

# INTO THE LIGHT

BY

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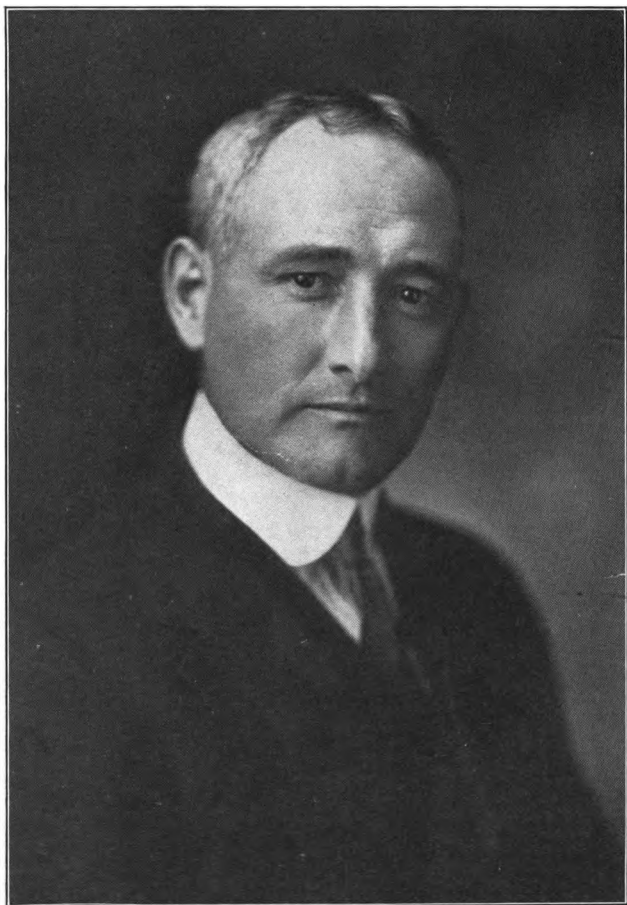
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**INTO THE LIGHT**



*Bruce Mac Lelland*

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**Dedicated to :**

**That love of, and for humanity, which actuates  
some men to suffer martyrdom to uplift mankind.**



## CREDO.

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**This philosophy teaches:**

**That life is an everlasting evolution.**

**Eternity is now. We are living in it.**

**Heaven is within you. A condition of mind—not a place.**

**Mankind may live in heaven by getting into communion with Infinity—now.**

**All have the Divine Life within—We are Gods.**

**Humanity has always been on the upward trend towards wisdom and communion with the Supreme.**

**Inspiration is common to mankind and will come to whosoever finds peace.**

**The Creator seeks this communion but mankind does not establish the necessary conditions to permit the inflow of divine love.**



## **Credo.**

If such conditions are established the inflow of wisdom will remove the desire to do evil.

Thought is the force which develops character. Divine thought ennobles and strengthens man.

Law governs the spiritual world with the same exactness with which it governs the constellations.

Sickness, insanity, anger, viciousness are sins.

The right impulse from the soul is more essential than the act. If the impulse is right the act will be right. If not restrictions on actions will not prevent the wrongful act.

## INTRODUCTION

**WHEN** a faint glow of reason first began to tint the sky of intelligence with its purple sheen, the primitive man felt the spirit feebly stir and, grasping blindly, sought to find his God. The fears engendered by the wild confusion of his age kept him in a constant dread and wild his groupings ran. With plastic clay and unskilled hands, he idols made; then bowed in awe before his own creations. In every crash of Nature's storm he found another God, and to appease him bowed in diffidence and fear. Demons filled his dreams with nightmares drear and terror swept his soul.

As the ages older grew he sat beneath the stars and wondered what they were. The spirit, ever ready to uplift mankind, spoke to him so soft and low it stilled his

fears; then thoughts began to form. These thoughts of love and mystery, and wonders yet unknown; began to clear the cloud of fear and lead the man along. It led him through the labyrinth of Gods for every passion and taught him of the God within, loving and omniscient.

Out from the heart a something cries unto the silence for a God and in the heart is shaped the power that each would bend before in fear, or reverence and love.

The one creates a mighty man and sets him on a golden throne to praise or punish as emotion moves, responding to the impulse such as moves in man.

Another, higher grown, sees naught within his God of form, but as a spirit deems him, and yet the highest grown, in awful majesty of awe, is conscious of God as Law; vibrant in all and everything. A life omniscient, centering in atoms all and every one, and from such center ever growing till the spark shall at last encompass all. To these all life, all

thought, all acts are good, and peaceful live they, welcoming the expansion of Him who lives within.

What this power is has not been revealed. Nor has any man the right to define Infinity. The finite mind is not capable of the conception.

We know the effect of close communion with him, know that it brings contentment, prosperity, and indwelling peace; and know how such communion can be established, but as to the personality we know naught.

To say God is spirit means nothing; no more than would it if we say Spirit is Spirit.

The law has been revealed to me. On that subject I speak with the voice of authority, but the lawmaker is not revealed. Nor will I voice a speculation as a truth. My understanding is the product of inspiration. Any man may receive it if peace is developed in the inner life. Once received we cry in unison, honor

not me, but rather honor ye the Father whose wisdom speaks through me.

Seek ye peace and know of your own knowledge the law.

Out from within came my understanding, nor was it taught by man.

Men teach us that mankind was lost and God sent His only begotten son to save us from sin, but I tell you that the world has always been progressing, has never been lost, and did not require a begotten son to save it. Nor does the Supreme resort to such methods. He comes to us in the silence of meditation and thrills the man with his message of wisdom and of cheer.

When down in the quiet depth of concentrative silence a radiance comes and with it understanding. The sealed book opens and from its pages we glean the lesson of life. Mysteries unfold and a wisdom not from man guides us onward to destiny.

BRUCE MACLELLAND.

# INTO THE LIGHT

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## GOD IN MAN

**WITHIN** the inner self of man lies all knowledge. This inner self is always in touch with the Creator. Because man is thinking always of those things which belong to this worldly life; because he is swayed by passion, and greed, his attention is not attracted by the incessant call of the inner life that he stop, listen and hear.

Because he does not he grows farther away from his own guidance which would take him into touch with the source of wisdom and bring happiness.

He is the man who loseth even that he hath. To make this important point clearer let it be restated in this wise:

Man is body, mind and soul, or that

spark of divine life we term the God in man.

The body has an intelligence of its own independent of the mind. The closing of the eye before the oncoming, almost imperceptible, speck which would enter and injure it before the mind is aware the speck is coming, is an example of the use of the body intelligence.

The mind is what we designate as "I." It is the thinking, controlling individuality. Mind, in the ordinary person, is governed in its thought and limited in its intelligence to the experiences it has had. Since these experiences of a necessity are limited the wisdom of each mind is accordingly restricted.

Therefore, if a question arises the decision must be based upon the result obtained from some similar previous experience, or the nearest experience to the case arising. If no such condition has arisen the mind is at sea and cannot decide.

All technical learning is properly the property of the mind. The mind may be learned but hardly wise.

The soul is the God in man and is of wonderful intelligence. It knows nothing of learning, but all of wisdom.

Intuition is the voice of the soul speaking to the mind.

Some people are naturally in closer touch with their souls than others. When one says, "I feel that this is the right thing to do," it means the wisdom of the soul has reached his mind unconsciously.

Now this wisdom of the soul may be consciously used by developing harmony between body, mind and soul, which is the principal aim and purpose of this effort.

Notice, please, that a learned mind is not therefore wise, and an uneducated person may be possessed of great wisdom.

If the mind rests and listens the prompting comes to seek repose, to think slowly. Then as the mind becomes calm new



thoughts arise and new feelings come to start into existence the then dormant qualities of godlife and it grows into the character of our God.

When anxiety comes by turning to the inner self rest may be found through which to gain power to persevere in calm, happy pursuit of the object desired.

Thus God is in man and man is in God, forever and inseparable. Because only of man's conformity to the things of this world does he fail to receive guidance in every act through direct inspiration.

No depth of depravity can eliminate this god in the inner self. Depravity of mind can only incase it within an atmosphere of vileness which separates it from the mind. Once sought it will respond, even in the vilest, and in its action grossness will drop away until the man is fit to commune in unity with the God within.

"Ye are Gods" is not fanciful. *Ye are.* The man of Bethlehem had such unity and recognized that we were all

capable of his development. He said we might do the things he did, were joint heirs with him in the kingdom, were his brothers, were gods, yet those who do not understand, and will not understand, clothed him with a divinity which they denied to us.

Thus men for ages have been kept from their birthright.

He talked from the beginning of his ministry to the last lesson before the cross of his great peace. It was in that peace he found his power. "My peace be unto you," was his choicest blessing. That peace is as ready to enter your mind as it was to enter his. No belief in the trinity, in sonship, or in the inspiration of the bible is necessary.

All scientists, all philosophers, all inventors are the product of the mood of

Science does not conflict with the teachings of Jesus. The conflicts are between the facts science has taught and the false theology of a benighted and ignorant age.

peace. Buddha, Leo Tsa, Zoroaster, and Jesus, each promulgated similar ideas at different ages. Each was unknown to the other. There must have been an instructor; but who could teach what no man knew?

They received their insight by finding peace and thereby communion with infinity.

Solitude, introspection, reflection, and the yearning of the soul bring peace to the mind. Then the spirit of wisdom enters. Thus men become inspired: become sons of God: 'tis the image of God in which we are built, this power to adjust ourselves to his mood. We live in a spirit world which speaks a language *without the aid of sounds*, and every height to which we climb shows grander heights beyond.

Religious conceptions are determined by the condition of our minds. There is but one method of enlarging the scope: we must grow into the kingdom. Through the wisdom thus found we discover a new

world—the world of mind—unfolding like a panoramic view of paradise before us; and we build a temple to ourselves—a temple not made with hands—the temple of righteousness and individualism. As the wonders of this new world unfold we wander farther and farther along its winding paths, each peculiar to itself, and untangle from its varied bewilderments the skein of life's mysteries.

We reach the limit of our courage and, knowing our journey must end, seek more courage that we may journey on. We feel the loss from our restless, scattered thought and concentrate to conserve our energy. Mind becomes a text in which we read our deficiencies. If unreasonable we build up justice; if cruel we seek kindness. The whole desire is to recreate a balanced man—a righteous man—and live in heaven. We hitch our attributes to the attributes of Deity and become godlike. The jumble of tumultuous thought is trained into an orderly trend and gives us

cosmos out of chaos. The impulse of emotion, which has been the guide, is brought into subjection and we become rational. Ambition for self—for riches, and power, and show—loses its attraction; while aspiration for deeper knowledge supercedes it. We are as happy in the cottage as in the mansion—have lost ourselves and in the losing found the kingdom of God.

Then comes an inflow of the spirit, vitalizing, strengthening, ennobling, healing the physical infirmities; and the soul sings with the once blind man, "This I know, whereas I was blind now I can see," then you will know that you are created in the image of God—are a son of God.

We are capable of having, every attribute of the Infinite. Love, justice, truth, energy, confidence, courage or determination, may be brought from our inner selves and fixed in mentality forever. They will supercede hate, indolence, lassitude, doubt, fear, and indecision. Then

the radiations from Infinite mind will fill our souls with wonder and joy; and a new life be lived that will be filled with beautiful thoughts; and with emotions we never knew were existent. We are in close connection with this wondrous power. We are Gods.

Such a man can speak in a voice that would stop the world but, knowing mind, realizes that the words would fall upon solid rock, and does not. The songs of life are in his ear and the melody of his soul forever sings the tunes of wisdom and of love.

Peaceful, wise and silent, he passes among other men as one of them; but with a different goal in view, he guides his steps along.

When Kings are crowned in pageant grand, heedless he looks on; then seeks the thing that he may do to help his fellow-men.

In his solitude, alone with Him who rules, he bends his heart in humbleness

and listens for the inner voice to teach him once again; for in his hand he holds a key to unlock the realm of mystery. A stillness comes, pulsations of the Spirit Love invest his soul. Friends come to visit him whose language his emotions throb, and each needs to but think the thought to pass the thought along.

The mountains and the rills, and every tree and bush acknowledge him as a friend; as one of all.

Wordsworth knew when he wrote:

“ One impulse from the vernal wood  
Can teach you more of man,  
Of moral evil and of good  
Than all the sages can.”

The best illustration of how thoroughly the mood of peace lifts one above anxiety and ambition is expressed in John Burroughs' immortal poem, “Waiting.”

Serene, I fold my hands and wait,  
Nor care for wind, nor tide, nor sea.  
I strive no more against time or fate  
For lo, my own shall come to me.

I stay my haste. I make delays  
 For what avails this eager pace?  
 I stand amid the eternal ways  
 And what is mine shall know my face.

Asleep. Awake. By night or day,  
 The friends I seek are seeking me.  
 No wind can drive my bark astray  
 Nor change the tide of destiny.

What matter if I stand alone,  
 I wait with joy the coming years.  
 My heart shall reap where it has sown  
 And garner up its fruit of tears.

The waters know their own, and draw  
 The brook that springs from yonder height.  
 So flows the good with equal law  
 Unto the soul of pure delight.

The stars come nightly to the sky;  
 The tidal wave unto the sea.  
 Nor time, nor space, nor deep, nor high  
 Can take my own away from me.

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Do not suppose Mr. Burroughs was  
 either an idle dreamer or a theorist. He



was, and is, one of our greatest naturalists. A vigorous, wide awake doer.

The mood of peace does not imply inaction.

If you move from one country to another the nature does not change. Your merits and faults go with you. So, also, do they when you pass out of this life. If you would enjoy heaven grow into that mind now.

## ETERNITY IS NOW

UNWORTHY people who do not understand the laws of life and live in a state of mere existence, usually suffering from ill health, often console themselves with the idea that when they pass out of this life a great change will be effected without volition on their part.

They believe all good things will come to them and that an eternity, which begins then, will hold only joy and idleness.

They are doomed to disappointment. There are no sudden transitions in nature nor can there be sudden transitions in spirit law. Improvement, to be constant, must be a gradual awakening and a gradual growth. There may be a terrific effort which will produce results but retrogression follows.

*Eternity is now.* The God in man is

ready to develop each mind into a force and wisdom that will bring intense interest in the unfolding of the man and heal the body.

We are in the midst of eternity now and must begin to grow by finding the God within, unifying the consciousness therewith and thus grow into health and strength.

If not done now it must be done at some later time, either in this life or in the life to come. No one will ever escape it. There is no "faith" road to heaven any more than there is a "royal" road to learning.

"Take, therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Forget a Judgment Day—live in the now. Find the God within and grow.

Oh, ye blind preachers! *Will ye never see?* Awake from your lethargy, from your sureness of a scheme of salvation

and get into touch with the things that be, into the light of the life that burns for your guidance.

Now is the only time. The past was; the present is; the future will never be.

Be right at the present instant and you will be right forever, because there is no other time. This instant lives forever.

If you set out upon a walk to some distant point and your attention is upon the destination the step becomes hurried, uncertain, and the body tires.

Keep the mind with you and the step is vigorous, the body enjoys the exercise.

So with living in a hope of heaven later. The mind tires and the soul wearies, thus losing strength and growth. It brings retrogression; when living in the now would bring progression.

“All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.” It is not worth while to “stick up” for this religion. Enter into

no controversies but find your God and do. Our God is not a jealous God. He is ready to help, if help is desired; and requires no sacrifice. He only asks that you concentrate on the now—the to-day; that you live in the instant with your better self. Live, and love, and laugh, and be led into communion. Yea, verily, again I say unto you: if you are kind and considerate, just and true, at this instant you will be so through all eternity; for we are living in eternity now. Forget not that the present is eternity: that this instant is the only time.

I would not, if I could, tear from the heart the idol there enthroned: would not take from any one those things a loving mother taught as reverently, at eventide, they bowed before her on bended knee. But I would teach to men the soul of truth and lead them close to God.

I deem there is a center where,  
The radiations, light as air,

Of joy and love, of rest and peace,  
In constant flow, and ne'er to cease,  
As steady as the ocean's roar,  
Comes unto men forevermore.

Now if such thought be sound and true,  
And God thus speaks to I and you,  
Is not this world a place where we  
The power of Love may feel and see,  
And feeling, seeing, knowing all,  
Attune our hearts to heed the call?

Inspiration is an attribute of mentality.  
It has been said that Jesus was inspired.  
He was, and so also was every great and  
unselfish man that ever lived. Gotama  
Sakyasinha, Zoroaster, Leo Tsa, Socrates,  
Plato, Paine, Lincoln were all inspired.

All our strength to do, all our plans,  
all our thoughts are from the source of  
strength.

The degree of inspiration depends upon  
the condition of the mind and the amount  
of courage in the soul.

If the mind is turbulent, vindictive, and  
selfish these attributes bar the inflow of

spirit. If peaceful, concentrative, and aspiring, such mood invites the spirit. If cowardly, the soul shrinks when the spirit comes and the shrinking closes the door again.

The Power above loves the man who will listen without fear, then do; and will express himself through the man.

But because of the conformity of our minds to the business and pleasure of this life, and because of the false understanding created by a foolish interpretation of the Nazarene's thought we do not know that we are capable of receiving radiations from the creative principle.

Nor can we until we are born again. Not literally born, but all the passions, prejudices, and beliefs obliterated; returning to the condition of the child-mind. Seeking, wondering, asking, with no preconceived ideas to influence. Determined and willing to know the truth even if all our present conception of religion, sociology, and ethics is obliterated.

If you are taught something that conflicts with the lessons of childhood the mind instantly rebels and refuses to believe. It does this in intense natures whether the newer idea be by inspiration direct from God, or from God through some man who is in communion with Him.

The child-mind is a trusting mind. It believes as taught, "for my mama told me so." It will believe *anything* taught. A father told his little girl no Santa Claus had ever lived. She turned to the mother to prove such a personage did live. The mother, not being willing to take from the baby the pleasure the fable brought, gave assurance that there really was such a being. The child turned to the father, "There," she said, "I knew there was a Santa Claus." Even the father could not convince the child of the truth when mother taught the falsehood.

The mother takes the child to church—it becomes accustomed to attending that church—every incident becomes a sugges-



tion; a couplet on the slate. Thus impressions are formed. Next the mother teaches that her religion is the only true religion. All mothers do this. All ages do this. The Brahman, the Buddhist, the Jew, the Confucian, the Mohammedan, the Catholic, the Protestant, one and all. They always will because it is a tendency of mind to stubbornly insist upon the correctness of its position upon all matters; especially upon supposititious matters requiring faith. This religion clings forever to the child unless scientific education is obtained. Then the child will renounce that faith. But they do not renounce the moral law, nor the religious instinct. Neither would they renounce the doctrine of the Nazarene if it was correctly interpreted. We know Santa Claus is a chimaera and theology false; but we can scarcely convince the child of the one, nor the sectarian of the other.

It has ever been so. The faith of the

mothers is a fixed institution. Its truth or falsity does not enter into the matter.

To be born again means to remove these ideas and be capable of believing the truth when it comes. To be willing and able to say, I want to know the truth without regard to consequences.

Thus one is born again, and childlike seeks to know. "Seek and ye shall find." "Knock and it shall be opened unto you" means to arrive at this point where it is possible to receive inspiration.

With this desire to know comes from somewhere the desire to be quiet. That is your first inspired thought. Yield unto it and be led. Seek seclusion and waiting, listen, without straining or haste. Peace is about to come unto you and with peace will come the wisdom to lead you along forever, growing as you grow.

It will guide you in business as well as in religion and lead you to the God within yourself. It is a comprehension that makes things clear which other men do

not understand. It gives an insight into esoteric things. Men and motives become an open book, when one is brought into harmony with the soul of things that be. It is wonderfully effective—this mental attitude. If you make a habit of withdrawing to a room and there give yourself up to silent meditation and desire, the room will become impregnated with an atmosphere of peace which can be felt as soon as entered. It will be a haven of rest when turmoil besets the spirit. Solitude removes the thought element which is around and stops the disturbing effects. Once the unity is felt the soul craves its continuation; the blind eyes are opened to see the beauty of the new world and nothing can ever take it away.

The effect is magical. Face, form, and actions adjust themselves to the new conditions and life is lived upon a higher plane. The world, whose homage was renounced, stands before you with bared head and humble mien; you became the

least among men and found yourself the greatest in the kingdom of righteousness. Your thought goes out and away to similar minds and the union creates a tremendous force to work for the uplifting of mankind. The vibrations of the spirit steal upon you and your spirit merges with it. There is song, and joy, and contentment, in the soul.

Such is the most attractive attitude of mind. Once reached, no book nor man is required to guide you, for you are inspired of God. The nobler we become the higher become our aims and the brighter becomes the light of destiny.

The kingdom of heaven has been found and you are living in it.

The Nazarene said:—"The kingdom of heaven cometh not with observation," and neither shall they say, "Lo here! or, lo there; for behold the kingdom of God is within you."

In other words we cannot see the kingdom and point it out; or place it above the

world because it is not a place. He definitely says it is within you, a condition that permits the inflow of divine wisdom and divine love. To seek the kingdom means to earnestly desire a condition which will permit the inflow of divine thought. That condition in itself is prayer—not saying prayers. It is the kind of prayer meant by praying ceaselessly. If, all blinded by superstition and fear, you feel the whispering of truth within you, group ye up and on. The sunshine of inspiration will drive the clouds away and be a guiding light to beckon you on.

When you set out on the way to the goal,  
The darkness of doubt will o'ershadow the soul,  
And hope, through the gloom, be the one misty light  
To beckon you on through the shadows of night.  
But courage will come, with Infinite love,  
To strengthen the soul with strength from above;  
And in the sweet peace of a treasure so dear  
You feel the end of the journey is near.

Had science been so far advanced when our theology was formed as it now is, the idea of a place called heaven would never have been promulgated.

There need be no fear in thus seeking direct communication with the Infinite. It is your birthright by His command and desire. "Ask and it shall be given to you."

God is not some dreadful being before whom we must tremble. It is of us a part and the law of all.

If we do those things which are not best for us it does not injure the Supreme nor draw down His wrath upon us.

He wants us to receive His spirit because it will give happiness beyond any other happiness, and produce a growth towards the ultimate which is to be.

If we prefer to live from our own mentality there is no dire punishment inflicted. You only lose the happiness which might be yours.

Seeking the spirit does not infer the leaving of an active life to seclude one's self in a monastery. That is not desired. Neither is a holier than thou attitude. A man passes our home daily who is theology

personified. He has conceived the idea that a stiff carriage, a grave countenance and a long stride constitute Christianity and acts the part. The man is a fool.

One does not desire to shout from the housetops that he is sanctified, but rather keeps his knowledge to himself excepting for those who seek.

Friends notice the change and wonder why he has become so kind, and even-tempered; where he found the wisdom that made him so able to grasp his business problems.

A great change comes over desires. Low-minded companions are not congenial. Society is replaced by the quiet comradeship of a chosen few. Hurry, and flurry, and worry were somewhere lost in the transition, while confidence to attract what one needs has taken their place.

Somewhere the realization has come that prayer is earnest desire and that all wisdom to plan, and energy to execute are furnished the man and that verbal requests

for specific gifts of money are not answered.

The outlook upon life has undergone a great change. Prudery, pompousness, and an air of sanctimony with its accompanying vacuity is never found in such men.

Would you have prosperity, honor, and health? Then seek ye the God within and create a heaven in your soul, for in such seeking has been found the way to keep the mind clear and the acts pure.

“Blessed are they who do hunger and thirst after righteousness for they shall be filled.”

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In the silence of my chamber  
With my heart attuned to God;  
Off the path of strife and anguish  
Which my feet have always trod;  
Yearning not for boon companions,  
Welcoming the friends that stay,  
Oft I watch the gaudy pageant  
Hurrying, jostling on its way.

Life is an evolution—nothing is permanent but change.



## THINKING AND THOUGHT ACTION

THE brain is the part of the body through which mind acts upon the body, and what we have heretofore termed the subconsciousness is but the storehouse of the mind.

The body acts upon the mind. If it is in pain the mind cannot center upon a thought. If it is over lusty and full of power the mind is vigorous, but not necessarily of deep insight.

If the body is full of passion the mind can scarcely free itself of amorous thought, and if it thinks along such lines the bodily lust is increased.

Ordinarily the body intrudes its presence upon the mind. We think of ourselves as the body. In the grossly material the body is the big thing, the me.

In those who are working to spiritualize

themselves there is a constant conflict between the resistance of the body to the assertion of the supremacy of mind.

At times the body predominates and the mind becomes discouraged, then a reaction comes and the mind reasserts itself. These constant conflicts invariably result in the complete supremacy of mind.

When one reaches the point where the mind is in close companionship with the Infinite the body fades from consciousness and, when the attention is attracted to it, seems as though it was some pigmy whose lusts and passions were almost imperceptible, and make no impress upon the mind.

Thus is self control eventually gained.

Thoughts stand in a relation to mind something similar to the relation of mind to body. In the first place the qualities of mind determine the character of the thought. A clean mind will think noble thoughts; a strong mind think forceful thoughts. Base thoughts will be repug-

nant to a noble mind. Such mind attracts clean thought and repels base thought. If a vile mind the thought is reversed.

When a thought passes through a mind it leaves a permanent impress. If vigorous, the mind is left stronger. If lewd, the mind is weakened.

The force of the mind determines the vigor of the thought.

Clean, vigorous thought elevates the race, because other minds feel its effect and are benefited.

Thoughts are as real as electricity and are capable of projection to any distance.

Telepathy is so well recognized that a man who scoffs at the idea is only exposing his ignorance. Its recognition is world-wide. Science itself is on the brink of accepting. Mind and thought are both magnetic. In response to the law of attraction similar minds attract each other; and in turn attract, and are attracted by, similar thought.

A clean, successful man in a strange city

would never form friendships among vile loafers. The association would not be congenial.

If, then, one desires a better class of associates he should improve the mind by thinking a better class of thought, when natural gravitation will bring them.

The mind can control the class of thought by refusing to think of anything harmful.

If the mind is subject to moods of despondency and fits of anger it may reject the mood by thinking of some successful period in life or by magnifying some small success and dwelling upon it until the mood has passed. Anger may be controlled by watching for its manifestation and sternly rejecting the thought.

The better way is to get into unity with the Spirit and the desire will vanish.

“As a man thinketh in his heart so is he,” meant the mind was the product of the action of such thoughts as had passed through it.

Thought is of two kinds. The one seems to be generated by ourselves from past experiences and pertain to affairs of everyday life as we engage in our vocations, or as they are suggested by sight, hearing, associates or associations, i. e., environments.

Standing before a painting I was admiring the graceful lines and masterly rendering of the young bathers when my companion asked, "What do you suppose it is worth?" which illustrates how the same environment affects dissimilar minds.

I was artistic and fed my spirit upon the skill of the master and the beauty of the girls' forms. He was a keen business man whose first desire was a knowledge of values. Thus desire regulates the kind of thought.

The thought we generate is not of great value.

The other kind of thought bolts into a mind like a flash during the inventive

mood, or the period of concentrative quiet, and leaves a lasting effect for good.

These thoughts are beyond the recipient's range of experience. From whence then do they come?

Some of the thoughts contained within the covers of this book are beyond logic or deduction. No one ever told them to me. So far as I know no one knows some of them. Where then did I get them?

When first the thought came that inspiration was common to mankind and that every one was constantly in touch with God through mind it frightened me.

It seemed like blasphemy to my Methodist mind. Especially since it revealed the source of power of Jesus, and by deduction made Him as one of us. Having been taught to look upon Him as a begotten Son of God and upon myself as a sinful worm, the shock upset me and I refused to go on in such a line of thought, fearing it was some trick of Satan to snare my soul.

But when in the silence of meditation, peace and gladness came and the still voice of the comforter bade me be not afraid, my courage grew and my shrinking self grew bolder.

The confirming thoughts and understanding came from time to time, and with it a thankfulness that I could be of assistance in freeing my fellows from superstition and from fear.

Thought comes in accordance with the mood. If concentrative, deeply calm, and aspiring one is visited by divine thought, which strengthens the mind, heals the body, and brings wisdom to properly conduct our worldly affairs.

Business success is a natural attribute of such a man. Others feel his solidity and honor him. "Seek ye first the kingdom of righteousness and all these things shall be added to you." It is the frame of mind which Lincoln carried and it swept over the country with an impress of confidence and respect that survives to this day.

**It is the mood which brought Jesus into touch with the Infinite and furnished the power to heal and the wisdom to teach. It opened his spiritual sight with which he could see what was hidden from others. It does not imply inertia nor seclusion but is effervescent, takes an interest in government, in sociology, in liberty and perpetuates truth and justice.**

**In business life one meets a banker who has such a mood to some degree and a feeling of confidence in him causes us to deposit our money in his bank. A merchant attracts our trade by his mental attitude.**

**When in doubt about what to do concerning a business venture, get into such mood, and a definite knowledge of how to act will come. This mood is your birth-right, and by it you learn to trust in your own self—you become self-reliant. No one need advise you, because your thought is directly from God, and no preacher is needed to save you, because you are daily growing into deeper communion with the**



spiritual and have saved yourself. You are one of the very elect.

The whole aspect of life changes. Trifles do not annoy you, nor theology interest you. Jealousy, and vanity, and ambition are foreign to you. Sober, kindly, honest, useful, and industrious, respected by associates, you live a noble life, which is to continue throughout eternity.

The opposite to such mood is the more common one of ignorance of these things and an ambition to grab a fortune, ride in a better vehicle than do your associates, attend week-end parties and give balls in our country villa. To assume superiority because one belongs to our set. To have no aims higher than personal gratification. To conform. To be exclusive and snub, and sneer, and hurt our fellows. To think one is *so* grand, but in reality to be petty, malicious, contemptible, and mean.

This action of the base emotions degrades mind. Under its influence friends and property glide away. Life becomes

uninteresting and almost unbearable. As one sinks lower and lower poverty comes, and ill health and misery.

It is the frame of mind which causes the sons of rich fathers to dissipate the fortune. Such men can never rebuild a fortune unless the action of the thought is changed by renewing the mind. "But rather be ye transformed by the renewing of your minds," means to loose the storehouse of your mind now existent and rebuild with better thought.

Like minds attract each other.

This better mood is the kingdom of God which is to be sought after when success in business will come to you; and is the attractive frame which will bring it.

Thought is the force which builds man into a type and determines his actions and his prosperity. Sensual thought develops a sensual man, and sensuality is written upon his countenance by the hand of God so plainly that he who runs may read. Nor do cries of Holy! Holy! deceive us.

Craft, hypocrisy, cruelty, dishonesty and maliciousness may be read on the index thus formed and warn the observer to beware.

The man has become malignant by his thought. Clean, vigorous thinking adds strength to the personality, and the face is the face of a man who is to be loved and trusted. He has been made beneficent by his thought.

The time is coming when thought force will be used to prevent wars and other crimes; and criminals, both great and small, will be treated by suggestion to change the character of their thought.

Nor is that the all; a vindictive thought reaches other hateful minds and the whole mass of haters send back a great concourse of hate to fill the hater's mind. This is living in hell. Such folks constantly become more hateful and less able to repel the hating thought; carried to its conclusion insanity results, and the man for a surety is possessed by a devil.

If we think thoughts of good will, kindness, and justice, it clears our minds for deeper thinking and brings us into touch with that class of men. It becomes easier to think thoughts of good will than to think thoughts of hate. The features glow with kindness and men seek us for companions and friends. A carnal person, by changing the character of his thought, can become spiritual; a weakling, by thinking slowly and with concentration, can store up energy until he will become strong.

If a thought of hate is sent to another it is absolutely certain that it will return to weaken the mind of the sender. If it be sent to a hater's mind it will be reinforced with his hate and come back stronger than it went out. If sent against the mind of one who does not feel hate it will not hurt him and be returned without increase. "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them."

Thus one gets what he sends. Men do to him what he does to them through the reaction of his thought.

By controlling the thought, the mind becomes poised, resourceful; the body thrills with divine life; while the blood bounds joyously through the veins, carrying health and strength.

Advanced thinkers, inspired by the thoughts such condition brings, give the world new ideas. They lift the recipient from out the cloud of superstition and fear into a higher and a fuller life. They establish a communion between the man and the unknown; produce elasticity, fervidness, eloquence, poetic fancies, wisdom, and health.

Your belief will never save you. Unless you study thought and mind and the effect the one has upon the other you will never renew your mind; and are as were those men who, after hearing the teachings of Jesus, could not understand. "He was astonished that they did not

comprehend," but I am not astonished because I have grown up from such minds as they possessed.

You are the product of the thoughts you think.

Your thoughts are the result of your heredity and environments. They can be changed by the renewing of your minds.

Minds may be renewed by suggestion, imagination, or prayer.

Thoughts are the connecting links between man and God.

Thoughts connect men on the same plane of mind with each other.

They act equally upon all minds of equal power.

If your mind is pure your thought will be pure.

If your mind is vile and you wish to think clean thoughts you must refuse to allow a vile thought to enter. In time the better thought will build a cleaner mind and the kind of thought will take care of itself.

If you would get into touch with the Infinite and be prosperous and happy you must think thoughts of peace until your mind is brought to the condition that Jesus describes as the peace that passes understanding.

This reconstruction of a mind is not easy but it can be done.

Persist and doubts will vanish as wisdom comes.

The somber forest which appal us as we journey  
'neath its bowers,

Only have, in gloomy shadows, birds of song and  
dew-tipped flowers.

Thus in traveling on Life's journey, when some-  
times we stop in fright,

We find but peace and concord with the passing  
of the night.

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This is not a philosophy of negation. It is constructive. Based upon what will benefit you—not others. Ambition for selfish aggrandisement turns every man

against you. Aspiration unites them for you. Their thought current in the first case puts a burden upon you, in the second it is a help.



## LAW GOVERNS; NOT FIAT

IN the infancy of our age every thing not understood was believed to have been an act of God.

The ancients knew naught of nebular hypothesis, or evolution, and in their ignorance ascribed the making of the world to fiat, and man was made from clay.

God was a huge being who talked with men; bargained with them; and fought for them.

Now we have learned that law controls our every act and carries within itself the punishment for the violation.

We see a star hurtle through the heavens and know it is establishing an equilibrium in the constellation. The ancients thought it was a lost soul being hurled into hell.

We know the earth turns on its axis

once every twenty-four hours; that it moves in its orbit completely around the sun once every year and is held in its position by the attraction called gravity; that it moves in obedience to natural law. We also know that all the constellations move in obedience to these laws.

We know that excess in eating, drinking, playing or working weakens the resistance of our bodies to disease and allows some form of ill health to injure us.

We know that an idle mind begets folly and becomes restless, worthless and weak; that calmness, concentration and temperate work bring peace of mind, contentment, and strength. We know these results are not restricted to a particular section but are universal and are, therefore, natural laws.

These things are not dependent upon faith, nor changed by theology.

Evolution has supplanted creation by "fiat." Geography has shown us a round world instead of a flat one. "Signs and

wonders " are now the " Law in the Heavens." History shows the gradual progress of mankind and the fallacy of the " Fall of man." " The Prince of the power of air " is now meteorology. Magic is chemistry and physics. " Possessed by the devil " is now insanity, and fetich has been supplanted by hygiene. Inspiration of the bible is everywhere doubted from the onslaughts of geology. But through the backdown of theology, " Ye are Gods "—" Heaven is within you," and all those vital thoughts, repeated and emphasized by Jesus, the Nazarene, has been as true as when their first exponent brought them to mankind.

We are only in the infancy of our understanding. In time to come everyone will understand and be benefited by the laws that govern.

The laws which control this universe, both material and spiritual, are laws for all the people and applicable to Christian

and Mohammedan, Buddhist and Pagan alike. No sect has a copyright on truth. It is universal; and God's spirit, or the Spirit of God, is as often found in Buddhist as in Christian; in Pagan as in Mohammedan. Mankind is alike the world over.

Mankind never fell—we are not born in sin—but we are steadily advancing towards unity with the Creator of the laws. The mental law is becoming understood and thought is recognized as the active agent.

We know that the underlying law of psychic understanding with the attendant health, happiness, and prosperity, is a mood of peace of which insanity is the opposite.

The deeper the peace the greater the wisdom, energy, and reserve force.

The more harmonious the body and mind become, the stronger resistance has the one to ill health and the farther the

other can follow the development of a thought.

That the youth is the product of the law of suggestion through past generations, both of environment and of direct commands. And, farther, that these same agencies may be used to destroy their production and recreate a new man.

We have at last arrived at a realization that the imagination is a creative force greater than any other force in its constructive effect.

The law of attraction is seen to reach through all animal kingdoms and by the name of gravity operates in the material.

When a mind is in unity with the Spirit in man it brings the concord we call inspiration by this very law.

Let us look for a moment at the operation of this law. It is a direct communication from the Power Supreme and requires no intercessor. Nor will it operate in any way but by direct attraction. Trusting upon the saving power of Jesus

produces a dependent mind and cuts off the communication with God. We are one with God and cannot accept any interference.

The thought of being one with God through the God in man and the law of attraction exalts us. It makes for self reliance, courage, and power. Therefore, we should conform to naught but the inner promptings.

To prepare the mind for the operation of this law; to open the conduit of our souls; we must remove the false theology we have been taught, must recreate the child-mind, free from prejudice.

To do this brings into play other laws. The law of suggestion, and the law of imagination. Let us digress for a moment to examine these laws even though we already know them. The repetition is time well spent.

A suggestion is anything which brings the subject to the attention. You see a despondent person and feel such despond-

ency even if nothing is said. If his dismal croakings are listened to and accepted the effect is greater. A business man once said to me concerning a dismal old croaker who had just left the office: "Bruce, that old pessimist makes me unfit for business every time he comes in here. I'm no account for the rest of the day unless my wife drops in to visit me. She is like a tonic."

Thus he told me two things: First, he was being hindered by the law of suggestion and its attendant attraction every time the visitor came and that his wife was the psychic strength which made him successful by the same law.

If one thinks, "I can grow into communication with the Supreme through the God within," it sets in motion those psychic forces which bring it about. It is a suggestion.

If one thinks, "I will be successful," it does the very same thing.

Determine, then, to build up the quality

of truth within, to know for yourself just what is true. Not whether what is contained herein is true, nor whether theology is true, but to know the truth regardless of what it is.

Thus doubts and fears are stilled and the soul prepared to receive the inflow of spirit.

This removal of the doubts and fears bring body, mind, and the Supreme into touch and establishes a communion which changes the entire character of the individual.

Instead of deciding questions by reason one waits and allows the answer to formulate itself. Nothing excites one. Rushing about is lost in stable, thoughtful, earnest, and low-voiced courage and decision, which produces poise.

This poise is not the poise of the trained mentality which, in many cases, assumes superiority, but is, instead, humble in its own consciousness but exalted by those with whom the possessor is brought into



contact. Every one with perception recognizes the power and reveres the man.

Not every one is capable of a quick development into this poise.

Some, in their evolution, have not yet reached the spiritual plane. These cannot appreciate these things, and spiritual suggestions make no impress.

Others are deeply spiritual but have never found the way. These are those, many of whom are called but few chosen.

Again there are those who, hearing the call, are so immersed in the mental life there is no response.

Suggestions appropriate to the defect in each will remove these impediments to communion with God.

Perhaps the greatest of the lesser aids to life success lies in the power of imagination. Please understand that once the mood of peace, the highest psychic law, is established nothing else is required. But until such mood may be developed, suggestion and imagination and desire are

necessary both to bring prosperity and to establish the mood of creative reverie.

To develop the imagination first think of some familiar scene of earliest childhood. The earliest vivid recollection is the best. Let it dwell in memory until the impression becomes distinct. Enjoy it and examine every minute detail as each appears.

From this practice will come the ability to image yourself as occupying any desired position. Remember that in thus imaging you are first recreating the child-mind, are being born again by removing the passions, prejudices and theories which have grown up as you have grown; and in the second case are literally creating a condition which will attract you into it through this law of attraction.

It requires no faith. The law is law; not my opinion. It operates in every case without regard to your faith, but if you compare your mental condition as advance is made with the previous condition,

and note the progress, it will develop confidence, or faith, in these laws. Such confidence brings quicker results.

One of the quickest methods is to use the law to help improve your financial condition by building up the idea that prosperity is for you. Those who cannot stand prosperity thus become able to accept the good fortune that is on the way and take care of it when it arrives.

After this you should be able to realize that your power is sufficient and feel a desire to grow in the knowledge of psychic law into close relations with the source of Law.

These laws of God are not revengeful. They do not punish excepting as one suffers by negation.

If one overeats indigestion brings pain by the disorganization of the system. If no exercise is taken gout results and a weakened system which cannot resist disease. If we exercise we grow strong.

We hurry and worry and exhaust our

reserve strength until unable to carry out our plans.

Thus it is in every case. The law must be observed, or through its own action suffering results. It carries within itself the punishment for transgression and requires no one to detect its infringement.

How much more likely are we under this understanding of life to develop strength and manly independence than are we when we depend upon the saving grace of a savior.

Climb up out of the cloud of theology which is about you into the light of understanding and be benefited by nature's laws so ably expounded by the Nazarene. Great was he, this man Jesus, and much to be loved and venerated.

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Get into the sunlight of spiritual wisdom. It is a very practical aid to happiness and is surely worth while.

## PROSPERITY THROUGH DEVELOPMENT

It is usually supposed by those who do not clearly comprehend our philosophy that financial betterment may be obtained in some inscrutable way while the recipient is in a stage of lethargy. That all the action required is a faith in the operation of some mental action hid behind the exterior of a developed thinker.

Nothing could be farther from the truth. Very vital to attainment is vigorous action both in development and in carrying out the ideas produced by such development.

The proposition at the base of our logic is: success or failure in life is due to the personality of the individual. This might be conceded by some and furnish a hypothesis from which to reason but for the

benefit of those others who question it let us briefly examine the basis of fact.

While sitting with a banker some years ago a man came into the office in quest of a loan. The banker heard his story and refused. After the man had gone the banker turned to me and said: "That fellow has splendid ideas but lacks the personality to force them through to completion."

He meant the man could conceive of a project that was feasible, could plan the execution but had not the courage, determination, and persistency to continue the prosecution to the desired end.

Because of this deficiency he refused to risk the money needed to carry out the enterprise.

Other men have the qualities in which this man was deficient but waste their energy on some project which did not have the elements of success at its conception.

Again we have the case of the man who,

while capable and well rounded in some particular line of business, fails because he undertakes another line for which his peculiar talents do not fit him.

Let us analyze the man and determine just what qualities are needed to make him successful and the means whereby any deficiencies may be developed.

First, then, in order to awake and act he must have that projection of thought which is termed, taking the initiative, i. e., he must make a start.

Nor is it sufficient to attempt some other man's plan—each should be able to start something for one's self, even if it be but a better arrangement of the goods in the department where one clerks. Without this ability one cannot conceive of new ideas for pushing the business after it is established.

Second, he must have good judgment to enable him to determine whether or not the project offers a fair chance of success.

Third, he must have courage to hold him to his purpose when discouragements come, and determination, coupled with energy, to complete the requisites.

A mind endowed with these things cannot fail. The first will give him no rest until he makes a start on some line of effort.

The second will reject all ideas which do not carry within themselves the elements of success, and once launched upon such a business the third will drive it to a successful conclusion.

Once established the business will carry itself under the momentum reached, requiring but a continuation of the wisdom heretofore shown.

Nor is this application to concern only those who are originators and developers of a business. It is of equal application to the salesman, the buyer, the clerk, or the laborer.

Each must have some character to retain his position.



I have known men who actually worried themselves out of a position. Not once alone but repeatedly. And this in spite of knowing their work was satisfactory.

Worry sets in motion radiations of failure, which, by the law of attraction, bring one into touch with other weak minds and they feed each other with failure. It also destroys the capacity to think and causes a loss of confidence in one's ability to execute.

In such case a very strenuous effort must be made to develop courage, after which worry will disappear.

Do you think adverse circumstances produce worry? Do not believe it. That deficiency of courage in the ego which leaves this negative fear, of which worry is the brat, produces adverse circumstances.

Have you ever seen adverse circumstances survive the onslaughts of a vigorous and courageous soul? I never have.

Want of confidence in one's self is a very close companion and bosom friend to worry and will disappear when the personality becomes developed.

That one has the power to accomplish becomes apparent after accomplishment has become a fact.

On the other hand courage, confidence, energy and wisdom attract success and companionship with successful men.

But one says, "What business shall I follow and where are the funds?"

Do not concern yourself about that feature now. Study yourself by introspection in order to learn in what you are deficient then develop that quality. The business and funds will find you.

Take, for example, a certain official of the U. S. Steel Corporation. He is a man of excellent qualities but at that period was poor. Because of his strong personality he enjoyed the friendship and confidence of wealthy men.

One day a banker, who knew of a new

venture which promised high returns called the official into the bank and asked: "Why do you not take some stock in that concern?"

The other replied he had no money. "I'll loan it to you," volunteered the banker. "Go ahead," the official agreed, then went his way and forgot it.

Some months later he received a certificate of deposit for \$12,000.00 as the profit on the transaction.

This is the most direct case of returns upon character that ever came to my personal notice.

Had the official been deficient in those qualities which made the banker his friend the offer would never have been made.

Courage, confidence in one's self, energy, determination, and wisdom will produce returns in every case. Those are the elements which make up character.

It is not to be inferred that every man who studies this philosophy will be a millionaire. What we expect to do, and are

doing, is to get the maximum results in proportion to the power of the individual.

The weakest personality, by conserving his energy, and using to the best purpose the limited talents with which he is endowed, can earn more than sufficient for his needs.

Neither is it the intention to produce machines for the accumulation of wealth but rather to produce minds capable of attracting more than is sufficient for their needs, and in the condition of satisfaction resultant therefrom they are best prepared to learn of the God within and grow into harmony with their souls. This philosophy is worth more than a college education because it recreates a man; gives him new forces, while the college only develops those he possesses.

I would change this idea of quick fortunes, then idleness and irresponsible vagabondage to a realization that life is being lived in eternity now and that its fullness should be had at the present mo-

ment. That very spirit of control which will enable one to gain money will also enable him to greet the loved ones with kindness, friendship, and appreciation, then, instead of living in jar and discord, the family becomes harmonious. With it comes a thankfulness that life holds so much of content and joy. Thus we are living in the fullness thereof.

As the days grow into years we find that the Spirit abides with us and grows upon us; and will so grow through all eternity.

Yea, verily, I say unto you we are living in eternity now.

Do you deem these things vagaries, not applicable to the practical affairs of everyday life?

Suppose those of you who tremble at the frown of your employer, or look with dread upon the advancing years, cultivate by suggestion, or mood, or imagination, or by a combination of all, that quiet resoluteness which comes with a spirit at peace and see the frown change into cordial ap-

preciation and feel that with the ripening years will come a fuller knowledge and a greater power.

Then you will not shrink into yourself and thus restrict your spirit, but face the world with a resolute heart, appropriating therefrom those things which are your own.

There are two methods of using our forces to attract money and every man should be able to use them sufficiently to enable him to live undisturbed within his own home and have sufficient for his every need.

No more is necessary, nor is there a limit to ambition's bounds when once it takes full sway.

The poor family who earns a home, at once aspires to an automobile; then pounds lustily at the portals of society for admission. The income is no longer sufficient for the needs and the second estate brings no more contentment than the first.

The poorest man I ever knew was a mil-

lionaire whose income did not keep pace with the style of living set by his family.

He was driven to desperation by the incessant inflow of bills.

He failed in a desperate attempt to make a great fortune, his wife left him and then he found himself.

To-day he lives in a pretty little home with another, and a better wife, who does not use him for a machine to acquire the funds to enable her to exhibit herself.

Give over the chase for folly, and excitement, and show, and splendor; get ye into the life which knows a deeper pleasure and a greater joy.

The first of the two methods to which we have referred is the common one of giving no heed to the attractive power of mind; no study of the right use of the forces with which nature has endowed us, but, with a wild rush, plunged pell mell into the maelstrom of business and endeavored to wrench from the hands that

grasp it, the fortune we would have for our own.

There has been scant consideration for the rights of others. Justice and right were below the horizon, and behind us, both out of sight.

We were as willing to take from others the results of their toil as we were to produce by well-directed labor a new addition to the values of the world; though such production would be ours by the right of creation.

Into this struggle, this stock exchange of the universe, frenzied, cold and heartless, we trampled the weaker under foot and standing on their bodies proudly proclaimed that we conquered by the right of the survival of the fittest.

Older grown and weak we have felt the crush of the iron-shod heel and cried out at the injustice wrought upon us.

Production should be our first desire. It may be production of food, manufactured articles, gold, or other metals, or es-



pecially the creation, out of waste, of some article that is of benefit to mankind.

In this we can benefit ourselves while we are benefiting the world.

Next come those who only serve. It is a legitimate occupation to go where some article is produced, buy it and carry it to some other place where it is needed, charging a reasonable return for our toil and expense.

Any act which renders a service to society is worth a fair remuneration, but no more. The greatest rewards should be reserved for those who create.

This, then, is the law. Either produce something, or render a service to mankind. Otherwise you have no just claim to remuneration.

Working within this law is the first step towards getting into concord with the God in man, and a requisite to guidance by the wisdom beyond our ken. Every great man has been guided by it either consciously or unconsciously. Every great

invention, every great thought is its product.

Under this approval of self we withdraw daily from contact with our fellows and in absolute quiet spend an hour daily, as nearly as possible the same hour, listening, resting, waiting for the impulse which will direct us on the path which is our very own.

Through this law of mood we attract strength and wisdom and store them away to meet any crisis which may arise.

Thus while we wait are we better able to do those duties with which we are now employed.

Some time, perhaps soon, perhaps after long waiting, comes the impulse to learn some trade, or engage in some business, and we know that at last we have found ourselves.

Then we must not rush into it but think, in our solitude, about the best way to commence—think of yourself and image your-

self as occupying the place and then allow plans to formulate themselves.

Afterwards the ways and means suggest themselves and we are launched upon our project.

Then all the force we have accumulated and all the wisdom such mood has brought is called into service and we spend them carrying out the plan.

Bankers and business friends feel this force and welcome you. They stand ready to extend a helping hand.

"He is bound to be successful," they tell each other and their very suggestion is a powerful help to you.

But, one says, "I am out of employment and cannot wait to grow into wisdom and strength."

Strengthen your mentality with the resolve that you will find employment then set out and visit every shop, store and factory, until some place is found for you, then make yourself so useful they will not get along without you. Thus protected

fix your attention upon advancement, use these laws and grow.

It can be done. I got employment in Pittsburg during Cleveland's administration when the streets were full of despondent men and whole families were lined up before the municipal soup houses.

Do not say, "can't." There is no more useless thing on earth than the man who says he can't. Use the suggestion "I can and will," then try and if you fail try again. Pound away.

Here, then, is our recipe for success.

Take an hour daily in solitude. Make it the same hour each day. Study yourself by introspection for ten minutes, in order to discover the weakness of your character.

Spend a few minutes breathing great draughts down to the bottom of your lungs.

Suggest courage if you are faint hearted; or do not feel that buoyant self-confidence which projects your spirit outward.

Follow this by suggestions of determination, confidence, concentration, and whatever other qualities are found to be wanting. Spend the remainder of the time in motionless, silent, strength receiving rest, sitting upright with both feet flatly upon the floor.

If you cannot get a free hour use as much time as is possible.

If no time is possible make suggestions as you can.

The best results are lost, however, without the silent, motionless rest.

We do not ask you to have faith. But only ask that you do these things. The confidence, or faith, will follow when the results come.

This method develops you into a stronger personality and your intelligence will supply the rest.

If it were necessary to put into one sentence the whole of this philosophy it might be stated in this wise: Rest and grow into

the mood of peace which passeth understanding.

The effect of suggestion, imagination, and the developed mood of silent prayer never leaves the mind.

If the work is dropped they continue to develop the worker to some degree forever.

In fact, if one has worked strenuously it is well to stop for a time to let the new personality solidify and establish a basis for renewed effort.

During this rest spend some time daily in quiet, silent reverie. More than likely you will unconsciously do this when the hour arrives which has been used for your development. If not do it anyway. It rests your mind and gives the psychic forces a chance for unobstructed operation.

When a desire to renew the suggestions come, yield to it, and keep it up as long as the inclination remains. This desire is the spirit moving you.

**Learn to listen and watch for this spiritual desire. It is the voice of God.**

**Do not, however, mistake the impulse of passion or prejudice for the desire of the silent hour.**

## SUGGESTIONS

**CHOOSE** those that seem suited to your needs.

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**Through the God in me am I freed from anxiety, by being carried into the pure, confident, radiant Spirit of Life.**

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**Because the God in me is a part of the one life of the universe am I in accord with the radiations of life that exalt me above doubt and trouble.**

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**I attract, through my God, wisdom to plan, initiative to commence, determination and persistency to carry the plan through, and courage which strengthens my soul to stand prosperity when it comes.**



## **AFFIRMATION**

**My reason is but a poor guide; here-  
after I shall take my guidance from the  
spirit as it speaks to me in the silent hour.**

## PRAYER

**SELF** of my self, and Creator of all!  
Thou spirit of peace and love within me  
and about me and of me, teach me to open  
my soul to receive Thy radiations.

Teach me that peace and plenty, and  
love and fellowship are rightfully mine  
and enable me to realize it.

Carry me into Thy life so far as I am  
able to go and make me stronger that I  
may proceed.

Make manifest the reality of Thy power  
to bring peace and plenty by so blessing  
me and then give me wisdom to speak the  
right word to others that they may find  
Thee.

Lead me into my very own.

Aloud I cry, "Not unto me! not unto  
me! but unto Thee! Oh! Power Sublime!  
give me all praise!" and in the silence of

communion give I to Thee my love, my  
life, my all.

Still my fears.

Make my body to accord with my mind  
and my mind with my soul which is Thy  
presence implanted within me. AMEN.

## REPETITIONS AND RANDOM THOUGHTS

**WHEN** questions requiring decision arise the man who works by reason must depend upon the results of past experience. If he has had no experience bearing on that particular point he is adrift upon a tempestuous sea of doubt.

The man who has reached the higher wisdom can go into his room and get help from the source of power.

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More than half of the American world are aimless. They rush hither and thither with one idea to-day, another to-morrow, throwing their force away in fruitless effort. This will never accomplish enough to acquire a competence. Wait! Find yourself! Make the decision as to what the occupation shall be with due de-

liberation. Keep the idea before you during your leisure and let it remain in the consciousness while employed.

The decision will come. When it does hold it in a tight grip. It makes no difference what the aim is. Nothing is beyond you if your power is developed.

Nothing can be farther above you than was my desire for understanding was from me. Ignorant, uncouth, antagonistic, I was everywhere wrong. Mine worked out through persistent determined effort. Yours will also.

*Do not talk.* This is imperative. If you do some one will laugh at you, or sneer, or pour cold water some other way, and diminish your resolve if not destroy it entirely.

They bring you into touch with the current of world doubt. If you want to succeed, keep your counsel.

Be determined in your effort. If some one tells you that God is withholding the realization of ideals for some purpose

which we are forbidden to examine, put him down for a false prophet, laugh, and go serenely upon your way. You will get whatever your mind feels it must have if you keep after it with all the wisely directed vigor of your soul.

Do not allow yourself to become subservient. The cringing type of man draws scorn, ridicule and figurative blows. His society is nowhere welcome. No one trusts such a man. Do not "look up" to any man. You are the peer of all. Not as fully developed perhaps, filled with fears, perhaps: but in the reality none are superior. Get expression from your soul and live from within, then this subserviency will leave you.

Neither should you be domineering. Holding yourself dominant in order to repel insolence does not imply that one should domineer. The latter is the other extreme of subserviency. It draws disrespect, opposition and hostility.

Since the Supreme furnishes us with wisdom to plan, and energy to execute we should assume the responsibility of directing our material affairs.

Praying for money or position is not the right kind of prayer. Rather pray for those qualities which will enable you to carry yourself up to a position of independence and for the mood which will allow wisdom to enter your mind.

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The trip upward is not arduous. It is full of pleasurable rewards. When the spirit is found to be calmer, the thought clearer, and material returns come, the realization that these things are true brings a deeper and a more permanent joy than can be attained in any other way.

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When we say be calm, it must not be presumed that one should force matters, or try to compel passiveness; nor to be submissive to intolerable conditions. Instead let the mind rest as fully as possible,

holding a radiant, commanding, outgiving attitude in consciousness so far as possible without becoming forceful and active in mind. The keynote is rest. Think only as much as is necessary to prevent thought from bounding hither and thither.

Think slowly at all times. Do not decide for yourself but let your decisions formulate for you within the mind. Holding the idea and resting in peace will bring results.

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I do not believe in speculation as to just how results are attained. If certain acts produces certain results we may produce said results by doing the acts, which is sufficient for all practical purposes. Too much dwelling upon the how and why, while interesting, is apt to take attention from doing the act. We become moralizers and wise talkers but are wanting in substance.

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If the mind does not strain in the silent



hour it will be a period of enjoyment to which you will look forward with pleasurable anticipations.

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It is not wise to set your mind upon some position or business and throw all the determined energy of your being upon attaining it. You will get it, but something else may be much better suited to your happiness and there will be a partial failure inasmuch as you choose the lesser good. Center rather upon the condition desired, image yourself in such condition and let the means naturally arrive. It may be by some other route than the one you would choose. However, if you prefer, and perhaps doubt the success of these methods, set the goal and go after it with persistency.

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Do not criticise, because it is a condition of mind that attracts weakness and will grow into a permanent mold. Every one is undergoing an evolution. None are

perfect. One fault is no worse than another. Since all have weaknesses (faults) all might be censured. Let him who is without sin cast the first stone. Realize that the God in man will eventually recreate all and study to find the better points in each for your own protection.

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There is nothing on the face of the earth to-day more contemptible than a rich man who is striving to get more. It is a disease of the mind. A kind of powerful insanity. Imagination is creative. No building of any moment is constructed until it was first held in imagination. In fact the plans are not even drawn.

It is not a new method. We find mention of it in the bible at times, from Genesis to Revelations, and in profane history long previous to the time of Genesis.

Inventors know of it naturally. Some of them seemed surprised that it should be mentioned in a book. "Why," one said to me, "I thought everybody knew that."

Every great man uses it to help him on the way.

Read Emerson's "Oversoul."

Every fault you see in others is in yourself. They are the looking-glass in which your weakness is reflected.

Do not center upon sensuality and think it the highest expression of immoral practice. There are worse things in this world. Injustice is one, hypocrisy another. The man who lives by depriving others of their just returns for labor expended, the schemer and trickster, especially if he is a member of some church and professes to be "good," is too low to shake hands with a common prostitute.

So is the politician who pretends to serve the people but only serves himself.

The society woman who marries for money and position is no different from any other woman who sells herself for money. She prostitutes herself to one man while the others have many. The principal violated is the same.

Petty regulators of everyone's affairs, gossipers and scandal mongers are actually as low minded as are those they denounce. They wallow in every puddle of mental filth to be found.

If you are one and cannot help it for God's sake keep your mouth shut.

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A preacher should not be compelled to visit his congregation in their homes.

He should spend his time in solitude, building the spirit within himself in order to pour it out on Sunday in a great volume to recreate the members.

That is his duty and therein lies his worth.

Such spirit cannot be developed if he spends his time visiting. Nor could it if he stayed at home, should the excitable, petty people of his congregation visit him? Usually a preacher does not know anything about these things and would likely fall asleep if he tried reverie.

Let him try visiting only those whose

souls add to his peace and strength and see how quickly the vicious, petty ones would raise a howl.

I am really sorry for any preacher who has found the way. His cross is heavy.

Very few priests or preachers want to know the truth. They prefer to remain as taught because of the tendency of the mind to cling to the lessons of childhood and some few because they are afraid to face the world without a salary.

Any one of them who is earnest will soon learn the absurdity of creed if he will sit silent each day for half an hour and earnestly repeat with an open mind, "I must be led into the truth."

Dare ye do it? Ye men who profess to have heard the call and are full of the Spirit.

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The Infinite wants us to be happy; wants a spontaneous outflow of gladness. If going away to the woods on Sunday gives you more joy than going to church

by all means go. The higher life is not lived by restriction and by precept, but by freedom and good cheer, and the outpouring of joy from the communion with the indwelling God in man.

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The trend of a man's mind is an accurate index of his capabilities. If he says, "I will never own a home," the remark shows that he unconsciously recognizes that he is deficient in those mental qualities necessary to earn the money with which to buy the home.

But he leaves out of the equation the fact that mind is capable of being strengthened until he will be able to earn a home, when he will say, "I can earn one and am going after it and get it."

Look over the range of possibilities and find where you stand.

Never think of your weakness. Think of its opposite which is strength. If you are a coward think of Courage.

Do not think incessantly. When one

thinks force is being used and the constant depletion uses up the latent, or stored energy. This leaves an exhausted mind.

Develop the insight into psychic things which is implanted within you. It is not sufficient to think and study and talk. Be still: use an hour daily as directed.

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Keep your attention upon your work. Do not ramble in mind dividing your interest between your task and something foreign.

If you will persist in such practice it will weaken your mind, thus rendering you less able to succeed.

## QUALITIES TO BE DEVELOPED

COURTESY, kindness, concentration, tact, goodwill, appreciation, benevolence, courage, confidence, determination, initiative, silence, tolerance, reserve, geniality, earnestness, cordiality, honesty, energy.

Do not try to maintain a standard of living beyond your means because some friend is undergoing the tortures of hell to maintain such a standard.

You need a home, a fire, food, and warm clothing, plenty of work, a few real friends, and not much else.

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This repression, this sanctimony, this formality, deprives mankind of the spontaneous outpouring of passion, and strangles his power in the cloak of theology.

Passion, not lust, is the choicest posses-



sion of humanity. It is the foundation of all art and oratory.

Freedom cries aloud for its expression. It is to use and enjoy and have. Its abuse brings more disasterous results than does the abuse of any other power, because it is the highest expression of force and its reaction is greatest.

Lust and promiscuous relations are abhorrent to the divine passion. It claims for its counterpart wisdom to use and not abuse.

The great souls of the world have been made great by the unrestricted outflow of their great passion. Sexual expression is its smallest part. Every act of the man is tinged with it. This it is that sets the banner of freedom on the mountain top for all to see, and waves aloft the flaming sword of glory to urge mankind to climb.

Out upon the starved and dwarfed ringlets who whisper tales of scandal over their tea cups! Use your gifts and enjoy them, then thank God for them.

Believe what appeals to you as true and reject all else. When a person has developed the quality of truth in the intellect the spirit within will instantly tell him what is true and what is false on any proposition, whether it be of spiritual or of material matters.

This voice of the spirit is not spoken words but a language without sound. A knowledge which arises to answer the question asked.

There is another soundless language which may be used between people. It thinks the words the mouth would have spoken and knows the answer without ears.

If this sounds fantastical get into the mood and learn for yourself.\*

Getting money is always the direct result of effort, either physical or mental.

Every effect has a cause. The cause which produces money is a well-planned enterprise, energetically carried out.

\* I have received spoken replies from a hypnotic subject in answer to my thought.

Do not focus your attention upon the money but upon the plan and the methods of execution.

Stiffen the fibre of your soul by suggestion until you can "stand prosperity."

Think of yourself as prosperous—now. Do something.

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Economy is as necessary in building your character as in acquiring property.

Economy does not consist in squeezing and grinding to save, but rather in freely buying a good quality of needful things and not buying the things you think you need.

Woe unto usurers, and taskmasters, and they who enrich themselves by a skillful trading wherein they give less than they receive!

It is lawful to receive remuneration for those acts which benefit mankind in proportion to the benefit given. Production, and making of land more fertile, serving,

and constructing and helping are blessed by the Lord.

Accursed be the King who enlarges his dominions by force, and the man who acquires by cunning. They are an abomination. Men shall despise them and drive them to the desert and to the mountain to perish. They shall be branded by the indignation of just men and every man shall feel it and refuse to give them succor.

Nor shall any man longer bow and smile before the rich man because he is rich, hoping to find favor with him. But all men shall be of stout heart, and manly, and shall honor him who is just, and him who is wise, and him who is humble because of his wisdom.

They shall love to serve whosoever hath a pure spirit and shall learn of him how to open their souls to receive the spirit of the Lord.

The wise men shall talk together and think as one, in unity, that they shall es-

tablish factories wherein men of less spirit may labor and each shall do his utmost to the limit of his intelligence and strength to produce and shall give all of his attention to his task that it may be well done.

Each shall be ready to lend aid to those who falter and cannot understand that they may learn to do. And the wise men shall instruct them especially how to gain wisdom.

Nor shall any man wish for more income than the strength of his spirit shall bring him, but be content, knowing he will grow stronger and receive more.

Nor shall any man build a grand house wherein to say in his heart, "Lo, seest thou how grand am I," but shall build unto his needs only, strong and neat and healthful without ostentation.

It shall be lawful for the wise men to call together the laborers and destroy such a house as is built for vanity and drive away the man and his family into the desert as accursed.

Nor shall any man strive to become mighty in affairs for it is lawful to strive only for wisdom and justice and love.

Then all men shall deny themselves and feel no grief thereby that they may be happy in serving. Thus saith the Lord.

There shall be joy and laughter and kindness. The weak shall be made strong and the ill shall become whole.

Every man shall have enough for himself and his own.

It shall be the duty of every one who is needy to work and it shall be the duty of every wise man who hath means to make constructive work for the needy who do not find employment. They shall clear land and plant it to crops and vineyards that it may produce and so also, shall they build roads and playgrounds and do whatever is needful, for which the rich shall pay gladly as a thank offering to the Lord for the abundance he hath given them.

They shall smile with a glad heart as they pay because it pleaseth them to be

good stewards, and the laborer shall smile as he works and be glad that no man taketh away his work since there is work for all.

Nor shall any man deal in goods to enrich himself but only to serve, and his reward shall be sufficient for his needs.

Every man shall work according to his strength even to the women and children and aged.

Nor shall any man work without ceasing, but shall have leisure to enjoy and shall be free from care.

For know you the weak suffer in this day because the strong usurp the good things of life and no man, weak or strong, knoweth justice.

Accursed be the lazy and those who complain and tell grievous tales of suffering. No man shall succor them, nor listen to them. Then shall the one labor as do all men, and the others cease to selfishly think of themselves continually, else shall they be driven to the desert or the mountains to perish.

Men shall love freedom and build great forts, and great navies, and great armies, to protect themselves from the aggression of ruthless kings; nor shall any man refuse to gladly obey those in power. Neither shall the wise men who guide the armies, nor those who serve in such guidance, fare better than those who are underlings: Nor shall they take glory unto themselves because they are skilled, but only give thanks to the Lord that they are able to do so much to continue the liberty of the world. Selah!

Suggestions such as, "I shall be successful" are not expected to bring success to you but to build up a realization that success is for you. The act which brings the returns must be done.

The point is, you will not do the act until you realize that you can accomplish whatever is undertaken.

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Never waste energy despising petty



people—the mind they carry is punishment enough.

If men denounce, revile and persecute you because you do not believe their theology, remember it is a quality of mind to resent any attempt to change the attitude built up by early training and environment; also that none but puny people deny the right to freedom of thought and expression. Such people should not be allowed to upset your equanimity. Go serenely on your way.

---

Do not talk needlessly. These people who gather in groups, society they term it, and flutter and smirk and gab about nothing, are foolishly throwing away the strength which would fortify their souls and establish poise.

Through this poise would come wisdom and an insight into a higher, deeper, happier life.

Talking uses force. Thinking uses force. How silly, then, to run along

mouthings nothings and wasting the force which is the only means one has to build up the material fortune and the spiritual growth.

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This religion is the religion of the normal life. The home life with the natural use of natural faculties. The wife and fireside and babies, love and laughter and good will, friends and neighbors, and a hearty word of cheer for every man.

Purity, when purity means repression, goodness, when goodness means sanctimony and seeming are no part of it.

To thine own self be true and fear not. God smiles and the sun shines. Let both into your heart.

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“Thine is a soul of truth in things erroneous.” The original reason for observing the Sabbath was to have a fixed time for retiring from the cares and anxieties of life and spending the period in communion with the Infinite to recreate the mind and develop the mood of peace. Thus to grow

stronger and better able to provide for the loved ones, and grow into closer touch with God.

But the leaders lost the object of this observance because they lost the spiritual understanding, and forced the mandate upon material people in a material way.

The pleasure of becoming lost in reverie was changed into hatred of the Sabbath because of its restrictions.

If one is in communion the Sabbath is a day of rest and inflowing of the Spirit of God. A day to be anticipated with pleasure. But if one knows nothing of such things it is wrong to try to force him into the observance by forbidding the natural expression of the spirit.

Let the boys play ball. We are all in an evolution and their time will come.

Any attempt to force religion upon any one only results in failure.

Let us grow.

Some leaders along mental lines teach that mind is everything; the body nothing;

mind can overcome the law; and similar ideas.

I am not in sympathy with such professions.

Law governs in every particular and if one was able to overcome a law of nature through the power of will it would be idiotic to do so.

Why kick against the pricks? Is it not more rational to learn the law and live within it?

Take the law of health for an illustration. The body, to remain healthful and symmetrical, requires exercise. A laborer can eat heartily of any kind of food and never know he has a stomach while the office man diets regularly and then suffers from indigestion and constipation.

For him to deny the condition is simply deceiving himself and does not create health. The best it can do is to secure non-recognition of the pain; but such deception does not produce health, strength, and vigor.

His proper method is to exercise until

it strengthens his constitution. This will give mental vigor to advance the business and create harmony in which to grow towards the absolute.

Honesty to yourself is as necessary to spiritual growth as honesty to others.

Once the harmony necessary to secure an inflow of divine thought is established the body will naturally become healthy by substituting for the disease—inharmony—a normal condition.

Be honest with yourself. Do any act freely which does not bring a loss of self-respect. Be man or woman enough to refrain from such acts as are repugnant to conscience. Not the subconsciousness, not what you have been taught; but the inner consciousness, the natural impetus, the soul impulse.

**Mating spirit approved.**

In a spirit of Love  
From the Spirit above  
For the woman created as mine.  
This union of two  
Makes a center so true  
The radiance of wisdom can shine.

## AN APPEAL

I WOULD enlist you in this cause, you priests and preachers of America.

I know you are, for the greater part, earnest, conscientious and faithful. You speak each Sabbath to millions, and the influence is felt daily.

Will you hear me? You profess to love the Lord and believe in Jesus, the Nazarene, or will you lose sight of your professed love, of right, of temperance, of freedom of expression, and with the fury of the Jews who cried, "Crucify him! Crucify him!" vent your spleen upon me?

Personally it does not matter, but if you would learn the great truth and lead the people upward the grateful world would bow in reverence at the mention of Christianity.

Be tolerant once. Consider that *it is possible* theology is wrong. You want to be right, do you not?

Let us analyse what is termed Christianity: First we have the teachings he gave but these are subordinate to theology, the important and particular part of Christianity as you teach it. "Believe what I tell you, or be damned," in some form is the subject, of most sermons. You require belief in the begotten Son, theory and honesty, justice and truth, while desirable, are of secondary importance.

I do not believe in theology. I do believe in the spiritual interpretation of the sermon on the mount.

Why do I not believe in theology? I will go into the matter to some extent.

My mother was a Methodist Episcopal, She was devout and conscientious and taught me that Jesus Christ was the begotten Son of God, and all the other points of their doctrine.

I believed it implicitly because she had

told me. Let us follow the workings of my mind until it refused to longer accept that idea as true, and determine whether or not such change was justified.

Until nearly twenty years of age my conception of God was a powerful man who was to be dreaded because he kept an account of everything I did, and if anything was sinful would wreak vengeance upon me after this life was ended.

This kept me in a constant dread, and repression, and shriveled my soul.

About this time astronomy interested me to some extent. It was wonderful. The thought of this constellation being but a part of a vast universe of constellations beyond comprehension thrilled me and brought a new conception of things.

All this seemed to be the product of nature and I kept my man-god.

From the fear of this awful god I turned in relief to a reverence for nature. Every part, the woods, the water, the hills,



the mountains, gave me comfort and peace.

My mind broadened and a thought of God as then understood, depressed me. Naturally I did not want to think of God, or Christianity. In fact, both became abhorrent to me. Struggling in the sea of fear into which theology had thrown me; worrying about what would be my punishment, and fearing to die, I lived in turmoil and misery.

I could not reconcile the grandeur of nature with a vengeful man-god who would create a people, then lose control of them, drown them once, then be placated only by sending his own son to be murdered.

About this time I cursed and hated God, but still believed in the begotten Son doctrine.

My attention was directed to a volume by Dr. White of Cornell, entitled, "A History of the Warfare of Science with Theology," which gave me courage to doubt the inspiration of the bible. Then

I found that a doubt, which I had been afraid to recognize, concerning my mother's God and His begotten Son, had existed for some time in my mind.

Then began a struggle between early teachings and nature's inspiration.

It was terrific, exhausting, and covered a period of several years.

I read Rob't. Ingersoll's works, Thomas Paine's "Age of Reason" and "The Crisis," meantime studying the bible incessantly.

Finally, from within came a great and agonizing cry, "I must know the truth," and I went into the study of mind and the religions of the world with serious intent.

Christ's teachings appealed to me for some unexplainable reason. Nowhere else could be found their equal in spirituality.

Leo Tse, Zoroaster, The Buddha and others had taught as he taught, but not equally as convincingly. They were deficient somewhere, to me.

From this it seemed he must have been a god. I clung to Christianity but stayed away from church because theology depressed and angered me. I resented it.

At times I would get a rest from the struggle and sink into reverie. During these periods convictions would come.

I pondered over what Jesus meant by "Ye are Gods"—"These things that I do may ye do also and more"—"The kingdom of heaven is within you."

If we were gods was He a super-god or were we equal in kind, but not in power?

If we could do what He did we were equal. If the kingdom was within there was no *place* called heaven.

These things I could not forget. Either I must deny the truth of his philosophy, or deny the begotten sonship; and "believing" in order to get into heaven, which did not exist as a place, seemed unnecessary.

The philosophy was his direct words. The sonship was men's conception.

They also had taught that Romulus was a God, and Cæsar, and others.

Between the truth of his philosophy and the sonship I mentally preferred the former, and since I did not believe Romulus was a god it was easy to decline to believe that Jesus was, especially since the men who had formulated the idea at the Council of Nice had been taught by Roman mothers to believe that Romulus was a god.

Thus the "sonship" went overboard. Then, free at last and at peace, I studied telepathy, hypnotism, occultism, and developed reverie to some depth.

Finally the light broke in upon me, making it plain that Jesus got His power through His deep peace which established the communion with Infinity.

My "nature" which had been so restful, was the Spirit of God. The God of the Nazarene and my God.

From that time onward mentality

opened to me and the philosophy herein developed.

I know you cannot believe. You would have to reconstruct your mind; be born again.

But if these things appeal to you it is the voice of the God within trying to be heard.

Develop the mood of peace and the rest will follow.

In love and respect I address you. If it seems strong remember I am deeply in earnest and feel strongly.

Mankind needs this religion, the religion of the man of Jewry, pure and undefiled. It does not need theology.

Hear, then, this address:

## AN ADDRESS

**YE** leaders of Christianity, hear me!  
You have buried the spirit of the Nazarene  
under the smothering blanket of theology  
and well nigh extinguished it.

Know ye that the world is waiting with  
hearts a-hunger to be shown the way and  
because ye are lost in the wilderness of  
speculation ye cannot.

When they ask for bread ye give them  
a stone.

Will ye persist in your blindness until  
his truth is as dead as your theology and  
the world has lost the light.

Awake, awake! Already the world  
passeth you by with averted head and  
sneering lips.

Think you that the few who gather to-  
gether, women and weaklings, to hear  
your cold formality, your crafty render-

ing of a bloody creed, are those who are moving the world of to-day? Do you ask the applicant for admission to your organization whether he understands what was meant by "Seek ye first the kingdom of righteousness and all these things shall be added unto you."

"Ye are Gods." "The kingdom of heaven is within you," or do you ask him whether he believes in the scheme of salvation, the begotten sonship of Jesus, the remission of sins by faith in the bloody sacrifice on the cross?

Know ye that theology is your religion, not Christianity. You focus on it. Emphasise it and do not understand or practice his truths.

Think you that ye are vital and know the truth?

Again I say unto you, Hear me! for the spirit must be saved, or we will go back into a brilliant, cold, scientific barbarity far worse than the dark ages the world once knew.

Either humble yourselves and learn, or Christianity must die, and be replaced after long years, by the spirit of God as given by one who will come in answer to the demand.

Your scheme of salvation is ridiculous, the product of barbarous minds which were never lighted by the spirit of wisdom. It is not in conformity to the word he gave us.

Your begotten son theory is the product of the pagan religion of the Romans and not in unity with what Jesus taught.

Both are the product of a barbarous age and totally unfit for the cleaner minds of modern life.

But that is not the worst. In your ignorance you center on faith in what you teach as a requisite to eternal life in peace; when we are living in eternity now, and peace is a product of concentrative rest which comes to all who seek; comes here and now, and lasts forever.



You prepare for a life to come and forfeit the life we know.

Your minds are the minds of the Scribes and Pharisees who cried, "We have Moses to our fathers, but as to this fellow we know not whence he came," and refused to listen and to learn.

Then you idly wonder why your churches are empty and Christianity fallen into disrespect.

I tell you that the Spirit comes to the heart now, not after death, as you term it, and leads the man in every detail of his life. In business, in religion, in the home, and it is all sufficient for every need. It places no ban upon action while you have written a volume of "must nots" to govern every petty act of life.

In such restriction you have bound the lives of men in grave cloth and shut out the spirit from their souls. It comes to those out of the church as often as to those within.

This is the greatest age mankind has

known. The philosophy of might makes right, justifying every atrocity that adds to the interest of might, is in a giant struggle with the Spirit of Justice for supremacy.

The spiritual are crying out against the injustice of the material and you on whom the burden of the battle for right should rest, are going unheeding upon your way.

Your good intentions and your kindness of heart are dwarfed by the sophistry and evasion made necessary to bolster up an untenable creed.

There is no truth in your scheme of salvation, the trinity, nor the *begotten* Son of God.

“For I say unto you, that excepting your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”

You have clung to your theology after it was proven false and tried by every expedient to bolster it until forced to recede.

Your persecution of Galilee to preserve a flat world, of Copernicus to preserve your "signs and wonders," was no more emphatic than your denunciation of the man who, to-day, dares dispute the truth of the scheme of salvation, and the begotten Sonship of God. In your view the former was impious in those days, and the latter is impious to-day.

Can you not grasp the absurdity of an all-powerful Creator who moves constellations, resorting to such an expedient as sending his Son to save a world which he had created and made a mistake by creating them evil? The childishness of your platitudes is pitiable.

Any normal man in this 20th century could create a more consistent scheme. Drop it and be honest. Men now think and demand to know.

Every step science has made has been opposed by theology, yet every step has been for the betterment of society and consistent with the teachings of Jesus.

There is no conflict between science and the Christian religion. It rings as true as when He taught on the mountain top and will ever ring true because it is true.

There is a conflict between science and theology, also between Christianity and theology, and the latter must give way.

You take theology, moral law, religion, charity, sociology, and ethics and, binding them in one sheave, call it Christianity.

Moral law is not peculiar to any creed, nor the property of any sect.

There can be no Buddhist morality; no Mohammedan morality; no Christian morality. Morality is morality—the gift of the Gods to mankind—and peculiarly the property of the individual. On the common ground of right conduct Buddhist can meet Mohammedan; Mohammedan meet Christian; Christian meet Infidel; and scientist meet all and join in harmonious approval of those things which are right.

Religion is the belief that binds a man

to his God. The Buddhist, the Moham-medan, the Agnostic may be as deeply religious as the Christian.

Charity is world-wide and is the product of the individual without regard to his faith. It has been common to mankind since history began and Christianity has no claim upon it.

Ethics, or the science of human duty, is not the exclusive property of any sect, but belongs to the world.

I have little patience with your claims that everything worth having is due to your particular faith.

Even the instructions of Jesus had been given at intervals long before he lived. It is but the message of God to mankind and will come to any man who finds the deep peace of mind which brings him into accord with Divine Life.

Entering into our lives to the minutest detail the interpretation fixes the future of the race.

If we take it in the highest and best

sense, and live in accordance thereto, a strong, clean, and virile race is developed. Any lesser interpretation degenerates mankind.

It requires no faith for its propagation—no missionaries for its distribution. Born in the child it is divine and teaches itself to all. As mankind develops in intellect, its finer and higher forms are intuitively developed. Thou shalt not kill becomes thou shalt not hate—and finer grown, love supplants the desire to do either.

Remove the recollection of every creed, past and present, from every man and the moral law, or God's message to man as taught on the mountain, will remain as a guide to conduct.

You say, "Our Christianity must be true—see how it has grown." Listen:

Gotama Sakyasinha found a particularly fertile field in Southern Asia for his Buddhism and, assisted by the purity of his life and the earnestness of his appeal,

the doctrine grew by leaps and bounds. It numbers more adherents to-day than any other sect. Mohamet was a man of fire. His energy sent a conquering army through India, Egypt, Morrocco and Spain. The savage Christians stopped them in a terrific battle at Poitiers, in France, and hurled back the broken ranks into Spain. The battle axe of the Frankish Charles saved Europe for Christianity. We would be proclaiming that Mohamet was the prophet of God, with the same vigor we proclaim that Christ was the begotten Son of God, had the Arabs won that battle.

When the Chrisitan declared that Jesus was a God the Mohammedans cried, "Allah is Allah! and Mohamet is his prophet." Then both, forgetting the teaching of love and the rights of humanity, flashed their swords in a battle of extermination.

Christ was not crucified to save the world, but because his lessons were not in

accordance with Mosaical law and aroused the wrath of the orthodox Jews. Just as an "infidel" is shunned and mobbed in America. Jesus understood this. When He said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword," he had in mind the effect his doctrine would have upon the minds of the conformists and knew they would oppose it. Thus was brought about His crucifixion. It was not so ordained by the Supreme in a scheme of salvation—not a fiat of Infinity in a plan to save a world.

"He that hath ears to hear let him hear."

The doctrine of the Divinity of Jesus does a positive harm to religion. If he was a man we may hope to develop into his kind of mind, may learn the mood of peace wherein he found his wisdom.

If he was God and we are men hope flees and we, as underlings, can never find the God in self.



“ These things that I do may ye do also and more.”

If the whole cargo of theology was cast into the sea and the ship loaded with plain love and gentleness; plain justice and truth; and the truth taught understandingly the human race would flock to the churches and esteem it a privilege. Theology has lost caste; but Christianity has not lost caste. Its message never will, because it is in harmony with the voice that inspires. The spirit of love is constantly at work in the world purifying and ennobling our minds.

Our religion is following slowly behind. Every generation sees some part of the gloomy and depressing theology obliterated.

An adverse comment upon the things He taught us is never heard. We do hear a constant denunciation of the theologian's afterthought—the scheme of salvation, the Divinity of Christ, and the three headed God.

The justice and truth which the Supreme puts into our minds has taught rebellion against those things.

We need the help of every honest priest and preacher in the world. Drop your theology, I beseech you, learn the law of mind and develop the god within yourself, then lead your people on the way.

Do you want understanding? Then take an hour daily in the seclusion of your room and rest your mind and body in perfect quiet, desiring to know what is true.

Guidance into wisdom will come. The shackles of early teachings will drop off and the God in man manifest itself.

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