIGION GROWS SPIRITUALLY ONLY AS
CIVILIZATION ADVANCES HUMAN IDEALS,
FOR THROUGH THE REALIZATION OF HIS

IDEALS ALONE IS HE ABLE TO COMPREHEND MORE OF THE SOURCE OF HIS BEING.

The universe upon which the eyes of Job looked, had a very different meaning, than it has to the scientist, armed with his extensive array of systemized data, and many-sided viewpoint, from which to form his deductions. Hence, we would expect him to give a different answer, to the two mighty questions that formulated themselves in the mind of Job, as well as to mankind of every age, country and clime, since he first stood erect and became conscious of abstract thought. These were "*CANST THOU BY SEARCHING FIND OUT GOD?*" and "*IF A MAN DIE, SHALL HE LIVE AGAIN?*"

In answering these momentous questions, man naturally considered his own condition and was limited to himself as a means of comparison.

He pondered upon that whence, from which he came, and conjectured as to that whither, to which he was tending.

It was natural that he should personify this power "*Behind the Veil,*" at whose beck all things respond. He realized the fact that there was a something, which seemed remote from himself that shaped his ends. He called it the Fates, Destiny, Nature, God, Allah, etc.

Man must, of necessity think in symbols.

The concept that is formed in the mind, of small and familiar objects, such as a chair, table or triangle is an approximately perfect representation of the object. When, however, we attempt to form a concept of a country or city, even though the mind is familiar with it, it must of necessity be more or less fragmentary and imperfect, hence we can realize the difficulty that man has encountered, in attempting to frame so gigantic a conception as the universe, infinity, or the concept of God. Even with the many avenues, through which science bids us view the multiform manifestations of Deity, we must, perforce, frame our concept in symbols.

However, we now have the advantage which the mathematician possesses, of being able to translate the symbols with which we deal, into the actualities which make up our symbolic equation.

Symbolic representation of Deity assumed a less perfect and less useful form in those religions which took the form of monotheism, of which Mosaism, or Judaism is an example. Here the concept of God seemed to assume anthropomorphic or man-like form and attributes.

These monotheistic religionists have confined the ideals of God by the limitations of a personality. *THEY HAVE AN ARTIFICIAL GOD, MADE IN THEIR*

OWN IMAGE, INSTEAD OF THE UNIVERSAL INDWELLING SPIRIT AND IMMUTABLE LAW, THE OMNIPRESENT, OMNIPOTENT AND OMNISCIENT GOD, WHICH HAS MADE MAN, IN HIS LIKENESS.

EVERY WONDERFUL NEW INVENTION HAS BEEN BUT THE UNFOLDMENT OF THE GOD IN MAN AND HAS TENDED TO CHANGE OUR CONCEPTIONS FROM THAT OF A MAN-LIKE GOD TO A GOD-LIKE MAN.

God was thought of in the form of highly perfected manhood, having the human passions of love, mercy, hate, anger, revenge and jealousy, lending a pleased attention to psalm and psaltery, magnifying and glorifying His name, and being appeased, in moments of wrath, by blood sacrifice and burning incense. This symbolic conception of a Supreme Being possessed, to a vastly superior degree, with human powers and passions, was doubtless the only one, that would have appealed to the primitive man, in such a way as to assure and comfort him with the idea that he is the ward of a heavenly guardian who watches, from His throne on high, man's every action, ready to punish the first infraction with sickness and dire calamity and reward the good with prosperity and well-being.

This concept leads naturally to the theory of fatalism, so prevalent among the Mohammedans, who believe

that all things that happen to them, good or bad, are in accordance with God's predestined plan. Or to the idea prevalent among the Christian churches, that God, by direct supplication may be induced to render direct or intermediary aid, by turning aside the natural cosmic forces and laws of the universe and by direct "Providential interference," succor the suppliant with material aid.

Nor is it strange that man has clung to this conception with such tenacity, ready to meet the slightest move to disturb the serenity of this conception, with vituperation, if not with sword and torch.

Its defenders have been fearful lest science with her dazzling triumphs may wipe out the comfort mankind has felt in having a personal God and solicitous Father to whom they could go, when heavy laden and weary with the sickness, cares and discouragements of the world.

Even in this day of personal liberty and free speech, the position of the iconoclast who attempts to break so deep rooted a belief, is far from being enviable. Nor would we promulgate such a teaching were it not that *MAN BY PREVALENT MISCONCEPTIONS, TENDS TO SHIFT ALL RESPONSIBILITY AND BECOME UTTERLY DEPENDENT UPON A*

REMOTE DEITY, NEGLECTING THE LIVING GOD HIMSELF, WHO WELLS UP IN HIM WITH EVERY PULSATION OF LIFE AND IS HIS EVER PRESENT HELPER, FURNISHING ABUNDANT POWER AND TO SPARE, TO MEET EVERY EMERGENCY, WITH OR WITHOUT HIS CONSCIOUS KNOWLEDGE.

The immanent, indwelling God created life after His own image. HE IS THE SUBTLE FORCE WHICH PERVADES EVERYTHING, THE VERY LIFE THAT EXISTS IN THE UNCONSCIOUS MIND OF ALL FORMS OF LIFE AND THAT WELLS UP IN MAN IN THE FORM OF CONSCIOUSNESS. His laws are unchanging and inexorable, although their trend and intent is toward benevolence.

SPECIAL DISPENSATIONS ARE INCOMPATIBLE TO OMNIPOTENCE AND JUSTICE. OMNIPOTENCE KNOWS NO OBSTACLES, AND IN GOD'S JUST LAWS, MERCY IS EXPRESSED ONLY IN THE UNIVERSAL LAW OF REPAIR.

He has been a benevolent God, in that He set up the "Kingdom of Heaven," the indwelling God within man, from which he can draw all-power and all-wisdom, and which when called upon has never been found wanting. This has been the wisdom and the power which has, under varying circumstances and conditions, enabled countless animals and plants of all

walk and exorcise the devils that obsess mankind, and sent them out many times to do these works.

On one occasion he sent out seventy to perform such works and they returned saying, "Master, even the devils are subject unto us."

He explained to them in the simplest possible manner, the power of belief, upon which they must depend for success; and we find, that even the Master observed all of the precautions, by which to secure an efficacious response to the laws of healing as they are known today.

He emphasized as did no other, the controlling power of belief. He rebuked Peter when he lost confidence in his ability to emulate his example and walk upon the water.

He taught, as did no other, the dynamic force of "I can."—He said, "For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

Jesus realized that he stood within the portals of a boundless kingdom of which mankind had never dreamed, and the glimpse vouchsafed Him of this wonderfully fertile domain, as yet unused by man, led Him to make these prophetic statements:

"Eye hath not seen, nor ear heard, neither have

entered into the hearts of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." Math. 17:20.

His limitless belief in the power with which man has been invested by the Father, as well as the sublime sense of modesty which characterized his life, led him to exclaim:

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14:12.

He claimed all men as brothers, all co-equally with Himself sons of God, and gives us this promise, which is daily being realized, with every step of advancing civilization.

"For the Father loveth the Son, and showeth him all things that Himself doeth; and He will show him greater works than these." John 5:20:

While His disciples and followers performed many wondrous works, they and their successors, fell into blunders that have been more costly to the race than that of the High Priests and rabble, led by jealousy and

fear to plan the atrocious crime, culminating in the untimely death of the Savior.

HIS ENEMIES CRUCIFIED HIS BODY, BUT HIS FRIENDS UNWITTINGLY CRUCIFIED HIS WORD. THEY ELEVATED JESUS TO THE THRONE OF GOD, BUT THEY CONSIGNED MANKIND TO THE HELL OF FEAR, SUPERSTITION AND THE SELF-ABNEGATION OF ORIGINAL SIN.

Spurred by misdirected zeal they dwelt upon the miraculous, the unreal, the supernatural. They emphasized the God rather than the man. Despite His teachings to the contrary, they ascribe to Him miraculous power apart from, and impossible to, all others.

This was the greatest error and misfortune that could have befallen His altruistic plans for the saving of His fellows.

They failed utterly to grasp the Christ's meaning of the word "Believe," and made it to mean simply a belief on His name, rather than a belief in the divinity within—"The Kingdom of Heaven,"—the very altar upon which Jesus sacrificed His life, that He might proclaim all mankind equally His brothers,—sons and heirs of God the Father.

Instead of using His works as examples to lead men to even greater things if they only believed and had faith "Even as a mustard seed," they used them as

illustrations with which to inspire awe in their hearers and cause them to worship Jesus as a God. His miracles were the sign manuals they used to seal these claims to exclusive dietyship, the second membership in the Holy Trinity.

In the early days and on down the ages this has been a plan, par excellence, for convert getting. But it has held man in the attitude of a grovelling worm of the dust, leprous and outcast, by reason of the blight of original sin, with which he was burdened aforetime. Jesus paid the forfeit that man might enjoy the power and peace of knowing, he was one with God, and that God's power was his to use.

It is due to the ideas of Augustine, that today our children are told to contemplate a God placed in a domicile, decorated by man's imaginings with burnished gold, as distant from him as the remotest extremity of the milky way.

Instead of seeing God ever present in the life of the universe, through whose power all things from moment to moment exist; instead of being immanent in creation, and operating through natural laws, they picture him as an infinitely mysterious personage, acting upon the world as occasion offers, ruling and coercing the natural phenomena as prompted by caprice or desire.

These ideas hurled humanity back into the abyss of sin and unworthiness, and such was the influence of his teachings upon the thought of the Dark Ages, that mankind has been slow in making the ascent up the precipitous walls of the darksome canyon of hopelessness, into which these teachings had hurled him.

A study of the teachings of Jesus, in the light of a broader knowledge, can but reveal to the diligent searcher, how distant are such views of God from the conception He attempted to impress upon his fellows.

Jesus was not the savior of the world because of the Immaculate Conception, the Passion on Calvary, the Resurrection, the Ascension, or the atoning power of His Precious Blood, for there are many instances, in the history of religions, where saviors were reputed on equally good authority, to have been immaculately conceived, crucified, resurrected and ascended into heaven, where their atoning blood was to intercede for the salvation of their followers, who supposed themselves to be God's chosen people.

Mystery and superstition are not necessary to make Jesus the Savior of mankind, for these things have indeed been dwelt upon, to the exclusion of all else, and mankind, to its great misfortune, has been distracted thereby and lost the saving teachings that made Jesus indeed the Savior of man.

For He, alone, gave the message which proclaimed every man a son of God. He alone discovered to man the Infinite power, God's power, his to use, that by his works he may glorify the Father and beautify life's pathway, and finally reach immortal peace and happiness.

O, the pity of it, that the Kingdom, given to man of the Father, and for which Jesus died that man thereby might have the keys to the throne room, should have suffered usurpation these two thousand years.

It is now necessary that man disabuse his mind of the calumny that he is a weak worm of the dust.

Let him realize that he dwells within God and that God dwells within him.

LET HIM ARISE FROM THE DUST OF THE AGES, TAKE UP THE INSIGNIA OF OFFICE AND WIELD THE SCEPTRE OF RULERSHIP OVER A KINGDOM, THE BOUNDARIES OF WHICH NONE KNOW SAVE GOD.

ATTAINMENTS



CHAPTER IV.

WHAT MAN CAN CONCEIVE CLEARLY
MAN CAN ACHIEVE MATERIALLY.

THE HUMAN MIND has been regarded by men of all ages as an unfathomable mystery.

MAN has investigated and studied *MAN*, finding in him faculties and forces that could not be explained upon any known basis, and has in his helplessness either become a pessimist and discontinued the search, or, failing to solve the problem has accorded man two natures—one natural, the other supernatural.

The religious student, when he arrives at the conclusion that the force which he is studying is supernatural, at once refuses to investigate, and places beyond his reach, an understanding of the force described. He does the same thing as do many of our scientific investigators, he concludes that the force he is studying is a phenomenon or mystery.

The word "phenomenon" has been used as a kind of cloak by the pseudo-scientist to cover his ignor-

ance. The word practically means something that cannot be understood or explained; a phenomenon in science is like a mystery in religion; and like the maternal love for a wayward child, covers a multitude of sins.

When man arrives at a perfect understanding of himself, he does not know everything, because, if he did he would be finished and, "Anything finished is dead," but he can reach this position and maintain it, and add to his knowledge every day and hour—He can determine that he will not allow himself to entertain a thought which he cannot understand. The man who assumes that he can explain any action he performs, will, if he is a careful and painstaking investigator, soon be in position to give a reason for everything that he can do. In which case he must not ignore authority entirely, because all books are the records of other men's experiences and are replete with suggestions as to what can be done.

A man who is constantly referring to existing authorities, as a proof of the justness or correctness of his own actions, is justifying himself, not out of his own experience, but out of the experience of others, thus depriving himself of the pleasure and privilege of work and often deceiving himself.

We have a great many good ministers in the pulpit who have made their reputations by floundering through the Bible in their discourses and *EXTOLLING* the mysteries contained therein, simply because they *ARE* mysteries.

They describe the kingdom of God to mankind and hold out great inducements to seek it, finally concluding by putting it completely out of man's reach in this life, but encouraging him with the assurance that he will get there as soon as he dies, putting religion on the same basis as a life insurance policy, making it a great burden to the man to carry the policy, but a good thing after he is dead.

MAN AS AN INVESTIGATOR SHOULD NOT IGNORE AUTHORITY, NEITHER SHOULD HE DEPEND UPON IT.

The man who can profit by another's mistakes is a very fortunate man indeed, but the fact that the majority of men do not profit by other men's mistakes suggests that the only safe means of obtaining knowledge, must be through personal investigation.

There is no truer statement than the following:

NO MAN CAN CONVINCE HIMSELF OF THE TRUTH OF ANOTHER MAN'S STATEMENTS BY WATCHING THE OTHER MAN'S EXPERIMENTS.

No man can perfectly comprehend a statement

which relates to an action, by implicitly accepting another man's statement as true.

The best that we can do, with regard to what other men know, is to assume their statements to be true and find out some way to test their truth by trial.

To accomplish the things held out to him in this work, the reader must begin with the assumption that all the *POTENTIALITIES* that exist, *EXIST IN HIM, AND FOR HIM.*

He must assume that the kingdom of God is within him, and that this kingdom within him is his *REAL SELF*, able to add to him, all things whatsoever he *DESIRES.*

If the man who is conscious of having lost his vitality, or is in that deplorable condition described with terrifying vividness by pseudo-medical advertisers, can make himself conscious of the fact that the power to overcome this weakness is within himself, can then inhibit the formation of the secretion that is wasting his life away and determine to form in his body the regenerating substance. He will in a very short time experience the fact that he has within himself all the forces required to restore his virility.

The world is familiar with the results of impaired manhood, so an extended description is considered unnecessary.

THE GREAT POINT IN WHICH THE WEAK PERSON IS INTERESTED, IS HOW TO RESTORE TO HIMSELF HIS LOST ESTATE.

He does this by assuming or believing to be true the statement that the *POWER* to lead him back to the "Father's house" *IS WITHIN HIMSELF*, and then doing as did the prodigal son, "Arise and go to the Father."

The mental scientists have a great deal to say about *AFFIRMATION* and *DENIAL*.

By *AFFIRMATION* we bring to ourselves what we desire.

By denial we keep out the enemy; *AFFIRMATION* is *PRAYER*, *DENIAL* is *WATCHING*.

In order to make *PRAYER* (desire expressed) effective, it must be positive; in order to make *DENIAL EFFECTIVE*, it must be positive. Christ describes it in this way. He says, "Whatsoever ye shall ask in prayer, *BELIEVING*, ye shall receive." He wants your prayer and your denial to be positive; on this point He says, "Let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Evil because it admits of doubt. There must be no doubt; you must either mean a positive yes, or a positive no. Let your prayers or affirmations be positive; let your denials or refusals be positive.

One can only exercise these prerogatives from the standpoint of knowledge.

The only way in which *YOU* can learn to do a thing or come into the possession of knowledge is to answer your own questions, or find out from some one else, what can be done and *TRY IT*. The successful inventor is constantly testing new beliefs. *HE IS ANSWERING HIS OWN QUESTIONS*.

Returning to the sex principle, we ask you to assume this to be true; there are two substances formed in the human body by the action of the creative energy.

Every creation of man is, in its embryonic form, a thought. The only thing that the human mind can admit is a thought or a belief; to believe a thing, or to think a thing, is exactly the same mental process.

All life, growth, health, strength, or any other good or evil thing brought into the human life, comes as the result of affirmation, or is admitted when we fail to watch.

The real mind cannot and does not sleep, and never fails to act when it is entrusted with a work to do.

MIND, WHEN ACTING WITHOUT CONSCIOUS INTERFERENCE, DOES SO PERFECTLY, attending to the multiform demands made upon it, by the various organs of the human confederacy, with a

knowledge of physical and spiritual law, so infinite in its range, as to draw from the most hardened atheist, when he realizes the wonder of it, "God is there!"

Had Christ never made the remarkable statements, "He that hath seen me hath seen the Father," "I am in the Father and the Father in me," the most material scientist could be able to deduce the same truth by the methods adopted by the most material of investigators in the field of human biology.

HOW THEN, DOES DISEASE FIND ENTRANCE TO THE HUMAN BODY? BY THE UNFAVORABLE ATTITUDES OF THE CONSCIOUS MIND—DOUBT, FEAR, DREAD AND MISTRUST. THESE DESTRUCTIVE THOUGHTS HAVE BEEN HANDED DOWN TO US FROM THE PAST; THROWN UP TO US IN THE PRESENT; AND POINTED OUT TO US AS IMMANENT AND UNAVOIDABLE PERILS IN THE FUTURE.

Hence it is, that this perfect thing, this veritable Sampson within us, is blinded and chained to the mill—compelled to grind out all the grist of destructive thoughts and prejudicial ideas that are forced upon him. Chained to the duties of a bond servant, the enemy, be he a microbe or a sympathetic neighbor, is enabled to find entrance and sow tares among the wheat.

This will probably explain the life of the man who at the end of the race, has concluded that his whole

life has been one of vanity and that he has been "sowing for others to reap."

The apostle Paul seems to have had this idea with regard to himself; fearful that after he had led others into a knowledge of salvation and self-control, he himself would be a "castaway."

The men who are working on low wages for a capitalist, such as the laborers employed by large corporations, find it about all they can do to eke out a miserable existence on the wages they get; they can see that the rich are getting richer and the poor, poorer; they are thinking strong and helpful thoughts into the mind of the rich man, while claiming for themselves additional poverty; unconscious, however, that it is their thinking and the thoughts of all others in their class, that makes the rich man richer and the poor man poorer.

EVERY MAN HELPS OTHERS AT HIS OWN EXPENSE WHEN HE CONCEDES TO ANOTHER A VIRTUE, A POWER, OR A POSSIBILITY THAT HE REFUSES OR FAILS TO CLAIM FOR HIMSELF.

THERE IS ONLY ONE THING IN THE WORLD THAT CONTROLS MAN AND THAT IS HIS BELIEF.

Nearly all teachers of Psychological Philosophy tell us to take a thought or a belief and hold it in the mind.

The proposition is absurd. A thought cannot be *HELD* in the mind, but it can be held before the mind and this process we call attention. If it could be held in the mind, it would be like the talent hid in the napkin; the facts in the case are that the belief *HOLDS* the mind; you are not holding the belief, the belief is holding you.

OUR BELIEFS CONTROL US BY HOLDING US IN THE SPHERE OF THEIR OWN ACTION.

Edison believes more in the possibility of electricity than any other man; hence, his attainments are greater than those of any other man. He assumes that such a thing as an *IMPOSSIBILITY* in electrical invention does not exist; therefore to him, in this line all things are possible.

All attainments come in their regular order, as orderly as the movements of the sun and the planets; first, we perceive; second, *DESIRE*; third, believe; fourth, *TRY* the belief; fifth, we have *KNOWLEDGE*.

We assume to be true the statement of Jesus Christ, "To him that believeth, all things are possible."

We entertain a belief; it comes into our minds and controls us; *A MAN IN THE GRASP OF POVERTY CAN THROW OFF THE SHACKLES IF HE CAN ADD TO HIS BELIEF, THE BELIEF OF SUCCESS.*

The man who is the victim of some vicious habit

can free himself if he will assume the possibility of being able to do so; let him assume that the power is within him to do it, because it most certainly *IS* within him.

Of course, he can act with the assistance of another, but that other's assistance is of no value whatever, unless the sufferer is willing to accept the truth of the statement that the power is within *HIMSELF*.

Auto-suggestions are more powerful than the suggestions of another.

All controlling influences in any life originate with an auto-suggestion, strengthened, no doubt, by the suggestion of another.

Auto-suggestion, to be as powerful as the suggestion coming from another, must be as intelligent and appropriate.

Every person has within himself the power to overcome any of his ailments or habits by auto-suggestion if he knows what suggestion to formulate and how to act upon it.

Anyone can learn to do what another has done if he knows how to *TRY*.

A study of Suggestive Therapeutics teaches one how to formulate powerful auto-suggestions.

The most powerful suggestion that you can offer

to another is: "All the power necessary to bring to you the good there is in life is within you." When this is to be used as an auto-suggestion, it will be expressed, "*ALL THE POWER NECESSARY TO BRING TO ME THE GOOD THERE IS IN LIFE, IS IN ME.*" When the person to whom this suggestion is given accepts it or assumes the truth of it, you have thrown a flood of life and light and power into his mind that will control him to the end of his days.

The mind that fully accepts this suggestion finds it a "well of water springing up into everlasting life."

Naaman the leper had within him the power to cast out his own leprosy, but he did not know how to exercise this power or upon what auto-suggestion to act. He did not at first like the suggestion of Elisha, but finally agreed to accept it; the result—he was healed.

The woman who touched the hem of Christ's garment and was healed, acted entirely upon auto-suggestion.

The man who is suddenly torn from his environment, overwhelmed by financial losses, or is bereaved of members of his family; who feels that he is down in the world, or thinks that all of the good in his life is crushed out, is indeed in a deplorable condition. That man, after taking a survey of his circumstances

reaches the conclusion that there is no more in life for him, he will probably succumb to what he considers the inevitable and will fill a suicide's grave. His auto-suggestion destroys him.

If, on the other hand, he reaches the conclusion that since other men have failed and lost their all, but have asserted their manhood and built new fortunes on the ruins of blasted hopes and lost estates, he can do the same; his auto-suggestion, like that auto-suggestion "Though He slay me, yet will I trust in Him; but I will maintain my own ways before Him," which brought Job out of his troubles, is his salvation and he builds up, in most cases, a greater success than he enjoyed before, and his "Last days are his best days." The foregoing are illustrations of extreme cases of auto-suggestion. *THAT WHICH A MAN ACCEPTS AS TRUE CONTROLS HIM.*

An auto-suggestion, to be a controlling influence, must be a *POSITIVE DETERMINATION* left *UN-DISTURBED*; it must be regarded by the person entertaining it, as a *FIXTURE* in his life; hence, not subject to *CHANGE* or *MODIFICATION*.

Note closely the following illustration:

We will say that a person agrees to act on your suggestion then you suggest to that person that for

an hour he has the personality of another; thus you can make him assume the personality of Plato and for one hour he is Plato. What is holding him except your suggestion?

This is especially noticeable on the stage where actors assume the personality of another.

In order to convince yourself in a general way how beliefs hold people, notice what people do; their actions and their lives are simply productions of their beliefs. We have an instance in Biblical history (Daniel 4:31-37), where a very distinguished individual for a time became an animal.

Nebuchadnezzar was held by the suggestion of some one, (probably Daniel), that he was an animal, a beast of the field, and for a time lived among beasts; however, when the time upon which he had agreed expired, he returned to his real self again.

Of course, our materialistic spiritualists say "This was a delusion;" a delusion is a phenomenon, a phenomenon is a miracle and a miracle is unexplainable and the days of miracles have passed.

We have seen an amateur violinist by suggestion change his identity to that of a professional musician while this belief held him, he could reproduce in exact time, measure and harmony the productions of the professional; half an hour later, when the suggestion was

removed, he was called upon to reproduce the piece of music, but he could not play a single strain correctly.

Any one who cares to investigate the subject will soon determine for himself the correctness of the statement that belief holds man, that thought controls him and that he does not control the thought or hold the belief; the belief or thought holds him.

THOUGHT IN THE FORM OF BELIEF HOLDS THE MAN. THOUGHT IN THE FORM OF KNOWLEDGE IS THE POWER WHICH MAN EXERCISES IN CONTROLLING HIS LIFE.

Knowledge is that which frees man from the bondage which unqualified belief imposes upon him.

There are some scientists in this country who have made startling experiments, which demonstrate the power of belief and have shown, to what extent thought in the form of belief controls the human body. One who uses his wife as a hypnotic subject, gives her the suggestion of rigidity; her body becomes as rigid as iron, is suspended between two supports and a weight of twelve hundred pounds is placed upon her suspended body. Included in this weight is a stone weighing three hundred pounds, which is broken by a ten-pound sledge hammer. Our materialistic scientists would say, "This is another phenomenon." But

the investigator will not allow himself to do a thing without knowing how and why he does it. The how and why of doing this can be easily explained; the belief holds her, demonstrating the combined action of mental force and proving the truth of the statement of Jesus, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." The reason why it can be done is because all of this power is contained in the mind, "The kingdom of God is within in you."

The Father does nothing for man except what the law, brought into action by His power, has been complied with.

Compliance with this Law is the perfect agreement, and through it is possible every attainment.



DEMONSTRATION



CHAPTER V

"THINGS THAT HAVE TO BE DONE MUST BE LEARNED BY DOING THEM."

—COMONIUS.

CONSTANTLY recurring in the foregoing pages is the statement that all knowledge is the result of *EXPERIENCE* or *TRIAL*.

Every weak person who feels that his life has been wasted either by secret vice or excesses, is suffering from the results of experience.

The victim has started out upon the principle that he could derive sensual enjoyment from his act; his weakness and all its accompaniments are the results of this experience; his knowledge is his consciousness of his physical and mental condition.

He has proven by *ACTUAL TRIAL* that the waste of this generative substance in his body, while bringing him momentary sensual or animal pleasure, has wasted his substance, wrecked his health and blasted his hopes.

HE FINDS HIMSELF AS DID THE PRODIGAL, WITH NOTHING UPON WHICH TO FEED EXCEPT HUSKS, WHICH ARE THE REJECTED PLEASURES OF THOSE HIGHER IN LIFE; he

is constantly reproaching himself for his acts and referring to his former self when he was his own master, at which time he was in his "Father's house," every faculty (his Father's servants) in perfect balance, ready to respond to every call of his nature; he now finds himself among strangers, led there by his own will, and recognizes his deplorable condition, as the result of his fruitless wandering, his aimless searching for jewels, where jewels were not.

He picks up the current newspaper of the day, he sees its pages largely filled with advertisements of nostrums that will cure just such cases as his; he writes to the advertiser, receives a booklet ingeniously written, making the woes of his mental and physical condition even more terrible to him than his own consciousness could have pictured, and holding out to him as the only ray of hope the swallowing of the drug offered at the end of the book for the cure of this particular ailment.

Like the drowning man grasping at a straw, he sends, in all probability, his last dollar for the nostrum, goes to the *STRANGER* for help, finds afterwards that it was simply more *HUSKS*, and his condition then is more deplorable than at first. *HE HAS ADDED TO HIS STOCK OF SELF-CONDEMNATION THE*

ALARMING SUGGESTIONS CONTAINED IN THE ADVERTISING LITERATURE OF THE NOSTRUM VENDOR. He learns that strangers will never bring back to him his lost estate.

He will never find the relief he seeks except in the "Father's house," which is his real, higher, former self, existing in the "image and likeness of God," the "kingdom within."

This indeed is a supreme moment in the life of that individual. His only hope springs from his regrets; his mind is constantly reverting to the "Father's house;" he feels he needs some one to guide him for he may not be fortunate as was the Prodigal, who, it seems, remembered the way back; he is just as likely, in inquiring of another stranger, to meet another quack doctor with a nostrum to sell (offering more husks), in which case he may never reach the home of his youth but will probably languish the rest of his life between the sombre walls of some institution for the insane or the imbecile, finally closing his earthly career among strangers in a strange land.

The foregoing reference to the Prodigal Son illustrates the condition of the person who has experimented, or tried to find sensual pleasure out of a practice that wastes the life forces.

The young man who suddenly falls heir to a large

estate, not knowing the value of money by having earned it, lavishly wastes it in needless expenditures simply because of his ignorance of its value.

The young man who has lived for years in anticipation of coming into an estate, who has been carefully educated by his parents or his teachers with regard to its value, who has been instructed carefully on the subject of prudence in all business ventures, on the nature and result of investments, will, in most cases, upon receiving his estate, apply it judiciously, will conserve it, add to it, put it out "on usury" and have a good report to give his "Lord on His coming."

The child who has been properly instructed with regard to its life forces (the sex principle), has been informed by wise and loving parents that it has within it a principle, a priceless treasure, containing within it the elements of fatherhood or motherhood, invincible manhood or womanhood; that this creative power within is not yet manifest, but it is evolving, is unfolding and is growing day by day.

It has a two-fold nature. Its first nature is that of the mental or spiritual; this, following its natural course, or under proper instruction, predominates.

In the little innocent child who can see no evil depicting by its loving actions and innocent prattle

love for all, its trusting confidence in parents or friends or playmates, we see in miniature the "image and likeness of God."

Later on, the child is instructed that this kingdom, which has only manifested its powers by growth, physically and mentally, will develop a second creative force, and that when it has reached that momentous and critical stage in its career called puberty, the new forces will become apparent.

When sudden development of sexual nature begins to assert itself, the child feels new, strange sensations, which, if its instructions have not been of that intelligent and proper kind, are just as likely to lead it astray, as to develop it into perfect manhood or womanhood.

If the child has been properly taught by intelligent parents that this same creative principle which added growth during its child life day by day, creating bodily tissue, developing brain cells, envolving greater mentality, is now preparing for another function of nature which is creative, and that these new emotions and this sudden development are indications that it is not only a builder of its own body, but that it is a creator, and that this new experience is an indication of the fact that there is not only in store for it a life of untold mental and physical enjoyment, but

the ability to perpetuate the race, it will be prepared for true parenthood.

If he desires to perpetuate the race, he knows that he has within him the power to do so.

If he wishes to benefit himself and mankind by adding to the world's progress, he can, by conserving this *PRICELESS TREASURE*, make this creative power *SERVE HIM*, clothe him with power and enable him to go out into the world, perfectly conscious of his ability to master all things.

By a glance at the successful men and women of our times, who have created our great libraries, who have given us mechanical, electrical, chemical, literary and artistic productions, who have beautified and ornamented the pathway of life, we can see those who have turned these life forces into higher channels. Those who have expended this treasure in the uplifting of mankind and in the attainment of self-mastery.

There are two opposite attitudes or positions which are taken by each parent. The false one of these is based upon the belief that in ignorance there is bliss and safety.

Under this belief all knowledge of the creative energy within the child, except that which it can pick up from its playmates and accidentally catch from its elders, is withheld from it.

mastery over himself—that is the position of harmony from which all things worth while are added. The man who is master—who is complete in his own realm—is the man who is the savior of the world and the servant of the law.



are ONE. Assume the attitude described by the prophet of old: "Be still, and know that I am God."

Turn your back upon the past forever. Determine that hereafter every breath, every glass of water, and every morsel of food shall be taken into your body for the purpose of bringing to your life, health, bodily vigor, renewal of strength, the "joy of your salvation," and all will be well.

It is possible for men to attain any ideal or any condition about which they can think—and these instructions give them the key-note of attainment.

Not only for his own pleasure and happiness and for the help he may be to humanity should he desire and work for perfection, but before he should even consider the thought of procreation he should eliminate from his body every trace of imperfection and from his mind every conception of impurity.

PARENTHOOD IS THE MOST SACRED PRIVILEGE GIVEN TO MAN, and before claiming this privilege he should realize its importance and prepare himself for its fulfillment.

Men and women should understand each other and the laws of their being and of their association; they should recognize their "high estate" and adapt themselves to meet its requirements.

No man should be satisfied until he has attained

This experience which brought so much, has given him a wonderful understanding, and with the joy of having recuperated a lost estate, comes one that exceeds it: he can impart this knowledge which carries such vital truth, to others.

To every one who feels or knows himself to be in a low condition of vitality, there are just two paths that he can travel.

ONE LEADS DOWNWARD, THROUGH THE INSANE ASYLUM, TO DEATH AND THE GRAVE;

THE OTHER LOOKS UPWARD, THROUGH A KNOWLEDGE OF SELF-MASTERY, TO LIFE AND POWER.

The kingdom of God is within you; the kingdom of God within you is *YOU*. *CLAIM YOUR ESTATE.*

Assume that this "Kingdom is within you;" that when sought and found, it will add unto you *ALL OTHER THINGS*.

Assume another statement to be true; the only way you can bring this power within, into expression, is by *TRYING IT*.

The only way you can learn to use the will, which is the steward of the kingdom, is by relying upon it.

The I AM within you (your real self) and GOD

drink contains the life element in great abundance; the food in solid form contains more or less of these elements; hence, all you have to do, to recuperate and add to yourself, to bring back into your life your squandered resources, is to determine that hereafter, whenever you breathe, or drink, or eat, you will have in it the undisturbed purpose of bringing you life and health and strength."

These statements coming from the mind of a child, who in his normal state knew nothing about the creative forces of the human mind, seemed obscure and untenable and the results promised appeared unattainable.

But in spite of its seeming obscurity the father resolved to follow the instruction of the child. He resolved that from that time forth every breath he drew and every glass of water he drank, every meal he ate and every attitude assumed, should have in it the purpose of bringing to him life, health and strength. This resolution stands unchanged to the present day.

In addition to this, his creative forces were charged with the work of building in his body, life, health and bodily vigor. The immediate result was that within thirty days he had added fifty pounds to his weight, notwithstanding the fact that he continued his work of healing with greater power than before.

"EVERY PARTICLE OF LIFE FORCE FORMED IN YOUR BODY IS PRIMARILY A THOUGHT; SECONDLY A SECRETION; LASTLY BODILY TISSUE, NERVE SUBSTANCE AND PHYSICAL STRENGTH."

"EVERY SECRETION FORMED IN YOUR BODY IS FORMED AS THE RESULT OF AN INTENTION EXERCISED BY THE WILL, EITHER CONSCIOUSLY OR UNCONSCIOUSLY, OBJECTIVELY OR SUBJECTIVELY."

"EVERY IMPULSE OF THE HUMAN BODY WHICH ADDS TO YOUR LIFE OR GROWTH IS GENERATED IN THE CREATIVE CENTER AND IS INDICATED BY ITS INCREASED ACTIVITY."

"YOU CAN, BY DETERMINING FROM THIS TIME FORTH THAT EVERY SUBSTANCE FORMED IN YOUR BODY SHALL BE THAT WHICH RESULTS IN LIFE, GROWTH, RENEWAL OF STRENGTH, ADDITIONAL BODILY TISSUE AND NERVE FORCE, BRING UNTO YOURSELF A PERFECT PHYSICAL CONDITION AND COMPLETE SELF-MASTERY."

"IT IS JUST AS EASY TO FOLLOW THESE DIRECTIONS AS NOT TO FOLLOW THEM."

"The air you breathe contains within it more life than any other substance in existence; the water you

desire anything that does not exist nor ask a question it cannot answer.

The boy explained that all energy expended in work, in thinking and in speaking is sex energy; that every physical or mental effort springing from man uses a portion of this force; that his father's vital force or regenerative energy had been used to an excess and that he was gradually giving away more of his life substance than he was manufacturing or producing.

He further explained that every breath taken, every morsel of food, and every drink of water taken into the body, contained in it life, health, strength and power.

Other statements made by the child while in this condition were: "You have always been mistaken with regard to the innate forces of your real self.

"You are either consciously or unconsciously building up life, health and strength, or you are consciously or unconsciously overdrawing this capital; if you add to yourself more of these life forces than you use, you will be in a condition of improvement.

"If you use more of these life forces than you add to yourself, you will be in a condition of premature decay approaching old age."

instruction, the following directions are the best, most concise and explicit within our command:

No man of understanding would claim for himself a single virtue or power that he does not concede to all other men, nor can he, in justice to himself, concede to any other man any virtue or power that he does not claim for himself.

Among the experiences of the author in his practice of Suggestive Therapeutics is the following:

He was treating over fifty patients a day, using his physical forces more rapidly than they could be restored. He was also studying deeply in the sciences of the finer forces of nature, especially those which relate to the unconscious forces of man.

His son of thirteen years was responsive to suggestion, so was placed in what is known as the sixth or deep trance stage of subjective consciousness, and in that condition was questioned the boy in regard to his father's health.

In this stage of mental subconsciousness the mind appears to comprehend every condition and all phases of life—the faculty of imagination is absent and the subject appears to be enabled to know everything, or is in that condition which psychologists describe by the statement that the human mind cannot

man, but He simply brought a latent force into manifestation by powerful suggestion. He knew this power, which He called "the kingdom of God within you," to be within each of His disciples, which justified Him in sending them out with the instruction to do as He was doing: "Heal the sick," etc.

THE KINGDOM OF GOD WITHIN YOU IS YOU.

Hundreds suffering from their own excesses and condemnation, out of whose lives almost every hope had vanished, whose whole future seemed to be clouded and covered with the shadow of despair, whose substance had been wasted among strangers in a strange land or thrown ruthlessly to the wind, have come, in this condition of utter, abject hopelessness, with the one ray of hope left, that the Therapist of whom they sought assistance, might be able to give them something tangible on which to build. This condition is one which carries with it a greater claim upon the Therapist's power to help than any other that could be presented.

The combined wealth of the universe would be as nothing in comparison with the consciousness of the ability to so clearly express, to those who suffer directions, that they could under no circumstances misunderstand. Recognizing the importance of this

her limbs the arterial blood would have to circulate with greater velocity in those limbs; she was also told that the power to *USE THEM* and to cause this change was equally invested in herself and in the Therapist.

She responded to the idea at once and in less than five minutes she could use her left limb; the blood vessels on the dorsum of the foot showed that new life had pervaded the withered limb. In two months she could walk eight blocks to school, and since that time has been perfectly well.

We must not lose sight of the principle involved. The result was attained through belief and faith; first, assuming the power to exist in both Therapist and patient, second, by "Laying on of hands" the effort was made to bring this power into perfect manifestation, that was faith. The result was knowledge. That knowledge, on the part of the little girl, gave power to move her limbs and ultimately recover.

The same principle was involved in the Bible incident in which Jesus assumed that the power to lift the withered arm was inherent in the patient and in Himself, and was brought into manifestation by His positive suggestion, "Stretch forth thine hand;" or to the palsied man when He said, "Arise, take up thy bed and walk." Jesus did not add any power to the

IGNORANCE IS THE FOUNDATION OF EVERY AILMENT. THE TRUTH WITHIN YOU IS YOUR HEAVEN, THE IGNORANCE YOUR HELL.

We give here the illustration of a case in which physicians were thoroughly conversant with its origin, course and history, but ignorant of any power that would relieve it. The patient was a little girl of eleven years, who, when two and a half years of age, had what is known as spinal meningitis and subsequently had been permitted to lie too long in one position during an attack of fever, and it had impaired the circulation of the lower limbs very seriously.

The case dated back nine years and the child's limbs had never developed properly—the bones were normal but there was no muscular development.

After working with the little invalid for three days without apparent relief, it occurred to the Therapist that all the history in the case had nothing to do with it whatever—the problem was not, how or why the child happened to get in this condition, but what to do to get her started on the way to recovery.

The problem was solved by assuming that all power to create and restore was in the child's mind.

The child was told that in order to be able to use

There are three principal highways that lead to destruction; all of them connected, however, and frequently crossing each other. The first is ignorance, the second is habit, the third is excess; of these, the greatest is ignorance. Habit and excess frequently cross the highway of ignorance and sometimes run with it.

People very frequently suffer from the excessive practice of a habit, which was inadvertently acquired; in which case we should not condemn them by the suggestion of future punishment, as that is the thought that goes with the idea of sin—*NOT FORGIVENESS*.

There is but one valuable point to a person in distress, and that is how to become extricated from his condition. It would take much longer to trace the cause of a disease or habit to its origin than it would to free a person from the results.

We have seen hundreds of men and women extricated almost instantly from the toils of habits which had held them in bondage for years.

The secret of the change is this: the power to overcome the ailment is latent within the patient. We bring this power into expression or manifestation by positively assuring the patient that such power exists; this, if accepted, is a *REVELATION TO HIM AND SWEEPS OUT OF HIS LIFE ALL OF THE IGNORANCE IN IT.*

years, who have not suffered more or less from the effects of ignorance of this most vital subject.

The parties responsible, though not wholly at fault, are those who have, as a part of their work, the education and training of young people.

We cannot hold a man responsible for not knowing a thing; yet from a purely psychological standpoint, we consider him responsible for his own ignorance.

The attitude of holding a man *RESPONSIBLE FOR HIS IGNORANCE, AND YET NOT BLAMING HIM*, is rather difficult to assume; yet this is the attitude we must assume toward the person whom we wish to benefit.

Jesus uses the same argument in John 9:3; "Neither hath this man sinned, nor his parents."

It will neither do us nor the person afflicted any good whatever to censure him for his mistakes. When we find a man suffering from impaired life forces, we can only treat him as we find him.

The only release from a mistake is to go and sin no more.

DISEASE IS NOT THE PUNISHMENT FOR SIN; IT IS THE EVIDENCE OF IT.

law of your own body; this changes the current of your life, providing this determination is left undisturbed. You have forgiven yourself. By persistently adhering to this, you will soon become conscious of the fact that even yet upon earth *THE SON OF MAN HAS POWER TO "FORGIVE SINS."*

Conscience has no power to warn you; judgment warns or guides you in the way of truth or error.

CONSCIENCE TELLS YOU WHETHER YOUR JUDGMENT WAS RIGHT OR WRONG.

Man can relieve his conscience, can forgive his own sins, only by departing from evil. He can guarantee a clear conscience by refusing to give his consent to the commission of acts, which would bring to him evil results.

The person who engages in excesses or destroying habits, does not do so because he intends primarily to violate his nature or bring destruction upon himself. All of these practices and habits are acquired, either through ignorance on his own part or on the part of those who are responsible for his education.

Very few people, men or women, have grown to full manhood or womanhood in the last four thousand

beautiful philanthropy and generosity of the Christ when He admonished His disciples not only to forgive the second and third offenses, but to continue to forgive the brother until "Seventy times seven."

This instruction, when followed, will eliminate malice from the human heart.

We will call your attention for a few moments to the consideration of conscience.

Conscience does not have the power to warn mankind against offenses likely to be committed; hence, we would define conscience as *THAT INTUITIVE PART OF US WHICH CALLS OUR ATTENTION TO A MISTAKE WHICH HAS BEEN COMMITTED.*

The resulting effect we call *REMORSE* or *REGRET*.

Conscience does not *ANTICIPATE*; it only remembers. Your friend offends you; he asks your pardon; you grant it. If this ends the case, the friend's conscience is "void of offense" toward you. He has done sufficient to repair the injury.

You have engaged in a practice. You have sinned against yourself; then you say, "How can I forgive myself?" You can determine not to again violate the

Study closely the auto-suggestion in Chapter IV, and you will understand the following directions:

"AUTO-SUGGESTION, TO BE EFFECTIVE MUST BE POSITIVELY MADE AND LEFT UNDISTURBED." When you make a resolution you must do so with a positive purpose, determined never to refer to it again.

The underlying principle which must be kept constantly in view by the person who would overcome an inherent or an acquired weakness, must involve both recognition and forgiveness.

Before you can overcome an ailment or a habit, you must recognize within yourself the power to do so. You must avoid the repetition of the act or any likelihood of such repetition, by determining not to blame yourself for any past act; this determination constitutes the principle of forgiveness, i. e., self-forgiveness.

We sometimes meet persons who can never have their feelings ruffled without recalling all the unpleasant experiences of their lives and all the forgiven offenses of the person who trespassed against them, thus making life a constant misery and each future day a menace to happiness.

Let us see how this conduct compares with the

Excess is the result of extreme attention to a given thought and leads to over-activity on the line of that thought—it is most dangerous because, disturbing POISE, it leads to mental unbalancing.

All bodily injury results from the generation of forces acquired through condemnation, for this embodies all the weakness that man can express. It diverts constructive force into destructive channels.

The woman whom Jesus did not condemn, received into her consciousness His pure thought, which is the healing thought that changes sin, sickness and death into health, strength and power.

He did not blame her, His mission was to help her; *A PERSON CANNOT BE BLAMED AND HELPED AT THE SAME TIME; NEITHER CAN A MAN HELP HIMSELF UNTIL HE HAS CEASED TO CONDEMN HIMSELF.*

Anyone who is conscious of wasted or perverted virility resulting from vicious habits, is loaded down with his own condemnation and consequently attracts the condemnation of others.

This can be removed by disowning and resolving to overcome the condition, thereby losing consciousness of it, in evil form, and so overcoming the practice.

RECOGNITION—FORGIVENESS



CHAPTER VI.

"SHE SAID. NO MAN, LORD. AND JESUS SAID UNTO HER,
NEITHER DO I CONDEMN THEE. GO AND SIN NO MORE."

—JOHN 8:11

THE CROWNING CURSE of humanity today is man's belief in his own weakness.

He does not know he is weak—he cannot know a thing which is not true—but he believes in sin, sickness and death, thereby making them real and adding them unto himself.

There are three forms of action which result from these beliefs: The first is ignorance, the second is habit, and the third is excess; all of which spring from ignoring the law of one's own being.

Ignorance is the supreme enemy—the man who ignores the evidences of his own senses by abusing the forces of his own being, is allowing himself to be devoured by the wild beasts in the jungle of error.

Habit is the result of repeated attention to one particular train of mental activity. It results in the bodily response to that thought, and centers in certain parts of the body and causes involuntary action.

Anything voluntarily practiced, regularly, will become involuntary in its action.

desires and determines to demonstrate his ability; all that seems failure is simply a warning that we are mistaken in our methods, and we should *TAKE THE WARNING* and mount upon the experience derived from the supposed failure, and try again.

Truth is always demonstrable.

Truth finds such ready response in the hearts of men that they recognize it anywhere they find it, even though it may have been perverted and obscured.

This fact alone is proof that man himself is a being of truth; he is elementally a child of nature and fundamentally a child of divine principle or truth; consequently in him all truth can be demonstrated.



that the pitfalls are there, but plain and simple directions about how to avoid them.

This is primitive. There is no necessity for one to travel a road full of dangerous pitfalls, when there is a plain and graded highway which is safe all the way.

This road is marked out for every child, whenever the knowledge of a higher way of attainment has been instilled into the young life and the experiences others have been so presented, that *KNOWLEDGE* takes from the mind of the child the desire to travel the dangerous path.

THE ONLY SAFEGUARD IS KNOWLEDGE.

It is much easier to *AVOID* a mistake than it is to *CORRECT* one.

A man who has never stepped aside into the vices and weaknesses of his fellowmen has avoided a dangerous and expensive experience; he is one of the few who has been benefitted by the mistakes of others.

Overcoming is the great accomplishment, and for any reason one has departed from the pathway of power, there is no way to return to that road except by mastering the self and so mastering the conditions.

The vital point of these teachings is, that human beings can do whatever they will to do.

There is no such thing as failure if the person

The child is indirectly taught by its parents not to go in the way of evil boys and girls, but the dangers to be avoided are not robbed of the enchantment of mystery.

Later on, probably, the young girl is placed under the surveillance of some institution for the education of girls. Almost every regulation is a statement of some restriction relating to her isolation from the opposite sex. This implants in her pure mind the idea of evil in the opposite sex and inherent weakness in her own.

The result of this isolation, in a great many cases, is the training of her imagination to look first upon man, her counterpart, with suspicion, then to understand the reason for the stringent restrictions that separate the sexes; the encouragement of all the thoughts that come up in her mind, in regard to the opposite sex awakens a morbid curiosity, which, if asserted, is only put back by more stringent measures, always without a clear explanation on the part of those who have her in charge.

The same evils exist in institutions where boys are educated.

The true attitude is based upon the principle that in knowledge alone is safety and power.

The only safeguard to keep one from pitfalls which lie in the way is, not only a knowledge of the fact

SUMMARY



CHAPTER VII.

LET US HEAR THE CONCLUSION OF THE WHOLE MATTER

—ECCLESIASTES 12:13

THE ABOVE QUOTATION from the writings of Solomon is an isolated thought, taken from a whole chapter which could be very appropriately applied to the thoughts in the foregoing chapters.

In the summing up of a life, in the conclusion of an outlined philosophy, we see it in its completed expression—we take the scattered parts and make of them the rounded out expression of the whole.

The whole object, as stated in the beginning of this work, has been to call the attention of the reader to the importance of the creative principle, which *PRINCIPLE WE CALL SEX*, and in addition, to show how this power may be conserved and made valuable, in the development of higher manhood and womanhood.

In this book, we have not discussed the relation of the sexes, as our object is not to discuss a problem but to reach the child mind and to prepare the younger man for an appreciation of his privilege in perfecting

his life, and of meeting his graver responsibilities, by teaching him the laws of his own being.

To the parent who has the welfare of his children at heart, it will prove of inestimable value, because it will teach how to save an estate, an inheritance born in every child.

To those who feel that they have squandered their resources, the way is plainly marked out whereby the estate may be reclaimed and repossessed.

An understanding of this subject leads to unlimited attainments and puts within the reach of man the power to *ATTAIN ALL THINGS*.

The question naturally arises, "Can I do this?"

The answer is, "Most assuredly you can."

There is no question but that a man can do whatever he wants to do: The fact that he is capable of desiring it, proves that he is capable of doing it, if he will only realize his capacity and determine to use his powers.

When you determine, and leave that determination undisturbed—"WHAT OTHER MEN AND WOMEN HAVE DONE, I CAN DO"—when you can assume to stand on the platform indicated by the following statement: "I DO NOT CLAIM FOR MYSELF ANY POWER OR VIRTUE THAT I WILL

NOT FREELY CONCEDE TO ALL OTHERS," and its opposite, "I WILL NOT CONCEDE TO OTHERS ANY POWER OR VIRTUE THAT I DO NOT CLAIM FOR MYSELF"—all things are yours.

Trust this determination; this is *AUTO-SUGGESTION*—rely upon it, you *CANNOT FAIL*.

The recognition of these truths leads to freedom because with the recognition comes an inspiration that leads to action.

The inspiration that leads to action comes from the assimilation of truth in yourself—not because some one says so, but because you realize it from yourself and for yourself.

When you act upon such inspiration, no matter what may be the cause of the suggestion—when you desire to act under your own soul-order—then is your great opportunity.

Every man has his opportunity, and it would be well for him if he could realize the fact. Shakespeare said, "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." *FOR EVERY MAN AND EVERY WOMAN IN THE WORLD THIS TIDE OF OPPORTUNITY IS AT ITS FLOOD IN EVERY HOUR IN EVERY DAY.*

There are thousands of people who fail to recog-

nize the turn of the tide and when comparing their misfortune with the successes of others, they wonder why they likewise have not been carried out upon its crest.

There is only one way you can recognize your own opportunities, and that is to do your own thinking; of course, you must work, but first you must *THINK*, for thought is the mother of effort.

In order that you may grasp the thought herein conveyed, special direction is necessary. That direction is, *THINK ON YOUR OWN ACCOUNT; THINK FOR YOURSELF.*

Hundreds of failures may be traced to neglected opportunities, when really the persons guilty of neglect are not to blame, because others are doing their thinking for them. They have been told, or probably it has been suggested to them in some way, that they are not properly prepared to undertake what is before them. Had they been taught that the only preparation for meeting the future, is in properly embracing and using the opportunities presented, failure could not have resulted.

Could you look upon your life as an ever-passing current, carrying with it all its events, you would get some idea of the importance of improving the moments that are present.

Probably the saddest thing to which man has ever listened has been the relation of old people's experiences in which they have recited their regret for neglected opportunities.

If you want to be able to grasp the present moment, you must work your innate courage to that point where you will have a disposition to think; the action will follow as a natural consequence.

Few people consider the importance of giving their concentrated attention to any point which they wish to attain, or to any given thing which they wish to attract.

No amount of discussion and no quantity of words will be of the slightest use, unless a person attends to the subject and places his mind upon the end desired.

What you must do, is to think first upon the position you occupy today—what is your condition *NOW*; not yesterday, nor tomorrow, but *TODAY*—then if your position does not satisfy you, decide what you will do to change it, to meet your present idea of right.

FORGIVE ALL MANKIND, ACCEPT THE AUTO-SUGGESTION, "I ALONE AM RESPONSIBLE FOR MY PRESENT CONDITION. I DO NOT BLAME ANY PERSON OR THING."

THEN YOU CAN CLAIM THE PROMISE IN

THE FOLLOWING: "I FORGIVE MYSELF, I CAN MAKE THE FUTURE WHAT I CHOOSE."

An error is simply the result of misdirected energy. When it is recognized as error and continued, it becomes very serious in its effect, but when once recognized and then with conscious intent the energy is directed into positive channels, the force becomes a vital power, in the work of reconstruction and regeneration.

The force generated by knowledge or by experience is much more intense in its action than that generated in ignorance—therefore knowledge is power.

In the great work of regeneration it is only necessary to consciously desire the power, consciously work to attain it, and then consciously put in practice the knowledge acquired.

It is not necessary to wait until some far-off time for success and happiness—*TODAY IS THE DAY OF ACHIEVEMENT*. We have fundamentally within us every element and every force contained in all the universe; we have also the ability to use all that we have, therefore it is the duty as well as the privilege of every human being to bring his life and the conditions of his life into completeness, *HERE AND NOW*.

Human beings are created in the image and like-

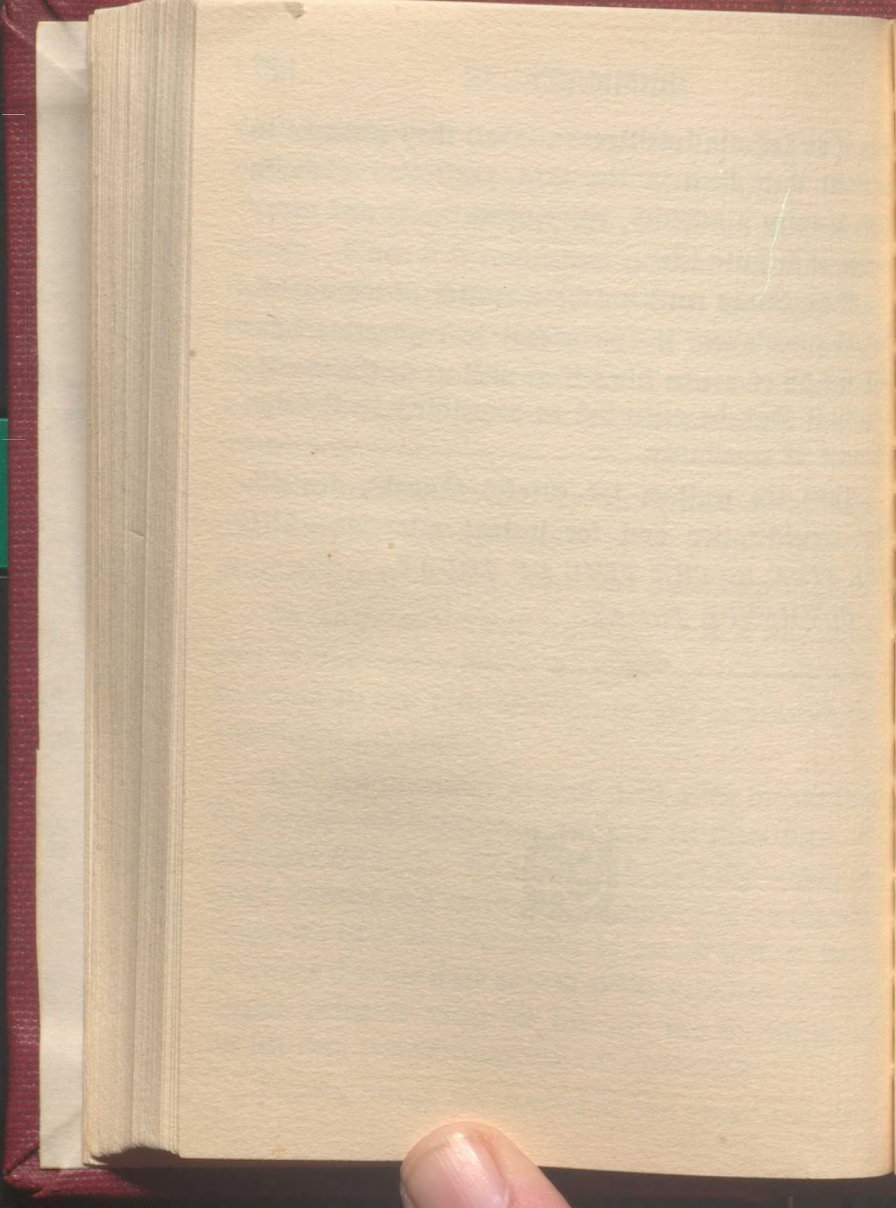
ness of an Infinite Intelligence—shall they presume to manifest their lives in less than perfection when in them is every possibility, every opportunity and every degree of Infinite life?

These things must not be a matter of mere intellectual speculation, if one wishes to regenerate himself and be of use to himself as well as to the world; nor must they be regarded as something in the distance of possibility.

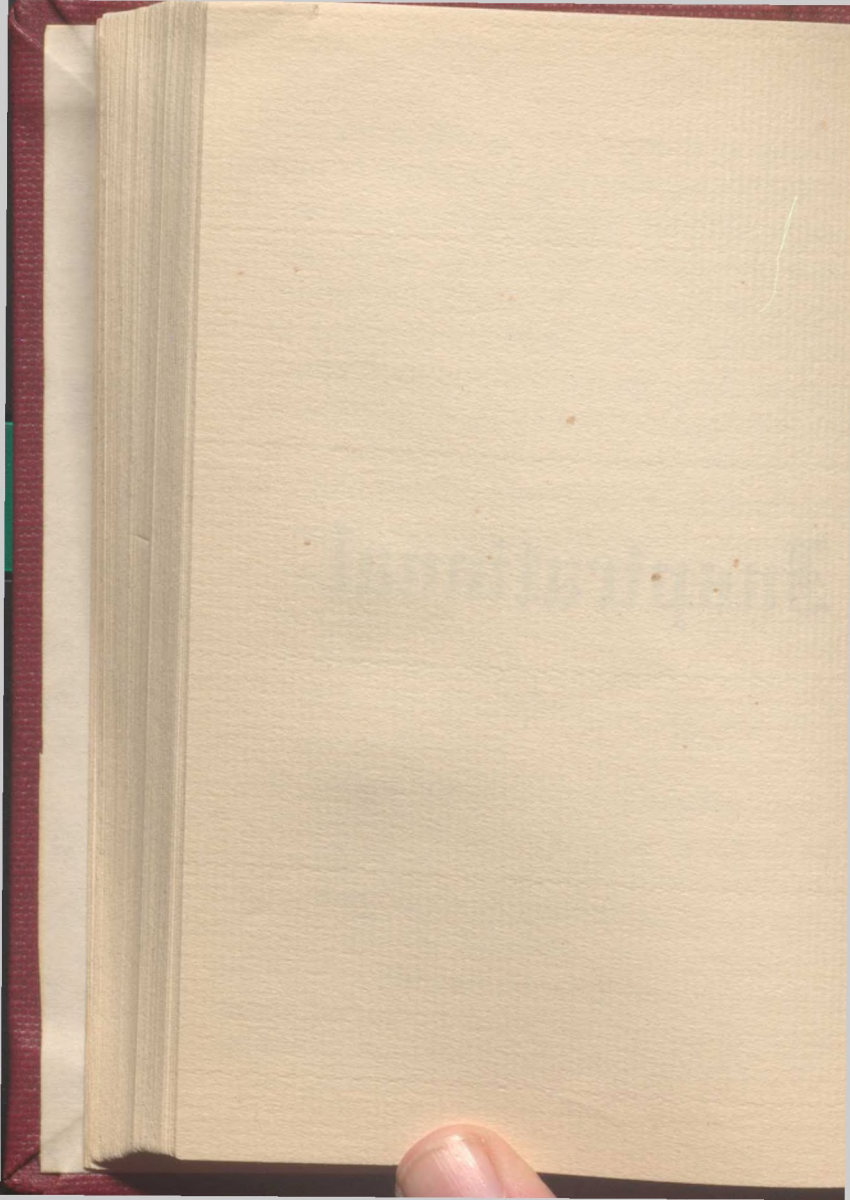
They are matters for careful thought—for distinct consideration and for instant attention—*AND THE TIME IS THE TIME OF TODAY.*

COMMENCE TODAY.





Inspirational



COURAGE



CHAPTER VIII

"COWARDS DIE MANY TIMES BEFORE THEIR DEATH:
THE VALIANT NEVER TASTE OF DEATH BUT ONCE."

—SHAKESPEARE—JULIUS CAESAR.

MOST IMPORTANT in the acquisition of self-reliance is that quality of character called courage. In dealing with the human mind we deal with its phases, its faculties and its powers, and, in fact, the whole fabric of human character.

Character is what we are in reality, from day to day. It is the structure we are building and its formation is influenced by two attitudes of the human mind. One is a false passion, fear, the other is a true passion, hope. Fear has no real existence, hope is our very life. Fear, the human mind tries to create, hope is created for it.

True character, out of which we can build a courageous man, is founded upon hope. That which weakens or destroys the structure is fear. We are constantly drifting between these two impulses which cause human action.

We are either slaves to fear, or, trusting our hopes, we are masters of ourselves.

We are not enslaved by anything we can use, we

are only enslaved by that which uses us. We are not in bondage to that which we can control, we are only in bondage to that which controls us.

HOPE ENABLES US TO CONTROL OTHER THINGS. FEAR KEEPS US FROM CONTROLLING OURSELVES AND MAKES US SLAVES TO OUR APPREHENSIONS.

It comes from considering that which we think might in some way prove disastrous. It is not a natural thing, it is purely an imaginary creation of the mind.

Every human soul possesses the faculty of intuition, which is distinct and unqualified knowing. This faculty is constantly raising up into consciousness just as much of this inspirational knowledge as we will recognize and rely upon. *TO THE BRAVE MAN, ALL THAT IS NEEDED COMES UP FOR WHAT-
EVER HE MAKES UP HIS MIND TO DO.*

The one great aspiration of each person is to say "I am master of myself." But no man need think he can accomplish this greatest of all achievements by merely wishing for it. He must say "Whatever the cost may be, even though it cost my life, it is mine and I will have it," and then he will find that he has the power to secure it. He will find there are no obstacles that cannot be overcome—no barriers that cannot be broken down.

Courage is the highest quality of character that we can acquire. *IT IS BORN OF HOPE, CULTIVATED BY WORK AND FINDS EXPRESSION IN SERVICE.*

Hope is that impulse of the soul that lives. Man's first recognition of its existence is his consciousness of life. His first intuitive impulse is to hope. To know that he lives forever makes hope the dominating factor of his whole being. To believe that he lives forever starts him in that direction, but to know it, drives all fear out of his life and there is no longer anything in evidence except courage.

Do not deceive yourself into believing that hope can be the ruling power in a life wherein there is no disposition to work. *WORK IS THE ONLY THING THAT EVFR RENEWED HOPE OR AWAKENED IT INTO CONSCIOUSNESS.* Hope is the impulse of life. It is that impulse which inspires us to reach out for the higher things of life with the desire to possess all of them. Those who allow uncertainty to enter into their considerations do not hope at all. They are allowing their hopes to be destroyed by expectation and tainted by anticipation.

Two elements have entered into our consideration of hope; one is anticipation, the other expectation.

Expectation is that which we create as existing in the future, but outside ourselves. The really hopeful or courageous man has no expectations. He does not create anything for the future. He is too busily engaged in the work of the present. He gives his whole attention to what he is doing and the only thing to which he looks forward is a perfect result.

Anticipation is that which discolors our hope to the extent of creating a thing in the future, in which we wish to participate. This we must not do, because the man who looks into the future and predicts what is in store for him is treading upon forbidden ground. *THE ONLY OCCUPANT OF THE FUTURE IS THE GOD WHO MADE HIM AND HE HAS NO RIGHT TO PROJECT INTO ITS SACRED PRECINCTS ANY OF THE IMPERFECTIONS OF HIS PRESENT LIFE.*

The only person who has succeeded in life is the person who has thrown his whole being into the hour in which he lived, and the only people who can do that are the people who have learned not to be afraid. *THE MAN WHO IS NOT AFRAID DOES NOT NEED TO LOOK BACK, NOR DOES HE DESIRE WITH ANY DEGREE OF EXPECTATION OR ANTICIPATION TO LOOK INTO THE FUTURE.* He

willing to meet the future when it comes, and rests content, considering the present moment, which is the sum-total of all that the past has produced.

The great characters of all times who stand forth as men of courage, are those who were not afraid; not afraid of criticism, not afraid of difficulties, in brief, *NOT AFRAID EVEN OF THEMSELVES*. Those who have reached this high pinnacle of courage are the ones who have burned their bridges behind them, cutting off all return to the past, and have gone forth willing to share all the joys and conquer all the difficulties which life might present to them.

Courage is that quality of character which bases its conclusions upon experience and is possessed as absolute knowledge. It makes decisions which are not to be changed and the man who makes a determination which is to remain unchanged must have a definite purpose upon which to base it.

Sometimes our purposes are perfectly right and the method of carrying them out absolutely wrong; but as long as the right motive prompts human action it carries with it protection and the honest admiration of even one's enemies. This makes the one who acts upon sincere belief seem to bear a charmed life. *BUT IT TAKES COURAGE TO BE TRUE TO OUR CONVICTIONS.*

Courage is not a thing which can be acquired by long years of practice. *YOU CAN ACQUIRE IT IN A MOMENT.* To be courageous you need not have a great, strong, robust body. You do not need to have your nervous system in perfect repair to be a brave man or woman, but you do need to have a determination to accomplish some particular purpose in life, no matter what it costs. Courage is that impulse which comes into a human soul and makes it put everything in the balance; no matter what the result—follow the chosen course—the goal of which is mastery.

In a general psychological way we say that the person whose life is governed entirely by believing, without qualification, the statements of another person, is in a hypnotic condition. If all that we believe were true it would be all right to be hypnotized, but hypnotism is like all other things wherein thought controls the mind; it can be used to destroy as well as to create.

As it is used in Suggestive Therapeutics nothing but good can result, but nations have been obliterated and centuries have been drenched with the blood of religious fanatics because of that influence. The Spanish Inquisitors were hypnotized and they in turn hypnotized the world for six centuries.

According to the best authority today, three-

fourths of the human race are creatures of circumstance, dependent upon the statements of others for their basis of action. Therefore the great question before us today is how to awaken them to a consideration of their innate, individual powers.

The only way to do this is to arouse the latent courage within each individual.

There is in each human soul perfect freedom like the freedom of its Maker; freedom to choose, freedom to act, freedom to attain to any height desired. Man is of such a nature that you cannot compel him, even when you have him in your power, so you must find a way of convincing him of the true value of the powers that lie within him.

THE FIRST STEP THE CHILD IS TAUGHT TO TAKE IN THE DIRECTION OF WORKING OUT ABSOLUTE CHARACTER IS WHEN HE IS TAUGHT HIS FIRST LESSON IN MATHEMATICS. Many think that religious formulas ought to be the foundation stone of character, but he does not need to know them and never will, as much as he needs to know that three times four is twelve.

As he acquires a broader knowledge of the world around him he will find fourteen or fifteen hundred religious sects, if he stops to look for them, each having a different creed, but he will find that in the learning

of every nation, mathematics is the same. In mathematics he finds something that does not change; something that is true, always was true and always will be true, and *IT IS BUT A STEP FROM THE COMPREHENSION OF THAT WHICH EXISTS WITHOUT CHANGE, TO A CONCEPT OF THAT WHICH EXISTS WITHOUT END, AND HERE HE GETS HIS FIRST IDEA OF ETERNITY AND IMMORTALITY.*

Men who accept dogmatic ritual are governed by beliefs which they know do not contain the elements of truth, and why is it? It is because they have yielded to their fears so often that they fear to trust the virtue they know themselves to possess, and yet there is not one of us who has not spent days without fear. When were those days? When no thought of fear or other limitation entered our minds and we acted from the standpoint of self-reliance and knowledge, which enthused us with that quality we call courage.

Truth has in it, always, the seeds of eternal life, of infinite power, of unlimited wisdom. There is no truth, no power, no essential that contributes to human happiness that is not always present with every person.

God is omnipresent; there is no place where God is not. God is omnipotent; there is no place where all

His power is not distributed. God is omniscient; there is no place in all this world and no time when his wisdom and omniscience are not about us. Then man is supplied with all the help he needs; but to make him realize this truth, is a most difficult thing.

It is difficult to persuade that person accustomed to depending upon someone else for most of the ideas he receives, that lying within that self is sufficient power to bring to him every perfect thing he might desire.

All that God will do for a human being is already done and will never be augmented nor diminished.
EACH ACT OF GOD IS AN ETERNAL ACT—STILL ACTING.

What man needs to do is to ask God for *WISDOM* to see that which is already prepared for him, awaiting only his recognition and appropriation. That wisdom found is the open sesame to the treasure house of the Father.

To accomplish anything, you have first to assume that perfect power exists within you to achieve what you desire. Make yourself conscious of the fact that you are one with Infinite power, which will enable you to do these things, and that you have within you perfect faculties, which will act in accord with perfect law; then trust these faculties.

Keep doing this without changing your determination, and every obstruction will finally be removed and you will be in the open road leading to perfection.

An achievement once accomplished carries with it a knowledge of how to attain that result as often thereafter as you desire.

The starting point of self-reliance is to know when a thing is true and then to know that we know it. There is no foundation upon which a man can stand with such unshakeable firmness as that of absolute knowledge.

You cannot put full trust in belief. The reliance which you place upon belief is confidence. The reliance you place upon conscious knowledge is trust. Trust is a positive thing, confidence is not; but trust and confidence have one principle in common, and that principle is reliance.

When we rely upon what we believe and sincerely investigate, then we are exercising faith. The product of confidence is faith. The product of trust is service, and *SERVICE IS ALL THAT WE CAN OFFER THAT IS OF VALUE TO ANOTHER.*

We cannot help anyone by telling him what we merely believe to be true, except that we might inspire him to investigate along those lines.

In statements of belief, are all the superstitions,

misconceptions and calumnies of life. In the statements of knowledge are the good, positive and blessed things of life.

Courage is that fearlessness and freedom growing out of a man's consciousness of his own integrity, and we cannot, with any degree of safety, state to another anything except what we know.

What we believe may be true or it may be false, and must not be imparted to another until it has been passed upon by faith. Faith brings knowledge, and knowledge is salvation, but faith brings knowledge to the faithful only.

We rule with the things we trust; we acquire the knowledge and power to rule by trying the things in which we place confidence.

THE FOUNDATION UPON WHICH ALL GREAT CHARACTERS HAVE BEEN BUILT HAS BEEN A KNOWLEDGE OF SOME PARTICULAR TRUTH AND A DETERMINATION TO ESTABLISH THAT TRUTH, even though the effort to do so cost life itself. Courage comes into a human soul and enables it to put aside all fear or thought of self and walk boldly in the chosen path.

It was courage that made David Crockett lay down his life in the Alamo, that others might have

freedom. It was courage that made Patrick Henry, in the Virginia Convention, throw his life on the altar of his country and say that he would have "Liberty or death," and he inspired that same passion in the souls of a million people. It was courage that enabled Cyrus W. Field to persevere in his efforts to secure aid in the promotion of the enterprise to lay the Atlantic cable, and, in the face of seemingly insurmountable difficulties, to at last achieve the ideal which his mind had conceived.

And it has been this same strong cord, running through other lives, which has enabled them to scale the heights and live in the clouds above the turmoil and strife of the battle in which other men, who have failed to comprehend their own powers and possibilities, find themselves engaged.

To comprehend the full meaning of courage, man must either consciously or unconsciously have some understanding of the limitless wisdom, presence and power upon which he can draw.

If he but believes in the possibilities to be achieved through the mediumship of his own efforts, in the great rights, privileges and heritages of the human race, and then acts upon that belief, his faith will bring to him knowledge of this truth, "To him that believeth all things are possible."

Man, then, in trusting this power within him, is trusting Divinity itself. He is only an agent through which Divinity finds expression and he will manifest just as much of that Divine Life as he is willing to allow freedom of action in his being.

The supreme function of life is to manifest to the world the possibility of achievement through man's inter-relation with the Divine, for thereby is revealed to mankind the omniscience of Deity.

To increase the individual power of courage, the soul must be awakened to a consciousness of its own latent energy.

MIND CANNOT EXHAUST ITSELF. The resources of the mind are indestructible and inexhaustible. The soul always has its reserve and God is that reserve. He who will confidently draw upon this reserve will find his own energy as limitless as Omnipotence.

BUT MAN'S MEASURING LINE IS MAN, NOT GOD. Centuries of struggle have passed—races have come and gone, and while each race has furnished an individual here and there who has scaled the heights or invaded the depths, bridged the chasms or tunnelled the mountains, the masses, footsore and weary, have only slowly found their way across the bridges or

through the darksome pathways which other hands have constructed.

Today man is reaching out for a broader conception of himself and for a more extensive knowledge of the powers which may be his, by the simple recognition of their existence; for a wider comprehension of the law, through which must come the strength for all his achievements, and he is willing to assume the existence of greater possibilities in the field of accomplishment than have yet been attained.

With this broader belief comes the desire to do. You cannot perform an act by having another person tell you how it is done, neither can you convince yourself of the truth of another man's statement by watching his experiments. You must experiment for yourself, and, when you have "been faithful over a few things," you will soon find yourself master over many.

The courage to undertake a great thing must come from a knowledge of how to do some one thing well, and this knowledge must have been acquired through experience.

EXPERIENCE IS KNOWLEDGE OBTAINED BY ACTUAL CONTACT WITH THE THING KNOWN. Each one's experiences will furnish evidence upon which he can always depend—a guide to

pilot him through all difficulties. That is one kind of courage and it takes that kind of courage in controlling health and in accomplishing the little things of life.

You do not need to look back in order to remember an experience, because each experience has left an indelible record and you need not cast one backward glance to get it. *ALL YOU NEED TO DO IS TO LOOK WITHIN YOURSELF AND MEMORY WILL SHOW YOU THE POWER TO ACCOMPLISH WHATEVER YOU WILL*, no matter whether this be the attainment of some material achievement or the harmonious blending of your will with that of the Infinite, resulting in your restoration to health.

This inward searching will bring you a consciousness of many powers, which you are now unaware of possessing. Little by little you will be inspired to reach out for greater things and by and by will come the opportunity for mastery; then all the achievements of the remainder of your life will be successful in the ratio to which you have, or have not, embraced opportunity.

THE GREAT COURAGE WE NEED TO INSPIRE WITHIN BEINGS IS TO LOOK WITHIN THEMSELVES AND USE, WITH RELIANCE, THE DORMANT FORCES LYING THERE.

Men have been taught that they are poor, weak, frail worms of the dust. No greater falsehood has ever been presented to the human mind; no greater untruth has ever acted as a slave-master over human souls. But it is holding them in its hypnotic spell, and it is our desire to awaken and release them.

Could we but convince each human being, struggling for freedom, that right within him, ready to spring into instant action, is sufficient power to make him master of his own physical condition and to accomplish whatever else he wills, we will have furnished the key that will unlock for him the gate that opens into the highway of perfect mastery.

The first step in the direction of courage is the desire to know and the reliance upon this desire. The next step beyond the desire to know, is the desire to do. As long as the desire to know is the passion which impels man forward, he is informing and educating himself, only. The man who desires to do, achieves and soon begins to inform and educate the world about him.

The desire to know gives man a comprehension of the powers he possesses, and through faith, gives him possession of the only power he can acquire, which is knowledge.

The desire to do is that which follows, as a natural consequence, and enables him to use the knowledge which he has acquired. *TO KNOW THAT A THING IS RIGHT AND TO KNOW THAT HE KNOWS IT, MAKES A MAN COURAGEOUS.*

Sometimes we mistake what we believe for what we know.

WHAT WE BELIEVE IS WHAT CONTROLS US; WHAT WE KNOW IS THE POWER WE CAN USE TO CONTROL OTHERS. When we reach out to get things which we see and want, we depend upon some hidden force within us to aid us in their acquisition. If we trust that we have a right to them, our action will be unrestrained. If we allow fear to come in we will never develop sufficient force to obtain the things that lie within our reach.

To make ourselves truly courageous, we must first determine the righteousness of the desire to do or to possess. Then we can put our whole being into the effort towards its attainment.

If we determine its falsity, we have no further use for it. If we determine its truth, then we go forward to possess that truth. We gain enough truth from every experience to make us unafraid of all other difficulties which life's advancing needs may demand.

This brings before our minds the question of

trusting ourselves. What is it to trust one's self? You cannot trust yourself, *per se*, you can only trust what this self possesses. It possesses knowledge and *KNOWLEDGE IS THE CONSCIOUS POSSESSION OF TRUTH.*

History teems with the doings of men who have manifested this greatest of all soul qualities, courage. All the men who have hewn their way through prejudice, unbelief and ignorance, achieved great things and made a place for themselves in the world's history, have been men who, *IN SPITE OF EVERYTHING, HAVE FOLLOWED THE COURSE THEY KNEW TO BE RIGHT*; exercising to the fullest extent that sublime quality of character which, born of hope, cultivated by work, terminates in service—man's only offering of value to his fellow man.

You can master any condition in your life; you are greater than any disease which might attack your body; greater than any mistake which may have marred your success; greater than any of those little aberrations that may have disturbed your mental equilibrium; greater than any problem presented to you, but you must believe this before you can take the first step in the direction of manifesting that courage which will enable you to attain knowledge, *AND, THROUGH KNOWLEDGE*, perfect mastery, the crowning fruit of courage.

"I CAN"



CHAPTER IX.

I CAN IS THE FECUND SEED OF DESIRE THAT FRUCTIFIES
INTO THE FRUIT OF ACCOMPLISHMENT. I CAN'T IS THE
PLEA OF GUILTY TO THE UNPARDONABLE SIN.

NO WORDS in the language contain more of melody, more of hope, more of promise than the words—I can! *WHEN IN DOUBT, THINK, "I CAN."*

I can—was the incantation that ambition chanted again and again to Caesar on the further bank of the Rubicon, and gave into his keeping the civilized world.

I can—was the only magic the necromancers used in taming electricity and making it man's most useful burden bearer.

SINCE THE WORLD BEGAN, THE PANACEA, I CAN, HAS EXORCISED THE DEMONS OF DOUBT, FEAR AND INDECISION THAT HAVE OBSESSED THE MINDS OF MEN.

To say, "I can't," is to say, "I won't," for if one will, one can.

When a man believes, he can control the very Fates themselves. This is the destiny that shapes our ends.

The Arabian romancer gives us a beautiful illustration, in the story of the "Forty Thieves," wherein the door to the cave which contained wealth and jewels

galore responded only to the words "open sesame." Today the "open sesame" that enables us to enjoy the opulence of the "Horn of Plenty" is that symbol of power—I can.

When we look about us and realize the wondrous object lessons in God's great Nature Book, when we know that life has groped its upward way, like the clinging ivy, from a tiny seed, when we see the homing pigeon and the sacred ibis of Egypt, which thousands of miles from home seem endowed with little less than omnipresence of mind, enabling them to chart the heavens and fly in a straight line to their home; when we realize that all the multitudinous forms of life have developed and been given their distinguishing characteristics, in answer to the needs of invironment; then we realize that man is only beginning his mental development, that while the Conscious Mind is still engaged in poring over its primers, the books of Sybils, containing universal knowledge, are lying back in the labyrinthine chambers of his mind, as yet sealed volumes. Then we can realize that *MAN, OF A VERITY, HAS NEVER ACCOMPLISHED ONE ONE-MILLIONTH PART OF WHAT HE IS CAPABLE OF DOING, OR LEARNED ONE ONE-MILLIONTH PART OF WHAT HE IS CAPABLE OF KNOWING.*

We are taught from infancy to regard every period

of life as having its peculiar duties, that every changed relation with environment or with other men produces a new train of duties which we are obliged to recognize and perform. However, there is that in man which makes him desire to believe himself a creature of choice and not of circumstance; a free agent, not a cog in the endless grind of the wheel of change.

Man wants to feel that the power he uses is his own power, that its direction is left to his own choice. He wants to feel that he is free to do what his fancy dictates.

The man who performs a task or works because he must, regards his action with aversion and makes drudgery of his work; he works without joy and apart from hope.

Other people's sympathy is hard enough to bear, but when a man pities himself and has an ever ready excuse to offer for his failures, then the self-consciousness of martyrdom dwarfs his ambition and banishes all of the higher aspirations, which alone can raise him above the things he is doing.

The man who makes drudgery of his work, toils and moans and awaits the time when he can go to his home to recount the hardships of the day, blaming his luck for all his troubles and wishing for some special dispensation that would lighten his burden. *HIS*

WISHBONE INDEED IS WILLING, BUT HIS BACKBONE IS WEAK.

Man's determined efforts alone will enable him to mount the pinnacle of his desires.

EVERY MAN IS RESPONSIBLE FOR HIS POSITION IN LIFE AND HAS NO RIGHT TO BLAME ANY PERSON OR THING; IF HE WOULD DO MORE HE MUST ATTEMPT MORE.

The man who works because he can, has not the thoughts of a slave, but the thoughts of a master; his mind is ever open to the perfect concepts of the way in which the details of his daily work should be performed.

He does not consider that he is working to fill in a certain number of hours, but to accomplish a certain end. His mind is full of hope and the ideal he has formed is constantly before him, and shows the daily works, simply steps toward the ambition which he holds for himself, as the inevitable result of the thorough performance of the little things that his hands find to do in the ever present moment, glittering with opportunities.

Such a man succeeds because he *DECIDES* upon the thing he wishes to accomplish, stiffens his backbone, *BELIEVES* in and holds his own ability to be *GREAT-ER* than the difficulties to be overcome in the *ACCOMPLISHMENT* of his desires.

Men should be taught to do things, because they can, not because they must.

The man obeying a sense of duty, deserves no more credit, than he who answers the beck and call of a corporeal taskmaster. When we do things because we must, we acknowledge servitude, obligation and debt.

When we do things because we can, we are proving our manhood, our power and our divinity.

THE MAN WHO OBEYS ANY TASK-MASTER IS RULED FIRST OR LAST BY FEAR; the man who acts as a free will agent is expressing his energies in love.

I have noticed in my experience with sick people that men overcome their physical ailments, not because they feel a necessity for it, but because they have come to believe that they can, and because they determine to do so.

They may endeavor to spur the mind to healthful activity by pointing out to themselves that they owe it to themselves or to their family or friends, to have perfect health, but this only increases their troubles, by adding to their burdens the feeling of delinquency.

They may trace every influence that their parentage has bestowed upon them. They may point to every inspiration received from their environment, and

search out every effort made by their advisors and physicians, but, after all the first step toward complete recovery was attained with the concept of their ability to be well, backed up by the simple determination, to again know the joys of health.

A MAN CAN DO MANY THINGS FAR GREATER THAN HE HAS DONE BY REPLACING THE DWARFING CODE OF DUTY WITH THE SELF-CONFIDENT GOSPEL OF ABILITY.

We learn, in studying the mind, that a man cannot desire a thing which does not exist; he cannot conceive of a thing which he cannot construct; he cannot criticize a thing that he cannot comprehend. His capacity for desiring things, for thinking of things and picturing them in his mind, proves his capacity for reducing these things to reality. He cannot ask a question he cannot answer, nor can he conceive of a problem that is not capable of solution.

The man who does things because he can, has no other limit upon his powers than the limit of his desires, while the man who does things because he must is limited to the narrow confines of what he has been taught and what other men have before done many times.

One accepts a code of duty and questions it for permission to do what he desires, and only refrains

from the things it forbids, hoping that his tasks will be lightened with a proportionate increase in salary.

He is niggard of his powers and gives grudgingly of his abilities. Such an attitude warps and limits the scope of his possibilities and instead of forming the habit of giving his best service without stint, and encouraging that spontaneity and opulence of action which is genius, this man blames his luck, or something outside of himself, and assuming the role of a martyr, in sullen resignation awaits his end.

The other consults his own desires and, realizing his independence and ability, hews out for himself and builds into the real, all his dearest air-castles.

THE MEN WHO HAVE DONE GREAT THINGS IN THE WORLD HAVE BEEN GREAT BELIEVERS IN THEMSELVES. They have not accepted the history of the past as their rule of conduct and the measure of their possibilities, but, harkening to the call of ambition, which has counseled them to try new things, they have proven their own ability and realized their dreams.

The man who is ruled by aspiration and self confidence, is a believer in the present and the future.

The man who is a slave to duty, thinks he is obliged to repeat the actions of the past.

The one limits his effort by a standard, based on the failures of the past, the other gives all of himself of his hopes for the future.

One thinks on the probability of failure, the other thinks on the glory of success. *ONE LIVES IN CONSTANT FEAR OF THE PRISON; THE OTHER, IN CONSTANT HOPE OF THE THRONE.*

Men are too prone to limit their possibilities—to see a discrepancy between what they have and what another has, and to see that only. And they are too ready to accept this discrepancy as evidence that they cannot achieve. They refrain from trying because they think some one else has possessed or accomplished things worth while, and, accepting defeat before they try, resentfully envy others whom they think are luckier than themselves.

The man who fails to believe in his own ability closes the door of opportunity and turns the key in the lock when he thinks "I can't."

He who would make a success in life must first assume that he can do things. If you would accomplish a great amount of any one thing, *BELIEVE IN YOURSELF AND TRY FOR ALL OF IT.*

Be not discouraged by failures. *THERE IS REALLY NO SUCH THING AS FAILURE OF HONEST EFFORT.*

While the toiler may fail to achieve the particular results for which he strives, trying always brings him knowledge, at least, and experiences which repay him for his effort. *EVERY SUCCESS IS ACHIEVED*

BY THE OVERCOMING OF FAILURES. The successful man is the one who has refused to be limited by discouraging history and sets about to make history for himself; the man who refuses the warning of fear and listens only to the call of hope.

The success of the world, the world's cities, her machines, her arts and sciences, her flying railroad trains and majestic steamships, everything that man has done, every success that he has achieved, the results of all his efforts, stand as monuments to the thought, "I Can." *THERE ARE NO MONUMENTS TO "HE CAN," "YOU CAN," OR "GOD CAN."* The only monument ever raised to one of these was composed of wasted hopes and lost opportunities.

THE WORLD'S FAILURES ARE RECRUITED FROM THE RANKS OF THOSE OF LITTLE FAITH IN THEMSELVES; those weakly ones, who are ever ready to enthrone "Luck" and blindly trust to her for all they have of good and ill.

Men need not lose faith in other men in order to have faith in themselves. They need rather to increase it; to believe more in all men, for men are connected so closely, in their associations with each other, that for a man to lose faith in the race is to lose faith in himself, as a type of the race. Believe in yourself; believe in

your fellow-man; work, trusting the God within, and be happy.

Open wide the portals of the mind that the greatest and grandest concepts of God's truth may therein abide. Dare to know the truth! Fear not, lest truth cast from the pedestal the man-made God of Creed.

Know that you are a part of the God that is everywhere, that to deny your powers and abilities is to blaspheme against the God who is the life within you.

The power that causes the clinging vine to put forth its tendrils, is God's power. It does so because it knows how, because it can. It has no doubting consciousness to intimidate it—it trusts the God within. Shall man do less?



