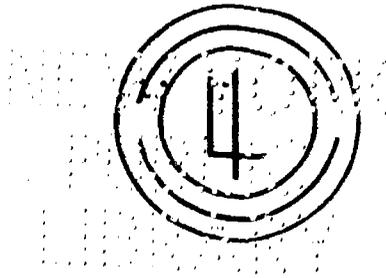


# The Human Form Divine

Or The Highest Physical Expression  
By the Use of Spiritual and  
Mental Forces

By

GENEVIEVE BRADY

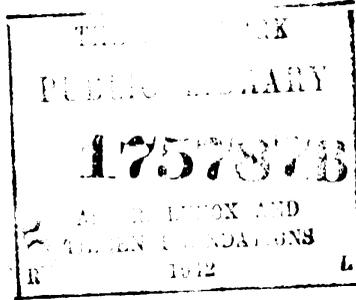


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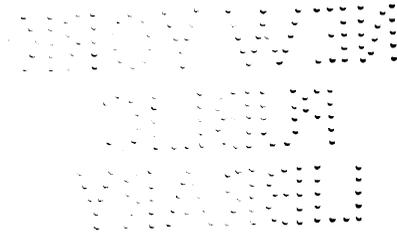
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## Dedication

This little book is dedicated to  
my brother James Francis Brady, M.D.  
whose helpful sympathy  
has enabled me to  
publish it

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## FOREWORD

This book has slowly evolved and unfolded through the earnest co-operation, covering a period of years, between myself and the pupils who have come to me for instruction in physical freedom through spiritual and mental forces. For inspiring suggestions from those who have honored me by trusting to my direction for their bodily well being I shall ever be deeply grateful. Often a question from some student has illumined the light on the path and made possible the contents which I have put into words to express the use of God's constructive symbols in human consciousness. Here, surely, I have proven the truth that in unity there is strength. My students have been my greatest helpers. The bond of fellowship and mutual interest which exists between us as workers for a higher realization in the mind of man that the body is the reporter of the

soul, is perhaps the greatest joy in my life. The response to requests from students scattered far and wide for some written statements to which they might refer, has also given to those not yet awakened to the truth of the highest physical expression through spiritual and mental forces the opportunity for new thought in personal effort for individual unfoldment and realization of the higher potentiality of Being.

The process for developing the interior consciousness of control over the physical is based on sensibility or sensation. We must sense to know. We must sense our agreement with Divine laws. Sensation may be said to be the beginning of life. The next step in our evolution is the consciousness of sensation. Conscious-sensation determines personal experience; personal experience gives us knowledge of the self, and self knowledge leads us on to the higher and diviner wisdom. This knowledge is power, and a word to the wise is sufficient.

When the physical or outer expression of Being truly reveals the Ego or Divine part of man we may be said to be spiritualized matter; but when the outer manifestation of being is unrelated, discordant and inharmonious we are simply material-

ized mind bound by carnal mesh and mental lethargy. When the Ego or Divine spark within us consciously controls physical expression there is no separateness between spirit and matter, and the body is the obedient servant of the soul. "These two things, the spiritual and the material, though we call them by different names, in their origin are one and the same."

The purpose of this book is to stimulate a greater interest in the mind of man to claim his Divine birthright in physical expression of the oneness of spirit and matter in external evidence. May the great purpose be fulfilled, and may our children's children become higher and higher types of that beautiful and blessed trinity of the three parts, the spiritual, the mental, and the physical, blending into a perfect whole of Divine Oneness.

**GENEVIEVE BRADY.**

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## CHAPTER I.

### THE PLUMB LINE OF THE UNIVERSE

“The law of the Lord is perfect,  
converting the soul”

The development of the highest physical expression by the use of spiritual and mental forces means the intelligent recognition within the individual of an interior sense of union with the Universal life principle, or the all-pervading eternal forces of nature.

The human form divine must ever be obedient to the power which manifests itself in the material universe. We must consciously feel and know that this same power is operating harmoniously in ourselves, for, we are divine only as we are in accord with divine laws. To allow the human organism to transgress the primal

laws in the cosmic order is to begin the destruction of the temple not made with hands. Disobedience to nature's law and order is the beginning of all disease, deformity and decay.

When we consider the universe and the great principles underlying the cosmos we find all that is purely mechanical is purely mathematical. If we go to mathematics we find that the mind has to base its logic on an original intuition. Therefore, mathematics is the language for metaphysics and mechanics the embodiment.

Geometry accompanies the world from its beginning. What then can be more simple, natural and logical than to base on this wondrous example our study of the body and apply geometrical and mechanical laws to the human organism. It is my purpose to give you a simple theorem, a rule formulated in symbols as the directory of the operation.

Geometry acknowledges a certain simple and first entity of its existence which it calls its own, or mathematical point. Therefore we will begin the work of harmonizing the human body by establishing a given simple or imaginary point which we will place on the earth between the balls of the two feet. I would have you dis-

miss from your mind immediately the idea that in establishing this point I am about to suggest that you are to stand on the balls of your feet. This much abused phrase is a perfectly correct direction in itself, but we shall learn presently that the balls of the feet are as the negative pole of the body, in themselves having no controlling power. One may stand on the balls of the feet, walk on the balls of the feet, and yet embody evidence of unrelated parts and broken lines.

I am constrained to utter a warning the moment after using the expression, "the balls of the feet", for this reason: When the body is held in the false idea that poise and power are gained by standing on the balls of the feet and throwing out the chest, it often becomes so restricted and rigid that every movement of flowing grace and rhythm is destroyed. We hear too much that absurd direction, "stand on the balls of your feet, and keep the chest high". So well do I know what will be the result in the human organism from this direction that I feel impelled to utter a cry of protest so loud that it would resound through the universe and keep echoing throughout the ages.

A swelled chest but reveals a sleeping

intelligence within a soul unawakened to the truth of mechanical order in the human organism. An extended chest is one of the greatest manifestations of physical resistance that the body reveals, though it is often paraded as an evidence of strength and importance. In reality it is a sign of unhealthy self-exaltation and egotism. Greatness will not admit of being vaunted. Study the great works of art. Are they chesty? Cartoonists sometimes use a drawing of the swelled chested individual to ridicule the bombastic or superficial but never is it used to portray the noble or beautiful--the centered or poised soul. I shall have more to say in succeeding chapters regarding this error, so common, so fatal, so false in the physical expression of divine law.

Let us now return in thought to the imaginary point which we have placed for a beginning in the construction of our geometric chart in the center of the space between the balls of the feet on the floor. From this point we will draw with the aid of our imagination a vertical or plumb line to the top of the head or higher. It is well from the very first thought given to this study for physical harmony to recognize no limit to the continuance of this line. Build it in the mind's eye to drop from the

zenith to the nadir. The imagination may not at first carry the consciousness so far. Create the line in consciousness. You will find it steadily growing and reaching toward the infinite; but it is not the length of line that contains the law. It is the relation of the line in your consciousness to the law of gravity, that imaginary line running always to the center of the earth. What is necessary is to keep our thought line truly vertical.

When the symbol of the vertical line has become firmly fixed in the mind's eye, the next thing to determine is the actual position of one's body in its relation to this line of gravity. The distance between the vertical line drawn with the aid of the imagination from the point between the balls of the feet, and the line made by the actual position of the body, is the angle of error in the human mechanism. The greater this angle of error, the greater the force of resistance between the physical instrument and the higher intelligence of the soul. This angle of error expresses the exact ratio of tension, muscular effort, wasted energy and destructive force in the organism.

When this angle of error exists some part or parts of the body are functioning at the expense of other parts causing them

to cry out in disease. The word "dis-ease" exactly expresses the trouble. The mechanism is out of adjustment. To relieve this disease one must intelligently study the relationship of the human mechanism. First, know what your body is actually doing; second, know whether it is poised or unpoised; third, know whether it is conserving or wasting vital force; fourth, know the importance of physical poise to perfect health; fifth, know the prevention of disease through harmonious relationship of parts; sixth, know obedience to the law of gravity. One cannot know poise until he has developed the interior sense of union with this central force of gravity. This understanding will bring you into harmony with nature's finer forces. To obey the divine law of gravity is to keep the body in its true state of equilibrium. If the body is inclined too far forward or backward, if the shoulders are elevated or restricted, if the chest is swelled or "carried high" as it is termed, if the abdomen is too prominent, if the posterior protrudes, if the back is hollowed, if the diaphragm is extended and rigid, if the weight of the body is not centralized so as to swing in its true bearing to the center, if chin, elbows, knees or ankles reflect tension, in fact, if the body

registers physical resistance in any part, or in any degree, the beneficial action of gravity is deranged and disease or deformity of a serious nature may result, surely, functional disorder begins, and, although, it may not be apparent, it is nevertheless inevitable. Sooner or later one pays to the last farthing for his opposition to this divine force of gravity. If the body agrees with this force it is then in the line of least resistance, or in very truth related to the plumb line of the universe.

In Mr. Norton Hazeldine's translation of the "Rubaiyat of Omar Khayyam" we may read what that famous Persian poet has said in reference to the vertical line.

"There is a line that all may find, stretched  
from the utmost heavens (or maybe  
far beyond) which towards the earth  
comes unerringly,  
Which has by all Sages here been called  
"The Plumb Line of the Universe,"  
adored and revered by all the Wise.  
And where this Line the Earth doth greet  
the level forms on which all meet,  
There the setting sun you will then face,  
and life's fatal square will upon thee  
fall no more."

The fatal square in the human body is caused by disobedience to "The Plumb

Line of the Universe", or the central line of gravity. This line we each must find, or forever be a slave to the physical. If the body's position inclines too far backward, the square opens; if too far forward, it jams. Either position forms the fatal square which robs us of the highest bodily expression in the external evidence and likewise of the spiritual and mystical in the inner consciousness of Being.

You may think it is easy to bring your body into harmony with the law of the vertical or plumb line. But is it? Look about you; study men, women and children. Watch them at work or at play, in business or in society, and note how far they fall away, in attitudes, postures and movements, from this central line, this law of gravity, this line which to the earth comes unerringly. Watching individuals reveal through the body their states of interior consciousness, one measuring them with the plumb line in the mind's eye must soon realize that there is little knowledge of this line of the Universe in the mind of man; that humanity as a whole is transgressing the law of gravity as operating through the human organism. Through ignorance they transgress, but, nevertheless perish from the sin. One may

watch for hours and hours a great throng of human beings passing to and fro without finding one who intelligently obeys the law of gravity, and, at last weary of the search, will feel as did Emerson, that the beauty of nature must always seem unreal and mocking until the landscape has human figures that are as perfect as itself.

Study nature and how quickly the inner sense responds to her harmonies. Let your soul free to enjoy a glorious sunset; as your senses mingle with the varied hues that are mirrored over sky and earth the physical habitual resistance in your body will for the time melt into the universal. No genius, whether painter, poet or philosopher can teach anything which has not already been given to us in the great book of nature. "Seek and ye shall find." But do we seek? If we do seek is it for the understanding of nature's laws? Finding them do we apply them to the body as a means of health? Ask yourself, dear reader, how much knowledge of, or obedience to the law of gravity you are expressing in the welfare of your Being. If you need more vital force more life abundant seek to know this law. Let this line of living force flow freely through your body. It is the Divine physician; the healing current

from the hand of God. If you oppose this force with your physical resistance you pay the penalty. "An ounce of prevention is better than a pound of cure." To become consciously poised in the law of gravity is a better remedy for disease than the efforts of any personality, administering medical or mental doses. Poise is the body's prayer of peace and praise. Only when poised obedient to the law of gravity or the plumb line of the universe can one truthfully say, "Thy rod and thy staff they comfort me."

This question comes so often to my mind: How is it that we who are the highest expression of the Divine, endeavor to express that Divine in discordant, unrelated bodies and know it not? Discord in music, color, form and movement may be keenly felt where it occurs in various degrees outside ourselves, and yet our own bodies remain a discordant part in the great harmonic symphony nature endeavors to display. As an illustration consider a landscape gardener at work to improve a picture wrought by unseen forces upon the breast of nature. The gardener views with critical eye the broad fields, notes the inharmonies, seeks to suppress them by felling twisted and bent trees, cutting away obstacles which interfere with lines of re-

lationship and continuity, and in the end views his work with satisfaction all unconscious that he is now the real transgressor in the picture.

This landscape gardener's body, safe to say, is out of line. It may be restricted, bent, or broken into parts and not revealing either unity or continuity. Some trees must grow restricted from the fact that they get too little sunlight, are too close to their neighbors (and here, as elsewhere, propinquity is fatal,) have been too cramped in their struggle for existence and so have perforce grown bent, broken and out of plumb. But man is free, acts from an inner principle. If he but works in his own garden with the consciousness that he is measuring by the line of the universe he need not be bent or broken, dwarfed and stunted by outside influences. Knowing the inner principle of poise man can work intelligently upon his own organism which like the garden can be made to reveal unity and harmony.

Yet man, the one creature we believe to be made in the image of God, created to reflect His likeness, is for the most part wholly ignorant of the laws of divine harmony in his organism. His body may be in various angles which are out of plumb,

his walk not elastic but labored, vital force wasted in muscular effort, tension and rigidity, in short, man when opposing the plumb line of the universe is a mass of material matter. No soul is speaking through the flesh to correct his disobedience to this great principle, this spiritual law. He has no idea of the central force of the universe, no consciousness of the line which to the earth comes unerringly; therefore, has no intelligent means of overcoming his angle of error in the human body.

In the temple not made with hands, in the human form divine, the master builder placed a light to shine and to reveal the dweller therein, the God-self in the human. Whose fault is it if darkness reigns within, or if we do not in our bodily presence harmoniously image the invisible divine, the truth within ourselves? Surely it is not the fault of the great Architect who created us perfect and gave us free will. "There is a line which all may find", a line which becomes a light in the interior consciousness, a spiritual energy burning brightly from within, drawing everything unto it to express the good, the true and the beautiful.

We are divine only as we are in accord with divine laws. An unrelated, inharmon-

ious body tells its story as truly as the bent or crooked tree, and, is just as unsightly in the great scheme of beauty in the universal.

Balzac, that great student of the hidden forces in the universe and in man lets fall from the lips of Seraphita some hints of this great truth I am telling and teaching to humanity.

In his wonderful discourse on spiritual laws he says; "If in His vast work, the Mysterious Artificer, who knows how to reach His ends miraculously fast, never employs a straight line except to cut off an angle and so obtain a curve, neither does man himself always rely upon it. Man, who alone in this world has knowledge of the Infinite, can alone know the straight line. He alone has the sense of verticality placed within him. A fondness for the creations of the curve would seem to be in certain men an indication of the impurity of their nature still conjoined to the material which engenders us; and the love of great souls for the straight line seems to show in them an intuition of heaven. Between these two lines there is a gulf fixed like that between the finite and the infinite, between matter and spirit, between man and the idea, between motion and

the object to be moved, between the creature and God.”

The two lines referred to by this great author, are the straight line we must visualize or hold in consciousness and have agree with the plumb line of the universe, and the actual physical curve created in the human organism by man’s ignorance of the law of gravity.

I have given you the first great step toward the realization of the law of gravity, namely, the line drawn by the aid of the imagination from the point placed between the balls of the feet, and upon which we put no limit. Our next step in educating the body into harmony with this universal law will be made in the establishment of a second point. This second point must be located in the cerebellum, or little brain, behind and below the hemisphere of the cerebrum, in the base of the skull.

This point in the cerebellum we will call the positive pole, while the point before established between the balls of the feet is the negative pole. We have now two points or poles and from these may postulate the idea of polarity of the body, which principle once grasped becomes the keynote of health. Without this sense of polarity health in the full meaning is impossi-

ble. All perfectly poised healthy persons have it whatever may be their ignorance concerning it as a law.

We need not remain in ignorance with regard to the laws of polarity. We can gain much information from works of eminent scientists on the laws of polarity, magnetism and electricity as applied to mere machines, devices for the use and comfort of of man. But knowledge gained from mechanical devices has something of the defects which knowledge gained by vivisection presents. In the first instance the man studying natural or mechanical laws and applying them to senseless machines cannot possibly draw deductions or conclusions from personal experience to store in his inner consciousness. It seldom occurs to him to try to apply these laws to his own body. On the other hand, the man who tries to interpret the sensations and experiences of the dumb animal he subjects to vivisection is frequently befogged and mentally muddled regarding the truth of his deductions.

Each of these seekers in truth, the electrical machinist and the vivisecting surgeon, has an instrument, a mechanism in his body, a wonderfully articulated and attuned mechanism from the hands of the

divine builder. If man would but look within himself with the eye of consciousness he would find latent powers waiting for development. And if man would but develop his latent potential powers how like a God he would become.

We do too much work externally and are not attentive enough interiorally. The innermost of Being is drowsy and sluggish. The truth of the highest laws of the human organism is not realized from outward impressions until they are made manifest by the senses, the spiritual within. My teaching is primarily to attune the individual to harmonize with the plumb of the universe. This sense of poise is almost unknown today in the conscious thought of the race. If vivisectionists would develop this sense which is inherent in all mankind, though usually latent, they would not need to destroy God's lower creatures in a vain search for the truth concerning muscular co-ordination and correlation. If mankind would develop this inner sense of poise, thereby relieving the physical of all resistance and opposition to the constructive laws of the universe, we would have less disease and deformity in the coming generation.

I believe human kind in their present

condition of disobedience to the law of gravity, that central force in the universe, to be less in tune with the divine than is the animal kingdom. The animals use all the powers and intelligence God gave to them. Man falls far below his God given degree of intelligence in his expression of physical harmony. You will never find an animal angular and restricted from undue physical tension and misplaced energy. You will never find one weak-kneed, hollow chested, no, nor "swell-chested", nor with drooped head and dragging feet, never; They are active, elastic, positive, vital, healthy, and therefore nearer to God. They are in a position to pity man when he is the expression of negativeness and disease. You may be thinking that this statement is not true of animals. I reply that if you find an animal with its body unrelated, bent or broken into parts, restricted and showing physical effort, strained and suffering, it is because man has interfered in its life. Animals in their own kingdom are gloriously free, with the curse of disease almost unknown. A few summers ago it was my good fortune to spend a summer in the heart of the woodlands. One day I found my guide crippled with rheumatism and in intense pain. Raising

himself with much difficulty, he moaned and muttered, "Oh, I wish I was da moose or de wildcat as does have no sickness!" Later, as I questioned the old man deeply on this subject he told me that in all his experience of twenty years as a wood-ranger he had never in all that time found in the deep forest or near to the heart of nature, a sick animal. Just think of it.

We are told by some philosophic theorists concerning the soul's activities that the intelligence resident in man which makes him conscious of the "I am, that I am" of Being is the distinctive difference which places him above the animal. The animal might rightfully claim I am, what I am of Being, and be the more truthful in expressing divine laws. I call upon the free and normal animal as an illustration of bodily harmony being a great factor against disease. I appeal to mankind to apply the natural laws of the universe to the governing of the body that we may have health and life more radiant and abundant.

We will again return to the consideration of man in his present condition, and the means necessary to awaken a sense of the plumb line of the universe in his interior life.

We have established two imaginary points, or poles, one in the cerebellum, positive; the other between the balls of the feet, negative. Now these two points must in consciousness be brought into true relation to the imaginary line running through the center of the earth. Only from a knowledge of the agreement or disagreement of these two points and their perfect relation to the center of gravity can a true sense of the poise of the body be secured. Freedom of the physical comes only from the knowledge within the individual of his at-onement with the plumb line of the universe.

When this law controls the body it may be said to be polarized, and a harmonious flow of force between the highest spiritual center and the lower natural activities--that is, between the higher self and the lower self, between the subjective and objective of being--is scientifically maintained. Occasionally we meet one who impresses us with physical grace, poise, just mind, poise of soul, and we call this self-mastery which pervades him, personal meditation. Such an individual is either consciously or unconsciously obeying the law necessary to secure equilibrium of forces, and is therefore polarized, poised, and reflecting the "peace which passeth understanding."

Each one of us can awaken this dormant, latent, power within us, this agreement with the central force of the universe, and this power can be directed intelligently to control the human mechanism. When the law of this power is understood the body becomes a battery of magnetic currents, and with every breath or pulsation gains vital life and creative power, the two quantities or conditions which are the objects of the unceasing struggle of mankind. But not until the angle of error which sets up physical resistance in the organism has been corrected, and the true center of gravity established will the demand and supply be equivalent. No electrician could store energy in a mere molten battery without first co-ordinating parts. Thus the human battery must be truly related before it becomes polarized and magnetized by naturally the finer forces. Physical resistance will governs obstruct or break that positive vital health the current which must flow freely through the body if we are to have health. Which in the true sense is harmony between the spiritual and physical. The thumb line of the universe is a spiritual invisible force to which man must link. The same power manifests in him as in

all else in the cosmos. Man's part is to become conscious of his relation to this force.

This very desirable state in which man glorifies God is not attained through physical striving. It does not take long to teach an individual to determine his false position or angles of error, nor does it take long to correct him under intelligent guidance. But there is this one great difficulty with each student. He must be prevented from resistance in parts, which the body sets up when it attempts to lead in polar adjustment. We strive too hard with the outer physical when it is not consciously obedient to the spiritual. How few of us realize the lesson taught by the saying of Jesus, "Consider the lilies of the field how they grow." The lily obeys the intelligence within and expresses the glory of God. It keeps its central line, its flowing curves.

This natural obedience is true also of children until they reach the years of self-consciousness. Sometimes I think it is just then when one reaches the state of self-consciousness, that one loses his obedience to divine principle and begins to resist with his defective human will. Certainly it is when resistance leaves the body that one becomes receptive to the higher forces, obedient to the central intelli-

gence. I often say to the seekers for this truth, when guiding them from the angle of error to the expression of the perfect vertical, "Sleep while adjusting the body to its plumb line."

The process of adjustment is not entirely revealed in the thought of sleep, but this word suggests the necessary state of non-resistance to the pupil. Non-resistance is a mystic law in the approach from the lower to the higher intelligence. Beginners in this law for securing bodily harmony usually express much tension in all effort. Resistance, resistance, resistance in every fibre of the body. Physical force is paramount. This is not to be wondered at, for humanity as a whole, is out of tune and discordant when measured by the plumb line of the universe. An appeal is first made through the reason to the imagination, that effulgence of reason; then the work of the true education of the body begins. The imagination weds reason with the soul sense within, an awakening and obedience to divine law occurs, and the rational part of the student becomes aware of his unrelated parts, of muscular tension and rigidity, of physical force and misplaced energy, conditions which render the body stolid and stunned, conditions

which are fraught with menace to the race.

If the individual beginning the process of adjustment from the imperfect, or angle of error, to the perfect or spiritual law of the universe, does take hold with a mighty effort, thereby displaying race thought and all the old habits of resistance and tension which have been passed on in various ways, under the awakening of the poise sense within, he soon becomes conscious of the destructive nature of opposing forces. Then the work of redemption of the physical by the spiritual goes on rapidly. Very often it is but a short time when the student becomes his own teacher, for he is experiencing truth within himself--and will eagerly say "Oh, let me try that adjustment again, I was not free."

When the student learns through the experience within himself how to make his body obey the plumb line, and when entirely released from muscular tension, there is born into consciousness the full meaning of this beautiful quotation from Robert Browning:

"Truth is within ourselves; it takes no rise  
From outward things, whate'er you may  
believe.

There is an inmost centre in us all,  
 Where truth abides in fulness; and a-  
     round,  
 Wall upon wall, the gross flesh hems  
     it in,  
 This perfect, clear conception--which is  
     Truth.  
 A baffling and perverting carnal mesh  
 Binds it, and makes all error: and to  
     KNOW  
 Rather consists in opening out a way  
 Whence the imprisoned splendor may  
     escape,  
 Than in effecting entry for a light  
 Supposed to be without."

Are we not all, at times, conscious of  
 this inmost center of which the poet  
 speaks? When conscious of this inmost  
 center do we not feel a spiritual uplift, a  
 transcending of the mere physical self?  
 When we do not live consciously in obe-  
 dience to the inmost center we are hem-  
 med in by the gross flesh and the carnal  
 mesh binds us. How then may we secure  
 and sustain this inner sense of freedom,  
 this clear conception, which is Truth. My  
 answer is, by the study of natural laws,  
 which compose a universal harmony; for  
 it is disobedience to law that makes all the  
 discord in life, physical, intellectual and  
 moral.

When we speak of natural laws we do not confine ourselves to what are known as the laws of the external world, but include as well the laws of our own inner being, for all law, physical and spiritual, is in the true sense natural.

All departments of science are simply branches of the one great science, the science of being, or life. All phases of human activity are governed by natural laws. Every individual is strengthened in his belief of the truth of one law, one life, one substance, just as he gathers trustworthy knowledge of the laws under which this great universe, down to his, or her, little part of it, lives, moves, and has its being.

There are many men and women expressing failure and negation today simply for the reason that they have not made use intelligently of the mental powers with which nature endowed them. They are rudderless ships on a shoreless sea. They are seeking, seeking, seeking outside themselves for the truth within themselves. As human beings we are so constituted that we must have something in which to be interested. In finding this interest for ourselves it is well to remember that theories and speculations may be indulged in with

safety only as they are based on reason. In order to keep its balance the mind must have the solid foundation of real things. The pursuit of the unnecessary often perverts our faculties and makes them unfit for their natural use. Study to know the truth in life around and about you and observe carefully how truth is expressing itself within you.

We waste much precious time and thought trying to know the unknowable. We theorize and speculate concerning the life beyond until we fool even ourselves into accepting our imaginings, and then state our theories as facts. The present life is the one we should consecrate and beautify. There are too many who undertake to tell you all about the soul, the means necessary for its growth and the needs for its salvation. There are too few who can tell you much about the body. I say to you take care of the body, the soul will take care of itself. The rational quality in the soul continually analyses, constructs, and builds the organism, and works mysteriously upon the life inherent in the organs and their functioning.

“For of the soul the body form doth take  
For soul is form and doth the body  
make.”

From the neglected, perverted, or imperfect physiques in which many lives are expressing the self, one might justly think the soul sense of the individual has been stilled, but upon deeper reflection we learn that it is the carnal mesh which binds, the mechanical part of us needs adjustment, needs to be placed in equilibrium, needs to obey the spiritual, natural laws of the universe. Much harm has been done to the race through neglecting and denying the importance of the body. Is not the body the temple of the soul? Has it not been given to us by the all wise Father as the home of the soul? Do we not need the body as an instrument to express the soul? Can anything but the body make the soul within you evident?

“There is nothing hidden but shall be revealed” has been wisely said. And when our hidden self is revealed in unsightly, unwholesome, sickly, discordant, restricted, inharmonious bodies, what are we expressing? Remember it is the intelligence of the soul which shapes the body,

“For soul is form and doth the body make”.

This is a truth known to scientist, as well as poet, and philosopher, but the scientist in pursuit of facts needs must

know the relationship of parts to the whole. Each individual must gain this scientific knowledge of the relationship of the parts of his body, which is his only mechanism of expression, if he is to live in obedience to divine law, or, recognize the human form as divine.

## CHAPTER II.

### PROVING THE PLUMB LINE OF THE UNIVERSE

“Why judge ye not of your own selves  
what is right”

I feel quite sure that so much reference has been made to the symbol of the vertical line or plumb line of the universe in the previous chapter that you can now visualize it in your mind's eye. Let us now do some testing with this line, this spiritual law of gravity.

From all systems of training for the highest physical expression of ease in posture, and freedom in movement, I stand apart, in the fact that I do not teach transference of weight; and all previous systems are guilty of this fearful error in the human organism. In fact it is the basis on which their teachings rest. Is this not a

familiar call to many: "Weight on the right foot, swing left, one, two, three, four, back, two, three, four. Weight on the left foot, swing right, Etc., Etc." What is one doing in obedience to this command to transfer weight? Simply robbing Peter to pay Paul; or, rather burdening Peter to free Paul. There is surely no physical freedom expressed by teacher or pupil, when there is a need to change the central line of gravity. That "inmost center in us all," is not directing when we transfer weight, or need to transfer weight to enable us to lift the foot from, "that level on which all meet." One of the old Chinese philosophers, who lived three hundred years before Christ, left behind him as a footprint in the sands of time, this truth: "Gravity is the root of lightness; stillness the ruler of movement."

I ask my readers to think, and think, and think on this great truth. Think of it in relation to the plumb line of the universe and your conscious physical agreement to it. When you really comprehend the truth that, "Gravity is the root of lightness", and live with this sense in your consciousness you will have no need to transfer weight from side to side in order that the released foot may be lifted at will.

Did you ever see a cat, or dog, a bird or squirrel, in fact anything in the animal kingdom, transfer its weight onto one foot, or to one side that it might move more easily or more gracefully? Have you ever seen an animal thus exercising? Does it ever oppose parts to strengthen, or beautify the whole? Watch it gambol and play. It is an excellent study in conscious co-ordination of all parts. Animals are always ready to move freely without a single preparatory effort. They are always poised, always obedient to the center, always in accord with nature's law of gravity and balanced force.

If we were to see a bird preparing to fly, by trying to transfer its weight onto one foot or into one wing, that it might use the other freely, our sympathy would instantly be aroused. We would say, "Poor thing, it has been hurt", for we would see its effort and quickly recognize its lack of poise.

In the human body we not only allow ourselves to make all kinds of false movements, but actually study to do so when we obey the command given us to transfer weight. When we truly obey the law of gravity in consciousness we transcend all sense of physical weight. In this sensa-

tion of physical freedom there is no infraction of the laws of nature; we only become aware of the power or predominance of a higher over a lower law, of spirit brooding over matter, of the perceiving soul's activities. "If I be lifted up I shall draw all things unto me". When I raise my arm a spiritual law neutralizes or overcomes the law of gravitation. This same mind force lifts me from the couch after a restful nap. I might have to roll off like a log if I had no consciousness of a lifting power to be operated by me. It is mind that makes the body free. You cannot lift the foot from the floor without transference of weight from the central line until the mind perceives this power and liberates and lifts. It is a purely subjective control of mind over matter.

When the foot can be lifted from the floor without transference of physical weight the positive pole of being is in contact with the invisible forces of nature. When the positive pole of our personality leads, we are expressing the all embracing spirit of the cosmos, or the constructive principle of the universe. In the free harmonious body the divine operates, and the human becomes the recipient. In the transference of weight the individual

would be something of himself, and is surely apart from divine power.

Man as a whole may be called a human magnet of which the mind is the positive pole, the body the negative pole. The greater the evidence of the positive force the greater our magnetic power. Attraction in the human magnet, or the quality that draws admiration to itself, is greatest when it externalizes in a straight line. Assume any attitude which will break the plumb line of the body, and the attracting power is lessened, the spiritual force lost, just to the extent of the angle of error in the human organism.

One cannot fully realize this lack, or, the benefit derived from the higher controlling the lower, until aware of the plumb line as a symbol of the perfect embodied in form, through consciousness. Break any part of the body in its obedience to the plumb line and at once resistance between parts is set up, thereby one loses grace and ease in movement. Let the body recede back from the central line, then study the effect. The feet, the negative pole of personality, lead. All the conscious power acts prominently in the feet and the individual appears to be walking up hill on a level, as I express the movement. There is no evi-

dence of the spiritual or mental forces at work, but the action of the physical is of the earth earthy. Another individual off the plumb line may be led by the nose with feet dragging or dangling along, trying vainly to keep up with the head, or maybe the whole torso is in the race. Oh, the many and opposing lines of gravity warring for first place in the human organism!

There are many faults I could call to your attention, caused by the breaking of the plumb line, but I shall here consider only the disgusting, hideous fault of swaying the hips from side to side when walking, and resting on one hip while standing. It is so easy to slump physically, and call it resting, when one knows no better law of repose. When sustained by spiritual and mental forces the effect of slumping or "letting go", is as distressing as singing off key. The body may be said to both sharp, and flat; sharp if it is strained and full of tension, flat if it is negative and devitalized. Nothing so robs one of grace and destroys the appearance of culture and refinement as the movement of swaying the hips. It is simply transference of weight from side to side, or broken line and misplaced energy.

Nature will equalize. If the individual puts too much effort and resistance in one part, then, nature sees to it that some other part establishes her law of equilibrium, and balanced force. If you have a swelled chest you may be very sure that another part is equally out of line. The opposing force between these two angles of error, the extended chest and the exaggerated hip curve would keep the body stationary, unless it was pushed along on the level like any other unyielding mass. One force must be released to enable one to lift the foot from the level. It is generally the force, or misplaced energy, in the hips that yields automatically to nature's law of balance, but the ugly effect upon the beauty and continuity in physical movement pays nature for the transgression. We have either grown so accustomed to seeing this hideous fault revealed as a truth, or so unmindful of beauty in movement, that we still give time and money to learn to transfer weight, the very thing that destroys flowing expression and plastic rhythm.

We are enslaved in the physical by our own creation of curves. It is our misplaced energy, our physical resistance to spiritual laws, that pins us to the earth, makes

transference of weight necessary, and causes us to appear so grossly physical and heavy. "Gravity is the root of lightness". Get a perfect, clear conception of this truth, which is eternal, and this truth will set you free from the carnal mesh that binds, and from the need to transfer weight.

Too often we see magnificently gowned women, both young and old, transgressing the law of gravity, creating physical "curves of material substance", transferring weight, swaying the hips from side to side while walking. The higher self, the real personality, is hidden, is almost lost in the mighty gulf which lies between the spiritual line of the higher conscious self, and the physical curve of the material self.

The dressmaker's art is of no avail. Build up or build down, which ever the case seems to demand, too often every bit of ease and grace is lost in trying to hide the faults, or force in this way the body into an appearance of harmony. Too few realize that the work must be done from within, in relation to divine law.

Men are apparently freer in the physical than women, from the fact that they do not corset, and put on all kinds of harness; but men are not any more obedient to the

plumb line of the universe, therefore in reality not a bit freer from the error which destroys their physical well being.

Poise sense is just as necessary to the development and betterment of the human race as any of the five senses with which we are so familiar. At this point I quote from a well-known work on physical culture:

“Poising brings perfect obedience to the laws of gravitation, secures infinite reinforcement, and a suggestion of power and command. Poise stands for strength. Weakness takes a braced and constrained attitude”.

Let us reason together. If weight is transferred does it not bring the body into a “braced and constrained attitude”? Is not the side sustaining the weight braced for double duty? Then, is it not a little puzzling to harmonize this statement relative to poise with the fact that every exercise given in the system formulated by this author for securing poise is based upon the transference of weight? Another sentence in the same paragraph states this truth:

“There is no rigidity in a cultivated body. If it moves, its movements will be soft as music”.

We cannot transfer weight in the body

without this very act causing rigidity in the enslaved side. Then, why, WHY, study to do it? It is obedience to the central law of gravity which enables the body's movements to "be soft as music"; or, to better express the idea, which makes movement reveal continuity and rhythm. It is a higher consciousness than the exercise of transferring weight that secures physical poise.

We can never escape the law of gravitation. It is working for us all the time, with its force as a constructive factor, or against us, as a destructive power in the organism.

Gravitation as a great universal law, as an immutable force, is one thing; man's conscious relation to it is another thing, and the needed thing. Few indeed move in harmonious relation to this force, and develop it in consciousness as another physical sense. How satisfied we are with the five physical senses commonly known and how prone many are to speak of the five as if they constituted finality.

I further quote from the authority previously referred to on physical training:

"It was once thought that outside of our solar system there was no other system of planets. Now we believe that the number

of systems is countless as the fixed stars. But there is a proper relationship existing in the universe between these different solar, or planetary systems. If that relationship should cease for the millionth part of a second, the consequences would be the destruction of our planetary system throughout. But that relationship is secure. In our bodies it is not so. There is a separate group of muscles that govern the arm, but that group acts in relation to another group, and that to yet another. Now there is a delicate relationship between those different groups, and that relationship must be developed through the securing of proper reflex action, or there is inharmony in the body, great friction, great wear of parts. It is just as if, in a watch, two wheels were held so near together as to hinder one another. The watch would go wrong because of the friction. So it is when different groups of muscles do not act in harmony with each other, when the relationship between them is not properly developed and obeyed”.

I think the word “obeyed” in this instance quite sufficient. We do not develop relationship of parts. That was, and is, the work of the Supreme Master builder in His pattern, or plan of a temple for the

soul of man. Man but sustains that relationship of parts made manifest by the Infinite Reasoner. This man does only when he obeys the plumb line of the universe, which is a constructive symbol in the mind of God. Transference of weight and other physical contortions, called exercises for securing poise, and maintaining reflex action, are not necessary. They serve mighty well to help kill time in various institutions, but do not aid nor help build the body beautiful. There must be the recognition of a higher law. Obedience to this higher law maintains the harmony we were created to intelligently express. When poise becomes a sense it is ever present. Poise is not gained through physical exercises but from spiritual insight. It is a sense within. The Divine Architect made man as secure in his relationship of parts to the whole, and to each other, as anything swung in the solar system, if man would but obey the eternal laws of the universe as does the solar system.

We do not need special exercise nor practice to scent the fragrant rose, and often from afar comes the woodland odors wafted by the gentle breezes to meet our sense of smell. We can shut these subtle

perfumes from us by physical resistance. I often use the sense of smell with my students to awaken within them the realization of resistance and non-resistance to nature's finer forces. These forces are always at work within the organism, either wisely or other-wisely, in exact ratio of misplaced energy and physical tension. Misplaced energy is not constructive power.

When we need to transfer weight we are sustained only by the purely physical. Of the uplifting from the higher self we are not even conscious. "In all preception", says Fichte, "thou perceivest only thine own condition." When the super-conscious self controls the organism, the spiritual commands, the physical obeys. Transference of weight is entirely physical, doubling the rigid force in one half of the organism while giving negative freedom to the other half. There is no idea of centralization, no perfect line in consciousness. Where there is no idea there can be no thought, or action. We have been given no other idea in physical work than the transference of weight, which accounts for the discordant, inharmonious, negative manifestation of bodily expression we see around us everywhere. My hope is to place

the truth left to time by Lao-tsze, that, "Gravity is the root of lightness", in the conscious thought of man.

For past ages the seers and philosophers have been telling us of the power of the perceiving soul, but what has it been made to mean in physical education? I beg of you to learn "the root of lightness", and the power of moving out of stillness. In the sense of stillness the higher self becomes more awakened. You feel the poise of the soul, the magnetic life of spirit.

Personal magnetism is the most potent factor in life. Personal magnetism is the sign manual of power. Personal magnetism is an impelling force from the soul. Attitudes and movements externalize the hidden self, and reveal our personality. Organic life, knowledge, æsthetics, morals, make up the sum total of our existence. These qualities are, as it were, the warp and woof in our revealed character. Experience is the shuttle in life that weaves the pattern, the figure called man. If any necessary threads are dropped we spoil the pattern of things in the Infinite reason, and depict thereby our interior need of truth. Gravity and stillness are two very important threads in our cloth of gold. There can be no higher religion, no nobler

purpose in life, no higher ideal, nothing more truly ethical than that which keeps the body a fit temple for the soul.

As intelligent human beings we must have the sense of individual responsibility in the care of the human temple ever deepening, if we desire progress in the spiritual welfare of the race.

We have too long thought of the immortality of the soul in some future condition, or state, and have not allowed this spark of Divinity placed within us to radiate here and now in its full effulgence. The soul is really the imprisoned splendor that is hemmed in, wall upon wall, and these walls are simply the unrelated parts of the body which express discordance, then disease. In the future let us all think of the body as beautiful, and to be kept beautiful, and as immortal. It is immortal; when the spirit is really withdrawn and the body becomes but inorganic matter, nature's laws are still at work and her finer forces resolve us back again into the elemental. We know not how, we know not why, we know not where we go, but we know that matter is indistructible, life eternal. We must go toward the highest, and best. Spiritual progress is the law of life.

**“Build thee more stately mansions, oh,  
my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the  
last,  
Shut thee from heaven with a dome  
more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life’s  
unresting sea!”**

Spirit power is only reflected by us as it acts upon individual life and idealizes it. We best evoke the reflection of this higher power by the use of the constructive symbols of the Infinite in our consciousness. By the use of these symbols we become attuned to the Absolute, the, “Being forever communicating its own essence”, and we can fully understand this sentence from John, “Father, glorify thou me with thine own self, with the glory I had with Thee before the world was.”

When we relate all parts of the body so that physical co-ordination becomes an interior sense, then subjective and objective forces mingle as one; spirit broods over matter, and we have a universal viewpoint. Mysticism becomes a truth as well as positivism and we not only agree

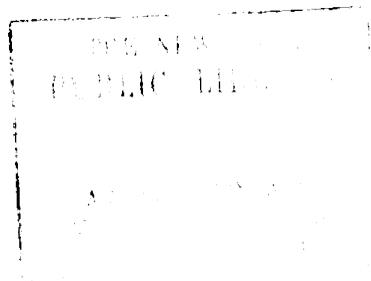
with John, but with Herbert Spencer, too, in his statement that the power which manifests itself in the material universe is the same power which in ourselves is manifested in consciousness.

With this interior consciousness of co-ordination and central poise we know if we transfer weight and wiggle from side to side instead of moving smoothly and gracefully. Why do so many sway from side to side, twist and turn the body in all manner of ways which are gross or inelegant? Because of misplaced energy. Some in walking hop along like rabbits, with no sense of radiation, others stride like the ostrich, some strut like the peacock, while the mass move with about as much steadiness and beauty as the camel. All this lack of the beautiful in movement is due to physical resistance and tension which robs the body of its elastic, spontaneous sense of continuity or oneness, which Spencer has called "flowingness".

"No one praises as graceful, a walk that is irregular or jerking, and so displays waste of power; no one sees any beauty in the waddle of the fat man, or the trembling steps of an invalid; in both of which effort is visible. But the style of walking we admire is moderate in velocity, perfectly

rhythmical, and gives us the impression that there is no conscious exertion, while there is no force thrown away.”--Spencer’s “Essay on Gracefulness.”

The great need of today, in our work for maintaining bodily poise, is to establish in the individual the sense of the plumb line and to awaken in consciousness symmetrical and sustained movement. When I find a condition, either physical or mental, in a pupil, which needs some external form of exercise, some tangible physical effort which he can use as a medium through which he can judge of his own lack of interior control, and measure his physical resistance, I give foil fencing. The seven movements of coming on guard, also, the advancing and retiring work, is a great help to the realization of harmonious action and co-ordination of parts. There is nothing better than foil fencing, providing the work is done in obedience to the law of the vertical line, and the square. Without this obedience it is a waste of time and energy. To take up foil fencing with any other purpose than to secure the sense of interior poise is purposeless. To fence as a fad, and it is often no more than this, is seldom fraught with good results. When fencing is introduced into schools of ex-





Pinned to the earth through physical resistance caused  
by the broken line

pression and physical culture a competent master of this art should be engaged to serve. Evident it is, that an unqualified teacher is too often in attendance in such institutions. This work, which should be done so subtly and gracefully, descends into lunges and plunges. every movement an angle of error; the walls and ceiling of the room more in danger of a touch than the heart on the fencer's pad, or shield. I know of more than one case in which an individual took a few fencing lessons, had them written down on paper, and engaged to fill the roll of fencing teacher. In this art the best instruction we can get is none too good, especially, when young girls are participants. Careless lunging may be deadly in its effect, and furthermore the work can easily be made a perfect farce. To take up fencing with the idea of using it as did its exponents of old is to indeed practise this princely sport from the cradle to the grave.

I fenced for many years, first, under the the guidance of an instructor in an English Military Gymnasium, and then later in this country with the recognized teachers of this subtle art. The work done under any and all of this direction was wholly objective. Also, my training in

various schools where they teach physical culture was the same, all external. Everything done from the idea of weight transference and the law of opposition of parts. I shudder now as I feel the old resistance experienced long ago when I was stretching the palm of my right hand toward heaven with the sole of the left foot going hard in the opposite direction, while the destructive force at work in the organism was giving the cell life a good amount of horse power or pressure to grapple with. Since my own realization of the higher physical expression through spiritual and mental forces, I have given considerable time to visiting various kinds of institutions for bodily training. I find the work done everywhere entirely objective. There is no interior consciousness of poise shown, no intelligent relationship of parts manifested, but rather the evidence of being held together by physical effort. The average gymnasium instructor moves across the floor with about as much ease and grace as a barnyard fowl. The hollow in his back would hold many treasures, while upon his important chest could rest food for the Gods. In his own conceit, as externalized by his attitude and bearing, he is little less than the angels, but the work he

gives to humanity would benefit them most if it were left undone. We need workers in the field of building the body beautiful and obedient, who will lead students to an understanding of natural laws and forces, of the principles which agree with the constructive power in the universe; establish true co-ordination of parts, and obey the Divine order of harmony of the whole. We need the body educated, more than exercised. If we keep the body divinely related, then each part will do the work it was created to do and we will have health because of the harmony.

We are restless mortals, and ever exercising. If we exercise violently when the body is discordant, we make for disease, waste and wear. When the body is harmonious then any and all exercising done in the spirit of recreation, is beneficial. "All work and no play makes Jack a dull boy". But the first thought in all exercising must be the intelligent co-ordination between the spiritual and the physical. We must make the idea of the plumb line in the organism dominate the fact. Idealize, then realize. Create, then criticize. I have told you how to do this by holding the perfect line in consciousness, and feeling your body obey it.

You may be interested to know why I preach and teach and teach and preach the intelligent co-ordination of the body. It is the result of a deep experience. As a young girl I indulged in all kinds of outdoor sport. Later, my studies led me to schools of expression, and repression. Schools where they preach one thing, and teach another. Preach poise and teach transference of weight. In my early enthusiasm in physical work while wand drills and dumb bells interested me, Indian club work was the chief attraction. I became proficient enough in cutting circles; twisting, or twirling grape vine movements, snake coils, Etc., to do this work in public several seasons. I taught many aspirants, later dropping this work for foil fencing. Desire for new experiences plays a great part in life if we are vital and active.

I learned in fencing that I must keep my weight equalized, that is, I must not break the central line in the body or I would immediately have difficulty in advancing and retreating with any degree of smoothness and elasticity; that if called upon to "beat attack" I was glued to the floor until I centralized force, or equalized the whole. But this work was purely mechanical in its relation to poise. After years

of fencing my master informed me one day when we were preparing for exhibition work that I was not well enough poised. I asked what he meant, why I was not poised. It was a vague something that I needed, but I knew not what. He explained my need to me by calling my attention to pictures of various fencers and their obedience to the central line. If he showed me those pictures today, I could point out to him the evidence of muscular resistance, misplaced energy and physical force; that their central line was but an external evidence of the inner senses. I would know, too, how to analyze a quality which then puzzled me greatly, namely, this: Why my instructor, while at play in a fencing bout, was as graceful, lithe, and quiet in movement as a cat, but in walking on the street he rolled worse than an old salt sea warrior. There was no interior knowledge of poise. On the fencing floor he was dominated, for the time, by the sense of the central line, that is, this external form was necessary for good fencing; but it had no other value. On the street, or in other activities apart from his specialty in this line of training, he was in a different world of physical consciousness--in the void.

This experience in working for poise through fencing marked the finish. I kept on seeking, seeking, seeking for something, I knew not what, that would give freedom to the physical. I had learned this altruistic principle, "One must give in order to receive", so I began to teach.

I had a friend before the public as a professional reader. She had a beautiful mind and gave to her audiences only the highest, best, and loftiest ideals in literature; but, alas, her body was not a fitting instrument to reveal her soul. It hindered her success. I offered to teach her fencing, thinking it would give her better physical poise, and eliminate the sense of weight and heaviness. We worked faithfully for several months, but it was a case of the blind leading the blind. I was then teaching objective, external physical work, and like others engaged today in like methods, I was simply exercising, not educating, the body. At the close of a period of work under my mental suggestion and control (a law too much practised in healing) she seemed to respond. I would feel encouraged, but when she came for her next lesson the body gave no sign of intelligence within. She was just as unrelated and displayed the same physical resistance and

in harmony. I was about to give up in despair. Everything we had done availed not, further than to make her a bit more keen regarding the importance of the physical. I would often see her "pull herself together", but it was external in effort and fleeting in effect. However, we kept on, until during a lesson while I was talking very earnestly, and at the same time showing what the body was revealing, by breaking into parts, as I call it. I had pictured several times this lack of unity of parts which was robbing her of an attractive physical presence, and was about to break again into parts, and let the abdomen lead, which was her greatest fault, when instantly, I seemed to have transcended my own intelligence. The only way I can describe the feeling, is that I was nothing of myself, but in that one instant was given to me the full sense of the law of balanced forces. All sense of physical resistance and weight was gone. I was in tune with the plumb line of the universe. Consciously in tune; obedient to the true center of gravity. The universal became the expressed personal. I was sustained from above with the sense of an arch above me. Motion I then learned was in stillness; a quality in the soul. I was very positive with no

shadow of doubt but that I had been given a great law. Soon as my friend and pupil left me, I hurried downstairs to my brother's office and explained as best I could the truth of spiritual and mental forces controlling the body. He immediately recognized the truth in the idea I gave to him of conscious co-ordination. Being a medical man, also a good thinker, he then hinted to me the task it would be to clothe the idea of the plumb line of gravity with words and action to give to the many. I commenced then and there to formulate a method for teaching. The first years were given over entirely to study. Then three years of teaching without price proved the marvelous results to be gained from the conscious use of divine laws, and enabled me to thoroughly systematize the order of application. Six years more of teaching has proved that people are ever ready to pay for value received. What seemed, at first, almost impossible to put into working form, is now so simple, so easy for me to teach to the masses, that like all truth when really understood, it contains nothing hidden or mysterious. In comparatively few lessons one can be made aware of the laws governing the human organism which makes it an obedient servant to the

higher intelligence of the soul. Long drawn out study of so called physical culture is not a necessity. Any system that will yield good results in the human organism must be based upon the same laws that operate in the universe.

I have expressed the belief that there is nothing better than foil fencing, if properly executed, when it is necessary to give the student some physical fact to lead to the higher sense of poise. I also believe dancing to be an excellent exercise for the expression of rhythm and continuity, but why is this truth so evident? Watch a sea of dancers glide, and glide, and the sense of lightness, of elasticity and "flowingness" is a positive delight while they are moved by their subjective sense in obedience to the beat, the pulse, the power of music. While dancing they are free from physical weight. Watch them as the music ceases. One by one they fall from grace. They become pinned to the floor again by physical resistance. Harmony between the subjective and objective of Being is a lost factor. Where does this sense of harmony go, and why? It is as perplexing a question as any in the problem of the fourth dimension. That something went out of the personality of

the dancer is very evident. Maybe this lost grace and charm in movement mingles again with the musical sounds gone, into further space, gone so far as to be but silence. We might feel a sense of sadness in the contemplation of the dancers' loss in physical freedom as the music ceased, but again that wise philosopher-poet, Browning, says:

“Fool! All that is, at all,  
Lasts ever, past recall;  
Earth changes, but thy soul and God  
stand sure---  
What entered into thee,  
THAT was, is, and shall be:  
Time's wheel runs back or stops; Potter  
and clay endure.  
He fixed thee mid this dance  
Of plastic circumstance,  
This Present, thou, forsooth, wouldst  
fain arrest,  
Machinery just meant  
To give the soul its bent,  
Try thee and turn thee forth, sufficiently  
impressed.”

Sooner or later every soul in its progress toward the good, the true, and the beautiful must realize the conscious unity between the subjective and objective of being; must reveal the highest physical expression through spiritual and mental forces.

**“What entered into thee  
That was, is, and shall be.”**

**When the sweet consciousness of the  
spiritual enters into you by your obedience  
to God’s eternal laws, great shall be your  
reward in health, harmony, and happiness.**

**CHAPTER III.**  
**THE UNIVERSAL LIFE PRINCIPLE**  
**OF THE ARCH**

“Let every soul be subject to the higher  
powers”

So true is all I have told you about the line of gravity, the “plumb line of the universe” that all who have read the preceding chapters must be longing to adjust their angles of error forthwith. I have again to warn you against making your effort a purely physical act. I have told you that a dormant, latent sense must be awakened within. The movement of adjustment must first be made in consciousness. Now for the safety of the process which you are about to undertake I introduce to your mind a second symbol, the arch.

The arch dwelling in consciousness is the spiritual fulcrum which sustains the physical. Supported by this fulcrum we raise our foot with ease and caress the earth as we tread. The highest point in the arch in consciousness contacts with the vertical line and lifts us out of the gross flesh sense that binds us, and it becomes impossible to sway the hips, pound the floor as we step, or waste energy in bodily movements. Sustained by this higher law it is also impossible to let the abdomen protrude, or the posterior part become prominent. In such cases the effect in personal appearance is due wholly to the lack of interior sense of poise, and the exterior evidence of weight. There is no uplifting spiritual realization to prevent the body lagging and breaking into parts, which reveals the gross flesh, the physical curves, the material substance. To sense the arch is to co-ordinate and control all muscular activity. Each part functions in relation to the perfect whole.

Freedom of the body is a result, first, of obedience to the center of gravity, of equilibrium between the spiritual, the mental, the physical, and then a consciousness of the continuity, or flowingness, of spirit through matter. Freedom of

the body declares itself as a fact only when this human instrument becomes intelligently attuned to the vibrations of the finer forces in nature. This interior knowledge of nature's finer forces at play within us, this freedom from the mere physical in consciousness, is what speaks to us out of the soul to save flesh when muscular force is localizing in the organism so as to be felt as resistance or tension. The instant that physical force registers in any part or parts of the body, the finer forces are at war with the physical force, and discord between parts, disorder in functioning, which is often the direct cause of disease, is sooner or later inevitable.

The body is given us to be the temple of the soul, the temple not built with hands, but by divine intelligence. It is created perfect that it may reflect God's image in His creatures. Do we live in obedience to the Maker's plan for perfection when we allow this temple to become unrelated, discordant, and fall into decay?

Shall we continue to live on, to know so little of the divine laws of the builder, so little of the principle of the vertical line and arch that we embody, through broken lines and physical curves, the outer manifestation or evidence of a soul asleep in the

temple? Shall we continue to allow the spiritual light in this temple to be darkened and smothered beneath the grave clothes of the flesh? Shall spirit be stifled under the burden of the carnal mesh which binds us and makes all error? Flesh is made beautiful only by the radiance from the spirit. Physical death is but the withdrawal of spirit from flesh. Oh, awake ye slumberers in the flesh! Awake to the education of the body through spiritual and mental forces. Be fully alive. Be aware of what the body is expressing or revealing. Coordinate your broken lines. Obey gravity. Sense symmetry of form. Feel poise within you. Move from out your stillness. Do not let your higher self remain hidden beneath the broken lines of the physical.

To know what the body is doing in revealing the soul, that spark of divinity placed in us all, two forces must relate and work in perfect harmony. These two forces are; first, our subjective creative transcendent nature, the within; second, our objective, knowing or comprehending self, the without; the revealer and the revealed.

The intelligent intermingling of these two forces is the only means for gaining bodily freedom. This condition is the

surest means of freedom from disease. The subjective and objective must work in intelligent harmonious unity. Indeed, they must be realized as one if we would establish that union between metaphysics and morals, health and wholeness, so much sought after today.

To study the metaphysical, to expect nature's finer forces to operate from purely mental suggestion, without the mechanical part being co-ordinated and in line of least resistance, is but a dream. You are not awake to reality. Dreaming in the realm of the abstract has a tendency to negation, and, Alas, too many seekers for spiritual truth become fanatics. These earnest souls are astray from the truly spiritual. The spiritual is the positive, creative, healthy, free, joyous, loving life. Spiritual life is as truly an evolution, an unfolding, as anything we witness in the natural visible realm, and must be gained through obedience to cosmic laws.

There is a kind of metaphysics which is taught today as a commercial commodity, that is based neither on law, nor logic; but is a flimsy, hazy form of mentalism, which panders to the moods and emotions of restless mortals, those poor unfortunate human beings who drift about in the

stream of life, caught on every shallow and shoal, sucked into every well advertised whirlpool, tossed around and buffeted by all kinds of thought from other minds, until their own spark of divinity becomes so dimmed from the reflection of too many other lights, that they at last pay the price to their Maker for giving over their own intelligence to vain search.

It is then, possibly, said of such individuals, "they are mentally disturbed". A smile, a shrug of the shoulders, and all is explained by this statement: "Oh, yes, they are queer, unbalanced! Been studying metaphysics, and all that kind of stuff and nonsense". They may be unbalanced. The subjective and objective forces may not be well related. The finer forces are destructive as well as constructive. All depends upon the degree of intelligence, within the individual, that is directing the force. Perhaps the critics of these metaphysically inclined brethren are unbalanced a trifle, too.

Common sense teaches us all that any kind of a man-made machine must be kept in perfect equilibrium. All the parts must work in harmony or there will be needless friction, and wear. In fact a skilled mechanic is ever on the alert men-

tally for the finest possible adjustment of parts. The laws of mechanics respect each little part in its relation to the whole, thereby manifesting divine order. Let the least little part become unrelated, disordered, this is soon sensed by the man who knows the machine. He is too wise to allow the destructive force to have play, so immediately sets about to harmonize the parts and establish order. If he did not, the machine would soon be so out of balance as to be useless, or it might be called diseased, but, would metaphysics be to blame? No; unrelated parts in the mechanical adjustment are the cause of the disorder. In the mechanical, we call this destruction; in the body, disease.

The human machine is more delicate, more sensitive to the lack of adjustment than anything made by hands. It contains within itself creative force, for man is the recipient of divine power. Man's power is increased as he adjusts the mechanical to the metaphysical.

Can nature's finer force which we catch and express through an instrument, and call light, shine if the mechanism, that is, the mechanical part, is imperfect and unrelated? We all know it can not. Often this force, meeting mechanical resistance

and not allowed to flow freely through its channel will blow the object holding it to atoms. A fluidic force can overthrow a mountain, or a man. Nature's finer forces, backed up in the human organism by unrelated parts, muscular rigidity, misplaced effort, are what destroy the nervous system.

Nature is at work always, either building or destroying. Do not make nature your enemy by trying to play with her finer force, her metaphysical, when your physical part is inharmonious, and unrelated. We have derelicts all over the face of the earth, caused by the struggle between the static, or fixed, and the fluidic, or flowing, the ponderable and imponderable forces in nature, and the human is no exception. Adjust the mechanical that the metaphysical may divinely express itself. Let flesh help soul. Until you sense the true oneness of mind and body, of flesh and soul, of spirit and matter, all talk about freedom from the carnal mesh that binds is just words. The pity of it is that so few are aware of the lack of true adjustment in the physical, and therefore heedless of the destructive force at work in the organism until it manifests itself in what is known as disease. Disease is al-

ways in unrelated parts. Sickness is often our only saviour; the way nature takes to rest abused, inharmonious, wasting parts. If nature's laws are obeyed she will give you health, and a radiant life. Nature is a hard mistress if opposed, but properly treated becomes a loving, kind, indulgent mother. It is the external walls we build with muscular rigidity which hinder the higher expression of the soul. The inner plane of life makes us one with the universal. Great universal realization is what makes a great soul, makes us humanly divine and divinely human. In perfect harmony with the cosmic laws of the universe we draw from the higher realm of intelligent order the forces most active in the welfare of all life, and our natural powers are strengthened and augmented by this sympathetic union.

We must ever seek to know the spiritual meaning in the objects of nature. The objects in nature are the externalization of the thought of God, the ultimate of the divine idea. "We climb through nature up to nature's God."

Nature is an open book, the leaves of which bear the imprint of the universal Mind, or that central intelligence we call God, or Creator. We have as much reason

to believe that he speaks to our eyes, and through this medium to the inner self, as does the matter on the pages of some lesser book.

Gaze even casually into the reflective forms of nature and you can find everywhere the vertical line overshadowed by the arch. Many illustrations could be given of this fact, but we will only pause in this thought long enough to peer through some beautiful arch built over a street, by the union of the vertical line and flowing curves of the majestic trees. Can anything be more perfect in form, more elusive, than this outer expression of the divine Architect? This arch suggests to us the never ending. This seeming intermingling of curved boughs draws the soul into a consciousness of the limitless, and eternal. A feeling of peace and protection pervades within as you look through the long avenue where the mystical power of the spirit is poised above matter. If one lifts the eyes into still higher realms there will be found the arch again symbolized in the vaulted dome resting over all life. Do we need any better proof than this, that the arch is a constructive principle in divine Mind? The spiritual world seems to be far removed from us in space, but really

it is as near to us as we are to ourselves, for we are mortals with perceiving souls. Space is in our consciousness, and far or near but a matter of perception. The blue dome of the heavens is only a sensuous appearance, a brooding of the higher over the lower, which serves well as a symbol to link the human with the divine.

To hold the arch in consciousness, is to express in the body that space which links the spiritual and physical. The arch is the sustaining uplifting power which gives lightness and flowingness to movement.

When moving with the sense of an arch it is the higher self that is regulating rhythm. The unlimited spiritual self is soaring, and soaring with that heaven born freedom of the soul. You feel your at-one-ment with the whole. No carnal mesh binds and gives the sense of separateness. That something, within us all, which is the transcendent quality in our consciousness, which makes for our divine likeness, is in full possession of its own in the human organism. We are in consciousness linked to the Infinite.

In the previous chapter we did some testing with the "Plumb line of the universe," held in the mind's eye as a gauge to measure the angle of error in the human

organism. Draw this line again in imagination from the zenith of the dome placed above you, whether it be high, or low, and note the human figures as they fall against this perfect line. You will find a pitiful display of the transgression of the divine law of gravity. Everyone must find this "Plumb line of the universe" within himself before he can sense the arch as an uplifting, sustaining principle, the keystone of being.

We have much biblical lore, many beautiful legends concerning the keystone of Solomon's temple; the stone that the builders rejected. What was this keystone, or arch, to be used in the temple of old. The very same arch that must be used today, if we would keep the temple of the living God secure. The arch is the sustaining governing principle in human consciousness which lifts the physical out of bondage. This symbol or idea, this thought in the form of an arch, is held in consciousness, and the body is lifted by the power of the spirit. In this is realized the meaning of "As it is above, so it is below."

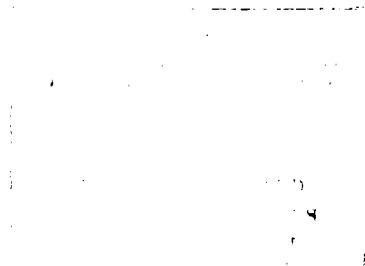
The vertical line and arch as a harmonizing principle may be placed in any direction the mind pleases. Let your soul soar into space, away from narrow con-

fines, when bringing your body into harmony with these universal symbols. Once get the idea of the line and arch in your mind and you are measuring with a divine compass that you can switch any place on the mental horizon. For example, if you look at a tower standing as a vertical line against the sky, you can then turn in any direction and carry the tower where you please as long as you possess it in conscious symbol, or image. It is the impersonal becoming the personal. It is the principle of extension in consciousness. How few individuals have any idea of the radiation of the self. Motion is in the soul, yet almost every one, in starting to move, manifests the purely physical. The soul is cooped up in the narrow confines of a "baffling and perverting carnal mesh" of physical material matter. It is the conscious thought of extension that liberates the body and lifts it from the sense of its own weight.

There is much mental activity exercised in the fourth dimensional problem. I think we have principles to apply, if not problems to solve, in the known dimensions. Why do human beings move so off the perfect line as to express bulk and beastiality, with about as much evidence of



Freedom of the physical through the perfect agreement  
with the Plumb Line of the Universe,  
or central line of gravity



buoyancy as the animals we are told not to cast pearls before, is a problem. Why are they without the sense of the plumb line; why are so many bodies broken into parts, and expressing inharmony; why have they no consciousness of the uplifting sustaining principle of the arch; why do bodies huddle up and reveal but the little self, a timid, apologetic type of soul, externalizing inferiority, while in reality, in their own conceit, they are very great, is another problem. "There is nothing hidden but shall be revealed". The body is a great telltale, an open book.

The problems that confront us in the study of what the body, that temple of the soul, that revealer of the hidden self, that projector of the personality, is conveying to our fellow man, certainly give food for thought.

We hear it said so often these days that disease is due to wrong thinking. Is it rather not due to non-thinking? Kant tells us that, "Our knowledge springs from two fundamental sources of the soul; the first receives representations (receptivity of impressions), the second is the power of knowing an object by the representations (spontaneity of concepts). By the first an object is given us, by the second the

object is thought, in relation to that representation which is a mere determination of the soul. Intuition therefore and concepts constitute the elements of all our knowledge, so that neither concepts without an intuition corresponding to them nor intuition without concepts, can yield any real knowledge."

How many individuals whom you meet in any walk of life have the concept of the Plumb line of the universe, or the intuitive sense of the uplifting principle of the arch, in consciousness to sustain the physical?

Many affirm and declare harmony of the physical organism, while in truth they are manifesting broken parts, and angles of error when judged by the divine line, the impersonal law of gravity. Gravity is an immutable, eternal, spiritual principle, and to affirm harmony while transgressing cosmic order is to declare the evidence of truth in another statement from Kant, that, "Thoughts without contents are empty, intuitions without concepts are blind."

Some deny the importance of the body and claim for themselves much transcendentalism of spirit, and freedom from the "gross flesh", but they look very like their more materially minded brethren in exter-

nal evidence, and not a bit more spiritualized when placed against the Plumb line of the universe. Their broken physical parts contradict their platitudes, the body reveals no understanding of the spiritual laws of gravity and extension. Jesus tells us we must be born from above, but, these earnest souls reflect no arch principle, no spiritual fulcrum in consciousness, no evidence of being lifted and sustained from above. They could not lift their foot from the floor without transference of weight to save their souls. They have no perfect line as a concept of divine law; no thought of extension in the perceiving soul; no conscious union with the power which is the truly spiritual, no understanding of the constructive principles which liberate us from the carnal mesh which binds. We are divine only as we are in accord with divine laws, is a slogan which cannot be repeated too often.

It is useless to say, mind can build the body beautiful, harmonious, and symmetrical, if the mind is not intelligently impressed with the laws necessary for this fulfilment.

If one is constantly at variance with the Plumb line of the universe because the mind has not become cognizant of this di-

vine law, the effect of the error is nevertheless evident in external objective expression. We never get away from the law of correspondences. The manifestation of the outer physical will always reveal the true interior state of consciousness. The soul is the builder, the body but the reflector. When disobedience to divine law occurs, the organism, especially the nervous, is ever paying tithes to that law, although one may be both innocent and ignorant of the toll. Without a concept of the perfect to give the subjective mind to work from, the body will keep on manifesting the imperfect of being.

The purpose of mental science is to consciously create better conditions on all planes of being, and demonstrate the power of the spirit in the visible and concrete. To do this we must be in conscious accord with the constructive principles of the Universal mind. Mere abstract discussion is not convincing if it is not supported by external evidence. To manifest the unrelated, inharmonious, discordant in the physical, is to flatly contradict the truth of the metaphysical and convey a false semblance of that invisible power and place it in the realm of groundless pretension, and sophistical illusions. The great truth in

metaphysics deserves a better fate, but, like other forces at work for the betterment of human welfare, occasionally suffers from exploiters. We find money changers in temples today, as of old, but metaphysical truth is eternal and will prevail, no matter how much personality may degrade principle.

Wisdom of the soul can be perceived only by the soul. We call sensibility the receptivity of the soul. To be sensible of the lifting power of the arch is to realize the perfect balance of parts, the release of tension for the flow of forces, to come out from under the law of destruction wherein angles, and not arcs, are revealed. To sense the arch in the body is to make a bridge for the higher forces, a span from the spiritual to the human. To sense the arch in the body is to know that the higher forces are lifting you above the mere physical sense by a power which seems to fill all space, yet knowing at the same time this power is keeping you perfectly poised, with your feet on earth, the throne of reason not forsaken. To sense the arch principle above one, the body must first be so perfectly poised, so true to the plumb line of the universe, so obedient to the law of balanced forces, that one gives the appear-

ance of ease, which is the true expression of power.

In the system of Jean Baptiste Van Helmont we find stated in a symbolic or veiled language the statement that all diseases arise from some disturbance of the spiritual essence of man. What is this spiritual essence but nature's finer forces?

“The governing principle in the human organism and the source of all its physiological movements he denominated Archæus, perhaps from the Greek word, Arche, signifying origin or first principle. It was not a mere blind force, like the *vis vitæ* of later times, but was possessed of intelligence, and endowed with the power of regulating all movements, voluntary and involuntary, of the body, and remained in it until its chemical dissolution. If I get the true conception of it, he viewed it not merely as the animating principle of the human body, but also as the universal life, and something allied to God or proceeding from him, that, like the Holy Spirit, is the everywhere present organizing principle of nature; for without it, he affirmed that everything would go to confusion, and the universe would return to its original chaos. For some reason that would be difficult to define he located it

more particularly in the human body, in the pyloric orifice of the stomach and in the spleen. From this central and commanding position it directs all the functions of the other organs, watching the integrity of each, and maintaining the harmony of the whole."

I doubt if Van Helmont located the arch any place in the body. The arch is a sustaining principle held in consciousness. It is not limited to place. Its realm is the mind world. Supported or sustained in consciousness by this spiritual fulcrum, the entire region about the diaphragm is strengthened and given its true freedom. The inner force or power of this governing principle is very keenly felt in the diaphragm, and the sensibility of every organ is quickened. It is the regulator of the natural law of breathing because it co-ordinates all parts. More thought will be given to this subject in a later chapter.

"In regard to therapeutics, Van Helmont laid it down as the first condition of the favorable operation of a remedial agency, that it comport with and be agreeable to this sensitive spiritual. When the Archæus is offended by any injurious or disagreeable agent, he is seized with fear, which produces disordered movements, and the

image which this trouble depicts in it becomes the seminal idea of disease. There is reason to believe that the radical interior spiritual disturbance which underlies all bodily disease, which consists only in functional disorder, may be reduced to these disturbances of the Archæus, or the spiritual principle of life and health.”--Renouard's "History of Medicine", p. 511.

The great truth for humanity to realize is that the spiritual origin of health has its beginning in divine laws; that the human organism can not be allowed to transgress these laws and then manifest harmony. The higher we rise in our conception of all life emanating from the one life, one law, one substance, one eternal energy, and unite in consciousness with the central force in the one life, the more we will realize the need of co-ordination of parts, the obedience to the plumb line of the universe, and the sense of the uplifting, sustaining support of the arch, or universal life principle.

I have given several illustrations mirrored in nature to help the mind grasp the symbols of the line and arch. In closing this chapter I can offer no greater proof of the beauty to be revealed from the use and union of the line and arch than the

study of the famous picture of Mona Lisa.

Mystery, fascinating, luring mystery, lurks in this unrivaled portrait. It is the perfect embodiment of the universal spirit brooding within the human form. Leonardo loved symbolism. The attention is at first caught by the smile. But is it the smile that interests us? As we study her, there is something much deeper. The smile seems to reveal movement and life. We are entranced. It is the soul. Leonardo was a master builder. He was a great mathematician, a musician, a philosopher. It would be interesting to know if he consciously, or unconsciously, painted in such perfection the unity of line and arch. But there it is, wrought into living and loving form, symbolizing the universal life principle, and man's obedience to divine laws. The true is the beautiful.

**CHAPTER IV.**  
**THE CIRCLE, THE EMBLEM OF  
ETERNITY**

“Thought of the Infinite--the All.  
Be thou my God.”

Presuming that the reader has now the plumb line of the universe in the mind's eye as a measuring rod with which to test physical poise, and that added to this knowledge of divine law is still another poise power held in consciousness, that of the sustaining uplifting universal life principle of the arch, I shall introduce a third symbol, namely, the circle, to be used mentally to give a greater sense of radiation to the body harmony established by the conscious use of line and arch. As I have told repeatedly in the previous chapters, you can not sense the circle of

movement until you are perfectly in tune with the infinite force of gravity. and all weight sense of the physical is supported by the spiritual fulcrum, or keystone of being, the arch in consciousness. Sustained and overshadowed by this higher force in the universal you sense the power of motion in perfect stillness. Motion as I have told you, is an inherent quality of the soul. All the individual can do is to become conscious of this divine birthright, for physical economy in movement. The sense of the circle gives to movement no beginning and no ending. In some mysterious way we feel the unceasing flow of the finer forces to the senses. The spiritual life is really felt. The body becomes the vehicle of the soul. The subjective and objective of being are indeed united, spiritual and natural material forces mingle as one.

A law in nature is only the uniform mode in which a divine power acts. If we, by eliminating all physical resistance, open ourselves to the influx of divine flow, it will act in our organisms as it does in the universal cosmic order. We will sense the circle of movement, as something akin to elasticity, buoyancy, and freedom from the gross flesh; then,

**“To man, propose this test--  
Thy body at its best,  
How far can that project thy  
Soul on its lone way?”**

I have requested my readers in one or two previous incidents, in considering attitudes and movements in their relation to divine laws, to place the physical body against the plumb line of the universe, that is in the mind's eye, then judge for themselves of the angle of error in the human organism.

Swedenborg, with great power of perception has told us that “It is no proof of a man's understanding to be able to affirm whatever he pleases; but to be able to discern that what is true is true and what is false is false, this is the mark and character of intelligence”. One can readily discern between the perfect manifestation of the plumb line of the universe, a divine truth, and the error, or false standard displayed when man opposes that law. If one holds the concept of the perfect in consciousness, the imperfect has no place. It is right concepts we need, with which to build the body into obedience to the true and beautiful, rather than the forms of exercises practised so generally today.

Study a little more deeply and watch not

only for the plumb line, but for any evidence of the circle of movement in the consciousness of human beings. The lower should be dominated by the higher, but if you observe, even casually, hurrying, scurrying mortals as they pass to and fro, you will find that the feet, the negative pole of personality, begin the circle of movement. Watch until you find a body thrown exceptionally far back from the plumb line, and the most untrained eye can easily mark the circle moving from below upward. Does this personality please or give to anyone the sense of poise or power? Does it not rather say:

“Spite of this flesh to-day--  
I strove, made head, gained ground  
upon the whole!”

It is the little “I”, the purely personal self that dominates this type of individuality. If the body was moved with the sense of the universal in consciousness, intelligently operating in obedience to divine law and order, the harmony of the whole would be such that there would be no evidence of confining limitations put upon the flesh, but the soul would wing, and sing, and movement become so rhythmical and poetical, like the branches swayed, or vine bowers moved, waves billowed or

clouds rolled by the breath of God, that the human body, too, would reflect the presence of this divine power, saying by its own acts of ease and extension, "I and the Father are one". Motion is a manifestation of the soul.

We follow the individual we found, far back off the plumb line of the universe, to the street curbing. What happens? In the act of stepping from the higher to the lower level is revealed the actual physical resistance in the organism, and the shock after shock that the nervous system receives is surely registering disorder; it may be the dis-ease that is certainly evident to the intelligent onlooker will later be named by some nerve specialist.

There is nothing more interesting to the student of physical poise than to stand for a time on some street crossing, marking mentally "the fall of man." What atrocious acts you will see committed against that intelligence placed by the Divine builder in the mind created to reflect his image! Occasionally one will see beauty of line manifested until the fatal step from the higher level must be taken, then all is lost. Weight, carnal mesh, and broken movement tell the story of no sustaining arch principle in consciousness. Some, on



The principle of the Line, the Arch, and the Circle,  
in action



reaching the edge of the curb, will involuntarily hesitate, then let themselves down easily; others hitch into a side step, very cautiously measure the distance, and step down with their whole burden. Others bolt along, and when they step down the earth shakes. Action and reaction are always equal. The poor physical organism gets the result of the recoil from the shock.

Methods of gaining the level again as they approach the next curbstone are equally worthy of study. From the brief outline I have here given anyone can make observations, and draw deductions, remembering always to hold in the mind the perfect line, the sustaining arch principle, and the circle of radiation and extension.

Another excellent means of studying physical poise, and the evidence of the sustaining principle held in consciousness, is to watch individuals ascend and descend a flight of stairs. Rarely will you find one who sustains an unbroken line, as shown in the illustration. In this graceful poise one can feel the universal principle overshadowing her from above. No jar or jolt seems possible; only flowingness and freedom. Above and below are one. Her

spaces are measured by her soul's intelligence. All physical effort melts into the conscious continuity of movement, and we feel her poise and power in stillness. She does not place her foot on the step and pull her physical self along. Spiritual and mental forces precede movement, and the outer expression reveals her inner consciousness.

Quite different is it with the average mortal going over stairs. Each step is a thing apart, something made to hold the purely physical, while the body is pulled, or pushed, or dragged up or down. No spiritual fulcrum sustains, no higher power lifts. All thought is in flesh, as the visible effort registered in the climbing testifies.

Professor William Dwight Whitney truly says: "Our own mental acts and states we can review in our consciousness, in minute detail, but we can never perfectly disclose them to another in speech; nor will words alone, with whatever sincerity and candor they may be uttered, put us in possession of another's consciousness. In anything but the most objective scientific description, or direct reasoning on subjects the most plain and obvious, we want more or less of the indi-

viduality of the speaker, or writer, ere we can understand him intimately; his style of thought and sentiment must be gathered from the totality of our intercourse with him, to make us sure that we penetrate to the central meaning of any word he utters. A look or a tone sheds more light upon character or intent than a flood of words can do."

I am so often asked what I mean by the suggestion to move with the sense of a circle. It is hard indeed to express in words the full meaning of a soul sense, but in the act of movement it can quickly be made manifest. When one begins movement with the sense of the circle from above, there is born within, the sensation or sensibility of motion and rhythm. One senses the ability to move without effort. One is not burdened with physical force and resistance, but can cry with the poet, "All good things are ours, nor soul helps flesh more now than flesh helps soul".

The spiritual circle is the extension of the physical circle into the perfect whole. The arch sustains the flesh in spirit, the circle radiates spirit in flesh.

"Goethe, Spinoza's greatest disciple, says: "There is no mind without body, no body

without mind. Both are one. Instead of one matter and one mind, there is a single something which is both at once. Each taken in itself is imperfect; the two qualities are distinguishable but not separable.' ”

The circle is the symbol of the divine self enclosing about the human self and binding mind and matter into the one and same substance. The universal must always be in harmony with itself. The circle of movement dwelling in consciousness sustains that sense of unity between the One great universal power, God the originating spirit at work in all life, and man, the conscious recipient of that power. To sense the circle we must use intelligently the constructive power of the universe, hence this symbol of the perfect circle aids also in keeping us to the perfect of the plumb line.

We must take care in knowing that the objects which we impress upon the subjective mind, from which it must build, are perfect. The symbols I have given you from which to form a basis for operations in bringing the body into harmony, are the cosmic constructive building principles of the universal; hence, there can be no doubt of our criterion of truth. These symbols held in consciousness will shape

the human organism in accordance with the rational order and harmony in the divine mind. You can not hold ideas without their bearing fruit.

In race consciousness today we have no idea of the circle sense in movement. No thought of extension or radiation in the soul as a factor for increasing or projecting the personal into the universal.

We know that the universal is the free and spontaneous. That which is free and spontaneous is the attractive. When we strike the universal nothing is lost. It is the personal that binds. We allow our souls to shrink and shrivel up in the shell of the material self, instead of letting the spiritual part, which knows only extension, which has no sense of limitation, soar into its natural realm of existence ever upward, and onward. We pull it to the earth by our actualized curves, and the absence in consciousness of idealized circles. We are thought-bound in our muscular life. Idealism is rarely manifested through the instrument given us to reveal the soul in poetry of movement, in beauty of poise, in symmetry of line, or ease in force, attributes which must be expressed as we unfold in conscious relationship to the divine order of things.

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You can find illustrations on every side of the struggle between the inner life of the soul, and the outer resistance of the body. An individual sitting huddled over, the strength at the centre broken, diaphragm negative and inactive, curve across the back positive, will suddenly "pull himself together", as the saying is. But the effort is purely physical, wholly external. The effect of the misplaced energy, is soon felt, and this position cannot be long held without discomfort, so the body is again allowed to resume its old habit, and slump. After a little, nature gets in another bit of work, the body releases for an instant before the next forceful pull, and thus the conflict goes steadily on. In this battle the body would be something of itself, forgetful that the body and soul are one.

Training the physical body to become the supreme, the all-powerful, is the thought paramount in our present systems of bodily culture. Great muscles are exhibited under the lime light of refined (?) vaudeville stages. Wonderful! The strut and pompous bearing of the being exhibiting the muscles are still more wonderful. "What is he but a brute whose flesh has soul to suit?" should be whispered in the ear of every youth, that he may early realize that

mind is greater than muscle. If the entire organism is kept as beautiful and divinely related as it was made to be by the great Architect, there would be no over developed muscles to offend the eye of one knowing the beauty of symmetry; nor would this ideal endanger the well being of the imitative restless youth. Old laws and exercises in physical culture have stiffened muscles, and stretched muscles, but, Alas, thought in muscle, or mental muscle, is not a product of a gymnasium floor. It may be a good place for certain types to go and get rid of bulk and gross flesh, but the chances are they will come out of the experience with tension, and errors akin.

It is high time that instructors in our institutions for learning were made to recognize the destructive results of over worked muscles and overtrained bodies. There is nothing more pitiful to see than the pugilist type of mere brute strength which encourages our young manhood to emulate and imitate such gross ignorance. They should be told of a higher potency which directs physical energy into proper channels and builds the organism to reveal this divine agency. Dynamic force wrongly directed destroys, regardless of

the ignorance of those who unwisely tamper with it. Many of our overtrained, and what is worse, badly trained, athletes pay their penalty in later years. Great muscular development, and unsightly bunches built upon the body by repetition of certain exercises, are not in accord with nature's plan of symmetry and equilibrium. This disobedience to the law of harmony of the whole often shows an element of weakness rather than of strength and may lead to disease sooner than to health. The principle here involved is but animal egotism. Physical self is supreme.

Many work arduously to develop great muscles with the hope of becoming able to lift enormous weights, or display like feats as evidence of strength. Is it not evident that this power does not reside in muscle, owing to the fact that out of the many who have sought attainment only an occasional individual in the great aggregate is found with this capacity, or quality of force that enables its possessor to manifest this exceptional power?

I was well acquainted with a man noted far and wide for his marvelous ability in lifting weights. This quality he showed very early in his life and retained to a good old age. He had small arms, and no

over developed or distorted muscles. It was a puzzle to him, as well as to many others, wherein this force resided. Talking with him on one occasion I asked how he accounted for his power, or strength. After a little time, in which he did some careful thinking, he replied, "Well, girl, I don't know. It seems like a power outside myself". Then by bearing and bending his arm, he plainly showed it surely was not muscle, adding by way of emphasis in decided tone, "I never had much muscle".

This force is no doubt one of our latent potential powers, like many of the other unexplainable manifestations of the energy in the cosmic.

Dr. J. D. Buck, in his very helpful work entitled, "A study of Man." tells us again and again that "the modulus of nature, or the pattern after which she everywhere builds and toward which she continually strives, is an Ideal or Archetypal man".

The Ideal man is the strongly individualized being. One divinely altruistic, but acknowledging no superior. Alive in life, vibrant, joyous, spontaneous, free, progressive in thought, conscious of the power within, positive in the use of the personal factor, Godlike in creative constructive action, Godlike in tenderness,

and divine in compassion. In this type one will feel the organism healthy, obedient to the primal force at the centre of the universe, sustained from above, radiating life and love over all; the circle of power ever expanding.

St. Augustine describes the nature of God as "a circle whose centre is everywhere and its circumference nowhere." The circle is the symbol of spiritual radiation. This is the nature of the spiritual consciousness of being, endless and eternal, placed in us all. If in God we live and move and have our being, then we are enclosed in that divine circle. Human life is a self-evolving circle. Man's radiation of being depends on the force of the truth in the individual soul, of its relation to God's everywhere. As we build ever new and larger circles in consciousness, the soul soars into loftier and higher realms of being, for the complete circle must include the whole.

For the attainment of this condition, is it too much a physical appeal that I make when I say: Educate the body. Harmonize its parts. Make it obedient to the plumb line, conscious of the arch, moved by the circle sense? By so doing you will realize within your own being the great power of centri-

petal and centrifugal forces. The vital cosmic life currents will give to the organism magnetic powers and polarize the entire being into a harmonious healthy condition.

It is not only the body that suffers when neglected, the soul is robbed of its expression. Emerson tells us, "The definition of the spiritual should be, that which is its own evidence," and surely it is the work of man to make the human structure reveal the purpose of the divine Artificer. But the body left to fall into decay can not reveal the divine, nor extend its own circle of power.

Drummond in his "Natural Law in the Spiritual World", says: "A garden is planted, let us say, with strawberries and roses. In process of time it runs to waste. But this does not mean that the plants will really waste away, but the natural principle of deterioration comes in. Now the same thing exactly would happen with you and me. Why should man be an exception to any of the laws of nature?" In very truth he is not.

Neglect the body, and it will deteriorate. Oppose the plumb line of the universe and you make for disease. Lose the uplifting principle of the arch and you reveal ma-

terial curves and broken parts. Move without the sense of the circle, and extension, and you lessen your personality. Whoever argues for the neglect of the body, or claims it is of no importance, is not truly working to express the radiance of the soul. Affirmations of health and harmony are good auto-suggestions, or good mental tonic, but are of no avail in the securing of these very desirable qualities in a perfect degree as long as the body in itself is disobedient to the one all-embracing spirit of the cosmos, or the constructive principles of the universal, namely the line, the square, the arch, the circle.

Individuals who have allowed themselves to continue on in the bad habit formed, perhaps in early life, of "toeing in" when walking, can easily overcome the fault by imaging the horizontal line in connection with the vertical. All mannerisms of foot placing which lead away from the perfect can be corrected through the agency of the symbol of the square. While the feet are the negative pole of the body, they do play a great part in the harmony of the whole. A personality pattering along with feeble steps, with no sense of projection, "toeing in", or "sprawling out", with gait ungainly, makes a bad impression. I

would not advise one to take any of these types as a companion on a "constitutional."

**Make your body a perfect instrument. Make it conscious and obedient to the central intelligence within you, which is the same eternal energy that operates through divine order. Do not, as some, deny the existence of the body; do not ungratefully claim it is of no use to you in spiritual unfoldment; do not grudgingly admit its existence, but declare you never think of it; do not deny the prophets of old, with the airy statement that "we do not live in our bodies."**

**Declare that the body is the temple of the soul. God placed man's intelligence in the body. He gave man a body by which and through which he might reveal the soul. And while man lives, these, the body and soul are one, wedded by divine ties, never to be divorced. They are allies never to be separated, they are joined and united as the archetypal image, the pattern of things in the infinite reason. What God has joined together let no man put asunder because of unrelated parts, and broken line, but let all be a unified, symmetrical whole, manifesting beauty of form and glorifying their Creator, until that Creator,**

**Himself, parts them for His unfathomable purposes.**

**The body is the reporter of the soul, the external evidence of the inner self, it is all that represents that self in the world. Educate it, harmonize it, and thus glorify God.**

**CHAPTER V.**  
**BREATHING IN RELATION  
TO DIVINE LAW**

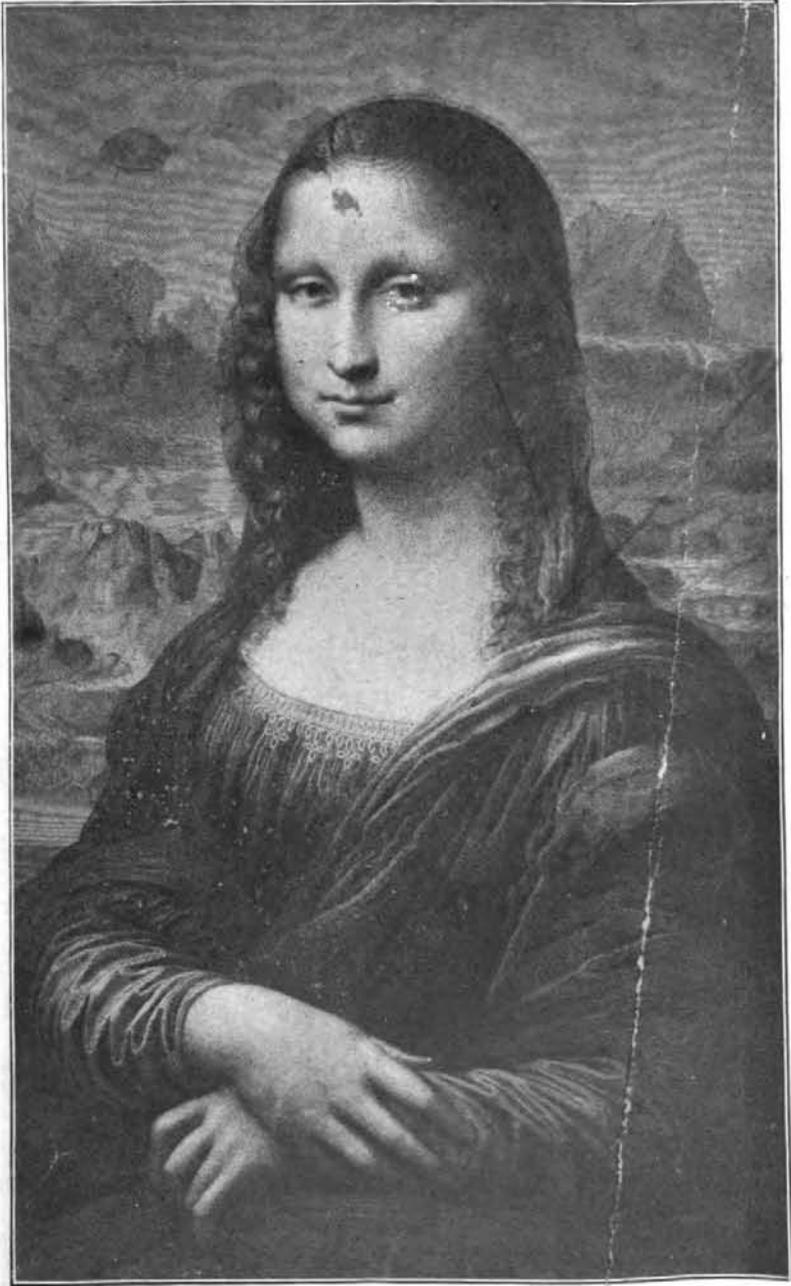
“The spirit of God hath made me, and the  
breath of the Almighty hath given me life”

In the continuance of our work for the highest physical expression by the use of spiritual and mental forces, we will again symbolize in our consciousness the vertical line, the square, the arch, and the circle, for it is by repetition that any good comes in education.

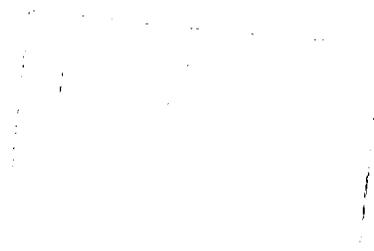
With the use of these symbols I have told how to formulate a process by which we can readily perceive ourselves as we are in external evidence. From the perfect only can we learn the perfect. To become aware of the perfect we must first reflect upon it symbolized in the external. So with the aid of our imagination we visual-

ize an imaginary line running to the centre of the earth. Let this line pass through the point we placed, in the first chapter, on the floor between the balls of the feet. Holding this concept of the perfect line in consciousness we bring our body into obedience with the line which to the earth comes unerringly. Take care not to make this movement purely physical. Only when we know the truth of the vertical line of poise, and the circle of radiation in the interior self, that is in consciousness, are we ready to consider breathing.

We are told that breathing is the act of inhaling and exhaling air. It is this and it is much more. We all inhale and exhale air. We must do so to live. But there are many degrees and conditions of doing so, revealed in this act. Some breathe in such a manner that they are spoken of in general as mouth breathers. This is especially applicable to children. The fault may be due to adenoids or some other obstruction, but often it is habit pure and simple. Children too often acquire bad habits for the body from the exercises given them in their early school days. These little mites of impressionable humanity are often made conscious of the self, but it is the physical self, and their little bodies break



The principle of the Line, the Arch, and the Circle.  
in repose



under weight of importance, and misplaced energy. A good illustration of the fact was afforded me by a youthful nephew. When he entered school he was a perfect specimen of the perfect line. In a short time this line was broken, he was high-chested and hollow backed. He delighted to show off in his exercises, at home, and it was intensely interesting to watch him prepare to do his physical work. It was soon evident why his line was broken. In studying effects that register in the bodies of children and break their physical harmony, I must take space to tell you of an experience which proved a very helpful incident for me in the work of trying to solve the mystery why children who show such perfect symmetry, such poetry of motion, will suddenly lose this quality of divine harmony, and manifest the conscious physical. A little girl whose body I had been watching for sometime as a type of the perfect, every movement the embodiment of ease and rhythm, became within the brief space of two days so restricted, so conscious of the self, so filled with resentment, that it was plainly visible a block away. I called her mother's attention to the fact, and asked if she knew of anything that had happened

to the inner life of the child. She had not been punished; but something had disturbed her natural sense of joyousness, and physical freedom. What was it? We waited some time for the solution. It came when the child asked, "Mother, have I a clumsy body and homely legs?" She had been told so by her little playmate in a spirit of criticism, while engaging in some disagreement over a game of hop-scotch. The self had been hurt. Too often children are made conscious of faults but never really corrected.

Another type to be found all along the line from youth to old age is the rib breather. The diaphragm, that muscle which may be likened to the great central sun of being, expresses little or no activity. The fire of life is built over the power house and soon dies out in wasted energy. There is no radiating flame, no force at the centre. The ribs are pushed out and held in the firm grip of muscular tension. All that can be said for this method is that it is too prevalent.

The more pure air we breathe into our bodies the more we become living souls. The more vital air we drink in, the more we open the mind, expand our thoughts, clarify our judgments and glorify our

lives. Our method of breathing is one of the greatest factors at work in the vitalizing of the physical, and strengthening of the mental life. Breath is life and from the instant that we contact with the external world and make the fact known by that cry which is nature's provision for sending life into every fibre of our being, we are born. We breathe and unite the interior with the exterior of our life. Some are not born well because they do not breathe well at birth. There are more blue babies than blue bloods born. But this is too serious a matter to joke about, for as we breathe, we live.

Many there are who do not know what it is to take a full, free breath. They just simply inhale and exhale air enough to sustain life at a low ebb. They have no breath expansion in consciousness, no rhythmical sensation attuned to the beat or pulse of universal measure. In another chapter, you will remember, I said I was often asked what I meant when I spoke of moving with the sense of the circle. I told you there that it was hard to put into words the full meaning of the soul sense. It must become a realization before it can become a conscious activity within us. This is so with breath in consciousness.

It is a soul sense. When we obey the true centre of gravity we sense the true freedom of breath.

At the risk of being accused of too much repetition I am going to tell you again, that when the positive pole of being controls, we feel the impelling force of motion that is in the soul, and sense the curve in movement. We do not actualize curves then; but idealize them. We actualize the vertical and respond spiritually to the plumb line of the universe.

When we actualize curves we let the abdomen protrude, or the posterior part becomes too prominent, too deep a curve is made in the back at the waist line, and the diaphragm bulges. With any of these faults in the organism which I have named (and there are many others) correct breathing is almost impossible. We are under the dominion of material substance or physical curves, and labored breathing is the result.

We need to cultivate the love for the straight line. It is the one thing and the only thing that will correct intelligently your bad habits of breathing. Just learn to visualize the plumb line of the universe in consciousness and relate your body to it. Then breathe, and the act will be perfect.

Physical curves are but the embodiment of the lack of the perfect in conscious life. They interfere with good breathing. Correct breathing originates in consciousness. In it there is no physical striving. "The work is done, but how no one can see; 'tis this that makes the power not cease to be".

One of the greatest hindrances to normal rhythmical breathing, to breathing in consciousness, is the physical curve of material substance that we build in the body over the diaphragm, that muscle separating the chest or thorax from the abdomen. Very few are at all conscious of this killing curve, although with some it is manifested very early in life, but until we become conscious of this curve and remove it we have only a limited sense of breath, and no power of expansion in consciousness. We are working purely with the physical. We have put up barriers of the flesh and the spiritual forces can not aid us. Physical resistance is not power.

Breath is life. Do we know whence life comes or whither it goes? No more thought should be given to the act of normal breathing. "From the sacred writings of the East we learn that he who controls his breath controls his body and makes it

a heavenly treasure house. He may pour into it without its being filled and he may pour from it without its being exhausted and all the while he does not know whence the supply comes." This is to know breath in consciousness, rather than to localize muscular effort.

We strive so hard for correct breathing. So many give breathing lessons. Is not correct breathing a birthright? We lose the power to breathe normally when we lose the perfect co-ordination in the body. The physical curves of material substance are what need to be corrected. Then the act of breathing will take care of itself, because it will be true to God's principle of law and order.

Obey the straight line and you can only breathe as the Creator planned, for your body is in obedience to divine harmony, your whole being is vibrant, and free.

There is a passage in the works of Immanuel Kant in which he shows that space must be in the mind before we can observe things in space. He says, "Since everything we conceive is conceived as being in space, there is nothing which comes before our minds from which the idea of space can be derived. It is equally present in the most rudimentary percep-

tions and the most complete." Hence he says, that, space belongs to the perceiving soul itself. Kant's truth concerning the idea of space is also true of breathing. It must be in conscious perception, an act of the perceiving soul.

Interior poise and calm controls breath. Deep breathing through spiritual and mental forces is impossible of realization if the diaphragm is extended or rigid. Every part must obey the law of pure freedom. Many receive instruction in the muscular expansion of the walls of the thorax, or rib breathing, and call this practise rhythmical breathing. The fact is the act is purely on the physical plane of manifestation. The destructive force at work in the nervous system from this method of misplaced effort and backed up energy is incalculable in its harmful results. In nine cases out of ten the breath is held, to a greater or lesser degree, while this muscular expansion is holding the centre. Every fibre in the body tenses under the strain and the rhythmic order of being ceases. Another very evident fact to a consciousness unfolded sufficiently to discern the truth of law and order in the human organism is this:

Breath is never free that is met with

muscular resistance. Breath is never deeper than the first curve of opposing material substance. These two facts should help many seekers for truth in normal, rhythmical, natural breathing.

As we breathe in obedience to the law of gravity every fibre in our being expands freely but never resists. As teachers of spiritual truths we must understand the subtile operation of breath in consciousness as against muscular control.

The diaphragm is as sensitive to suggestion as life itself. As we breathe we live. This statement of truth has more significance than may at first appear possible and needs dwelling upon in thought and in manifestation. The force at the center of our being should operate as gently and quietly as that in the center of the rose. Take your lesson from the flower and do not strive in breathing. All the sweetness and joyousness in our lives, all the imprisoned splendor of being, is released through the consciousness within, which impels expansion. Applied external force always blights the rose. Muscular contraction of the diaphragm is applied physical force and blights our being. Physical resistance in any part of the body withers the soul.

Many earnest teachers strive to make their pupils realize freedom in breathing while the body itself is so unrelated in its parts as to be protesting all the while. Perfect co-ordination of all parts is the first law and prime factor in natural breathing. Correct breathing without true co-ordination of the body is impossible. Labor as you may, exercise all you may, talk about rhythmical breathing all you may, not until you agree with the cosmic order which is eternal and will prevail, are you under the law of constructive breathing. Put yourself in proper relation to the law of gravitation and inhale. The centre of your being conforms to law and with this obedience comes free breathing and life more abundant.

While nature has everywhere distributed the principle of life, she has given to the birds of the air and the beasts of field or forest only blind instinct; but to man, conscious intelligence. We should learn and thoroughly understand how to use all the means which nature has so prodigally given us, and the beauty and harmony of her laws as they gradually unfold to our understanding, will lead us to a better moral and physical life. "Knowledge is power."

To educate the body to reveal man's higher spiritual and mental powers, within and without must be in consonant rhythm. No evidence of the gross flesh can be seen in the organism that is under the control of divine law. To intelligently discern our own powers and possibilities, to discover the line of least resistance and agree with it, is the principle of synchronous vibration and universal harmony between the spiritual and physical of our being. With this knowledge of reciprocal play of forces we feel the soul expanding, the flesh beautifying.

To keep well, one must keep secure the proper relationship of the vital organs. No breathing exercises should be taken until perfect co-ordination of parts is established. By this I mean any prescribed method for deep breathing. Any exercise violently taken when the vital organs are not divinely related is harmful. What is meant by divinely related? Obedient to the laws of the universe which prevent physical curves or broken relationship of parts. You can not force out the chest and obey these laws; neither can you allow it to sink, or recede from the straight line. This truth applies to every part of the body. Equilibrium, or a true balance,

must be preserved between spirit and matter, between waste and supply. There are two kinds of exercises which affect the nervous system. One is mental and the other muscular; harmony between the two is health. If we apply mental exercise with our muscular activity tense and rigid, we may be sure we are causing the nerves to cry. Our consciousness of harmonious unity between nature's finer forces and our coarser physical matter may not be so developed and acute as to feel the note of warning. The habitual physical resistance to Nature's finer forces has become a habit too hard and fast for anything to penetrate. We have become dense to the finer sensibilities or sensations, through constant restriction due to the struggle between these two forces, the subjective and objective, which should harmonize, but which we keep at variance because in transgressing the law of gravity we bring the body into bondage and error. This great struggle between the spiritual and the physical, the mental and the muscular, to which I have referred so often, is the fiercest battle for the supremacy of the higher over the lower when the diaphragm is contracted. The bulged wall we build by forcing muscular expansion

of the ribs robs us of the higher sensibilities and prevents the rhythmical radiation of spirit through flesh.

We are encompassed around by the little physical self. Our breath is limited to the narrow confines we make for it by our physical pushing and muscular effort. Learn to relax to divine law. This sort of relaxation bears no relation, whatever, to physical slumping--which has been given the very dignified title of repose.

Repose, like poise, like perfect breathing, is born of interior consciousness and calm. No physical force, no muscular walls strengthen or aid us in the work of mastering self, that breath may be full and free.

This freedom comes only through conformity to cosmic law. To live in this law is to live in freedom. Breath is our birth-right. Learn from the dimpled babe in the cradle. How easily it breathes--how peacefully. All walls are taken away--or rather no wall is built by the divine Architect, which obstructs the flow, or heaves under misplaced energy. The child is too close to God's law to practise under man's direction or allow external pressure of any kind. I have never found a child, when guided by intuition and divine instinct,

closing one nostril in order that the positive or negative of being might become more illumined, the masculine or feminine in the nature more equalized. Limitation of breath begins when the individual would in this capacity be something of himself. Breath consciousness becomes limited as the individual struggles to force himself into the hidden source. In these lines from Emerson we are given a never to be forgotten lesson in breathing: "Always our being is descending into us from we know not whence." Let us take our bloated nothingness out of the paths of divine circuits. All muscular force, all physical effort must cease and breathing be sensed as a purely rhythmic sensation. It is a matter of conscious pliability, not muscular rigidity.

If more singers understood the laws governing bodily freedom, they would give the world less forced physical effort and purer tones. Most singers know that music belongs to the realm of the subjective, yet when giving expression to the soul in song they become so tensed, so strained, so conscious of the physical, that they fail to produce pure free tone, fail even in normal breathing. It is pitiful to watch the evidence of force when one

knows ever so little of the power of breath in consciousness.

Performers on various musical instruments often hold the breath while playing and are wholly unconscious of the fact. The effect is nevertheless surely told, sooner or later, in the nervous system. Watch young children, especially those at work on the violin and like instruments--see to it that the body does not perish while they build musical technique.

The proper control of the breath has everything to do with beauty of speech. The voice is the reporter of the soul. Every shade of thought and feeling, every cadence and caress, every note of sympathy and cheer, every sound, every sigh, every song, every word must float free on the stream of breath, never through it.

Our spoken words should string together as full, as free and clear as the warbling notes that pour from some bird atilt on a slender bough. The bird has no resistance; its diaphragm is flexible, its throat open, its law of balance sustained and sure. It is free and lives only in accord with divine law--no muscular curves, no material substance, no nervous tension, no physical force opposing spirit or breath in consciousness.

What wonderful lessons in breathing we can learn at every turn, if we study to know God in Nature.

Every plant breathes. Do we see its effort? Every vegetable in the ground breathes--do you think it struggles? Every worm that crawls breathes--do you feel any material curves of resistance there? Every insect, every animal free, free, free in accordance with the plan of their creator. Are we less than they? Then why do we struggle in the physical and oppose God's laws of harmony.

"A noiseless, patient spider,  
I mark'd where on a little promontory,  
it stood isolated,  
Mark'd how to explore the vacant vast  
surrounding,  
It launch'd forth filament, filament,  
filament, out of itself,  
Ever unreeling them, ever tirelessly  
speeding them.

And you O my Soul where you stand,  
Surrounded, detached, in measureless  
oceans of space,  
Ceaselessly musing, venturing, throwing,  
seeking the spheres to connect them,  
Till the bridge you will need be form'd,  
till the ductile anchor hold,  
Till the gossamer thread you fling catch  
somewhere, O my soul."

Does this sound as if it might be a breathing lesson? It is, and a good one. Walt Whitman analyzing divine law at work in the spider, gives us a key thought for our own freedom of breath. We must connect in our consciousness with the measureless oceans of space, must bridge the spiritual and the physical and from the centre of our own being, radiate a positive force, out of the self. Thus as we grow in consciousness of breath and its relation to the cosmic order shall we overcome our physical limitations and express divine law in the human organism through spiritual and mental forces. It is not natural work, whether nervous or muscular, that wears. It is only as our misplaced energy, and the continuousness with which tension and effort, added to the conscious will, enter into any bodily action, that there is resultant fatigue.

What I want most to impress upon your mind is this: that freedom of breath is not gained by outer physical striving, but by the interior sense of radiation from a free centre. That breath is deepened only by our consciousness of radiation. That breath is pure spirit. That physical curves of material resistance destroy its freedom and flow. That the body must be kept per-

fectly co-ordinated. That all parts must be divinely related. The body must obey the plumb line of the universe, which is the line of least resistance. The organism is then agreeing with the constructive principle in all cosmic order. We can not transgress the law of gravity and breathe in harmony with divine law. If the physical opposes the spiritual we have discord and inharmony. The physical does oppose the spiritual when the body is off the plumb, broken into parts and unrelated as a whole.

Rhythmical breathing is an impossibility the instant the physical force operates in the organism as a potent factor. Breath is spirit. Breath is a divine fluidic force. Breath is a spiritual wine, an essence extracted from the soul of the universal to vivify, strengthen and upbuild the personal.

The diaphragm I have called the central sun of our being. This central power if controlled by our conscious sensation of expansion and radiation, through and from the sense of an interior strength and poise, will add a hundred per cent to our personality. When we inhale and exhale scientifically, that is, in harmony with universal order, we express freedom in our bodily presence, freedom on all planes of life, the

spiritual, the mental, and the physical. A weak, contracted, or rigid diaphragm always depicts the evidence of lack in vital supply, and negation of power in individual expression. A bulged rigid diaphragm destroys that flowingness of spirit which connects us with the vibratory waves of the universal. Thus the physical appears stolid and heavy when the great centre of being is restricted, or there may be other and varied signs arising from this grievous fault. The fact that we are encompassed about with the limited sense self, and that the higher self is still dormant, or sleeping, is too well externalized to admit of question. Release your diaphragm and allow it to be operated by the spiritual forces, that you may have not only peace within, but also an impelling attractive quality in the external manifested. If we let this great muscle of power become weakened or devitalized through improper functioning, then self-ownership is very imperfectly admitted and very poorly comprehended. We appear as a living apology for that which we were meant to be. Breath is power. Breath is that power which God breathed into man's nostrils, and he became a living soul. Breath is a live current flowing from the abiding Ego, or eternal



A type showing negation in the physical caused by defective breathing



self, into the mortal, or lesser self, uniting the creative energy, or power of God, and man's expression of that power.

When the entire body obeys the plumb line of the universe it is free from tension or physical force. Then the centre of being is controlled absolutely by the spiritual and we realize fully that it is the creative, the real vital self, and not the creature or physical self, that is in command of breath.

If the creative interior self manipulates the centre of being, then all our efforts, whether of speech, of song, of attitudes or movement, become as free and spontaneous as the laugh, the sigh, or the yawn that nature, at times, compels from us.

The next time nature is freely at work in your organism, causing you to relax and let go of tension, and you give way in a good generous yawn, a joyous laugh, or may be a deep sigh, analyze the process while conscious of the effect. Note mentally the activity at the centre. Was it not so quiet as to be almost imperceptible? Ask the knowing self, if the great self, the soul that doth the body make, forced a rigid muscular wall about the centre? Did your diaphragm, when operated upon by nature, remain contracted and stiffened?

If you study closely the action of this muscle under nature's law of freedom, you will find that a quick vital release at the centre drew the action inwardly from the plumb, but that immediately it recovered to the line by its own law of balance and equilibrium. Our sustaining power must then be mental, not muscular. Behind all is the sustaining power of the central intelligence within us, which defies analysis, but which we learn to control and manifest just to the degree that we spiritualize life by our obedience to divine laws.

The interior sense of power and stillness gives control of breath. It is the knowing that we are poised that gives power. To know that you know, is knowledge. Strength at the centre gives richness in quality and depth to tone. Speech becomes golden, song divine. In both speech and song there should be a resonant quality vibrating from pure spirit. Body soul and sound should unite as one great whole to express the creative principle which is the God-self in the human. Too few realize anything whatever about the importance of speech. Misplaced energy or the constant use of the throat muscles is fatiguing to the speaker and distressing to the listener. There is no divine harmony in

sounds which escape through non-vocalized breath. The great energy employed to make consonants prominent is another cause of the hideous sounds we hear in speech. Do not give too much thought to d, t, b, and s. They are not good helpers to melody and flowingness of expression, in words. Caress your vowels. If you give them value enough they will share your love with the consonants and make harmony of the whole.

Let us realize that breath is spirit force and must be free. Let us breathe with the consciousness of no limitations. Let us remove all walls of muscular tension, and physical force, which make all error and obstruct the rhythmical flow of nature's finer forces through the human organism. Let the imprisoned splendor escape. Let the radiation from the centre of being connect us in consciousness with the universal. Let us task each faculty to express Him and gain "an abyss, where a dew drop was asked."

**CHAPTER VI.**  
**MAN'S CONSCIOUSNESS RELATED  
TO GOD'S CONSTRUCTIVE  
SYMBOLS**

"Truth can no more be seen by the mind  
unprepared for it, than the sun can dawn  
upon the midst of night"

The work of educating the body to reveal the soul, intelligently, is the nearest approach to the physical and psychical union possible under the present limitations of human existence.

As children we are operated upon by pure spirit. Our mental life is wholly in the subconsciousness. As we unfold, and self consciousness deepens, I fear we lose much in the obedience to divine will, and manifest discord and inharmony.

As life opens up more and more to us, and baby days move onward towards the realization of mental processes, I wonder how many or how few of nature's laws,

how much of that great immutable force in the universe we are ever cogizant of, as a vital reality that plays upon life, either for weal, or woe?

In exalted moments only do we get flashes of the super-conscious self. Then we know the real self, that which reflects in us the image of God. These flashes of the real self draw the soul onward and upward and we feel intuitively that the best of life is yet to be.

In our exalted moments we scale the peaks of lofty idealism and endeavor with a bound. We are on the heights, alone with God. He is indeed in His holy temple and the body is consciously released from all physical bondage. How restful is the sensation of this brief instant in which we get the glimpse of that which we may yet become.

The work of harmonizing the body by the use of spiritual and mental forces is to make this sense of bodily freedom more evident to us as we live our active normal daily life, in the vales of realization with our fellow mortals. True service we render to God and man when we use our normal conscious life in sane, sincere efforts to seek out truth and sweep away error, both mental and physical.

“There is no darkness but ignorance”. Today our ignorance of the law of gravitation and its effect upon the human organism for weal or woe, is one of the darkest aspects against higher unfoldment and spiritual progress. It plays such a part in disease.

Every human being is a necessary product of conditions, and every one born acquires defects for which he can not be held responsible, but as we surmount conditions we command recognition.

As we begin to realize our defects, our tendencies, or inherent qualities, naturally the much discussed law of heredity claims its share of our thought and attention. The much mooted question--which has the greater influence, heredity or environment, upon the shaping of our lives, is impossible to answer, definitely.

Every human being has descended from two distinct lines of ancestry, the human and the divine. The divine is our potential perfect. If we would but claim for ourselves more of our divine birthright, more consciousness of the power of the I am that I am, neither the law held over us before birth, nor the environment we find ourselves in after birth, need impede our growth as individual soul expressions. In

the last analysis the soul knows only freedom.

**“Each man to himself, and each woman to herself, such is the word of the past and present, and the word of immortality; No one can acquire for another--not one! No one can grow for another--not one!”**

The human ancestry is but the condition through which the race is perpetuated, never the cause. It is human weakness that limits and environs us; race consciousness which conditions us; disobedience to divine law and order that diseases us. If we would make greater claim in our relation to the universal, the lesser petty personal in life would melt into the larger potential right of divine inheritance, and we would lift the ethical and moral standard of the coming race, if not the present one, far above any that have preceded this generation.

Let us begin at once, the work for the betterment of the future generations by being honest with children; spiritually honest, mentally honest, physically honest.

Children are natural imitators, and unconsciously grow like the patterns around them. Parents must become conscious of what their bodies are revealing of poise

and purity, of harmony and beauty, of health and wholeness, for they are moulding the future welfare of the race. It is hardly fair to criticize and correct children for bad habits that we older ones set before them. So many anxious mothers will persistently correct children for stooping, for round shoulders and such evidences of broken line. What about the mother, herself? Is her line perfect?

“Oh wad some power the giftie gie us  
To see oursels as others see us.”

The children may think this, but dare not say it. So I say it for them. As a last resort, the child is often forced to wear shoulder braces, or some such straps of torture. A lot of good (?) this does! If a piece of webbing an inch and a half wide has in it more power than the central intelligence in the child, it is well that the child may not only stoop, but may it droop and die. The great trouble is that the intelligence in the child is not rightly aroused. It is held under the suggestion of the imperfect. Put into the young mind the symbol of the perfect line, not in a vague way, but with the understanding that when the body is obedient to the plumb line of the universe, it is beautifully straight, and symmetrical, because it is

expressing divine law. My experience has taught me that children are very responsive to this law. Tell children that health is harmony of all parts of the body. That harmony is the law of life. That God gave them beautiful bodies and that they must take care of them. Do not take a pessimistic, or phlegmatic attitude toward this suggestion, relative to children. If it succeeds in nothing further than the prevention of wrong imaging to the mind of the child it will have served a good purpose.

Every babe born should express perfection as its birthright. Too many children are born into the world imperfect. Why? The answer is; heredity and environmental conditions. Here is afforded an excellent opportunity for the teacher, to study the law of cause and effect. All abnormalities, all deformities, all hindrances in movement, all hesitancy in speech, no matter what the condition or degree, is due to one, or maybe both, of these causes. The cause may lie deeply hidden in the psychical part of being, but is nevertheless revealed in the physical as disorder in functioning.

In my work as a teacher, and observer of the causes and effects revealed in the human body, that instrument of the soul,

I have traced imperfections registered in children directly to the mental and physical conditions held over them before birth. Often the body nurturing the babe to be, is so restricted, so out of harmony, both mental and physical, so far from obeying the law of co-ordination of parts, the wonder is that so many escape from the bondage held over them before birth.

I will relate to you but one incident, out of the many cases of pre-natal influences which I have known to deeply affect children. During a period of teaching in New York City, a young woman came to me for a course of lessons. She complained of great tension in her ankles, and of fatigue if she walked but a few blocks. She carried her body much too far forward from the vertical. She was indeed a victim of that old slogan, "Stand on the balls of the feet, and bring the chest well forward." She had brought her chest so "well forward" that the undue physical force and resistance necessary to keep her from going actually headlong was tremendous. Her feet were not the negative pole of her body, for her toes had become veritable claws gripping and clutching as she walked, to help sustain movement. The destructive energy was also registered in

the walls of the abdomen. From her own story related to me I learned that when she was to become a mother this physical resistance grew more and more intense, finally causing her great annoyance and suffering in the throat. Some words she could not pronounce distinctly. Combinations of letters such as th, sch, become a perfect dread. The mental strain grew almost unbearable. Her physician advised her to move about as much as possible. But as the false position of her body, and the misplaced energy resulting therefrom was the cause of her distress, needless to remark that the advice was most unfortunate. The result of it all was that her child was born with marked speech hesitancy. Talking about her child, she told me that at the natural time for a baby to begin to make sounds, her's was silent. Later on when trying to induce the child to talk it would look in mute appeal but utter no sound. The mother cried bitterly and well she might. What burdens we place on the lives of others just through ignorance of divine laws.

I have worked on other cases of deformity in which all sense of co-ordination was absolutely lost, or, to use Edna Lyall's definition of lost--not yet found.

One case in particular is worthy of note here for it illustrates how the sin against physical poise or bodily harmony must have been doing its deadly work for years without any interruptions from either the universal or personal agencies. It was in the case of a young girl of twelve years of age in whom the force which should have worked from the centre was in the surfaces. When I told her to rise from a chair she would immediately begin to work her hands and feet. She would first draw the hands up to the chest, then from this position push them out horizontally until some kind of a relationship seemed to become established between hands and feet which enabled her to rise to a standing position. After a little hesitation in which the hands and feet were again made to play an important part, she would move forward, dragging her feet on the floor and holding her hands well out over them. Lay her on the floor and she could not roll over, nor help herself in the least way. She could not articulate or form speech. In fact, she appeared in the outer physical manifestation as senseless. Yet there was much intelligence ever showing in the face, that mirror of the soul. The mother wept over the child's condition, but I wonder if it had

ever occurred to her to look carefully at her own body. She manifested the same conditions, only much less in degree. The mother could not be called normal, and this child's case is just one out of millions who are born under bad pre-natal conditions.

After months of work in strengthening the centre, the child was much improved. She can never be a perfect expression. Her burden, or physical legacy, which had been passed on to her surely from one generation, and perhaps from many, can not easily be swept away. It is often the cruel things, often only the extreme measures in life, that awaken the soul. "Blind endeavor is not wise".

O, learn the truth underlying perfect co-ordination of the body! Calling attention to drooping shoulders, and hollow chests, to rounded backs and weak diaphragms, (the last mentioned probably escaping notice, although the most important) telling boys and girls to throw back their shoulders, and keep the chest high, is not only a pernicious suggestion, but is also one form of nagging. Do not criticize, and thereby picture physical faults to children. Educate your own bodies to reflect the perfect. Then in your loving interest and care for

their well being you will put principle in place of protest. I love to teach children, they are so pliable, so responsive to the higher laws of nature.

Some good thinker has said, "If you are to properly educate a man you must begin with him two hundred years before he is born." It will take years and years for the race to evolve out of its present ignorance of the law of gravity as being a factor for weal or woe in the human organism. But ignorance of the law is no excuse. Neither does it serve any purpose in the effort that we make to stamp out disease.

Let us give more thought to the influence this law of gravitation has upon the human organism, both in the psychical and the physical aspects, that we more divinely reveal our hidden selves. We reveal the hidden presence, the divine spark within us through physical attitudes and movements. Our bodily presence plays an important part in the race consciousness toward the good, the true and the beautiful. Ruskin has given us much good thought to ponder on in this connection. The eyes are the windows of the soul. All that is inharmonious, or unbeautiful reflects its influence through these divine orbs upon the spiritual life of the soul.

The spiritual life is no more, nor no less, than consciousness of, and obedience to, the divine law and order which governs the universe.

Gravitation is the law that concerns us most, owing to the deep significance it bears to deformity and disease resulting from the transgression of it.

Have you ever thought how moral, ethical and scientific gravitation really is? It hath no variableness, nor shadow of turning. It is spiritual in that it is unconditional. Like God, it is not a respecter of persons. The law of gravitation is ever operating. It neglects nothing and grants no favors. It is at the base of all harmony, above and below; in the solar systems and the mundane sphere. It bestows blessing alike on all that serve. Just let us pause in this thought long enough to consider what would happen if the least star in the planetary system transgressed the law of gravity for the millionth part of a second. Luckily for earth mortals, the human will and intelligence does not operate in the stellar or solar order of things. Surely, conformity to this divine law is implied in the Lord's prayer, if anything is, "Thy will be done on Earth as it is in Heaven". This prayer, in the mind of man, has had too little

spiritual significance. It has been mumbled down the ages without thought, without analysis and without reverence for law.

In race consciousness today true religion is just beginning to dawn. Religion will evolve and evolve as the mind of man becomes more and more cognizant of the cosmic forces operating in the universe and manifests the same law in the human organism. True religion consists in the conscious union of the soul of man with the soul of the universe. Science has made possible all religious progress. Scientific investigators have proved that the universe is governed by unchangeable and immutable law.

The deepest utterance, the truly spiritual and religious aspect of science lies in the sacred attitude it takes toward nature and nature's laws. Not my belief nor my will, but thy truth and thy law. "Thy will be done on earth as it is in heaven", is sought after, held sacred and manifested, or unfolded by every sincere scientist. These are God's men and women at work in nature's laboratory to win from her the hidden secrets that will benefit mankind, and reveal God's omnipotence.

Man's next step in the rational advance in religious thought and progress will be

in the conscious application of the spiritual laws of the universe to his bodily well being, as constituting a part of the order of the universal or cosmic harmony of the whole.

Meet nature anywhere with love for her principles, with knowledge of her laws, with obedience to their application, and she becomes the nurturing mother teaching her children the Will of the One immanent Mind.

Destruction when manifested to us in the convulsive sobs and cataclysms which spread desolation over the lap of mother Earth, is but the struggle in parts as related to the whole. Matter is obstructing the finer forces. Again it is a struggle between the fixed and fluidic, the ponderable and imponderable in the universal scheme, but the rhythm of the whole keeps eternally on.

Instead, then, of complaining about the cruel non-moral heartless indifference of Nature as a destroyer, it would be well for us to learn from nature that we may become more obedient to her laws, more recipient of her power.

Mankind cannot escape the moral justice of gravitation. This law works steadily and consistently in obedience to the de-

sign of a Supreme Intelligence for the welfare of the race.

“There is no darkness but ignorance”. The immutable changeless law of the cosmos is the law of your own inner being. To awaken consciousness of this universal law within ourselves we must be able to mentally draw the vertical line, that plumb line of the universe, which to the earth comes unerringly, in the mind’s eye and then perceive our relation to this line. This we may call the spiritual geometry of the body. With this process we see the perfect and imperfect relation of immutable law manifesting in the human organism. We learn too by the use of this line that harmonic poise of the body is gained not by subjecting gravitation to us but by submitting ourselves to gravitation. “Agree with thy adversary quickly” can nowhere be more truly applied for the beneficent results that in conforming to this force of gravity. Nothing should be taught as true that can not be demonstrated. The fact of gravitation can easily be shown to be true by studying attitudes of the body and the influence our physical presence has in determining the mental and moral qualities of our personality.

It is the external evidence we present to

others which at first attracts or repels. We must learn through the use of right concepts to objectify more and more our subjective or soul life, if we would make our personality felt.

Through millions of ages, by countless efforts man has slowly developed his brain, changed to the upright position, and claimed as his birthright the power of the "I am". Man alone, as a thinking being, has the sense of verticality placed within him, in consciousness. In this perception of the straight line as belonging distinctively to the human, man finds the prophecy of a higher state.

There are persons who are merely physical bulks, and in whom all higher potencies appear dormant and unrealized. They are heavy, gross, sensual, bound to earth by the carnal mesh and material curves. The lower tendencies in them appear simply through ignorance. They could eliminate these signs of error. The conscious agreement with the immutable forces of the universe is what gives man his superiority of being.

There are others again who display bodies so overwrought with physical resistance and nervous tension that all sense of peace and poise is withheld. They, too,

are not agreeing with that moral unconditional law of gravitation through which man gains freedom in the physical by obedience to the spiritual.

If you would rule, serve; if you would command, obey; if you would be free, submit. We must labor to upbuild the being whom we are, for the external, remember, is the revealer of the interior man.

The mastery over the physical is won by obedience to natural laws. Then the living self, that interior self in man who knows and agrees with nature, becomes attuned to the living self who rules in nature. This universal changeless law of the cosmos, known as gravitation, operating intelligently through the human physical, is as a representative symbol of the steadfastness and reliability of all mechanical and chemical laws that are revealed in substantial existence.

The revelation of God everywhere in nature, His loving wisdom and goodness is perceived by man just in proportion to his knowledge of, and obedience to, divine law and order.

The most thoughtless amongst us would immediately detect mechanical defects, or angles of error in our buildings. Here the vertical line and square are truly sacred as

constructive principles. From the Earth's base to the highest point, the building must be perfectly plumb. The slightest evidence of its receding backward or forward would appear to us as evidence of destruction. Thus, in this inorganic mass is revealed to man's consciousness the sense of a broken line, or law. It is wholly external. Man sees it in stone but not in flesh. Yet, it was man who built it into stone as a basic principle of strength and beauty. If a building bulged out at any part, showing the vertical line broken, it would offend our sense of symmetry and poise. As its curves become more and more evident so surely would they mark its fall. Man's sense of preservation ever operates. The building must come down, that life may not be endangered. How paradoxical is our relation in values. The perfect plumb as a line of beauty, the square, and the arch as constructive and sustaining building principles in this dwelling made with hands, are recognized, while the temple made of pure spirit to image forth these creative principles, displays broken lines, bulged curves and many such signs of disorder. Does man, the master builder, hope to escape in his own organism from the penalty exacted by the Divine Master

Builder, for the transgression of these laws which are immutable, and from which nothing escapes? It is impossible to find any other answer to this query than that the Causal Will which produces order, beauty, and harmony will manifest its moral integrity, and that man suffers from his own sins. Man must learn not to destroy the law but fulfil it. This is growth.

The work of an enlightened intelligence should be to persistently grow out of old modes of thought into a new order of things, receiving more light, more truth, more liberty and a fuller freer life. The determination to discover proof of fact irrespective of any preconceived notions, from whatever source derived, the honest endeavor to think for ourselves, the right application of our own mental powers as a part of that supreme intelligence placed within us all, is the only way the soul can ever unfold its own individuality. The thinking that is done for us, I fear is never recorded in God's book of remembrance, to our credit.

God created mankind to re-create himself; gave us laws and precepts, principles and patterns, placed them everywhere about and above us in the universal, and best of all placed within us, in conscious-

ness, the same power, the same cosmic force that is at the centre of all. We become a higher expression of the living God as we intelligently connect our life currents with the eternal source and draw from that reservoir our direct supply.

To do this we must agree with the primal laws of the universe. The evolution of all life is ultimately measured by its intelligence. The higher the grade of life, the higher the intelligence; from which it follows that the supreme intelligence in all life is demonstrated by the degree of obedience manifested for the grand natural order of the universe. Man's highest work then, must lay in his intelligent connection with this magnificent universal order which exists everywhere in nature and only needs our recognition to bring it from the abstract of the metaphysical to the concrete practical use in the physical.

Spirit and matter are one in divine mind. Our ignorance of the law of gravity interferes with the subtle influence of the finer forces in the human organism. Man's physical inharmony opposes the all-creating life principle of the finer vital essences of being, and causes disintegration and destruction.

Man evolves by his own conscious

co-operation with divine law, through individual effort.

**“Man is his own star; and the soul that can  
Render an honest and a perfect man,  
Commands all light, all influence, all fate;  
Nothing to him falls early or too late.  
Our acts our angels are, or good or ill,  
Our fatal shadows that walk by us still.”**

As we learn to intelligently work in unison with divine laws we become positive, a law unto ourselves. The Godhood within obeyed, strengthens the selfhood to the recognition of its own spiritual nature and power, and prevents one from becoming a parasite, feeding the soul on man-made spiritual laws. “Be thou the true man thou dost seek!”

Gather your own divine bread of life from the table that is always spread in the temple of the living God. By conforming to law you become the law on all planes, the spiritual, the mental and the physical. You can not neglect any part and serve the whole.

As teachers from the pulpit, or platform, in the schoolroom or the home, we must ever externalize into beauty the invisible “I” through the outer physical organism.

The divines in our churches need to educate the physical to reveal the spiritual,

perhaps more than any other class of teachers. Today the majority are still guided by some spiritual advisor who reveals to them the principles of a religious life. The body it is that reveals the truly spiritual, or religious life, for the body is the temple of the soul, the external evidence of the thought of man. The layman has the full right to judge his spiritual leader from the evidence he presents. It is a very old adage that "a healthy mind must dwell in a healthy body." A spiritual mind must build a spiritual body. The truly spiritual is the healthy, the harmonious. Physical curves of material substance, walls of gross flesh, a baffling and perverting carnal mesh, we too often see manifested where we would naturally expect to look upon the beautiful line of gravity, that moral, ethical symbol, expressed in flesh, which is the best evidence one can give of spiritual insight, of the rational order in the cosmos. We love God by keeping his commandments. He has commanded all things in the seen and unseen to obey this law.

The voice, too, that reporter of the soul, seldom carries to the ear of the seekers of spiritual truths the quality which speaks of true spiritual enlightenment. The voice

is the trumpeter of the interior man. From the pulpit it often comes unmusical in quality, harsh, unsympathetic, commercial and of the earth earthy, a material, physical, sensual force pounding against barriers of muscular tension and physical resistance. It says too much, and at the same time too little to the secular life of the day. Emerson says truly that: "The tone of seeking is one, and the tone of having is another."

A spiritual science which will keep the physical body a perfect temple for the soul, and thus enable us to evolve the nobler and higher harmonies of life, is a crying need.

The spiritual life cannot express itself truthfully when the physical is discordant and unrelated, broken into parts instead of manifesting a consciously co-ordinated whole. When spiritual and mental forces operate through an harmonious organism the higher potentialities in man will naturally and intelligently control the lower. The outer external self will reveal the inner hidden self in beautiful symmetry of form, in rhythmical continuity and flowingness of movement, in musical cadence and caress in speech. Speech is the reporter of the soul. Motion is an inherent qual-

ity in the soul. Form is the externalized essence of the soul.

When we progress far enough on the soul plane of being to intelligently reveal the good, the true, and the beautiful, in our bodily presence and personality, children will sense and reveal that spiritual life which is its own evidence, and the future generations will then have a revealed religion, for, "The child is father to the man."

When the plumb line of the universe is found by all, when the sustaining, uplifting universal-life principle of the arch is sensed by all, when the radiating circle of spirit flows through all, then the golden cadence in speech will vibrate upon the ears of childhood; the beauty and the mystery of motion will interest the eye of manhood; the spiritual life will glow from out its own reality of the selfhood, and, blending each in all, in practical ideality, we will reveal the evidence of the godhood manifesting himself in spirit, and in truth, in "The Human Form Divine."

