

THE SIMPLE TRUTH

HARMONIALY INTERPRETED

BY

ERNEST C. WILSON

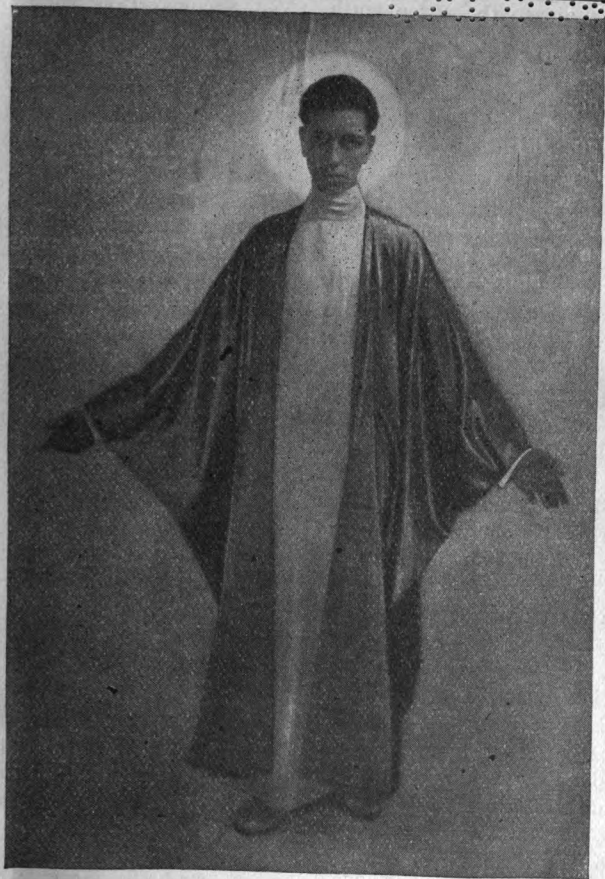
*"Under and back of the Universe of Time,
Space and Change, is ever to be found the
Substantial Reality—the Fundamental Truth."*

—The Kybalion.

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REV. ERNEST C. WILSON

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INTRODUCTION

Finding within himself "*The Simple Truth*" concerning the seemingly complex conditions of life, man traces the golden thread of relative being through all forms of thought and action; and by comparative study learns the relative equality of the seeming and the real. This constructive study and exemplification, which have characterized many people in all ages of the world, come to us in this age as *The Harmonial Philosophy* of Andrew Jackson Davis (1826-1910). His extensive writing and teaching inspired the founding of THE HARMONIAL INSTITUTE FOR RE-EDUCATION; and the Founder-Secretary, Ernest C. Wilson, has responded to the need for "*The Simple Truth, Harmonially Interpreted*," by writing this book.

The Harmonial Philosophy is an eclectic method of thinking and acting, by which the inward realization of infinite potentiality may become outward manifestation, through harmonious correlation of capability and opportunity. By discovery of relationship between exterior effects and interior causes man may adjust himself to environment, and profit by every experience. By awakening a consciousness of the Oneness existing in all forms, the seeming complex will become simple. Arouse the universal in each, and the many readily discern intimate fraternalism. Whatever benefits one uplifts all: so each will endeavor to benefit others, that he may be uplifted.

The contents of this volume, alive with the

very heart-wish of the author to serve, will find a welcome among the many who are able to realize that truth must be awakened from within. Read its pages carefully, reflect and meditate upon the vital statements made; and within you will arise a clearer vision, a broader view, and a keener sense of brotherhood. Cultivate the tendencies, in yourself, which led you to study "*The Simple Truth*", and they will direct you in the ways of such usefulness as will disclose the abundance of happiness, success and growth which surrounds you. Encourage the manifestation of this interior realization which urges you to bless and serve, as opportunity presents itself; and you will be enriched by the imperishable principle which produces all things. Constantly increase your correspondences with the positive, real and permanent qualities in life, which neither change nor decay; and you will become an exemplification of *The Harmonial Philosophy*. You will bless the day which brought you "*The Simple Truth, Harmonially Interpreted*", by bringing its message into the lives of others.

I am always,

In Patient Service,

JOHN WILLIS RING.

September 7th, 1920.

P R E F A C E.

HERE IS A BOOK inscribed within the most part of man's being, differing in detail with every individual, though wonderfully similar in theme; and all that is read or discovered through other sources must ultimately be referred to it. Within its pages the Truth about Life and Self are recorded, not in words, but in Spirit.

No writer can say what is Truth for any but himself; no teacher can impart wisdom to his pupil; for there exists to every man one Author and Teacher,—the fathomless, Deific energy with which he is endowed by existence. The solution of all problems, the answer to all questions must come, at last, from this inner source of Wisdom. But man must first know his own powers before they may be used with understanding. Therefore this book has been written, not so much to advance the writer's personal concept of Truth, though it must of necessity embody this; not so much to advance a particular philosophy or religious conviction, though it may seem to do so; but most of all to awaken within you who read, the power to discover your own inward Teacher, that you may harmoniously evolve your own conception of Truth, and Philosophy, and Religion; and joyously live by the light whose spark the Author of all lights has kindled.

In Service For Humanity,

ERNEST C. WILSON.

September 11, 1920.

HOW TO STUDY THIS BOOK

THE AUTHOR has endeavored to make "*The Simple Truth*" so easily understood that even those who are entirely unacquainted with so-called advanced thought will find its message comprehensible. However, the subject matter with which it deals is so inclusive and fundamental in its nature, that many who receive inspiration from its pages will wish to make a careful, systematic study of the book. For these a page of Themes For Meditation has been arranged to follow each chapter, adding to the thought of the author, the testimony of great philosophic minds who have expressed themselves upon the themes treated of. To make "*The Simple Truth*" of even greater value to students, sets of questions concerning each chapter have been prepared by the author and will be mailed to anyone wishing them, in exchange for a free will offering to cover the cost of printing and mailing. In connection with these, the book should be carefully studied, a chapter at a time, and the question sheets filled out and mailed to The Harmonial Publishers, 4328 Alabama Street, San Diego, California. They will receive the personal attention of the author, and will be re-mailed, with notations, to the sender.

The quotations which head each chapter, are the twelve fundamental statements of The Harmonial Institute For Re-Education.

I. THE FIRST CAUSE

"There are many Effects, but one Cause (God)."

BACK of every effect in life lies a finer cause; and each cause itself is the effect of a cause which preceded it; so that ultimately all things are seen to be the effects of One Cause, in which they have their source, and by reason of which they exist. Effect and cause are as inseparable as sunlight and the sun. Place a barrier between a ray of sunlight and its golden source in the heavens; it ceases to be sunlight; it has no existence apart from that which gave it being. So it is with all else. Effects are distinct from their cause, yet exist only by reason of the cause which preceded them.

The material world is a world of effects, of forms, or what is commonly termed "matter." It is a world of infinite variety, in which many elements seem to be manifested. They appear in the mineral, vegetable, and animal kingdoms, and in the manifold expressions of number, color, sound and form within these realms; they appear wherever the physical senses of man meet a response; and yet when closely examined all of these elements are seen to merge into one; one element which is common to all, the essence of all, and without which nothing that exists can have being; an essence which permeates and animates all things, yet is distinct from that which it permeates and animates. Men have called this intangible, all-pervading essence, Spirit or God. It is the First Cause, in relation to which all else are effects.

There exists between God and the manifest world the same relation that exists between Cause and Effect; they are the two halves of the one thing. Matter is the garment of God; the means by which spirit expresses; the emanation of the Great Positive Mind. Hence as the outer results from the inner, so are the inner and outer, the source and the emanation, spirit and matter related. There exists at all times a perfect harmony between spirit and matter, and the purpose of the latter is to express in perfection all of the spiritual powers of the former. Involved in matter are all the powers and perfection of Deity. These are destined to evolve harmoniously through form until all the grandeur of the Cause is made manifest through the effect; until there are expressed in the material world all of the attributes of the causative or spiritual world. The entire system of the universe presents the action and reaction of immutable law by which the infinite perfection of the Cause is evolved through finite form. All expressions of life, motion, sensation and intelligence lead progressively from one to another like notes in a musical scale. From the lowest, least expressive form of life to the highest, all are obedient to the same laws of being; each manifests some attribute of the Divine. Nothing is wholly evil for all are animated by the same essence. The distinction between the various forms of life is due to the modes of expression and a difference in quantity of the animating essence. From the protoplasmic cell and the isolated electron, through all gradations of mineral, vegetable and animal life to man, each

form is in some degree the possessor of the same central essence, and each expresses some idea which, by reason of its Source, is Divine. Physical scientists trace a gradual refinement and growing perfection of form from the lowest expressions of life upward; and declare that these find their ultimate completion in mankind. Each form and expression of life has contributed something to man's physical body. Those perfections of development which exist separately in the lower forms of life find combined expression in the form of man. Chemically man is a composite of all the elements of life. As the ocean is mirrored in a drop of its water which contains all the elements of the larger body, so in man are represented all of the physical properties and characteristics which exists separately elsewhere in nature.

Along with this harmonious physical evolution a mental evolution has taken place; so that the mind of man is a composite of the mental development in material creation. Man exists then as the focalization, the epitome of all the life below him; the apex of physical and mental evolution: but with this difference—that while all forms of life are expressive of divinity, and all partake of the spiritual nature of their Source, only in man is there discoverable a consciousness of that Source. In man alone have the mental faculties been coordinated to serve as the vehicle for the over-shadowing consciousness of God, and in him alone is there the inherent consciousness of an indwelling Presence.

The lower forms of life, as we speak of them,

obey the laws of their being because they know no other law, obedient to a power beyond their perception, each adds his quota of development to the sum which manifests in man alone. As well as being the epitome of physical and mental evolution, man is intimately related to and deeply in the debt of every form of life that exists. The allegory of the Creation in Genesis in which man was given dominion over "every living thing" expresses the power entrusted to him: but with every power there comes the responsibility of its use; and only when it is used wisely, justly, harmoniously and humanely is man proven worthy of his title "the Lord of creation."

This evolution through material things is at all times characterized by perfect harmony and order by reason of an immutable law which is the first expression of Deity. What seem to be discord and disharmony are due to our incomplete grasp of the Divine Plan. Until man completely conceives and grasps the plan of Deity the Means will always remain incomprehensible and incompatible with his ideas of justice and harmony. An understanding of this Plan is natural to man and has never presented any insurmountable obstacle to his spiritual nature. There is that within him which bears a constant and never changing relationship to all that exists outside himself. In so far as he relies upon this inner spiritual nature, the perception of Divinity presents no true impossibility. Seeking for the principle inherent in form difficulties are transformed into powers. It is when man disregards his sense of the unity of

life that his difficulties commence. Surveyed singly as either Cause or Effect the problem of life presents innumerable insurmountable obstacles which human reason and logic cannot overcome. Seen from the viewpoint of the senses which perceive only effects, and judged by the attribute of reason which is guided by the evidence of the senses alone, the truth seeking man encounters only the outer husks of appearance and finds nothing to indicate to him the existence of anything other than this husk of form. Seen from the viewpoint of his spiritual nature which responds only to the realities of causation, and judged by his intuitive faculties which deny the realm of effects, man loses sight of the beauties of the outer world and is at a loss to interpret its meaning.

To him who can so adjust himself to life as to include both cause and effect, spirit and matter, reason and intuition within his mind, these difficulties are overcome. Viewed separately there appears to be constant contention between spirit and matter, both as these manifest in man's individual life and in the world at large. It is only by a realization of their perfect unity and accord that the riddle of existence can be solved. To declare an opposition between spirit and matter in the world at large, or to sever their counterparts in man, is like trying to separate water from the ocean, or sunlight from the sun, or cause from effect. One exists only by reason of the other; they are merely convenient names that have been agreed upon to express two phases of one idea. Their very nature implies a perfect harmony of action and inter-

action at all times. Apparent opposition and discord are due to a limited viewpoint. In a musical theme two notes may be sounded together which, separated from the whole of which they are a part, would sound like a discord. Listening to the complete melody, however, the discord resolves itself into perfect harmony by a co-ordination of the musical intervals. So it is in the greater melody of life; hearing only a fragment of its theme we think we have discovered a discord; but the limitation is ours, the melody goes on. If you listen patiently with an ear for the whole instead of the parts, you will begin to sense the Divine Harmony of Creation by which each thing in its place is best. Such is the attitude of him who seeks to live the Harmonial Life; who views the life of which he is a part in that inclusive light which correlates all its phases and expressions; and seeks to manifest in the outer world of sense the Divine Idea which is latent within him.

THEMES FOR MEDITATION

"Each soul hath sprung from One Great Source,
The force of which doth guide
With perfect law its onward course,
Nor can it be denied
That as the ocean draws the dew
From highest mountain wood,
E'en so each soul, with hopeful view,
Is drawn toward Central Good."

—*John Willis Ring.*

"God is the Cause, Nature is the Effect, and
Man is the ultimate; a thought of God clothed in
material vesture."

—*Andrew Jackson Davis.*

"There is no bar or wall in the soul where man,
the effect, ceases, and God, the cause, begins.
Cause and effect are two sides of one fact."

—*Ralph Waldo Emerson.*

II. THE UNIVERSAL PRINCIPLE

"There are many Laws, but one Principle (Cause and Effect)."

THE relationship between life and its Source, which is expressed by the duality of God and the universe, Cause and effect, is reproduced on a smaller scale by all the forms which go to make up life. There is discernible in the manifold workings of nature, a vast system of correspondences, by which the whole is represented in each of its parts; and the same laws which govern the movements of the worlds in space, apply to the earth itself, to man, and to every form of life that has ever come under man's observation. The expression of the One Cause (God) in manifest life, is always dual in its nature. Light and dark, heat and cold, fire and water, man and woman, God and nature, are all expressions of this one principle of duality or cause and effect. The analogies and correspondences they lead to are innumerable, and have given rise to so many laws of being, that the student who is not constantly mindful of their one underlying principle, is very likely to become confused. Realizing the first Fundamental statement that "There are many Effects, but one Cause (God)," the student will then be ready to add the second statement, that "There are many Laws, but one Principle (Cause and Effect)": and however diversified the manifestations of this principle may be, he will discover the unity in their diversity, and be able to comprehend their significance. Furthermore, from the viewpoint of principle, these

dualities will be transformed. Humanity has long attempted to draw a line which would separate them, to divide one from the other. The student of the Harmonial Life will hesitate to draw a line "where God does not," and will be more likely to surround them with the form which nature uses so lavishly,—the circle,—not to separate but to combine all apparent opposites. Seen separately they are antagonistic; an apparent contention divides them. Seen harmonially, as the dual manifestation of the One Cause, they are transformed into unity by the introduction of the third element which combines them into one. It will be observed that in the operations of natural law a third element always creeps in between each of the dualities; an element which is neither the one nor the other, yet partakes of the elements of both; a unifying, combining element, which forms the trinity, and by adding a third to the two makes one of the three.

This operation, having its basis in nature, is the pattern from which all religious trinities are evolved; and points the lesson they all teach. Between light and dark comes twilight; between heat and cold, moderation; between man's idea of heaven and hell, purgatory; between fire and water, steam; between positive and negative a neutral condition; between man and woman that which partakes of both, yet is neither, which unites rather than separates them,—the child; between all extremes, the means. So between spirit and matter there enters the third element which is neither the one nor the other, but unites both,—the tremendous power of mind which alone can conceive a relationship in

place of apparent separateness. There is yet the significant probability growing nearer actual accomplishment every day, that physical science will demonstrate the unity of spirit and matter by showing that both have an origin in mind. In religious study, by which Spirit and God are used synonymously, this thought is paralleled by the appellation given Deity by the Founder of The Harmonial Philosophy, Andrew Jackson Davis, who designated Deity interchangeably by the terms Spirit and The Great Positive Mind. Scientists now claim to have isolated the electron and declare it to be the smallest unit of matter; but quite as many of them declare it to be a unit of mind, thereby verging on the metaphysical idea that the universe is mental, and that matter is the combination of mind units in motion. As to what unites these units, science is silent, or resorts to the vague hazard that the uniting force is ether. According to The Harmonial Philosophy, this force is spirit; and such it will probably prove to be.

Between God and nature the third element to enter is man; not to separate them, but to point their unity in Principle. "God is the Cause, Nature is the Effect, and Man the Ultimate." He stands as the means between the realms of matter and spirit; the epitome of all below him, the prophecy of that above. His feet are grounded in the earth, from which he has evolved a body; his head reaches up to the heavens, which symbolize the Source of his spirit. In him are embodied both elements, material and spiritual. In the past he has imagined an opposition between the two. He,

himself, has struggled between two forces which seemed to contend within him; he has been swayed first by one and then the other. In his mind the distance between the two has widened into a broad chasm to entrap the unwary. But as man himself has given rise to this contention, so he must ultimately replace it with the harmonial conception of their unity. So long as his own world of being is divided against itself, like the kingdom which could not stand, just so long will he see the reflection of this inward contention manifested in the world about him. "As within, so without." Mind is the great power which will arouse in man an understanding of the duality of spirit and matter; and when this has been done, man will discover that he himself is the connecting link between God and nature. But the action of mind is dual like all else; and while its influence upon human life is a tremendous power for good when used to that end, it is an equally potent force for evil. Mind is creative in its tendency; but it will create undesirable as well as desirable conditions. It will respond to a limited, restrictive thought as well as it will to an inclusive, harmonial thought. If influenced by the belief of an interior contention within himself, man sees similar contentions between exterior dualities, then inevitably his mind will create such contentions. From the inclusive viewpoint of The Harmonial Life, these contentions have no absolute existence. They exist only relatively or temporarily, and are the result of inharmonious thinking. They exist in the same way that the discord referred to in chapter one exists.

They are very real and tangible, but their existence is dependent upon the limitations of the individuals to whom they appear. When such limitations are overcome by spiritual evolution, these contentions will cease to exist as such, and will become co-operative in the expression of the One Cause. Even human limitations have no real or permanent existence, any more than a child may be said to have a real or permanent existence. The child will evolve into a man and the adult will evolve to the point where his body ceases to serve him, and he will become intangible to physical senses. The real child, if we refer not to his body, but to the spirit within, which is akin to God, will never cease to exist; but will continue to evolve into constantly greater realizations of the divine idea he represents.

All things point to the truthfulness of this philosophy, and its ideas will stand the test of application and usage, as has already been abundantly demonstrated, and will be more universally recognized as man evolves to the point of receptivity. "The lips of wisdom are sealed excepting to the ears of understanding." If the idea of contention which man has so long cherished, were actually true we would expect the members to remain permanent, invariable, absolute; as all real and perfect things are: but all experience contradicts such a belief. These dualities constantly change, according to the perception and development of humanity. Our ideas of good and bad have undergone many and progressive changes. Human ideas of right and wrong are becoming more and more

inclusive, and less and less distinct as humanity approaches a more complete understanding of the law of compensation which includes them both. We are discovering that light and dark are relative and appear as one or the other to us, because of the manner in which the optic nerve responds to vibration. Sound and silence merge indefinitely into each other, dependent upon the receptivity of vibrations through the ear. Science has learned that man and woman each possesses qualities and attributes of both. So one by one we leave the old conceptions behind us as we traverse the cycle of progress. With the involution of spirit into matter, an *unconscious* union with God was displaced by apparent separateness from God ("the fall of man" or involution into matter). This in turn, to complete the cycle of progress, must be displaced by the evolution of a *conscious* union with God; when man shall have learned to express consciously the unity with the One Cause, which has always existed but not as a part of human consciousness. Such is the mission of life.

THEMES FOR MEDITATION

"Reasoning from Cause to Effect, is the only safe guide to Truth; and then analogy and association may follow, as carrying direct evidence to the mind of that which is beyond the reach of the senses. Exterior effects are ever the signs of interior causes. Principles are the progenitors of manifestations."

—*Andrew Jackson Davis.*

"There is never a broken link in the chain,
And never a careless flaw,
For cause and effect, and loss and gain,
Are true to a changeless law."

—*Elizabeth Doten.*

"Cause and effect, means and ends, seed and fruit, cannot be severed, for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed."

—*Ralph Waldo Emerson.*

"There is but one law for all; namely, that law which governs all law,—the law of our Creator, the law of humanity, justice, equity."

—*Burke.*

III. THE LAW IN ACTION

"There are many States of Consciousness, but one Life (Progression)."

A CONDITION which probably contributes more to the confusion of students than any other one thing is that of the many paradoxes they encounter. On every side they see the appearance of inharmony, of injustice, of evil. This in itself is sufficient to shake their faith oftentimes; and when there is added to the appearance of these things the many and varied explanations (?) which contradict each other and do not explain at all, it is small wonder that students often feel inclined to retreat from their position as truth seekers, and try to be content with that which has failed to satisfy them. But they cannot long remain thus, for the imperative law of all life is progression; and once we have taken a step forward, or started to do so, we cannot recede from our position. So to all who seek truth there is this to be said: that while they may not find all truth, they will find, if they persist in their aspiration for it, such an aspect as will meet their need. Being infinite, truth can never be circumscribed; it requires infinite time and infinite development for its full apprehension. But so universally does the Law apply that "it divides severally to every man as he will," and each receives such a phase of it as his needs require and as his consciousness can grasp.

The observing mind will soon discover, in its search for understanding, that all growth is from

within outward; from involution toward evolution. It comes not by accretion or impression, but by unfoldment and expression. So it is with man. It is by contact with the outer world that he grows; yet his growth is not from the outer world, but toward it or in it. The whole process is an elaborate system of correspondences whose principle is unseen and whose operation is as yet largely unobserved. Thus the confusion and disturbance which seem so evident, are explainable as being the operation of laws we do not wholly understand.

We may, however, gain such an understanding, and such is our ultimate destiny. As the apex of material creation, man is a repository of the combined possibilities of all other forms of life carried to their ultimates. "He is a thought of God clothed in material vesture." He is intimately related to all that is and is essentially God-like and perfect by reason of his Divine Source.

How then can we reconcile his perfection with appearances? Like all truth the answer to this question is simple. Perfection is an absolute condition; a changeless aspect of the Infinite. Appearances, contrariwise, are relative conditions; the manifestation of the Infinite in finite form. The one may be described as complete, the other as partial. The one refers to conception, the other to expression. Appearances are no less perfect than perfection itself, but seem so because they are seen, not in their entirety, but in part. Perfection does not exist in point of time, but transcends time, hence exists in the present tense or in eternity. Appearances are dependent upon time for their per-

ception, hence "do not exist"; or to state it more clearly, they exist only partially and require the future for fulfilment; the statement that "they are" requires the modification "in the process of becoming."

So the great eternal paradox of existence is presented, by which everything seems to be two things,—perfection and imperfection, good and evil, complete and partial; yet all these are unified and reconciled when we consider them harmonially. The simple truth of their existence is this: that in actuality or God-consciousness all things are perfect, but that in our consciousness of them they are not. A crude illustration of this is afforded by an ant hill. If our viewpoint were very limited so that we could see only a small section of the surface, the movements of the hurrying little creatures would seem to us absolutely erratic and disorderly; we would be unable to trace any semblance of plan or purpose in their busy life. But if our vision were gradually enlarged until it took in a view of the whole hill, could include the surrounding country and penetrate beneath the surface to the innumerable galleries and passages and storehouses, our idea of the movements of the colonies would undergo a wonderful change as the orderliness of the whole became evident. So to us the affairs of our lives seen in the narrowed perspective of our own individual development, seem very erratic until gradually we include in consciousness more and more of their plan and purpose.

By degrees we perceive the purpose of life; which is that we may express in the material world

the perfection which is ours and which we are in spirit. Matter is only spirit formed and the purpose underlying the division of substance into spirit and matter, or force and form, was that man might express consciously the perfection which he already possessed unconsciously; that he might learn, through evolution and the appearance of separate-ness, the at-one-ment with God which has always existed. The prime purpose of life is a progressive realization by man of his inherent divinity. In this evolutionary process—by which man achieves a conscious unity with his Source—many varying degrees of development are undergone. He must run the whole gamut of experience until he shall have completely evolved his involved possibilities. This necessity has given rise to the many different conditions of life which, according to our individual development, we designate as good or bad, high or low, just or unjust. So it has come about that a thing may seem good to one and evil to another according to whether or not he has included it in experience and learned the helpful lesson it contains. If he has not thus established a correspondence to it, he is likely to think it wholly evil; if he has met and mastered the lesson it affords, his attitude is likely to be more considerate. And since, though alike in purpose and generalities, the paths trod by us all vary considerably in detail and order of events, no two of us are at exactly the same point in evolution. So we view appearances in different lights and with different degrees of understanding or comprehension. Comprehension is the measure of consciousness; consciousness

in turn is the evolution by degrees of the infinite involved nature and power of the real or God-self. We comprehend and appreciate only as much about ourselves and about things as we have awakened to consciousness, through experience.

In essence or in truth all things partake alike of the Divine Source, differing not in quality but in degree; and so essentially all things are good, all things just and equable. In point of fact or appearance, however, this is not so; and the great problem which each can solve alone for himself, and which each must solve ultimately, is the reconciliation of appearances with principle—or the realization that no enmity or discrepancy exists between them—but that each has its proper and appointed place in the great stupendous Whole.

The nearer we can attain to the position of the Harmonial Thinker, who "thinks from the immutable Principle inherent," the easier and readier will be the solution. For while facts or appearances are the effects of which truth is the Cause, truth exists as a principle, independent of facts; whereas the latter are dependent upon principle, and vary according to our perception and acceptance of them. To think harmonially and to live the harmonial life of adjustment to both principle and appearance, is to be consciously that which in truth we are eternally; to awaken upon the harp of the senses, whose strings are our human emotions, the perfect melody of our being; to mirror within our own souls the harmony which finds visual expression in nature; to sum up in conscious unity the manifold diversities of life. The

Harmonial life is one of conscious, knowing co-operation with the perfect plan, of reverence to God through service to His creatures, and of attuning the human will to the Divine Will; it is the philosophy of having our own way by making our way God's Way.

THEMES FOR MEDITATION

**"The one remains, the many change and pass;
Heaven's light forever shines; earth's shadows fly."**

—Percy Bysshe Shelley.

**"The law of progress is imperious. The germs
of vegetation first move into life; then they grow
upward; then they outwardly unfold. So is the
whole nature of man."**

—Andrew Jackson Davis.

**"Man's life is a progress, not a station. All
our progress is an unfolding, like a bud.**

—Ralph Waldo Emerson.

**"Progress is the law of life,—man is not man
as yet."**

—Robert Browning.

**"Yet I doubt not through the ages one increasing
purpose runs,
And the thoughts of men are widened with the
progress of the suns."**

—Tennyson.

IV. THE VALUE OF SERVICE

"There are many Planes of Life, but one World (Service)."

THERE are many gradations to life as it expresses on the physical plane through the Four Kingdoms; and the study and classification of these is the work of the natural scientist. That there are many other planes of life, beside the physical plane in which many of us live most of the time, is equally true; and each of these different planes is susceptible to as many different divisions as is the physical or "natural" world. The study and classification of these is the work of the occult scientist. The comprehension of them and a familiarity with the many terms used to describe them, constitute the technique of occult science. But the vast majority of us neither are nor wish to be scientists, either natural or occult. Scientists are necessary and valuable members of society; but a society composed solely of scientists would be quite as dreary as one whose members were all shoemakers, or blacksmiths, or poets. We do not all want to be the same thing, nor was it, evidently, intended that we should be. We are no more alike and no less so, than our bodies are alike. In the aggregate we are very similar; in particular we are very different. Each individual expresses a Divine idea which is absolutely distinct from every other. No two persons have exactly the same thoughts, emotions, talents, or development; and yet while we are all so different in expression, we are wonderfully alike in, and united by, one

thing. The purpose of all life is progression; and every living thing on every plane of life is a factor in the great problem of existence.

The great illusion of the past has been that of separateness: the idea that each must live for himself alone. We prize our individuality more than anything else in life. None of us, however poor his lot, would exchange places with the richest man in the land, because of that precious possession vouchsafed us by our Creator,—individuality,—that something within us which is different from every other individual and yet is akin to God. In our unity with the Father we are all made one, and the more completely we express our oneness with Him, the more do we find ourselves related to all else that lives.

Our individuality is like that of an island in the ocean. The whole surface of the earth is a series of islands in a tremendous Sea. Each island is distinct in itself, separated by the water between it and its neighbors. Each has its inhabitants, who differ from each other in habits, customs, ideals; and yet everyone knows the great truth which none of us thinks about,—that down under the surface of the water, no matter how deep it may be, all of the islands are joined into one great sphere. So it is with wonderful, struggling, aspiring humanity. All are striving for their ideals; they prize their separateness from others and take a lonesome path toward God; but when all the non-essentials, the differences, that after all amount to very little, are pushed aside and man removes the veil of limitation from his eyes, he will see what all along he has

been sub-consciously aware of,—that all are one.

So while it is possible for us to attain the knowledge which will make us occult scientists, after a fashion, the demand for expression of that Divine urge within, which we feel so strongly at times, impels us to be something else; to be, in short, that which we are destined in our fullness of development, to be. It is a wonderful inspiration to feel, beating, surging, clamoring for expression beneath the humble thing we seem to be, That Which We Are. To know that the great Power which gave us being may be safely depended upon to lead us through the maze of existence, so that we are always just where we should be,—and, if our desire for growth be great enough, and our trust secure enough,—exactly where we want, for the time, to be. But we are here for a purpose and are only content so long as we feel that purpose being fulfilled; the progress of our development toward self-mastery, toward the point when we shall, by having mastered ourselves, be master of all things. As we near by infinite degrees that grand ultimate of the spirit, the truth is borne in upon our understanding that to master all is to serve all: that “there is nothing that is evil except because a man has not mastery over it; and there is no good thing that is not evil if it have mastery over a man . . . but all are good so soon as they are brought into subjection” (Carpenter). The Teachers of all time have brought us no more sublime philosophy than that of service.

About two thousand years ago a humble Teacher walked the shores of Galilee, with a little group

of men who aspired to teach the truth. "And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way? But they held their peace: for they had disputed one with another on the way, who was the greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all. And he took a little child, and set him in the midst of them; and taking him in his arms, he said unto them: Whosoever shall receive one of such little children in my name, receiveth me, and whosoever receiveth me, receiveth not me, but him that sent me."

By one common purpose, progression, all life is united; and by service all planes of life become one world. Thus is the complex philosophy of the occult scientists, with their laborious technique of planes and bodies and states of consciousness, effects and laws, made simple and comprehensible, so that "he who runs may read."

Likewise the plane of the senses is united with other planes of life which appear less tangible to us. As the veil of sense between them grows thinner we are fast learning that individuals cannot be accurately described as living and dead according to the plane of life in which they function. In this New Age of Spiritual Freedom, the so-called dead must be reckoned with. Humanity can no longer speak of the world of the living and the world of the dead, for the two worlds have merged into one, and the "dead" have ceased to be. There is only one world,—that of the living; and the

true indication of being really alive in this wonderful New Age, is that of serving others. It is in the joy of service that man most truly lives and most truly expresses his Divine nature. It is those who refuse to serve, who limit the channels of their lives to self-interest, that are "dead." Men draw within themselves until their lives, like their bodies, become shrivelled and twisted and cramped in the process. If man would find happiness it must be by living largely, generously, not for himself alone, but for others. He must serve, not merely for possible reward to himself, but for the pure joy of having a place of usefulness in the world and filling it well. In all the broad fields of study opened up by man's growing consciousness of continued life, no new aspect of truth stands out with greater emphasis,—and perhaps none is less heeded,—than this: that he most truly fulfills his destiny and most truly lives who serves; and this is a truth that applies not alone to the physical, the mental, and astral "worlds," but to all that live everywhere.

Learn, if you can make the knowledge serve you well, the evidence for reincarnation and for continued existence; study the technique of consciousness, planes and auras; add to your vocabulary the formidable list of mystical names which have come to us out of the East; but do not make the sad mistake of believing they will lead you one step upward on the path of attainment, if nearby humble opportunities to serve remain unheeded. If the laws which sound so interesting when couched in unfamiliar terms are true,—as very many of

them are,—then you may rest assured that you need not seek your opportunities for growth afar. They lie always close at hand, drawn to you by your own soul's need. In love they have been attracted to you from out the great Central Heart of the universe; in love accept them; learn their hidden lesson. If you do not like your environment, your circumstances, the duties which crowd your busy days; if you feel yourself called to higher things; then first discover what in you has brought them so near, what lesson undiscovered makes them stay, and in patient service make them stepping stones to the greater things you crave.

THEMES FOR MEDITATION

"If we would worship God or Good
Devotedly through life,
Then we must serve the brotherhood
And cheer man 'mid the strife.

My creed for life shall be some deed
To help man on his way;
I serve the best to fill some need
And brighter make the day.

I'll give my best with willing trust,
The best will come to me,
For Nature's laws are sure and just;
The Truth shall make all free."

—*John Willis Ring.*

"Service is love in action."

—*Guy Bogart.*

"No man is born into the world whose work is
not born with him."

—*James Russell Lowell.*

V. UNIVERSAL BROTHERHOOD

"There are many Races, but one Brotherhood (Humanity)."

THE more inclusive we become in our attitude toward life, the more clearly do we see the wonderful ties that bind us inseparably together as units of the great Brotherhood of Humanity. All hatred, jealousy and prejudice,—the grim trinity,—are transmuted by understanding and a recognition of the Divine idea which each race of the brotherhood represents. Again the beautiful symbol of the rainbow and its seven colors is applicable. In the light of the Harmonial Philosophy the dread "race problem" is transformed. We see humanity as the inclusive white light which includes all the color-rays; and yet because we see the unity of these rays, we are no less conscious or appreciative of the separate colors. This simply analogy will wonderfully help the student to see the real nature of the race problem and the harmonial solution for it.

So far, almost all discussion of the relation of the different races to each other, has been based upon the idea of a supposititious superiority or inferiority existing between them. We, being members of the Caucasian race, have been almost unanimous in our firm belief that we stand vastly higher in the scheme of evolution and development than any of the other races. There are certain lines of progress in which we undoubtedly excel; but there is an equal certainty that other races possess qualities which we have developed very little. Each

of us as an individual is likely to have difficulty in clearly discerning his own status of development. We are too close to ourselves to see our strong points and our weaknesses in their true relation. Experience indicates that this statement is equally true of races, as a general thing. It is not easy for us to become so detached from our environment of custom, tradition and usage, to see ourselves as "others see us." Therefore the analogy of color is resorted to as an aid in viewing ourselves from the more nearly impersonal viewpoint.

It would be difficult for us logically to defend the position that any of the colors in the rainbow is superior to the others. Our scientific study of color too forcibly impresses us with the fact that all are component parts of one form of light containing them. We may more clearly see the value of one color than another; we may have a partiality for a particular hue; but reason tells us that even though the others do not make the same appeal to our appreciation, they are of equal importance in nature's plan, since she has given each an equal place in the composition of light. Even in objective nature, while she seems partial to certain colors in the vegetable kingdom, these are subordinated in the mineral or animal worlds to others which are given prominence, so that a balance is maintained. In a like manner the impersonal attitude toward human races adjudges them as relatively of equal importance.

Races are related to each other much as individuals are. As human beings we are all equal in possibilities, and in only a slightly more limited

sense, in opportunity; yet no two of us develop along the same lines or in the same way. Some of us appear to have attained a greater development than others, but we are not for that reason necessarily composed of finer clay. The Divine idea which seeks expression through any one individual, is equal in quality to that which attempts to manifest through every other, for all have a common Source. One may more perfectly express that which he represents; but the idea is no less perfect in him even if it is yet dormant.

We must all, perforce, climb upward to reach the summit of attainment. Because one ascends more slowly than another, or by a different route, there is no less truly one end in view, and ultimately all will attain it. If we have taken a step in advance of some of our fellow-travellers, let us feel no superiority over those below us. We, too, have labored there, and the path still stretches above us all. Those now below may in time reach and pass us. There are periods of slow and of rapid growth in the life of all things. Races do not violate this universal law. Egypt and Rome once led the world; but the Occident has been making rapid strides and the balance has shifted. We cannot say it will not shift again.

The race problem is not a natural problem, but an artificial one, created by a misunderstanding of our mutual relations as individuals and races. It is man's failure to accept this principle of equality that has given rise to it. The idea of equality here advocated should not be confused with the doctrine prevalent among certain groups of individuals,

that races must inter-marry and mingle without any differentiation in the social sense. Because the rainbow colors are of equal beauty and value, is no reason that we must mix them to prove their equality. Nor is the opposite of this argument necessarily inferred. The ideas of equality and of inter-association are distinct in the problems they involve.

In other forms of life than the human, distinct types are the most prized, rather than those which are "crossed." This is not necessarily due to any difference in adjudged value of the types which contribute to the "crossing" process, but to the admiration inherent in man (perhaps with a significance not yet discerned) for any living thing which is true to type. So, perhaps, with a broader, more inclusive understanding of an equality of value among races, these will arrive at an independence based in fraternity. Thus it may be that we shall severally respect each other as races; that we shall accord to each other the same rights we claim for ourselves, and shall be able, with mutual understanding and sympathy, to evolve the Divine ideas we racially represent, without infringement upon each other's rights or destiny. Let us be true to the idea God intended us to express; let us develop a sense of the fitness of things which relies on nature as a guide. The rose does not seek to be an herb; it sheds its perfume on the air, grows into a thing of wonderful beauty and fragrance. The herb is not envious of the rose's beauty, if its enthusiasm in its own growth be a good indication. Its every energy is centered to develop

the possibilities implanted in it by the law of its being. It does well, that for which it is fitted; ultimately it may save a human life. We do not select roses for medicine or herbs for perfume, yet each contributes, in its own way, to human welfare and happiness. Let us "to our own selves be true."

We must attain a self-respect which will remove from our thoughts any tendency toward envy, on the one hand, or prejudice on the other. When every man,—black, white, yellow, or red,—is so impressed with the value of the Divine idea his race represents, that he has no room for envy of the others, and is so mindful of the value of the others that he has no room for prejudices, the race problem will be solved and men will come to realize in actuality, what is already true of them in reality, that they are one brotherhood.

Each race is pre-eminent in some attainment; none is without its strength or its weakness; each represents some Divine idea of the Creator, just as every individual does. If you are a black man, rejoice in it and endeavor to exemplify through your life the completeness of the wonderful idea God is expressing through the black race. If you are white, a member of the race which in the present period of history, leads the civilized world, then take care that you are worthy of that leadership. The power which leadership affords, carries with it the responsibility of its just and merciful use. It implies an understanding, a sympathy and reverence for those whom it leads, expressing through humility rather than arrogance. It should be paternal and fraternal rather than tyrannical.

There is a wonderful sense of independence, of self-reliance, which comes with the knowledge of inter-dependence, and reliance on a common Source; and that independence and self-reliance should be the possession of every race, nation and individual. This inspiring consciousness comes as a result of adjustment; the balance between the world of the individual and the world of humanity, between all people and all nations. It is the awakening of a consciousness of the God within us, and its relation to the same essence of Divinity in all else, by which all things are transformed, united and exalted. Thus are the nations healed and thus is the brotherhood of races exemplified.

THEMES FOR MEDITATION

"Honor all men. Love the brotherhood."

—*I. Peter 2:17.*

"Ye are all the leaves of one tree and the fruits of one arbor."

—*Baha 'o'llah.*

"It is good for us to think no grace or blessing truly ours till we are aware that God has blessed someone else with it through us."

—*Phillips Brooks.*

"If we love one another, God abideth in us, and his love is perfected in us. . . He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

—*I. John 4:12,20.*

"To come near to understanding the use of materials is divine, and he that has never despised a weaker or more ignorant than himself is nearest to this."

—*Edward Carpenter.*

"A mystic bond of brotherhood makes all men one."

—*Thomas Carlyle.*

VI. UNIVERSAL JUSTICE.

"There are many Ideas, but one Ideal (Justice)."

EACH HUMAN SOUL represents a Divine idea of God, working out into conscious expression its latent divinity; expressing by degrees in the external world the fullness of that which is already existent in the inner world. All souls are alike in this, that their origin is unconscious union with a common Source, and that their ultimate destiny is conscious union with that same Source; but the infinite details by which this evolution from unconsciousness to consciousness is attained, varies with each individual.

In surveying this condition from the viewpoint of the manifest, we see much of what appears to be injustice, imperfection, and violation of law, because then we are viewing things relatively. From the viewpoint of principle (cause and effect), it becomes clear to us that injustice, imperfection, and the violation of the law are only appearances, impressing us as they do because of our limited understanding. They exist in the same sense that we might say imperfections exist in a masterpiece of sculpture during the process of its completion. It will express perfection when it is complete, and it contains that perfection inherently all during the process. The mind of the artist conceives it perfect before his fingers touch the clay, and as he labors day by day, to fashion his ideal in the material he uses, he alone is able to see with the vision of the Creator the ultimately perfect thing he has conceived. To all others it appears crude, imper-

fect, and possibly, seems to violate the laws of symmetry.

So with humanity and all life; it has been conceived in perfection; every element that composes it is of itself perfect material, which is being molded to express outwardly the Divine idea, which in the inward sight of the Creator, already exists. During the manifold stages by which the ideas of the Creator gradually find expression in form, the beholder, seeing the form and not the spirit, pronounces it imperfect. The only imperfection that really exists is in the mind of the ignorant beholder.

The beholder thinks through the ages without the spiritual vision which alone can see the perfection of God's works. Man has long believed himself to be imperfect and abused, thrust into life without his volition, compelled to work out severe problems against his will, suffering unhappiness, illness and defeat, and leaving life with less chance of happiness than he possessed when he entered it. From this viewpoint he has failed to understand the Divine plan; he seems to believe that God has deliberately created us apart from Himself, and has thrust us, without purpose, into life, whereas in reality we are created akin to God, are parts of His being, so that it is really He, through us, who has elected to undergo the experience of incarnation, for the working out of His purpose. Not realizing this, and seeing apparent injustice in everything about him, man has sought to correct this condition by making laws of his own, in an effort to satisfy his own sense of right or expediency.

Then because even to his imperfect sense of right, material justice has not proved adequate, he has involved the idea of mercy,—the naive confession of his own inability to reconcile his own ideas of law and of right.

Man, reasoning from effects, has conceived God to be like himself, with merely magnified powers and attributes; rather than thinking of himself as being like God, but incompletely expressing his Godhood. This erroneous concept has led to certain ideas which have become so rooted in man's consciousness, that it has taken ages for him to evolve out of them. One of these is that justice is incomplete in itself and must be supplemented by what man calls mercy. This is man's misconception of the Divine urge within him to overcome the limitations he has surrounded himself with, and declaring the existence of a higher law than human justice. But the law which is higher than justice, is the same law, expressing absolutely instead of relatively. Mercy is the imperfect attempt of man to reconcile his execution of justice with what his inner nature tells him it should be. Human justice is always approximate rather than absolute; and mercy is its antithesis, the attempt of man to right what he knows to be wrong. The limitations of vision and understanding which characterize most of humanity, at the present time, causes him to reason more from effect than principle. His dispensations of justice are similarly inspired,—not usually by penetration to the underlying interior causes of the deed he considers wrong, but in accordance with his appraisal of the manifest situa-

tion. In human judgment the innocent are often punished for the guilty, and we know that sometimes violation of the law is not wrong in any other sense than that it conflicts with an arbitrary code of conduct, more or less generally accepted by man. So between absolute justice as an aspect of Deity, and approximate justice, as conceived and executed by man, a wide gap intervenes, lessening in width as human development approaches the expression of its latent Divinity.

A great writer has said "Earthly power doth then show likest God's, when mercy seasons justice," which is true in principle, but not in statement. God's justice being perfect, needs no adjustment; it is both merciful and just. There can be no mercy so great as the *perfect* dispensation of justice. The purpose of life, which is to know and express our union with God, is attained through experience. We know God through His laws. Only by the perfect action of those laws can we know Him rightly or comprehend accurately our relationship with Him. Anything less than all good is partial evil. If it were possible, temporarily, to set aside law (which it is not) in favor of "mercy" to some individual, such an action would have to be atoned for ultimately, and so it would not be mercy at all.

Nor is this attitude harsh or cruel; rather is it infinitely tender and loving; it substitutes for our pitiable make-shift of justice,—never accurate and only occasionally and imperfectly eked out by our idea of mercy,—the inspiring rule of Divine law. Nothing can approach in justice, in mercy, in

loving kindness, the execution of the Ideal Justice, for in its working all things combine to express the greatest good for each and all. This law is not a merciless one, but it resents any violation of its absolute mercy. If we do not learn of its workings harmoniously, or in any manner seek to violate it, we at once bring its adverse action upon ourselves. And even though it cause us pain, it is much better so than that we fail in learning the law of our being.

So, just as all effects merge into one cause, as all laws merge into one principle, as all states of consciousness merge into one life, and all planes of life into one world, do all of the ideas we individually represent and express, merge into and give evidence of, one ideal, Justice.

THEMES FOR MEDITATION

"Divine Mind is the immortal law of justice."

—Mary Baker Eddy.

"The path of the just is as the dawning light that shineth more and more unto the perfect day."

—Pro. 4:18.

"More eternal, more fundamental than your suffering is the love, the justice, the thoughtfulness of God. Let your soul rest on them and be at peace."

—Phillips Brooks.

"Justice is a germ from which grows the flower, Wisdom; and the fruit is Goodness."

—John Willis Ring.

"We are punished because our entire moral being, our mind no less than our character, is incapable of living and acting except in justice."

—Maurice Maeterlinck.

VII. THE WAY OF REALITY.

"There are many Illusions, but one Reality (At-one-ment)."

TO HIM who fails to see the absolute oneness of all things, there constantly arise many questions which cause perplexity and lead to innumerable misunderstandings and difficulties. It is well (because it is natural) for each of us to prize his individuality, that indescribable something that distinguishes him from all other beings: and yet it is a very poor sort of individuality whose pride is based upon separateness from other expressions of the First Cause. The Harmonial attitude toward our individuality and its relation to the individuality of others is this: that while all are distinct they are not separate except in expression. We are both many and one, but from different points of view; in principle we are one, in manifestation many. Our ultimate destiny, like our common Source, is one: the means by which we evolve from Source to ultimate are many and as varied as nature's forms, through which they find expression.

Reasoning from Effects it is easily seen that confusion may arise in the student's mind as he gradually embraces in knowledge and experience an expanding circle of consciousness, including constantly greater and more numerous concepts of life. The dim mysteries of the Past from whence he seems to have emerged, the human eagerness to unfold the mystic Future and "know" the destiny of the soul, and the tremendous urge, which seems little short of necessity, to solve the manifold

problems of the great eternal Present, combine to form a trinity whose magnitude is calculated to weigh down the student seeking to solve these mysteries singly. He rightly feels that he has undertaken a Herculean task whose completion he cannot forecast; and from the point of view he allows himself to assume this is true, and the task is even greater and more difficult than he supposes. Small wonder that many students of so-called advanced thought become mentally deranged, to the discouragement of other travellers on the Path of Attainment, who are dismayed to observe this evidence of an unbalanced mind. The use of the word "unbalanced" to describe the mental state of those who are oppressed by the great problems they have undertaken to solve, is literal. They are actually lacking in equilibrium. True mental balance consists in a recognition of the unity of Cause and Effect, of Principle and Laws; it necessitates a clear conception of the unity in principle of all these problems and effects and an equal acceptance of the diversity of their expression. Who seeks to sever these two elements, Cause and Effect, or Spirit and Form, is the victim of the greatest of illusions. "The harmonial thinker thinks from the immutable principle inherent," as the Founder of the Harmonial Philosophy, Andrew Jackson Davis, has truly stated; but that is only half of the complete truth. The harmonial thinker thinks *from* principle, but that is not the end of his thinking, and the thought is only fulfilled by the further statement that he thinks *toward* the manifestation of Principle in Laws, or of Spirit in Form. The

use of the word "from" implies two extremes: inception and expression; it necessitates the pragmatic attitude that a thought does not justify itself until it is "carried over" into tangibility. Thus the harmonial thinker thinks from the immutable principle toward the progressive manifestation of that principle. To be harmonially balanced the student must seek to attain the middle ground, to establish himself at the pivotal point of balance and embrace within his mind's vision the two extremes of the One Reality.

No one has ever succeeded in attaining this equilibrium of himself alone. The problem is too far-reaching to be disposed of so easily. The student must think of himself, not only as a unit distinct and complete in itself, but likewise as a component part of a greater unit,—the One Reality,—in which all are merged. He can only solve his perplexity and reduce diversity to unity by paradoxically adding one more element to his conscious thought. If he reasons from Effects he must include the Cause as well; if he reasons from Spirit he must include Form; and his first step in embracing the One Reality is to learn that Cause precedes Effect, that Spirit precedes Form, and Principle Laws,—precedes them in point of time, which seem so necessary to finite understanding. Then it will be that he shall ally himself first with the One Cause, and second with the manifold Effects of this Cause, not as separate factors in his reasoning process, but as the halves of one thing,—the One Reality which includes both. So it will be seen that all success in understanding and thereby

solving the problems of the world and overcoming the illusions which are so deceptive to the unbalanced mind, consists in working toward that attainment, not alone, but in unity with the Father of Being, God, as Cause, and with Mother Nature, Form or Effect. God the Cause, Nature the Effect, and man the ultimate, is the divine trinity by which an understanding of the One Reality is attained.

The old injunction "Man, know thyself," so often cited to students, strikes a responsive chord in every soul who seeks truth, let pessimists doubt as they will. In regard to self-knowledge, as in most other respects, human intent is basically good. Men often shun self-knowledge, but for the reason that the very little they have is a guilty sort of possession. When man does not wish to know himself it is because he not only has no knowledge of his Real Self, but actually has failed to conceive that it is worth while becoming acquainted with. Human history is sufficient to indicate that it is possible for man, even with good intent, temporarily so far to miss the discovery of his true nature as to imagine that the only "self" of him that exists is the objective self which expresses, as he thinks, so imperfectly. It is not strange then that man has sought for inspiration from other sources than Self.

In the age of man's development just closing, this tendency to seek outwardly for an understanding of life, may well prove to be the reason for human intentness on unravelling the tangled threads of the Past and trying to peer into the Future.

Unaware of the rich legacy of wisdom lying dormant within him, man, with commendable persistence though faulty judgment, has sought for understanding from the exterior world alone. Since this outer world is one of Effects rather than Cause, the manifold expressions of Being have more deeply impressed him than has the One Cause, or Principle, in which all are united; in other words, the incidents along the path of life have engaged more of his attention than either the Source or the goal; not that man has wished to be thus diverted, but he has found the details more easily discoverable (by reason of the outward direction of his search) than the more fundamental objects of inquiry. And even while allowing himself to be misled (with recurring intimations from his unrecognized Real Self, that he has taken the more difficult course) he has done so in the sublime hope that ultimately he shall attain the object of his search,—understanding. And he will: but he has adopted a method of reasoning from Effects which is much slower and more fraught with uncertainties than the more fundamental and truly harmonial way of reasoning from the Cause.

By classifying and studying the laborious technique which sometimes serves to awaken memories of the past and recall the steps by which we have evolved through other fragments of existence, and by boldly venturing into the maze of ignorant and wilful deception which surrounds the investigation of psychic phenomena, and a penetration of the future state, man may achieve a consciousness which will ultimately point him back to the Real

Source of knowledge; but such a course is comparable to the other alternative, as tracing the winding course of a spiral spring is to ascending perpendicularly through its center. There exists within man at all times an at-one-ment with the First Cause of Being. This thought has been sufficiently explained in the preceding lessons of this volume to need no further elaboration, and is axiomatic in a consideration of Harmonial Philosophy. Of this at-one-ment man is often unaware, which fact in no wise lessens its reality, but may prevent its harmonious manifestation. This awareness opens to man possibilities of which he is as yet but dimly conscious; it is the way of all knowledge, all power, all understanding, all truth. It is the "Way" of which the Christ spoke when He said, "I am the Way, the Truth and the Life." The character of the Christ is a symbolical portrayal of the Spirit in man which is at-one with God. Paul asked of the Corinthians, "Know ye not that your body is the temple of the Holy Spirit, which is in you?" This is the mystical I AM so often referred to in advanced thought literature. Man may accept the Way and gain the truth and the life in consequence, by becoming consciously at-one with the Father as Christ said *He* was; or we may try the many other "ways" which are so profusely presented to truth-seekers, and through them ultimately discover that all ways merge into the Way. We may take the "straight and narrow way" of at-one-ment, or more slowly achieve the same result by taking the circuitous, spiral, outward course. Both lead upward. The spiral spring

itself forms a perpendicular, defining or enclosing the narrow space within. "Choose ye."

This lesson should define to the student's mind the Harmonial attitude toward all of the advanced cults and isms which are seeking to lead man toward truth. They are as the many stars of the heavens. Each one helps to prepare the soul for the greater sunlight of truth which includes them all, and by reason of which they are seen. They are based, generally speaking, on Effects rather than Cause, and so are more apt to mislead than to guide the student, since their light is partial rather than complete. All bear witness to truth and they may seem to give evidence of truth, but "true evidences come through the two inward sources of wisdom,—intuition and reflection" so that whatever seems wrong or undesirable,—the many illusions,—are made, in accordance with immutable Principle, to lead at last, though by devious ways, to the One Reality, At-one-ment. "Seek first the kingdom of God (within) and all these things shall be added unto you (you will understand their one-ness)."

THEMES FOR MEDITATION

"All is of God that is and is to be,
And God is good, let this suffice us still."

—*J. G. Whittier.*

"Those who dare to be truthful to inward sources
of knowledge will feel positive evidences of immor-
tality, and by such the manifestations of spiritual-
ism will not be sought as evidences."

—*Andrew Jackson Davis.*

"Nature and God and I as One,
Work in accord till work is done."

—*John Willis Ring.*

"The things which are seen are temporal, but
the things which are not seen are eternal."

—*II. Cor. 4:18.*

"He who can open the bud does it so simply.
He gives it a glance, and the life-sap stirs
through its veins.

At his breath the flower spreads its wings and
flutters in the wind.

Colors flush out like heart-longings, the perfume
betrays a sweet secret.

He who can open the bud does it so simply."

—*Rabindranath Tagore.*

VIII. FORM AND CONSCIOUSNESS.

"There are many Kingdoms, but one Source (Divinity)."

THE intimate relationship that exists between the one individual and the many, does not stop there. Even as the members of humanity are inseparably bound together by the law of unity, so are they also related to all other forms of life, and to all that is. The illusion of separateness has not been overcome so long as we still are lacking in a sense of our oneness with what we term the lower forms of life. The principle which animates the animal kingdom is no less divine than, and is no different in essence from the vivifying principle in man. The apparently inanimate rock beneath our feet is only seemingly lifeless; and is pulsating with the prophecy of coming animation. The vegetable and floral kingdoms express a life that is intimately related to the vast mineral world from which it has sprung, and to the animal world toward which its evolution trends; and all these different forms of life are but progressive steps in the one grand scale of existence. In the harmony of progress, each note sounds a clarion tone, and represents a definite idea of the Divine Mind. In man these notes are blended to form a perfect harmony whose tones are sounded separately by other forms of life. Thus man is greater than the so-called lower kingdoms only in that he expresses more than they do, or expresses in unified form what they express separately.

Man is the apex of a triangle of existence whose

base is the mineral kingdom, and whose intermediary steps are formed by the vegetable and animal kingdoms. He is as intimately related to them as the figure implies, and exists as an objective entity, by reason of the basis for his expression which they have formed. The principles, laws, forces and essences which they specifically represent, are given combined or centralized expression in the human organism. Physical man is a microcosmic embodiment of all the varied elements which compose the different kingdoms of nature. The bone structure of every animal, the circulatory system of plants, and the chemical properties of the mineral world are united, refined, and given new and more beautiful expression in the human organism. Every form of life that exists seems to have given its choicest gifts to perfect the fleshly temple through which the spirit of man evolves consciousness. Thus man's only claim to physical superiority over the rest of creation, is due to his greater inclusion; to the fact that he expresses in one what they express in many, that he unites in the whole-ness of one form what elsewhere manifests partially through many forms.

Thus man owes a fabulous debt to the lower forms of life, and it is ill-befitting that he should scoff at the steps by which he has climbed; the fabric from which his wonderful garment of flesh is fashioned. With an understanding of his intimate relationship to other forms of life it is difficult to conceive how he can entertain for them any other feeling but that of deepest love and reverence; to think that through their travail and suffering, their

mute patience, and the inevitable tragedy which characterizes life in the animal world particularly, the forms beneath our feet are evolving, preparing, and giving of their very selves, to fashion the bodies we so often degrade and abuse. Strange indeed that man should be ashamed of his body; that he should seek to disguise and distort and insult it; and stranger still that he can be moved by a destructive spirit such as no other form of nature need acknowledge, to ruthlessly maim and blight the humble life to which he owes so much. Small wonder that he disclaims the passion which so poorly becomes him, and seeks to shift his shame by sweeping reference to his "animal" nature.

This same intimate relationship which exists between man and other expressions of nature on the material plane of life, is also borne out upon the spiritual plane of existence, and even as man is supreme in the material world by reason of his inclusion, so, too, is he the dominant power in the spiritual world; not that the spirit of man is more truly divine than is that of the other kingdoms, for the quality of the spiritual essence is alike in all things; but as man includes within himself more on the physical plane than does any one other material form, so in the subtle realm of spirit, he is likewise blessed by a greater impregnation of the divine energy. Endowed alike in spirit and form with possibilities which exceed, by reason of their extent, those of any other phase of existence, the third force which unites and correlates these two great powers for his use, is that of mind. It is in

the mental realm that the connecting link is made, whereby that which is innermost within (spirit) and that which is outermost in expression (form) are guided into the harmonious co-operative expression natural to them. In the wondrous realm of mind is conceived all that is involved in spirit and evolved through form; and it is in this potent realm of being that the student gains the clearest conception of his relation to the several kingdoms.

The commencement of all manifestation is mental. The conception of all creation must first have existed as pragmatic thought in the Divine Mind before it was carried over into expression through form. Thus in order of occurrence, all of the manifold expressions of life, mineral, vegetable, floral, animal and human must first have existed in God-consciousness as Divine Ideas. The order of conception in consciousness is parallel to that of expression in form. In point of exactness all "things" are Ideas first, and forms second. The form is but the objectivity of the thought, the picturization in temporality of that which is eternal in spirit. The mineral world, with its perfect geometric crystals, and its wonderfully exact arithmetic formulas and proportions, is the reflection in outward semblance, of the first expression of all creation, as being numerical and mathematical. The vegetable and floral kingdoms express these principles in combination with still others; the animal kingdom adds yet more to the evolution of Ideas, and the human form expresses the focalization of what might well be termed "world-con-

sciousness." As man himself possesses an individual consciousness which is the measure of his own development, so there is a mass consciousness which is representative of the combined consciousness of all creation. As man and other forms of being evolve by constantly expanding degrees the Divine conception of Spirit, this world-consciousness changes, manifesting with increasing refinement and beauty, the stupendous conception whose first impulsion was from the Divine Mind.

From the foregoing, it will be seen that all objective forms of the material world are nothing more nor less than the imprint in matter, of a state of consciousness, in which the human development (as expressed through man's mental consciousness) is the greatest single determining factor. As man progressively gives more complete expression to the powers within him, thus augmenting the "world-consciousness" proportionately, the forms assumed in objectivity gradually change to keep pace with such development. We have only to compare the forms of the lower kingdoms of past ages with those of the present, to see the upward trend of all life. Man who is at once the embodiment,—and, in part, the cause,—of all forms of life, is inseparably linked in expression and destiny, with those of the various kingdoms below him. His failure to recognize their common Source and Divinity, and his own one-ness with them, retards his own progress by retarding theirs. As he belittles them he mitigates against his own best interests. As he seeks and discloses the wonderful mystery of his

own relation to them, and sees in them his own reflected self, he is enabled to understand his own nature more clearly, and harmonize the all with the One.

*Who seeks to save himself alone
Seeks what has never yet been done;
For all are one, say what you will,
Deny the truth it conquers still;
In selflessness is progress won.*

THEMES FOR MEDITATION

“Know that like birds and beasts and flowers
The life that moves you is divine;
Nor time nor space nor human powers
Your God-like spirit can confine.”

—*Elizabeth Doten.*

“There is a mutual affinity existing between all forms and substances throughout Nature, including the mineral, vegetable, and animal kingdoms.”

—*Andrew Jackson Davis.*

“He prayeth best who loveth best
All things, both great and small.”

—*S. T. Coleridge.*

“As water rained on broken ground runs away among the mountains; so he who beholds separate natures runs hither and thither after them.

“As pure water poured in pure remains the same, so is the Self of the discerning sage.”

—*The Upanishads.*

IX. ADJUSTMENT.

"There are many Efforts, but one Purpose (Unfoldment)."

ALL human effort resolves itself, at last, into the accomplishment of one specific purpose; and whether he sets about this purpose with understanding of its nature or not, man's desires and circumstances both conspire to its accomplishment. The urge to fulfill it is felt by every man at some time or other, and manifests in outward expression according to the development of the individual. The highest methods of Deity are sometimes subserved to small ends. It may express in a lust for wealth or power, or some destructive expression of energy, such as the commission of a morbid crime, or indulgence in some destroying vice. It may be the incentive for a work of art, a masterpiece of music, or for a life of helpful willing service. The basic principle underlying them all is the same, and whether it manifests desirably or otherwise is in accordance with how much or how little of the true nature of the inner urge the individual has apprehended. So the same energy that inspires one man to some deed of heroism may manifest in another as a destructive impulse; and this, not because the urge in one is Divine and in the other demoniacal, but because the direction it takes depends upon the channel through which it expresses, just as the channel of a stream depends, not upon the quality of the water, but upon the "lay of the land."

Man is eternally seeking something,—which

usually he accepts as existing, but regarding whose details he is rather hazy; and this ephemeral ideal becomes the basis of all his endeavor. He may think that money, or fame, or power, or health or freedom from some material limitation which oppresses him, will bring into expression that which he seeks; but in the last analysis he discovers that it is none of these things, as such, which have the power to transform his life and make real and tangible the illusory phantom he seeks. And when he has attained the wealth or power or health or freedom which he sought, he may learn, as he can seldom bring himself to realize otherwise, that these things are not the end, but the means, and that the thing he really seeks is happiness, or content of mind. It may be that the thing for which he has striven will bring him what he seeks, and there is one way in which he may sometimes foretell whether or not it will. True happiness is the result of a state of mind, induced by the consciousness that he is expressing the thing for which he is best fitted in life,—that he has found his place and is filling it. If he has done this; if the object to which he gives his life is in answer to an inner urge, and he does it for the joy he finds in the doing, rather than for merely material gratification of some sort, he may be quite sure that he has discovered the purpose of his existence, and in the fulfillment of it he will find the content, the happiness which he desires.

A beautiful old legend tells the story of how the voice of the Lord (Law) spoke to Solomon, the son of David, in a dream; and said, "Ask what I shall give thee." And Solomon answered,

"O, Lord, my God, thou hast made thy servant king instead of David my father; and I am but a little child; for I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy so great a people."

And the Lord was pleased and answered that because Solomon had chosen so wisely, and had not asked for temporal blessings, long life and riches, or revenge upon his enemies, but had asked for judgment; that he should also have the things he had not asked, riches and honor and long life as well as understanding.

Happiness comes with striving toward the expression of life's purpose,—the unfoldment of the Divine idea inherently possessed,—and once a realization of this fact is attained, and the soul's mission in life discovered, "all these things" shall be added. In the story of Solomon, the soul-of-man is represented as having attained a knowledge that unfoldment is the purpose of life, and hence his prayer to the God-within is not for material blessings, since he knows these are temporal and do not of themselves bring that which he seeks, but rather does he pray for "an understanding heart," that he may judge his people, who are a multitude beyond counting. These people symbolize the myriad thoughts which fill the mind of the aspiring student of truth; and one of the great lessons to be

learned in the process of unfoldment is to choose one's thoughts carefully, to cease the careless habit of aimless thinking, and to select from the multitude which press against the gates of our consciousness, only such as will further the soul's best interests,—which means, of course, the best interests of all as well.

It is sometimes taught that life is not for happiness, but for experience, and that he who aspires to happiness seeks in vain. Sometimes, too, just the reverse of this admonishment is impressed upon the student's mind; that happiness is the true goal of life, and that jubilation is the first duty of the aspiring soul. If we conceive experience as a means to self-unfoldment, and happiness to mean, not abandon, but allegiance to that which is best in us, the two statements are reconciled and express a truth. The soul's highest duty and greatest pleasure are one, and both are fulfilled when man is true to himself.

If you are unhappy, discontented, "a round peg in a square hole" you may be quite sure that you have not yet discovered your life's purpose,—though each circumstance of existence is the agent of Deity, and is working toward that purpose. In reality every experience of our lives is in some way furthering the Divine Plan, and the difference between happiness and unhappiness is not primarily one of circumstance but of consciousness. Learning to live the harmonial life of consciously furthering God's purpose, is very much like learning anything else, and there is the same difference of feeling between doing it knowingly, for the joy of it and

in anticipation of its object, or drudging through something that does not interest you, that may be very disagreeable, and unintelligible to you. The child who is forced to learn multiplication tables till his whole little mental world reels with figures which are without meaning to him, is never so willing or happy a student as the one to whom their meaning and purpose have been explained. The first feels that he is being deprived of enjoying something else which would be infinitely more interesting and worth-while; he is humiliated by being forced to do something against his will, and will probably forget the lesson he is supposed to be learning just as soon as possible. The second feels that, even though he might like to do something else for the moment, he is going to a little trouble now to save much when he grows older; he is made a sort of partner with his teacher in preparing the future of the man that he will be some day. The multiplication is the same in both instances, but the attitude is vastly different. So it is with life; not its circumstances, but consciousness of their purpose is what brings happiness.

Building a life is like building a house. When the process is started it requires all the faith of one not familiar with the methods employed to sustain him during the period when excavation is going on, and even the solid earth is invaded. Instead of a towering structure looms a dark hole. During the whole subsequent period of construction an unsightly tower of scaffolding distorts the symmetry of the slowly growing house; and he must be keen indeed who can, with prophetic vision, keep single-eyed to

the ultimate structure in the face of so much that seems unnecessary and unsightly. Even so it is with the soul; and the student must be well fortified by an understanding of the purpose of life, and the varied means used in its accomplishment, to withstand the doubts which seeming failure and other negative conditions in life arouse.

No one can impart to another the serenity which comes with understanding and adjustment to life's purpose; it is awakened and quickened into expression not, usually, by a life of asceticism and detachment, or the mortification of the flesh, but by becoming a very part of all other life. By serving humanity do we best serve God and our own interests. By finding the spark of Divinity in others do we rouse it to a flame within ourselves. And once it is found, it best fulfills its mission by lighting the lives and warming the hearts of others.

THEMES FOR MEDITATION

"The perfect dawn is near when you will mingle your life with all life, and know at last your purpose."

—Rabindranath Tagore.

"Consider the lilies of the field, how they grow."

—Matt. 6:28.

"Human improvement is from within outward."

—Froude.

"Within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE."

—Ralph Waldo Emerson.

X. ONENESS

"There are many Forms, but one Religion (Truth)."

SCIENCE tells us that of all the millions of people who inhabit the earth, no two have ever been discovered to have bodies which are just alike. There have been many famous cases of "doubles," but their resemblance is only approximate and differs in innumerable ways. Nature seems to have made an especial mould for every form she has cast. There is something awe-inspiring about the fact that Nature never duplicates. Every man's temple has been designed for himself alone. And what is true of the bodies we wear, is equally true of our minds; they are startlingly similar in a few general respects, yet vastly different in detail. In so far as we are true to ourselves we are original. "Imitation is suicide."

It is only in detail of expression that originality and identity exist. When we speak concerning principle, when we act upon the great vital issues of existence there is never any great variation; we are wonderfully alike. But when it comes to the expression of our ideas concerning those principles and vital issues we are wonderfully different. This is the beautiful method of Nature by which all things conform in general to a type from whose pattern she will not let us wander very far, but within the limits of whose boundary she allows infinite variation. In principle all are one; in expression all differ. Upon questions of

principle men are seldom at variance; it is in regard to the manner in which principle shall manifest that differences arise.

Religion is no exception to this rule. Most of the differences which separate the hundreds of cults of the world are not differences in essentials, but in accretions and form. "Difference of principle" is a commonly used but commonly meaningless phrase, because what we generally term "principle" is not principle at all, but is more often some variety of "form" disguised. There is a prevalent tendency among religionists to allow the whole truth to be concealed from them by a part, and to mistake the lesser for the greater.

We are often led to think that what is obvious is necessarily real by reason of that fact, or that what is most apparent is most important. Quite the opposite is usually true. In politics a favorite "dodge" of the wily ones is to cloud the real issues of a campaign by engaging public attention with the non-essentials. In forms of religion this is equally true. The great Christian religion is the best example possible. With its real issues there has never been any quarrel. Christian and pagan alike have been pretty well agreed upon the wisdom of these for many hundreds of years, and other men for thousands of years before they were given their present designation. The great mission of the Nazarene was not to present a new religion to the world, but to quicken to life the *Spirit* of the one eternal religion. The many doctrinal points upon which theologians differ, and which divide the Chris-

tian world, were never taught by the gentle Man of Nazareth. The principles of brotherhood, mercy, humility, charity and temperance; these are some of the things He emphasized; and of these not enough has yet been said to arouse anyone's antagonism.

It is being stated very often nowadays that Christianity has failed; but it cannot have failed for it has never been given a real trial. Its teachings have fallen on deaf ears. If anything connected with religion has failed, it is theology; and even theology is not a total failure if it has served to demonstrate its own fallacy. Goodness, love, truth, wisdom; these have never failed and never can fail. Our concept of them will undergo changes, it is to be hoped. Our definition and understanding of them will be altered,—but on the side of inclusion, not exclusion. It is in inclusion that forms of religion find their greatest strength, and in their affirmations that they are the nearest to truth. It is in exclusion and denial that their weakness lies.

Two men who were enemies once set out to reach a King whose home was in the heavens. Seeking a way to reach the abode of their Master, yet hating each other, one went East and the other went West, ever choosing the highlands, which would bring them nearer the One they sought. Their travels were long and arduous, and toiling alone their upward way, both arrived at last near the foot of a great mountain peak, whose summit, gleaming in the sunlight, towered far up into the clouds. "Surely I shall be at the

very gates of the King's golden palace when I reach the top of this mountain," each one thought; and renewed in spirit by the idea they started up the steep slope from opposite sides. And as they mounted higher, and approached nearer and nearer to the attainment of their desire, they came nearer to each other, though they knew it not.

Each day found them toiling upward. As they climbed their horizon broadened and they could see more and more of the wonderful world in which they strove to find their king. Their thoughts broadened, too, as their ascending paths converged. In an ecstasy of anticipation they approached the summit. With heads upraised and arms outstretched they reached the very highest point on the whole great, wonderful earth. Lost in thought to all but the object of their journey, they scanned the heavens above. The bright sunlight streamed down upon them. The vast dome of heaven's blue reached overhead. A bird winged the gleaming air. No golden palace faced their eager sight; no smiling Monarch said, "Well done." They sank to earth in prayer, with sadly downcast eyes, and as they rose again their search was ended and their prayers were heard. The King they sought for stood revealed, —within each other.

There is no wrong in seeking God in one's own way; no wrong in being one's self; and encouraging the Divine Urge which insists upon expression of the God-within. There is no wrong in acclaiming the viewpoint of truth our own soul's growth affords us. The wrong, if wrong

there be, consists in failing to realize that truth may be seen from other angles than our own, and that, though variously seen, it is itself the same. The principle is absolute, all-inclusive; it is our human understanding of it that varies, and which must ever vary if we are to be progressive, forward-looking individuals. It is not the principle which lacks if in it we find no place for some of God's humanity: rather is the lack ours, in that we cannot see the place which each one fills.

"There is no religion higher than truth," and in so far as religion is true to its name, it must be based like truth itself, upon inclusion.

"Let there be many windows to your soul
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition; let the light
Pour through fair windows broad as Truth itself
And high as God."

—*Ella Wheeler Wilcox.*

THEMES FOR MEDITATION

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where Truth abides in fullness; and around
Wall upon wall the gross flesh hems in it,
This perfect clear perception—which is Truth!"
—*Robert Browning.*

"That mind which loves truth more than any
other thing, is clothed in the armor of heaven; and
that mind which comprehends truth is intimately
allied to God, being well-nigh omnipotent. It is
by the process of spiritual analysis that truth is
obtained."

—*Andrew Jackson Davis.*

"The exclusionist in religion does not see that
he shuts the door of heaven on himself, in striving
to shut out others."

—*Ralph Waldo Emerson.*

XI. THE UTILITY OF WISDOM.

"There are many Paths, but one Door (Wisdom)."

ALL PROGRESS consists in knowing the Law and living the Life. Neither the one nor the other is sufficient of itself. Good people are not always wise people; and there are many who know the Law who do not live it. True wisdom is pragmatic, and but half expresses itself in knowledge. Its destiny is fulfilled only when knowledge is acted upon, and that which has existed generally as a *fact* begins to function specifically as a *life*.

As all of the efforts of life lead, ultimately, to the fulfilment of one Purpose, so do all the paths of life lead to one Door, which is Wisdom. All life, all circumstance, all conditions conspire to the achievement of one object,—the expression in consciousness of that which is possessed in potentiality,—and knowingly or ignorantly all humanity is striving to attain that object. The time required and the degree of success achieved are proportionate to our knowledge of the laws which determine such attainment, and our co-operation with them. Unless we know the object of our striving, and the way or ways in which it can be attained, our progress is apt to be slow and difficult. It is like searching for someone whose whereabouts are unknown to us. We do not know where to seek first or how to reach the location we have decided upon as most probable. Moreover, if we know only the external facts of the case one possibility

is quite as uncertain as every other. We think of the thousands of cities of the world, the many ways of reaching them, and the thousands of people in every community. The task before us is almost futile, and practically an endless one,—unless we “accidentally” hit upon some clue which narrows the search. So it is with humanity. We are seeking something, often without even knowing what or where it is. A myriad possibilities are before us. Reasoning from effects our search is fraught with innumerable difficulties. Knowing neither direction nor goal our plight is indeed a sorry one. And because we have sought so blindly, we have also had to seek very long; and the paths of attainment have grown to be numerous indeed. But as in seeking someone in the outer world there are always ways by which we may narrow the search, there are means by which both object and attainment may be approached in consciousness. Reasoning from effects alone in either case is the slow, laborious process of the ignorant one who must beat against the closed door until he has futilely bruised himself against it, before he will consent to think, to realize that there must be a better way, and ultimately, placing his hand upon the latch, lift it and enter. For many long years man stood on the shores of the world’s great continents, and viewed with dismay the great liquid barrier which separated him from the rest of the earth; until at length he began to think,—to delve beneath the *fact* of separation to the *principle* which the fact evidenced. Then he began to learn the law; he applied it, and built

ships. The sea is no longer a barrier but a thoroughfare, which unites rather than separates different sections of the earth.

No man has ever been so completely lost as to leave no clue to his whereabouts; if he has not been found it is because the principle underlying the facts has not been discovered and applied; nor are human destiny and its attainment more mysterious. There are definite, unmistakable indications of the truth about life, so evident oftentimes that their import is lost by their very obviousness. Believing truth to be obscure, feeling that Nature conspires to hide rather than reveal her secrets, we often fail to be helped where we might.

Wisdom does not consist in seeking always to change our circumstances, but more often in *making use* of them. Resignation is less practical a virtue than adaptation. The wise man knows that accord with the Divine Will is the true secret of spiritual progress, but he does not assume as a sequence that that Will is contrary to his material welfare. A half-wise man, walking a road and seeing an auto approach, would possibly accept the situation as the Will of God and allow himself to be run over, or at most get out of harm's way. The truly wise man would be more likely to make use of the situation by hailing the driver and getting a ride.

The Divine Will is always kind and loving; our ignorance makes it seem harsh. Fire will burn the fingers of an innocent babe as readily or a little more so, than those of a hardened criminal; but if the infant felt no pain it might allow its

whole body to be consumed; and the fire that sears our flesh, will also consume the trash we do not want, and will give us warmth and food as well.

The Law is constant and kind. It is we who change and are caustic. We are, moreover, protected against ourselves. Our very ignorance of many of our possibilities prevents us from their extravagant abuse. The man who does not know the true value of money, cannot misuse it to any great extent, because he cannot retain possession of it. Before we can too greatly abuse our bodies or our minds, Nature calls a halt by making us ill, so that even our misfortunes and our troubles are unappreciated blessings which save us from ourselves; and always and ever there is the opportunity of learning some needed lesson through every experience we attract in life.

If there is any room for regret in life it should not be for the experiences which beset our paths, but for our failure to appreciate and benefit by them. Our sorrow should not be that we must learn lessons but that we do not. No lesson is ever so thoroughly learned as through experience, and doubtless at some time or another in our soul growth we undergo *all* experiences. If then, an experience we do not like comes into our life, the very fact that we can see no good in it indicates that we need it, and have yet to learn its lesson. Far better, then, to learn it at once, instead of trying to avoid or evade it. Any philosophy of life which promises to ward off the disagreeable experiences of life (even if the promise could be fulfilled, which it cannot) would be a most decided

detriment to human progress. The wisest man literature offers us, spoke no other prayer than this, "Give thy servant an understanding heart." Therein is the essence of wisdom, the door to which all paths lead.

The most any philosophy of life can do is to help the student in *understanding* the circumstances of his life. There are many which claim to do more and for a time their claims may seem to be authorized; but their method is at most an evasion whose advantage is more apparent than real. The circumstances of our lives do not come to us by chance, but by Law. Compliance with, or satisfaction of the Law is the only safe method of dispelling them. Remove their cause and they will disappear of themselves. Seek to remove them otherwise and you but delay them. Unsolved problems and unrequited Law construct a barrier about their "victim" which will in time become so high as to fall in a crash. Physical breakdowns, financial failures, nervous exhaustion and brain fag are some of the names humanity gives to the barriers it has been piling up; and all are based upon a false system of philosophy which mistakenly supposes that there are exceptions to the rule of Law. God's Law is loving but also wise; merciful but just, gentle but unswerving in its operation.

"Law eternal reigns supreme,
Running through the universe.
From the atom to the sphere,
Worlds in space, and details here,
Perfect order holdeth sway,
Moving on in tuneful theme."—*John Willis Ring.*

THEMES FOR MEDITATION

"Happy is the man that findeth wisdom,
And the man that draweth forth understanding.
For the gaining of it is better than the gaining
of silver,
And the profit thereof than fine gold."

—*Pro. 3:13-14.*

"Wisdom is of the soul, is not susceptible of proof, is its own proof. Something there is in the float of the sight of things that provokes it out of the soul."

—*Walt Whitman.*

"There is a certain wisdom of humanity which is common to the greatest men with the lowest, and which our ordinary education often labors to silence and obstruct. We denote this primary wisdom as Intuition, whilst all later teachings are tuitions."

—*Ralph Waldo Emerson.*

"The fall of a leaf through the air, and the greeting of one that passes on the road shall be more to you than the wisdom of all the books ever written—and of this book."

—*Edward Carpenter.*

XII. THE GREATEST GIFT

"There are many Manifestations, but one Spirit (Love)."

HOW far from simplicity the world has strayed in its search for truth is indicated in the vast number of books which have been written on the subject. It would seem that if truth can be described as simple there is no real need for the prolific literature that demand has given rise to. In a sense this is true. It is possible for man to evolve from within himself an answer to every question which books can reply to. Nature herself is a book which all men would profit by reading. It is doubtful if any printed page can imbue its reader with the same spirit of joyous discovery which is felt by the student who reads his lessons from the broad page of hillside and valley. Yet not all men have the confidence or the wisdom to seek within for knowledge. Long outward seeking, and dependence upon external sources of information have dulled the spiritual senses which convey the message from interior powers. Lives which swing in the narrow orbit of a workaday world do not always respond to the language of Nature quickly. So books have their place; not to usurp the function of inward light and power, but to guide man back to these. Their mission is that of the teacher; not to impart knowledge, but to awaken it. There is but one authoritative Teacher; the spirit of Love within the human soul; but all ears are not attuned to its still, small voice; and all eyes cannot respond to

its inner light; so there is need for teachers to point the way.

Truth is simple; wisdom does not demand the conning over of vast libraries; love is the intuitive emotion of the human heart. Still not all men know truth, nor are they wise, nor loving; for human energies have been so long engaged with effects, which are complex; with external sources of information, which are partial and innumerable; and with reason to the detriment of more subtle guides to understanding, that the Source in which all these are centered has been lost sight of.

It requires much greater skill to convince man of something simple than that which is complex; he will go to great lengths to acquire from others what may be much inferior to his own possessions; for all his recent development has given emphasis to the eternal world and the things which comprise it. Of the interior world and its wonders he knows comparatively little. Of the rich legacy within his own being he is but dimly aware. The mission of the Christ was no other than this: to point men to the indwelling Presence of the Spirit of Love within themselves. "God is love. Seek ye first the kingdom of God which is within you. Love one another." Such was the essence of His message, spoken so simply and beautifully and truly, that the greatest of all writers and orators since then could do no more than quote Him. Paul's greatest utterances were variations of this theme. The illuminati of all ages have been stirred by the sublimity of God's greatest gift. All things partake alike

of the Divine Essence; all give the evidence of "that one and the self-same Spirit, dividing to every man severally as he will."

Love is the animating principle of the universe. From the lowliest forms of life to the highest all things are stirred by this principle. It manifests variously according to the channel through which its life-bearing substance flows; yet in Spirit it is ever the same. It is called chemical affinity, the creative instinct, passion, affection, attraction and a hundred other names, to indicate the particular manner in which its power expresses. It may denote the highest and holiest spiritual affection, or the meanest, most selfish impulse; yet love itself is invariable and always greater than anything through which it finds vent.

Love is impersonal in principle. It includes all things yet transcends them. Only in its most rudimental expression is it personal. As man approaches in expression the divinity of that which he represents, the animating principle of his existence, Love, is given increasingly harmonious manifestation in his life. That which is selfish or personal or sensual in his interpretation of it gives way and is replaced by an inclusive, spiritual fraternity which is the evidence of his own soul growth.

Love is the fulfilling of the Law. It is the greatest positive force in the universe; the direct expression of the Great Positive Mind. Whoso would understand himself and his Source, let him seek to understand Love. In no other way does humanity more surely reveal the degree of its spiritual de-

velopment than in its conception and exemplification of the Love Principle.

Love is the light that "lighteth every man that cometh into the world." It manifests in everything that lives, but in proportion to the development of that through which it expresses. From the most primitive conception of life's purpose which manifests in self-preservation, to the most exalted ideal of an impersonal union with all life, this Love Principle is the vivifying force, the animating essence. Therefore, while it is one in principle, its appearance in the world of form is extremely varied. Andrew Jackson Davis, founder of the Harmonial Philosophy, classifies the expression of this Principle under six elements of existence, which, from the least expressive to the most inclusive, he terms self-love, conjugal love, parental love, fraternal love, filial love and universal love. Within the meaning of these terms are defined all phases of this essence, and they represent the successive steps in the progress of the soul as it gradually evolves the perfect involved idea it represents.

All natural Law is executed in Love, for God is Love. What we term the lower forms of life are much more true to this Law of Love than we are. Their conception of it may be more limited than ours, but they are invariably true to the understanding of it which they have. The love of animals for their young, and for the human masters who ofttimes so little merit it, is not exceeded in the human family. Whoever has witnessed the anguish of a little furred or feathered mother when

some danger threatens her young, cannot doubt that her suffering is as intense as that of a human mother, even though less enduring. Love's benediction seems to rest on all God's creatures, but we human beings alone appear to violate its Law, and give vent to hatred. The "lower" forms of life know only the positive aspect of the Law of their being; but humanity has been entrusted with the knowledge of not only the good, but the evil as well; and he is always confronted with the possibility of choice. How great is human responsibility in proving worthy of that trust. To man it has been given to have a share in the glorious plan of creation, to be the conscious co-operator with the Creator in evolving His Divine Plan.

In the light of this knowledge man stands transformed. Once the full realization of this truth has been aroused in consciousness, man can never more allow himself the belief that anything in the universe opposes or seeks to thwart his good, for "all things work together for good to them that love God." The universal Law of Life is Love, and it manifests eternally in goodness. Firmly based in such a consciousness, the student is made strong in the knowledge of the ineffable beneficence of all things. Circumstance, environment, associates, experience; all are transformed and glorified. No longer is it possible to conceive himself the victim of Law; rather is he the recipient of all blessings. All things have been created to his use, that by co-operation with their purpose he may further the Divine Purpose. In Love are all things given life;

only by reason of Love do they exist; apart from it they cannot endure. Blessed indeed is the man who possesses this knowledge, and works in accord with it; for he sees beyond the appearance of life's negations to the Divine Reality of At-one-ment with his Source, which is the Spirit of Love. In Truth he is made free from temporal limitations, in Wisdom he knows the Law, and in Love he works the Divine Will.

THEMES FOR MEDITATION

“Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.”

—*I. Cor. 13:4-8.*

“Man’s highest feeling is universal Love,—that is, the love of a God of love.”

—*Andrew Jackson Davis.*

“Send me the love that would soak down into the center of being, and from there would spread like the unseen sap through the branching tree of life, giving birth to fruit and flower.”

—*Rabindranath Tagore.*

“Love is ever the beginning of knowledge as fire is of light.”

—*Thomas Carlyle.*

XIII. HARMONIAL LIVING

“ ‘Harmonial Living’ means the progressive realization of the inherent divinity of the individual, and the manifestation, by co-ordination of his faculties, of the perfect idea awaiting unfoldment.”

MAN STANDS at the middle point of creation. Below him stretches the vast infinitude of Nature; above him the vast infinitude of God. He is at once the focalization of both; an ultimate and a prophecy. He is like the narrowest point between the bowls of an hour glass; like the tiny grains of sand flowing between two great reservoirs of being. One of these we call Nature, of which he is the apex; the other we call God, of which he is the expression in fine; and the terms we use to express Nature and God are as flexible and as easily transferred as are the terms “above” and “below” when we apply them to the reversible hour glass. God and Nature, good and bad, high and low, are expressions whose meaning changes with every passing hour. They are a tyranny of words, in which man’s reason is firmly enmeshed; and only when at last he can extricate himself will he discover their falsity and evanescence.

Between these extremes, these dualities, man always finds himself the central point, the center of their apparent contention, the axis on which the whole system of contradictions swings. As in the hour glass, which, turn it as you will, always maintains the relation of its parts, so in the sphere of man’s existence he always remains at the central point.

He rides the hub of a wheel, whose spokes and rim surround him; and looking first to one side and then the other, he bisects it in his thought, labeling the two halves high and low, or top and bottom, good and bad. But the wheel turns: what was high becomes low, and the lowest mounts to the highest. Revolving with the wheel he rides, he is unconscious of the motion, unmindful of the change, ignorant of the fallacy he allows himself. He turns to verify his reasoning, but the wheel turns with him, and the error checks itself. So while cold reason sways his intellect he cannot be persuaded otherwise than that his senses serve him perfectly. Self-centered upon his wheel of life, he rides complacently unaware of the truth about him,—the truth of which he himself is the center and the greatest evidence.

From the center of the wheel he cannot see the rim, nor know that all the spokes merge into it; he cannot see or be conscious of the movement of which he is a part. To left and right he turns, always seeing the same apparent contention. And just so long as he remains thus riding on the hub his vision is limited, his conceptions confined to the plane in which he lives, moves, and has his being.

Sometime, however, there comes a point in development when the soul seeks a wider view; when a vague and glorious discontent with limitation demands a larger scope of action; for there is that within him which is even greater than the wheel on which he rides,—a power akin to and a part of that Power which made the wheel possible. That Power it is which comes to his assistance and reveals the wholeness of what seemed to be small

parts. Then, in obedience to the Law of Progression, the power within seeks for expression, and by its expansion lifts mankind above the plane of the senses, above the sway of opposites. Man then looks upon his hub and spokes and wheel from the advantage of another dimension of space, the impersonal plane of thought, and then for the first time he beholds the grand unity, the majestic movement of the Whole. He discovers by what method the spokes are centered in the hub on which he rides; his vision follows their course outwardly on all sides, and he finds them to be joined back to unity in the rim. The symmetry, the unity, the harmony of the Whole, are impressed upon that power within him to which it is akin. So it is, that no matter what may thereafter befall him, nor what apparent limitations may hedge him about, he is not deceived. Serenely once more he rides his hub of material existence. He watches, as they vanish into the oblivion of nothingness, the spokes which extend outwardly on all sides away from him. His soul tells him what his human reason cannot, that though they *seem* to get farther and farther away from each other, they really become one at their extremity as he knows them to be in their source. Though no mental glimpse of their purpose is vouchsafed to his mind, the spiritual vision has been his, and he knows that what in spirit he has conceived, he can ultimately comprehend in mind.

To be thus conscious of the dualities, the opposites, the contradictions of material life, and yet remain poised in an understanding of their temporal-

ity, and what is in a sense their unreality; to recognize the limitations of human reasoning and understanding without being bound by those limitations; to be neither scornful of human relations to the humble forms of life through which Spirit has evolved, nor unmindful of a similar kinship to the Highest toward which progression leads; to seek the solution of all problems through an awakening of the God-power within the individual, and yet conform the particular good to that which is universal; to distinguish between Service and servitude, between liberty and license; to be neither so absorbed in material pursuits as to forget culture, refinement and spirituality, nor so involved in the development of mental and spiritual possibilities as to neglect the just use and development of material good; to strike a balance between self-neglect and selfishness,—to live, in short, in the knowledge that all extremes meet, and that all dualities are based in oneness; this is to live the Harmonial Life.

No growth or development is truly harmonial which neglects or denies the constructive expression of any phase of human possibilities. No impulse or emotion or desire of man is evil when its principle is discovered and action harmonized therewith. What he denies or ignores in life reveals the limit of his development in that regard. The "Thou Shalt Not's" of the moral code prove that the underlying principle of harmonial development, which is Use, has not yet been learned. Use brings all impulses, emotions and desires into accord with Divine Law. It is the abuse of these things which is the source of evil. Use is the golden means be-

tween the extremes of denial and excess. If there be a single element or condition in life, or a thought in the human mind, which man feels is wrong or evil, or to which he feels impelled to close the portals of his thought, it is because he has not yet evolved within his own soul an understanding of the use of that thing. Then let him close his thoughts,—not to the thing or condition he deplures,—but to the belief in its evilness. Poised in thought, let him look not to the fact but to the principle. If men misapply a principle, no evil devolves upon that which he misuses. It is still susceptible of use, and may then be seen rightly. Evil or misuse is only one-half of the action of the law. The other half is the adjustment of the evil to goodness, or the misuse to use. The adjustment may not at once appear, but it will appear, and in the process everything involved will have added in some degree to its growth. Every thought conspires to further individual progress in some degree, if in no other way than to reveal its own fallacy.

The harmonial thinker ceases either condemning or condoning the circumstances of life, simply recognizing them as the working out of a principle. If the same problems do not confront all men, know that at some time they have or will. Nothing can violate the law of goodness. There are many appearances of such violation, but they are only seeming. Beneath the appearance is the eternal verity to which all things conform, and within its action all things work together for good.

Thus the question of good and evil is abrogated

by the consciousness that God's Law *works*! Every thought, word and deed pronounces judgment upon itself, and executes its own reward or punishment. To the exemplar of the Harmonial Life, circumstance is transformed. He sees neither high nor low, but only Oneness. No good nor ill confuses him, for he knows that all effects find a common Cause in God. The laws of man and those of God express to him one principle, Cause and Effect. The many differences of attainment, the inequalities of existence, all point to imperative progress. The miracles of the unknown past and the vaguely seen hereafter declare themselves to be one world,—of Service. No difference of caste or race deceives him, for all are parts of one great Brotherhood, clinging as best they know, to the wheel of life,—Humanity. Theories, movements, philosophies, all seeking to explain the Mysteries, merge into one Ideal which gives to each its place in accordance with the universal law of Justice. He views with equanimity the opposites which challenge his reason, knowing that somewhere in the great circle of God's life in which all are safely held, they become parts to the one reality in the world of form,—At-one-ment. Below him stretch the kingdoms of earth; the mineral world of Life, the vegetable world of Motion, the animal world of Sensation, and his own human world of Intelligence. He observes the wondrous manner in which each adds its quota to the harmony of creation, and sees beneath their differences the common source of Divinity. As colors in a rainbow, the creeds and sects of men become, combining in his sight to form

one religion of inclusiveness,—Truth. He traces the winding path by which men climb upward, and points them to the one Door to which all lead,—Wisdom. And with a faith and trust based on the revelations of his own inner Self, he looks on undismayed as men strive and vie and contend with one another. Yea, even though all others doubt the Purpose and Plan, and fight and maim and kill, he cleaves to Wisdom and to Truth, and says with reverence, "These, too, shall pass away; for though the manifestations of God's power be many, there endureth but one Spirit,—Love."

THEMES FOR MEDITATION

“From harmony, from heavenly harmony,
This universal frame began:
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in man.”
—*Dryden.*

“A whole Mind is in tune with Nature; a harmonious mind is in tune with Reason; a spiritual mind is in tune with Intuition; and such, in the true definition, is a harmonial thinker.”
—*Andrew Jackson Davis.*

“Pray for and work for fullness of life above everything; full red blood in the body; full honesty and truth in the Mind; and the fullness of a grateful love for God in your heart.”
—*Phillips Brooks.*

“There is but one definition of Harmonial Living, and that is its exemplification, through the unity of body, mind and spirit.”
—*John Willis Ring.*

AIMS OF THE HARMONIAL INSTITUTE FOR RE-EDUCATION:

To Teach "HARMONIAL LIVING" which will enable the individual to understand and demonstrate the practical usefulness of the FUNDAMENTALS. ("HARMONIAL LIVING" means the progressive realization of the inherent divinity of the individual, and the manifestation, by co-ordination of his faculties, of the perfect idea awaiting unfoldment.)

To arouse in man a veneration for all forms of life, by a sense of his unity with them; that he may neither abuse nor seek to destroy them.

To encourage a constructive study and solution of social, economic, religious and educational problems.

To further the arts and sciences as being diversified expressions of the Universal Law of Mathematical Harmony.

To concentrate human energies on the reality of Spirit TRUTH, WISDOM, LOVE, Life, Health, Justice and Peace, thereby healing and saving the world from the unreality of temporal conditions, such as matter, error, ignorance, death, dis-ease, tyranny and war.

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THE mechanical process of production of "*The Simple Truth*" has been undertaken primarily as a part of the work of The Harmonial Institute For Re-Education, 4328 Alabama Street, San Diego, California, for use as a text-book; but the usefulness of the book, and the power and scope of its message, like that of the Institute itself, is unlimited to any objective organization.

However, many readers of "*The Simple Truth*" will want to know more of The Harmonial Philosophy which it rudimentally presents, and to such The Harmonial Institute For Re-Education will have an especial interest. It combines the work of a church and school in its headquarters at San Diego, California, and under the direction of its founders, John Willis Ring and Ernest C. Wilson, reaches a great number of truth students in person, through its various religious and educational activities. Public devotional services, lecture courses, classes in philosophy, religion, healing, and the secular arts,—attended by both children and adults,—are provided those whose place of residence makes attendance possible; and a very much larger number of students, the world over, is reached through local study Centers in various

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**"Let each day find us stronger, more gentle;
firmer in what we think right, and more tolerant
of the opinions of others."**

—*John Willis Ring.*