

THE PILGRIM, PROPHET AND ME

by
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Augustus
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PRIMARY PRINCIPLES, MIND POWERS, BREATH, JESUS OF
NAZARETH, THE MASTER MAN, SUCCESS, EMACULATE
CONCEPTION, FOUR KEYS, AND MANY OTHERS.

FOUNDER OF THE ALTRURIAN ORDER OF MYSTICS, AND
MEMBER OF THE GREAT WHITE BROTHERHOOD.

VOL. I

I AM I

Series



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PREFACE

In presenting a treatise in narration, so remarkable in laws given and practices made possible, I am following forty years introspection as these things occurred.

It is in fact a documentary evidence of success of which I have the documents. While the personal name, with consent, is often given, the others are fictitious in name, but actual in fact. Therefore these names do not represent any living person.

I have also given the actual lessons, that have been taught the many. For these, I believe, are an advantage to the devotee and interesting to many.

The period over which this narrative goes is close to half a century, while some of the incidents have to do with my childhood.

It is, I think, the only book published that gives a scientific connection with religion, and the only one that gives a practical entrance into what Christ did and the methods used.

I have no excuse to offer in pretense, for these things are true; "And the truth shall make you free".

L. A. FEALY.

Birmingham, Alabama,
November, 1938.

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FOREWORD

(From a Letter from My Son)

October 5, 1938.

" . . . I think that the story of your life, with the varying group of personalities that have entered it from time to time would be of tremendous interest. I have seen the ill and unfortunate tread to your door and many of them leave with cured bodies and a renewed hope in the future; many left before they were cured and many left before their time because of their inability to absorb the verbal lashings you bestowed. All of them remembered you and that you had something unattainable to ordinary intellects—many, many of them came again and again, bringing sons and daughters and in time grandsons and granddaughters. Your percentage of cures was higher by far than many of the best surgeons and doctors, and you worked mainly, at the start on those whose hope had been shattered about relief from ordinary sources. I think you should be very glad that you trod the path you have as you look back at the great good you have done. It is doubtless a feeling of "Well done, my good and faithful servant. . . ."

Always, I love you,

Devotedly,

WILLIAM.

PART ONE

Preliminary to the I-AM-I Principles gained in youth and through sickness that led to the GREAT WHITE BROTHERHOOD I had childhood playmates of spiritland.

There is nothing said in this that reveals the brotherhood, its place or the men behind the movement.

I am giving it, for you to accept it in imagination, and a basis to a very great and practical philosophy.

PART ONE

Belonging to the L.A.M.I. Fraternity
School in youth and through letters for
ed to the GREAT WHITE BROTHERS.
I have had a hundred answers or more
and

There is nothing said in this regard
the handwriting in place of the man behind
the movement

I am giving to you now in regard to
movement and a book is a very great and
original philosophy

I AM I

CHAPTER I

LOVE AND LOVE'S WAY IS UNIVERSAL IN THE FAMILY OF MAN

Love is always the same creative power. It always has been, is, and will forever be the same.

It reaches its power force in "I love you, and love you," for then it is expressing peace and goodwill.

It is variable in expression and goes with the emotions of the race and of society as it is accepted individually. And, although the same force, is known according to expression. For sometimes it is cold and austere, while at others it is kindly and warmhearted.

These two forms go through families; some hiding love through the fires of eternity, while others are open and frankly fond.

The difference is not in love, but in disposition. So, exposition in the expression of the love principle is often mistaken, either through austerity or warmheartedness, to be something different in principle.

Still, love is a fundamental common to all and is found in every expression of affection from the animal to the family of man.

It is love of father and mother for their children. The children for parents. It is a giving principle, one to another, going out from parents to relatives, friends and all expressions of affection measured outward from the parent stock. Marriage and family affection are the basis of the solidarity of love. This goes beyond sex, and, while not sex, is that something giving to everything, harmony.

Love in giving—is all revealing, for it showers gifts upon the object of affection, because the urge is to give. Its reward being in the “substance of things hoped for and the evidence of things unseen.” Then is uniting, with love pressed down and heaping over.

Individuals fail, but love never does. However, no one can experience it without knowing its power. I had such an experience in youth. It changed my attitude from the ego to one of idealization, in which the “I” felt it could do all things for the object of affection.

And thus love was expressed for me as an ideal potential power; changing the world from the drab seriousness of poverty to a rosy tinted future of prosperity and happiness where we two would be one in solidarity and contentment.

Everyone, I am sure, dreams of happiness and a prosperous living—when love calls one person to another in the harmony of peace and understanding.

Its great want is association, nearness and the joy of sharing. It is the same whether physical or spiritual—in want, and is cultivated by continuity. My youthful awakening did not have the power to resist distance and so did not last long, save as a wonderful memory.

I left love’s young dream to seek fortune, and love does not bear divided interest. Still it always remained as a force to be a part in every effort of life, and this is a universal principle common to the race. For love, as a fundamental, is “the greatest thing in all the world,” and also the solvent to make people happy.

In homes where love is, all is well. Fathers and mothers are happy, and the children take on the blessings of peace. That is the solidarity of love. They may be in poverty, but where love abounds there is a riches not measured by material standards, for it is “the kingdom is here and amongst men.”

So, "I love you and love you" is the incessant call of every mating couple. It is the outward call of an inner urge. The inner goes to God and the outer brings Him to the hearts and minds of men, to change—all things and makes them right.

Love's dream and love's call are everywhere and amongst all people and yet are ever silent and inactive when suppressed. It is only in activity that the world becomes conscious of its mighty power, for always it is a messenger of peace.

The solidarity of love is always more than personal for it connects with God on the one side, and the world of humanity on the other. And the God side is abstract while the man side both abstract and personal. Personal in association and affection.

The idea of being affectionate in contacts with others does not appeal to the sex burdened for that is considered conjugal unburdening; but really affectionate means to let love be free in its giving of the ineffable "word" in contacts. And though this becomes close to sex—differs in that it is free giving.

It is a love that reaches riches and poverty, health and sickness, happiness and sorrow by giving of its all to make conditions right and thus it becomes a universal principle.

From earliest recollection love gave the idea of going places and seeing things. Always it was a seeking after love and to love with a completeness of power. Indeed to make of love something to carry the "I" out of poverty and ignorance into the heart of things to know.

I have wondered whether this desire to know is not the common lot of all men; the only difference being in intensity because of vitality, energy and the conscience of the family.

Love being always the same is modified by the expressor, and that is not love, but the animal personality with love's

message here. Of course, the body separates love into desire and universality of giving. My early conception of love was that of the poor, who shared their limited pleasures with others, and always hoped for better things.

I had the ordinary training of "just folks," living in a free country, but gripped with poverty, and therefore had to make believe they were free. Surely there was not much in the way of privilege or luxury.

Poor people have most of the emergencies of living through "the sweat of the face." In this there is pleasure as well as sorrow,—for it gives a setting,—to cultivate the love principle of hope, and is with all a happy expectation. And so I look backward, contemplating expectation, peace, contentment and happiness, as well as the beginning of love's dream of hope, grounded in toil.

It is no crime to be poor;—the sin is in idleness, slovenliness and dirt on the one side. And on the other, from poverty is the unearned profit of riches. The sin is in neglecting the greatest thing on earth that always cures poverty, unhappiness and all manners of sickness: Love's power.

My boyhood was one of work on the farm with school in the winter giving the rudiments of an education. In addition thereto I had the desire to read. And not being supplied any great number of books, began to borrow, and before finishing school, had exhausted the neighborhood supply.

Outside of reading I had the same inclination of other boys for play and recreation. And so I was about the average boy—save in this one thing of reading and of being alone in a dreamy state, remembering what I had read. It may be this state of mind that has given me the discoveries I am to give in this narrative. Anyway, I know it to be love pressing into service in every conceivable way until it became a master power.

"Love casts out all fear," yet I had no great courage. Unusually sensitive;—I ran from trouble, but could be goaded into fights. Then it was as if an explosion of something within,—loosing outer fear,—until the fight was over.

I later discovered this to be the conscience within that, loosing poise, lets the outside run without being governed from within. It is also the reason—for training the outside by discipline, and to lay it down—free from fear—when seeking the God principle. That is, "lay the body down to be born again."

There is always the problem with the poor of how to make a living. And this is especially true of awakened youth.

The farm had no promises—so I left home in my early teens to seek work in a not far distant city. There I worked, attended night school, and read books from the public library.

The library reading was my great joy, for it was a new world opened as if by magic. A world giving the thought of the ages, and strangely enough I loved the ancient and mystic, and so spent the most of my nights living with the philosophers of old.

Thus I read Reanult's Life of Christ—and gained the idea that the Master lived as well as worked His religion.

It was one of demonstration, and so I wondered if I could gain a working basis of love to do as He said. Especially the miracles that made His religion stick—in place of the Jewish. These miracles seemed the living evidence of a personal, mighty power.

His was an absence of egotism and a freedom from traditional usage, giving love power full sway. So I resolved to suppress the ego and to have and hold love in the abstract.

Absence destroys mating love while the ego will be the divine spark. So to hold both there must be a stability of love—the same in intensity—whether directed to mating or that other and greater thing, the universality of brotherhood without caste, creed or race.

All glory to personal love, to love of family and of sweetheart. They are the inside of the patter;—while the other is as Christ's,—for the glory and benefit of the race.

The Expressor is the part that must be made perfect, for that is the part of us that gives our level best in the power of inter-communication, one to another—and everyone to God.

The Expressor is that part that attunes love in intent and feeling as used personally. The love of mother is the mastering power, for it is to her that all turn for their first intimacies. My mother's love looked over all my offenses to see only good. That is the object of love, to see the only good, and do only the true.

She sympathized with my failures and, while disciplining my mistakes, was always kind and forgiving. I have always looked upon her as a sympathetic, kind, forgiving and forgetting person. My earliest love memory.

My father's love possessed the power of discipline while dispensing the shelter and comforts of home. It was he who answered questions of the moment, directing the young mind into channels of living, according to normal standards.

My elder sister directed me into the lesser things of conduct, dress and comfort. Critical of beliefs, she nevertheless sympathized with my "make-believes." These were the little ones I played with under the shadow of the "old Beech tree" in our yard.

She was the oldest, I the seventh,—and born prematurely and so was weak in body and timid. That was

given—as the reason for these invisible playmates,—who were real to me. My sister would not let the others of the family make fun or ridicule the idea.

The others of the family were “my folks” and about the same as other families, making fun of me and letting me alone, but expecting me to carry my part of the everyday chores. A brother and sister affection to sustain without being obtrusive. To give and take, quarrel and make up, but always to stand by in sorrow and in trouble, or to help from all outside interference.

There was another expression of love that carried a force of permanence. A something that was more than family because of sympathy of a neighbor kind. That was of a splendid middle-aged lady, who, having no children of her own, mothered the neighborhood. Good, lovable, Aunt Sade. And, with her, the Judge. He was the informative one, who made the earth interesting to me, and made me a student with an object.

The Judge taught me the processes of the earth mechanics, by fun in hunting Trilobites in the blue clay of the creek running close to the old home. He, being a great fisherman and naturalist, had so shaped information that it became interesting, and from this we began the study of geology in its fundamentals.

This followed exploration of the Mound-builders who had previously inhabited this part of the world. How far back no one knows, but the relics of them, and their implements can be found, and we went on many explorations for that purpose.

His was a great love, for he was always considerate and enthusiastic in handing on what he knew. And though not religious in the sense of belonging to a church, he was kind, considerate and wonderful. He had a good library and encouraged me in reading science and philosophy.

The love of parents, the affection of my family, the sympathetic love of Aunt Sade and the giving love of the Judge gave me the conviction that love asking, believing, was the way and law, and though I did not know its force then, I since discovered it is the law of growth to ask believing with love making the asking agreeable to receive understandingly.

Youth knows little of the principle of love, save in obedience. This is the something that grows to give understanding to principles of living one with another. It is that something within—that is a conquering power—because it is always adjusting and making straight the crooked places.

True most of mankind think of love as physical attraction; and so it is; and is also a soul something that calls for inner light and life to come abroad. So later I discovered love within can also be spiritual as well as physical. And this inner consciousness of love is God's residence waiting for the mind and body to recognize it in personal relationships. Then it becomes a consciousness to do mighty things.

For the inner conscience is the home of God in the body of man. This is the fact that made me, at an early period in life, conscious of something bigger than the body. A something that can and will overcome the flesh.

I did not know the way, save that it must be natural and for all mankind, and it is. Later, I found it in the simple expression of "I love you." I love everybody, to the north and south, to the east and west, I love everybody, for "I AM THAT I AM," and there cannot be hatred in the "Kingdom of God."

SO, "I AM THE RESURRECTION AND THE LIFE."

I AM I

CHAPTER II

LOVE COMES ACROSS THE BORDER LINE. IT IS HERE.

Love is a part of everyone according to station and plane. And this means it is in all life, animal, human, animate and inanimate, as a current of the "life wave."

It comes on the breath and goes that way, yet of itself is always. So, always has been, is, and will always be—that something calling all men home. It is based upon the fundamental of giving to receive, so at once has a negative as well as positive action.

Being a positive force in giving, it is always expressed outwardly as a giving principle, and returning,—fulfills the law of being—"pressed down and heaping over;" and thus is divinity expressed in the heart.

Love being the messenger of God and within, partakes of divine association in all of its expressions here and now,—but is always modified by the expressor.

Not all love is expressed as God would have it,—but is always a part of God within the body—to express His will.

Therefore the expressor uses as much of God love as he or she knows of God, no more or less. For this feeling one has for others—is measured by the expression of one—to others.

The expressor has the privilege of believing in God and by meditation "enter into the Kingdom of Heaven" or waste love in desire. For the love expressor is always the body and mental attitude; and so is the basis of conscious expression whether physical or spiritual.

Usually, "I love you" is the call of the mating couple to one another and means physical uniting and is the solidarity of union and understanding going through the years.

It is the great love experience of all mankind, and so is universally accepted as the ecstasy of happiness. This is the outside of the platter. Within is the same force, refined as an essence of the outer love and used as a mighty power to bring the Pilgrim abroad.

Indeed this is a call upon the "I AM" to come abroad in the resurrection and life of a new being. So Pilgrim love is in reality a change of residence—in thought—from the outer reasoning to inner meditation.

Then love becomes a controlled force to give of its substance to the inner as well as the outer self. Yet always in childhood it is outer and possessive, for from the mother's cooing to her baby in childhood—there is this possessive expression of wanting to hold in binding ties of affection.

However, there is also the other and greater power of giving, and of asking and believing, of giving and surrendering, of seeking to find. And that is the way to the Kingdom and a love that never dies.

Always in father and mother love, there is the thrill of protection and possession, and always the fear of death. Always the great moments are in ecstasy, completeness and confidence—from one to another. And always the words of affection and acts of kindness are expressed outwardly. And always these come from an inner consciousness of power. It is the same as the mating power—and has the same longing to unite; save there is a uniting with the I AM.

Thus love establishes a way into a holy relationship, that is the same as physical relationship save that it has an entirely different direction of adoration. So, love of

an outer and natural affection serves as an inner power to awaken an inner all-pervading presence.

It is an inner power all can have, for it starts in babyhood in depending upon love of parents and then grows in consciousness as one realizes the power of love to overcome difficulties in the path of all physical effort. It may be disease, unhappiness or poverty, yet love and devotion to love cures.

It is in knowing the source of love, in giving it, so that there begins to flow from within a bubbling spring of eternal waters. And this brings the Pilgrim abroad to seek the Kingdom by understanding laws that, created by meditative thought or prayer, are always expressed in love of one to another, or all others.

The call of the Pilgrim is a call for the I AM, and the resurrection and the life to master the body by expressing love in all physical contacts. He is called into being by repeating "I AM THE RESURRECTION AND THE LIFE" until it sticks as a fundamental in consciousness. Then is the power of overcoming the weaknesses of the flesh with love free from guile.

The process stills the mind and makes natural the seeing powers of the Soul. Therein is a something here that is sacredly guarded, for it allows no physical doubt, but always comes abroad in faith and confidence.

I can scarcely remember a time when vision was not a part of my life. At first it was playing with what others called "make believes" but who were loving personalities alike to myself, save not seen by others.

They had passed on, and had a lighter body than that worn here, but perceptible in their state of being that I was permitted to enter.

This state is entered through love, free from guile and unafraid. I talked to them and they me. Only if we

were disturbed when outward things interfered they left. That is, when folks laughed at me, they disappeared.

I could not understand and cried much about it. And that was the way and time of my mother comforting. She seemed to know, and things always seemed better, when she said it would be.

The picture of her kindly patient face remains in vision to this day. She would stop her work to inform or talk about things childhood must know. Her's was a personal and intense love. Love of a kind that mellows nature into its most glorious expression, and through devotion, brings the heart into union with God.

My little childhood playmates of the "make believe" is what I remember most intimately in connection with her. Others made fun, but she did not, saying, "Yes, dear, it is wonderful and a great comfort I am sure."

My sister said, "You are dreaming, but it must be fun," and so she encouraged. And this about a state of being that even now is lost to most of the world. Yet, something similar has knocked at everyone's door.

I did not know, at the time, that the entrance into seeing is always through love without guile. Indeed, a state of mind that has no objectivity as a hindrance.

It is a universal state of love that contacts objects of desire creation because they are natural to the creative and give evidence of it. These "make believes" had that in perception but did not stop with outer things for this inner vision gave the power of seeing things hidden or lost.

So finding things lost became an outer evidence of a universal power, of seeing without eyes, and hearing without ears. In just knowing things. That was my experience in lessons, in reading, writing and in solving problems.

Just let the mind try and give up, and then in the rest,

the answer will come as if a picture unfolding. Thus, I received information when I was in harmony with love, and was silent.

It cannot be displayed or shared. It is not subject to investigation and is personal. And everyone has the privilege of going into the state of love rapture, and listening, necessary to revealing.

Childhood is its best beginning, for then the young body is not polluted with objective thinking, and has a faith of abiding confidence. And then is the time of the hidden and latent door opening to reveal the subconscious.

Afterwards, if there is not abiding faith, it is lost in objective teaching. But it can be reawakened by practices entering into the state of childhood. *That of abiding faith.*

All love is good, but in knowing the expressions of it—into different states of being—and having a basis in feeling, is the way felt toward physical attachments of works. This love is indeed the same, save more abstract, less possessive, and is as if the whole world was a kindly friendship, whipped into the enthusiasm of opening the door to a deeper understanding that does in fact bring forth another and better self.

Love is the same in all experiences in the ecstasy and flower of youth. When it is fanned by sex and mating, it puts on a new meaning to happiness in expressing the consciousness of inner urge to live together.

Everyone has this experience and should have in the flower of youth for then is the time when fundamental principles are fixed.

It was there where were my "make believes," and there where I noticed interference without knowing cause. It was there where I involuntarily began to talk to myself, as if I had another person with me. I would talk and get quiet and then the little playmates.

I did not realize then, but the talking to myself was a self adjustment to make the way clear for the other and better life.

This something I talked to is the Prophet, all that is best of my higher self. A personality that grows as conscientiousness expands until all moot questions are taken to him; and he answers. He is with all of mankind, but only comes into the open by cultivation. He urges quiet and prayer with a meditation that answers questions. And if He cannot then calls upon prayer and the Pilgrim. He is my friend and Prophet.

He comes as a thrill, answering. He comes with a way to find the I AM, and the Pilgrim. He was with me in the early times of "make believes" giving a feeling of being unafraid. He it was that a "presence" of love being always as the redeeming power and also the thrill of body affection.

That was my experience with Clara in the flowering period of the teens. We loved or thought we did; it is all the same. Then change of location cooled the flame with other interests holding. Still it was a sweet and glorious experience.

Everyone has love in youth, with some particular one the object of affection. Sometimes this love lasts throughout life, and always the memory lasts. The thrill never dies because the essence of the without goes also within and then is in devotion to the soul.

It is a feeling free and unafraid and yet without guile for it carries one beyond temptation into absolute confidence of another or of a hidden presence that is another.

As I think of the Soul testing love, my thoughts are of Aunt Sade and all she did for me.

She was the neighborhood mother, having no children we were all her children. She and Uncle Elias, entered

into our life and so she fed cookies and good things baked and entered into our play.

To me she was more than just companionable for she also had a kindred feeling for my "make believe" experience; asking often how I felt when talking to my little friends.

A Quaker in belief and clinging to the Spirit moveth parts, said that she often felt a presence, and knew this to be a time when she was particularly happy in memory, and said she believed this to be through love.

I answered, "It is my feeling also, or was when I did talk, but that time had passed."

So we began talking of love and the states of mind. She said love would carry me far, if it was not spoiled, that is changed into fancy and dream; flitting as the bees do from one flower to another.

I asked her meaning; and we began discussing the loves of history. She said none were of a nature to satisfy the real craving of the human heart, and so I asked what would.

She answered, "The only love that satisfies is one of giving and a feeling within the world needs help and that all people are in need of the sympathy of unselfish love. To go to them with this love is a gift not harmful to pride, for it does not put another under obligation. It makes two people happy at the same time."

From her talk I realized she had been living in a world all her own and felt there was something big and beyond most in the very act of loving.

I asked her about it, and as she ran her fingers through my hair, said: "Love is like your hair, Larry, just unruly and must be combed if it is to be changed and a servant in the house". That is it has to do for others to get the great reward.

She said she loved me as your mother loves, only dif-

ferently. "You see her love is of the flesh condoning and so she will go through anything for her child. Mine is more of the Spirit, and you must be of the Spirit to have and hold. Your mother's love forgives sin, but God love is that above sin."

"Elias and I have never had a child, and so are neighborhood parents. We take up and help those who like it and are interested. In you who want to know so much and ask, 'I love you,' means we will answer."

She said she had a lot of notions that had been held very close, and so had been secret because of no one to talk to. Now that she knew of my "make believes" wondered what had kept her from knowing. She wanted my experience as a help.

She said when morbid or discouraged there was always the "Silence" and then a something within that gave her comfort and that was alike what I experienced.

She said: It is a kind of ecstasy that is heaven and every one can enter.

It is wonderful the sympathy love gives. I felt from that night on, Aunt Sade had given me entrance into the "Kingdom of heaven." It is like being alone with love and knowing an abiding faith.

It wants companionship the same as any other love, and so I knew the hunger of the human heart that craves the divine in human contact. She wanted love free and unafraid in association with thoughts of another. So that was the way I entered into the "Kingdom of heaven."

It is a kingdom where love is supreme and masters the desires of the body.

It gives in place of desire a conviction of living service. A something that uses love to overcome the sordid happenings of life.

Aunt Sade became someone to go to who would not laugh at vision or my youthful playmates and call actual

happenings dreams or imaginations. For she knew there are no imaginations in spiritual contacts.

She said, "There are two of us. Two in every one. One that is reward in word and deed and the other that creates." I believed that, and also believed there would be a time of knowing. It would be a great and glorious time and thrilling because all love in its highest is that way.

Then like an unfolding plant or flower my ideal met another milestone on life's pathway. This time it was a man who had spent much time in the physical part of mind unfoldment. He had become versed in hypnotism, practiced it into efficiency, and wanted others to know.

He was not spiritual, but knew of mind powers. And thus fate brought me to a great hypnotist who taught the laws of suggestion.

This included the different states of suggestive formula for putting another into a hypnotic state. He thus proved a dual personality here and now.

His principles gave the following practices; first, empty the mind of all previous thought, by gazing upon a penny in the hand. This he termed practice in concentration.

Second, he applied the study in suggestion. The plan was to get some one acceptable and who was willing, and then have them gaze upon a penny held in the palms of their hands, with hands crossed before them, while he droned in a monotone the word sleep.

If sleep followed they were sensitives and then followed the change of personality from a normal to hypnotic state.

In this state the sensitive assumed a different character and acted them out as if the body and mind did not remember previous or normal states of existence.

These states of mind are based upon abstraction, concentration and believing. All principles of love with a thrilling combination. It is anticipation, interest and intent conquering doubt, skepticism and fear.

Prof. John did that for me. He gave me the advice of being sure and of leaving nothing to ignorance in procedure. Instead of going from concentration to love, as one would go from resolve and love at the Altar to asking believing in prayer.

He told me it is a self-cultivation, and while it can be taught others, there is no way of compelling belief, save in doing. Others, even those hypnotized, often denied the state and observers, as often, thought it acting. Still all the world is bound in a common thought of suggestion and all have the two forms of intelligence.

Hypnotism has its place of demonstrating another life within the body. One not controlled by mind as ordinarily used. It gives the conception of an indwelling spirit. I had often heard this and felt its power in my own life. Now I had the way of demonstration upon another or others; so I began the study of hypnotism as an outer direction of that which had already been an experience from "make believes" to this time.

The process is one of abstraction leading away from egotism and is a body mastery in the scheme of things.

I had been taught individualism as the way to success. Now I began to feel individualism is only an outer aspect, while within must be a love that is for every one. It must be aroused into a living stream of consciousness to give an outer expression of all that is within. First was All, then I AM, followed by the Pilgrim as the I AM expressor. And with these the way and knowledge of expression. That is the something that connects the body with the God principle.

I had that something in active use, in the "make believe" time of childhood, and now must have it again as something real and true. It is not Spiritual or material, but a mind something connecting these two, and giving a real

way for the outer ME to connect with the inner I. That something is the PROPHET.

It is an inner urge that gives to all the desire to live always, and some the desire to find the beaten path to an understanding through which these three may be one.

Like a flower unfolding the hidden part of me began asking and at the same time guiding as an invisible urge as if the hand of destiny alike the hand of time, was slowly shaping through these young years the mind and body to receive.

Inheritance had given me the love power and destiny had shaped association to exemplify. I knew I could be the expressor of it. It was thus my faltering footsteps were led because of sickness, to the Lodge of "THE GREAT WHITE BROTHERHOOD," and initiated into the mysteries of the three in one and from which I emerged a PILGRIM.

I AM I

CHAPTER III

THE GREAT WHITE BROTHERHOOD CHANGES PERSONALITY TO SPIRIT

So the invisible hand of destiny led me to a band of men gathered together in one union for the purpose of saving the race from the weaknesses of the flesh.

They healed the sick through love and a Spiritual power, straightened the crooked places and gave simple laws of living, giving peace and comfort to all who came "Asking believing."

Sickness had made my body weak, with despair clutching my heart, and fear dulling the thought of mind. Then a friend gave me the foolish idea of love curing. Curing, when all else failed.

He said it was Christ's way of "curing all diseases and sicknesses." I listened, believed and accepted, for it seemed to be a repetition of childhood dreams and my "make believes".

Do not say you would not, or that it is so foolish, for you are not sick, or despairing, and I was. Remember disease is inharmony. Something away from God. It is always caused by a violation of law, in some way, voluntary or not. Of course, there are remedies, but great maladies are not cured.

Perhaps eighty per cent will get well anyway, but the twenty remaining will have to be helped, and then with all available skill eight will die, leaving only twelve. Now if one of the eight are helped and recovers that is a miracle.

So when afflicted with a great malady, I regained

health. It was the morn of a new day and the beginning of life.

I wanted to shout it to the world, telling all men, "I have been sick and am now well." Hear me! Hear me! There is a glorious way to health, made so by master minds; who are my brothers, yours and everybody's.

My friends and brothers would not have it so. For to them it was the Christ statement, "Tell no one." Go preach, go heal. Tell the world of the philosophy and power and glory of inner conscience, but have no personal credit.

Tell them of the I AM, the Pilgrim as a representative, and of the Prophet leading to prayer and counseling, but of the work, let that speak for itself. "To only those who have shall it be taken; and those who receive, shall give."

I realized I had to know the way and law to give, and so again "asked believing," and thus spent time in acquiring law and understanding.

I watched these wonderful men, and entered into the studies and practices to know. I perceived there was nothing tangible or physical in their efforts. That is, no outer material physical rule. It was a something that seemed a sequence of thought to a method of getting well from within.

They spoke of it as silent and meditative.

It was getting well from all kinds of inharmony; not along the diseases of the body, but of the mind and soul. They cured the body sickness, inharmony—and the dreads of poverty. They gave to the soul a way of freedom. It was putting love in the place of evil—and intensifying it through ecstasy until its "red hot fires" burned evil out of existence. This was the simple plan of my recovery. I was healed through love, and taught the principles of love healing.

They loved me and my sickness left because of a greater

power expressed through sympathy, kindness and consideration.

It was not fawning love, or love demanding, but an assurance and interest at the time of treating that left out disease or even the mention of it, while giving to the body a tingling consciousness of feeling that took the place of evil feeling.

No one ever mentioned sickness or asked how I felt. I was told of being better and of getting better every day. My conversations were happy because of interest and anticipation. Every question answered, only the disagreeable were left alone.

I was told how to prepare myself to know the powers within. The practices necessary. The studies required and the plan of prayer.

They spoke of the Higher and Lower self and said all used these two personalities always. The lower was the animal self and the other that of the mind. While behind the mind is the principle that gives it light and life of the I AM, the Pilgrim and the Prophet.

The Prophet being the natural urge principle that becomes a living personality by self talk. He listens to the mind cogitating and reveals the answer. He talks to the Me as if whispering ambition's way to know.

Every one talks to themselves for that is the way of personal argument about the right of things.

It is the fastening principle in memory and is always used in study.

The real part though is often neglected. And so to this part my teachers directed me in meditation to get my mind and body right to pray in the Silence.

So the Prophet became my intimate confidant and associate to make me anxious to listen, please and be anticipatory to realize this inward part talked of. Yet at the be-

ginning I had nothing save a good feeling at times of treatment and the assurance of health returning.

They taught rest periods. These are times of lying relaxed for a period of thirty minutes.

They told me to take love to the Altar. To resolve to be harmonious. To contemplate my own life. To meditate upon the I AM. To believe, and to ask believing. To do this in sequence, one condition of mind after the other—and if sleep overcame, try to awaken in the half hour, believing.

Not to look for phenomenal things, but to remember the good and that which disturbed, and “ask believing.” The answer would be returned.

They taught the mental and physical part of going in the silence was the same as Hypnosis in that there was a possibility of laying one body down to have another and this is always prayer, no matter the method.

They taught Breath and the exercises that go with it. Posture in the relaxation of the body.

Concentration and the pivoting of it as well as the meditative laws.

They taught religious observance in the fundamental of God within as well as everywhere.

They taught faith, confidence, happiness, will, daring, patience, waiting—and all the requirements of culture that the body may be fit and willing to follow the lead of the Prophet into Silence where all things abide.

I was directed into the practices and procedures of self-induced sleep, and suggestive laws—that made this state possible. Taught mind powers, and the way of their use.

I was informed my body had to be amenable to physical law, and association, as well as to be obedient to spiritual forces.

It is one body with all as the Spirit is one spirit. And the place of the individual is to know his or her vocation

in a physical way as well as to understand the Spirit. Thus were the two bodies cultivated through training as these two bodies became *closer and closer* in truth and fact.

These men treated spiritually while using the hands to adjust the body to make it more comfortable, or to contact a nerve center, and for vibration.

Their hands often quivered, and from their finger tips there was felt a tingling of new life energy.

Above all it was and is, a state in which the body receives the love power—as it flows from one to another.

There is nothing strange or queer in the methods, for all are based upon fundamentals, a part of every individual and used unconsciously or involuntarily in sympathy and contacts.

Here these principles are known and used knowingly.

I wondered why all people did not understand love's power and hold it as a master force in all great and good things, whether the ecstasy of affection between one another, or when used to cure evil conditions.

Its power is in the ecstasy of accomplishment and is the way all remember the great moments in life.

Every experience in the past leaving a happy gladness was a time of love being supreme.

When it fades or sleeps, it is because of neglect of principles while the body is doing physical things.

So neglect and non-use makes the greatest single principle of good fade and die away, and then love is lost as a personal daily experience.

To rebuild is to kindle the fires of affection again and to practice expression, for the principle while inert is never lost. Just sleeping. To revive is to go over past experiences, recollecting them, and then have anticipation as at the beginning. That can be, when the effort is in

finding love and not the object. It is always in abstract feeling of love as a closeness to God.

These men had it and cherished the power in every act of life. Their bodies were subject to the ravages of time and nature had its sway, but love would stay on forever, for love is God's messenger here amongst men. And this was revealed as a fact in curing the sick.

It was a jealous love in outer aspect, because it did not mix with physical remedies, or only so when it was in command. They said it was not jealousy but abstraction.

All things on earth are for some good purpose and so all foods and remedies are useful in their place and for the sustenance and cure of the body.

All food is a remedy for decaying processes. And medicine is often specific. So all these things are useful but there needs be discrimination.

To use love and the subconscious being is to know the great blessing God has given to man. A love that cures disease and straightens out all problems is indeed the great elixir; better than a thousand remedies. So the Masters all use love to cure.

It means to approach the Altar with love free from guile. To blend it with faith and to ask believing. To wait, pray, be silent, have patience and dare to do believing.

In a physical sense it is laying the body down, or surrendering it to "the indwelling spirit." That portion is difficult and so I had trouble in getting my body to surrender. I know there is a part that does not die or fear death, but the other part is sensuous and does not relish surrender of consciousness—even though temporary. That part fears.

All mankind, when vital, fear death, only to have fear swept away when sickness or age takes vitality from the body. I have witnessed many deaths with few indeed

dying in fear. Fear is before the cloak of night settles on consciousness to bring about the separating time.

There is another separating time in the life of every individual—when man has to “lay down his life to find it”. Then the body life is vital and has all the clinging desire for “life here upon earth”. So there must be a conquering fight between desire—and belief—in a Soul everlasting. This fight goes on until the body is whipped by vibration, bringing the molecular into a state of vibration to the Subconscious.

When strictly applied this is a period of two years, and based upon the change of culture and the effect of it on the body. In my case it was a little over two years.

To the “hotly impetuous it may be almost instant; and to the careless not at all.” Be the time great or short, it is a meeting place of elders of the mind to make it conscious of Soul personality.

This is another thrilling experience I like to recall. It is love in its highest and peace in its greatest; though at the time fearful in its darkness.

After long study periods and practice, I had this experience of going out of my body and being independent of it.

These same teachers did that for me in a kind of hypnotic rite that unlocked the Soul from bondage of body, to give the Pilgrim freedom, and me a more intimate knowledge.

Going out of the body is not what most think it. The body consciousness does not go and the body is sleeping. It is the Soul that goes. Goes by being separated from the body because of conquered desire, and is free.

In this freedom of Soul there is a complete separation from the body and therefore no memory in the body or brain of the visit or separation.

Again the experience is alike to babyhood with the

means of thought and understanding to be the result of growth. And this growth of understanding is fixing resolve so that the hidden resources of the mind or plastic part of brain activity will become conscious of the impulses of Soul and record its doing.

Again it is study and practice, with all the illusions of imagination and fancy combatted. Therefore, there is much prayer and resolve before each experience. So there was not more than indefinite feeling at first, and then as years followed this became more and more of a corrective experience.

My teachers were men of great ability. One taught the Mind way and the other the Heart. While with them was the Master that blended these two doctrines into one.

The Head way is the principles of abstraction and the Heart the control of emotions.

Always I had the moral code, even from my earliest childhood. Now I WAS GIVEN THE REASONS FOR CONTROLLING THE BODY THROUGH THE MIND IN ORDER TO HAVE POWER TO GIVE THE SOUL FREEDOM.

This control can be of inestimable help in living here and amongst men. And this is the Heart doctrine.

The Head doctrine is concentration, breath, posture and the intellectual perceptions that are as ABSTRACT AS MATHEMATICS and constitutes mind control.

These studies were fixed in practice and became the beaten path of both scientific endeavor and a great devotion to the I AM, as the manner by which all evolve out of matter into atonement to the spirit of life.

The heart way is sympathetic, belongs to the humanity of men and is expressed in generous impulses of kindness, confidence and good will when on the side of God. When on the other or earth side there is often tragedy and sor-

row, sickness and death. Albeit it may be mixed with pleasures that are fleeting.

The heart way that leads to God is the law and way. That is devotion in that the heart is love and makes the laws of prayer natural in devotion.

While the head fixes the laws of direction to override the feelings of indolence in doing. Put these two directions together and there is a blend of mind and heart that surely leads to body freedom.

So the individual becomes the expressor of law. Not that it interferes with natural physical comfort, but modifies the body desires of habit into constructive living.

Such were the subconscious teachings of the Lodge and the way I was directed out of sickness into health and out of ignorance into light. On my part it was and is a slow awakening; a rough hewn road, with mistakes everywhere; but as time came with days passing there was enlightenment of the way to know the Soul.

THUS I BECAME CONSCIOUS OF GUARDIAN ANGELS DIRECTING.

Guardian Angels are the whispering messengers of the Soul attuned to mind and directors of emotions and thought, as an urge from within to go right. They are the messengers of everyone; and so all have felt their influence in solving troubled conditions and are The Father, Son and Holy Ghost.

They are always present as directors within the human mind, but are not noticed except in times of stress, save to those who have surrendered to the divine and are followers.

Therefore, they speak to the initiated of the mysteries of life, and the simple privilege of prayer to unravel problems, to cure sickness, and make the crooked places straight.

They came to me in the Silence and became a part of

my Prophet speaking. They led me to a knowledge of the Pilgrim healing my body, and a feeling the same power can heal others. And that is a grand, great and glorious feeling.

So in time I became duly and truly prepared, worthy, and well qualified for the Soul to speak unto me. Then it was the Masters spoke to me of the Soul.

Saying, "This is your Soul, not the body, speaking. Speaking to you through Guardian Angels that are always with you. The Soul speaks through the Prophet with whom you must discuss all your problems as if he were another person standing by."

I said, "This means to talk to myself, the same as I did to the little ones of childhood." And was informed that it had to be a habit to make progress to the Kingdom of God.

It is an individual habit and an individual talking; for thus all can know the Soul as the Pilgrim and the I AM as God.

"As many as receive you in my name will be blessed; those who do not must wait until the light shines upon them, there is no other way."

The directions of the Masters were explicit.

They gave instruction as to health, happiness and prosperity.

The way of eliminating the desires of the body in greed and selfishness.

The principles of Love that must be maintained in everything in life.

The ideal of faith that never wavers.

The confidence of doing and the realization within is everlasting life.

They promised a life of fulfillment and of growth, the requirements being as taught. In adherence to a constant call upon the I AM.

The feeling and presence of the Prophet to do the will of one sent.

The talking to the Prophet—by discussing all problems with the secret self.

They warned especially to be free from illusions of the senses and of the ego. Not to take offense, or to have enmities. To abide and stay on the God side of the ledger of life, and to always love all offenses out of existence and to love every spiritual power into life divine.

To make love a holy and a friendly attitude and to express love in affection to all. See the good in people and to live in discovering the good.

Thus the plan for ripening the Soul is the same all use in the great moments of life toward the object of their affections. It is a simple wonderful doctrine of love to change personality into that of Spirit.

Their great teaching is one of personal development to the consciousness of God within.

The formula is Pragmatic and the practices belong to the Silence, Breath, Concentration, Posture, Religious Observance, Resolve, Intention, Anticipation and Realization.

They start with what one does not know, or can hardly define, to an unfolding of mind thought that makes the Pragmatic understandable, and when so, ceases to be assertion.

It is demonstrated through practice. Proven to be a very essential need to mankind.

For it gives health to a body, that is always subject to sickness.

Prosperity to all who ask believing, in a world where more than ninety per cent are close, very close to want.

Happiness to all who ask believing, and thus it becomes an elixir for man's ills in law violation.

And though the basic principle is Pragmatic (for it is

an assertion without the detail of experience), it becomes of worth, by adding experience of truths, demonstrable through having the assertion of I AM as a basis. It is in this way the I AM I is made practical in religious uncovering.

I am giving you the lessons that were given me as nearly as I remember, and also the Catechism or ritual of the Brotherhood by which these laws are fixed, and through which I have solved the problems of many, many thousands of individuals.

The command was and is "Go teach it, to all the world, as "One who is sent."

To cure disease, of the body, mind and soul, and to teach happiness, and the joy of living. Demonstrate abundance without holding fast to the material by which riches is bound.

Remember riches is within the Kingdom, so is as free and lasting as breath.

Cultivate the three personalities, One you know, the other you can talk to, and the last will come forth in all trials—when the way has been made clear.

At last all three will be yours to know—with the first last—and the last first.

With these instructions I started on my journey carrying the Prophet and Pilgrim to the world.

I am going to tell you of personal development and the way of these personalities—as growth unfolds.

PART TWO

The Brotherhood treatise and Socratic dialogue—gives the basis of the *Pilgrim, Prophet and Me*.

It starts with a Pragmatic principle and tells the way Disciples are taught to accept and know a new way to Health, Happiness and Prosperity.

It is the principle of the I-AM-I—given to change the Pragmatic into a practical exposition of truth.

PRAGMATIC PRINCIPLES

The first five books of the Bible, called the Books of Moses, give the pragmatic statement of God appearing unto him on Mount Sinia and giving the tablets that contain the "Ten Commandments". From or before this time, other religions give a like appearance of God.

It is a Pragmatism not sustained by repeated appearances—not until the Time of Christ, when God appeared unto Joseph regarding the birth of Chirst.

Then Christ is made to speak with God in His ministry and to say, "the Father within me, He doeth the works".

But aside from His works, there is no direct way for others to know.

Now comes a personal discovery—of the law and way, and "I AM" giving it.

The "I AM" is not an ascending or descending spirit of anyone—whether past or present, but is the law and way of discovering this "I AM I" is within and converting it into a living presence.

So first; the lessons on the "I AM I".

I AM I

CHAPTER IV

[LESSON 1]

I AM I, PILGRIM, PROPHET AND ME

Principles of Pragmatic the I Am I Explained

It was when I was young, and at the beginning of my work as a healer that I began using the words "I AM THAT I AM," because they answered an indefinite something within and at the time satisfied inquiry.

It also implied there was a direct contact with the invisible, when "laying on of hands," or speaking the "word," seemed to give relief to the sick, poverty stricken and troubled.

To most it was mysterious and that pleased the ego of me, for it indicated something others might well marvel at.

The "I AM" was not apparent, save in works and—so really a feeling, as if the "Spirit of God was upon me—to comfort and help some footsore or sick pilgrim in times of sickness and distress."

Early I learned there were contesting forces in the doing of things; for, "by what authority do you do these things?" is asked now, as it was in the time of Christ.

So I turned inward, to ask of myself, what the "I AM THAT I AM" really meant to me. And greatly to my surprise, I had no words of explanation.

It was a something within—which gave confidence back of the consciousness. That is, it is as if another and superior power took possession of the human faculties and

straightened out the crooked places, giving peace and power to the suffering, power to carry on.

It was like asking favors from parents in childhood and being granted them.

It had a feeling of "now I can." And I felt as if I did know—and yet could not put the knowledge in the consciousness of words.

I felt like one initiated into the mysteries of life, without explanation. For, somehow the God I felt would not come abroad to see and be seen.

So the "I AM" became fixed as a relative privilege of feeling. And my feeling had to be His feeling toward men, or what I imagined His presence would make me feel.

So I asked the way to the "I AM," to know and have the power always at my command. To feel it, and then give it to all asking believing.

I was told I had to ask believing and to pray for belief.

Now that is simple—so simple a child can understand—but, when a further asking included how, there was no answer. The pages of religion became a sealed book, with everlasting silence, suggesting that some men had been born with superior gifts and knew, while others were like unripened fruit.

It must be human unfoldment; and understanding is a growth, and so I began a search for that cultivation that would germinate the seed of immortality in me.

I mean, make it known, for I knew it to be, but not the way to bring it abroad. This was found in the activity and reactivity of the mind to suggestion, sound and vibratory laws.

Sound in rhythm tunes of individuals into the sameness of effort. The Negro in the cotton patch, singing and hoeing.

The workman straining and lifting according to note.

The noise of machinery zooning, all help in a rhythm, beyond which is a climax and change of personality.

This is proven—and the way to mass hynotics. I knew this, and the methods of hynotism—and so I felt I could suggest myself into the knowledge of the “I AM.”

Thus, a confidence in something behind, beyond, or within that is always God, but which can only be conscious or personal, when the way has been made acceptable to Divine Law.

Simple as the way is, I had not thought of it; nor had others. And so, at first, I was doubtful as Nicodemus, and felt I could not and would not “Lay my body down or be born again.”

I found I could, and could by repeating mantras of the power of glory of “I AM” until I became conscious of a feeling presence.

That was the beginning of affirmation. Affirming the presence of the “I AM.” Affirming it in every way—and in all its power, from healing disease, curing all manner of sickness, to everything in life’s plan felt.

“I AM” the resurrection and the life. “I AM” creation, doing, living, and being on the side of God. I am love, life, and joy, and all mantras of living experience.

“I AM” prosperity, health, and happiness. “I AM” the power that carries the body on, and through all difficulties—for of myself I can do nothing. “The Father within me does these things.”

A thousand different mantras, and always against the ignorance of body limitation, at last gives the conviction of a living, breathing God within. “I AM THAT I AM.”

Every day, as a rest and recreation, these mantras were taken into the silence of prayer, and there morning and evening in the silence of a half hour, I visioned “I AM” as the one and pervading force, and the messenger of it—

being my love and devotion to the Supreme Soul expressed in contacts to all mankind.

The "I AM" of devotion is that belonging to God. The "I AM" of restraint, discipline and denial—is that of the body. And so, these two must be separated in thought and deed—the outer brought to an acceptance of the "within" and obedient to it.

It is in the oft repeated mantra, "Of myself, I do nothing, the Father within, He doeth the work."

The power is felt thus in acceptance and realization that the process of thought is suggestive of the power and faith in—the power of God—to come forth and do mighty works, while realizing the body must be a servant.

With this mighty and simple truth fixed, I could answer the query of "What do you mean by 'I AM,' and what do you do afterward?"

I do nothing—save in preparing my body—by knowing and understanding practices that bring the "I AM" abroad, and so controlling the body by understanding its weaknesses and principles, that I can use nature's forces and laws to give the "I AM" full sway.

But first, I must have found the force of the "I AM" in actual outward demonstration; and this is in the beginning a belief or feeling.

It is the hope of prayer, and the faith of feeling, that there is help for me. Help in proportion as the door is opened to the "I AM."

It is the greatest thing in life, found by repeating mantras until the "I AM" becomes fixed as a partnership with God, always present though ever silent. Always light, life, breath, truth, duty, peace, and love.

Love is His messenger here—and all know love—know it as the greatest thing in the world. So, I am telling the simple story of "I AM" as a mystery of being coming abroad, by using love, and meditating upon the possibility

of the "I AM" coming abroad as a love messenger.

It makes life over, for love has the power to bring the "I AM" to overcome the weaknesses of the flesh. And, love is a mighty messenger—whom everyone has in proportion to his love. No more, and no less.

Love must be in the silences of prayer—as well as in the acts of doing. Both are prayer, for always, there must be a connection with the "I AM" to do. That is, to do beyond the normal and physical. For, this is the law of God—to come through on Love's way, and in the silence of body doing.

Prayer, then, is both receptive and doing. The one needing preparation and discipline before the other is possible. Prayer begins here, and as an adjustment of body desires to the "I AM" of truth.

Always the body "I AM" has a different meaning from the "I AM" of God. For, God is everlasting and without desire. He is never egotistic, and is always law. Love is His messenger, and all men can have as much of this Master Love as they can use.

It dissolves fear, doubt and worry, in that the "I AM" cannot be thus affected.

So, all men can choose and live on the side they choose, if they will surrender body control. And this is the long continuous fight between desire and everlasting life.

One hears it often asserted: "There is nothing hidden, latent, mysterious, or occult in Christianity."

"Christ was above board in his teachings, and nothing is hidden." All of which indicates that the student has been woefully misled.

For the teaching of the Master is in the conviction of an "Inner Presence," coming abroad through prayer to heal and comfort mankind.

He admits this truth in almost every great event of His Ministry; in healing, teaching and preaching the "word."

Always he says: "I of myself do nothing, the Father within me, He doeth the work." He speaks of Himself as "I am the resurrection and the life."

He speaks of "these things being hidden from the wise and prudent, and being revealed unto babes." He speaks of going unto His Father, and of sending a "Comforter," while all the time, the mighty works of healing were being done to turn the sin-sick world into happiness and the joy of living.

And it is, and was, as it ever will be, occult, hidden, and mysterious. Only coming abroad through Faith and Love, with proper training.

Training is in a belief that the hidden and latent can be understood through practices of Faith breaking down material resistance to give a revealed understanding of God's presence.

Revelation means to bring the hidden and latent abroad, the body being in a state of receptivity to know and understand.

It means to "lay down the body, and be born again, to be born of the spirit and fire, to be born to a new hidden and latent understanding of God's presence."

He said that His Ministry was to heal the sick, comfort the broken hearted, make the bruised places straight, and preach an acceptable doctrine.

In this teaching, there are many other details—but in truth and fact, it is a doctrine of harmony in all outward things to Divine Law, and so is the method of the "I AM" coming abroad.

To bring this about, there must be Faith, belief, love, and the surrender of body desires to an everlasting principle of "God Presence."

All of this is in abiding acceptance, the same as a child accepts, and is an attitude of abiding confidence to things taught.

The things taught, remember, are hidden and latent powers which are based upon the Presence of God within the body. God, the Omnipotent, Omneiscent, and Omnipresent. All in one, and all showing in works, when the "I AM" is aroused and active.

So, the disciple has to uncover powers through control of outer and lesser powers—such as culture, efficiency, and physical training. But also an abiding faith in a boss of them, which is a super-power and a part of Divinity. Indeed, a real "I AM" which comes abroad directing the body and mind in all service.

Therefore the body must ask believing. Ask of the "I AM," and repeat the asking until there is consciousness of contact.

This asking is oft repeated mantras—in prayer periods—which are different from the spoken prayer, in that they are times of being alone in meditation. Then, the practice is in repeating the powers of the "I AM."

"I AM LIFE, I AM LOVE, I AM the resurrection and the life."

Always these mantras are "I AM," and reach to everything done or wanting to be accomplished, as right and proper, or are not against God's law.

There cannot be desire, greed, fear, or doubt in them. There cannot be enmity, hate, or immorality. There cannot be covetousness, thieving, lying or murder. All must be on the side of the "I AM," and that means God's presence.

It is not a blind asking of the invisible and unknown—to do something—but a going to the within in thought—as a child asks parents for things, and gets them because there is already set up the love of granting.

"Ask believing" is the law, so when this belief is not strong in faith, pray for belief.

Belief is a subconscious privilege, which all have from

God, and is never set aside in itself. This is when the "I AM" rides in unselfishness to keep the ego from destroying. Belief must also be demonstrated in unselfish doing, or in abstract doing, such as healing, and the assumption of power through doing, in which belief is tested by outer assurances.

Such as healing, when the disciple says: "I will take care of you," and the process of prayer through the "I AM" makes this statement true.

The theory of prayer is of itself a belief in God, and Him to hear and answer.

Were this not true of belief, there would be no use in prayer for help, succor, or relief.

Still, for the most part, prayers are not answered, and so, the widespread idea of praying for a future state of happiness or heaven after death.

Christ made a distinction in prayer, and said to pray silently, and for heaven here.

He gave the power of prayer in healing the sick and in all manner of doing which gave peace and happiness. Always asserting that the Father did the work, and He is within. This naturally is a good example to follow, and when the practices of it become effective, then the theory is proven in works.

These practices are all simple, and belong to ordinary usage.

The silence of prayer is going off a distance to be alone and free from the crowd.

The prayer is to take up the simple things that have annoyed during the day, or in the past, and, by putting something good in their places, correct them.

It is to have love at the Altar as a gift.

It is to believe God is present in the body, and to talk to Him of the "I AM" in every way possible—yet always having in mind that the "I AM" is the power.

Call upon it, and make your body accept a peace that "surpasseth human understanding," because it is of that which is not human, but above and beyond.

The basis of a child's attitude of belief, and surely everyone can have that, in that all are children, ask about that not known.

No one has a conception of "God the Absolute," but all have of the "Presence," that makes their body and mind conceive and so things here.

So, everyone has the essence and also the evidence of Divine help.

All of this is the God side, for be it remembered that there are always two equations in the art of living, and it is important to know one's personal belief toward them. Everyone wants to be on the happy, abundant and healthy side.

For these three are essentials, and everyone thinks his chosen path best suited to this end, no matter his physical, mental, or social position.

But there must be a choosing of the equation, for that is the road to be traveled. One is the Kingdom of God here, and the other Kingdom after death.

There cannot be a difference in reality, for God and His Kingdom must be here, to be after body death. So, the equation is one of physical, or the spiritual.

The meaning difference is the physical—which makes all efforts at success through work and conniving in advantages here, hoping to have a there.

The spiritual seeks God and His presence, and the abundance of spiritual harmony here. Here—it will be there.

Which do you choose?

In the body is sickness, poverty, distress, tragedies, sin and death. At most it is but of a few short years.

It is an unequal distribution of God's abundance, and without His Peace.

It sometimes gathers the wealth of world, and maybe to placate, distributes that which is not wanted. But, it always leaves poverty, distress, and inequality.

Still, the struggle will go on forever, as long as the equation is of the body.

The "I AM" is exactly opposite. It gives life abundantly to everyone.

It is the opposite of selfishness, and greed, for it is love, purity, generosity, benevolence, and kindness, complacency, without regard to happiness, grief, virtue or vice.

It thus purifies the mind. Purified from the "I AM," and so is not modified by sense feeling.

The other has sense modification, and is changed by poverty, sickness, and health. It sometimes gathers but always loses, for all are the same in death.

The laws of nature are self evident. All need food, raiment, and shelter. All grow from childhood to age. All die. All have interests in these natural and creative things, but they all belong to the body life, and may not be made paramount in the choosing of life's equation.

This must not be, if the "I AM" is to be realized—for they are things of incidental mention, and not a dwelling upon, or living in them.

Sickness is not talked of. Neither is poverty, or the distresses of the unequal distribution of wealth.

Individually these things are, but in going to the "I AM," they are not, for the "I AM" banishes all save God, always realizing that within is everlasting abundance, happiness, and health.

Therefore, it is not in being ignorant of these physical things, but in not talking of them, and therefore, not thinking or feeling them. There is God, and He is what is meant in going within with a heart free and unafraid to find God.

For, God in the "I AM" banishes these things, and makes way for the body and mind to free the path from them.

"I AM" is of God, and cannot be in body weaknesses.

While religious narratives have failed to find specific methods of going toward the "I AM," we, in our effort, have and give the procedure in the following lessons.

These practices are, in fact, and truth the method. They have been demonstrated over a period of forty years in actual test.

It has been a long series of experiences covering every phase of life, from sickness, poverty, worry, distress, and the fears of death. All have been met by the harmony of law.

Naturally, there is much training and study necessary—much practice, yet, always the fundamentals are the same.

The basis is having the abiding faith of a child; to call upon the "I AM" in love, and, in every way which means resurrection and life. To repeat the call, in every need, and when at prayer in morning and evening.

Discipline the body and mind by not talking of hindrances—as a means of conversation.

Do not remember salacious things, or forget the moral code, or the five great sins.

Love God, and your neighbor, and have abiding faith that you are a messenger.

With this intent, go forth into THE ROUGH HEWN ROAD.

I AM I

CHAPTER V

[LESSON 2]

I AM I, PILGRIM, PROPHET AND ME

Believing; the first absolute essential.

Pray for belief, is the Master's injunction, and the promise of a mighty philosophy. A something that always must be—in the unfolding of every great principle.

Belief in God is necessary to know God, and to understand His laws. Belief in God being within—has also a method of going to Him.

Not that God depends upon belief, but man and all finite things must. So, belief is the necessary beginning of devotion to lead to and know the Soul of man, and thus, become acquainted with the "I AM," THAT IS "I AM," in all things.

Belief is demonstrated by doing, and so doing as belief urges, is the outward expression of faith.

It meets the curious world with action. Actions that seem to have nothing as a basis; yet, do all things.

And this action that tests the inner urge, with outer fact, is the test all must undergo—to have belief demonstrable in *works*.

I have been accosted many, many times about belief. People say, "You have something the rest of us have not. It makes you different for you help people—get them over sickness, worry, trouble and distress. What is this thing?"

And when I answer, it is the "Spirit of God," called the "I AM," they turn away—not understanding.

Some, egotistically listening and wanting, say, "I believe, and if you will help me, I will tell it to the world." However, this is not the belief wanted, for egotists belief is fickle and changes with desire. God belief is permanent.

Belief must be fixed in a hope—of something reliable at all times, and so is not dependent upon personal favor so much as the working of law. The working law is to fix the idea. For when such belief is fixed as the basis of creed, and the object of revelation, then it becomes "the substance of things hoped for," and the something that forces the body and mind to find expression in actual doing.

It brings conviction, the believed can be—and thus is brought outward—from the hope that is within Faith.

It is asking, believing and presuming upon the faith of belief—to care for another, with the statement, "You will be better now," is putting into words a conviction. And this is the result of mantras. Mantras of accepted faith.

Follow this by doing in faith—through healing is the method of demonstrating within—there is really a something of God power, and therefore, the "I AM" of everlasting life is of immediate help because God is within and realize through mantras or conviction of suggestions.

When I was young, the very thought of such help appealed to egotism. Reasoning—it seemed to be a help through word of mouth—just the same as one would say to another, "I will take care of you." But that is not all to faith—for the "word" means an unspoken "presence" and the beginning of things. Make yourself believe this by repeating "I am the life."

St. John gives this version in his Gospel—and so this is the belief that sinks in and makes itself felt. One has this as a basis for something tried—and found not wanting. It is not spoken—nor is there indication of intona-

tion. Indeed it sinks within—as a conception of something so sacred—no sound can fathom, or voice express, yet is the essence of everything heard.

It springs through the inner consciousness, making the outer being say, "I will take care of you," and with the saying, this something is passed from you to another—and you know.

Does this outer promise create fear of the outcome? No, there is no fear in the "word," and therein is the difference between the ego and the "I AM."

Belief in the "word," and in the consciousness of the "I AM" is the object of teaching. For the "word" is back of all human consciousness—to give a guiding power of the Infinite to the body of man.

The expression of this guiding power is always harmony and is health, happiness and prosperity. More than this, it is a something that all can possess. When belief has been demonstrated through processes of law, known as simple practices of devotion, that changes belief into revelation, conviction and realization—to ask believing, and have an answer granted to prayer.

Now this is a grand and glorious realization and means a "silent Partner" in the affairs of life here and now. A Partner that can carry everything to God in prayer and being assured of help.

However, the secrets of teaching are in not forgetting the little things—beginning with confidence and faith of a child—to "ask believing."

To ask of an inner hidden force; not seen with eyes or touched with hands. It is a "presence" that makes itself known through works. Moreover, a "presence" that becomes conscious through continued practice—in affirming and calling upon it, as if present. The "I AM" comes through that way.

So belief is more than suggestion, for also it is a fixing

feeling of truth—always self evident, though not seen. And always ready and willing to do when the body is surrendered to its influence.

This is in body surrender, or negation, and is an acceptance of something about to be, before the fact.

To get this state of mind is to overcome the dread of the unknown, manifested in doubt and fear. So these two things have to be dwelled upon and conquered, by repeated surrenders. That is, in making the body negative.

The method is in the Silent prayer. The Master gave this prayer as one of self-development, and different from the wordy prayer.

It has four distinct mental requirements. First, it is the gift at the Altar, which is love. All can have love, and as much love as they will use.

Love is harmony of law and action, and the messenger of all that is good and true.

It must be at the beginning of prayer.

The second requirement is, Resolve. That is, be sure of a fixed intention—to get to the inner consciousness of "I AM." Of course this is not just a wish, but a something of mind and body that grows as an actual realization—by the acts of prayer, in eliminating mistakes, in the harmony of being, and in paying debts.

The third state, and inspiration, is Intent.

Intent is to stay at the practice of prayer, in following the rules, and obeying law, until it is a habit of love and devotion; and not an irksome task.

Intent means to clean up and be free from body restraints or desires. It is fixed as a habit by the fourth mental requirement, in Anticipation.

This fourth state is of prime importance, for it gives to body and mind something wonderful to work for—that of having the "I AM" become a consciousness within.

It is this "I AM" consciousness all must have to be enrolled as a child of God.

With these four mental requirements, are four other mental practices, always necessary and always fulfilling.

They are Contemplation—that means the memory habit, of going over in the Silence with all the faults that have accumulated in life, and of which conscience does not endorse. These habits and the incidents causing them, are studied; and always something good put in the place of evil.

Meditation is in looking over the work of contemplation, and in fitting the new to the old in thought.

It is in being prepared in practice to use thought material to fit in and create a spiritual understanding. This naturally, at first, is in meditating upon the universe and God as law.

It takes up law and self evident truths, and fixes them as God attributes, and as such, a part of the life of man.

Such meditation fixes mental attitude into a conviction, that within is a mighty something, beyond the limitations of the body, in that it is at one and a part of Immortality.

A something within, that in fact, as well as truth, is immortal. Then to bring it about and abroad, is to have realization.

Realization is that time in the life of each when known within is God—and God can and will talk and walk with man when the outer way has been made clear.

A tremendous possibility to every sojourner on life's pathway. Something worth working for; and moreover, something all have within their grasp when they hear the "Word" and do it.

There must be no illusions in the practices; no ideas of grandeur or greatness—just a following of law to be conscious of the "I AM." So no one need expect to do

the impossible, or to have especial body and mind privileges.

It is not a give-me attitude, but one of law in which there is a practical way, to become one with God, and know the power of the "Ineffable word".

It is always used in His service and to correct human ills.

It gives happiness and health; and also the abundance of life.

That is—these things—are a part of law and the privilege of every one to have all they need; no more or less. And also to know this is so.

Thus prayer assumes a practice of maintaining belief, peace, faith and consciousness of "I AM."

But to have prayer practical, and in attune with physical procedure, there is the necessity of knowing outward practices that lead to subjection of the reasoning principles and their use in ordinary life.

And, as the child is made to listen, hear and follow instruction from simple pronouncing of words to acts of the body, the same process is in Spiritual training. And this is followed in mental and physical actions that are acceptable. Acceptable because of the way and law of growth in the building of ideas.

First always, there is listening and imitation. Listening to information; and imitating—to know and understand inwardly.

The quicker this acceptance the brighter the child.

Now this goes on until the Psychology of life becomes the most important of all studies. (That is the action of Psychology).

For action is all that most people think of the process of thinking.

It gives the way of getting and holding ideas, and this

reaches to a conception of duality; or two distinct sources of information.

One may be called reflective, and the other cognition of a personal and present revelation.

The first, indicates a distinctive attitude of thought reception, through putting the body at rest as far as personal sensation is to live in, and ponder upon problems, either past or present.

This, in reality, is a state of meditative negation, and so is the same as the processes of prayer.

And if it works in solving mental problems, then also it will work in uncovering hidden and latent forces of body and mind.

It is in acts of forbearance the body and mind are prepared for the mightier things of life.

Forbearance is a state of Probation, and accepted as such, as a strict discipline that prepares the body and mind for the weightier things of the Soul.

It means to withstand indulgence in body desire—or in mental aptitudes—that make the body paramount. For over indulgence—in sense life—carries the mind and heart away from the equilibrium of Soul.

It is said, "No one can serve two Masters," for then there is no harmony in direction—and one surely leads in the opposite direction from the other. So, to overcome a natural desire to follow instinct without restraint—that surely leads to sickness, sin and death; there is set up in the mind a code of resistance that will guide the body into harmony of law.

Every instinct of the body is the basis of law—but in all body functions law is an overplus. That is, one has more impulse to do than is required of any principle in life giving energy. It is this impulse of desire to over indulge in satiation that depletes the body.

Over-indulgence is the cause of all the woes of the

world. This, and the fact that the body of man decays. So, Forbearance means to hold to practices of restraint, until desire, impulse is controlled by thought. Thus is given—what is right and wrong.

The crux of right and wrong is in the perpetuation of the specie, or the sex law. It has a tremendous, all consuming power; and, alike to both man and woman. This urge is not always right—for it is vitality in right use—and death in abuse.

Indulgence is the creation of Sin—and the basis of the five cardinal sins, i.e., Murder, Stealing, Covetousness, Lying and Immorality. And this latter is the basis of sex abuse.

Forbearance is in practices—to control the sex urge—and to use its force creatively in the active principle of making the body clean; that it may be a fit place for the "I AM."

Of course the "I AM" is not known before control, and it is for this privilege of happiness, health and abundance the covenant is enered in, "Believing" through restraint, it will come abroad.

"Believing," and the testimony of others who have traveled the road, is the reason for forbearance.

And, in as much as nature, in creative relationship with everything, from the seed producing abundantly, according to the sunlight of energy; so the sex life must have the sunlight of cultivated control.

Nature prepares the way by having a cleansing time for woman and a rut for men. The one dependent upon the other for equilibrium, and both having an outlet for super-desire, in work. The life itself, can and should be turned into activity of thought and useful occupation, and then the creative force or gentilia is turned into active mental creation.

Association and vitality are both used for the purpose of making the body fit—by active practices of doing in the field best created—and equipped for life's work. So control is in practices—that bring the mind thought in control of body impulse—and with it (when true), is a sensation of all the crimes of perversion.

Again, Forbearance is in religious observance—that gives hope of a future life. In this philosophy a future state is brought to the "presence," and so religious observance is in restraints—denial—and in breath, intent, contemplation and meditation. All practiced for the purpose of preparing the mind and body to receive the greater blessings.

Preparatory to all these is "Brain Blanking"—which is a practice of thought elimination.

Thoughts that are used in daily conversation and are the means of understanding incidents, are usually not lasting but expedient. These often become intense—in interests of the unsavory or sensational—that are of harm when carried as permanent communication.

For the cure—or control—of such is "Brain Blanking." So that the mind being free from burden carrying thought—will be able to function constructively.

Brain blanking is the basis of hypnotic procedure—and also the beginning of Concentration. When practiced—there is formed the habit of constructive thinking.

Constructive thinking—is the way to fix thought—to be pure in a love—that is free from doubt and fear.

It is the way of asking "Believing"—and has an acceptable answer.

The practice is in going off a distance to be alone—and free from the much speaking.

It is Silence, breaking down the egotism of the body—in the conscious believing of God's presence.

It is the power of repeating—the "I AM I" and after a

time—having it so fixed—belief changes into realization.

This part has love as a gift at the Altar. A love of peace and good will to all men.

Love is always expressed according to individual growth, and while it can be perfect, is modified by desire, nevertheless is a Divine messenger to level emotion while asking-believing.

It has anticipation, or a longing to know—so all have that anticipation—that makes a visit of the "I AM" something hoped for in ecstasy.

Love has with it intent. Intent is the wish or fixed resolve—and so intent also includes contemplation.

Contemplation is in going over the acts of the past—to find the mistakes on life's pathway. Especially when this path is full of fear and doubt, about the presence and power of the "I AM" to do and help in life problems here and now.

Contemplation is in forbearance—of those things that have hindered—by putting good in their place. It also is in solving the human equation—so that there can be meditation upon God, and His "Presence" within, coming abroad.

The "Presence" is not seen, nor is God seen. "For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time," but His "Presence" can be—and is known.

It is not seen—or felt by others—and so is in the nature of revelation. A something that has to be—to fit into the universe—as a necessary connection between the Infinite and the finite.

Perception of this truth is through contemplation entering into meditation. So following contemplation is meditation and meditation is a dreaming state—that takes in the power and presence of God as a human associate—and

into which the human must go for law, truth, grace and heaven.

Meditation is in fact devotion to the Supreme Soul.

It gives a devotional nature, and one readily discernable—and is that benignity that gives generosity, kindness, friendliness and a willingness to serve.

These are in fact the practices the disciple must follow—in system and detail—to arrive at a state of being worthy of the Master power—called the “I AM.”

Then is the privilege of asking believing, and having an answer returned. Even as the Father knows what is wanted even before the asking—and grants the request.

The practices of believing are simple—so simple a child can understand—and do. And while they are not prayer in themselves, are the basis of correct prayer.

They are also Probationary in the Great White Brotherhood—and constitute the initiatory rites of the disciple—dedicating his spirit to God—who gave it; and his body to mankind in giving the way, law and truth.

The degrees in Probation are seven in number and constitute a system of body control. First of the body fundamentals in desire—and second in the thought realm of thinking right.

The degrees of body control are in restraints herein given.

They are also in removing restraints—or hinderances—to mental freedom—in practices to know God.

These are Soul hinderances now limiting religion to Heaven after death and classifying society into caste and class.

The remedy is in a change of thought—making heaven here and now—and mankind a brotherhood without caste or class.

Individually each person has the privilege of entering into the Kingdom of God.

There is no special privilege, just a following of route and rule. The result of which will be in realization that everyone make their own heaven—and every other state in which they may live.

Then why not the right state of mind—the right action of the body—to make this possible.

The practices are first in control of functional things, and the control of mind thought, in directed effort that always starts within, but from the body environment, and makes of life exactly what the ideal is in permanency.

Mankind fits in where he allows himself to fall or rise to—and to no other place.

The Fealy books give a broader understanding of theme. Both of the Pilgrim Prophet development and the I-AM-I herein.

I AM I

CHAPTER VI

[LESSON 3]

THE GREAT WHITE BROTHERHOOD CATHECHISM

To be memorized.

At the lodge there were certain principles the Disciples had to memorize and were in the nature of questions and answers. So this is the recording of the dialogue covering almost three years. They are given with hope.

Question. "What have you come here to do?"

Answer. "To learn of the Masters the way to and knowledge of the great 'I AM', and to so improve myself in body and Soul that I can be one—in truth and fact—as I am now in theory."

Ques. "Then you are an 'I AM I,' we presume?"

Ans. "I am so taken and accepted by brothers and fellows."

Ques. "How may we know you to be an 'I AM'?"

Ans. "By certain practices and doings—by which one brother or fellow may know another in the dark as well as the light."

Ques. "What are these practices—and doings?"

Ans. "Healing the sick, straightening out crooked places, comforting the broken-hearted—and teaching an acceptable doctrine."

Ques. "By what other means can we know you?"

Ans. "By my answer and living the laws you are about to propound to me."

Ques. "What is the first of these laws?"

Ans. "To follow and obey."

Ques. "Follow and obey what?"

Ans. "Follow and obey the teaching of the teachers and to demonstrate by taking them to the world."

Ques. "What must you obey with?"

Ans. "With the body and mind."

Ques. "What is there besides the mind and body, all men depend upon, but few know?"

Ans. "The hidden 'something' called the 'ineffable word' that is used by all people—whether knowing it or not—when in despair, or in fear, or when death is near.

"It is used when the human part is giving up and man has no other means of hope.

"It is the something within—that comes abroad in emergency, trial or despair.

"It is the something that Christ refers to as the Supreme, in that one has to lay their body down to find it.

"It is called the 'I AM' within."

Ques. "What have you that will uncover the principle, and make the 'I AM' come abroad in every day activities?"

Ans. "I have certain practices of doing—that are a part of truth—and grace, uncovering law, that used in faith—prove the essence of it—in bringing the inner conscience in practical work. Such as healing, giving comfort to the broken-hearted and straightening out the crooked places."

Ques. "Then we presume you have experience in applying laws of the 'I AM,' to disordered human conditions. What is always essential?"

Ans. "To believe and to ask believing."

Ques. "How is the disciple prepared to ask believing?"

Ans. "The first part is to use the objective reasoning—to practice stilling thought of no moment—save as incident to work or observation."

"Still all thought so there will be a concentration upon

healing and upon the faith of the 'I AM'."

"Thus floating thought is dissipated by the one idea of 'I AM' coming through."

Ques. "What is the process of controlling floating thought?"

Ans. "It is called Brain blanking; and is a revery where the dream state takes possession of the active, and this goes into negation—more or less—like that which proceeds sleep."

"It is the same, save at the end—where sleep is about to insue—there is a snapping out of it—and into a condition with the 'I AM'."

Ques. "What are the spiritual effects of practice?"

Ans. "At the beginning it is a fixing of the 'I AM'—within-in—and a dependence upon it to do the work."

"There ensues physical action according to training—to put into physical effect God's laws of subconsciousness—breathing, laying on of hands, and speaking the word."

"One or all—without regard to reason—or what others may think. In fact and truth—it is an expression of God principles."

Ques. "What are God principles outwardly expressed?"

Ans. "They are certain acts—and practices—always the same and always active."

"First in being benevolent and kind, depending upon an inner conscience. All of which is a pleasing attitude, as love is pleasing."

"It is a kindly feeling without egotism or the feeling of favor."

Ques. "What are the body requirements?"

Ans. "It must be receptive—to the God principle—within—and allow the 'I AM' to have free expression."

"Indeed the attitude is one—the same as God being present. For always it is 'The Father within me that

doeth the work'."

Ques. "Does the individual know the presence of God, and does he see Him?"

Ans. "He knows the feeling of God presence—but never sees God."

"God is manifested through works. Manifested in service to others—as well as personally."

"To others the work is an evidence, because of the quick, good, or relief to physical conditions, and thus is given as 'the fruit of the tree'."

"Personally it is practices of devotion—that gives the power in help to others. This also gives holiness."

Ques. "What is meant by holiness?"

Ans. "A state of mind—in which the body does in practice—that which the heart dictates—without regard to reward."

Ques. "Does the 'I AM' always come abroad in work?"

Ans. "No, not always. Not in any case—wherein there is curiosity or doubt."

"It requires the sureness of 'asking, 'believing,' and while this is sometimes not apparent—in the beginning of relief to patients—they are all in a state of receptivity. Later, all must have belief to get relief."

Ques. "How is the difference in feeling noted?"

Ans. "When the feeling of faith is real—there is also a feeling of 'The presence,' and this becomes the active principle of the latent and hidden."

Ques. "What are the acceptances—of the latent and hidden?"

Ans. "The principles of the Silent prayer—with love as the offering—at the Altar."

"Then the following the rules of prayer, from resolve to asking, with nothing lacking in faith."

Ques. "Is this practice practical in incidents, or in the days work?"

Ans. "Yes, because the principle of it, is instant. This is called 'Clicking in' and while instant is a distinct change in personality."

"A change, because depending upon God for direction instead of reasoning."

"It is the means of bringing the 'presence' to the aid of others."

Ques. "How is this process aided?"

Ans. "By knowing all the physical laws necessary to outward understanding—of the problems solved."

"In treating diseases; it is in knowing Symptomology, Physiology, Suggestive Therapeutics, Anatomy, Breath, Posture, Concentration, Contemplation, Meditation and the way of realizing powers. All of which are objective and within the reading reach of everyone."

"It is never a foolish confidence—and never a *just believe*. However there is a feeling of know before the fact—that is alike to the spirit breaking through."

Ques. "What has the silence of the Silent prayer to do to create the state of God Presence?"

Ans. "It has to have love—to contemplate its own weaknesses of body and mind—to correct faults, and to adjust debts."

"It must surrender the body from the objective thinking and be supreme—in its devotion to the Soul."

"It must accept the inner 'I AM' and this is determined by a constant affirmation of 'I AM THE RESURRECTION AND THE LIFE' and determined restrictions of the body—in egotistic weaknesses."

Ques. "What is meant by restrictions?"

Ans. "These are in control of the eight hinderances—of growth, called laziness, carelessness, doubt, fear, sickness, languor, abdiction to habits of senses and erroneous perception."

"These naturally give inability to attain any state of concentration, called clear thinking."

Ques. "Can these be overcome?"

Ans. "Yes, by resolve, and getting up and doing—overcoming habits of sense by putting something good in their place."

"By having fixed habits of study—and by going toward fears and doubts, while always going away from temptation."

Ques. "Are there other things to hinder in understanding the 'I AM'?"

Ans. "Yes, but these are the most serious, of which is the Ego and the Ignorance of man, regarding the universe as a whole, and man's relation to it singly and personally."

"Ignorance is in the assumption that the non-eternal, the impure and evil—and that which is not Soul are severally Soul, eternal pure and good."

"Indeed is a worship of outside things, while the meditative and that within, is left unrevealed because of a lack in practices—that will uncover the 'I AM' is disbelieved."

Ques. "How does the Brotherhood help in overcoming hinderances?"

Ans. "The brotherhood helps by putting all disciples upon Probation, called Probationary degrees, in which the disciple is required to practice forms of developed action in order to create understanding of hidden and latent forces, and the way the 'I AM' is brought forth as a 'presence' here."

Ques. "What is Probationary degrees?"

Ans. "They are degrees of restraint, of purging the body of sins or habits; and of beliefs that must be practiced before there is realization."

"That is, the Initiate—must covenant to believe in God, and to ask believing."

"He must pray alone and in Silence."

"He must accept universal brotherhood as a truism and practice kindness, generosity and benevolence."

"He must agree to practice posture, and subconscious practices, to induce a change in personality. And use the force thus generated, for the good of all contacted."

"He must agree to study and develop his power in the direction best suited to his growth."

Ques. "Then the Brotherhood is a study of development—as well as a practical one?"

Ans. "Yes, the study in addition to the natural culture of vocation, is one of Religious development, wherein Spiritual laws are unfolded—and practiced in the Silence of prayer."

Ques. "What is meant by unfolding and practice?"

Ans. "The meaning is—that belief is taken into Silence of prayer, and there desire is developed to accept the 'I AM' as a living prayer—and practice; and to put the belief into every day life."

"That is, the 'I AM' is always present when the individual is right and always active."

Ques. "How is the brotherhood a help in this practice?"

Ans. "By progressive development in fixing practices, and in understanding laws. Above all in realizing the importance of Following and Obeying."

"To follow and obey are the commands of the brotherhood and the measure of following is fealty to them."

"If there is failure in following—then there is no development, until the disciple comes back single and alone."

Ques. "What is meant by single and alone?"

Ans. "It is meant the disciple prays without other's help."

"It is the same as borning and dying. The progressive part is silent and alone."

Ques. "Through how many degrees is Probation practiced. Through all of them, or only a few?"

Ans. "Through all of them, though necessary in the first fourteen, in which practice is enjoined."

"The Disciple goes from one to another degree as suitable progress is evidenced, and thus carries Probation into all."

Ques. "How long is the given rule for overcoming the body desire?"

Ans. "St. John gives the first part as forty-two months and the second part as twelve hundred and ninety-eight days. The latter period being given in days because of higher vibration and greater temptation."

"This is the given time of overcoming desire."

"To the hotly impetuous it is sooner, and to the indolent never at all."

"The degrees are those of body resistance—seven in number and those of mind discipline—seven in number."

"They belong to the four planes, because the body and mind go with the Soul throughout life."

"The planes of thought, however, are divided into four, named the physical, mental, soul and spiritual."

"It is the blending of them that is the object of study, and especially to bring the source of Knowledge from the Soul and Spirit, instead of allowing the speculative and changeable to warp or change thought."

There are degrees within the planes giving initiation into the degrees of Probation, Discipleship, Apostolicship and Mastership.

The first two are confirmed by study, the third by laying on of hands, and the fourth through Devotion to the Supreme Soul.

It is a straight and narrow path, but has the guidance of the "I AM" all the way, in every trial, and in all of the problems of life.

These initiatory interrogations, are here given to illustrate the instruction and are a continuance of them.

I AM I

CHAPTER VII

[LESSON 4]

THE SUBCONSCIOUS IS ENTERED THROUGH SILENT PRAYER

The Silent prayer is the means of getting close to God. It is the ecstasy of being at one with the silent partner.

It is an affirmation of His presence—and alike to calling, always calling on the “I AM” for help.

It brings the Love gift to the Altar. A gift that is in everything wanted, and leaves it there as a token of what is to be.

After Love is a resolve to make the body and mind clean, to forego and forget the disagreeable; to correct mistakes, and then when free—from disturbing influences—ask believing of the “I AM,” as a creative power—to do all asked and more.

Calling the “I AM” is saying to yourself, I am the life, and the resurrection.

My “I AM” is in me, and is also God, and so by laying down my body I can connect with and be a part of God in my daily life.

It is a power coming abroad as something real in peace, love, law, light, day and night.

It gives to my body power to do and makes me a servant in the home of God.

“I AM” is health and happiness, with prosperity making the body work—for the best within.

I ask always for love to be present at the Altar; and my body a gift to the *All*.

I am asking believing, free and unafraid. I am asking in the silence, and in holding a fixed thought of the "I AM."

It is thus the idea of God is fastened in objective consciousness.

The practical outer experience—is in hypnotism practiced upon another—showing the power of suggestion to induce sleep and a changed personality. Of course this is not a continuous practice, no more than the studies of childhood are persisted upon.

It is but a start and way of law—showing the principle of human change.

Some times, this is so remarkable in change that it is instant; when alone in the Silence.

Then having experienced the change, there is no necessity of further demonstration save as a developing power.

Thus the Silence fixes the idea of God within the heart and makes Divine power usable through the principle of love, called peace, and Faith.

It becomes a conscious power—through exercise in believing while doing—and thus God comes abroad.

He comes abroad because of Silent meditation, of fixing His power and as the "I AM" of the body life.

Not as the all God, or the universal, but as the personal, and "I AM" of the infinite.

This idea must be fixed by repeated silences. Silences going through life, and a part of life the same as eating, sleeping, breathing and day and night.

It is, and that is all—and there is no more.

Most of mankind think this fixing of thought a difficult requirement, and it would be if it were not for the fact life is always—and the habits of thought can be fixed by doing.

Then it is the same as a vocation, or trade, made easy by constantly doing the things necessary to create.

In this it is like a vocation, in that it has hours to do. A positive time in the morning, when all the world is awake, and a negative one in the evening, when the days work is done.

Then a Silent time of thanks, and of meditation for the day that has gone.

A going over of the mistakes, and an asking for the "I AM" to come abroad and do.

The same thing is in the morning; only then the "I AM" is invoked; it is in effort all through the day. And thus in everything done is a Silent partner—never asking or intruding—but always doing.

It is a feeling of a closer power within, always dwelling upon the demonstrable, or that time when the bars of separation are down—and man can know.

It is belief, and a fixed belief, coming from prayer—and the laws of restraint.

It is asking believing to know ones own Soul.

It is so wonderful it is thrilling; and a something that makes the individual carry on—even though there is not perceptive knowledge. For always—there is that something that is an evidence of doing better.

In going into the Silence, "Brain Blanking" becomes a habit, as does also the love gift at the Altar. It is as if the worries of the world are laid down and in their stead, is a getting ready for a glorious visit with God—and His messenger the "I AM."

So in this program there is nothing left out from the gift at the Altar to the "Asking believing."

Naturally physical practices are of importance, for it is the body that is to be made fit, and so in practice there is a card system—to develop—the practice of "Brain Blanking."

This system holds the focusing eye, and with it the five senses in leash, and is the physical part of training in the "Silence."

This plan is given in the concentration card system and has been developed so that it takes in Brain Blanking, Concentration, Color, Breath, Vibration and Vision.

With brain blanking, all the senses are taken into the Silences, and there is the slow revery that often ends in sleep; yet never-the-less is the method of finding the "I AM."

Not at once, for as an accumulative practice comes more and more a light and understanding—of the invisible "Presence" that does all things—"in His name".

So it is to have a fixed resolve—to go on in practice, and to believe in prayer giving results—when these simple practices are enjoined.

The gift at the Altar, and the feeling of the "Ineffable word"—gives intention—because of anticipation. And these are followed naturally the other practices in prayer.

With love is always anticipation, and so also intention in finding the way; and this is through contemplation and meditation, leading to conviction and the dawn of realization. Thus the "I AM" is made an active principle of God residence—instead of passive.

The "I AM" is something giving greater force to the gifts already possessed.

Still the "I AM" is a part of infinite life and is before, as well as after the gifts of body efficiency.

It comes abroad because of belief, believing it true, and comes by oft repeated mantra, and thus is the wonderful something to the poor as well as the rich—and to the uncultured as well as the cultured.

It comes by repeating belief—and is the substance of things hoped for, to do the things unseen, but visioned.

Always it is anticipatory, and a happy state of mind—

backed by intention; and so is the hidden reserve power that comes abroad—through faith—to do master things.

And while tested in little things, these uncover the law, and thus all the outer practices become factors in a greater development.

Love, Resolve, Anticipation, Contemplation, Meditation, Breath, Posture, Studies of Devotion, and of Concentration, become adjuncts—that bolster and fit the “I AM” to greater work.

These studies are not the “I AM,” but when used in connection, serve to culture the body and mind to greater and greater efficiency.

The practice is always the same. It begins with “asking believing.” Believing until evidence comes abroad—through measured practice. So do, and demonstrate are practices. Do, and be silent, Do and dare, Do and will, Do and be patient and Do and wait—are all principles in bringing “I AM” abroad in actual work.

Thus Prayer is rote and sequence—going from one practice to another—and all is for the purpose for the “I AM” to come abroad.

The Consciousness is in belief—that is Faith, and faith in doing. So it is practical and practiced in the daily tasks of all believing.

This belief makes of life a wonderful anticipation, of knowing a close association—that has no flaw in it; for it is within and the God part.

Of course the “Kingdom of God” is limited to the conception the individual has, for thought only acts within the prescribed field of individual faith.

No one can do—or have more of God—in their life, than they have made room for, and so individually the God principle is prescribed to environed thought.

(I first thought I could only heal, but later found this was my environed limitation and not God’s).

Strange as this may seem at first, it is logical, for surely man can only perceive—and know within the limits of personal understanding.

Things may happen outside, but the know will be lacking. So Limitations must be removed—to have the “I AM” unlimited.

The principle starts with doing something obvious; and so the Master said, “Go heal the Sick.”

Man needs this concreteness—to build faith upon—and when the Sick respond to the “I AM,” there is this evidence—giving faith.

Yet with Faith is also the ego, that is traveling with Faith as the body, and so there is a constant fight between I did it, and “I AM.”

One is body, and the other faith. There must be an understanding of the relative place of each. For one belongs to the earth, and the other to the spirit.

Both have a place in life, and both use the principles and practices that are conducive to happiness.

Both use love. Love is the great commandment. It is always the same and means to give. But physically it also is possessive and when giving, is often warped by a feeling of no appreciation. With the God side, there is no such feeling.

In love there is this division in thought, and one that determines the “I AM,” in the art of doing. For both loves give, the difference being in the reflex. The Spiritual is all used up, and there is no more, in every effort. The Physical has the residue of wanting thanks, and being disappointed in not receiving.

So, practice love in the silent periods. Practice by seeing life in everything and love without strings tied, binding to the flesh. So it is as creation, that needs nothing back, because all is used.

Then take up the love received and practice it in work. Do without price attachment, or desire for return.

Remember that is the other side of the equation, and that a just and masterful "I AM," make the measure pressed down and heaping over, returning.

Here again is a wonderful something that banishes the poverty of the world, for when one is free from desire, the wish for things, or the necessity of them, brings them to their door. For always the answer to love's practice is "pressed down and heaping over".

Necessarily this has to be proven, to know its truth, and so at the very beginning, there is a clash with the egotistic that calls for preservation through taking. Ninety per cent of all the people of the earth are suffering and in poverty through this method, while there are none that know poverty through the other.

It is the "crux" or center feeling, to be free from desire and egotism. Then is the attitude of no hurt, to others, and no hurt from them.

It is a practice of being receptive, attentive, and anticipating.

It is giving, nothing lacking, and having a return according to God's method.

Necessarily, this love of God, is the direct way to the subconscious. So every one must cultivate love, and be free and unafraid. Free from desire and fear; free from egotisms and emotions. Free as the air is free, as law and all self-evident things are free. Make love this way, and hold to the thought, while fixing the principle.

All people have egotistic love and most, some of the Divine love. Still love must be cultivated in its purity to be a master power of the "I AM"; in the principle of having God as a silent partner, and in all affairs of the individual here and now.

It can be so, for all Masters have blazed the trail, and their work speaks loud. None have failed in love and none have failed in "Mighty works".

It is so simple a child can understand, and all children do understand.

It is just love's love, with nothing attached.

It is simple, so simplicity is a law.

The fate of every life depends upon simple things, and so love is alike to all the other simple things, that sustain, maintain and reveal. Do not forget to cultivate love free and unafraid.

Now let's "Click in," that is changing from the outside to an inner conception of things.

It is accomplished by silence, a moment's silence, anywhere, or any time after the practice has been fixed by prayers of Silence.

It is like some one saying: "Listen!" And you stand or sit still and listen.

You see there is a cessation of thought and a change. That is what is meant by "clicking in". And is a wonderful something to do in Silence, or when listening for the "I AM" to come through, and help in something here and now.

"Clicking in" is the beginning of Suggestion.

Suggestion is going toward God, is the same as fastening thought outwardly.

It always starts by fixing, and that is the "Clicking in" process. And then the thought is repeated; and repeated, until the subconscious becomes an actual belief, and then fact. So the plan is dwelling upon God, and His presence within; until the conviction of Him is manifest in works outwardly.

Suggestion is in repeating the "Presence" formula, in as many ways as possible, without losing the idea.

It is in being prepared by resolve, contemplation, and meditation, until revelation makes conviction sure.

There is nothing lacking in the state, and is that something, that changes life from a dependence upon the body, to a dependence upon the everlasting. The longer dwelled

upon, the surer, and also, the greater the power.

It is not idle or ignorant, but thrives with culture. For it takes the same time, or longer, to fix an abstract principle, as it does to master problems in thoughts of an educational nature. So it is not a question of instant understanding, but of continuous study, from day to day, and year after year.

All suggestion has its fulfillment, in conviction, just the same as it is in hypnosis, when a command changes personality. This very Hypnotic procedure is of worth for that reason.

It starts with willingness, gazes upon a card, and then falls asleep, through suggestive command.

It is all a process of progressive suggestion, and needs no explanation here, save the advice, to be familiar with the process.

These practices in hypnosis are found in any standard hypnotic book, and so are available.

Get one and practice the fundamentals, until there is familiarity enough to know how to apply an outer study, to auto-suggestion, and you are on the road.

Hypnotic suggestion will not demonstrate the Soul, unless attention and anticipation is directed toward the Soul. Then the procedure becomes a direction, with resultant experience. The Soul becoming free, through this influence, gives as nothing else, the relation of the body to God.

Also demonstration in hypnosis proves the limitation of the individual to their own cultural radius. That is, under its influence, the sensitive always stays within the actual knowledge or belief, of the individual.

Of course the "pure in heart see God"; but the pure in heart are limited to exalted and cultured Saints that live above the law.

Because the cultured have a greater radius of thought activity, and a basis by which the "I AM" can work,

this suggests, that knowledge of God is limited by ignorance. And it is. "And ignorance is the mother of all sin."

Thus again limitation must be overcome by body freedom from sin.

God has given the universe without limit, and man the right to know.

It is ignorance that keeps the Soul bound and man confined to the limitation of the body.

Ignorance of sublime association, in the "I AM". For this wonderful power is always at the very door of consciousness, and always ready to come forth doing, when there is suitable provision made by the body, for a Holy guest.

God gives residence to this "I AM." It is up to man to choose his equation. He can live in the body and die with it, or change allegiance to the power that is eternal. Then he can use this power to cure "all manner of sicknesses and diseases".

It would be foolish to limit the power, for limitations are removed by the simple principle of abiding faith.

A faith that the "presence" within will come forth when prayer is invoked. That is, the reason for the great and simple prayer of the "Silence".

The Silence is the place of resolve, and placing violations of the law upon Probation.

A probation that a kind and considerate Judge places upon a first offender; saying, "Report your conduct for the next few months, until we are sure of your reform." That is probation, only this probation is most severe, and the reporting is every prayer period. Every day until allegiance is fixed upon the "I AM" within, as the messenger of God, in all the affairs of life.

It is fixed by suggestion and regulated by rule. The rule is always believing, and depending upon the same Divine principle; therefore is the repeating, in the Silence,

the powers of the "I AM", and then when doing, "clicking in", as if this "Presence" stood close beside, with all power. Then it can be said, "All things respond to Thy name."

For there is no limit to the subconscious as a God power. Its limits are always physical, and because of a lack in faith or discrimination. These latter being personal and body attributes.

Limitations of body and imaginations of it, into believing the impossible, are subject to correction and fitting into law. So there follows expanding powers, because as experience through trial, always uncover law, and understanding of how the spirit operates.

It operates to give peace and power.

Have you ever heard of an invisible personality, that in the silence of prayer, steals upon you giving peace and power? I have.

Have you ever had some one ask, believing, for a solution of some vexing, seemingly hopeless problem to be solved, and then have the solution? I have.

Have you ever had the sick turn to you at the hour of death, asking believing for light, and then see their face light up with the joy of eternity? I have.

Have you ever had the troubled and broken come to you asking believing. Then see their trouble dissipate and they carry away a peace they had never known before? I have.

Have you had the sick, the lame, the halt, the blind, and those sorely in need come asking believing, and get relief? I have.

So I am testifying of what I have seen, felt and known when the "I AM" comes through.

It is the same "I AM" with every one. For surely God plays no favorites.

It is the "I AM" that comes through when the ego is

laid down; and this is the privilege of every one, to do according to worth.

It does not depend upon race, color or strata in a race, but does depend upon a willingness to surrender to God, as Master, and the "I AM" as His servant.

Of course the practice is law, so surely there cannot be mistake in practice.

It starts with the body and functions in thought until desire rests upon the Altar of eternity.

Then when it comes through, there is nothing like it, in all the other emotional sensations; for it is a happiness without ecstasy, and a peace without desire of reward.

It seems to be using all the substance of God up, and there is no more, for it is giving, giving all the time.

So there is a difference between the selfish egotisms of the earth, and the mighty power of the "I AM".

It is an indwelling spirit, that gives. It is the differences between a universal "Presence" and a desire that fails. A difference between the temporary and the everlasting.

This difference you must know.

I AM I

CHAPTER VIII

[LESSON 5]

THE GREAT WHITE BROTHERHOOD CATECHISM

Question. "What is Prayer?"

Answer. "A Petition to God, either God within or without. It is usually for something impossible to ordinarily get, such as avoidance in trouble, a saving power, or relief in sickness, poverty or distress, or an especial favor."

Ques. "What are such prayers usually called?"

Ans. "Lip or word service, for the hearing of men, and through which they have their own reward."

Ques. "What have you come here to do?"

Ans. "To pray and to know the principles of God approach."

Ques. "Then you understand there is a difference in approach, that will make prayer different? In what way do you believe this will come about, and how will it affect you personally?"

Ans. "I understand there is a difference in prayer, as to God, and my relation to Him. In this prayer I am about to enter, I understand that God is Omnipotent, Omniscient and Omnipresent.

In fact three aspects of the same God, but as far as I am concerned, is God always present and within."

Ques. "Then it is presumed you are willing to obey and follow instruction even before knowing?"

Ans. "I AM."

Ques. "What do you mean by 'I AM'?"

Ans. "I have been taught, it is the residence messenger of God and approached through disciplining the body and mind. It must be in the Silence, and when alone, is complete."

Ques. "Is this the Christ prayer, and the one He advised His disciples to use?"

Ans. "Yes."

Ques. "What effect has this practice upon consciousness?"

Ans. "It fixes the practice of meditation, and the procedure of prayer, into the gift at the Altar, contemplation, meditation, conviction, and realization. After which there is asking, and the granting of petition."

Ques. "Is this always so?"

Ans. "No, not always so; though the procedure is always the same.

"The reason for a lack in answer is because of a lack of discriminative knowledge.

"God does not answer special desirous requests, for His is an answer within law, and law. And so requests that are in violation of law, are not answered."

Ques. "Why should this limitation be remembered?"

Ans. "Because law is God, and violation of it is cataclysmic, and alike to storms, earthquakes and violences. These are not law, but violations. Also because the desire part of man belongs to the violations of law.

Ques. "What should this teach?"

Ans. "It should teach that petitions should always be on the side of law, when there is the privilege of asking believing."

Ques. "How does the individual connect with God, in the silence?"

Ans. "By eliminating desire, having love at the Altar, and asking believing."

"The silence of meditation brings about a feeling of a 'Presence', often termed the 'I AM'."

Ques. "You speak of force often termed the 'I AM'; is it not always the 'I AM'?"

Ans. "No, not always; or any great part of the time, for the 'I AM' comes only, after there has been cleansing of the body desires, and an asking under law, wherein selfishness does not enter."

"Most of prayer is of a selfish nature, and therefore the ecstasy of supposed "Presence" is an exaltation of feeling through suggestion, physical in character and so belongs to the body."

"The 'I AM' is a something within, that connects directly with God, and so is a part of the universal in power and knowledge."

"This prayer is not a usual habit, but the 'Precence' is known universally, because of the many helps given to suffering mankind, after hope had departed.

"Such as relief from pain, sickness and death, averting catastrophe, and the many helps not ordinarily belonging to man."

Ques. "Does the Silent prayer belong to the church?"

Ans. "No, not as an ordinance, though practiced personally by most religionists, yet is always put aside in church worship, for the spoken petition."

Ques. "Is the spoken petition of value?"

Ans. "Yes, as a Mantra, if the words convey the idea of God's presence, and fix the principles by which the 'I AM' comes aboard. Otherwise the spoken prayer is a vain petition of no worth save in the 'hearing of men'."

Ques. "Then there is a difference in the spoken prayer, the Mantra, and selfish petition?"

Ans. "Yes, the difference is in the abstraction of the prayer."

"The Mantra fixes abstract petition as a growth within, to make possible the instant prayer without, a prayer of service. And within, as a principle of disciplining the

body and mind, to abstract principles, that bring God's presence."

Ques. "Then what are the practices in the Silent prayer to make effective the answering of personal problems?"

Ans. "They are seven in number."

"First—Love at the Altar as a gift. Love is and must be expressed unselfishly."

"Second—Fixed resolve, to hold fast to principle and law to know law."

"Third—To be alone and in the Silence. That is free from thought association. It is called 'Brain Blanking'."

"Fourth—Contemplation. That is in going into the acts of the past, to find the mistakes made and correcting, by putting something good in their place."

"It is in paying debt."

"Fifth—Meditating upon the presence and power of the 'I AM', and asking it to come aboard, as the 'Resurrection and the life'."

"Sixth—In feeling the 'Presence' as a something changing thought, and making it possible to be at one with the indwelling Spirit."

Seventh: "In asking, believing, and accepting."

Ques. "Is this process a talking or silent prayer?"

Ans. "A silent prayer always, and is the same as any other meditative principle, wherein the individual thinks upon a problem and then gets up and does."

Ques. "In what way is this process similar to one of thinking without a conclusion?"

Ans. "It is the same, except in this, one always does, and in the doing, is an answer."

Ques. "What is meant by paying debts, given in the Silent prayer of Christ?"

Ans. "It is to free the mind, by resolve to right a wrong in payment."

"It thus is rendering an account of stewardship, and makes God universal in abundance and law."

"Debt without recompense is taking advantage of law. So the mind has to be free, in order to know abundance. Therefore debt paying is getting right within, regarding human relationship."

Ques. "What effect has this upon individual consciousness?"

Ans. "The greatest of all corrections. Because it controls desires, covetousness, and theft in the heart and mind, where these things first lodge.

"It makes it possible to be free from them, so one can ask believing, *and wealth, all material wealth had for the asking.*"

Ques. "Is not this materially impossible?"

Ans. "No, when the heart is free from desire abundance is the fruit of the tree."

Ques. "What other essentials are in the Silent prayer?"

Ans. "To know it is the selfishness of the body and mind that must be put into abeyance to have the Spirit of God active, so that asking believing, is the same as doing and receiving."

"This part gives peace, benevolence, and a kindly feeling, and thus in work, love is always at the Altar, and the 'Presence,' as a silent partner always doing."

"It is to have that 'something' to give peace and happiness."

Ques. "What effect has this practice upon the individual?"

Ans. "Its purpose is to change the equation from that depending upon the material universe to one depending upon God.

"It does so, when the individual makes a covenant to follow in the footsteps of the Master teachers."

Ques. "In what way is this different from ordinary thought?"

Ans. "It is different in that effort is based upon a

feeling of universality, brotherhood, and service, where always love is the master force."

"Of course it makes things universal for the individual in service. That is, there is always the same work, creative impulses, and growth. But in effort, there is the assurance of health, happiness and abundance, and so these things, that heretofore have been the result of desire and strife, are left as problems already solved."

Ques. "Is this so in actual effort?"

Ans. "It is so, proven and accepted, by all that have gone before, and is my own experience."

Ques. "Then the practice must be scientific and the same as material practices of success?"

Ans. "It is alike to science, in that the principles are always the same."

"The procedure the same, and the conclusion according to efficiency. That is, one must be proficient in detail and procedure—to have effects. For there is no haphazard way in Prayer."

"It must have the body prepared for work, the mind trained in obedience and discipline, and the work itself fixed as a vocation. Then prayer does the rest, in making the inner force a partnership for outer effort, and this is science."

"The Suggestion of Prayer is scientific. The cleaning of the body from mistakes scientific, and the meditation upon work scientific. Asking and believing is scientific. For all are a sequence of law.

"Of course, there is more than science to prayer, for the individual following has more of the abundance of powers of God than can be had through the material. It becomes instant in work to the Disciple, and all power to the Master."

Ques. "What does this indicate?"

Ans. "It indicates within, there is a power that can control outer function; and by practice, it does so, by the

very wish to do. To all others, their's is according to training and to 'much prayer and fasting'."

Ques. "How long is the individual supposed to be in prayer before there are results?"

Ans. "That, of course, depends upon the individual. If prayer is only entered when there is asking for help, then the time of growth is indefinite. When entered into in 'the joy of the Lord,' Probation results in works from the beginning.

"Afterward the works become a habit, for law through practice is complied with, even to detail."

Ques. "Can this be demonstrated?"

Ans. "Yes, by rest periods, that are times of Silence, every day, morning and evening, to ask believing.

"Believing is the first part, then getting up and doing is the second part.

"This second part is after the change of personality, that is called 'Clicking in', and is a feeling of the 'Presence.'

"The presence is the great factor in successful doing in prayer. It is the same as feeling 'I can do it'. Something everyone has felt, in every problem solved."

Ques. "What is the inner 'Presence' often likened to, and why does it not come forth, always?"

Ans. "Because of the limitations of the body in complete surrender, the 'Presence' does not come forth.

"It does only under law, and this law must be in detail. Therefore, the 'Presence' does not come forth always, but when it does, brings with it an exaltation not egotistic, but as one sitting at the feet of the Master, and hearing, believing His words.

"Sometimes this is objective confidence, alike to affirmation, that has no knowledge in fact.

"Be not deceived by these outer feeling, for the 'Presence' will not come forth until the body is laid down, or obedient to the will of the 'I AM'."

Ques. "Then it has the power given in 'I AM' affirmations?"

Ans. "It has, and is the 'I AM' working through the body in proportion to surrender and obedience to law. At first there are glimpses or feelings of prayer being answered.

"Then afterward, this feeling is confined by others seeing and noting.

"After that the process is found in sequence of effort. Then the experience of feeling is fastened by a like sensation time after time.

"Later still, this sensation is noted to be more effective in some things or conditions than in others, and then still later there is an indwelling peace, that makes the 'Presence' stable and of longer physical duration."

Ques. "How does the individual discover this to be true?"

Ans. "By constant effort, in which service is extended to different conditions, in helps to individuals, and to the race. It is not personal helps, though this too, is the result of doing, and of being of service in reflective development.

"This is the reason the face and development of the body respond to spiritual things, in a refined expression not found in any other field of endeavor.

"It is the complacency and devotion of the old, the Holy, and the Saints.

"Always it is happiness, and abundance, as well as health according to the years."

Ques. "What do these practices of probation further mean?"

Ans. "They mean confirmed practices in the emotions, that control the body desires, in either pleasure or pain, to maintain an outer calm and an inner peace."

Ques. "Is it necessary to have long practices in Pro-

bation, to ask believing and have the 'Presence' come forth?"

Ans. "No, not always; for nature and nature's law make the body surrender to the Spirit in times of stress, and then belief, and faith gives power for the 'Presence' to come forth.

"These are the involuntary occasions when the ego has given up, but in themselves do not give the law.

"The law is developed through probationary practices. For there is only one way to have connection with the Spirit within, and that is in knowing how, by surrendering the body and mind; when asking believing."

Ques. "Is it necessary to have connection and association with the Spirit within, to live the life?"

Ans. "No, the life of probation is lived without this connection almost entirely at the beginning.

"The practice of probation is an uncovering process, and takes much prayer and fasting, to make it conscious of the Spirit 'I AM'.

"At first, it takes a longer time to make the 'I AM' instant in service, day and night. And that is the object of prayer.

"All practices belong to the forbearance all must have regarding all things. So the degrees of Probation are practices of continued forbearance against the emotions of the body and mind. They are necessary because they are the only physical way to get results.

Ques. "Is it not true that some are born with these gifts?"

Ans. "This is said to be true, but of myself I know nothing.

"It is said that there are drugs that will induce the state. But of this I know not. Also it can be induced through incantation. I do not know. I do know it can be by the practices of probation and devotion."

Ques. "What length of time does it require for the

Disciple to complete the Degrees of Probation as given by the Brotherhood?"

Ans. "This is individual efficiency. In as much as one person has one gift and another another, all proceed according to their gift or state of being.

"It is, however, a law that all have the same spirit, and all have the privilege of calling the 'I AM' abroad, by the same method. In this there is no difference."

I AM I

CHAPTER IX

[LESSON 6]

MORTIFICATION, CONTROL OF BODY AND BREATH EXPRESSIONS

Mortifying is to control sense habits by non-use, or only controlled use. And this is to forbear, and restrain them by training that is actually a control of the ego in making of the body and mind subject to Divine will.

Divine will is in creative principles that give love, peace, generosity, kindliness and benevolence to habit and attitude, of the individual to all life problems.

God can do no wrong; and so wrong is a violation of law, but the divine principle is always.

Love is its messenger here, and all men have love. Love in proportion to the efficiency of cultivation. And this cultivation is in the expression of Good will.

This Good and God is always within, waiting for the individual to connect and use. The method is prayer, and with it are practices of a physical character that have been found to be effective.

"The first of which is the involuntary muttering of all people when seeking solution of trouble. Then they mutter and mumble, without knowing what is said or intended, and always because the mind or body, perhaps both, are hopelessly torn with doubt and fear.

Muttering is a principle of mortification to bring system out of chaos and order out of misuse.

Muttering is an instinctive call upon that not known for help. It develops into a call to the invisible and pur-

poses to mortify the senses into subjection that the call may be heard.

From this instinctive muttering the body of man has been trained to go on until these mutterings are oft repeated calls for help.

Then mortification of the sense emotions become a part of the submerging, until there is a willingness to lay "down the body", to find immortal life.

The practice of muttering becomes devotion to the Supreme Soul, for the Soul must become active to show awakeness. And this is also in mortification of the senses into obedience to spirit force.

The restraining practices as well as the cultivation of other activities are given as mortifications, because there is a submergence of practices normally in desire and appetite to another series that control these.

The practices are not reasoned upon, as to why or wherefore. They do better than the normal body plan, for are a following of Master's way; and of all masters that have gone before who have blazed the trail into spiritual understanding.

To be alone is one of the laws, to mutter another, and then another is the submergence of sense desires.

Another is to put other practices in the place of the old or discarded; or to make them over, by new intent and anticipation, which is to bring to individual life an understanding of the Divine.

Thus religious observance or prayer are not reasoned upon before the practice, but the result is fact and is reasoned upon.

These practices result in certain good effects, and so the initiation of them are entered into, because if others have, so can any one.

So the how, the why and practices of prayer leave the indirect muttering, of not knowing, into a state of fixing the body, so the Divine can come abroad in the light of

truth to do the "mighty works", God through His children must do, to guide all others home.

The obstacles of going home, and understanding the way, are all body restrictions, and because the functions of the body have been left uncultured, and thus have turned away from the divine to physical effort.

This is the way of breath. It is a function of the body, bringing life to the organism, but it is also a means of contacting the within, in consciousness, and that has been left out of the ordinary educational plan.

Breath is like muttering and mortification, indirect, and because of a befuddled understanding.

It becomes hectic, spasmodic, and changeable under various emotions, but as these grow, breath more and more lacks place in its divine relationship. The place it must have.

Muttering is really used, in repeating without words, a feeling holding the mind to the "ineffable word" and the power of the "I AM" coming abroad in daily tasks.

"I AM the resurrection and the life" contains the completeness of the idea to fix the body and mind in an expectant attitude in action.

Action being the same as if the "Presence" is objectively present and in the act.

Mortification is first in control of sensuous living, in maintaining discipline of mind and body, and then in being tolerant to all others.

It has two distinct activities. The first is to fix activities of body and mind regarding the life of the Soul, and the equation belonging to the God side of the equation. Second, it is to fix non-resistance by noncombativeness, and letting peace return, when there is no peace in any home visited.

Devotion to the Supreme Soul is in these three practices. The first two of which is as given and the other Breath, that is to be given. The practices are daily and

in all work, no matter the kind; for each individual has work of their own and divers gifts. "But only one spirit in all."

The practice of breath is in regulating the flow of "the life wave" in the body, so that the effect of it can regulate subconscious force and release the "I AM" in activities here.

It is a universal power, in that it is ceaseless motion; the variations of which, when taken into the body, create conditions necessary to sustain harmony, and also to cure inharmony.

Therefore Breath is used to create a force to cure all manner of disease, by tuning in and helping one another.

Breath has a regulation of coming into the body, and that regulation is normal to man.

The inhalation of the male being a little slower than the female. In man it is nineteen, and in woman twenty-three.

These regulate heart action and temperature. Both are normal as to heat, and rate as a health guide to man and woman.

In sickness, disorder, accident, hurt or lack in vitality the breath affects the temperature and pulse of the body, and thus is connected ordinary observation to the laws of breathing.

Naturally, the more known of breathing and its effect upon the body, the greater the body resistance to disease, and the power of the breaths to effect cures.

This is given as the greatest single power known to man, by an eastern authority, who also says the Science of Breath is worth more than a thousand elixirs.

And also that the Disciple never gets through paying his teacher in breath, for the simple reason life cannot be paid for.

The Breaths are given aside from those of a physiological character as four in number and create by breathing

the four substances of the body, and are thus known.

They are called Motion, Heat, Moisture, and Substance, and these with the variations of normal breathing are used to cure all manner of complaints and diseases, and to so adjust the body so that the individual can and does experience the enlightened influences of the Soul, and have companionship with the "I AM".

The reflex of breath upon the Disciple is to prolong life, increase the rate of vibration, and give to the objective vision, according to developed efficiency.

All of this is given in the book on Breath, and in the R.H.R. and so the reader is referred to these.

There is also a code book of Breath that gives specific breath treatments, and so this need not be referred to further here.

There is nothing in this philosophy to make life different from its fundamentals. It is simply showing the better way.

The body is subject to death, and has the afflictions of sickness.

It is the part that is temporary and needs the help of breath, and the correcting of its functions that breath can give.

So correct breathing, and breathing to different parts of the body are all for the purpose of giving power to the hidden and latent resources within.

No one stays young, but everyone's body can have the health and vitality of youth, tempered by the wearing machine, all through the years, by a proper use of its function.

Breath connects so intimately with consciousness that there can be an increase of vibration to give added impulse to the mind.

It can be attuned to give vision, and then it can be stilled to quiet and lay the body down, in order to have greater understanding. So Breath has tremendous possi-

bilities; all a part of practices and Silences to make one Conscious of their own "I AM".

In an ancient book it is given as the way to make of the body a dynamo of God power. For through its office the way is opened to do better than which you are doing, and at the same time opens avenues to greater things.

From holding your breath in the first revelation of a new thought, to the point of body separateness, there is a constant use, and change of the various breaths, to give strength and power.

The practices are simple, and are given in two charts, that have been perfected through the years.

The first of which is to know the breaths, and by practice develop them through posture; while developing the possibilities of your own hidden possibilities.

The second, is a series of breath developed from the first, and after the first have assumed habit, to vitalize the body and to keep it fit and young, even in old age.

Not that the years will be still, but that man the body can carry on to the end without lack in the vital principle.

This very fact is self demonstrable, and marvelous as a divine gift of God to the body.

It is these small things, the lack of, create hopelessness; that when experienced, in relief, seem to suggest an all power to the Soul. For this is giving relief to many old the more serious body sicknesses, the relief of which gives joy.

Breath has a tuning in force with others that gives the basis of thought reading, of vision and vibration. It is the way to contact people in sickness, and to be at one with them to give God's message of health.

It is the principle behind vibration that gives the power of transmission and of healing at any distance.

It is the something used by the Master in His distance

healing and helps. It is a simple principle developed through practice.

This practice is called the practice of Synchronism, as is the acts of men getting together in conference or in any social gathering. The more nearly there is evenness in breathing, the more simple and at one the body movement, the kindliness of feeling socially the same, the surer the success of the conversation, or the doing of what is or has been decided upon.

Now this is a grand and glorious asset for any one to possess.

The manner and method of becoming at one with another.

Remember this atonement is going to the other person, and by breathing the same, acting the same, and imaging the same social structure, bring it back and make it a part of the sinking down process, of "Clicking in" and the project of effort is mostly won.

All that is afterwards necessary is to have a fair, just, and useful proposition.

Of course, there are other forms of breath aside from the objective or outer, and these also have a very important part in health and development. However, the one objective breath not known or used is the Cleansing Breath, and is important.

This breath should be known and practiced always at the beginning and ending of every especial effort.

After treating the sick it should be used and always when there is contagion, for it becomes a specific, to absolutely keep disease away, and also all malicious or contagious thought. It must be remembered and used.

The hidden centers of breathing are so through vibration and vision. That is they must be fixed by vision, before activity can be attained, and that is through Vibration.

Still these are hidden forces that will take more time

than can be given in these lessons; so again it is the practical study of them that is recommended. For there are practices to overcome states of failure and inharmony; states of sorrow and tragedy that breath is given as a direct first help.

Now for practical helps. They also are Breath based by "Clicking in".

So when conditions break wrong, are sour and dour take the laughing breath, then these things pass, because they cannot live with laughter.

If thought is slow and the mental force will not solve the problem at hand; if memory will not click, and the past wanted is blocked off, then take the motion breath, and there will be a "clicking in" to the vibration lost.

It is a cure for forgetfulness and a means of gaining information. All need to know this, and above all, all need to practice the motion breath.

If the body is stiff, from work or age. If tired from effort and needs rest, take the Moisture breath, and again the body will respond, as a child responds to growth, with the tired feeling going, until there is a time for normal negation and sleep.

This is worth knowing in times of stress, and of tiredness. So the Moisture breath should be practiced for the good it does.

If all worked out, after strenuous trial with the skin dry, parched and sore, if the heart is weak, then take the Substance breath, with the Moisture breath and there is relief.

It is to these specific breaths, and the result of them personally, the Probationer turns to in Discipleship—that is, in reality, doing that which has been tried and known to be true.

The Breath being an elixir that cures when arousing the "I AM" into consciousness.

Then is a partnership of the invisible established, and the work of healing as a basis to demonstrate power.

The Breaths and the discovery of powers in them, become the rough hewn road, with believing, and the powers of the subconscious, and the prayers of Silence, the way and law to bring the "I AM" abroad, in actual healing, and in overcoming the failures of law in the body, in the family, in society, and in the world.

Probation is the term allotted to study in order to become proficient in principles.

It is alike to study of educational systems and has at the end certain definite vocational intentions.

This one may wish to be a healer, another in the vocations, and still another a "House master," and then another in the trades.

It matters not the end in view, the fundamentals are the same, and these must be practiced before experience as a habit results.

So probation is a law of study, a fixing of principle, and a laboratory of test until through Prayer, Fasting, Love, and Service—the "I AM" is brought abroad as an associate in everything done.

Probation is the fixing of principle of practice and an attention to detail in which there will be nothing lacking.

Christ said to His disciples: "This kind takes much prayer and fasting", and that is the object of probation, for there must be nothing left out, or put in, contrary to growth.

There is not a mixing of effects, and not a hodge-podge of conclusions. No violation, or mixing of prayer. No doubt in belief, or in praying to believe. No mistakes in the calling of the "I AM", and no mixing of breaths not law and order.

Indeed probation is a long school, and a self-effacing one. It tells of itself, the devotion and continuousness of the devotee, and as nothing else, the fitness to go on.

Then through strict trial and examination, comes the initiation and the rites with it giving Discipleship and the glory of going on.

This rite is the only one of Obligation in the Brotherhood, and is the same in all study. Just an acknowledgment of the fitness in study and the assurance the world is the testing place and will give to each individual according to fitness and work.

No one can lay down and gain efficiency. That is, work has its own reward, in which there is no place for the sluggard or dolt.

No place for the person that says I know, and does not do. For the world is a place, where the Victors are those in the Van, and in the front of endeavor.

It is the place of those who can best call and be of service to "I AM".

It is a time just beyond trial, and goes into the actual practice of formulas and principles that result in accumulated fact.

It is the testing of one's treasures, in staying with the things taught, no matter the vocation or place in life.

It is indeed the formula for entrance into the "Kingdom of God", and the calling of Him into service. The Call is always "I AM".

It is giving up the world, the material work, for the Spiritual, and having treasures always on that side. No matter the circumstance or how others deride. It is holding fast in all circumstances to the last.

It is said, argument is good, but there is no argument in fundamentals of growth? No one can add to or detract from truth. So the Initiate does not argue. He will answer questions, but never debate.

So initiation into Discipleship is in being fixed as to principles, and having the living equation always on the side of God, where no rust will destroy or moth eat.

It is a fixed something that alike to Faith, is the Substance of the hoped and the realization of the unseen.

These two degrees are the most important of all, because they fix principles: to guide life at home, at work, and in the Silence.

It is a time of ripening to the Soul, when one lays hands upon you, blessing you and saying go forth: "Freely you have received and freely give".

There is no outward rite save that of obligation to do and abide in the faith. All the rest is growth, the same as all education.

It is never secret, save that it is not understood by those who have not studied, then it is as secret as Geometry to the ignorant.

No matter how many say they do not understand, that cannot be the fault of the "I AM", or a matter of concern, save to the ignorant.

It is not a secret to those who have stood the tests of probation and are now Disciples; for one and all know the principles and how to put them to the test of actual living experience.

It is the most effective remedy known in healing the sick, in straightening out the crooked places, including all business conditions, and that most important of all, "Casting out Devils".

All people are capable of understanding the principles. Though there may be many who think they have not the time.

All can use the first steps naturally. All can study breath, and learn to use it in a devotional way.

So with all, it is a series of practices with study, that brings abroad the hidden and latent and gives knowledge to cure the sick body, to bring happiness out of contention, and by the very power of the "I AM" to have abundance always.

Forty years have given me these things. I am wanting you, and you everywhere, to be alike blessed.

I AM I

CHAPTER X

[LESSON 7]

BROTHERHOOD CATECHISM

Question. "Have you Faith to ask believing?"

Answer. "I have, and have been examined upon this phase of my study and have had the assurance I am efficient."

Ques. "Do you practice the principles of sinking down and within?"

Ans. "I have for a long time, and have also the principle of contemplation, that enables me to see many of my mistakes regarding the 'I AM' and God."

Ques. "Then we presume you are not worshipping as you were taught from infancy?"

Ans. "No, not in fact, though many of the principles there are found to coincide with this better way."

Ques. "What are these?"

Ans. A belief in God—as a devotional center. Of God answering prayer, and of God being love.

All these are in the lessons. The difference being in the location of God, and of the "I AM," being the center of being; and of certain practices arousing hidden and latent powers—enabling me to intelligently connect myself with the "I AM" and through the "I AM," with all the universe.

Ques. "Have you studied the Breaths, and what is this different from the previous lessons?"

Ans. "Breath is an outer study and practice to put the conclusion of the other practices into actual practice in demonstration."

Ques. "Then the breaths are different from the other preparatory studies in finding the hidden and latent?"

Ans. "They are, in that they are wholly physical practice by which the air comes into the lungs."

Ques. "What is the office of the lungs?"

Ans. "The lungs are the reservoir of the body, for the reception of air. It is a bellows and pumping, that is filling and emptying the air; they also act as feeders of the heart of air, and thus is purification going on all the time through the process of breathing pure oxygen—into the heart of life, and there by burning the impurity of body decomposition—that takes place in the blood canals."

Ques. "Is there variation in breathing?"

Ans. "Not as to normal breathing, but there is as to the emotional. Anger makes the individuals hold their breath—and then breathe more rapidly than normal. Worry gives an uneven breath. And this change effects the blood of the body. So with all the emotions."

Ques. "What does this suggest?"

Ans. "It indicates that people operate in breathing under law and therefore to breathe properly, will aid the individual in control of the body."

Ques. "Have you studied breath sufficiently to give the different breaths?"

Ans. "I have."

Ques. "Then what is the reason for slowness in body breathing and what does it indicate?"

Ans. "Slowness of the body blood count indicates a subnormal condition of blood flow, and is either through fear, doubt or envy—when young—and an abundance of such experiences when old."

"The remedy is normal breathing—free from destroying emotions."

"The remedy is also in the Heat and Motion Breath."

Ques. "What other great thing is the Heat and Motion Breath used constantly—to bring forth the 'I AM'?"

Ans. "The Heat and Motion Breath together, form the basis of peace in the body. That is, they still emotion so that the 'I AM' can come forth as a 'Presence' and then is love that expresses peace.

"It is the preliminary to all treatments and to all creative changes in thought, whether these are social, professional or otherwise."

Ques. "What is meant by 'I AM,' as a 'Presence'—and Love expressing peace?"

Ans. "The 'I AM' is the power of manifesting in all human affairs.

"It comes through by laying down the Body.

"It is known by a change of feeling—as if one is in the presence of God. Therefore, is the highest ideal of God.

"Love is a universal feeling, alike to all animal life, but graded according to individual use.

"It is peace and joy in doing the right. And is gauged by one's own consciousness.

"It is in everything and all emotions, but is the consciousness of right.

"In the inner consciousness—it is a feeling of the 'Presence' to do what you wish—in help and service."

Ques. "Then why do people question love?"

Ans. "Because, usually, it is to hide feeling of clandestine thought and affections that are not without fear, and so ask for a meaning.

"The meaning then is simple—as simple as breath.

"It is a force of the 'I AM,' that is always peace and always a 'presence' to carry on.

"Love can and does have the hidden and clandestine, but that—in no sense—is the meaning of the Christ love, nor is it the love that cures."

Ques. "How are these general weaknesses of the body and mind overcome?"

Ans. "By proper attuning—with the infinite, and holding fast to the 'Presence'?"

"Then in breathing normally, and fully—the complete breath—with its accompaniment—the cleansing breath.

"Both are necessary—the first to create a clean reception and the other to cleanse the body and mind—from impure thought.

"One cannot be clean, and constantly question great principles.

"The weakness is overcome entirely, by practicing rules according to the book on breath—every day until the breaths become naturally a habit of taking them all the time—and according to the effort or thing to be accomplished?"

Ques. "What benefit is this to you?"

Ans. "It gives vitality to the lungs, and fixes attention in vision—to always go toward the silent Partnership.

"Materially—a correct breath cures colds, coughs and lung afflictions. The complete breathing keeps the body free and cleansing breath gives protection from all contagions—and is better than a thousand elixirs."

Ques. "What effect have the separate breaths?"

Ans. "The Heat breath gives peace and warmth.

"The Motion breath increases the vibration, and so gives thought.

"The Moisture breath is a glide and gives youth and freedom from friction.

"The Substance breath gives food, and creative energy and is a builder of body resistance to age, and to time effects.

"They all together form the greatest remedial power the world knows aside from the 'I AM,' that is always used with them."

Ques. "Are the breaths a part of the Probationary period of study?"

Ans. "Yes, the breaths alike to all other principles must be studied to be of worth, and so in the learning, are all probationary.

"They start with understanding the principle of breathing, according to the book, and then go from one to another until the initiate is familiar with each of the seven breaths, and the combinations of them.

"These Breaths are best practiced in classes where there are several people, though this need not be.

"The Breaths as practiced are noisy and for that reason are looked upon as not good. Still the noisiness can be overcome in the suppression of the emotion of doing until they are taken without apparent notice. And are effective because of power."

Ques. "Have they anything to do with Muttering and mortification?"

Ans. "Yes, they are controlled thus."

Ques. "We presume, you know of the successive steps in Probation?"

Ans. "Yes, this is taught by the brotherhood to every Disciple surrendering his worldly goods to follow."

Ques. "Is surrender always?"

Ans. "No, only to those who have dedicated their life to the work, and who have received life from the work."

Ques. "What is meant by receiving life from the work?"

Ans. "To have been hopelessly sick, and then have a miraculous recovery."

Ques. "Are there many such?"

Ans. "I, of myself, can only speak of myself and so do not know. I know of the laws given and the principles expressed and these I will give."

Ques. "What are the probationary degrees?"

Ans. "First to accept and follow. It is called obedience. This is in prayer periods, living in an associated thought of belief, and of asking believing, while receiving instruction in the various practices necessary to give God Presence."

Ques. "Then we presume you have had this experience?"

Ans. "Yes, I have felt God presence and know this to be true. I have not seen God. No one does, but his presence is felt in and before every great work."

Ques. "What do you mean by great work?"

Ans. "Developments within the body and mind, through practices that result in cure, in overcoming difficulty or in solving problems not before understood."

Ques. "Do these works come through at once, or at the beginning of practices?"

Ans. "No, there is no physical event to indicate healing, or any other great enlightenment. Just a feeling of wellness and knowing.

"It is that way in the beginning of the Mantra's calling upon the 'I AM,' for in the beginning there is no realization.

"That comes later. So do all the other practices that have periods of doing, or Probation before there is realization in Doing."

Ques. "What is meant by asking believing?"

Ans. "To have a conviction—that there is a resident force of God, always present and ready to adjust law—so that asking will be the same as receiving.

"The asking however, must be within the law—and a universal principle even though it applies personally."

Ques. "Does this apply to muttering and Mortification?"

Ans. "Yes, these two practices are in the nature of a great force. One fixing, an unmentioned desire to have more light, and the other controlling impulse of emotion to give law direction.

"In this case, mortification is in being ashamed of sense possession that makes desire greater than God.

"It is being ashamed of mistakes—and resolving to forget or overcome.

"Thus these two practices are self adjusting practices for the guidance of personal efficiency."

Ques. "Does muttering and mortification apply to the breaths as in the probationary practices."

Ans. "Breath itself is one of the greatest of probationary studies. For it gives a system of practices that are different from the physiology of breath, and gives to the five divisions of breath-elements, the taking of which are to give certain powers to the body, mind and soul; the ordinary individual has no knowledge of—and less belief.

"These practices require a long time to perfect—and a longer one—to demonstrate beyond doubt. So the disciple has to take them on probation, just the same as he has to believe and ask believing.

"He has to call and receive. It is probation until that time when there is specific practice and results."

Ques. "Does Breath do this always?"

Ans. "No, not unless the other practices are with it—then it is a demonstrable power—in the cure of disease and in all other matters. There is nothing of law beyond its power and is the master method of bringing the hidden and latent aboard."

Ques. "You speak of the five divisions of Breath as one; are they not separate, and is not this separateness the difficulty in practice?"

Ans. "The Five breaths are one breath—divided as follows: energy, motion, heat, moisture and substance, and all in one as a means to hold the body fit.

"However, they are as practices separate, and there is exercise for each breath.

"This is taught in the book on Breath—and illustrated by the two charts. Still afterward there is the blending of them to give force to the body in its use of them."

Ques. "How is this accomplished?"

Ans. "It is accomplished by making the last breath practiced, the major breath in concentration. Then the

law is to forget, by returning instantly—to normal breathing.

"And all of this practice is probationary until there are results in effective cure following a specific practice. And this is the road from probation to Discipleship."

Ques. "Is the practice of Breath Specific regarding the cure of disease—and of social and other trouble?"

Ans. "It is believed to be the greatest remedy known for the cure of disease. It has many specific breaths that operate with astonishing success for many of the diseases common to mankind.

"These are in the rough hewn road and so are available. Their proportion is given in the code book."

Ques. "How about business and social affairs?"

Ans. "The effect of the breaths are to give the body power to propel thoughts of the mind—and also the plan and way to lay down the body in order to attain life immortal.

"Then Breath becomes the messenger of the Soul and the active principle in discipleship."

Ques. "What is the method of growth?"

Ans. "It is by fixing—the principles and then practicing, until they are axiomatic. That is, come involuntary because of need. It is the principle of asking-believing."

I AM I

CHAPTER XI

[LESSON 8]

CONCENTRATION AND INITIATION INTO DECISPLESHIP—SIMPLE LAWS

Now we come to study the principles of correct thinking, and thus review the habits of youth to understand mistakes and correct errors of judgment.

For man must ask believing to have results in demonstration. The asking is universal, but the answer is limited to the few who know.

It is the "Presence" of the "I AM" that is the most important single development, and this is fixed by principles of Mind study and practices. The study is in understanding principle and practice and putting them to the test of experience.

In the beginning, all have to believe without tangible reasoning to sustain. For inasmuch as the body and mind are limited by environed knowledge, it is natural to go beyond both body and mind when seeking the universal and the cause of causes. And so there are certain fundamentals that must be fixed—as essential in belief before there can be progress.

Naturally too, these fixed beliefs may be so without demonstration and therefore not proven. Therefore, the very idea of development is to fix and attain. This is concentration.

It is also consecration; for there has to be fixedness to carry belief through the illusion of the senses to demonstrable fact.

The practice is to go off a distance to pray and that is similar to going off to consider the laws of concentration

when one is about to consider principles of thinking.

The first part is to put something in the place of objective thought, and that is Brain blanking, or getting into a reverie of peace.

Thus the Love gift at the Altar is as natural as love is natural. For at this time, being free from outside thought and wanting very badly to know the principles through which there is communion with God, the attitude must be one of love.

To those asking, queerly about what is meant by love the answer is simple. Love is what all have and know. It is from the instincts to abstraction; but is always the basis of desire, want or possession. It is always giving, giving all it has for that wished.

Now this love you have and all have is for you to use as your life calls, and upon the plane it calls.

First, most feel it is always possessive, but there is the other and greater thing, that of being possessed, or belonging. And that is the greatest feeling of all. Just to belong!

Thus the blanking—and love before resolve—is the beginning of concentrative effort. It is similar to what a child does in getting the rudiments of an education.

It is listening and remembering. A putting something informative in the place of emptiness of thought—or the floating idleness of the moment.

The child grows in grace and understanding through this method. This and love. To follow is to go off a distance to pray; to listen and to contemplate the principles of religious growth that are given as the Master's way.

From this practice it is believed there will come forth an understanding of a "Presence" within; capable of help in all things.

It gives inspiration to do things better and thoughts that are creative. Of course Inspiration is not all, or even a great part of that which is to come.

However it is the same as childhood responding to newer and better ideas, and so shows the Disciple to be on the road. He is beginning to have a basis for a solution to all problems of the body.

To go off a distance to pray is alike going to school. There is the place—principles become habit—and the oft-repeating of practices—brings forth the law and truth—of having "Peace" within—to withstand all the pricks and arrows of worldly experiences.

It is a time to separate the two, and to remember this Silence is going away from the world—to be alone and then with, the Master power.

The "Presence" takes doubt out of belief—and makes of this time holy and a continuous habit.

That is the meaning of Concentration, a continuous habit of thinking aright. That is upon the Presence of God in all things.

So the "Presence" is the "Kingdom of God," and that is peace within and in everything, and it comes from a practice of the principles of prayer in Concentration.

Just a practice of going off a distance, to be alone, and have a conversation with the "I AM," in righting conditions, asking for guidance and have an answer returned.

All of which is law, and the beaten path of Disciples. For all start, because of a longing to know God—and because nothing physical satisfies. All start with a wish for God's presence, and so it is for the principles of concentration to bring this about.

They start with the "Presence," as something hoped for, but not known, and believe Silence will give the same aid to this major project, it has to the lesser ones of thinking out a problem in arithmetic.

That is what Christ said—of the Silent prayer—asking believing is necessary for the Presence to answer petition. That is the way of the "I AM" brings to pass things according to belief and faith.

The "I AM" demands a belief and obedience to law. Belief in His presence; that is the body must be devoted. It must serve and love, fast and pray, as it would to loving associates, and when asking—believe; and then there will be nothing lacking in the answer. All of which means to ask according to law, so meditative concentration is upon law.

Thinking backward and correcting faults—looking forward—resolving to live free from them, and carrying on in the present as if God is a silent and close associate.

Always the inner and hidden has urged man to seek and know the power of the soul. Sometimes, as if beckoning—there is a Master, working amongst men with the soul awake. He is always saying: "of myself I do not do these things; the Father within He doeth the work." Here "I AM," "I AM THAT," SAT, ASAT, LIFE AND RESURRECTION. "Convinced of this and there will be 'The resurrection and the life'."

For "I AM," what all must know within themselves—and am waiting for a call, the call to come forth and do. "I AM," approached through due processes of law called practices of adjustment, and always these practices are the result of contemplation and meditation. They lead to asking believing; and this is the traveled path of every disciple.

All of the practice is concentrative after the acceptance of principles.

These practices are the result of belief and of those—who going before—have demonstrated in "mighty works."

They are not objective and cannot be reasoned upon. The reason is always afterward or when practice results in demonstration.

From within there is a mighty urge calling—and Masters are pointing the way. The way is a system that starts with "Brain Blanking" or control of thought expression.

It is to stop thinking—upon things around and about—

as the filling or complete interest of the mind—to put in their stead thoughts directed within—and this is by stilling the outside influence.

To still outside influence is to fix the senses upon something else, and this is by focussing. The eye being the outer evidence of the soul, its gaze being fixed upon an object—directs thought that way, and so gazing has long been used as a method of concentration.

For that purpose—a card system has been fixed to bring into action the Breaths, colors and focus altogether in abstraction—the sense propensities; stilling them.

The practice starts in looking at the card, tiring the eyes and with this tiredness, the senses become sleepy, no longer functioning in thought, and that is the process of “Brain Blanking.”

Card gazing is in no wise an end, but just a happy beginning that all can practice.

It is the practice of idling thought by focussing—and of course other methods will suffice. Still with the colors and their explanation—practice of stilling the brain is made easier.

Again with this stilling there comes a time when resolve can be fixed without other thought conditions.

Thus Resolve is an effort to place upon the thinking nodules of the brain a thought free from guile. And, thus the stilling of thought becomes imperative as a cleansing principle before Resolve.

Follow this with Love at the Altar, and there is a clean gift to the “I AM.”

So afterward Contemplation—and meditation are following principles the activity—of which in practice carries the individual from the outer body inward, until there is asking believing—that in nature is Conviction—in fact and truth—of the “Presence.” Then when this asking is in answer, there is Revelation.

So the System of concentration is in going from the

wants and desires of the body inward by practices of mind and body that still the things of the objective and phenomenal world.

This system is the same as prayer, save that it has fixed rules of procedure, prayer silent or wordy has not; for this is an active agent of mental and soul training to know while controlling the body.

Always mankind have been seeking the hidden and latent; and always most have failed by resting belief in a traditional worship.

Failure being because of a lack in intent, anticipation and realization. For there can be no fixedness without intent and anticipation having reward in realization.

So the System of practice is to overcome a lack of interest; and not for any other purpose.

Practice means success of correct principles to come outward in work.

It is not fancy or imagination that tries to get "I AM" as a mental resident of the mind and body, but a real perceiving in faith and belief—in the hidden latent self that is God within and "I AM" to man.

"I AM" because with it all things are possible and nothing hidden that will not come abroad.

The two means of knowledge are the correct and incorrect cognition of things. The world has as much of the incorrect as the correct, because of ignorance and the illusion of the senses. The overcoming of which is in pondering upon self evident fact.

He is wise indeed, who can separate the true from the false, for this by experience and the practicing of principles of self training and tuning into the unknown, bring the unknown forth in revelation, that is demonstrable and repeated in law practice.

Still there are things known not demonstrable, save in the fact of being; and these are always self evident.

Against the self evident there is neither fancy or imag-

ination and so practice is ever alert in discrimination against the seemingly self evident that is not. The idea of God being afar off, is one of these. He can never be that and universal, and so must always be present. So always remember the beginning of Concentration is to fix the idea of God—being within and always call upon the "I AM." *Remember, His presence must be felt.*

Calling is the imperative thing, and the feeling necessary; for the "I AM" is always present, and always ready but must have the desires of the body cleared away. Thus failure in approach is always on the side of the body. So it is well to know God as an abstract principle and though present, does not take part in or interfere with body desires—nor does it come through when these are uppermost.

It is a resident of all creative force and a personal help and partner when the body is laid down—and there is a resurrection into the "I AM" life. So make this a picture; the purer the better.

The effect of a perfect picture is proven by calling upon the "I AM." Call and believe! Call and call again, and believe—doubting nothing. Then the results—sees hope melt into a real feeling of satisfied action.

Dwelling upon the "I AM," and having demonstration fixes confidence—that is different from affirmation—in that it brings to consciousness a something—that is the same as life itself.

It is: "While I know of myself, I cannot do, I have the Father within that will." Blessed idea to be always the object of devotion; so keep at it in all times of concentration to fix the idea.

There is no rest from fixing; because remember the body goes on all the time, its desires are always, and so the anti—to them—must be constant. It can be made a pleasant constancy—with the equation fixed upon the side of

God. And this is by constant prayer, fasting, love and service.

For "Rest Periods," become states of abstraction in which the cares of the body are left while the mind is occupied with devotion to the Supreme. A Supreme within, that is a part of the All, while that which comes forth in the body, is the "I AM."

It is a defining relationship of the body and mind—to the Soul and God that is entered. It is different from emotion—and when the Soul brings the "I AM," it goes through the body as a divine benediction.

It is not limited to the body, but is the Absolute made omnipresent at the time and all the time when the body lives in His name, "I AM." So call, and be prepared in belief and faith dwelling upon the feeling power of Him. Then will be His Presence, banishing all sicknesses.

This is the way of the "I AM," that is arrived at through rest periods. It is to become acquainted with the principle and second apply through work.

Always there is preparation for concentration in an exact arrangement and sequence of practice as the first part of it and then follow the second part, or that of putting to the test the thing meditated upon.

Then is followed works. And the works are a demonstration of the "Father within." When they are not, then there is a lack in development or approach, and so it is to go backward correcting and adjusting until "Works" are the result.

The efficiency of Concentration as a study or practice is in habit and continuity. If it so happens, other things interfere and there is only incidental practice—there will be a lack in progress.

The reason for "Rest periods" must be to fix power and to let the power run through in the cure of others. So to have others take rest periods—is to let the power generated by Abstraction flow to and through them. Now

as is often the case; "Rest Periods" become irksome to patients getting well, how great must be the physical discipline to make the periods stick, when there are so many other things to do.

The entrance to the "I AM" is like planting seed in the soil. Some plant in poor ground; some where the sun and wind destroy and then there is the planting in rich soil. So make the selection. No seed or intention will mature in poor soil or in thin soil or where there is not right thinking. Alike to this is the Seed of God in the heart of man. It too, needs the right planting attention and anticipation.

The meaning of right thinking, necessary to planting thought of God is to have belief, faith and doing, welded into one action. Thus the devotee must be free from the egotism and desires of the body at the time. There must be a cultivation of the virtues and a feeling of loving kindness. There must be a following of rule—from the beginning, to asking believing and a faith in the response.

These virtues are within the body of every one, for they are a peaceful feeling of good will. These have their own reward among men, and an imperative necessity in asking believing. Moreover are the basis of the "I AM," coming through.

The "I AM," is not always present when called upon—for the principles must be. When the egotist thinks an affirmation the same as the "I AM" or a good feeling the same or even a feeling of power—*it*. He is riding for a fall.

The "I AM" is not body or egotism, and is attained through straight and sure rule—that vary neither to the right or left. So remember to separate the body I am from "I AM," in all things and ask believing. But ask, after preparation and the clicking in—that is the other and holy personality.

It is known for its very works sake—but is clear and

distinct—from personal egotistic good feeling; so there must not be confounding of them.

Get this blankness of feeling that is clicking in, and then call upon the "Father within," believing—nothing lacking. It is the law of demonstrating principles, and always the perfect receptive body demonstrates, and no one can do more than they are prepared to express.

There are grades of "I AM" expression; and these are according to training and culture. Culture in this instance—means the time of application—to the meditative—in prayer as well as the general refinement, coming from education and a love life.

While it is the same principle—followed in objective learning, there is a difference in direction, for here it is to have the house clean, and in an attitude of devotion. And so prayer is open to the ignorant as well as the cultured, and while the cultured have the advantage of a more perfect sitting to build, both can grow in grace and power. Still the attitude must be that of devotion.

The attitude of being a child, listening for information from parents is the plan.

It is building words into sentences, and these to definite ideas that are the objective basis of an education. So with the within, it too has to be believed in, and questions asked; for these form the basis of thinking upon the within.

That thinking is the basis of concentration that begins with the body and goes inward to the "I AM."

When the "I AM" is brought forth, there is power, for it is the "PRESENCE." And it is the means of prayer being answered. So the principles of Concentration are based upon prayer practices, and these practices are based upon the practices that will systematize mind thought—in going from one state of being to another.

The failure of prayer, is in not knowing the processes of getting ready; in not following given rules, in the process of thought, and in having the object either indefinite

or not known. So it is an indefinite prayer—without the reasoning principle in it, and is ineffective.

Now we come to concentration, that will straighten out the crooked places in prayer, and give the Disciple a plan that has been proven by all who have traveled its way.

Just remember God is within. Within you and every living creature.

He is contacted and associated with by surrender of the body to his will.

His power within, is the "I AM." And this "I AM" comes abroad in all helps to the body and mind of man, who ask believing and is prepared in training.

- Training means Love at the Altar.
- Resolve before asking.
- Following rules of procedure.
- Laying down the body and cares.
- Seeking Isolation and freedom from body hates and desires.
- To ask believing and do.
- To make concentration regular for information and instant in action.
- So always "click in" before doing.
- For the "I AM," though the most intimate friend, will not come abroad unless the rules are all complied with; so remember and do.

These are the rules of going through

"I AM I THAT IS I AM"

I AM I

CHAPTER XII

[LESSON 9]

BROTHERHOOD CATHECHISM

Ques. "What is it meant in the Brotherhood—to be a Disciple?"

Ans. "To believe in the consciousness of the Divine within, to know the practiced way to attainment and put these to the test of actual work in demonstration."

Ques. "Then we presume these laws can be demonstrated as actual fact through a uniform system of teaching?"

Ans. "Yes, it is believed that all law is demonstrable when there is a discovery of the way, and that in the search of the Kingdom of God, here—there is no hinderance save ignorance of law; and doubt and fear on the part of the seeker.

"The law always comes through the same act; that is, concise in principle, and then after being fit, put it to the test of demonstration.

"In this work it is to make prayer practical by following rule and rote."

Ques. "Is prayer a plan of concentration?"

Ans. "No, not as ordinarily practiced. It has no given direction or procedure, save in the "Rosary" or other forms of word worship.

"However concentration is prayer made subject to rule, and is then scientific. Always the same in procedure and always having an ending—in answer."

Ques. "What is meant by 'now we are about to concentrate'?"

Ans. "It is meant to convey to the disciple there are many rules and practices that must be put into action before there is active demonstration of hidden and latent powers representing God within."

Ques. "Are these powers active in all men?"

Ans. "No, not any part of the time, but are expressed in times of danger, sickness and fear, when there is a giving up of body resistance. Then sometimes they come forth as an aid."

Ques. "What are these aids called?"

Ans. "Acts of divine providence."

Ques. "Is this the same as Concentration?"

Ans. "No, Concentration is in knowing principles and practices—that will uncover the principle or consciousness of an within presence."

"This 'Presence' is called the 'I AM,' and is brought forth by repeated calling; to bring the objective to spiritual consciousness. When the power comes forth as a Spirit, then is a feeling of its 'Presence'."

"Christ said: 'I feel the spirit of God upon me, for He has annointed me to comfort the broken hearted.' That is the feeling. A something that gives power."

Ques. "Can all people have it?"

Ans. "Yes; the power is universal, and always the result of devotion."

"It may be had in the old or traditional way, and this must have been with Prophets and Seers."

"It is arrived at through direct practices—of rules—for body and mind control. All self demonstrable."

Ques. "Is it practiced by religious organizations?"

Ans. "No, not as a rite—for the wordy form has taken its place; but is practiced by individuals—without rule or sequence—in procedure; and therefore is not effective in bringing the 'I AM' into daily action in the affairs of men."

Ques. "Why is it necessary to practice Concentration

in the silence of prayer, to attain God consciousness?"

Ans. "It is necessary because of the fundamental of not being able to do two things at one time. Either the mind has to be occupied with physical things, or in directing physical effort to be at one with the thing. Thus, when the mind is occupied with spiritual things, or doing spiritual things to have understanding of these, there must be atonement.

"When man fails to recognize there is a principle of atonement within, that applies to every effort of man—he registers failure. For there must be atoneness of effort as well as atoneness of thought.

"And this is the reason and explanation of going off a distance to pray, or of being alone in meditation and silence."

Ques. "What is this separateness called?"

Ans. "A battle between the higher and lower self."

Ques. "What is the first procedure?"

Ans. "A resolve to lay the body down, to surrender it while asking believing. It is a process of 'restraint and denial'."

Ques. "What is this process?"

Ans. "It is practicing control of the body appetites and desires. The first part of which is control of selfishness by restraints, and of desire in the body—by denial.

"The body is constant in its desire—from food to every other emotional tendency, and so must have denial in order to regulate habit. It is selfish and possessive, so must have a recognized brotherhood, wherein individual liberty is controlled by the good of all.

"The control starts with habits of appetite, regulating according to health standards. From the mind to the moral.

"In regulating habits and excesses—by putting something good in their place.

"Thus the five great sins are given as the great hin-

drances to human progress—and a bar to the soul.

"These sins are Murder, Stealing, Lying, Immorality and Covetousness. Three of them are now universally condemned by the race. The other two, are more generally practiced; the one placated, and the other approved.

"Covetousness is approved under the idea of frugality, and of getting because it is possible and man law.

"It is not the law of God—for there, it is one of the great sins—with hardly any rich man entering into the Kingdom of Heaven'.

"Lying is often thought to be harmless."

Ques. "How are the great sins banished from consciousness?"

Ans. "By the practices of kindliness, benevolence and charity.

"These are first fixed as principles of guidance through prayer. They are then used as daily guides of conduct."

Ques. "How often should prayer periods be entered for the purpose of impressing thoughts of righteousness?"

Ans. "Always, day and night until it is a grounded feeling within."

Ques. "What is the very center of Concentration?"

Ans. "To attain to the consciousness of the 'I AM.' And to use this power as a 'Silent Partner' in daily affairs.

"It is to feel God, without the constant body limitation.

"It is this freedom that gives the privilege of 'walking and talking to God;' that is, the privilege of the 'pure in heart.'

"It is this privilege that gives power to see wrongs, and to right them. To see mistakes and correct, and to put something good in the place of evil.

"It is making God a partner, and should be everyone's duty as well as privilege."

Ques. "Why is not this universal as a belief?"

Ans. "Because of fear and doubt, and the fact the sense illusions, make the ego greater than God.

"Because by experience the ego gets to feel the things it does not know, cease to exist, and the things it does, are severly immortal, God and life. Therefore it has a desire for continuous life in the body, and worships that which dies.

"The body dies, and has always, and so as all material things, yet the ego persists, in the body, rising from the grave."

Ques. "How are illusions of body continuity overcome?"

Ans. "By common sense, and realizing of the body there is always change, from growth, maturity and age, decay is going on; so for the body there is death."

Ques. "How is this answered by the Brotherhood?"

Ans. "It is answered through knowledge gained from introspective Concentration, that there are seven bodies of man and these start from the primordial to and through the structure building according to plan, to become tangible in the physical, and then refining backward and inward, until the last of the body structures is ethereal and spiritual.

"It is a fact all that have gone before are lost in the elements of the earth, and inasmuch as they all are gaseous creations, to dust again they return. Within is Spirit building and that other part, the Soul who at last is to merge into God who gave it."

Ques. "What is the concentration called that gives this?"

Ans. "It is called Brakti Yoga, or love meditation. It is a constant dwelling upon the infinite with love and in a meditation seeing from the God fucus."

Ques. "What are other forms of Concentration?"

Ans. "There are three more, called Hatha Yoga or mind control. Jnana, pure intelligence. Jnana Sakhya,

vision. Brakta Yoga, divine love, Hatha Yoga Jnana and Jnana Sakti is the isolation and separation from one's fellows in everything that separated body feeling from allegiance to JEHOVAH.

"Two of these are studies from above—two from the body.

"Raja starts with the body and takes into consideration the laws guiding physical things. Therefore, its outer efforts are along the material and scientific.

"Then it deals with the mind forces—giving rule, then the soul, and experience and at last the entrance in to the Kingdom of God upon earth and all men entering therein."

Ques. "What is the practice of Concentration according to Raja Yoga supposed to give to the Disciple?"

Ans. "The way of doing all things better as it frees the mind from the hinderances that have kept it from the 'I AM.'

"The way to Happiness—in a knowledge there is nothing lost, and that all are going toward freedom from bondage.

"The way to health—for it gives the power to wield the laws of health, and the invisible part of man, to cure the outer and constantly law breaking part of diseases.

"The way to abundance—for it gives a knowledge of the earth plenty, and that a control of selfishness—will give to all mankind abundance.

"Finally, it gives association with the inner presence, and the Kingdom now and here.

"It is accomplished by the principle of getting at one with the within."

Ques. "What is this feeling called?"

Ans. "'Clicking in' and is a state where the objective ceases to function actively.

"A feeling of rest mentally, then a deeper revery—when there is a transition of thought activity so marked,

the feeling is of peace and of power, that really has a knowledge, the body and mind can do nothing. Then it is this inner presence comes forth with direction.

"The feeling of this attitude is not easily interpreted, but is for every one according to their station and plane of mental activity.

"Always it is, when preparation is followed."

Ques. "The Preparations, what are they?"

Ans. "A control of body function at the time; an idling of objective thought, as if hearing and not hearing.

"A love gift, stilling thinking impulse and listening when still to a something not heard, or seen by ordinary mental or body power.

"Then the coming through, is as if a visitor is present and there is information—that is instantly put in action of doing, without thinking about the process.

"The process is one of trial over a period of years and a process that becomes more efficient after trial and the success of demonstration.

"It therefore, has to be demonstrated by the Disciple in doing—the same as all other principles.

"Afterwards—sometimes, long after first demonstrations, there is an instant 'clicking in,' and at the will of the operator.

"It is what Paul said of instant prayer day and night, to be of service."

Ques. "What is another discription of 'Clicking in'?"

Ans. "It is the peace that falls upon one, when in contact with holiness.

"There is a stillness of perfect peace, and a feeling of a 'Presence.'

"It is a state of mind that wants to record something happening, of ineffable gladness—and yet, has no word or incident to record.

"It is God visiting—and so there cannot be recording words."

Ques. "Is this usual and the experience of every one?"

Ans. "Yes, always true, and the experience of every one according to efficiency and devotion to the soul."

Ques. "What other practices save those of finding God and clicking in—are essential in Concentration?"

Ans. "Concentration is in fact mental discipline and applies to all vocations, and so is essential to all trades.

"More than this, Concentration of the Raja Yoga type is necessary in the control of the body—in breath in mental discipline, and in the studies of culture.

"There is no limit to its usefulness nor to the work part of it—in everything the individual undertakes and lives.

"With it, there is success—and without, failure. It is the opposite of being idle, and of an idling mind."

Ques. "What are the great obstacles to it, that Christ experienced?"

Ans. "The physical desire to eat. The one to have phenomenal power; and that of power (possession), found in the three great temptations.

"The other three, are betrayal by a friend; failure of the faithful, to remain awake; and denial at death—and when fear choked the heart of followers."

Ques. "What was the cause of these failures?"

Ans. "First, something new was being demonstrated for the benefit of mankind; and so, the prejudices of the past and its ignorance, combatted.

"The second, is the test of love—that has changed from power to fear and from God to doubt.

"The resurrection proved both to be false."

Ques. "Then what is universally necessary to have and maintain the God principle of the 'I AM'?"

Ans. "Again as always, the answer is the prayer of Silence.

"Silence is the basis of concentration—as it is the basis of prayer.

"Always the primary principle are the same, in that the

whole object of prayer and living, is to know God, and God through the 'I AM.'

"The physical, mental, Soul and Spiritual are so closely associated; physical relaxation, for one or either are the same. The difference is in result.

"The sameness is in the nature of relaxation, that may enter into sleep—and is sleep to many.

"Then from this sleep, when the Soul manifests—there is an awakening—into another personality; differing from dream or even hynosis, in that it has freedom from physical control.

"To it the body is resting, but not thinking or functioning, save to give power from the physical life stream.

"Thus there is an actual change in thought conditions, from the body to the Soul.

"It is the same Christ used, in many of His seeing experiences.

"The same as experienced by Paul in his vision, and the same as that of Peter and Cornelius—and is always called trance.

"Something that all some times will experience as they pass from one state to another."

I AM I

CHAPTER XIII

[LESSON 10]

THE CONCENTRATION OF ISOLATION. TO BE ABSTRACT IS TO KNOW THE POWERS WITHIN

The Magnetic Body and Application of Motion In Thought Action

Hatha Yoga is mind concentration, and is in contradistinction to Raja Yoga in that it starts with mind control and is in action isolation. In that it is a separating process in thought from the rest of the world. Depending upon isolation and self development for happiness.

Thus Raja Yoga and Hatha Yoga are the two methods that are practiced by disciples. One the Head, and the other the Heart, way to lead to the subconscious or "I AM."

Bringing forth the "I AM," make them similar in results. One however is Isolation and a separating from the rest of the world, and the other is an effort to carry the race with it.

One gives the caste of civilization as religious; and so, from the untouchables to the Lamas, there are seven distinctive castes in the east that do not commingle. Indeed are distinct.

And that is the outer effect of Isolation. Within the caste the other Yogas operate, that of Love, and supreme devotion. These are called Brackti Loga and Jnana-yajna.

Now the cultivation of mind for culture is not enough, and so must be added the other form of concentration that

starts with the body and carries all the others.

The mind develops an understanding of the Ethereal sheath or magnetic body that gives universality in magnetism to all bodies and develops powers of distance propelling of thought, according to force within. This power gives the privilege of each individual to use the "I AM" according to their propelling power.

I am asked if the "I AM" comes abroad, and one knows it, then how can you boss God around—by sending Him to others.

I answer: The "I AM" is my God—and my expression of Him. He is personal, and of course, is God—only that he contacts God, the same as my finger tip contacts me. It is not me, but is the same as "I".

"The 'I AM' comes abroad on the 'current' of the life wave, that though having life from breath is the current that interpenetrates the body and is the sending dynamo or energy that carries 'My God' to any place visioned in law and truth."

It therefore goes everywhere, and to any distance—either forward or backward, for in truth, the "I AM" cannot have limitations. And inasmuch as all life is a state of ceaseless motion—is the same as the sunlight, and travels according to the vibration of the individual to the sun's rays.

The rate of motion is regulated by law and in physics is 186,000 miles per second. Yet the action to the senses is ever still or in a state of balance.

Everything has this balance in a more or less degree. It is the balance that gives equilibrium. It has degree; though most of the time still.

However Magnetic motion, and the power behind it—is the method of contacting ethereal waves in the consciousness of hearing the spoken word, anywhere upon the plane and station uttered.

The same thing applies to the body mind and Soul.

There has to be a tuning in to have conscious communication. This is accomplished by concentration upon the breaths as these register in the mind. So the application is abstraction in mind adaptability to attain and maintain an abstract understanding of the laws of vibration and the forms of breath.

First, it is to accept a possibility and then prove them in person. And inasmuch as there are four breaths besides energy. The practice is to take these breaths according to acceptance and note the effect upon both the mind and body.

Motion breath is represented as blue and the highest form of motion. Red and yellow follow and then a silvery sheen, giving the primary colors—and the healing breaths. Even more the breaths of growth.

To know them and to understand their effects upon the body is to breathe them—while stilling the body by love and the prayer of resolve.

It is in this state of stillness and waiting these breaths are determined as to powers and force. They start with controlling functions of the body and conclude as instant servants of the brain in tuning in to a divine force. For these breaths give an understanding of the magnetic sheath upon which thought acts and through which the "I AM" comes abroad.

This is a "Presence" coming abroad, when the body is free from emotional desire. It is the principle of being quiet and of breath control with the "I AM" giving the "Presence" alike unto a benediction.

All can have this experience, because all, at some time, are still and at peace. Still it comes abroad through discipline and restraint, and is active when the body is surrendered with a directing force of vibration carrying to any focus of vision.

All Masters speak of the "presence" even as God spoke to Moses—during all his period of revelation. "I AM

THAT I AM," meaning the master power or absolute beyond which there is nothing more.

The "presence" being a part of the hidden and latent man—has motion, or the breath of motion—as a means of going to Him. He has the other breaths to still the body and to rest it in surrender, while asking believing.

He has a method of stilling impulse in desire—and a method of overcoming the sins of the body.

He has a method of resting from the worries of the world, and of getting at peace to all men.

He has a method of taking the Breaths, so that there will be freedom from all thought save one.

He has then the power of asking believing, and a consciousness that an answer will be returned. And this is the stilling process of getting one in vibration.

To become conscious is the building of the sheath to recognize the difference in your attitude to others and their attitude.

A magnetic body gives a drawing power in association. It is the subtle indefinite plasma of the body coming abroad in love that satisfies.

It is measured by culture, from the animal of a few inches, to the Masters, of all the world—even touching the infinite. So it is measured by control of mind, in the isolation of breath.

And this in the silence of being alone, cultures the power to go as the mind directs, to the limit of personal vibration. Remember, it is not breath that is limited; neither is it the magnetic sheath, but is the power of thought activity, and the consciousness of faith that comes through the law of direction. And this is culture.

Personal magnetism is demonstrated in hypnosis, for that gives the control of thought direction to another—through the principle of putting the body to sleep.

It is something all should understand, for it is a tangible method of getting things done.

The principle is to vision and fix a thought effort, and then ask believing and the thing is. Not all the time, but enough of it to show the method.

Not all the time, because the other party to the contact is not in vision or at one. Still the principle is in the fact of things happening in work controls—that are not reasonable.

Hynotic, and suggestive control is a simple outside method of demonstrating magnetism.

Now, remember, the earth supplies the substance of the power. It does so by the eternal friction of traveling around the Sun. This friction magnetizes certain ores and has a center at or near the north pole. And this is the magnetism of the earth, our electricity, wireless, and inventions of the modern age. All because man has sought for outward compliance and control. It is also man's; magnetic powers, and law of receiving.

It is also within, and is the means of inter-communication between one another. And this within is developed by experiment, with the principles that accumulate electricity in the body the same as the earth gives magnetism.

The walking and running of childhood bring to the body the substance of electric vitality. Harmonious relationship develop it, and love is the sustainer of it.

That is peace to all men and generous, kindly and heart way disposition. Now turn this into the mind way and be sure of fact for facts sake, and the dynamo of the human is prepared to pick up the unknown and make it known. All of which is hidden from man—until practiced.

It is cultivated and enlarged by good feeling, happiness, generosity and benevolence; and stays in abundance as long as used in the service of others.

Of course the body is subject to age and it will cease to function in body effort, but after the body has finished, the mind goes on. Then the Soul, is a promise of immortality.

It is contacted in another by breathing with them and getting in their mood of thought, as well as social position for the moment, then bringing all back to blankness and personal breathing and feeding thought, for the magnetic sheath to any who ask believing.

For every thought of whatever character is carried upon an etheric wave—generated from one to another.

If fearful and weak it ceases to function—and never functions beyond the power of the sender.

The world calls the Magnetic body *personality*; and it is all that and more, for it is that something that animates the body, gives poise to the mind, and makes messages of thought personal, joyous and happy.

The child romps for vitality and magnetism. The young seek the same thing in parties, dances and love association. The mature, live in it, through marriage, and social and business association.

So it is a law to get this wonderful something from the earth, association and love.

It is upon the earth in abundance and comes to every one according to station and work.

The being free and alone, then is Isolation of brain blanking, while following hidden and latent rule, and is the best avenue of having the stored-up power—to know within is the everlasting "I AM," to do all things well.

Hatha Yoga makes this a mind power without the heart yearnings. And gives it power that is austere, harsh and grasping. And that is the selfish way of caste and race, that have progressed beyond their fellows.

It is usually limited to powers of mind. So there is always a choosing; and always a way to gain life's end. It is material even though cultural.

It is the choosing that is important, for this gives direction. One leads to death—and the other to life immortal. Now choose.

And remember always, while all have a magnetic per-

sonality, the individual personality is in accord to that known of law—in the Silence—and the calling the “I AM” into action.

It can be cultivated in to bloom, so every one can have for themselves all they use—no more, no less. For it is based upon a giving power.

Thus, always love is at the Altar. Cleanliness a personal asset. Appearance and poise at home; character, right living and tolerance or charity to all, is the beaten path of all Masters.

Above all, magnetism is the Sheath body—that is, the messenger from one person to all the world. It is a messenger that carries both good and evil.

However, it is cultivated by keeping the mind and heart free from evil thought; from thoughts of discouragement and from failures and mistakes, because these belong to the earth, and die with the body. The man who masters them is on the path to that righteousness—that can have no failure.

It is a blanking stilling state of mind, that brings consciousness to bear upon the object with breath as a force. Then it calls upon the “I AM” in the power of doing.

The “I AM” is the messenger of the magnetic—in all distance thought when the focus is that way.

Thus the very abstraction of Breath brings all distance within focus, and then God is always present. The distance always present and the “I AM” always aboard and doing.

Remember cultivation is in Silence, practicing breath and being abstract.

So to practice the breaths, is to create efficiency in abstract thinking, that there may be an actual separation of the four healing breaths—within the body—and a knowledge of them in effect.

The experience of them as healing forces, also suggest the method of raising the body to a higher state of culture

and of devotion to the Supreme.

It is this latter that is all important. Important because through devotion and pondering, the body part is realized, to be related to the all—in breath, and is a part of the life wave and therefore has a basis in breathing, according to the rate light travels.

Not that breathing comes into the body at the rate of light waves, but that it in substance, is the same and the breath is because of the body being tuned into a lower rate of existence.

This is measured by the breath rate and the body response to it. The heart action is 78 and the breath rate 19, while the heat is about 98 degree; and these are all normal actions of the body in health.

There is a vast difference between this slower rate of the body and the universal light wave; but there must be, and is a connection. The connection is in the fact life comes into the body through breath, and therefore breath is the opening doorway to the hidden relationship between man and the All.

Therefore the study of breath and the feeling within, there is a body that interstices the physical part—with an ever active flow of the magnetism of the earth—and sun rays; and this part is within the body as something known by the very action of breath and the force of thought transmission. The one 19 per minute; the other 186,000 miles per second.

It will be recognized, that to think of a thing, or place, is to be in thought in the instant; and this indicates the body has the same motion as that generated by the Sun or light.

Meditation upon—brings the fact of body change according to thought. That it does change is evident in the difference in people—of culture and ignorance.

The difference is in the body, making it finer in tecture

and in thought, making it more expressive and in the voice giving modulation.

Indeed, refinement is noticable everywhere; even in physical culture. How much more must it be when physical limitations are taken away from the body, by giving it God powers, and a God resident of the "I AM."

And that is what abstraction in subconscious does.

Abstraction in the Silence fixes these principles, and also the desire to demonstrate them. So now is added to the other factors, the law of Vibration to carry the message of the "I AM" from this body to any other body anywhere, with a message of harmony and good will.

If it were not for this carrying power—of ethereal waves, there could not have been a wireless invention to transmit or a radio to receive.

The same law holds good in the body and mind of man.

The very evidence of thought activity prove it, and so the possibility of transmission is in connecting the God principle, so the "I AM" can and does respond to "the Call".

Therefore, the necessity of setting up in theory, a sending and receiving set of rules by which the "I AM" can and does give relief to the distressed, afflicted and sick, wherever the mind directs.

Naturally the idea is that with God all things are possible, and that this sending and receiving is just the wish therefor.

It is not, for one part of the practice is in sending, that is always a positive action.

The other part is always a receiving influence, and the attitude of the receiver must be negative.

The positive part is after the laws of calling upon the "I AM" to come abroad in personal affairs has been made effective in practice. And this is in practicing in the Silence; the Breaths, and other principles of the Subcon-

scious, until the body "Clicks in," and feels the Spirit of God upon it, when the "I AM" comes abroad.

This is the feeling that has been perfected in personal contacts either in harmony or disease. It is now to be directed to distance and therefore becomes a sending force.

The principle is the same as the personal in all things; save in contacting the patient. And that is in vibration being so instant, that the thought and fixing it upon them, brings them and their trouble into the "Presence," and so for that part, there is no distance.

Not so for the body, for its vision is limited, so the sending has not localized vision, or a return message. It is silent alone, and the part God does not give objective information.

It is in practicing the principle and calling upon the "I AM" and in using breath to make the practice stick.

Call upon the "I AM" in a thousand different ways but always when abstract and devotional.

Call upon it to come abroad and charge the magnetic body with the power of doing nothing mortal can hinder. For the "I AM" is always right, always goes, and is always abundant.

It brings the message of banished fear and doubt. Its presence does that. Then it is caught up with the thought effort of the magnetic body, and goes on a message of health anywhere, or at any distance.

This is not a theory so much as a practice. It is the same formula of dropping the things of the world, in abstraction and then "Clicking in" and calling. The "I AM" come forth, and there is healing.

That is the proof of the work in healing and straightening out the crooked places.

It is a proof of the silent prayer, and of absent treatment. Indeed, making all things present, by the instant action of thought—that carries this message of power.

After knowing the principles of approach to the "I

AM," test these things, by fixing times for the absent treatment to effect another.

Give these times the "Rest periods" or meeting times with God.

Send the message and the messenger, and have faith in the results.

Do not expect to be both a sender and a receiver at the same time. Remember, there is nothing out of order, because there is not also a seeing and receiving of the message from the Messenger sent.

There must be a different action invokled to receive.

The sending is positive and the receiving is negative.

It is just the same as rest periods, entered by the patient. Or the time given to the silence, when these laws are revealed.

So there is not physical seeing, mind seeing or Soul seeing. There is the messenger—and doing.

The work done will in time give the assurance of it does without the wish to percieve.

The field is broader than just healing, for it is an acceptable doctrine, because "the Spirit of God is upon me." Then is the time when the laws of Vibration and magnetism are given to the world in gifts according to development that include "asking and receiving." These cure inharmony.

Naturally there is inharmony, for the world is sick in body, mind and Soul. Sick because of law violation. For were it not so, there would be heaven here and now.

Practice is the law of understanding, for it is demonstrating principles by which the "I AM" comes through. It is not to just believe, without doing, for practice means to be a trained individual upon the road to God.

Remember the surprise of the Disciple in the fact Disease responded to them, when they asked in the Masters name.

This is common now, for everyone in the flush of new

experience is surprised. Be not so, but go on to practical practice of law that makes response universal—and cure natural.

Remember it is natural for all to think prayer greater than circumstance; so prayer is involked for the absent and those not known. There is scarcely ever response, and so a belief, prayer, is a failing thing.

Prayer is never a failure, but the methods of approach can well be. So remember, the going into the Silence is by recognized law that varies neither one way or the other.

The Silent and absent processes of prayer are through vibration—that must have an object and this object is in a mind picture—of the part or thing—and that brings the disciple to a study of Vision.

I AM I

CHAPTER XIV

[LESSON 11]

BROTHERHOOD—CATECHISM.

Question. "What is the vocation of Discipleship?"

Answer. "It is to follow and demonstrate the principles taught. These are in any vocation or profession. For there is but one spirit in all; though many gifts."

Ques. "What is meant by 'Gifts'?"

Ans. "Gifts are the evidence of what one can do best. Some are gifted with one profession and others with different professions or vocations. Different vocations is what is meant by gifts. So in being Disciple is to do according to gifts. The spirit is to help the already apparent."

Ques. "What is the method of this union of Spirit and body vocation?"

Ans. "It is the same as in all prayer, for the Spirit is always the same. Thus the energy of the 'I AM,' comes to and through the body by the same process always.

"It is clicking in when receptive, that may be long or short, according to the individual progress in prayer."

Ques. "Is it always necessary to have this clicking in?"

Ans. "It is always necessary, otherwise there would not be a change in personality or an atonement with the spirit.

"No one can do these things alone, and so the God presence is to have the 'I AM' active and it is always necessary to be negative—to be responsive to the Spirit, that it may come through. However, there can be a confidence, from usage that is seemingly the same. That is the same

save it has not the all power to do in emergency."

Ques. "Is there something else besides this clicking in and the 'I AM'?"

Ans. "Yes, the energy of the 'I AM' in the effectiveness of cure or in work. There must be physical harmony and mental sureness.

"This is the result of the Peace treatment. A treatment of breaths of getting in harmony to the thing. In a patient is in stilling fear and doubt, and in work seeing the thing completed as a whole in mind—before the start.

"It is called confidence."

Ques. "What are the methods used to bring about the peace treatments?"

Ans. "In patients, it is getting at one with them in breath, vibration and social life. In work, it is in being at one in the mechanics of the thing, and having atonement the same as with a patient.

"Again there must be constant and regular prayer periods to receive. These are taken at night and in the morning before active work.

"Prayer periods are not asking periods—for the purpose of work—but a period of meditation in which the 'I AM' become intimate with the body and mind force.

"Then in work its coming forth is active, because of training."

Ques. "Is this what is meant by discipleship?"

Ans. "Discipleship is meant to be a follower of things taught. In this respect in following the teaching of those gone before—it is to know the rules of growth, and practicing—put them to the test of actual doing."

Ques. "What are some of the things the Disciple enters into as a study and practice?"

Ans. "The advance in uncovering the hidden and latent in prayer is progressive. That is, all does not come at once or when first conceived to be true.

"A disciple may conceive the possibility of an ethereal

or magnetic body without proof or the manner of putting to test the conception.

"The Magnetic body being ethereal or the motion of life between the cells of the body, as well as the carrier of thought message, has to be dwelled upon until it becomes a fixed acceptance.

"Then the practice of thought actions necessary to this body must be demonstrated. Thus Sunshine, romping and outside life to the child gives this vitality. Demonstrate it.

"Association, Sunshine, parties, and especially association with the opposite sex gives bloom of the magnetic personage. As noted in people in love. Especially the young.

"Love being a part of magnetism, it is taken as a gift at the Altar and developed into active expression.

"This Silence of love at the Altar is the beginning of power. The power of the body as a dynamo of thought and body force. All demonstrable."

Ques. "Then we presume you believe Magnetism can be developed by everyone?"

Ans. "Yes, by everyone according to their station and efficiency.

"The body form is always the same, and means to be in harmony to conditions. Educationally, it is developed through thought development, and this is fixed in meditation.

"Spiritually, it is an acceptance and belief in the 'I AM'.

"All are developed in the Silence and through prayer."

Ques. "What is meant by sending thought?"

Ans. "Sending thought is the means of communication between one person and all others. First, it is personal and then it is accomplished upon the waves of vibration; and this is propelled through the body energy.

"The body thus acting as a sending force according to its energy and development in thought."

Ques. "How is the body developed to be a dynamo of sending energy?"

Ans. "By understanding Light is the basis of motion and that it travels at the rate of 186,000 miles per second. That is from the Sun to the earth, as the earth travels around the Sun. This going around the sun and being ever still—is the basis of energy.

"In the body there is the same potential motion, for the light waves of the sun come in and go out upon the waves of breath. This is at the rate of about 19 per minute. The heart action is about 78 and the temperature of both about 98 degrees.

"So this is what the Sun or light motion does to the body.

"The body assumes this light as a working power and from this basis—gives energy."

Ques. "How?"

Ans. "By developing—as all things are; through the silence of meditation, and being at one in this Silence—with the laws that govern the universe.

"This is in breathing normally, being at peace; and in understanding—the part that really does things in thought, is the motion of the Magnetic body that has the same transmitting rate that light as the Sun and therefore is instant—if the mind powers can focus thought, so that it is sent."

Ques. "Then thought is the energy of mental development, as well as the body?"

Ans. "Yes; that is the law. No one can focus thought upon the unknown, and so there is a reason for culture in all things, mental and material as well as Spiritual.

"Even in the body, the more known of the structure—the easier and more effective is thought directed therein.

Though all bodies have potentially the power of absorbing thought in direct contacts.

"However the laws of vibration are according to culture—the more known the greater the power.

"Also when the body is vital, it is a greater sending force. So that both culture and health or vitality are essential to sending."

Ques. "Does not this make the Spirit limited to the body vitality?"

Ans. "Yes, in a sense it does. The vital body life of the body lasts until about sixty years. Its force has reached its highest state at about forty, where it stays for about twenty years.

"Physical effort of work should be concluded within this period. But, when the Disciple lives according to law, this same plan of Vibration in the Silences, is gradually changing the plane of thought and soul activity, to the Spirit, wherein there is no death. It is the body that dies, and it alone ceases in effort. This should be, and is according to plan."

Ques. "Then, what should a Disciple seek in the rest periods aside from the ordinary fulfilling prayer?"

Ans. "He should understand that the development of Vibration comes after the principle of peace and personal contact, and that there is no way of tuning the body and mind into higher state of motion, save through devotion to the Supreme Soul and educational culture. So one should go with the other in all things.

"He should seek to make the whole of prayer periods effective in the 'I AM.' And this is always by the rote and rule of prayer.

"There is nothing to be put in or left out—but the effectiveness is gauged always through devotion."

Ques. "What did Christ say about the effectiveness of prayer."

Ans. "He said to His disciples, when they failed to give relief to the dumb child: 'This kind is by much prayer and fasting,' and that is the law now.

"Failure is because of lack in prayer and fasting—and in the assumption of desirous or impossible things."

Ques. "How is this practice fixed in the mind of the Disciple: that is, that prayer has degrees of efficiency, and healing or doing is the result of study?"

Ans. "By the very fact, that Concentration of prayer is raised from the body to the mind in the consideration of things abstract."

Ques. "What is this called; In truth and fact?"

Ans. "Mind abstraction, or thinking of motion and the effect of thought as a principle, and not as a personal feeling.

"Its name is Hatha Yoga, and is a form of isolation practiced by all people in the solving of difficult physical problems. In religion it is taking away the influences of personal feeling."

Ques. "Is there a further development in Discipleship?"

Ans. "Yes, there is that, that dwells upon the Soul in relation to God and is called supreme devotion. It is a state of surrendering the body entirely as did Christ—at the time of His death.

"In this state when complete there is a consciousness of being atone with anything needed and the very wish for a thing is sufficient for it.

"This is Jnana-yajna. It is the practice of adepts and Masters."

Ques. "What is the way of progress of Discipleship?"

Ans. "It is to make suitable progress in the work previous and by demonstration being willing and ready to be tried again. It is adding to that which has already been accomplished."

Ques. "Then what is the correct attitude of the Dis-

ciple, toward the Spirit?"

Ans. "It is that the Spirit will come abroad in the different manifestations according to growth.

"It is to remember the Spirit is the same as 'The Father Within'.

"It is to remember the body does not do these things. It is always the Spirit, or 'I AM', coming through that does them.

"And the 'I AM' comes according to development.

"Yet all men have God first and then the body. For all are living in a body. Coming though of the Spirit is the act of stilling thought, and this in the abstract takes much fasting and prayer."

Ques. "Why does the Great White Brotherhood stress these different states of mind and body, and why cannot they all be experienced at the same time?"

Ans. "Because the fixing of principles is alike to education. One is natural to the other. The Brotherhood is organized so that these principles will be a rote. That is, they follow and obey laws of the Brotherhood and fix the principles by compelling Disciples to memorize the Catechism that all may answer alike and all know by experience alike.

"It is not a question of pass words or degree signs but of doing. In this all are alike, because all have mastered the same things."

Ques. "How many degrees of development are there in Discipleship?"

Ans. "There are fourteen in the beginning, but Discipleship is a following, and therefore goes into all the degrees in doing as 'one who is sent'.

"The real and active degrees are from fourteen to twenty-eight, inclusive."

Ques. "What is the growth between the degrees of Probation and Discipleship?"

Ans. "The evidence in growth is in Inspiration, or the

intuitive perception of the way and law, to do a thing that is beyond reason for it just is.

"It means there is a power within that as a resident force, 'Speaks with authority'.

"It is that something that knows, and which is called the 'I AM'."

Ques. "Can this inspired force be remembered and the law of doing understood?"

Ans. "Yes, that is the reason for training the body. For the training gives higher rates of Vibration.

"Doing according to Inspiration is always objective, and of course that can be remembered.

"Indeed, that is the revelation of all discoveries whether religious or otherwise, that comes through the subconscious."

Ques. "In practice, what is the plan to lay the body down, in order to be an inspired person."

Ans. "The Practice is that of prayer and afterwards be in a quizzing need. This intensifies the nerve cells of the brain, and in the silence the Inspiration comes to do. It is indeed intense asking and believing."

I AM I

CHAPTER XV

[LESSON 12]

VISION THE POWER OF THE SOUL

Why do you say "I will take care of you; and why give patients rest periods, or times of silence, apart and separate for them."

"This is different from the 'Prayers of Silence' in the morning and evening that are given as the way to develop the 'I AM' within the heart and mind of All men. Is it not?"

Yes; it is different, or the active part of the first. For this is when prayer has been put into action. And is the basis of a most wonderful truth.

The truth of God being present and at home with every individual of every race with no exception.

Thus when one "Who knows" says to another who asks, "I will take care of you," it means that he is in visual touch or in vision with the God principle at the time of prayer for relief or trouble, of the one asking.

Vision is not a picture, of a person or thing, but one of God as "I AM", present anywhere that is directed by the mind to do the will of God.

This picture is beyond the confines of body, above the body, and a messenger of the universal principle. It is this Vision of God, that is lost sight of, in the expression of "I will take care of you," yet is so self evident, there could be no healing without its presence.

The "Presence" coming abroad, to cure and heal, is God realization. And that is the beginning of Apostolic powers. Not all power, but the individual has the light, to go toward.

Vision is in having this picture of God presence, and so is the process of repeating Mantra's, until there is an instant awareness and power to do.

Then follows a correct picture in the mind of the object of contemplation; whether that contact is in healing or in correcting some social, business, professional, or other trouble.

The focus must be perfect, for the camera of the mind will not record unless it is. So this part of the picture is second only, in importance, to the "I AM" coming abroad.

The "I AM" is not in sending the message, but in being there, to do the will of the sender, as God would if He were present.

It is the Spirit connecting all human life, in the only way possible; i.e., Love. A love that cures all evil.

The next step is in personal vision of fact. What is the matter with you? "And what is it you wish; is it right and law, or some especial privilege?" All right things are subject to prayer and law. All wrong things must be discriminated against.

Surely, no one would wish God to do that which is wrong!

Now, while fixing the "I AM" of God within, to help another, there must be a separating of thought force. For the body of itself can do nothing, and so it must be "I AM" that does the work. And it can do so, only when visioned as present and a part of the invisible, coming abroad in works.

So the necessity of knowing the object of doing, the trouble, disease or condition of affairs, to give the infinite that something, that adding form, produces results of a physical character.

The thing coming abroad is the mystical body, or that which the church names, the Holy Ghost.

Now while fixing the "I AM" as the mystical body, drop the objective picture-forming-the-body side of the

equation; for one of these must be laid down, to have the other. So the body must be surrendered to the divine.

When there is neglect or confusion, the picture of vision is dim or lost. So separateness or laying down the body is very important, as a practice in "I will take care of you".

Vision of a physical character must not be confused with the Spiritual. It is, of course, the mental picture after the mystical body, but it must be after. Thus the three kinds of vision are after the first. The first is personal seeing or visual sight, and this naturally is an act of personal contact, but remember the "I AM" is before.

The second vision is that of mind that pictures individuals seen before at any distance or place and sees them as they were when contacted personally.

In as much as this may be years later, older people are visioned as in childhood, if that was the time of acquaintance. For always it is the outer picture of the Soul that is visioned when perceiving another at a distance.

This, indeed, has nothing to do with the function of true vision, save that it places the body responsive to the Soul. Then vision fixes vibration and the "I AM" does the work.

The third vision is that which is the result of revelation. This is a fixing of "Presence" and a wonderful acceptance of God caring for His children, and they becoming acquainted with Him through Prayer.

To make prayer important is the difficult part for most believers. Their body usually carries on with satisfaction and so do not give time to preparation that makes prayer effective.

God is taken as an unwise Father, granting favors in times of stress, when that very fact would be a violation of law.

For this reason, there must be an adherence to principles of approach in prayer. An approach always the same,

and when fixed in demonstrable in the response to instant asking.

In the approach is the Affirmation of belief asking time after time for the "I AM" to come abroad. It is a fixing of the body so that He can and making it a home so He will abide.

Belief must be fixed so that it will not waver through the egotism of the body. Its treasures must be on the God side always.

So prayer is instant in action and service because of fixedness to law. Not the least of which is Vision and the know of the law of vibration, when there is correct asking from a correct preparation in getting ready to function as a believing individual.

The Master speaks of the "I AM" as the Father within. He applies it as a power hidden and latent.

It comes abroad in the mind's eye and in vision sees accomplishment without regard to place or distance. In fact it is accomplished with God and with Him there is no distance.

Yet Vision starts objectively as do all other principles; and is cultivated through body surrender of visual seeing. In this it is more difficult than the acts preparatory to prayer; for it is putting down that which is ordinary sight and taking up the power behind sight. In fact and truth it is a vision of the unseen coming abroad. So much so that it creates by the power of it all the seen.

Thus Vision does not see disease, face or form. Movements of body, places of abode or living conditions that are objective. No, these are laid down and put in their place is the substance or essence that brings them forth. It is the essence before birth.

And this is what prayer is for, to see this essence and the effect of it upon objective life. Then if there is inharmony, to correct the vibration of it. And that is the "I AM" coming abroad.

Always it is a mental seeing, when it is not personal. And then it becomes meditative and abstract and a seeing without modifications. Yet there remains the activity of the mind which is objective and always says, "I see". That is the reason for physical recounting of vision.

Surely it helps and fixes the idea to have a likeness of the person treated or the condition to be removed, for that is the physical way of connecting with the real vision that does things.

So it is natural to ask the "I AM" to do things, and to have accomplishment without seeing or knowing objectively. And it is also natural to say, "I see and I know".

For the body clothes all the acts of the spirit in form and forgets the substance from which they came. It is the forgetting that make all objective thinkers think there is something doing not aboveboard.

It is natural for the "I AM" to do things, for it is the everlasting presence of God, guiding mankind back and into heaven. The heaven of here and now, as well as the heaven of everlasting life.

The next part is the "Presence". It brings the picture home to the seeing eye, and then is the revelation of things done, and a feeling of alrightness; of something accomplished and of being present. Thus follows recounting. But recounting is not vision.

The practices enjoined by prayer, for the purpose of body preparation in expressing spirit are of course the beaten path to atonement with the "I AM" and so he begins to feel the power of God can be used everywhere; the same as personally.

God is everywhere, but the Disciple is not, neither is the mind or Soul trained to distance, unless there is a following of the law. This law is alike to a two-edged sword and varies not. So the principle of the essence in which objective sight is laid down becomes imperative as a rule.

The silence then is the place to lay objectivity upon the Altar, before asking believing.

The silence thus acts as the meeting place of that which is the body and manifest and that other thing within the body not manifest, but is indeed the creator of the body.

The power seems to be all conclusive but is always law and so the devotee learns the limitations of law are desires within the body wanting special privileges.

The power of seeing at a distance as if the distance were present is one. The power of ordering God around is another and the feeling of especial privilege is another. Among them all is the idea of the perpetuity of body function is the greatest. For this is the result of ignorance and egotism, combined with other weaknesses of the flesh.

So there is need of more light and a continuousness of "Prayer Periods" in which the silence is entered to be at the feet of a Master, who will show the way through simple observances and continuation of rests until there is a habit of taking everything to God in devotion and in asking believing.

Asking and believing is the rite of prayer that never changes, though more and more is understood of the God principles within and the limitations of the body in these things.

No Disciple confuses the two forces; for one is to die and the other has everlasting life. To arrive and know is the method of progress, and this is followed by the Great White Brotherhood by degrees showing efficiency.

First, The degrees of probation, carrying the body and discipline of it through the emotional part of life and having fourteen degrees. These degrees are worked for and are in their nature progressive.

They have to do with the moral code, and a fixing in belief of God within and everywhere.

Second, the degrees of Discipleship are those of putting

to use the degrees of Probation in actual work of living principles.

Beginning with a belief in God and His presence within they concern the affirmation of God being present in all things when the mind and body are right.

The Disciple then is a follower of a Master in that the things belonging to Apostacy and Mastery are a part of every day expectation and the result of doing "works".

These degrees are the only ones having a ritual of initiation, a form of application and an obligation. All others before and after are growth and realization.

Third, the degrees of Apostleship are those following Discipleship with increased power and greater efficiency in work. These are divided into three forces of effort, the first being to "Teach it to all the world". The second is to demonstrate teaching in healing and in straightening out the crooked places, and the third is in self-development toward a body regeneration, wherein the old body is laid down and another and better taken to use in its place.

Some call this the Astral, but it is really Creation of a new body by the same principle by which all is created, the spoken "Word".

The degree of Master is the last and is conferred by the Great White Brotherhood as an evidence of all those who have so mastered the body and environment that they can meet with one another in freedom from the body, and so are in a self-created body.

These Brothers are the messengers of God to the race, giving message and direction from Him through all the various unfoldments of the Soul of man.

The degree of Master means the creation of things are from within, and so the very body of the Master is made over in and through the Spirit. Not that the body is different from the one of earth, save that its vibration is different and the Vision of it is the same as "Presence" any-

where and everywhere. However, it is always freed from mental deposits, that have afflicted the race of men from the very beginning.

It is a free state. Free from the influences of the world and yet is so taken up with the world thought these Masters are constantly meeting and shaping thought so the race will be better and better in its association of brotherhood.

Sometimes these Brothers send an active or command thought across the border, for some one suited to do great work in rebuilding shattered conditions. Thus are born Patriots and Statesmen that stand above their fellows because of the Divine in them responding to the call.

A command appearance is alike to that of Hypnotism wherein one personality is laid down for another to take its place. It is natural and progressive, for the individual lives the life.

Masters are men who travel without the burden of the body. They travel by vibration and in Vision. So with them space is annihilated.

Their's is a definite association with thought from the center of things. And their's the duty and pleasure to transmit to a sin-sick world direction away from the body by the slow processes of evolution.

It is measured by ages, cycles and aeons of time, and so man contemplating must be patient. For he also is on the road.

Masters have the power of creating a body and so to that extent are tangible to all mankind. They also have a birth body, they have learned to lay down in service and duty to others.

This body is the one the neophyte has to do with in his first studies in subjection; known as hypnotic. From that time on, the progress is more rapid, because of the knowledge within is an intangible body that connects with master powers.

The progress is according to usage and the formula of the principles of prayer. These principles never varying, though always of greater force as the body surrenders its force.

Then the other body goes through many experiences including perception of things hidden until at last it is at the open doorway of the Soul, and sees or perceives there is a life beyond the physical even a heaven after death.

All of which belongs to growth and a pondering upon powers of God within man. All of which is in the unity of things. That is the reason for prayer to have a process of being at one with the divine while holding the material in law.

All law is sweet and wholesome, for it is going aright and toward fulfillment. Man begins with prayer of a meager nature answered and then believes in greater things finds these too are answered and so he goes from the simple asking of getting right with law in the body; curing disease to the mightier things of being free from the body.

In this are many illusions caused by the ego wanting to claim gifts as its own and many failures also that confuse and sometimes stop; still life goes on until there comes a time when separation from the body is an experienced fact.

There comes a time when the "I AM" is real and always a fact.

There comes a time when there is association with other beings the same in growth, and thus man enters into Soul life and that of Mastership.

It is all a stilling of the impulses of the body and a control of desire.

All potentially in the body are the same. All are beset with sin and the desire of indulgence and in this sense all are alike. The difference is that time when the definite step is taken toward control and freedom. When love is at the Altar and out yonder is visioned a freed Soul.

It is a great and glorious moment, for though it is not finished the start is made and the Disciple in on the road.

Thus is given the practical way of using principles that have been proven.

There is no doubt about the principle of the LOVE gift at the Altar.

No doubt about having resolve, intent and anticipation as urges of body doing.

No doubt about contemplation and of paying debts.

No doubt of Meditating upon God and of calling the "I AM" to come abroad.

No doubt of the "I AM" being that something that heals the sick of all manner of diseases and sicknesses.

Therefore no doubt of asking believing and having an answer returned.

So also there is no doubt of any of the phenomenal things given or the possibility of the Soul being known here and now.

There is always a teacher in the inner consciousness, and always an evidence in work done.

The teaching is always free and given without restriction, but the receiver must give a suitable return. For freely it has been given and so free must be the return.

Give and it shall be returned to you pressed down and heaping over. "Always may God bless you."

I AM I

CHAPTER XVI

[LESSON 13]

BROTHERHOOD CATECHISM

Question. "What are the two most difficult principles in prayer?"

Answer. "An understanding of Vibration and the way it is applied to thought transmission; and Vision or what the individual is expected to see."

Ques. "What is the difficulty in Vibration?"

Ans. "The fact the body must be still and in harmony to the thing wanted. Then the further fact of light traveling at the rate of 186,000 miles per second, seems to be out of all proportion to body activity."

Ques. "How is this accounted for?"

Ans. "It is because the body is a form within itself and has a body vibration according to the method of breath that gives body life. This breath regulates the heart action and the flow of blood from the heart; and that of all the rest of the system. These give to the body a heat rate of 97 and 7/10 degrees when normal.

"This is body regulation, but not body activity in mind, for thought is like unto light, instant or almost instant in transmission.

"To make this available one has to make the body into harmony with the Spirit and does so in the Silence.

"The silence is in fixing thoughts to be instant in action without modification. That is, without other thought being a part of vision."

Ques. "What the second part of vibration hard to understand?"

Ans. "That part that carries thought to any distance

instantly, provided the mind has vision. Vision meaning knowledge of the place, time, thing or person.

"This confounds the individual in that all think of God as Omnipotent, and so possible of carrying the mind anywhere or to do anything. It is giving power to the Almighty instead of increasing the power of the person.

"This latter must be, for the former is already of all power.

"So the universal conception is on the wrong end of power. The whole of Vibration and Vision is to bring the body up to an understanding and use of the God principle."

Ques. "Then truly, what is meant by vision?"

Ans. "It is always simple; for it is a picture of the thing seen. And is divided for convenience into two planes; one physical and the other mental. These follow into Soul, the latter being called revelation."

Ques. "What is meant by Revelation?"

Ans. "It is that form of knowledge—coming from pondering in the Silence, and in meditating upon the possibilities of God coming abroad in acts, or in information. It is called revelation, for it comes without reason, as something instantly perceived.

"Moses is made to speak to God, and that is the basis in revelation, of the first five books in the Bible.

"It is brought forth in these books, that there is an intimate relation between the personal man and the 'I AM' of God within man.

"It is this 'I AM' that is the master power in Revelation. It comes upon one in the Silence, when the individual is alone, and asking believing."

Ques. "Are there evidences of other revealing in Holy Writing and especially the New Testament?"

Ans. "Yes, in all Holy Writing and in the New Testament. In Christ healing the Centurian's servant. In seeing Lazarus dying and buried. In the communication of

Peter, and of Cornelius. And in Paul seeing Christ in the sky. So that the evidence is complete within, and out of the body. It is indeed the basis of 'great work'."

Ques. "Then why is Vision so universally denied by the church?"

Ans. "It is denied because the form of worship and expectations have been changed from the Christ assertion of the Kingdom of heaven being here, to a system of punishment and promises.

Ques. "Is punishment and promises true?"

Ans. "Yes, both are true, in that one gets a just reward for labor done, and peace for righteous action. Neither are true as a natural religious philosophy."

Ques. "Why?"

Ans. "Because the idea of a 'Presence' is disbelieved, and caste and creed are practiced. Even when it is known there is no poverty, sickness and death in the Kingdom of Heaven.

"The teaching of traditional religion has given to the world its materialism and worship of form.

"It can be cured only by Vibration and Vision bringing the Kingdom of Heaven here."

Ques. "What is required to attain Vision?"

Ans. "To follow prayer to its natural conclusion, pondering upon the power of God, and the 'I AM' coming abroad, until it actually does.

"Then by fixing the mind upon concrete things—change them into righteousness.

"These are the acts of the day that do not harmonize in love action.

Then Vision sickness, and by righteous thought, send the healing breaths to heal or cure.

"To see poverty and unrighteous action, and vision a state free. Sending vibrations of correct thinking.

"So vision is to hold pictures of right thinking and doing, and see them finished. It can be."

Ques. "Then Vision is not at once, or at the beginning? Is it taken on trial?"

Ans. "Vision of the lesser things are at once, and there is always demonstrable actions. Still the great things are the result of continuous living on the right side of the equation, and asking believing. Always it is the same law of prayer with nothing left out.

"Its growth in human consciousness is one of following the practices of the 'I AM', from the beginning of feeling the 'Presence', until vision is natural and a constantly 'clicking in' process.

"It cannot be at the beginning any more than the A, B, C's are the whole of education.

"It starts in faith, but is uncovered by doing in the vineyard of work, where God being always just, gives according to worth."

Ques. "Does this mean that all powers are the result of study and cultivation; in which living is the main part?"

Ans. "It does; one must begin, and then go on, never wavering on the road of endeavor."

Ques. "It is said that gifts come from birth, incantations and drugs. Is this true?"

Ans. "There is little to support this, save in the fact some are born to better stations than others and this may be because of past births, making the way clear.

"Incantations are a manner of prayer, from the emotional, and from such, men have been known to fall into a 'Trance' in which they came forth as revealers.

"Still the method of Vision is a sequence of law that all can understand and so is the righteous way. It, too, in deep devotion, brings trance and also freedom from the body.

"Drugs are known to have been used, as the Indian hemp, and hypnotics in drugs, that produce many illusions; but are not free agents of Vision or Vibration, and

so are not to be used.

"Hypnotic processes reveal the Subconscious in others; and Autohypnosis give the same thing to the individual, with the added freedom of Going, where Vision asks, and Vibration carries. This is the Master's way."

Ques. "Will hypnotism always give vision?"

Ans. "No, not in any portion of the time. Hypnotism usually stops at the magnetic subconscious, and does not enter into the Soul. It must do this, to have Vision. The other belongs to the body plane, and is not freeing the Soul.

"This is one of the Hindrances that must be encountered, with a Master to guide the way. They belong to the illusions of the senses, and harm rather than help, the freedom of the Soul.

"Often this form of vision is that of a dream, and similar to dreams all have, either from worry, fancy, sickness or nervous disorder.

"This kind of vision, when fixed, leads to insanity."

Ques. "Then what is the practical part of vision and how is the illusive known from the true?"

Ans. "By certain well known rules."

"The first is, that true vision always comes free and unafraid, without fear, and is some good to happen, or is, happening.

"Second, it is the result of Prayer, in the silence, and before body sleep.

"Third, it awakens the latent body and there is a going and a seeing with knowledge returned.

"Fourth, it leaves within the body a lasting impression of happiness.

"Fifth, it is doing what is required through vision, and will be remembered as something that had actually happened.

"Sixth, it separates the true from the false and gives the right way of doing.

"Seventh, it has the power in all things and therefore the way to banish evil."

Ques. "Does the Great White Brotherhood have a natural way of overcoming evil within the body, and is this practiced as degrees?"

Ans. "Yes, the Brotherhood has the basic principle of right and wrong toward God in all acts of man.

"It therefore divides action into good and bad and the people good and evil.

"It believes the acts of man impress themselves upon the plastic body, and that gives good and malicious magnetism.

"And all magnetism carries thought of a like nature."

Ques. "Then there are evil influences?"

Ans. "Yes, this is noticed everywhere without much done about it; save to fear evil influences, and the effect of such association upon individuals.

"Evil influences are cured by the perfect vision of love in the body and mind. For nothing can resist love as a cure of evil."

Ques. "What is done about malicious magnetism?"

Ans. "The rule is to love it out of existence, and that is, to vision the body pure, and keep it so, by vibration of living above evil influences. Vision lifts mankind and vibration keeps them so."

Ques. "Is it possible to use vision and vibration to put on another malicious magnetism, by Philtrs and charms?"

Ans. "Yes; this is a pretty well established practice, amongst the evil inclined who use the magnetic charm to impress upon tokens their evil thought, and men and women are sensitive to this suggestion, in about the same proportion as that found in hypnosis."

Ques. "What is the counteract to overcome evils of this kind? Is it the same plan, though suggestion from a purged and clean magnetic body?"

Ans. "Yes; in vision and purging by suggestion or

word of mouth."

Ques. "Then it is possible to visit another in vision and have conversation with them, remembering it?"

Ans. "Yes; this was the case of Christ in meeting Paul on the road to Damascus. And has been verified in all ages with men seeing and conversing with another, at a distance.

"If this law was more known, many of the diseases that now inflict mankind would be remedied."

Ques. "What is meant by laying the body down? Is it meant the body is suspended in animation for a time?"

Ans. "No, it is not suspended in animation, though that can be, through what is known as catalepsy. It is meant that mental effort, of an objective character, is suspended, and there is an opening for Spiritual understanding. It is this state in which conversion is experienced.

"That is, the body gains a new life, by being negative, and this is the start of God knowledge."

PART THREE

The Pilgrim, Prophet and Me is an exposition of the within brought forth by living according to principles of "I AM I", and demonstrated in actual doing as these forces are within the body. All within, save the Me, and so are hidden and latent forces.

You will find the practical development, as the narrative goes from chapter to chapter.

I AM I

CHAPTER XVII

THERE ARE TWO PERSONALITIES WITHIN ME ALL THE TIME

Now I am going to relate phenomenal things before and after the Lodge experience. Things of importance happening to me that may clear away the mystic doubt in the minds of all about the hidden and latent in man.

I know them to be true, for I can scarcely remember a time when these phenomenal things did not happen. At the beginning I was in possession of the power of seeing and talking to others alike to myself, young children of my own age, though in the Spirit, for they had departed this life but were not dead.

I was associated with, and talked to them as real companions; only others not seeing, believed me to be talking to make believes. And they were make believes to them, but to me, real.

They are real, and so the explanation is, I must have been in possession of a subconscious personality, that gave me the privilege of association, not ordinarily the privilege of other people.

A personality that is the result of development in the body and mind part of me, or that was born with me, can not be other than law—that is within the possibility of every one. A possibility that is developed through a mediator.

A Mediator that is natural to mind powers and to growth. One with every one, and every one uses. That I found later to be a fact. A fact that all people in

study or when talking to themselves, are calling upon the higher or meditative, to answer moot questions and thus settle the objective into conclusive thinking.

This force or personality is a part of every one and a close associate; for it does really answer, but does not nearly agree with what is asked of it. Indeed with me it has mostly been in answers that disagreed with what I wished.

It gives us vision of what we can do, and so is a Prophet. When this prophecy turns within, and is meditative and prayerful it connects outer things with inner hope, and so gets consciousness to a state of revery, about the "I AM" and the power of the Pilgrim.

It is not the Pilgrim or the "I AM", but is the means by which the body is tuned into them, and therefore is the Master power of individual growth.

Thus the Pilgrim was awake, even in the earliest years, to invisible influences, to friends upon my own plane of living, that as a child were companions. Others did not see and had an easy explanation in "make believes".

I only knew and accepted their companionship, as any child would, without question. I knew they departed when disturbed and so sought silence and being alone. For that was the way of talking to them.

Now, I realize, I had the privilege of talking to Souls who had departed from the body through a mental attitude of receptivity that is likened to dream.

I lost the privilege of talking to my little friends through the growth of objective education and fear. For then the body eliminated the receptivity of dream, with nothing lacking, that is the doorway to the Soul.

I found it again, in the mountain through the principle of self-surrender that is alike to the Christ command, "To lay down your life and find it".

I found it also in hypnosis; that is, closing the door of one part of intelligence to find another.

I found it in repeating the Mantra of "I AM the Resurrection and the life" until a something clicked within, making me have another personality that is not bound by sense perception.

I found it in the Silence of Prayer while meditating upon the consciousness of God, and His answer to my petitions in "asking believing".

I found it when busy in introspection with a something to bring, outer intelligence, a solution for moot problems.

I found it in Faith, in absolute surrender of the volitional part of me, while listening to a voice speaking within, without words, says: "This is the way and the law of cure".

I realized these things by the results in work. So I am telling of the law and the way, that all may know the progress of surrender and the approach to the Altar, to do likewise.

I recorded happenings and the incidents of work that demonstrated the PILGRIM coming abroad to heal the sick and to help the weary and footsore on their way.

Some things I could not do. One of which was I could not consciously or objectively talk to the Pilgrim. I could feel his presence, and know the practices by which this feeling came abroad, but not talk.

Love was the first requirement of feeling. I must be in a loving mood, to "click in" to the divine and to have the Pilgrim take control of body function. Then he would seem to be the same as I, only objectively, I did not remember the reason for my doubting certain things that gave cures to others.

I knew they came about, for objectively there is always the evidence of the sick getting well. Of poverty being removed, and of unhappiness disappearing.

A something so tremendous, it seems like a "presence" directing in human affairs when all else has failed.

In this thin dividing line between the conscious and

the subconscious is a lake of "Illusions", in which the ego sometimes assumes power, and then the spurious is accepted for the real.

The imagery of forms, ghosts, messages and success theories are largely based upon the ego illusions. And so fact must be attested, to theory, in work done. Moreover, this fact must be in law that is workable and varies neither to the "right or left".

Remember the connection, between one intelligence and the other, is a thin dividing line in which all is laid upon the Altar without mental reservation, so there cannot be illusion.

Then "clicking in" is a mental effort, when all thought is still, to hear and know the power of Soul, letting the PILGRIM come forth in work.

It comes with the power of the spirit and changes fear, doubt and non-action, into action and direct results, to give happiness, health and prosperity.

Now to make this principle more understandable: it is like snapping out of disagreeable moods, conditions and effects of disaster.

It is like knowing the sun is still shining, and back of the clouds, there is a silver lining.

Tragedies are of the moment, but God is always. So "clicking in" is alike to getting away from the disagreeable or destructive into the consciousness of power.

Surely it is a training. A something that has to be cultivated by much prayer and fasting. It is to know there is this marvelous gift within, and then to follow the beaten path of those gone before, to have and hold what they had.

It does not come as a gift, but is the result of study and practice.

The easy things in life are those first known to respond.

A something by which the mind does things easier than before.

It may be a something, you have been doing a long time, changed to a better way.

It may be an inner illumination of the power to know, and the method of approach. Always, it is opening the doorway to the Soul a little more, by every effort, and day by day, knowing more.

Thus the "clicking in" process becomes intriguing and anticipatory process and the mind becomes interested and intent, with love always at the Altar as a director.

The greater the intensity of love the more active the forces within become. For subconscious information comes from the Soul when the body is put to sleep or is non-resisting. So there must be a clear way and receptivity to the plane of Soul. Love at the Altar is the way.

Experience is the method of being adept in body surrender. And suggestion the method of keeping love at the Altar. It is to love everybody, everywhere, all the time. Banishing all evil and keeping thought free from enmity, hurt feelings, and egotisms.

Love is never an illusion, for it is a tuning in force, like the knob of a door or turning the dial of a radio; a something to use first, and before communication. Thus love and the practice of love, becomes an important principle in and before "clicking in" to the Subconscious.

After "clicking in", development depends upon the individual culture and devotion to the Soul. Of course, it is the use of mind powers, and the natural thinking of the individual. For information is as gradual as culture, even after "clicking in", to the Soul plane.

Everything physical, in culture or doing, must be acquired, save the mechanism. And so in the Soul its dimensions have to be explored before there is real information. And always information connects with the known here.

It is given in powers of healing, and in physical relationships. And then goes onward through experience

until now and then amongst men there are Masters with master powers.

My experience in the Lodge made this condition of "clicking in" understandable.

It was there I gained the knowledge of bringing principles outward in physical work.

There I gained the emphatic knowledge, of there ARE THREE OF US. To make these three coordinate, is to study them as personalities, separately; and then to unite them.

The accomplishment is in using the visible and known until there is coordination between the hand culture and mind development. For there is book culture and hand culture.

Book culture has not always the culture of the hand, and then the personality becomes that of the impractical dreamer.

The hand culture makes the body proficient, but often lacks the book culture, and therefore the subconscious storehouse of the past is not available in effort.

Naturally these two are physical and so the mental part of the physical must be blended into one. Then the mind and body work together.

Remember it is a training in using *the two of us*. A training necessary to success. For no one can bring out, and into execution, the ideas of mind as they appear in revery.

There they seem to be smooth and clear. Put them into words, and often there is a lack in smoothness, and even in the idea itself. Thus ideas must be brought forth and hammered into shape.

Every creative effort is the result of these two forces of body and mind, in bringing forth the within power. For always whether Spiritual or not, the coming forth is physical, and is the result of coordination through practice.

The practice is in talking to oneself, cogitating and entering into meditations, that the body and mind may work together; study together, and be at one in both.

Talking to oneself is the great simple principle of discipline, and has been the meditative principle of all the thinkers and philosophers of the ages.

It leads to a study of the higher self and brings of the higher self into action.

Now comes the next and important unfoldment. It is in the belief there is another and greater power behind all mind and heart cultivation.

It is a something that is always whispering of immortality.

It, too, is cultivated through self talking. That is, talking to this hidden something as if it is a present personality with tremendous power, because of its connection with what is thought to be the infinite.

Thus all problems of a mental and physical nature are brought to the Altar of the unknown, and discussed with the mind leaning beyond the store of recollection, to grasp and furnish outer ideas, of an inner connection.

This is a feeling, of within there is a way, to bring into the open that which is hidden. This way is always a Silent way, and so the meditation of the Silent prayer.

The Silent prayer has to be cultivated the same as the body and mind and to have results in work.

The work is in correcting inharmony of the body. For the body is personal and often inharmonious. So it is a glorious assumption to feel there is a power within and bring it forth in personal conquest. Thus the power of prayer is in "asking believing".

It is an inner confidence that one can ask any thing "In my name, and it will be given". Of course, this is the result of coordination between the body and mind, in the first preparation, and in connection with this inner

force, in the second. Thus the Prophet is born in consciousness by talking to him.

"Asking believing", with faith is to have a demonstration in outer effort. It is to know there is an inner partner, who will take the body cares to the throne of grace, and there will be given the substance, when turned to actuality, to an answer to prayer. It gives one the job they need, on any plane, when there is suitable provision.

There never is a break in the law, though many there be, who do not see or hear of it, in their individual effort. All because they have not turned from the physical and do not know the Prophet part of them.

Ask believing, is not a lip service, and so is not in the sense of direction, physical. It is in consciously knowing there is this power of overcoming physical obstacles and that it never hears *no*—in the asking.

The Prophet is the doorkeeper to the throne of God. He opens by and through talking to him. Talking to and about present wants, and being satisfied there is but one answer.

IT IS ASKING BELIEVING. It leads to the third, of the great triune.

So the same process is entered in prayer, to bring into action, that is used in the cogitations that have brought the duality of mind and body, and of mind and the hidden and latent force, only now it is a deeper and more serious task, for, and in the end is no less than that given to Nicodemus, "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God".

Born again means to lay down the body, to still it, to make it non-active in thought, then the Pilgrim of God will come forth doing.

Always it is a messenger when the body is surrendered. A messenger that does all things in His name. So the recipient must obey the rules and be on the God side.

To be on the side of God is to have regular periods of prayer.

Prayer that will allow the loss of consciousness without fear.

Prayer that gives the PILGRIM power to change muddled conditions into harmony. To do the work, and to answer prayer.

It has to be more than belief; for it is asking to hear the "wee small voice speaking," saying, "I will take care of you," and then objectively realizing it to be true.

My experience has always been the same; I am asked to cure some one, to give comfort or cheer. I answer, "I will take care of you." Then the Pilgrim does the work, because I have surrendered, to bring him forth.

I say, I did it, but my meaning is the Pilgrim. He then is the "I". And strange as it may seem these assertions are followed by cure. Thus the spirit comes forth to convince.

The same process of prayer and Silence brings the PILGRIM as a conscious associate member of the body trio. Thus the relationship of the three personalities is made ONE. One when the body personality surrenders completely to the trance of sleep, to GIVE FREEDOM to the SPIRIT.

Then the Pilgrim is released from inhibition of the sense emotions, and is Master, with the body subject to his will. And all of this is through complete negation of laying the body down.

It is going from momentary relaxation and a feeling of change, called "clicking in", wherein the feeling is of the "Spirit being upon me", wherein the body has surrendered sensibility to action and thought, with the Pilgrim in control.

The plan of practice is the same always. That is, it is meditation and Silent Prayer, with love always the gift at the Altar.

Love thus changes the body, by raising vibrations of the molecular functioning life into a state similar to the Soul. And for this reason the Pilgrim uses the body and his experiences are recorded by a provision of resolve in the mind, to give Soul experience vision.

This through prayer, in the last, loses the body in sleep, to open the door to the very throne of God. While it does so, is also fixing the principle through which there is the retroaction of return. That is the way it is given by which the Pilgrim may manifest in the body from the God side of the equation.

The Pilgrim having a voluntary way to return, has aroused within the feeling of "Guardian Angels" protecting with his presence and power, to withstand tragedies.

He does so by what is termed "premonitions, visions, telepathy, thought transference and all phenomenal ways" not accorded to the physical and mental.

It is fulfilling the great request of "Lead me not into temptation, but deliver me from evil", meaning, the Pilgrim has the power and privilege of warding off dangers of every kind.

Call it what you may, the principle is one of first training, the body, to make the Pilgrim possible from the physical side of the equation, and of leaving the beaten path open for the Pilgrim to return, whenever he is needed.

That is, the body is constant in receptivity and can turn to the receptive side of the equation instantly; no matter what is doing, the place, or circumstance. Thus is the door always open, to swing outward to ward off dangers.

The real basis of which is prayer entered into, as in the body with Love always at the Altar and love of an abstract character to give to everyone, everywhere of it free from desire, egotism, fear, doubt, envy or emotional hates and greeds. These belong to the body and are not spirit-

ual. So love as a gift must be free of them. And that is the way for the mind to receive messages, visions and foretellings.

It is said that most events of vision or foretelling are in regard to loved ones, and so love is the motive. Still many of them are about outside things in which the parties are not loving associates nor have been. Then this hypothesis falls. For the super-sensitive state is not the result of love's protection, but of personal love.

The fact of experience is that the whole of experiences are abstract. That is, the party or parties affected are not related, but ALWAYS THE PARTY RECEIVING is one that is dominated with love, is receptive and spends much time in silence and alone.

These have the power, because of inner devotion, to only touch the "Hem of the garment", for it is to the Seers and Prophets the power is given as a help to the world.

Thus the three of us are prepared, to unite in Love, and Love fostered and abetted by prayer, in the Silence until it breaks through the separating lines to make it possible for the Pilgrim from his place, with the "I AM", to come through, using the Prophet as his guide, to refine the body, so that his Light may shine.

That is the great light. A Face and form illuminated, with God presence.

I AM I

CHAPTER XVIII

LOVE IS THE GREATEST THING IN THE WORLD, AND ALL HAVE IT

Ecstasy of love is the supreme joy of the human heart. It is a realization of Peace. A Divine peace, "For the Lord is my shepherd; I shall not want."

Ecstasy comes from the great moments when there is an object of affection and a realization of heaven. Thus every love incident is added to that other something, awakening man out of bondage into the "Kingdom of God".

Everyone wants this love. A something that disperses the sorrows of the body and gives joy and peace instead. A something that gives the feeling of a silent and inner partner ever watchful and present to give help, yet never interfering with the ordinary joys of life.

A something reclaiming joy, by doing away with the hurts of jealousy, envy, fear, doubt, misery and unrest of the body. A something that turns within to find peace; for love always is within—and in everything. So all human practices of love are fateful footprints toward this inner kingdom. They become the living impulses to know more of and understand a feeling of "Divine presence".

Physical desire makes love seem illusive, for then it is merged in egotistic want and is vain; but that is because of the "Expressor" who being swayed allows want supersede and does not connect with the universal principle of peace and a love that is more than the body.

For love is more than the body, because always, it is the messenger of God within and is always calling the ego

away from bondage by going into the "SILENCE" to know how creation is given unto man.

It shows creation in the new born babe. Then is heard the cooing words of both mother and father, saying, "I love you," to a bundle of flesh that does not answer.

The baby is their creation and a part of individual life, going on with a feeling of devotion and protection. Thus it is an imitation of God's plan for all people to replenish the earth as He has always done.

It is said "God made man in his own image and likeness". Every father and mother feels their child is in their image and likeness. A gift of God and a revelation to them.

So the child is theirs, to teach the way and law of growth. They begin always with love. It may be physical, but always partakes of the Divine.

The babe is nurtured, fed, clothed and cared for, in body and mind. Its instincts are nurtured by words of endearment, it after a time understands. For the training is slow but always a love force.

It is taught love, coming abroad in service, and devotion that cares for all ills. It is taught right and wrong, obedience and faith. All through practice.

It is trained in words and expressing ideas, then is given play and work to nurture both the body and mind.

It is given the three R's, as a basis of education, and the essence of the commandments as a moral code. The object is to have the child grow in grace, in thought, and body, according to pattern. Always in which is love. The highest conception of love by parents.

It is not always God love, or only that portion belonging to the animal instinct; yet is always according to development and conception of the greatest power upon earth; and eventually leads all mankind to God.

Therefore this love of God is always within, some time dormant and again active. Yet always is the one thing

called upon when sorrow, tragedy, sickness and death are near.

It is the something that gives to the dying, peace, and to those left solace. Yet in practice, the great comforter is as something unspoken. Its connection to God not realized, and so to most mankind, there is a gap between the known and unknown—pitiful in ignorance.

There is a plan of overcoming this woeful state of not knowing that when practiced is as sure in realization as the things taught as practical for outer living.

This plan is to carry the child inward to a conception of love that is all embracing, in that it lifts the veil of darkness from the human heart. In the last, it is an acceptable doctrine, bringing the PILGRIM abroad in the affairs of men.

This last comes through much prayer and fasting. So these are natural practices of love development. Prayer is the way and law, to connect love with the Divine. It is always to begin all petition with a love offering of peace, between all living creatures.

Love is from the Divine. No one can look back in creation without knowing this; and so is a part of universal life made personal.

Personal expression limits its power to individual conception and so may be intense or an indifference that is scarcely love. Then it is hidden under indifference and the misery of living conditions until the hope and faith of God within fade away.

Still the devotion of fathers and mothers give the living principle to children, and in a lesser degree to neighbors and friends. For it is a solidarity power nothing else equals in life.

When it is abundant, there is peace, happiness and prosperity, for it is contagious in attraction from one to another, and from others to one. The law being, "Pressed down and heaping over returned".

Now make this personal expression of love, from one to another, a devotion to the Supreme Soul, and the power is extended to fit Divinity within the human heart.

First, because devotion to the Divine is without guile. Asking believing. And second, it is without pretense or outer semblance of ego. It does not want or wish to be heard of men. It is therefore silent and meditative.

Christ said, the supreme gift is when man lays down a life to save a friend. Thus is given the whole of its power in devotion to the Supreme.

A giving of this nature means to be prepared by outer feeling, by using all human attachments, as a pattern to carry in prayer.

It must be affectionate, as all physical loves are; but also it must be the offering at the Altar at times of inner communication. A something that will lay down the cares and worries of the body to make contemplation and meditation free and unafraid.

Thus God love is also a solidarity that is not variable. It is the same as that other supreme love—the marriage covenant, that promises, “forsake all others and cling unto thee, until death do us part”. Only God love being the universal covenant, has no limitation in death, because there is no death.

Its promise to have the universal love in the body, and a conscious part of God presence. Of course this resident power is personal, and adds to affection Divine grace. Its promise is a love that cures all afflictions and gives peace, climaxing in the “I AM” coming abroad in the affairs of men and always as a within “Presence”.

Of course this “Presence” is a cleansing power, wiping away doubt and fear by raising the body vibration above them. Then there is a feeling of ecstasy and contentment adding to the personal affections. So much so, there is a looking for the good in others—instead of evil.

It clothes the body in a magnetism that is like an auro

surrounding to give off the good news, "I have found it," and others seeing, ask, "What have you that makes you so contented, prosperous and happy looking?" All of which is but an evidence of the "Presence" shining through.

It is the MASTER'S way of being known.

He is known when love is supreme within, and all human fears and doubts are laid upon the Altar to ask believing.

The gift is always love, and the answer is through love.

It is the same love that is in all human contacts and is a fondness of feeling that is peace to every one. Then it turns to the object of affections and has its own reward. For when love goes out to the north, south, east and west, surely the same feeling is at home. And this is the kind of affection that must be at the Altar of prayer.

Then comes the introspective period where mistakes in conduct are looked into, through all the days of the past with an ever-ready love to put something good in the place of evil. And this goes on until there is a freedom from sin. Then is the "Asking believing". It is also a feeling God knows and so the answer is acceptable.

The introspective period of prayer is an honest seeking to be right, and that is individual, to be accepted and realized as an individual problem.

If and when all is laid down, and when belief is changed into faith, and there has been an asking believing, with an answer. Then is known the way to God consciousness is found, and the road made plain.

The contact with the "I AM" has been experienced and his coming abroad is in solving the problems of human frailty not easy for the mind and body to understand.

The "I AM" is not consciously seen. He is only felt in the good accomplished and the peace given. But keep on and he will be closer than a brother and something always near.

Coming abroad is in the oft-repeated Mantra, "I AM the Resurrection and the life". All things are mine when I am ready. I am ready when I am free from "theft in thought and deed". It is a realization that all the body has is surrendered through love.

The realization comes naturally, because it is a growth of suggestion that day by day, and alike unto breath, is sufficient for every need and always an abundance is consciousness.

Then follows a way of bringing this consciousness abroad, in asking believing with confidence.

It is the body and mind part, after love has contacted the "I AM" and has asked—believing.

The asking the "I AM" is in knowing the subconscious self is the processes of laying the body down in making the objective negative to the Soul at the time of prayer.

Then the aroused consciousness make of the objective something that can ask believing and receive an answer.

Demonstration of the law is natural and follows direct processes of unfolding. There must be a preparing time. Just like love in the body unfolds from one state to another. For this power comes because of introspection, and of fixing processes of thought.

While in the beginning it is laying the body down, in practice, it is carrying confidence of body reliability to the marts of trade and being conscious there cannot be other than an answer to prayer.

As many as have Faith can ask believing.

Thus love brings the power of God into the human heart like the springtime of youth brings the mating call that changes life. Though this is materially fleeting, going in to living life, the first ecstasy of mating love is the same as the ecstasy of divine assurance, coming from going to the Altar and asking believing.

For always love is arousing the fires of eternity to have harmony and peace here.

It is in contacting and believing in "a presence" and power greater than mind or body, but which is in them.

It is in going off a distance to be alone and meditate upon the why, cause and where of life as it is, and its limitations and then putting to the test in feeling how love feels.

Think of it as a precious something to be used, and use it. Use it by fixing it as a principle of every day contact with every one.

For always love is feeling; a feeling of confidence and peace, then it is a giving principle, to be given as a comforting power to override the sad and disagreeable. It is a living force that thrives upon being returned and pressed down; but more especially it **JUST IS**. And all have it in proportion to use.

It may take time to make the principle operate so that all can understand.

It may be held back by reticence, fear and doubt.

It may be rebuked in its expression. Still love is silent, though it may be felt.

The struggle to express love is in thought, deeds and in feeling even more than in words.

Words there are that convey meaning, but the great "WORD" is ineffable.

It comes from the silence that allows a "clicking in" to the home of the Soul, that is like a divine change in the heart and mind. For one moment the heart and mind is occupied with objective doubts, and the next is irradiating with faith and confidence.

There has been a change—in laying one set of thought conditions down, and taking up another.

This is accomplished in "Rest Periods" or times of meditation. Times many have not the time to take, and so do not know. For these times surrender the body to the Soul through negation and meditation.

It takes time for any one to find the consciousness of

Soul so there are many who do not take Silent prayer seriously. Yet this is the way.

Consciousness is not at once for any one for realization is at first like "seeing through a glass darkly", but there is seeing, and what is more important, there is "works" afterward. Works of healing, of helping others, and of perceiving outer evidences of doing better.

It is always within, love is given the life energy to bring the "I AM" abroad, in giving health to the sick, happiness to the sorrowful, and abundance to the asking. And while this power has been, is, and will be always, the individual has to grow to it. Grow by the silence of introspection.

It is an individual kingdom, and only so when the body has been made ready for the invited guest. That is the disciplining part, and so it takes time to have the Pilgrim come through.

Always it is given as the innocence of childhood in asking "believing", and always it is a heart joy. A joy that cannot be measured by words. For nothing can quite equal the peace coming, when some one asks, "Where did you get what you have, and how do you do these things?"

It is when there is a healing because of love. A love that makes another "feel so good" returns thanks and giving "the joy of the Lord".

Love of God is always that way, and yet in principle is no different from the affections of body contact. For love, no matter the plane, is always love.

It is the simple idea of giving happiness to the one loved, and is an affectionate consideration. And when used to help others holy, because of God association. It is for everybody, because alike unto life and breath, is always abundant.

It is developed in prayer periods, until it passes beyond body attachment to a devotion that cures all inharmony within its scope, and yet is always affectionate. And alike to affection leaves happy memories of the great

events of its expression.

So great healing is recalled as are the happy moments of surrender to vital urge. These are the incidents that have proven the road and way to eternal life. It is a separating line between the body and the power of laying the body down to find immortality.

Surely the time of "Prayer Periods" is not a task with so much to gain. Surely they can be maintained as a means of conscious and continuous happiness.

It is not difficult when man has been trained in rest periods and gives time to relax in times of stress, or when virtue has gone out or things vex.

Then the call is "the resurrection and the life" of love in service. And the difficulty of trial becomes the joy of overcoming.

Always love is expressed from the body, but there are different body loves and so this is one alike to the others only having its consciousness within.

Body love is first—father and mother love for their baby and then the awakening of baby devotion. It spreads to friends, relatives and neighbors. Going into association in individual family life with outside interests. But all is love, in different degrees. The more used the more returned, and so with this last and greatest gift. It is the same love with the fountain fixed in the throne of being. It comes abroad by association and practice as all other loves, but carries the "Presence" to cure all human ills.

Every one some time feels its presence. They know of the change of thought, and the feeling of being helped. So by the very evidence of outside things, it tells of miserable conditions being changed. Changed by someone speaking the "WORD".

A word in which love is master.

Some one has taken Love into the Silence and there complied with the laws of prayer until the body has responded to the within and love has come forth free from

guile and expresses itself in a WORD sometimes an "INEFFABLE WORD".

This is the supreme power of love.

So the Silence of prayer is the way and law to know love in its higher use. Then it becomes a healing power to adjust all inharmonious conditions.

It cures disease and sickness. Changes physical estranged love conditions. Adjusts business activities; get jobs for people wanting, and in fact, is the mighty messenger of the body in work of one "Who is sent".

Above all, it ushers the Kingdom of God as an abiding place of all who ask believing and have its presence.

The rules are in the Silence of prayer and in repeating the Mantra of "I love everybody," as one enters into prayer, or when going to sleep upon retiring.

It also is an awakening mantra, and one used in times of stress or trouble.

It is to clean up the things of the day and to prepare for the tomorrow by abiding in its principles.

This is the means of getting young as you grow old, and is the secret of life.

Remember the reward is here and now. It is in hearing the old, the sick, and distressed say, "I am feeling better now".

It is the something wonderful that is a free gift—to have and hold always.

I AM I

CHAPTER XIX

PHYSICAL AND MENTAL PRACTICES FIT THE BODY AND MIND TO RECEIVE

What can I do to make my body and mind receive these remarkable blessings promised, is asked by every one at the portal of the unknown.

It is answered alike to one choosing a vocation or profession—Prepare Yourself.

Prepare by study and practice until proficient in mind and body activity to do what is wished in a vocation.

Of course there is always two distinct forces in education. One is the book way, and the other the hand. Meaning these two go together in efficiency.

Sometimes the way is not clear and then there is failure. For not all succeed, because of lack of coordination, that is usually attributed to misfortune, lack of continuity, and unpreparedness to do the task in hand. Add unfitness for the vocation, and most of all physical vocation failures are accounted for.

The Spirit is always the same. One, and within all people; but there are many gifts that fit the individual to his or her vocation. And these gifts must be considered as practical to the vocation entered. Then hardship vanishes, or is lessened, for it is only necessary to cultivate knowledge of, and use of hands, to be efficient.

So the choosing is the important thing necessary to wring success from work.

However choosing is but the beginning, and so attached to choosing is study and apprenticeship.

In all trades this is given as four years and measured by proficiency. Some there are that do not succeed in mastering the hand part in this time, and there are many that never master the book part. Thus a great majority of workers become just "drawers of water and hewers of wood".

While the Spirit is always willing, the flesh is weak. And while there are many gifts, the lack of their productiveness is because the Spirit does not come abroad in giving inner power to do outer things.

IT CAN COME ABROAD.

It comes by FAITH. And every one can have FAITH.

But faith is marred by carelessness, abdication to habits of sense and inability to hold to any thing long. By lack of Concentration, Fear, Doubt and Envy, lack of Love, of Friendliness and of Peace. All leading to worry, unrest and inability to hold any position long—depending upon the outside for sustenance with crying, sighing and moaning because of lack of substance. These hinderances are overcome by holding fast any vocation or work while visioning something better.

Now comes the great test. It is asking the "INNER" urge—to bring about a consciousness with the MASTER, and have that something come abroad—for the Spirit coming through—there will be a planned way to success, happiness and health. All the master powers of the Children of GOD.

But before there is an asking, there must be a way by which the asking is made practical; and this is always through the two principles of body training and book knowledge. Education must be practical. So must hand training.

The mind training is in training the body into an attitude of belief, and knowledge in a Faith born with the conception of life being immortal, and of God being ever present in the body.

The Body practice is given as kneeling, which is an act of submission to an unknown and unseen CREATOR. The Book knowledge is in calling upon Him.

Now all the world has these two obediences, but all the world has not the conviction of them coming through in actual demonstration. So this form of worship has been designated as a "Lip Worship." Lip worship because it is for "The benefit and hearing of men."

There is another practice—to bring forth God presence in the "I AM"; and is in repeating openly or silently "I AM THE RESURRECTION AND THE LIFE."

Repeating it as a mantra, when alone and in the silence.

Alone and Silence is an important part of practice. And means to be free from outside things to contact GOD.

The practice is body relaxation. That is the body has to be in a state of non-resistance called tranquility—a relaxation, as when lying down or when other thoughts are under control, and is a dreamy meditative state.

This state is the result of a loving attitude toward everybody; and so the active prayer—is always through the principle of love—in which the practice is to train the body and mind into a nonresistant attitude to the pricks of the flesh.

Loving everybody is loving people as you love yourself—or want to be loved. It is not possessive or of a self limited nature, but rather as the Sun, is always shining; a something that is for the purpose of training the body and mind to believe in peace as all essential to life.

So love at the Altar is because love has been exercised in all the things of life. It is a good feeling of having enough to go around.

All of these practices have a fruitful as well as a destructive meaning. The fruitful are those traits of character that bear fruit. The Destructive are the exercises of body in work or play that bear no fruit.

Childhoods play and romping is fruitful, because that

brings the body into perfection of effort. Make this a play always, and no work, then there is the saying of "All work and no play makes Jack a dull boy." The reverse is also true.

So exercise is and should be for a specific purpose, and not just an idling time.

The Olympic games and those of the Colosseum were great as exercises, but led to destruction and did not live.

It may also be said—most of the play time of the present—is not creative. For play exercise without an object—save in itself—is not good, no matter the proficiency.

There is no objection to any of the National pastimes because of sin, but rather because of uselessness.

A great many people may gain enjoyment from playing cards, but in the playing, when there is proficiency and a habit there is nothing gained.

The same is true with regard to checkers, chess and backgammon. All recreative, but in no wise developing the inner urge to know.

They, however, suggest a way by which habit can be directed to efforts that will make the body and mind respond to, and know the consciousness of God. And that suggestion is in directing exercises so that the conclusion will be efficiency, either in Concentration, Prayer, Breath, Posture, Attention and Intention; all leading to the joy of knowing.

In Practice, the law is to adjust the body and mind to believe hidden principle and to receive consciously. Then the mind by exercise, goes into an attitude of receptivity with revelation the result.

Exercise thus becomes attention to the actions of nature, and laws of tremendous value to mankind.

Every discovery of Science is thus brought about. It is asking believing.

"Tell me God, what is good in the peanut" of Dr. Carver, to the meditation of Edison, and the incandescent

light."

These exercises of meditation are the beacon light principles of body exercise—and always make the body a receiver of great good.

Now, when this same exercise is turned toward the Soul, the same principle holds good.

There is no practice or exercise that is sufficient of itself. All of them therefore, while separate in body, merge in one conclusion. So that the many exercises herein given are to complete the whole, and make the body and mind acceptable to instant prayer.

And while these practices are the beaten path to understanding processes of body and mind; all lead away from the emotions of the body, and the noise of the world—to hear "the still small voice" of peace speaking, as if an inner presence—and so close there is a feeling rather than hearing—takes possession in doing "His will."

Now, let's give the exercises as they come.

In PRAYER they are in laying the body down.

In Subconsciousness—the same thing is followed.

In Vision, the body is laid down with an awakening.

In Vibration the body—by exercise, is refined.

In Posture it is exercised, giving the eight fold way, and are all body controlling.

In Breath the method is one of exercise with each breath under control.

In Planes, it is a change of thought by exercises according to development.

All of these lead to the Disciple having a beaten path going from the body to the mind, and from mind to soul, and from Soul to Spirit.

The two exercises of prayer are strictly separate. For one is an outer part for the hearing of men and the other to go off a distance into the Silence.

The offering in the last is love at the Altar—and the

exercises found in the fifth and sixth Chapter of Matthew.

Especially it is a covenant to get up from prayer and pay debts. To ask believing, and to accept the answer.

It is a simple wonderful petition and is the privilege of every one. The pity is that few indeed, have followed through to know.

Alike to this prayer is the more objective practices of laying the body down—in hypnosis.

There is the pivoting of the eyes of a sensitive, while continuously suggesting sleep. At the same time, the hands contact the nerve of the hand or wrist, and of the temple to impress the will of the operator.

The suggestion is followed with passes—from the head down, and kept that way until the eyelids droop.

Then comes the positive command of sleep.

This is followed by fixing the muscles and sensitive obeying command to enter—the three states of Sumnambulism, Catelepsy, and of Vision.

These exercises are the same—in Auto suggestion, which links to the Silent prayer. It also has to be in the silence and alone and is pivoting the eyes upon an object until there is drowsiness, and then by resolve, fall to sleep.

The Sleep is trance and an awakening that give the three powers of hypnosis—and in addition—a knowledge of the Kingdom of God.

The exercises and practices of vision are those of meditative stillness. Being the same as vision of a mental picture before doing.

This is the reverse, for it is in practicing stillness, so that the thought and conditions of the inner kingdom will come through. Thus, this is the same as that portion of the Silent prayer, wherein is the “meditation with a seed”—bringing a picture of the object.

Vibration practices are those of coordination of mind and body, or practices wherein the hand training fits into thought training without lost motion.

This is bringing the two forces of education into harmony. It gives sureness of movement and consciousness of doing. Thus the body responds to action and the mind gives direction.

It is simply to do things naturally and without lost motion.

Concentration Practices—are a part of all exercises and in addition thereto, are in the nature of freeing the mind from unnecessary thought conditions, not a part of ordinary thinking.

Thinking must be a consecutive building and mathematical in conclusion. So thinking is logic and the rules of logic.

Concentration therefore follows rule. First to think with an object; that is, think by blanking out the unnecessary and so this is an emptying process. The exercise in pivoting the eyes upon a circular card, with center of about one inch black, while the outer circumference is white. (See Fealy's Card system for further direction).

After this is holding to thought and meditation—that gives devotion to the supreme soul.

From this there are the many developments that give entrance into the Subconscious and the manner by which there is knowledge, given by the Card System.

Concentration has both the head and heart way in exercises. The one—that of pondering upon abstract thought and the other in Sympathy and in service to mankind.

Posture is the activity of the body in giving freedom to devotion and is the body relation to prayer and culture. It consists of the various exercises—found in developing Breath and in Prayer itself. It is also the method of procedure in giving from one body to another.

It is in the Vibration of the hands or finger tips, in transmitting the breaths from one to another, and has an

effect the quivering of the fingers—while the thought of one individual is thus pivoted.

Quivering fingers can be demonstrated as of great worth, *for by this method alone, Pain can be taken from another by quivering rubbing.*

Thus posture is in the acts of the body, that make easy the activities of mind. They are not always prayers, but are in all prayer.

There are eighty-four of these directions given, in Tatvas the most common of which in ordinary practice is that of kneeling. *And probably this is the most useless.*

Breath exercises are many and varied. They are for the purpose of making the breaths a life wave in efficiency of cleansing the body while at the same time raising it to standards of being not normally natural.

Thus the prolonging of breath—in long notes and the raising of it in high or low—is a practice of long duration.

And of course there are other breaths with exercises—and exercises that combine with the breaths—that make the body respond to each development.

These are given in Fealy's book on Breath and in the charts of vitality—as giving the powers of an individual, to maintain life—to the ripeness of age with the vigor of youth.

Then there are exercises of the body to make way for the greater powers of inner consciousness. Powers and exercises found in the discovery of breath combinations—to cure diseases of the body. To adjust business and social states, and always to enter into the Kingdom of heaven.

These exercises are basically physical—while behind the physical is the mind thought, and thus is given to every student the method of starting with the body as a training place to become familiar with the method of going within.

It is all the way from repeating the mantra of "I AM the resurrection and the life". And the feeling of all is love, and love is the law and way to demonstrating in calls of sickness, sorrow, distress, unhappiness and in failure.

Then these exercises prove of worth for they give the devotee power to overcome the weaknesses of the flesh—by giving peace, comfort and happiness.

I AM I

CHAPTER XX

THE WAY TO THE SUBCONSCIOUS IS IN PHYSICAL PRACTICES GIVEN

After having become familiar with the practices of prayer and the call upon the "I AM," I became faithful to the Prophet and Pilgrim through calling upon them in times of abstraction. That has been my method of association with God.

Association with God in all affairs here, forming a partnership greater than all else on earth, and yet is the seed that grew personal affection into a love glow of glorious association and a personal affection—the apex of good will and cheer. A friendliness within—to everybody.

It showered its glory upon the object of mating, and in proportion to every one needing help. In giving always, love pressed down returning.

It grows with life, and fulfills destiny in surrender of body desires to the Soul—as it marches on. No one can have more or want more, for the giving and receiving is Divine.

It is in the silence of meditation and in the exercises of being prepared. It is meditating with the "Seed," and without the "Seed," just upon the power of love to develop within. A flowing stream of living water. It finds the hidden and reveal the powers of a subconscious personality.

Naturally, meditation must be cultivated, for it will not give results without practice; and practice must be

from without. And that is where the subduing of the body fits into doing. For, before the Silence of prayer there is body preparation.

The Silence is a dreamy state—after eliminating outer thought conditions.

It follows resolve, and the wish of inner help, and thus differs from ordinary meditative states. In resolve and love as a beginning, and then follows with contemplating personal mistakes, sins of omission and commission. Eliminating them by putting something good in their place.

The Silence eliminates sins by meditating upon God and the power of the "I AM" to come abroad—and being convicted, by having revelation in which *asking is followed by receiving*.

These practices are simple. So simple a child understands, and asks that way. Yet by their simplicity, bars the mature mind from immediate understanding. Because having built an objective life, there is the necessity of laying this down to find the other.

Herein is where Concentration enters into prayer. Concentration controls thought, and by it the objective is laid down.

There are no words spoken—and yet the petition is not fixed until there is a feeling of confidence and faith that the Pilgrim hears, and is taking the petition to the throne of grace, with an answer returned.

The answer depends upon the petition. If there is neglect in rule, it is not always so, but that is the object.

Almost all believe in God, but few have an inner association or know of his intimate association in the body.

The poor hope—because of great need. The rich leave Him until the hour of death—or until other and outer things begin to pall upon the senses.

The intellectual have not the time to pay to such trivial things as exercises and practices to be ready, and so God is questioned and doubted.

God is left to the church and to mature years—for to most religion is not taken seriously and is the practices of word prayer—and preaching, left to the idealist “as something good, but of doubtful valuation.” *All of these have not found meditation with a seed.*

Meditation with a seed is the way. It is the way to bring the “I AM” to consciousness. It does so by repeating a mantra of “I AM the resurrection and the life,” after there has been an affirmative of “I love everybody.” Love as a principle. A something always here, but not practical.

Thus the seed is to be free from enmity—and to love.

Remember this affirmation is personal, so meditation is individual.

The result is in practical experience and a feeling of friendliness to all the world.

For the practice of Silence is the method of gaining association with the subconscious self, where there is not, nor can be enmity, back-biting or hard feeling.

It is found in hypnosis wherein all enmity is banished before every personal experience. Therefore, Silence is the method of laying down the body to find immortal life.

Of course the immortal life is not the body, so these two are separate though seemingly one. One in Prayer, and when the body has been surrendered.

For prayer means to surrender the body through relaxation—in freedom for the immortal to come through—as a living “Presence.” And that is the beaten path to the “I AM.”

Within is an universal belief of immortality—a something that does not die or change with the body into old age or death.

And while an universal belief—the pity is, so few know the way to make it real.

I had found a way through subconscious studies that are practical. They start with the practices in hypnotism

and through experience—finding the subconscious personality of others and then through autosuggestion experiencing the same personality within—or when the body is sleeping.

The Mental life had to remember this part of me, for the body was laid down. Laid down in sleep.

I went into these states through "Revery" aided and abetted by practices, and always went about to sleep through tiredness. (Then Relaxation was complete).

In revery before sleep, there is an asking—and a resolve to remember. That is preparatory, and a mental resolve before entering sleep.

It starts with love at the Altar, and an active practice of the principles of the Silent prayer—that gives passivity to body surrender.

This process must be practiced to experience a feeling of inner impulse—in the affairs of now. For at first, there is indistinct recollection and a feeling of dream illusion, then there follows fact, and a feeling of inner direction.

There is an everlasting contest between the body and its functions of reasoning—and the impression of revelation in the sleep state.

Still when events are reckoned—the powers within become cognizant—as active factors in doing. And a doing not a part of ordinary thinking processes. Then comes the realization of another and potent personality.

IT IS A GROWING REALIZATION OF THE PILGRIM BEING A POWER OF GOD—WITHIN TO COME ABROAD THROUGH PRAYER.

I had been practicing rest periods for a long time without distinct—and above board communication with the Pilgrim, when one night, going over the events of the day and in a state of revery, I heard him calling; and saying, "Go teach and preach it to the world."

I asked, "What have I to teach, and what is there to

preach"? He answered, "The truth." I wondered and then heard, "You have Me—and you realize Me now. Go tell the world of Me, and of the Prophet that leads in prayer. Who talks to you—and you him. Tell them of your body and the two other personalities, with everyone."

"Tell them the way is in making the body fit through discipline—to listen to the hidden and latent self."

I said, "I am not prepared to teach; for only at times is it possible to feel Your presence, and not since the experience of the Lodge, have I heard Your voice."

Then the Pilgrim said, "Herein is the mystery of the three of us. We are always together, but are known and heard only from the body—when it is in devotion. Then the body through negation, receives our word and does our bidding. It is shown in works, and so always has the fruit of work as a proof."

I said, "I am not prepared to teach a practice I do not know in sequence of direction."

Again He answered, "You are prepared to preach and teach LOVE. A love that conquers all evil.

"You are prepared to teach healing of the body, for you have and are healing the sick.

"You know the methods of healing as you know the methods of silent prayer.

"As experience comes you will know more. And remember, this ever present urge is always a call of God to you."

"The way is to have love. A love that suffereth long and is kind. A love that envyeth not, vaunteth not itself, is not egotistic, does not behave itself unseemly, is not easily provoked. Sees no evil, but believes within all is truth. Beareth all things, and endureth all things. And is always present in every effort to correct unrighteousness. In as much as you give this love, a love of your own feeling; it shall be returned, 'pressed down' and you will know, so can teach."

The voice faded away, and I wondered. Was it a remembrance of the greatest love passages ever written, or was it a fitting direction for teaching? I resolved to try and to record the direction of prayer and love that surely led to subconscious understanding.

I accepted this vision as the way to the home of the Pilgrim to receive information—regarding immortal aspects of life.

It was not a haphazard way, but one of sequence and so can be taught in practices—that every one can do. It is a doing before fact or result—but later has results and so proves its own philosophy.

Herein, however, is the difficulty in following. There is no "show me," save the development from practices—and these come as developments of feeling senses—of something present in doing—that is not ordinarily recognized. I found through experience the feeling and method of bringing recognition abroad.

Just as a constant practice of the "I AM" is the resurrection and the life. So do the sequences of the Silent prayer bring about states of being conducive to a devotion of the Supreme; and is in a constant conversation with the Prophet, who is the urge of devotion, on to that time when there is a more complete understanding of the results of prayer in "asking-believing," and having an answer.

Thus prayer must always be an expectancy in which the body is made obedient to the God part, for prayer is in disciplining, correcting and putting good in the places of evil. Then surely the time will be when there is revelation of God's presence.

Prayer is going to school to learn and practice rules of conduct to be near—associate with, and hear the Pilgrim. The Pilgrim delivers the message of the Soul when all is peace outside.

Desire, appetite, emotions have led to conditions beyond ordinary control, and the urge, Prophet, has turned to

prayer, out of which there comes a blessed message of relief. Then a voice speaks as did Jesus, "I of myself can do nothing—the Father within, He doeth the work."

The principle is one of dropping shams and asking-believing. It is measuring powers and letting the equation stand on the God side. Then the "asking-believing" becomes easier and the Pilgrim speaks with a comforting message. As practice becomes a habit, the messages from the Pilgrim change from seeing darkly, as if through a colored glass, to seeing face to face.

Of course the avenue through which messages come, must be kept clean—and this is the reason for constant attention to the rules of prayer. It can not be haphazard, or of a variation in principle, but must be always with a Love gift at the Altar. That is at the time love must be uppermost and for every one.

Then the principle of direction is fixed in resolve. The body is cleansed by contemplation, and God is sought through meditation. After which is asking-believing and a knowledge of an answer.

REMEMBER IN THIS METHOD OF APPROACH ALL PRAYERS IS ANSWERED; and always according to the individual worth.

Then prayer becomes a fixed principle—the same as mathematics. The individual being able to solve problems when there is proficiency in thought, action and practice—in being ready.

Prayer periods are for the purpose of cleansing the body from mistakes of the past. And this part is meditative silences.

They are also for call; when there is something beyond human possibility, such as sickness, tragedy, fear and doubt—that must be instantly handled. Then a stillness and a "Clicking in" that is followed by work.

The first practice is preparation, and living in the sight of God; and the second is calling, instantly—day or night.

That is the way the "Still small voice" of the Pilgrim is heard. It is not really a voice—but when translated to the senses seems a voice, for it is the hidden power answering, "I will take care of you."

The action and demonstration makes of the Silent prayer the greatest single discovery of all time—in restoring the Soul to its rightful place within—as a guide to the wearying footsteps of the body.

Though the discovery is always individual, the principle is universal—and is always beset with the hinderance of body weakness. It is a constant struggle between the higher and lower self, between Soul and body control. These two must be welded in thought to be one. So while living in the body and among men it is not always possible to get into communion, because of emotional hinderance.

The practice is to still the emotional thought. This is called "Brain Blanking," and is the habit of not thinking or carrying on in the objective, just as if there was a passing of the body from hearing and seeing, and at that moment "Clicking in."

It is as if the old is left behind, with a new present, and work that is all important. So important that nothing save it matters.

Again and again I thank the simple practices of hypnosis for the perfect direction of the way.

I see in vision an individual separated from the objective outlook—through sleep and awakening into another personality, that sees not nor hears as the old, but is following a beaten path.

The personality may not be spiritual, but it gives the way to lay down, and to awaken into the Kingdom of God, where His "word" is all.

The Prayer of the Silence has the same direction in principles—and the same change of personality. Now the great thing in this personality of Prayer—has an answer

that is of benefit to all men. And should be the solace and comfort of every one.

It is to lay down a life to find it. To give up the body to know the Kingdom of Heaven. To give up worldly possession to be repaid "in this life" a hundred fold and in the next "have everlasting life."

I do not know all the powers of the Pilgrim, nor am I familiar with all the great possibilities.

I do know that often I have limited them by reasoning.

I first thought them powers—that would heal the sick. They did—and almost all diseases responded. So much so I thought it possible to prolong life indefinitely, but at the same time limited the power to curing disease.

It was marvelous to me when I found the power went to all things and conditions. When I was able to so discipline my mind—and execute in faith.

Then business, financial and all other conditions were as subject to the "WORD" just as the cure of disease. However, it means discipline and Faith.

Every step of which comes through the Pilgrim giving instruction by demonstrating under condition of intense petition.

It was he who gave me health, taught the use of breath, of vibration, and vision.

He gave me the silent suggestion, and the activity of love always personal yet always universal. For it gives its power to every one not through the receiver—so much as the giver.

He gave me the Silent suggestion.

He made me see the Expressor must be disciplined, for from the expression of love, others felt better. The expressor is what makes love variable, and that part is not permanent. Love is.

It is confusing, when one takes the inner love—as an outer expression. Yet, love is always good, and though expressed outwardly, has the power of God in it.

It gives outwardly Prosperity and happiness. For love and the consciousness of God as master, in a wholesome life. Love, involuntarily or voluntarily, lead to the Pilgrim and powers beyond the ken of men.

So love free and unafraid, became a fixed principle of teaching, and demonstrating.

A love that gave and yet always had a companionship that sustained.

With love all objective study fitted into the subjective—to make religion a living, vital thing. With prayer, the means of living in the "Kingdom of heaven."

I AM I

CHAPTER XXI

GETTING ACQUAINTED WITH THE SUBJECTIVE BY OBJECTIVE PRACTICES

Now comes an analysis of my own Love consciousness—the result being a love attitude at the beginning of all prayer. One that must be cultivated, classified and put into active use as a part of all feeling.

SO THE NECESSITY OF FIXING LOVE AS A PRINCIPLE—though always, and no matter how used—love is the same.

“Greater love hath no man than that he lay down his life for a friend.” And “Love ye one another as I have loved you,” are two of the many expressions of the Master, meaning love must always be in everything, and expressed in self surrender.

In this attitude of doing—it gets its greatest reward. And when the doing is from within—to save or help—there is nothing greater in all the world.

Then it is giving of its all for another without apparent reward. And that is the measure of Christ, as a supreme expression.

The emotions of the body are fanned into action through association of mental and physical likes, and that other invisible something—that makes man and woman come together, “forsaking all others.”

It is the maturity of growth and the natural feeling of the Sex instinct, with that other something that gives to life its hope of immortality.

So man and woman love is expressed in story and song and is perpetuated by remembering the great moments of

its own experience and the power and glory of happy association. But even as great as is the glory of living together—"forsaking all others" with love at home; there is another kind of expression mentioned by Christ—that is even greater.

It is greater because it adds to Physical the non-possessive—to give the power of God to others—without restraint.

It is the principle of giving to receive and also a different principle, for it does not require an affectionate response.

However it is affectionate, friendly, companionable, compassionate. A something of Sympathy that is content in giving. A something that changes the body and mind into a magnetic force and a personality radiant happiness.

It is cultivated in resolve, to have within a feeling of peace, contentment and happiness. It is cultivated to have and hold—love as the one great and lasting principle in life. A something that will not grow old with age or be subject to the wiles of body desire.

A something to withstand the body pricks of discontent, sickness and tragedy, because within, it has the power to cure all these.

One must be convinced of this and to live in the belief, "Perfect love casteth out all evil." Keep this thought constant in "rest periods" and out of them. For surely love lives upon its gifts of power—and receive as is given. So the natural way is to cultivate in the Silence its potential force and carry that to the world in peace, friendliness and joy.

The power of joy and peace is God given and is the result of meditation in the "rest periods," wherein are taken the trials of the day in introspective prayer.

It is the filling station of God who gives of love because the body is relaxed and wanting. It comes as a complete-

ness to asking in peace—and must be experienced—to be known.

It is a filling up of feeling in place of the useless, disagreeable and unstable as a reservoir of love that is for everybody. A something on tap to use as the chores of the day. For always it is a messenger going through the years and accumulating in power as age adds experience.

It is great when, as the Master taught, it encompasses all the world to give and give to banish evil.

For Christ gave it as a world power. And as man uses it, it becomes a universal gift to heal and rescue. It is in everything and always the Gift at the Altar.

There are many experiences in individual contacts that helped to shape the principle as being abstract, yet personal when the Pilgrim is approached.

These personal loves are all the same in principle, for always it is a giving power, for naturally this giving follows rule in attraction as that of man to woman, or woman and man. That is, all love must have a negative to receive positive action. And this is potent in man and woman love.

However it is a principle of giving and receiving—for one must be receptive to the influence, while another gives. So the natural law is one of receptivity to a great principle.

Thus the "rest periods" are the basis of receiving from the "I AM" and the filling of body and mind—thus made complete—is the basis of giving to another; and is a love feeling at the time of expression.

My first great experience in fixing the law of giving was with Lula, who came to me as a patient, while I was still busy in fixing the principle of abstraction in love—as a hypnotising power.

I had a great deal of trouble in overcoming fear in

hypnotising, until the love principle allowed the process to go on from within.

Then she came—came as I was talking love. A love that conquers. So naturally we discussed love.

I thought I could cure her disease, and said, "With God all things are possible." She said she believed that, and so we began treatment of her ailing body.

We started with rest periods—and personal treatments. That is, she took regular times of rests, and I treated her personally, by passes and rubbing, letting my fingers quiver, as if giving off an invisible power of love—from head to heart and down the back.

She was informed it was necessary to take love into the silence. A love of everybody.

I spoke of love being a cure in personal treatment. A love expressed in "I love you." A love that is the greatest thing in all the world.

She responded remarkably and seemed to be about well.

We had many talks about love. She clinging to the personal, and I trying to combine the one with the other.

I said, "Personal love is the way the divine is expressed." She said, "It is the same, for 'I LOVE YOU' is always the same, no matter what is back of it."

She said, "Mr. Man, you have repeatedly said you love me, God loves me. Your fingers tremble as you treat. In your eyes there is a luminousness that tells of love. So it is the same love I have, and all have who love. Why not be honest with it?"

I knew there was a difference, not in love, but in its activity.

I was curing Lula. She had forgotten love can cure—and not possess. Lula said, "Let's make it last forever."

We tried, but there is a difference in the attitude that is the expressor.

One is possessive and wants all.

The other is not so possessive, and has this difference—

it wants to give, to the needy, the sore of heart, the sick and all in poverty.

I as a disciple could not limit its power to personal possession. God love will not be bound, for of itself is free and unafraid.

Lula could not maintain this attitude, even though knowing there are two loves in expression. One POSSESSIVE and the other ABSTRACT. All the world has one, and only a few the other.

Abstract love is the cause of gossip—of those who stand afar off, condemning.

Lula heard this, listened and lost. Her sickness returned after falling from grace, and then in a year or so she passed on.

I wondered if there was a way by which love could be expressed, one to another, and from man to woman, without leaving a sting, that meant surrender of power.

I resolved to try, and found the way.

It is the silence of love—and the expression of it in feeling without words.

I asked the Pilgrim about the plan and he said: "The flesh calls for expression, while the Soul is ever Silent.

However the Soul never comes abroad—unless the body expresses love—and this is better in the Silence—though the urge is to speak of it, as you have.

So herein is the "straight and narrow path" of discretion.

Speak of love only after it is tried and true, and has been nourished in friendship and loyalty.

Let it be after "great works," instead of before.

"Then Love spoken is in giving thanks."

Mary was a positive character. She came in my lecturing period.

She came to question my power of Hypnosis, saying, "It looked like fake to her."

She wanted to be put under test, and developed under hypnosis—into a Clairvoyant.

She was also skeptical and laughed much at my "love religion," became vexed and said, "It is so unnatural. You think your love power puts me into hypnosis, but I know better, for really, I do not think you have ever hypnotized me."

I said, "No, not the Soul, but your body and personality goes under a change, and you can call that what you may.

"Anyway, under the influence, you do and see things not possible otherwise," and asked her if she thought it possible by her own volition?

Then she said, she had just been fooling me. I told her to resist and find out.

She did, and hypnotism went on.

It went on because I had love that feared no evil.

It saw the thing done—before the start, and so had no resistance from Mary.

Her Clairvoyance then became of a character that opened the door to "mighty powers."

It wore down her egotism, and gave her that something she never before possessed. After one of the meetings, she said, "I would love to have this thing, you call 'GOD LOVE'," and then asked, "is it a secret?" "No," I said, "just sacred".

It seemed to her that it must be for she had not seen others with the possession.

I told her that it seemed so, but really was not, but rather a something that had to be wooed, as one woos another.

It does not make one perfect, but helps that way.

However, it is love; a love that is personal when applied—and a love that is abstract—when coming from God.

Mary would be adverse at times, then again weak and

tired. She would have moods, and refuse to work, but after the task was over would invariably say, "Well, you made me do it again, and I am feeling better."

So I realized her resistance was of the body and mind, that had little or nothing to do with the inner powers of her Pilgrim.

She said, "This Pilgrim of yours—that you say I also have—is a mysterious something I cannot touch. So, in my rest periods, I just go to sleep, and get nothing. Maybe you had better ask him what is wrong with me?"

On being asked, the Pilgrim responded by saying: "Assuredly there must be a separation of the two loves—in rest periods. One must have supreme devotion to God, that will give force to the other—in personal contacts."

Possessive love is for the family, for physical association—and for living one with the other.

The other is not the same, for it lives with another—or others—but always God love is a universal power, personally applied. It therefore merges the personal possessive into the personal universal, by laying off the cloak of restraint to give all it has, to help another.

Such powers unfold—the hidden and latent as did hypnotism in the case of Mary. It gave her a change of personality—to see and know, though she did not remember in the normal self, the powers were always her's.

I told her of my revelation through the PILGRIM and she answered: "The good old love is good enough for me. It is something I can understand—just as is the 'Good old Religion'."

I seemed to hear a voice saying: "Love is a very thinning religion" but remembered one man had changed the thought of the western world by it.

He had scoffers and doubters—who have passed, but his religion has endured.

Through her, I learned the lesson of separation of the

possessive—from the universal, and to stay upon the side of the abstract, in giving God to mankind.

Another separating time of love, and love's law—came through a little boy, some nine or ten years of age, who had a tubercular bone—caries it is called—from the knee to ankle. It had rotted and left a separating distance of about four inches.

I began by holding him on my lap and gently rubbing the leg. He began to get better, and then I realized I was doing something else, for my hands trembled—as if fire was passing from them to the child, and the bone began growing together.

This was without the consent of the parents—and because I was a boarder at their home. And moreover, it came on as an act of sympathy.

After a little while he began to expect me to hold him, saying, "You make me feel so good."

And while he was getting better, he seemed to turn from his parents on my approach—to ask to be held and his leg soothed. It made them jealous, as if I had taken something, and so they asked me to discontinue.

It made me realize even the power of God is so great—it always cures—should be asked for before being given.

Jarrett, the little boy, however, kept growing in grace, and his bone healed. He came to me long years afterward to thank me.

Thus through a little child I had another experience, that made me know SYMPATHY often cures.

I asked the Pilgrim about it and he said: "Sympathy is akin to love, is always good and always helps those contacted, but often results in misunderstanding and so should be given silently—or when approached for help."

It is Faith in the substance of things, and an evidence of the hidden coming abroad.

Now, Love and immorality is different—for immorality is desire without compensation.

The sex relationship of man and woman is law and natural from adolescence, and all naturally have the urge.

It is often called love—but far more often—is desire to satisfy an inner feeling.

A biologist who came for lessons asked for an explanation of the laws of concourse—and the urge to keep such relationship secret as if non existing.

He said, "Knowledge banishes evil—and ignorance, and you seem to have a secret source of information—through what you call the Pilgrim or Prophet, so let these tell the truth."

The Prophet took his problem in prayer, and the Pilgrim answered the biologist's question.

He said, "Love and desire are not the same. Desire is a physical urge—alike to food, and is always a want; while love is a principle of giving harmony from God to man and from one to another."

"Love gives, and desire wants. It is the ecstasy of sensation—that makes desire resemble love."

Desire brings the sexes together—in sympathy when their thought and action harmonize. Then magnetism calls for closeness, petting and affections sway.

It may be love, and then again only desire. There is a differentiation.

Sex is the hidden unspoken part, with fear holding them apart.

It is the fear of the ages—and cannot be improved upon.

For it is the secret sorrowful confession of the body being greater than the Soul. So all turn to the Soul for understanding.

"In the Spirit, these things exist and love demands association; but in as much as Love is purity there cannot be immorality. So love coming forth cleanses sense feel-

ing, until there is only one mating; and that is where love is free and unafraid."

THUS LOVE BANISHES IMPURITY FOR LOVE HAS NO EVIL. Here are the master requirements.

"Love ye one another as I have loved you. Love has no evil, therefore, is never impure."

"The body is a supplier of the Sex feeling, but this is an energy giving feeling—that can be used in work."

So sex is more of the energy of work—than of desire. With the Sex gland, there is a gland energy, that works in coordination with sex in bringing the kingdom.

Perfect love finds the way. Physical desire never does.

"So seek ye first the Kingdom of God and then all other things are added unto you."

"To keep free, relax at rest periods. Use resolve and devotion to work and remember, God is on one side and decay on the other. Sex is a means toward long life, but sex also kills. Choose ye, for control—is law."

The Col. came, because of my repeating messages from the Pilgrim.

He said, "I am a believer in Spiritualism and I think you can help me."

I answered I was not a Spiritualist so much as a spiritist. My Spirit being a force within that any one with study—and a following of rule—can attain.

He said he wanted to know, and after submitting to hypnosis, came through with a revelation that he had lived before, and asked for further experience.

Later he had a greater knowledge—ending with one of my teachers visiting—in the *Astral*. He came into our presence as one in the flesh, and sitting down, began to discuss, "the bodies of man."

He said, "That there is spirit life, or else the Colonel could not have remembered previous lives."

He said, "One body did not remember, but the other did."

This other is the Pilgrim and individually resides within the body—until emancipated by love—becoming master of the body.

Love frees the body by controlling desires and appetites and putting something good in the place of evil. It brings to the world masters to help others, and that is its supreme power.

The Master departed—as if fading away, yet left a peace that overcome emotions and gave the impression of love mastering everything. And love—a practice all have and use, but few indeed go into the refining of it—to meet all things of the body face to face, holding to the good and banishing evil.

This is the method of having love always to heal the sick, cast out devils—and preach an acceptable doctrine.

Prove all things, holding fast to that which is true.

I had proven the method of contact with the Pilgrim.

I had found the Comfort of the Prophet—in leading me to prayer, and the release that comes by strict prayer and fasting. However there is great need of certainty in the mental attitude of approach. Belief is easy and feelings of elation often stop progress of the true.

So ecstasy of feeling is largely substituted for the laws of Christ. It is conversion—and elation, instead of doing and doing as a test of truth. Truth was His way, for always there was a demonstration of power.

It is so now. The processes of going within are the result of practices, and so it is to fix the mind in fundamentals and then produce evidence of power.

In rearrangement of study and practice, is to discover the illusive way and the non-conformative and measure and do away with them by principles of action-giving results.

There are many expressions in the phenomenal world

not true. Some, like Spiritualism, true and not true. As in baptism, an outer acceptance of an inner direction—without demonstration. Or the method of holy communion—an outer rite—that does not mean an inner body coming forth. Or as a medium to reveal—when the body has passed.

The growth of the spirit is to leave the untrue, or to fit mistaken expression to a completion of law and truth.

That is the method of progress. First, it is in healing the sick and revealing the law of it. Then, onward to the mighty control of Spirit. Always adding to that which is known—the other something—to make more known.

A young mother lay dying. Her child but a few days old—could not be nourished because she had no milk. Then I came—clicked in—touched her breast, and the milk came.

Her people—and those around, called it a miracle. It was prayer being answered. Answered without words.

Jim came. He had an old sore on his ankle. It had not been healed for a long time. We sat in the Silence and when my hand quivered over the ulcer it began to form a skin and in a few minutes healed over.

His wife looked on wondering, and called it a miracle.

It was prayer and an answer. All because conditions had been fulfilled—to let the Messenger of God come forth in healing.

So always when I do not know—I talk to the Prophet and we take our problems into the Silence. That is the simple plan of prayer. It must have faith and practices that leave nothing out of the formula of practice. One must wait and repeat until knowledge is complete. Then the practice of the Silent prayer is the greatest blessing

It is me—to the Prophet, and He—to the Pilgrim.
upon earth.

I AM I

CHAPTER XXII

THE SPIRIT AND SOUL AWAIT THE BODY PREPARATION IN PRACTICES

I am not unmindful of the fact, Spiritual forces unfold slowly and as the body is prepared to submit.

They at first are seen and felt as if "looking through a glass darkly"; always beginning in practices of body control in the simpler matters of life—alike unto the suggestive principles of hypnotism. The pivoting of the eyes—of a sensitive—and the strokes downward with the hands that lull the senses to rest.

It is simple, but alike to a mother's lullaby does give sleep. When that sleep comes, there is nothing much more to it than experience at first.

Then exercises make of the sleeping body an awakening one—with another personality. Still there is no much save the phenomena. But if there is persistence—there is an open door to the world of hidden phenomena—and the power of a being within the body—giving greater powers than the body knows, and also solving the many queer and hidden things coming abroad—the reasoning part of man can not know.

The same principle follows prayer. The call upon the "I AM" is always something of belief—and the mantra is one of acceptance. Still when repeated often, and as a preliminary to prayer—results in a feeling of Faith and belief no physical understanding will give.

Thus, we begin to know the "I AM" is the personal of God and that it is always within. This comes dimly at

first—then is apparent because the way is known to contact.

The approach to this mighty principle is through recognizing another principle, and that is a part of the outer man and is that thing the body and mind involuntarily talks to in times of worry or doubt.

It too must have a name because it is real to all who have consistently advanced toward God. Its name is the Prophet, for thus is given individuality to that part all use in talking their problems over—as if talking to another self.

He is known to be personal and called many things—from the Higher self—to the Prophet—and inner conscience. What is not generally accepted is, that he is also a direct communicator to all the impulses of the body and carries these in prayer to the "I AM". Then he is as surely a receiver in the body of the messages brought by the "I AM" messenger called the PILGRIM.

Now, as long as these remain terms—and not personalities—there will not be the Solace and comfort of knowing the direct road of overcoming the pricks, sorrows, sicknesses, poverty and unhappiness of the body through prayer.

Nor will there be those greater revelations to give the body knowledge of the Kingdom of heaven here upon earth.

All of these conceptions come slowly—and through practices that makes the personalities active agents both in going to God and having a return messenger.

They come through by practices of prayer in the calm of personality; of "clicking in" and of making the body obedient. And this is the Prophet part, to do—and record.

He it is—that calls the body to work, fixes the process of practice—and makes way for the Pilgrim to do the work.

He records the work upon the body part, and so we three work together in all the processes of going to the "I AM", and of knowing him. This too, is at first, in the simpler things of believing and doing. Later they become more complex, when the body has learned to be a servant; very much as the Sensitive has learned to obey command in hypnosis. Then this part is fixed, and there begins "Mighty works".

Now the time had come in my development for an individual effort to go beyond the body into the realm of Spirit.

It is said that one leaves the body—through being tired, by the privilege of birth, or through drugs and incantation.

I knew of the practices to be silent.

I knew of tiredness giving relaxation.

I also had the resolve to go. So, on that night, when asleep in the Body, I heard the Soul call of the Prophet saying:

"Awaken Spirit, and come forth while the body is asleep".

I awakened, but not the body of me. That still slept. Then I realized I was looking upon the body with another personality, just as surely as I—the body had been.

Listening, I heard the Pilgrim saying, "YOU did it and your prayers are answered, so you will always know".

Then I knew I was the personal irradiation of what the body has, as thought, character and conscience. I am also a Soul messenger—and when free from the body—do carry messages for the Pilgrim.

My object and destiny is to associate with them in all they do.

I have been called the HOLY Ghost and Comforter and live close to the Father within and His Pilgrim.

Again I am different from both. For I live in the body, but have the power of talking to it.

The Pilgrim lives within the body but does not talk, save when the body is laid down. At other times I relay his messages and record his work.

I am the Breath, Magnetism, and the Sheath of the body. Also the pattern by which the shape grows.

I also carry from one incarnation to another—the Karma of previous body lives.

I am the personal confessor, and also the part which cares for the body on these journeys.

While the body is asleep, I am so intimate that when it does awake, it will remember the happenings of this experience the same as if it had been along. For it is the mechanism of associated ideas—of the known and unknown—to make the latter known. So really it is alike to a child listening to older people of things to be known.

I am universal, because a part of every living creature, but only known—by experience and association.

In the beginning of this known, I am full of illusions because of body association and the limitations of ignorance.

Now I heard the call of hurry, as if there was an emergency call. I looked at the body expecting, and so looked again and found the call was from those present.

I heard the Pilgrim saying, "Be not afraid, for you are not disconnected with the sleeping body. For it will be the means of recording experiences with freed Souls—or sleeping ones".

I asked his meaning; and was told we were about to visit Heaven. *Not the meaningless earth bound idea*, but a heaven of peace, unity and love.

Then he continued, "there are those here also experiencing hell, and so I might say we are on a visit to the unrighteous also".

I asked the location—and was answered, “Here”—upon earth; but on a different plane, and so invisible to physical eyes.

It is a resting place—and one of assimilation after death of the body, and also a place of meeting for freed souls, their life and home.

It is where they visit with earth Souls, to direct individual life, and the life of peoples, nations, and races at home. But it is always here.

“Now the difference is *that in Heaven there is neither marriage or giving in marriage*. For in Heaven there is no creation of bodies, and so that portion is left to the earth”.

There are those here who are earth bound—and they are in what the earth bound call hell. So the Christ statement of Heaven is true. True as to location and condition. “For lo here, lo there the Kingdom of Heaven is within you—with all men pressing into it”.

The Pilgrim seemed to be listening to an elderly man standing near and turning, I saw a benevolent man standing close to the head of the bed where my body reclined, giving direction to other and younger men about putting my body in a position of rest and comfort—and making passes to keep it asleep.

The elderly man said, “This is but a hypnotic practice to protect the body from harm while you and the Pilgrim are away”. It is different from ordinary hypnotism—for here is given the protection of Guardian angels that acts as sentinels while we (Prophet and Pilgrim), are away.

The elderly person proved to be a Great Master and an authority from the home “over there”, who gave to those worthy, a solution to many of the body mysteries.

I said, “You are to take the Pilgrim on a ‘Far Journey’ and I am to record. And this is for the purpose of giving instruction to my people, is it not?”

He said, “Yes, that is the object”.

So while he was talking to the Pilgrim, I was the re-

corder, for on earth we three are one. So the experience were to the three of us and especially to the sleeping body when it awakened and was conscious of the experience.

He said, "We are going to visit those who have come temporarily, and to those who abide, as well as that other considerable class alike unto you, who are visiting for information, and who to the earth—are what are called Masters. Masters because of initiation into the mysteries".

Starting to go with the Master and Pilgrim I felt an urge to look back upon the sleeping body and saw a light silvery ray going from the head and heart and following us. That is the connecting plasma between the body and soul, and follows all out of the body but is severed at death. It remains a connecting force as the one something—that fears separation.

The Master said, "What you are looking at is the 'Life wave' and is the premonitor of fear, yet all must experience the separation, and many do—without the knowing".

It was so with Peter and Correlius' vision or dream, recorded in the Epistles.

Vision impresses its substance upon the plastic brain and then becomes personal with the Ego.

While dreams are the result of disordered nerve centers or the result of fragments of the past. In these—there is no preparation—and so differ from vision and Soul separation.

The preparation of Soul—in separation—as now experienced—is in devotion to within principles, while exercising outside practices to make the body respond. Then the recording of these experiences upon the body is through principles and resolve.

The principle of surrender is in negation, the principle of recording is positive direction from the Pilgrim. All of which is intended to give to the sleeping body the law and way of receiving from the Soul, things to do in daily

tasks—to be always on the God side of the ledger. Now we are ready to proceed.

The two younger men had completed the body arrangement, and the study of Soul-life was on. It was another plane of thought of higher, and greater knowledge.

The planes are four in number—starting with the physical and ending in the Spiritual. They are subdivided into seven degrees each. Starting in each plane with the gross and ending in the refined.

Thus the body without training is gross. By education, culture and reflection, it becomes refined and that is noted in texture of skin, elasticity of body—reflective tones in speech and intelligence of expression.

The grades are all the way from the prehistoric man and primitive races, to the cultured, that allow other and higher intelligence to predominate.

So in the body pattern, these grade express growth according to within standards. And within the body is the magnetism of the earth and body—that give affability, contentment and urge to go on. It is that something always calling for higher states of being.

The Mind plane is as the body—only refined into thought being. It starts with primitive thought and goes through the successive stages of development in that which has been accepted—and the discovered. It is a progressive mental life, from the humble to the exalted based upon culture.

It carries with it a magnetism of being and separates the true from the false. The real from the doubtful and when separated—as you are now, has a covering or body, called the Sheath. Something that is hard to expand beyond—and is the reason for traditional learning. For he who goes beyond is alone—in an unexplored mental field. These are the pioneers that lift the cloak of hidden mystery—even to the unknown.

They take the material study to the Electron—or a part

of the atom. Further they cannot go materially. So they take it to the outer door of infinitude—then the Soul plane comes into consciousness, and the body and mind are transposed into the realm of the "I AM".

The Soul plane also starts with the gross or material forms of worship. It is a fact, almost all men have to have some physical thing to tie devotion to. Once it was Token, Icons, forms of dancing and of posture. It goes on from these as the world of thought adds reason, experience giving religion and revelation from an outer God—to an inner presence.

To approach this inner presence is, and has been the problem of religious scientists for many eons.

Here and there comes a Christ or Master, to teach and preach the way by doing the works. Works that help human kind in their daily life.

This is always regarding health, happiness and prosperity, without which there cannot be the harmony necessary to bring the Soul forward in the affairs of man.

It is here introspective analysis begins with the Silence prayer. It is to so teach practice and believe in the silent approach, to the "I AM", and then follow these teachings and practices until there is a separating time—such as you have now.

It is experiencing here—to teach there. So remember, to carry all received back to the body, for that will be the mode of teaching from now on.

The Spiritual Plane is the consciousness of God, the Universal, and it also has degrees of enlightenment. Starting with the gross conception, and going to all there is of All. It is the basis of *All* and the ultimate of human understanding. It is entered by atonement—and in no other way".

Thus spoke the Master about the Planes.

So I knew I was in another world of experience, and had

attained the privilege, by faithfully following rule and exercising the body into obedience. Now I was using the Soul portion of me in actual contact.

Then I heard the Master speaking to the Pilgrim of the Souls in Heaven.

Most were sleeping—the effect of earth life away and seemed in different degrees of shrinking.

I was told as the sins of all earth conditions were assimilated and as the Soul prepared to know, the body form got less and less, as the Soul put on the mental and then the Spiritual.

It then became the nebula for rebirth; having lost the previous pattern and having another in design according to progress of previous life upon the planes given.

There were other Souls free from the earth life in that they had attained freedom through growth. They were the Teachers of the race—and gave the urge to body beings to go toward God.

All souls have a night of sleep—and a day of awakening—the same as here.

They converse one with another and are the same as here save in the two distinctions.

Their supply of food is not necessary and there is no marriage. So the things we hold dear here, are not a part of life there. They never communicate, or rarely, with the people of the earth plane. And these are the earth bound, who are held by sin not yet expiated. All the rest are going toward the plane of Spirit—and the freedom and unity of the universal.

To do so, there is naturally the recurrence of birth—and the constant test of the outer against the inner—until sins of omission and commission are both conquered.

My Master said, "As you see, the same forms are here—and shaped into personalities—as upon earth. They are of a higher vibration—and therefore, invisible to earth people—though with them. Now you being separated

from the body can see, know and talk to them.

"It is a principle of the Soul coming here, instead of these going back. In fact, they cannot, because their body has returned to the 'dust from whence it came'."

It is the invisible body that has perception on this plane and not the physical. And it is this power your body has, to perceive the cause of disease in other bodies.

As a Pilgrim, you are the subconscious counselor of the body, and always through spirit contacting mind and brain activity.

Your Vision belongs to the Spiritual plane—and is aroused through soul activity; of and in connection with mind. This is going from within outward—and is always the stillness of body and mind—as a "clicking in process".

So remember, preparation is in laying down the body.

Then I heard the Master talking to the Pilgrim, saying, "You are a freed Soul, and on this plane can contact any one you wish, by the very wish therefor. For thought is instant".

This is the same principle of vision and thought transference as in the body, only your power must come through.

Vision is not a mental or physical acquirement, but spiritual—and is by control of the body—in practices of discipline and restraint until the Spirit gives the message to physical consciousness.

The Master continued, "There is another great difference that must always be. It is that the Body, mind and Prophet are temporary, while the Pilgrim—as a Soul—is everlasting."

The Pilgrim is the force that gives the body its inspiration of devotion and the Prophet—and that part always as an urge to devotion. The Prophet talks to the body, and the body talks to it as if it had form. Also the body is convinced of answers to questions—and so this relationship is intimate.

The Pilgrim has not this intimate talking, save through the Prophet. However, there is the urge of doing, with the Pilgrim working, as if it were the body and mind. So to outer seeing the *three are one*.

Remember, these are lessons of power, and so take them to the body, but remember not to confound *one* with the two others.

The Spirit is your Pilgrim—and is a messenger of the "I AM". Do not get the freedom of the Spirit confounded with imagination.

Do not allow the Ego to direct thought of spirit.

The body is instinctive and emotional.

The Brain has thought of mind powers, but belong to the body. It has reasoning to battle from without—inward.

The soul is without reason—for it is the realm of revelation.

The spirit is the all from which the "I AM" manifests through law.

The whole process is growth from out to the within—and then the laws of God go through and out to do "Mighty works".

"Now I am about to leave you, for I have given the instruction you must make a part of body life. It is to make you a Pilgrim and your body or higher self, a Prophet".

So the privilege of service began. I am going to tell of it under the influence of the Prophet and Pilgrim, for "I of myself, know nothing".

I AM I

CHAPTER XXIII

THE MEANING OF THE THREE PERSONALITIES TO ME. THEY ARE ONE.

Thus through experience I knew in part the laws of the Soul.

The Prophet being an intermediary with power to impress experiences, while talking to the Pilgrim and going with him—and of talking to me if as I too, had been along, made unfolding Spiritual law a something of practical worth.

So on awakening to the consciousness of ME, with my body aglow with energy, I began to reconstruct the experiences of the night before. I knew I was out of the body, in spirit, and that the body was asleep at the time, and yet it felt as if it had been along.

The body is a part of "Something" that makes up the whole of life. The urge to know and the final release—is all a body sensation—giving knowledge. Then the urge becomes a fact with the Prophet and Pilgrim associates with it.

The release of the Pilgrim was not my first experience, but the first of its kind—to go for law and return principles of action.

I knew I had the experience of sleep, and an awakening after the event. Now I wondered if there would be a time, in which there would be a voluntary separation at will.

I was sure there would be a time.

Now I learned from my elderly friend there is a distinct

difference in the planes of life, and there are distinctive practices—to be constantly maintained—to make the body and mind fit.

I had to go to God in Prayer.

I had to have love at the Altar, and to express love in confidence and devotion as something beyond the connecting ties of the body.

"Leave all and follow me"—indicated family love was not enough.

Love is in family attachment, but God love has another base. The base of eternity, and always the same. Its compliment is happiness, health, joy, peace and abundance. And these are beyond the body, though in it.

It is not making God—I, but the I of me—working to arouse the "I of God within"—and give its messenger freedom.

It is accomplished by the principle of calling and repeating the mantra of—"I AM the resurrection and the life", until the feeling of "Presence" is near.

I had to make the laws of vision true in thought action and test them the same as all laws are tested—by demonstration.

The Pilgrim within must be the same feeling of universality as I have of love. The same as in all.

The only difference being in the expressor.

He is that something that has no limitation; for being a God personality—has the power of overcoming "all evil"—so is a Master association, always willing and always waiting.

To make that association perfect was to cultivate the Prophet and his relation to the Pilgrim and Me.

If this relationship carried my burdens to him and through him to the Pilgrim—with works following—I had the basis of a mighty philosophy—and this is what it is in fact and truth. A philosophy that reveals my way

of going to God-within, and the way His messages are delivered.

I, therefore must be intimate with the Prophet, and take my problems to him.

I must hear his answer, as conscience answers desire.

I must obey and follow. And this means prayer.

A Prayer that has become instant, because used as a mantra and one of clicking in—to the other state.

I know he goes with the Pilgrim—when out of the body, and calls the Pilgrim to work within, giving that something that always heals.

I know all visits to the Spirit-land are for the purpose to bring law that is helpful—and will disabuse me of foolish, traditional practices and beliefs.

I know the plan is to be free from ignorance and to accept believing—other and better things—regarding the Soul and heaven, that can be proven here and now. So I am on a surer basis of growth.

Thus, it is to make the new and the affairs of the day fit into these hidden associates and abide with them in all things. *And that is conversion from the old desire and traditional way to a new and absolute. Absolute because of law.*

It is to change in belief from the outer to an inner authority, with love and resolve to do better all the time, with an a biding faith in these two associates.

To make practical use of the Prophet and Pilgrim as a part of arrangement going to God, I used suggestion to separate the two, but now the difference became clear, with the Prophet the mediator. The one of me asking—believing—the other listening, answering.

And both met in the Silence.

The Prophet is not me nor the Pilgrim, but an association with both. A Personal relationship that very much sympathizes with the body and at the same time is a con-

stant listener to "the still small voice" saying this is right—and this is wrong.

He is the walking and talking counselor—that is solving human problems upon the basis of non-desire—and as if God is standing by.

He is the master of love. A love used always in the contacts of life. He is the mediator between the "Knower" and me. So he needs no training and is the same to both, the cultured and the uncultured.

He is tender to that which decays, and as tender to the life within, always calling upon the "I AM", to withstand temptation and to resist evil.

He impressed upon my conscience *the law of going toward fear and running from temptation.*

He carried me to the Pilgrim—in repeating love mantras and fixing practices to do and be.

I know what the Prophet has accomplished for me, for through him I learned the Silence of "Clicking in"—that is like leaving the outer, to come within—to another authority.

This, I realized, is the same as getting the body fit for the great experience of Soul freedom only in an act of the physical plane, and not of the Soul. That is what I had to find out through Suggestion. It is laying down the desires of the body.

However this clicking brought forth the Pilgrim to do the work. So I had a greater personality constantly working to get my attention. Saying as an invisible voice, "This is the way and law".

This personality has a power to reach distances and also to solve problems—not only of sickness—but all other in-harmonies such as unhappiness, poverty and all unrequited conditions.

To ask-believing is the way, and then he—the Pilgrim—impresses thought of the right way, and there is a

change without the body knowing. It means faith and asking-believing.

Through realization of nothing being impossible with the Pilgrim—I could find no reason for the sick, unhappy and poverty-stricken conditions everywhere, when I heard him say, "Remember the body and keep it holy".

It is this part of man that is greedy, possessive, fears and doubts. Accumulates and hates, and this is the cause of disease everywhere.

But—he added, "You do not have to suffer other than by disobedience to law, or the accumulation of law against you".

I was poor, but believed in opulence. I believed in health, and in happiness, and felt "Sufficient unto the day is the evil thereof". An all pervading Abundance of the "I AM", and so had no accumulative desire.

Money then became a convenience to measure service and buy things.

It has never been hoarded. For I felt money's part in life is to have a sufficient amount—for service to satisfy living conditions. I needed no more and the world can do with no less.

The Prophet and Pilgrim had given me the secret of abundance. It is having confidence of God—being in—and sharing *His abundance with every one that is free from desire or theft in thought.*

I wanted to tell every one of the inner life—coming abroad in the affairs of men, but found few indeed realized a new importance in a philosophy that worked. Worked because of succinct principles—always the same.

I wanted to tell of a personality greater than of sub-conscious activity—for this is a method of raising life to at-one-ment with God.

It is an unfolding process of the mind, and the result of constant dwelling upon the laws of concentration with

a love basis. Indeed to make love a fascinating meditation.

The Christ injunction of "love ye as I have loved you" became a master force—one used in every contact with the sick. Just fixing love first, made the "Clicking in" easier. It left the objective to its own, while the real was about "My Father's business".

To further stimulate the power of love at the Altar, the Master instituted the Silent prayer, with its requirements. I gave this the name of "Rest Periods" and made a requirement of a special time for them to my patients.

Thus the Me of the body is whipped by discipline and meditation to associate with the Prophet and Pilgrim—and we three became devotional at the same Altar.

The Silent prayer, has many hinderances to the ego, for without exception, all patients want to know how long, and whether it makes any difference in the time.

Time is a requirement of the body, and of course, time is vital, for it is to be at one with another. It also gives "two or more gathered together in my name" a presentation in unison. The Answer to this prayer is to find and know God. And that is personal.

It is the beginning of the long Pilgrimage of becoming free from bondage of matter—to arrive at that time when the body may be laid down to know the Soul.

It leads to association with the Prophet, and through him with the Pilgrim. Then it is in disciplining me to listen—and to wait. Of course the power of the Spirit—through this negation—heals the body. Even if there is not a desire to know the greater benefit.

It heals because another sends vibrations—when the body is negative. And is the method by which people are healed at a distance.

It is to ask with love; *and ask believing*, and accept an answer.

The great part in the Silent prayer is where personality

changes, *for there is a change—that gives health, happiness and prosperity according to asking.* It is a change of affection from the human to the Divine.

After a time this change became real, and I called the awakening my "Silent Partner". That is the same as the Prophet controlling my desire life—and I being exalted into a state of devotion. Then within is feeling of call—and there results an answer to prayer.

I cannot emphasize too much this change of feeling—or the necessity of the feeling—for that is needed to "Click in" in treating or in solving problems personally. Without it prayer lacks treating power—and is as one acting without force.

It is the direct requirement of healing power—given by the Master. Thus at the sick bed, the Love principle and this changed feeling, *is the test in doing the work. Therefore these two must be always present.*

To love people out of sickness and all human inharmonies is an elixir, the result of love and changed personality, wherein the human weaknesses have been left with the body while this other power is working. Working of course, within the body, but is of itself a Messenger of the "I AM".

Healing is based upon the principle of God within being always free from disease, and always willing to express cure under law. The law is always, and so in this I felt the philosophy of the three of us in one body—made a scientific approach capable of being demonstrated under the most trying of tests.

It is demonstrable because the approach is natural and devotional, silent and meditative, with direct results of feeling. The return is because of feeling—and the consciousness of God within, returning the answer to prayer as a messenger, also silent—but a Pilgrim of the "I AM", known to me by work, and the conscious conversations between me and the Prophet.

These terms I am expressing, came to me as expedients to designate experiences and give a working basis to what I believe to be the simplest revelation of God power.

Of course I had heard of affirmation, and this form I knew to be valuable in calling upon the "I AM"—and in fixing principles; but in sickness, social or any other difficulty—had no effect—because it was as if lifting oneself into heaven by bootstraps. It is not that way.

I had no books or literature. No laws of procedure. No authority to teach or preach, save faith in God.

No school or church of traditional prestige. Only ME and these two wonderful associates.

From this I started to teach and preach the simple philosophy of God Presence and His work being done by the Pilgrim. His presence expressed by the Prophet.

I knew the rudiments of medicine, and had a fair knowledge of Surgery and Anatomy, but in as much as I had to lay these on the Altar to use the within, medicine was left and the principles of this philosophy demonstrated by healing.

Tried upon patients in sore distress—and who had exhausted the skill of local physicians, or were too poor to have succor. My chance came from the hopeless and the poor who came from very great need. *They began to get well and talked.*

They came asking, at the first, one—then others, until there was a multitude. They came, and the philosophy began its years of demonstration. For people getting well were the method of growth, and this continues to this day. Cures upon cures from most of the impossible complaints—impress people everywhere; but most of all they impress—the one who cures.

The conquering power of healing is also an inquiring force making people ask, "By what authority do you do these things?"

Thus an explanation of the three bodies, the me and

then the Prophet as a devotional me—carrying me inward to the "I AM"—and the Pilgrim seemed a natural religious rite, but the other, or Pilgrim answering prayer, did not find easy acceptance.

However, it is a sound philosophy, based upon fact and demonstration. It admits disease is a part of each life, and is no illusion.

It does not deny to cure, but realizes and then puts something else in its place, by changing body and mental conditions.

It sees within the inhibitions and starts vibration on its way of cure.

It has inner forces to do these things—in the Pilgrim and Prophet.

They come into action through devotion and that brings it all back to ME, who am the servant.

First it is a method of practicing principles, and then recording experiences.

When healing the sick, it is in the attitude of me, to others—and to the principles within.

Getting me right—and in a state of mind to click in to another personality, then allowing this personality to do the work with a recorder who is the Prophet—and he as my intimate conversational associate who tells me of the work done, and I know it is done.

Thus on the tressel board of fate—years ago—I began an outline of testing religious principles. A test that included curing the sick and in creating health, happiness and prosperity.

I was always physically doubtful until the click in was felt, and then there is a feeling of Faith and of doing.

All manner of diseases were in doing. Mrs. Itenier came and as the Pilgrim did the work—stood up shouting, saying, "I am well, thank God, I am well". She had been sick a number of years with rheumatism—that resulted in

curvature of the back. The Pilgrim did the work. The Prophet was there—and so was I—as a witness.

Mrs. Deemer had a hemorrhage of the kidneys stopped—and almost instantly—when the local Doctor said, "Let's see you do this work". The Pilgrim did—and Mrs. Deemer was well from that moment.

Mrs. Crister, unconscious for three days, was awakened in the midst of a gathered neighborhood. The Pilgrim did, and the Prophet recorded.

She had suffered from shock—and even her feet had been blistered in a hope of awakening. She awoke screaming from pain, and was put to sleep again by the Pilgrim—to awaken almost instantly free from pain. It was through a "Presence" greater than I.

John Burton, became insane through religious excitement and was strapped to a bed. The Pilgrim bade me loosen the straps, and then brought John back to sanity almost instantly.

This work has gone on through the years, and always the same process and always the presence. Then the Pilgrim does the work. There is always a demonstration—that varies not a hairsbreadth in execution. First, Love; then the Clicking in and then the Pilgrim.

The Prophet and Pilgrim free the body from the fears of the flesh. It is as the quotation from St. Mark. Then the disciple "Can take up any deadly thing and it will not hurt them".

It is a fear casting out process.

It is something that gives to the individual unexpected privileges in the cure of disease, and of all other things keeping the individual from rightful happiness.

By cures and remarkable happenings people come and are relieved, and going away had others come.

I have had a great number tell me I had made their life happy and death of the body easy. A young man came to me in his last illness and being relieved, at first went home, to return again.

He said the outer world did not seem the same and wanted to come back to get something of that other Spirituous that did not die. We talked much of the three of us in each of us. And when his last night came said, "hold my hand Doctor, for I wish to tell you of the happiness I have received from you.

"It has been the only happiness I have ever had as a lasting peace. Now send for my folks; I am about to die."

Then he added, "I know there is that part of me that will not die. Goodbye".

I AM I

CHAPTER XXIV

INNER PERSONALITIES BUILD THE BODY AND MIND INTO ACCORD.

As the body and mind respond to the inner call of the Prophet in devotion and the Pilgrim "For the very works sake", there follows a change in texture and outer expression indicative of the life lived.

And it is good and very good.

Just as life in the open changes features into a likeness to the vocation lived, so does every other vocation fix and establish lines of character and refining or adjusting countenance to that lived.

All of which means there is a coming through from the hidden resources of being that which adds to work and fixes the person to represent their doing or vocation.

Phrenologists call it the result of the size of the head, "other things in proportion determining the character of work best suited to the individual". But even more than outer fixing is a subtle something coming through and giving to attitude and countenance an inner urge showing the way and law of Soul.

This fixing of countenance is the result of asking-believing, and goes all the way from the "Drawer of Water and bower of wood" to the shining love light of the Prophet and Pilgrim making of the body a servant in His Image.

The Spiritual personalities are the mighty forces of God resident in man and have power beyond the body to impress their will. However to the body is given freedom in

doing and is of individual volition. The body, therefore, can take authority unto itself; or, it can surrender direction to the other two.

That is it can ask and believe in a guidance superior to material condition. So while doing work that is the means of material sustenance, can ask believing. And thus is the Prophet an active force in carrying messages.

The method is in getting acquainted with him. For he has to be wooed, and is always as close as the individual allows. He is cultivated by taking all problems to him and talking to him as if he were clothed in flesh and blood.

I talked to him of my work, and of patients, or between times when seeking the quiet of "Rest periods," asking-believing, and asking to believe. Asking—always asking—until he became a fixed personality, answering according to law—as if another somebody was always near.

It gives something added to the body and compels acceptance of him and the Pilgrim—as real powers of the "I AM".

It is adding and fixing faith in doing, and refines the body into a reflective and tranquil state of being to show peace in times of stress—and confidence—in the face of obstacles. It made me feel every time I banished fear, (and this is banished by "Clicking in" to believe), there is that something that make all things possible.

Thus is formed a mighty sympathy between the three personalities. I noticed in times of Communion with the Prophet or his relaying my message to the Pilgrim, emotions were stilled, *and I was at peace, as if in the presence of God.*

Then would follow an outer peace and power to do. No matter how serious the sickness. The administration of cure went on as a natural force, freely flowing from within. And I "a spectator with a seed".

It gave the childhood feeling of asking-believing, and

the innocence of eye and countenance of those receiving—saying, "What have you—and you make me feel so good".

And always you can tell them—by the surprised innocence of eyes looking at you; old and young, all the same.

Of course, this is not always so, nor does the body maintain peace always. For there is a constant struggle between the animal and higher nature.

One wants to love on earth and be guided by material things, and the other wants the Prophet and Pilgrim to control in all matters pertaining to Soul, while letting the body alone in the affairs of body.

Naturally too, the Prophet is affected by failure of the body. He sees, and I too—mistakes. Then we both know of but one way to right things, and so, the silent prayer and its rules are invoked to get right.

This is a simple and natural plan for all men and the way to put mistakes out and truth in. And this is the way to correct relationships between the Prophet, Pilgrim and me. And the way to "ask believing", and have the Pilgrim do the work.

Failure in adjustments is the reason for so many failures in understanding the law of Prayer.

The Prophet is left out of arrangements and there is no direct way of communicating with the "I AM". He is that part we all talk to—and the part that connects with the invisible Pilgrim, and so desire is left on the outside looking in. And this is the missing something—that connects with the Pilgrim. All three must be as one.

The more this association—the surer of face, countenance and poise show. God influence and harmonizing to the inner life. The final effect being a holy person. *The Holy have prayer answered to live in His presence.* And this is the reason for an universal account of Prophets being alone, and of Holy ones, living in Silence and constant prayer. Yes, prayer of doing as well as silence.

Here is the power of the Prophet whose first office is

to banish outside difficulties and be counselor by silent prayer.

He gives the mantras of devotion, carrying the objective into introspection and surrender until the ego is laid down, with all its burdens and cares—to receive the blessing of the Pilgrim. That is, laying down opinion to take up revelation.

Then the flow of the Spirit is free and the body becomes a servant, taking on more of the holy, because of surrendering to the Spirit. *It is the living equation that counts.*

The Spiritual part is never modified by desire. It is the love part, and gives love as a lasting expression, so the body becomes refined in love through prayer.

The greatest effect of the emotion of life is what one feels for another, after receiving the most priceless of gifts. A Peace that comes after affliction. For with it there is an awakening of hidden and latent force—that calls to God in devotion.

Love processes of devotion makes the body magnetic. It gives confidence in inner powers, and a feeling of competence without. No egotism—but confidence. Confidence in living and in doing. Confidence in asking-believing. Asking for law and the expression of law, that leaves desire and egotism behind.

It is the "Know and word" that comes from the realization, "With God all things are possible", and the way to him is to lay the body down and ask-believing—for light and law, not for desire or wants. Not for especial privilege, but for all to have privilege. Privilege within law.

Thus love becomes ever uppermost, because love is the messenger of God as an inner awakening to do His will. And thus the Pilgrim is sent. Sent in a faith of complacency. Because no matter what others say, this is law. God's will is law.

Outer affairs do not interfere with the inner con-

science of the Prophet or Pilgrim. The Prophet may feel them and the Pilgrim be silent; but these two are established, one as the subconscious, and the other, an inner force, always responsive to the possessor calling. *For asking is the same as having.*

The successful person wears the evidence of prosperity, so that all contacting see. It is that something, not spoken of, yet nevertheless—always present.

The happy individual also wears the ermine of contentment. So, also, loving people wear that something that will not wear off while always carrying good cheer to the world.

Who has not been cheered by happiness, love and the presence of prosperitiy. Who is not wanting these when there is a lack of possession. Remember, they all belong to the infinite—in every individual.

Within is Abundance, happiness and love. And within is a way to attain.

For within is the Pilgrim that is a direct representative of all abundance of every kind everywhere. He comes through conviction and asking.

He comes by getting away from physical and changing conditions, into contact with an everlasting and unvarying force.

This approach is through sympathy, one with another in all the woes of mankind. Listening to them as if a part, and then in putting "something good" in the place of evil.

The approach is in surrendering the fleeting and vain things of human relationship—to take up the everlasting principle of abundance in all things—and then asking-believing. It is asking of the inner consciousness to come abroad in all things. That is abundance of the lasting character.

It brings God to the rescue of fleeting human condi-

tions and gives a confidence of attitude and a bearing nothing physical can combat.

I reported to one of my disciples of the success of another and got this reply, "One only has to think back to know love's way, when expressed, were the only moments of happiness".

It is the accumulation of these moments that creates the resolve to have them always. Then resolve becomes fixed in prayer and prayer fixed as a continuous necessity of going within to have peace and success.

Here also is a changing countenance to one of abiding faith in the hidden and latent—to bring to the body the joy of knowing the asking part of life is a turning of the knob of a door leading into Joy.

How often I have asked believing—for the substance of life. That is an abundance—and then as if coming from everywhere had a supply that was pressed down and heaping over.

How often has the law been proven to others. Those who have given up and who are depressed. They have had the experience of a gracious invisible hand—giving their need now—and that other something—that gives life its morning light.

For this law works for all alike. Those who have been born in abundance and to those who have not. It is so universal that it controls egotisms—and assumed place and cast to tell everyone this is the way and law.

That is "To ask-believing". And to make this asking a habit—that never turns away from inner abundance to outer despair.

It always carries the inner assurance outward to clear away doubt and fear as the sun clears the dew in the morning of spring.

It is so simple—for it is love without flaw or guile. A love to do good and make things better by affectionate

understanding. Love thus becomes the approach and solution of trouble.

It is a willingness to get still ask-believing and serve. It uses the Prophet as a messenger here, and through him contacts the Pilgrim and then has the work done. *All a simple procedure of prayer that has nothing lacking.*

It gives assurance of all being well without, because the within makes it so. For the Prophet has no favorites in his abstract love. It is that stillness before action that goes to all alike. He has no caste, creed, state of being or favor. For his is a message of God and while a means of worship is also a help. *It is Love, Service, fasting and prayer, always the same in method of procedure.*

These can be applied instantly, when the rules have made the practice instant; and so by training, there is instant prayer. This is known as clicking in and is the same as one experiences when a change of feeling comes on them. *Only this is always good.*

To this training I have given many years of trial, by going off a distance to pray. To pray when in the midst of struggle. When things were going wrong, and when sickness seemed to be carrying some one across the border line. Thus the approach and all the details became fixed as mental assets of silence and fastened to stay. It is the clicking in, prayer fixed as something to be used instantly.

The instant prayer must be the same as the longer periods. That is, it takes in as conclusive all the stages of thought from asking-believing, to the answer; for the Prophet more and more commands the body into obedience. It is not a surrender of any valuable right, *but rather an adding to the body a partner that is ever silent, though always present to do.*

He always makes the body fit for the Pilgrim, who must have negation and acceptance to do the work. The work is in curing all diseases and sicknesses—and these include all the ills of mankind.

The body is prepared to respond to an inner urge to give a light, as if there is something more than intellect; something more than animal. That is, the body becomes more sensitive to conditions as they are, and also has that something that instantly dissolves opposition.

This light is sometimes called an auro, and is always an evidence of the spirit coming through. It is in evidence in treatment, when there is an urge to solve trouble, and in changing evil conditions.

It is so natural and prevalent—that all who will—have felt its influence. The light comes in waves going out from the body—as if a great light was behind the curtain and shining through. To me it always reveals great “Works”.

Also it inhibits anger, fear and weakness, so it normally is a smiling face that gives to the world the Savior’s blessing: “Peace, Peace I give unto you”. It is not the man-made peace, but one that surpasseth human understanding.

A living expression of the Pilgrim and Prophet is the outside reward—for living with them—in prayer and in doing the work, they give that something to the character, that shines through in love’s way and gives to everything a new and vital meaning. For who has not met that some one in a crowd, whose very atmosphere changes gloom and sorrow into light and happiness?

Who has not experienced the touch of fingers that gave confidence or heard the voice of victory over the weaknesses of the flesh?

Who had not held the message dear of a love that overcomes and brings with it—the confidence of success?

Who has not asked believing, with an assured knowledge that there is to be returned faith heaping over and sufficient?

Who has not found themselves in the stream of success, contentment and happiness; all because of a something happening beyond human understanding? Beyond, un-

less there is a knowledge of the forces of the Prophet and Pilgrim to answer, prayer.

It is these things the Prophet and Pilgrim give to every individual, "asking-believing". It is these practices that make happiness, health and prosperity permanent in the life of every one who is a child of God.

It carries the lasting message of within is God, and the "I AM" a personal salvation. Within is the messenger coming abroad doing His will, now and here.

Within is the power of prayer invokled to follow a replenishing of the body virtues—while leaving it free in its own plane—to do the natural things common to existence.

At no time do inner forces interfere with individual privilege, or shape destiny in any way, save to give freedom to the spirit to result in better living.

There cannot be judgments, for these belong to God. The "old goats of virtue and vice"; one condemning and the other acting, are tied upon the outside while the individual goes within to worship the living God.

Even selfishness of work is offset by an universal abundance. An abundance belonging to all who work. There is no exception and no lack.

The Prophet and Pilgrim fix law and procedure to make this true. So within all problems resolve themselves to a knowledge of universal abundance and asking-believing—as the way. And this is the righteous following of the principles of prayer.

The Prophet starts with the body and returns to the body. He projects the way for the Pilgrim to act, and both, while independent, work to the common end to make the body fit. Thus at last, and after practice, the body responds to inner urge—and is a walking expression of inner power.

It is always a consciousness of within, and a mighty power generated by the Pilgrim—that makes all men do

their best—with a possibility of a plus-beyond body strength.

That is the reason for the Master's statement: "*Of myself, I do nothing, the Father within me He doeth the work*". For always the body is shedding atoms and is not reliable or permanent. The Spirit is that—for it and the "Father within" is one. The body tires, gets sick, fails in productiveness and success, but the Spirit never.

The Prophet is the start of going to the Spirit for that is the subconscious part of the body and so has one part of the Physical and the other connecting to the Pilgrim, who, likewise, connects with the Spirit—and these three are one.

It is the Prophet that fixes the principles of prayer, so that I, the individual, may give devotion to the Supreme and from him through direct expression begin to live in "His image and likeness".

Thus when the Prophet conquers the body by and through the principles of prayer, he makes it a willing servant. He takes all problems to God, while guiding against the Ego—that having a wish for life here upon earth is constantly interfering with law to establish himself.

All philosophies condemn the ego and ignorance of man. Their likes and hates as well as a wish for continuous life in the body as the sum total of illusion. Against them is given the Prayer with the Prophet and Pilgrim, as the means to go to God.

All who have tried know this way is the beaten path of every Master. It is the only road that is scientific and religious and the only way home. It is more than that, for it fixes *Heaven here and amongst men*. A place of peace and good will—all can enter—through the service of the Prophet and Pilgrim, when these two have brought inner consciousness aboard.

Of course there must be a stability to belief in asking.

A dependence upon the spoken conversations of the Prophet, and a realization the Pilgrim does come abroad in the cure of "all manner of diseases and sicknesses".

Then the deeper states of these two forces within lead naturally to Trance where the principles of separation are entered into with the same sequence as in the ordinary silent prayer—only now, the states are self surrender—and the same feeling as the change of personality in Hypnosis.

It is a surrender of one body—to find another and this is a scary or frightening state of the senses, rather than fearful. For there is no danger to body or mind in the process.

Following the rules of prayer, I at last found the method of sinking into this separating state. It is the same as Prayer, but needs absolute devotion—or great fatigue. *Then the process is in laying down one life to find another.*

I am about to record some of the things the Pilgrim communicated to me when he was free from me and with the Prophet, went on journeys to the home of Souls. All souls, good and bad.

For "Heaven is here upon earth" and all have the privilege of entering.

I AM I

CHAPTER XXV

SPIRITUAL CONSCIOUSNESS IS TO BE DEMONSTRATED OUTWARDLY

First, I will give the physical and mental practices and belief necessary to a pilgrimage and then the experiences of the Pilgrim.

The Pilgrim is an associate of every one and that part of them that seeks a shrine of devotion to the ALL.

In this case it is the God principle within. He is one with, and one apart, from the body, yet comes forth through law and when the body is surrendered.

The calling is physical, and the reply is a change of feeling alike to laying something of no importance down to take up the greatest thing in all the world. Yet that which is laid down is all important here and amongst men. So the laying down is both renunciation and sacrifice and a surrendering of that which is for a belief, a belief in the "I AM".

The "I AM" is so close to the body that the laying down becomes a transition without let or hindrance and means one has returned to them "a hundred fold more than left and in addition thereto everlasting life". It therefore is a change of personality, the result of prayer, and answers man's petition when in despair he knows not where to go.

Thus is the Pilgrim released from the bondage of matter through faith in God is a conviction of a Savior believed because of revelation to do things better than before.

It is as if the "Kingdom of heaven has been revealed,

the way made plain to go, and a waiting friend there to give information very much desired".

In the beginning it is like talking to oneself, only it is concentration upon effort.

Concentration that nothing is left out of the plan and way to attain separateness. Concentration of love to carry on and to abide believing. Concentration to have the body cared for and to do all those things necessary to be protected.

The body is sleeping and so needs the guardian angel help. This is the Solar plan of phantoms and the sheath protecting while the master powers are away. Of course an awakening would bring back the Pilgrim and Prophet, but there might also occur shock to brain activity and this has to be cared for by Angels or thought animations that are as a protective outer guard to the body.

Of course the body breathes and functions normally. It is not in a state of suspension of animation, and so that part is not entered into.

This last is the power given unto Masters who can take up or lay down a body at will. That is, can precipitate a body according to plan to talk to another.

(That was the way the Master talked to the Colonel at the time we had his talk on the different bodies.) And is a higher state of being than that herein described.

The Pilgrim comes forth through self surrender of the body and according to the principle of hypnosis. He is connected to the body by the Prophet, but does not use the brain equipment in seeing, doing or revealing. That part of him is an intelligence that belongs to God.

The Prophet becomes active in relaying information, and this is because of resolve previously entered into with the body.

Though previously experiencing the freedom of Soul through separation, the plan remained a mystery until this time when I realized the sleep part and the awakening

within of another personality, and that other became the Pilgrim. That is, that part of me stood out as a personality instead of the sleeping one, with the Prophet seemingly a Master of inner communication.

The act was instant, but the telling takes time. So after awakening as if from sleep, the Pilgrim began to assume personality until in a moment he was I. And the body, that something left, but to be returned too and so the care of it was to fix it in comfort for rest. This done, then the I assumed became a personality and a visit to friends beyond the plane of matter begun.

It is like the soul leaving the body at death, for the Soul is at the portals of the Kingdom of heaven. (That is the term used for the abiding home of Souls.) There I was met by the venerable old Master who had previously been my guide.

He spoke of my surprise and closeness to the body while out of it. "However now you know the difference and the method of separation and that is a great step in Soul progress."

Then added, "Mostly everyone has some of the power of leaving the body, but it is mostly that kind of dream that is called vision, yet is an evidence of seeing and hearing things separated from material perception.

"They are often called dreams of prophecy; the basis of which is living in devotion to the supreme soul and sometimes real."

Devotion is the law of growth, giving freedom from the bondage of matter.

It starts in a kindly feeling to others in expressing love. A love without desire or possession and so is in itself a cultivation of the principles of discipline and restraint. Then it changes from the animal to a divine gift carrying the power of freedom.

It is so vital that it is always the gift at the Altar where

it has left all to say, "Here I am Lord, tell me what I must do to express thy will more perfectly".

With love is the free offering of service and the practice of restraint, that is "fasting". An adjusting of body function to accept truth and then meditating upon God and His closeness is the direct way of atuning the body to surrender."

"When surrender is complete the body becomes a servant, and then it is, that the Pilgrim comes forth as a personage."

"You have earned this right, and now as a Pilgrim can go anywhere upon the Soul plane, asking and receiving answers to mental, physical and Soul questions, according to nearness to the Throne of Grace."

He emphasized the necessity of love at the Altar as evidenced by willing to obey and follow; listen and receive.

Then he asked, "Do you want to go on and have conversation with those gone before, their teachers and residents here, as well as visitors alike to you?"

I said, "I did."

Then he said, "Follow and notice things, relaying to your Prophet the things wanted in your body life.

"He is the recording power here, the same as the Subconscious is there. And remember, you the Pilgrim are the personality speaking while in this state of being with the body being an unconscious reception. The Prophet does that part.

"Indeed the process is a 'clicking in' from this plane and the Prophet is the messenger." Then he added, "the Prophet is always close to the personality speaking.

"In the body he is the higher self, but listens to and follows the body.

"In this state he is a messenger to give what you want to the body and is close unto you, so close indeed he is as one with either the Spirit or the body.

"This gives to your sleeping body a vibration beyond

the animal, and so the Prophet operates through it as if it is has the power, you know, to belong to the Pilgrim.

"That is by association of you in the body doing 'work' the Prophet and body take on Godliness and work as one, even though there is a separateness of principle. The action is one."

Thus was relayed to my sleeping body the difference in the three. Also the reason for my body feeling the presence of the others even though they were inactive. This because of past association.

Then he said, "You will note the connection between the body and you is a silvery 'life wave' that comes from the head and heart. It is the protecting connection and serves both Soul and body."

"By experience here the Soul life becomes a gift of revelation to the body. Also here the Soul is master and the body servant. A state that must ensue on both the material and mind plane before there is freedom to experience from both.

"All people believe in everlasting life, even if all do not believe in continuous personality. So it is a blessing indeed to experience and know higher states than those experienced on earth.

"Few indeed have the experience of knowingly being separate from the body and thus knowing Soul, birth and rebirth as you have now or are to experience.

"Now for a few of the fundamentals to make your visit here of moment to the body when you and it again assume material relationship.

"Most of the Sins of man belong to the body and modify the mind and soul by fact suggestion. That is, they have an effect upon the body in reaction from the beaten path of right and effect the Soul because of keeping it in bondage to desire. Now the freedom of this sinful state is in expiation either when in the body or after the Soul leaves at death.

"So sin is carried from one life to another until the Soul assumes command. The lesser sins are expiated by sleep and so Souls here are in states of reparation. For there is always a cleansing between incarnations and an adjustment of conditions to suit the growth of civilization.

"There is no culture lost in death or practices of right thinking for these are law. It is only the illusions about life and the Sins of omission and commission that are left behind or corrected. Many of these sleep with the grave.

"Thus birth does not bring with it the habits of the past, but does bring caste, culture and standing. For these are civilization's gift to the Soul, fitting it to go on. And Souls do go progressively to the throne of grace."

Then we visited sleeping Souls, sleeping off the effect of earth existence, illustrating what the Master had been saying.

I asked him how long, and he answered, "That too, is a cycle of time and according to the scheme of things, is quickened to meet the change of vibration of each person, and generally speaking is from something over two thousand years to some part of seven."

"Rare souls therefore, can go back to earth almost instantly, or from one to seven years. While most take some portion of the two thousand."

Then he said: "There are many visitors who come for information. They come to visit the Lodge of the 'Great White Brotherhood,' whose meetings are always soul meetings.

"These meetings are always before the full moon of the four seasons of the year, beginning with the Spring equinox.

"It is in this way Masters get reports of the world's progress and how to help struggling humanity.

"Their object is to free the world from strife and the

tortures of war and unjust control of interests binding the mass in slavery."

Next we came to a place of assembly, where there were many gathered; young and old. They were an interesting, listening assembly.

They were given the same instruction as had been given me. Laws about Soul separation, and the method of preparation. All for the purpose of having and holding information regarding earth conduct and the overcoming strife caused by the desire, ignorance and egotism of man.

A meeting similar to the Mt. Sinai meeting of Christ.

The meeting was in charge of a venerable Master; who was saying, "Are there any here who are puzzled and want questions answered?"

My teacher said, "Now ask."

I asked about my people. "Why are they so poor, ground down, without hope and in poverty."

"Why are some sick, some weak and mentally unfit? Indeed what is the inequality found on earth in which I when in the body share?"

He answered, "You have indeed questioned about a grave fault, because Man has not felt the urge to follow inner teachings of Soul.

"He has from the beginning found the desires of the body predominating. And so from Ignorance commits his Sins.

"Yes, Ignorance is the mother of Sin and alike to it is the ego and then is a natural desire to make these permanent. Though all know there is always death to the body.

"They do not see the Soul, and so cannot reason from knowledge, there is another life.

"This is through urge. And the awakening of another consciousness is necessary to know, carry the message to the world; *Love is the awakening power and surely is awaiting every one.*

"Carry this also, all sins are of the body and while keeping the Soul in bondage, are not punished in everlasting fire. No sin of the body destroys life. That can only be by the Soul in denial."

Mistakes in living are corrected in birth and reliving, and this accounts for the now different body afflictions and deformities, mental weaknesses and insanity. All the result of Sin. Some voluntary and some involuntary or brought on because of ignorance.

Some are cured by remedies of the earth, but all are cured by Love and the powers of the Soul. Carry this message back and tell your people the Souls of the world are cured when they are ready. They must prepare themselves."

I asked, remembering my own vocation, "Is there not a direct way?"

He answered, "The direct way is calling upon the 'I AM' and to believe and know His 'Presence'. It is a Mantra of 'I AM the resurrection and the life.' It is a call of suggestion that is one of the major forces in mental life to fix a truth".

I asked, "What are the hindrances?" And he answered, "Forgetfulness of mantra and time of prayer, carelessness, laziness, lack of faith, non-attention, and failure to maintain any state of devotion."

These result in doubt and fear, crying, sighing and dissatisfaction of any and every condition. The overcoming has its own reward, in feeling of faith and kindness where Love is master, and a feeling of God present.

He said, "Now take this message also. It will prove its own reward."

So these are the principles of correct conduct to overcome the weaknesses of the flesh.

It is in talking about holy things and in associating together as did Christ and His disciples.

In expressing love always to one another. Even as He

did to Mary and Martha and in being free and unafraid in the purity of devotion.

These loves constitute the harmony of giving without guile and have as a reward "Receiving pressed down and heaping over"; though that is not the intent.

Love is maintained by dwelling upon some ideal character and in remembering the greatest moments of personal love and the glory of the moment.

Now from the Assembly, we, my teacher and I, went amongst those who had passed over.

Every one spoken to was happy and spoke of the joy of living.

They said, while on earth they had been tired and unhappy, but now there was no uneasiness in living unless it was to wish happiness upon all people, upon the earth and in Heaven.

I found too, the Spirit world is beautiful, and alike to things upon earth. Seemingly the same homes, life and action, only here there was a lack of sorrow and dissatisfaction as if the desire life had been left behind as it was.

However, I noticed a radical change in conversations. No one asked about sickness or about sorrows. These were not talked because not known.

There was no marriage or giving in marriage, and so this too was not talked. There was no desire life and so no talk of wants. Just a cleansing of what had been, and the joy of heaven.

There is no caste, creed or dogma in the Kingdom of Heaven. I was received gladly, as if all were wanting to share their gladness. The conversations were free from gossip. No scandal and no salacious stories.

I heard discussions upon science, discovery, and invention. Of the way these came from the hidden and latent, and the state of mind necessary to receive.

I heard of these gifts to man coming as he ripened unto

them, and not as the especial gift of some one person.

I heard discussions on control of body and mind and the relation of these to the Soul.

I looked and perceived the Soul had a body of its own, but seemed a sheath of that which my body possessed.

Then I had pointed out to me the sleeping Souls bound to Sin, but there was no condemnation.

I heard of the illusions of sin, and how sin had been fastened by leaving love to cleave unto desire.

I heard of love being pure and abstract, when it came from the spirit.

I heard of the prophet teaching this love to the body and his using it to bring the body in obedience to the spirit in prayer.

I heard of my coming through by this discipline.

It was all a glorious explanation of the simple way of love.

I was told that the way is to use love of the spirit in the body rather than the desires of the body in the Spirit. To go from the ignorance of desire to the ecstasy of peace and to do so by forgetting and forgiving all offense.

I did not hear of possession, intrigue or conquest, anger or doubt. These were not there, and should not be here.

As I went from one to another, I met a sweet-faced lady who had been away from the earth plane long enough to have freedom, and was a teacher of the bound and helpless young Souls that were awakening.

I asked her how it felt to be "out of the body and free from matter?"

She answered: "I am not entirely free, for the earth is my home, and I shall in time return to a material body. But I hope it will be better.

"You see, at first, I did not know I was out of the body. Death is that way. I had fallen into a sleep and from that sleep passed out.

"I only knew I was free from pain. Then I slept for

some time and became conscious I was free from sickness and in a place where there is no poverty and unhappiness. I was impressed most at being free from pain."

"Do you wish to return to the earth and to family?"

She answered: "The natural physical attachments of the earth are left there, and no Soul wishes to return. The return is always because the Soul has not conquered the desires of the body and is thus held."

She said all of earth attachments belonged to the material plane and all are reborn until the Soul conquers the body and surrenders entirely to God."

I asked, "How are you, are you free?" She said, "As free as I have gained consciousness of the indwelling spirit, and happy in accordance with freedom".

I left this gentle Soul, to meet Lula.

She was different from what she had been upon earth, and so I spoke of that.

She said, "Yes, I am different and am happy in preparing myself now. Also I am free from the envy and jealousy that made me miserable."

Then she added comments on earth love and said, "It ought to be on the side of God.

"For your love is correct. It does cure. It cured my body, and then lack of confidence destroyed. And said further, there is only one thing in all the earth that is everlasting, and that is love."

Then the venerable Master said, "Before you go to your body, I want to impress this thought upon your sleeping self its sins and weaknesses in the separateness of it from the other two of you.

You as a Pilgrim and as one listening now, do not have communion with the body until it comes into spiritual atonement. It feels you, and knows of your presence, but the communication is always through the Prophet, and

that makes it selfish, because of desire. The Prophet curbs this from you.

He talks to the body, because he is the higher self, called the subconscious.

He talks to you because you are in harmony through vibration with the subconscious.

The body, and Prophet are thus in communion because laws of peace and devotion gives this privilege.

There is a difference in peace and condition that brings you into body life. Peace is the result of prayer and surrender.

"Then is the 'clicking in' that makes your presence known. And these conditions give the separateness of personalities. Back of them must be love. For love is the communicating power of the body with universe, through which all live and have their being. It always is the gift at the Altar. Remember and abide. And so Pilgrim love purifies."

I AM I

CHAPTER XXVI

ONE HERE. ONE WITH ME ALWAYS.—THE OTHER A SILENT PRESENCE

The three personalities given by the Master as an apparent basis of relationship from the divine to the physical must be demonstrated to be true and a something of every day association.

My trouble was in instant feeling of them, and in separating relationship. (These were difficult.) I knew of the powers within my body, but did not know a separating line where one ended and the others began.

Always the body is apparent and so also the thought expression. But within there is thought of an inspiring character revealing hidden powers. This is a part of the other two. But what is physical and natural to the body and what part beyond, I could not tell.

All know the body grows. All know thought with the years mature and the individual grows in intelligence with study and experience.

All are familiar with traditional belief, and the way life responds to environment.

Culture and ignorance are apparent but when it comes to subconscious powers, there is doubt and fear beyond ordinary comprehension.

So fresh from an enlightening voyage, I determined to fix the very simple separateness, so that others reading may know.

The Master of the lodge gave the Higher Self as the Prophet—who associates in all body affairs—and who at

times separates from the material, to petition the Spiritual, and bring the Pilgrim abroad.

Thus he gave to the Prophet two distinct duties. One to comfort the body, while the other petitioned the throne of grace bringing the body as a suppliant.

Here the body asked believing and received according to faith. So the Prophet became some one to talk to as a fixing process, according to culture, and faith.

While always helping intelligence by an inward conversation regarding all things of moment. He also brings the body intelligence to prayer and to another personage that is the messenger of God doing His work in the body and life of mankind.

This is the Pilgrim as a representative of the "I AM" and so the three personalities are allied to the fourth from whence they come.

One the outer sheath, another an intelligence of it, and that controlled by an inner conscience, and this latter attuned to the within "I AM".

Thus the Prophet becomes a monitor of doing, in impressing the law of right. In giving inspiration to do the right and in freeing itself from the bondage of matter, by going to God in prayer.

Then he so disciplines the body that it becomes obedient to an inner call, even to the extent of laying individuality down to give freedom to the Prophet and Pilgrim.

I knew long before this the subconscious gave important activities to the Pilgrim.

I was aware of the presence of the "I AM" and the Pilgrim power of healing the Sick.

I also knew the Prophet and his subconscious needs, but had not separated these powers into scientific principles.

Now I knew the Prophet did many things within the scope of subconscious revelation, not a part of the Pilgrim.

He cured diseases as did the Pilgrim, but his diseases were limited to suggestion, and the reflex of having the God part of the Pilgrim shaping body life.

It is a feeling of belief and conviction. Something that raises the body vibration because there is a living belief of God within.

The Prophet has these powers of the subconscious and in addition thereto, can contact the Pilgrim to do the Mightier works of Soul, banishing the sicknesses of it and the body.

The Prophet, while making cures, also made mistakes in judgments.

He would feel the pricks of condemnation and resent undue criticism.

In that, he was the same as the body.

His process of cure was the same as atuning to the Pilgrim, that is, tuning in, to be atone with the patient.

Then followed vibration and concentration with suggestion.

This is the same as the Silence of prayer, only it is not crossing the border line of objective consciousness, and so the individual is at one with objective thinking.

The Pilgrim connected me to him, through meditative prayer. For in meditation the body would tire and I sleep. Even a sleep of surrender or of "being born again," that is the means of releasing the Pilgrim. Thus the Pilgrim comes through instant negation. Either in sleep or when the body was negative.

It seems like a new discovery with everything responding, but is as old as prophecy. For it is that state of mind where time and time limits are not present. A time with the Soul seeing, *that is different from the body surrender to the Prophet.*

The Prophet surrender is one of the body and mind surrendering objective things of the present to do another something of importance.

That too, may be called the body sleeping, but does not go into the Soul State. All of which means degrees of surrender in meditation that result in solving problems of every day work.

The Prophet would listen to me and discuss these things in a self talking way until the body and mind responded to negation. And then there followed a transition, not so deep as that causing the Pilgrim to come abroad, but clearing away doubt of that discussed, with a solution following.

Or it might be the way of Suggestive therapeutics, to cure some offending local disease. (Local here meaning functional, in contradiction to constitutional.)

These times became periods of inspiration, for they solved problems and cured disease in an inspirational way.

Not always was the answer clear, nor consciousness beyond the muddling line of criticism; but the Prophet did take hold and do things the body and mind could not do.

It is however a process of relaxation, for the Prophet demands a cleared way, before he can do the work or talk to the Pilgrim.

Thus he demands the same process as the Pilgrim, but not as deep.

The body and mind are the surrender part, (and especially the mind), for it carries reasoning to the parting of the ways. Thinking it has a solution, it becomes egotistic, even when the Prophecy is connected with revelation and gives an answer. *So tenacious is personal opinion, it lasts beyond giving up. Have a care and beware.* Egotism does not cure.

Sometimes the change of mind is instant, but usually follows sleep and that is at night; and so, to go to sleep on a proposition is a philosophy of law. *The law of subconscious revealing.*

Then there is another negation form of meditation, that takes the fact of subconscious understanding into ac-

count. It is the oft repeated acceptance of parts of law until the whole becomes plain. Then all is unfolded as a complete picture.

This is the kind that makes a profession out of isolated experience—of facts—and is the method of professional life.

All individuals follow this law in their profession. The sorry part is they do not depend more on the inside rather than the written or expository. And so only get the objective, when the source of informative law is always within.

Knowledge is revealed through meditative principles or dwelling upon objective things—that give the source of them. And again—in the Soul realm we come to the truism of Christ. "Lay down a life to find it". It is the Master's way of coming through.

All states of mind are approached through the same principle of renunciation and denial—of the things not compatible with truth. They all have to be, by body surrender—then Prophet Surrender, and Pilgrim obedience.

The Prophet talks, listens, suggests and answers questions. He calls me to prayer—to petition about problems we neither know. He is the "still small voice" of inspiration and sometimes the "ineffable word" calling the Pilgrim to action.

He knows the Pilgrim is the messenger of the "I AM", carrying power to make the mind and body a servant doing his will in curing, upbuilding and giving the Prophet power to speak the "Word" to the body.

He must be approached in obedience—of body and mind, for with him egotism, and its afflictions are laid upon the Altar because objective, and do not belong to the kingdom.

Yet within he is always a servant, listening and willing to come forth as a messenger of the "I AM" in work to cure and straighten out all crooked places. Thus the

body must purge itself, and say, "Here I AM Lord; do with me as You will".

It is the bodies supreme call—and renunciation—the same as the Master made—in His last prayer when he said: "Not my will but thine be done".

The Prophet takes up the message—and while the body sleeps—there is a transition from the material to the spiritual—and the end of strife.

The process is always the same, and always a personal call, for the three are one. One, though always one is asleep—when the other two are awake.

Most of the time it is the Pilgrim; and then it is the body, while the Prophet is the obedient servant of the one, and director of the other. He also rests.

Each has its separate sphere of work, when there is a consciousness and experience of them.

This of course is in work wherein there is a fixedness of effort—according to plane and association, one with the others.

The body is responsive to experience and association of the other two, and so the tone and character respond.

It is the same as cultural subjects refine a person. So do spiritual things give a lightness of texture—that is always a distinctive mark of that something unseen, but always felt.

The laws are plain, the practice simple, and the way clear. All practiced in the silence. That is, the exercises and suggestions of living the life—are automatic, and the right thing to do—because of what has been received in the silence.

These practices of thought and body exercise are based upon the principle of right action—that has a freedom from egotism. Indeed are based upon "Love your neighbor as you do yourself". For it is just a blanking of egotism to make petition in prayer operative. And so—

is as if there is no right or left, but a straight going in fundamentals.

It is thus the body begins to reflect powers not ordinarily a part of physical existence—for there comes vision of conditions of things away. Sometimes many miles. Or in the years past—because within there is not the limitations of time or form, so distance is alike to a vibration opening the way to see and know.

Often vision is a power of the Prophet belonging to the subconscious, and separate from me—and not of the Pilgrim.

For things in the distance are seen—when the mind is free and the vibration right, as if looking within, and the things seem like a slide in a kaleidoscope.

That is what is known as tuning in and is not the provence of the Pilgrim, in the sense of just seeing, but also may be as a day dream—or hunch.

It is to be still without active thought. I received a letter from a student about his mother.

He wrote she was reported to have a cancer and asked direction about her. I gave them.

It was revery—but not “presence”.

After a week or so he wrote me a letter about his Father worrying about what would become of him in the case of his mother's death.

Then I got into this mood, of soul vision and saw his father fall—in his office—into a last sleep.

I wrote him there was no need to worry about his father, for he would die first and soon, and that part of the worry would be ended.

This is when the Pilgrim is free—and is seeing as if “present”—whether now, past or future.

So the next day—or the day after, a telegram said his father had died—by falling in his office.

At these instant times—the objective is in abeyance,

the Prophet awake, and the mind blank as if looking without seeing.

It is a still hunter's gaze—or a fisherman's wait.

Thus the "Presence" comes closer and closer—but is never heard, save within, and therefore the association is silent and sacred.

The Subconscious must be trained to perceive, and know, and this is through much prayer in the silence.

Unless this is true vision becomes speculative—and imaginative. For it is only practice—and devotion to the Soul—that gives fact.

The proof of these things are the evidences from trial. Give principles of a trial—of experience—and then if the hidden does not come abroad, there is something wrong in the method or the principle is wrong.

I have tried, tested and know the practices—and the results.

They are the only ones given to mankind as prayer, but a bit different from the ordinary processes.

These to resolve to go into the *silence* with a specific object—to blank the brain from all save the object. Then follows love.

A silent and abstract love. Next is a contemplation, as if idling with floating thought banishing it. Asking about debt paying and paying.

Meditation upon the goodness and glory of God.

Conviction of a cleared way, and then revelation.

Therein is the formula, that is practical—when the body has been controlled, and the mind obedient. Without which will distort vision—and hinder correct seeing.

Often times in negation, vision comes unawares and then the picture is so vivid the individual is entranced and seeing goes on to completion.

This accounts for the many incidents reported by those who have no understanding of the method of doing.

Many have tried—in many and varied exalted states—without success; become discouraged and quit.

It takes a long time to believe God cures disease and to depend upon him.

A longer time to believe He is happiness and depend upon Him.

A longer time still to believe Him abundance and believe. So this is a training of slow development.

No wonder there is an universal call for signs, that may be called physical, and there are no such signs for the principle is the very wish of "signs" is killed before entering into a state of mind necessary to receive.

This state of receiving is one of blankness. It is in preliminary blanking the brain of all thought and especially desirous thought.

Indeed is without a seed for there is no attachment to an object. Then the way is a new negative of mind to receive the impression.

It is not modified by reason and so is produced and expressed as thought not reasoned upon.

And this can be through the Prophet as well as from the Pilgrim.

Naturally they are different. The Prophet is a subconscious clearing of the way and seeing. Vision is not fancy but fact and comes as a substance to be interpreted—for the intelligence (man part), does not see.

Many call for help. I do not see, but perceive in mind a something happening.

Just now a lady telegrams about a job. I perceive but do not see. I telegraph. "Go to it", and she gets the job.

Maybe this is foolish, but it has the evidence of twenty-five years of job getting—and solving problems for her. It works in demonstration.

It is the Prophet that performs most of the things accomplished in the way of vision, for mostly all live upon

the plane of material life—and that part is cultivated more. So vision, often called hunches—come thus.

Now the desire for signs is natural. And it is an egotistic wish, that must be overcome to have the blessing of knowing; there is no distance in the Kingdom of heaven, for vision annihilates time and distance.

There is three distinct fields in life. One the physical that all know. Herein is form, size and thickness to measure conditions. Everything is thus measured even to thought, and reaches into the Prophet and Pilgrim part of life.

And so all things must have to the material mind this substance of form.

Yet, all the time, there are happenings that are not form—and all the time discoveries that reach to the infinite, and therefore are dispelling form as a final analysis of things happening.

So the time comes when the intelligence contacts that invisible something that brings distance to the present, and then the impossible is possible. So in truth, all the evidences of the past are in a picture of mind without limitation.

Now the Presence of a something within—differing from the body and yet of it—is a far conception, but true, and not practical to most of mankind—even though every master of religious thought built his philosophy upon a foundation of a Master power—revelation from God.

It is easy to accept past visitations, but hard indeed, to make them present.

This, I am doing with the evidence of personal experience, in which many thousands have participated in and know.

I know the Prophet does give to the individual a possibility of annihilating distance and of witnessing things happening as though present. These things do not have

to be form, but can be thought and intention, leading into the future.

In this way—it is not impossible to forecast events. Nor is it impossible to see correctly—the way out of every possible difficulty.

It is as possible as the cure of disease of which Christ made the corner stone of His ministry.

Finally there is the separation of body and spirit as given when my Soul visited other souls here, though in heaven, and brought back the message to my intelligence of the laws underlying this power.

The Soul Vision is different from that of the subconscious, in that it is from the everlasting that is a source that is not limited by death.

It perceives and knows. It tells the Prophet the necessary answers to our moot questions, and as a final something comes within to shape and cure the body.

It corrects the mistakes of the body in physical diagnosis of Disease, and of the Prophet in manipulation and cure of disease.

It lifts the shadow from the mind understanding, to give greater freedom.

Finally, it is that something that will lead all the race out of bondage into heaven—"here upon earth and amongst men".

I AM I

CHAPTER XXVII

TAKE IT TO THE WORLD AND TEACH ALL MANKIND THE LOVE KINGDOM

"Take these things to the world, teaching them". And I did, beginning with the love principle.

Love is the plan of universal happiness nothing can stop or change.

It is the motive behind every kindly act in every one without regard to station or caste. Always it is giving, and giving of the very best, for it is love and love is always the same.

The command of Christ to give freely is an effort to help some one. So the start of giving is a kindly peaceful action of thought—is a natural assumption of correct relationship.

It must be cultivated within until the feeling is natural. A something always present and in all acts.

As a Pilgrim in a strange land—carrying the message of love as a cure, by right of Spiritual development in the way all men can find the beaten pathway to God, and know and love Him in the body, mind, soul and Spirit—there was need of a home and loving association—that the principle could be brought outwardly.

It is some one to love and show the way. Some one who needed love and whose body needed the cure of love.

Missie gave me that.

She had been a sufferer—and having heard of my remarkable cures, her husband came to me, and offered a home for a cure. (He was a professor in the public schools).

Their home was a peaceful, cultured and loving family, consisting of four children, the father and she. And though she was a sufferer from pain—even from childhood—was the home sustainer.

They all become interested in my work with the professor interested in the intellectual, and the others with the phenomena. I remember the children as especially interested in hypnotism and the practice of breaths.

Two of them were among my first disciples—while the professor found another name for my work, calling my practice Psycho-Theraphy, and wondered why the medical profession had not used the principle.

I told him they had, but were mixing it with remedies that had no chemical affinity, and so did not work. I told him Christ said, "Leave all and follow".

He asked, "Follow what?" I answered, "Love, and the practice of love—that takes complete possession of another at the time of treatment—called by many, prayer. Anyway is dominating and does cure".

"Love", he said, "is a very much abused term and easy to be misunderstood." And added, "I think you had better use sympathy".

I said, "Sympathy is good—but this is a feeling that goes within—to the very throne of grace—and is not afraid. It does cure. So look at Missie and see the effect".

I knew Love is a very thinning term, when applied to cure as a direct help of overcoming disease.

I knew it would be difficult to explain—in curing the ills of business, social, financial and professional life unless it became an active doing, and needed no explanation.

However I knew it to be the first great principle, and a self cultivation of abstraction. It therefore must be demonstrated that way.

Love cured Missie, and she returned the love that cured her in devotion.

I became one of the family, sharing their joys and

troubles. They returning with an increasing devotion to me and my work.

Missie, who long ago had her nerves shattered, so that she was especially fearful of thunder and noises, on account of being close to a skirmish where many were killed during the "War Between the States", asked me to take her with me in my trips to patients.

And thus we began—on our drives and between patients, to discuss the principles of love and the powers of cure.

She said: "This love principle of yours has taken us all—and I really wonder at its power. Still I am worried, for I always have thought love a social something—belonging, and not a gift to give".

I told her, "It is—and is not. 'I love you' means to most possessive attachment. A something to hold and have, but it is also 'the gift at the Altar' and surely can be given to God and through Him to all the world. *And the world needs it.*"

Missie felt that the love we had, was something especial; and so she felt exalted and sad. Exalted when on these trips—and sad when she thought of what others may or would think.

I being intent upon the love theory—and what I had from the secret and latent, tried to give a feeling explanation, satisfying her conscience. I knew too, if I did not, then she would lose the power of cure and go back to a nervous wreck.

Thus our companionship and wish to be one with another, was not clandestine.

Our acts all above board—and while love is passion, desire and possessive—on the one hand—is abstract and giving upon the other.

She said: "I know, for my love is very indifferent to the past, and I seem to be building a new ideal.

"It is devotion as well as desire. I want, and I want to

be with you all the time. So tell me of something to lean upon, as an anchor to be saved”.

I asked her if she knew what it is to give up—and after saying she did—I pointed to the two conditions of love in religion. One of Sacrifice—and the other renunciation. And said, “Renounce possessiveness! I have, and it pays”.

She said, “I know, but it makes the heart ache”. Then I told her of the patient we are going to see.

“He is old and poor, also dirty. We have to take love there—and that is an antidote well to remember”.

The old man was sicker than I thought, and so it took time to quiet and get him to sleep. I used the heating and motion breaths—after the “Clicking in”—and being animated—used more force than usual.

Returning after the effort my body became weak, trembling—and made my walk back to the buggy wably.

Missie noticed my weakness and also my eyes being tired.

She reached out her hands to help me in and said, “Why do you do it?” So, looking at her—and seeing her sympathy clothing me in love, we held fast in affection and while I told of giving to the one sick.

It was thrilling. A comforting something, that dropped care away. I was silent and seemed to be hearing my Prophet speaking. “This is my beloved son of whom I am well pleased”.

Then turning to her, we began the conversation upon love—as if it had not been interrupted—by the visit, cure and embrace.

She said, “Is not this the same as all other loves?” I answered, “It feels—and is the greatest thing in all the world—but we must crystalize it into a devotion, that asks nothing—and gives everything. It is the Father giving”.

Then thinking, fearing and hoping to have a love that would meet physical tests—and yet continue into the divine—I remembered Mary and Martha, of Christ.

One devotion and the other service—that lasted through His ministry. It meant a devotion given, an ideal sustained, while starving the possessive and selfish.

I could do that, and I knew Missive had, and so *that day I put myself on trial with the love of God—on one side of the scale, and the body on the other.*

Heretofore I had run and lost—when love broke through in affection.

Now I resolved to love and stay. So I began talking as if hearing the well known voice of the Prophet, saying, “love is all and in everything”.

It is love of children, her children, of her Father, and of all things where the hotness of the body was discounted by devotion. I said, “Lets have that, and so that afternoon there was solved by actual experience—the war of love. The war between the possessive and abstract principles of love.”

Thus we traveled away from desire life—and hot intestines—to a peace of God, to do His will among the people while having that something between us—giving strength to the body and mind to carry on always.

It is always love—and love fixed in devotion from one to another.

A love that is sympathy and a love that is tested in the severest trial of man and woman. That of the call of the flesh—that is overcome by a call from God.

It is the master power of discipline, for all must bring love to the Altar to function in the “I AM” mantras to bring the Pilgrim abroad. With that part accomplished all love is the same in curing disease or any trouble of body or mind.

Through Missie’s family and their interests I had confidence, peace and joy at home. A resting place and a room for the silence of prayer.

Good food and the laughter and joy of young and care-free people.

These feed the dynamo of physical doing.
Again, all were interested and wanted to know.

I too, wanted to give; and that is necessary to the testing principle of love, giving to the world the substance of the Master's religion.

It was not different from other loves but had a specific in curing of disease. A love doctrine.

To prove the doctrine—one night afterwards I was called to keep Mr. S alive until his daughter came from some distance away.

I did that, staying up all night or until early in the morning, when professor, Missie's husband, came after me, saying Mammie was worried.

I was tired and glad of his help home. He asked me to hold on to him and as we walked my body got weak and I asked him to stop for a rest.

This must have frightened him, for when he got home he called upon Missie, "Mammie, you had better get some coffee, for the boy is sick or tired".

They put me into a rocker, and the professor kept rubbing my hands that soon lulled me into sleep.

I was awakened by the hot taste of coffee, that was given me in my semi-awakening state. It was hot and burned while stimulating.

Missie, looking at me, said, "Poor man, you would kill yourself for another"—and then kissed me. The professor said, "I too, am going to kiss the one who lives the life", and then helped me to bed and I went to sleep with the benediction of love soothing me into rest.

Thus the home comforted me through a love that conquered desire.

I married Missie's daughter that year, and so began the other discipline of love. This part is possessive love at home—that reaches to the abstract—in dealing with all the world, and is the same conquest made in the struggle

before but opposite.

It is always love but love disciplined.

Gertrude, Missie's daughter, has met these tests, by living a life of confidence. She had had her moments of doubt and anger, but for the most part, has traveled the even way.

She has joined me in making patients and Disciples welcome and used love to conquer.

It is the same road all have traveled in Love's religion—from the yonder to the now. Love that is supreme and of tremendous value to the race.

Tremendous when it is stripped of egotism, ignorance and desire. It is to separate the home from the world—and yet be of both.

This family love is association and care in sustaining and raising. Universal love gives this same substance—but has not the personal providing.

However, the substance of love is abundance.

Thus the family life had to be checked against the pricks and arrows of jealousy and these pressed into devotion to the supreme cause.

This too, applies to children. They must be loved, and loved out of their physical mistakes.

It's love's way that is tender, kind and forgiving, while rigid in the fundamentals of discipline—that gives culture to the body—while showing there is another and greater power in dwelling. That of the "I AM".

Now, the source of this sustaining love, is in cultivating the Prophet and Pilgrim, so the former will be constant in conversation and life, sustaining the higher self regarding problems of every day. And then, the Pilgrim coming through in and by devotion—to cure disease and solve problems.

I have cultivated these two always, and so, began to rely upon secret and silent conversations of the Prophet—to answer moot questions.

He would sometimes ask to be alone—with the Pilgrim, and that meant when the body slept, so that the problem would have a sure answer. For always there is an answer.

Yet for the most part, the Prophet did the answering, even in teaching disciples.

He mapped out the course of conduct and taught the principles of love by which all, in the beginning, must be guided. Guided in freeing themselves from personal and affectionate desires in giving this energy to mankind.

It then becomes the law and way to freedom of the Soul.

Naturally the individual has to charter his or her own course, for some have one difficulty and others have others. So the principle of controlling the emotions is a necessary control, while living a normal life is law.

I found the Prophet did guide in this control—for from a long past of incidents, there came a realization of pitfalls that had been controlled by putting "something good" in their place. And this was aided by regular periods of Meditative prayer.

My disciples were those wishing to know—because of witnessing cures—without visible means—and so they come "asking-believing" and were told to approach the Altar with love.

The men thought this a strange doctrine, but when told love was a "Faith" of doing, took to the rest periods and to silence with a feeling of something physical going to happen.

Most men wanted a sign, and as there are none, for the very life of the Soula is growth. So most of my early disciples turned away.

Some gained a knowledge of the Suggestive part of therapeutics. Some hypnotized, but when this same law was applied personally—there was fear and doubt.

Love's way with most did not seem to overcome the weakness of fear and doubt—when there was a feeling

of loss in body function—as one sinks into an auto-hypnotic state of Trance.

Still, many men became devoted, loyal and believers, saying, "If ever you want help, let me know. What you have done for me and mine can never be repaid".

I taught the Me had to be disciplined to do the contacting and work upon the plane here and now. The mental life understood these things the body did. And so the physical was what work made it in efforts of a livelihood.

The mind cultures itself and refines the body so that the body puts on an air of intelligence through study and work.

Still and all the time, without the inspiration of a something calling from within, the body and mind remains an animal. So the necessity of the Silence of prayer to awaken that something called the "I AM". And this is by mantra. Mantra all could understand as suggestion to the inner unknown.

I assured my students this power would come abroad in treating the sick. All Disciples had to know is the "Gift had been given them" and to go forth believing and healing. And this has been the plan from the very beginning.

The plan is to have love at the Altar. To suggest believing. To call upon the "I AM" and then to use the principles of suggestion and breath—that will make these things act within another body the same as if it were one with God.

The plan of the silent prayer will bring forth the other personality—as something always lived with and something always talked to. And that is the higher Self called the subconscious. Then will follow by experience another and tremendous force that seems to be always just beyond consciousness and is the PILGRIM.

A something within that makes possible all work and

the solution of all problems. Yet never talks to the awakened body, but does to the subconscious, and gives the three of us as one, to do the work as "one who is sent".

The Pilgrim is of the phenomenal world—and that is the place of the Soul—and is purity itself. And so the body must be purged of impurity, and this is in the act of absolute surrender. Therefore the Soul comes abroad—when purged from the weaknesses of the flesh.

Thus the devotional exercises of prayer in the Silence is to accomplish the outer things. First, as regards the Prophet, and then go on to call upon the Pilgrim to do the work. He does come, and even though not talking, His presence is felt.

It is this wonderful fact that gives abiding Faith.

The Pilgrim representing God and doing His work within the body, comes only when love is purged of body desire, and so the necessity of fixing love as a divine principle instead of a desirous plan of procreation. And then broadening influence to take in everything, and do the work of the God Principle free from possession.

So love must be—as that given to Missie—and be controlled as it was then. Lived with, and made free because of a God principle—that is beyond ordinary understanding—and must be taken into the Silence to find and know.

It is a love—I have lived these forty years—with Gertrude, that sees the law, and takes up the presence of obstacles, so that the Silence again is the resting place of all fears, and the solution of jealous problems.

It is to take Disciples to silence and there fix their perspective—to know love is the greatest thing in all the world, but only great, when controlled and washed in the white sands of abnegation.

It is to act and live the life upon the plane of others, while ever having this Altar to withstand temptation and to go toward fear.

Its greatest expression always being service.

Its control fasting and Prayer.

Its expression always devotion.

So "tie those two old goats of VICE and VIRTUE on the outside—while coming within to worship the living God".

And remember the end of love is to associate—with the Pilgrim in all things, for he represents God coming forth in the affairs of men.

I AM I

CHAPTER XXVIII

THE PROPHET AND PILGRIM ARE MENTAL PERSONALITIES TO THE "I AM"

God is Infinite, everlasting and ALL. In the ultimate He is JEHOVAH, the creator of heaven and earth and everything therein or on. *And this is an acceptable doctrine.* Acceptable to all races of people because of truth.

Then follows the next statement of man. He is said to be created in His "image and likeness", and this must be proven by having powers of God come out from within—by a process of prayer that will give evidences of power beyond the conception of man.

He, therefore, turns in worship to that which is not perceived or heard, and that worship in the beginning is to the wind, the rain, storms and things of the phenomenal world, not understood.

Then follows a conception of God as natural to all men. It is that He is supreme and law, with phenomenal things also law.

Now the relation of man to the world of absolutism fastens itself in imagination and again he turns in worship to that which is not perceived or heard, but which is an urge, and feels that a "something within" is alike to the absolute—in that it is power and also law.

Law is that which man finds to operate always the same. Such as the days and the years. All regulated by separation, but never change.

So man seeks law within and ponders upon his being, as related to all others, and the impulse that make all act

the same. That is in fundamentals as in eating, drinking and sleeping. As to food, shelter and clothing. And as to the power that makes life animate.

It is thus the mind functioning within—and in revery with that something always adding a little more to that which is already known—gives consciousness of the "I AM"—*A power within the same as the absolute—but limited to the body.*

There follows this inner consciousness, while a universal principle, cannot be loosed in the body until control is sufficient, and connection set up in mind to connect and receive.

In as much as God is infinite, and everlasting and always expressing law, though silent, this within has the same powers, and while he speaks not—is always law. A something that has shaped the pattern of the body, given it the limit of years and its regulation of law.

Within is God's representative called the "I AM". IT cannot be talked to—but is prayed to—it gives that something to aid the body in compliance of law. And at the beginning, is supposed to be talked to—and so there are records of man talking to God. (As for instance, Moses on Mount Sinia).

Yet the factual evidence is, there is no direct way, even though it is evident, there is an inspired direction.

So starting at the beginning, all ask how may we know God, The "I AM" and his relationship to the body—and have an answer? It is, "Start at home".

Listen to the Seers and prophets of old and their methods of getting close to the infinite understanding. And remember their's was a testing foresight. And their's a practical truth telling in a series of Aphorisms.

They went into the Silence and away from the crowd—and in meditation accepted the feeling of the "Voice of the Silence". *Spoke the words of prophecy and of truth—as if God were standing near.*

However, they made this clear, it was always an impression or the interpretation of a dream when asleep, or a dream of another's sleep. So they were called Seers. Men who interpreted states of mind that were negative.

Let's get into the practice. Begin with the Silence and then be away from all other thought. Then the traveled road to the "Within" is began.

Later there will be a consciousness of "I AM". An "I AM" of infinite power within the body. But being spirit and of God—the vestments of the body have no way to converse. For the body is on another plane—and so meditating, it becomes known—there must be a messenger. A messenger from the "I AM" to the subconsciousness of man.

This messenger being spirit or Soul, a local resident of God, has to meet the subconscious representative of body and mind, who is that part of urge and prayer—that has always called upon God in emergency—and does naturally, when awakened to the Spirit. *Because of his tremendous receiving power from the Pilgrim is called the Prophet.*

All of which is the beaten path to God, starting with the body in discipline and having a return in proportion to the efficiency of the Prophet in asking, and the Pilgrim in receiving from the "I AM".

If there is no urge—and no giving up—on the part of the body, then the Prophet can carry petitions.

And if there is no meditation, then the pondering principle of the Pilgrim fails, and there is no connection with the "I AM".

The three in one, all a part of prayer—is a simple principle when you think of them as states of mind. To me it was the great discovery, *because thus I became conscious of subconscious knowing.*

It was so alike to the processes of Hypnotism, I wondered why all the world had not practiced the law of laying down the objective self to find it.

It was so alike—the Silent way of meditation—I wondered why people going off to think problems over did not naturally fall into it.

Then I wondered if they did, why they had not attached the plan to religious worship—to give every one the Kingdom of Heaven.

I knew it worked. Worked because it was a simple natural way of laying down objective things to take up another series of thought. *It was as in my childhood, having abiding faith in going to meet my invisible playmates.*

It is to look another in the eyes and pivoting them, impress thought direction, even to controlling their body movements.

Did these childhood playmates give evidence of their presence. They did, by telling me of things not known to me.

Was it sacred and silent, and did they disappear when others annoyed? They did.

Did they accept unwanted guests? No, never.

But I did find lost articles. See in vision, things at a distance, but never save under the strictest rule of circumstances, in which there was nothing left out.

Did I try to do it independently? Any number of times, with never a successful trial.

Did I know of Hypnotic performance, and was this the same process as that of seeing early playmates? It was.

Was it the same process I later knew as "Clicking in" with patients, and then used in cure? It was, and is.

Was it the same as I use so often in saying, "I will take care of you"? It is identically the same.

Is it the same power, that I use now in visioning patients at a distance? In seeing conditions of business and of adjusting them? It is.

Is there freedom from rule in the work. Is there a will and a way of doing these things objectively?

There is not.

The principle is always the same—that of laying the body down in surrender, becoming quiet—banishing objective desire—and asking-believing.

It is from the objective “clicking in” of momentary work, to a complete surrender of the great and lasting.

The Prophet can and does the work upon the objective plane with the Pilgrim’s help. The Pilgrim touches the “I AM” with the Prophet’s help, and both depend upon the body, for the body is in the first and last experience of individual Soul life here upon earth and amongst men.

So naturally the body and mind is the beginning and conclusion of personal spiritual powers—revealing God’s presence in doing things within and out of the body—not possible otherwise.

It is a feeling presence and not a body elation—so is something added to the animal life—that gives an expectation of an invisible and holy presence. It is the feeling of the Spirit of God upon one.

It can not be mistaken for any other feeling and transcends all because it is everlasting.

To me the conception of this principle as a God descending power—and His presence assured me of a working rule to go to Him in prayer—and have His help in all my outer problems—if I could control my body and have the Prophet as an obedient servant—to comfort me in answer to my difficulties—and to bring me to God in Prayer.

I knew the barrenness of just words, I knew the weakness of hypocrisy and resolved to ask, believing. To ask and cultivate known principles of approach.

I had no doubt of God. No doubt of His closeness to me as a residence within.

There, He is the “I AM” and had the Pilgrim as a messenger to the Prophet and a doer, to right body conditions. I had no doubt of the Prophet, who talked to me—

solved my subconscious problems—and led me to the Altar in prayer.

The Prophet became a confidant and revealed to me—through the Pilgrim—the powers of the Soul to come abroad with Physical helps.

Thus I received the Breaths, Practiced Breath and found a remedy—for most of the diseases afflicting mankind.

I knew the processes of Hypnotism—through suggestion, and the method of changing to different personalities.

I learned the different states of mind that gave power from within—as different states of abstraction.

These states of abstraction were a constant fight between the ego and that other something that is of the "I AM".

I learned the Prophet could be wrong—in his revelation. That, depending upon the degree of abstraction.

Finally, I learned there is a vast difference between the Prophet in seeing outer things at a distance, than in the Pilgrim revealing.

The Prophet requires a state of mind—that is stilled through hearing. He requires a conquering power of withholding thought, while focussing. Then there seems to be a sliding away of all objects of matter—and a clear line of seeing. While the Pilgrim means surrender with the Prophet. It is a seeing without seeing and a know without knowing.

I saw patients that way at first as I did Clate Moore at a distance while his nose was bleeding.

I telegraphed him to turn over and the bleeding would stop.

He did and it did. Thus was given the fixedness of the mind life to see at distances.

However the plan of abstraction had to be free from desire to have the picture true and this depends upon the power of "clicking in" to the conditions.

First, it is clicking in partly to condition or thing. This is atonement, with doubt.

Second, it is clicking in to an abstract state of mind, called the subconscious. That also is atonement, but without doubt.

This is divided into a God principle—where the Prophet contacts the Pilgrim—or to a state of the Prophet. This latter is subconscious and is limited to that plane.

Third, there is that lapsing sleep of Trance that leads to the Pilgrim, with him working in the body and mind as a revealer of solutions—something possible when sought by any individual worthy.

Then there is the complete separateness of body and mind, wherein the Pilgrim is for a time, free from the body—and gives to it through the Prophet, information regarding the laws of Growth—and the exact way—these things come abroad.

There is no mistakes in God, no mistakes in the "I AM", but the processes of the mind recording the Pilgrim are subject to error. Also the methods of "clicking in" are subject to error. And then desire of recording may change truth into error.

So all things must be tested in action here—and now, and the test by truth. A truth that makes for freedom.

For it must be realized the Pilgrim has knowledge of the Infinite; and gives and gives—to the mind when attuned.

It is always accurate, for there is no Socrates or Aristotle that can depict the intricacies of mind like this master-power. And so nothing can so easily solve human problems.

It was thus, after due preparation—in healing the sick—that this part of the Lord's work unfolded itself to me.

The Prophet of me began answering problems regard-

ing emotions and conditions—of right amongst those administered unto. Old man K asked the question uppermost in the minds of the needy.

Why do the old grow useless, are no longer wanted—or respected in opinion as once was the case. Why does age make individuals—a burden to those they love?

I did not know, for I had never thought of it as something that might question love.

I knew it was the law for the body to die—but I felt love never did.

So the Prophet said to the old man, "You are in error about age being a hinderance to love.

"Love is the one great thing that is ever young—and so age becomes one with it—in memories and the joys of life.

Age may give the fear of death—but love conquers fear. So remember the power of love is to make you young—and so love into life divine.

"When man fears age, death and poverty, it is because he has not realized the "Kingdom of God within".

"Always the joy of the old is in their love of the young.

"Let this love abide, and there is no old age. The Soul does that when it interpenetrates the body with a hope born of the "I AM".

"How can I know the 'I AM'," he asked.

"That is the feeling within that has no death—and so all have felt it sometime".

A young man, worried of his work and wondering if he would always be poor, asked, "*Why are so many poor?*"

I heard the Prophet saying, "the poor we have with us always", *because of not knowing the source of riches.*

The Kingdom is always within and so it is to the Kingdom all must go—asking-believing to have prosperity.

When this within is abundant to the conscious man—he can put that feeling to the test of work.

The principle is efficiency in knowing and doing, and in asking-believing, with kindness to all and malice to

none. BELIEVING in work and ASKING-BELIEVING IS LAW.

Interest and efficiency gets jobs.

Another asks about covetousness and is answered by the Prophet. "It is one of the great sins of mankind—that puts personal acquirement above God's abundance."

Man must not covet, lest he loose his own Soul. *God gives in abundance. He has never endorsed covetousness. Beware and substitute love.*

A student, doubtful of his career, asks about being a lawyer, and is told, "Scarcely shall a lawyer enter into the kingdom of heaven". Meaning no skilled evader of the right can be on the side of righteousness.

Law of a man-made character, is often special privilege where equity is lost.

It is not law, but the application of it that hinders righteousness. Let love abide and law is the greatest of professions.

Then it reveals the "Kingdom of Heaven".

Is it right to make a profit off the toil of others? asks another.

Most assuredly replies the Prophet. Gain is wages and every one is entitled to wage, for that is the basis of physical equity.

A just wage is abundance in the material life *but has with it the temptation of covetousness. Keep the first and leave the last for that is love's way.*

Therefore, in trading and merchandising, "ask believing" of the "I AM" and taking this outward—there can not be failure or covetousness. Just trade for righteous gain.

A young mother asks, "Why did God take my baby away", and said, "He is unjust".

The Prophet answered: "God is never unjust—and death does not destroy life. Your child is alive and will be always.

"Death is a transition and not a separation. *It is the*

form that passes—and that like all things material is consoled by memory.

"Take heart, God is here. There is no death. You will feel Angel fingers touching you all through life".

"Why does love fail", asks a wailing wife.

"It does not", answers the Prophet. "We fail, love never.

"Love is giving of the best you have always to the object of your affection. If it is not received 'love is returned to you—heaping over and pressed down'.

"Do not mistake physical inharmony for love's way. One dies and the other never. Take up your cross and follow the love light and all will be well."

So the Prophet of me answers questions common to human kind. These questions are upon the plane of the one asking. But the Prophet answers—always from the Soul—and through the Pilgrim.

His is an association of the years—and so has a close kinship with the Pilgrim—and "I AM", because he carries me to them in devotion and love.

That is the Prophet is the personal revealing power of the Soul, and grows closer to the Soul as the body grows in years.

He makes the body kindly and sympathetic—to at last mellow into age with a tranquil outlook—and a revery of love giving to the young—the wisdom of age.

There can be no sweeter conception—of life ending in the body—to begin in immortality than this.

Without Him—the body is empty; with Him, all is well. He is always giving—a love never dying; for this love is to save all mankind.

He tells all men to look at the eternal—and not at the ego, for comfort. Saying, "Carry on—the ego cannot win, even though—for the most part—all men live in it?

"Its faults and sins die with it. Come out from under the claw of the lion into a love of brotherhood."

I AM I

CHAPTER XXIX

BEING BORN AGAIN IS FROM THE SPIRIT AND NOT A BODY INCARNATION

The feeling of the Prophet and Pilgrim being a part of me is the result of things happening not explained by ordinary reasoning methods. Happenings that began in childhood with playmates not visible—to others—and like incidents—that have happened through the years.

These playmates of childhood gave me information of a character decidedly Spiritual, though my parents and family called them "make-believes".

These contacts gave facts and understanding of things outward that confounded my superiors. For I could through them find things lost, help people in trouble and even solve the problems of child school life.

It was astounding, marvelous and gratifying to my child life, but because it was spiritual and the fact of secular knowledge stills, a cloak seemed to settle upon me and I lost perception. That is, all but the sleeping part of me.

So the more objective one is, the less subjective, until the former is lost. For there cannot be two things at the same time. Thus childhood's simplicity and love faded, as the years put on the guile of hiding real feeling.

The way to find the lost is to go back to childhood feeling—and that is laying down a life to find it.

To go back to childhood is to put on the garb of innocence, and this is the subjective part of every one.

The objective and subjective represent two distinctive

expression of intelligence. One belongs to outer activities and the other, to that part of the mind that retains experiences of living objectively, and also a subconscious power of its own.

This Subconscious is approached through meditation and processes of mental action where by the objective, is subdued for a time.

As Buddha under the Bodhi tree, or Christ in His last night of Prayer before Crucifixion. It is Devotion.

Now the method in Hypnosis, either upon others or an auto-state, is the same. It is devotion.

For the subconscious and hidden is associated with the phenomenal world.

Phenomenal, because of not being normal or common to living experience. Yet, it does exist, and this is attested by universal experience.

To know the way of association with it, is through objective experience when there is a give up—to the ordinary way of thinking.

This the Masters call fatigue, Devotion, or Caste.

The way is illustrated in various and often worthless rites.

From dancing, walking on hot irons, by control of reptiles, through singing or whistling, and in various states of frenzy. All of which may or may not be true.

No one who has not tried knows. And cannot, because looking in the opposite direction. For always, the objective is outward and the subjective within.

Christ said to Nicodemus: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God".

He was making a distinction between the subjective and the everlasting of the Soul, and the objective and material death of the body.

His was an illustration of the two bodies. One immortal and the other mortal. And an asking for the mind

life to be with that which does not die.

It is the same now, for the objective reasoning self must surrender, so that it will not interfere with meditation.

Meditation is that part of mental life that gives up the desires of the body to worship God.

To do this in practice is being alone and in Silence.

The first part of silence is to contemplate the happenings of the day. Those outside of the ordinary.

It is then to settle into a mental reverie and to contemplate the phenomenal. Just as I did, when entering into a state of being at one with childhood playmates, or when in first experience to watch others go into hypnotic sleep.

It is the same feeling I felt, when by auto-suggestion I lapsed into sleep of trance.

I am persuaded all people have these experiences; and so this narrative is not uncovering the unknown—but a clarification of the way—to the source of subjective knowledge.

It is to go to that part of all—that is devotional and a part of the "I AM".

It is moreover hidden, and can only be approached by the devotion of prayer.

And this is the surrender Christ meant—when giving instruction to Nicodemus.

The term Prophet may sound confusing, until it is understood to mean a change of mental attitude. Then it straightens out into a hypnotic state—and is that time of mental giving up to the supreme.

That is—there is a state entered that is alike to normal sleep of the body, but supersedes that, in that it is also an awakening of another personality. Then the messenger of the "I AM" comes abroad in doing.

Still I remembered childhood playmates. There was a part of me that talked and listened, and another did not. So the listening part is always the inner consciousness—and not the body me.

This listening part is the Prophet.

It was thus the Prophet came into constant companionship, because knowing God within could be approached only through laying the body down. And knowing this to be subconscious with a messenger of the "I AM" to it, my messenger approached him in atonement to the Spirit—so the road from the outer to the inner is a beaten pathway of devotion. A devotion of Silence and of doing.

But he has to be cultivated—and so all outer problems are discussed as if he personally is another body walking beside me and answering all questions from the long experience of greater knowledge. Or asking me to join him in prayer where he can contact the Pilgrim and have an answer to prayer.

These two are separate—for one is outward and talks to me. The other is inward and I feel him when he is doing the work.

The Pilgrim is a preponderant "I AM" force—that at the beginning of discovery I thought as God—and talked to him as God. That is, my Silence was talking to God.

Later the truth of God being infinite—and the talking part of me being material—I realized the necessity of a chemical change. (For that I had from physics), to make atonement.

Then I realized this something was called by Masters Pilgrim (a traveler to a shrine or a Prophet, foreseeing or speaking under divine direction). The latter is the personal and the former the Shrine giver of the powers of the "I AM".

Then I fixed the relation of these two to the "I AM", and to me.

The Pilgrim is the giver of the gifts of God, or the Father in me. The Prophet is the outer self of this triune and gives of the substance of them through the body.

Thus the three fitted into the FATHER, SON AND

HOLY GHOST direction of the Christ.

Getting these straight in mind—there followed an understanding of direction not before known.

The body after all, is the real acting basis and materially man must believe—and believing talk to the outer associate, who has connection with the Pilgrim.

He carries the want of the body to the "I AM", and thus the body wants to come to the throne of Grace—to be answered according to fitness and law.

There is never a mistake in law, but the petition can, and often is material and attached to egotism, ignorance and a want for things not due mankind. So often there is no answer.

The answer comes when there is compliance of law in asking.

And this is always an acceptance of law and not a desire gift—unless desire is also law.

To give me is not a part of prayer—no more than the body want is work.

Always the basis of prayer is love. A love that gives and is law.

Love is everything to every one, and so what more natural than to have abiding love—in going to the unknown. It is surely the substance of happy association here. An association that lays care down to associate in harmony. It is love's way to love one another. To be happy, kind, generous and patient.

Love is the way to the Altar—and the basis of all true prayer. It first purges the body—and then calls upon the unknown through the Prophet asking. Then in meditation there comes the "clicking in" to an inner consciousness with the Pilgrim revealing the "I AM" who hears and answers.

So love carries its message to this within by and through devotion; and is the same as "I love you"—carried across the border of objective thinking—into a state of medita-

tion. It is the greatest thing on earth and in heaven, because common to every one seeking peace within the heart.

My love has been an attempt to live this life. To love patients, people and conditions as they are.

My prayer has been that of the Silence, with love as an inner confidence. It is an attempt to be silent and alone with love. Then, have it lead in resolve to purge and cleanse, so there would be a clear way to God. It is to listen and wait, and then come forth doing as the urge demands.

It is this doing that has proved the way good and very good. And while the way is over a rough hewn road, with many mistakes in both the going to and return of the spirit; it does lead to an understanding of what constitutes prayer and the office of both the Prophet and Pilgrim.

And for that reason is Love's way justified.

The ordinary love expression of one body to another does not cure disease, whether of the body, mind or Spirit.

It does not cure social conditions, or the Sins of the Soul—and so it is also necessary to cultivate love of abstraction. Abstraction is a feeling within of an affection that instantly turns to the cure of all inharmony, whether of the body or social conditions.

It is this love that is cultivated in a Holy person. A love that carries with it peace—and all is peace. It is cultivated by silence, and thus love is by living it from the personal to the universal.

Still and always, it is a cultivation against the pricks and arrow of personal hurt, to "forgive them Father, they know not what they do". Thus from the earliest beginning every cure and phenomenal happening became a factor in love experience to remember and emulate.

The way and how, cleared the pathway to greater things that made the law of doing a factor of knowing. For

every discovery of subconscious power of going in to states of subconsciousness, were remembered and placed upon the plastic brain—as the way and law—until many gifts came abroad and were recorded as natural functions of mind.

When there was a “Clicking in” to a patient that revealed activities of mind not used before, then this action is a verification of law. Thus was given Breath—and the successive states of subconscious coming abroad and doing work.

It was this method that fixed the idea of blanking the brain—so that floating thought would not interfere with vision. It is Concentration with a seed in and without—coming into action.

The same discoveries went on—in noting the states of mind—in going into personalities. The necessity of “clicking in” to all states and the further knowledge that a complete separation from the body is the method of being as one with the “I AM” and of knowing the fruits of the Soul.

It is a state where there is no distance—and no limitation to knowledge, for that is always of the body, and this of the Spirit. Yet, acceptance of belief is necessary.

Of course the body has a regular and direct form of knowing, through persistent study upon a given subject.

It is often slow and takes most of the allotted years of man to gain even an inkling of the Science of things.

So the body growing to know—as the Soul knows—has to measure its fitness to vibration of the things sought.

It will take years—as do all things, but the result is for all. Christ gave what the world can follow without having his knowledge. Still the world should not forget that he also was human.

Human, He went off to pray—and thus used the Silent prayer always. I can do no less; I subdue the body in the same way—use the subconscious in the same way—and follow through in the same way.

It is in the silence—asking and thus has—come to me—laws of going to God—and actions returning—that have proved the plan.

In discovering and fastening upon the plastic brain these laws have been accumulated in healing the sick, in straightening crooked places, and making one conscious of the Kingdom here.

Because of accumulative law came many, asking for cure and to be taught—teaching was in giving the things found in this silent communion as the result of experience.

Some came sick, and wanted relief, and some to know. Both in a measure became disciples, and I taught them as I imagined Christ taught.

Not by miracle—but in telling of the message of health and how one can get into a subconscious state, where, being at one with His messenger, disease is cured, and all inequalities made right.

Charles, one of my early disciples, stayed a long time, without getting the inside or subconscious view. Another Charles came for one night, and left with the conception so thoroughly fixed, he began healing and fruitful peace followed his effort.

One did not feel this power within. The other did.

Thus with most of the first class work, many were called and few chosen. It seems so easy, but is not when trying unless the laws of clicking in are followed.

For the growth of discipleship is as in all culture and understanding, made of practical principles.

These come from eliminating much that has been fastened as essential to religion.

God, the infinite, is usually an outside worship, without the development of the "I AM" and within.

Heaven is also located without, where within, is peace, and faith in the messengers of the "I AM". And these personalities only come through much prayer and fasting

—in fixing within the joy of heaven upon earth and amongst men.

To fix heaven within is also to fix the God principle here. And that is in renouncing the ego of the body as regards phenomenal powers, and to give the Father credit for them.

This is renunciation and sacrifice of the great body belief, in which it is resurrected as a Spirit and an individual.

That is it is translating matter into Spirit.

Really most feel, "Of course I can do nothing and the very conception of healing is left for secular things." For it is only when the personality of the Pilgrim is realized that there is a way of contacting healing power.

Then the physical practices are born of much experience in Breath, Posture, Religious Observance, Suggestion and Applications that are a part of the Prophet—and these are not self-evident practices, and so must be felt in Faith and the result of doing. So many turn away.

It is not possible to see within or see the Prophet or Pilgrim. These are states of being that become personalities by association. And association is a law of growth from outer to an inner understanding. The growth is in feeling of inner power above and beyond the ordinary—that can be aroused by outer mental attitudes of devotion and surrender.

The Prophet being the natural representative of sub-consciousness—and that which is a part of reasoning, called conscience, has all the past to guide in the present, and therefore, is set up a talking relationship with one's self that becomes very real and personal.

Every one has this companionship of self-talking arrangement, and so take up the problems of the day that way. It is alike to advice from a friend, only more intimate. And leads to a feeling of something deeper—that is a *Comforter*.

He, we find, is at peace with us—when we go to Him in

faith. He comes through—the Prophet part—in prayer and devotion.

Devotion is based upon Faith. And in the beginning, "Faith is without works". Then Faith brings action in work—and this is "Faith with works that justifies".

"Faith with works is the Pilgrim. So he too, by works becomes a personality.

Faith demonstrated in works destroy body doubt and fear, and so the Pilgrim is without doubt or fear.

He does the mighty works within the body, and so impressed upon the body and mind the power of the spirit, that it too, may have faith.

While Faith is natural to the Prophet and Pilgrim; it is not to the body.

I have always doubted, even though knowing of the continuous doing of the past, the power of healing in every immediate case of healing.

So always, it is necessary to "Click in" or change from the personal to the Prophet, or even to the Pilgrim, to have the feeling of "One who is sent"—and then do the work.

Always there must be this change within as a transition to the power that does. Remember, I know that it is and that the power is regular, but this doubt of body fitness is present.

It is this common and universal change, that gives reason to the common term of "conversion", "The Sawdust Trail" of great revivals and "the changed of heart" in church parlance. Therefore, while in a way the process has always been, teaching these personalities to students and disciples has always been a difficult task. To every one it is a growth from the outer to an inner conscience, that is traveled through experience, and "Faith without works" is before experience.

The doubt and fear of me disappear in the transition of the Prophet and there can be none in the Pilgrim.

And this is always a feeling and conviction within of "The Father within me He doeth the works".

To teach these personalities is difficult, for God is accepted as an outside force and the Kingdom of heaven beyond the earth. And so many came to be taught, but few gained the conception of God within or the "I AM" and so the many departed.

Walter, one of my early disciples, came because of a cure. He was a likable and lovable companion, but could not see that the work I was doing—connected with the "old time religion". He said, "You have the power, but you do not act like a preacher.

"Your prayers are silent—and I think if you wanted to be baptized, you would go off alone. The same as you do in silence."

I told him I would show him a real prayer, and then, as fate would have it, I was called upon to see Mrs. D., who was hemorrhaging from the kidneys.

She was having the last rite of her church, at the time of arriving.

The case was desperate, and so I went to work at once, without regard to the spoken prayers. These stopped and I proceeded until the lady had ease and the hemorrhage stopped.

Then I took the laughing breath—as a cleansing and a righting condition. (It is one of the Four great breaths of healing). I laughed and the preacher and Walter thought me sacriligious.

It was not for that purpose, but they could not know objectively.

I carried Walter to many cases, but he thought the work was body magnetism, and something else not given, and so turned to body manipulation as his way.

It is therefore, a regret, that these personalities are so hard to perceive, that many good people turn away, or stay as patients and not students.

I AM I

CHAPTER XXX

I AM THE RESURRECTION AND THE LIFE— THE I AM THAT IS I AM

"I AM the resurrection and the life; he that believeth in me—though he were dead, shall live again."

These are the creative words always repeated as a mantra in prayer periods—to bring the "I AM" into consciousness.

Thus the start toward consciousness of the "Living God" is in suggestion.

Suggestion that at last clears away objection and disbelief to give flashes of infinite association; and then, at once—there is revelation and conviction of within is the power—not only subjective but objective to ask believing and have prayer answered.

By this beaten path I contacted a power within that connects intimately with God. God and the "I AM". The "I AM" with the Pilgrim and the Pilgrim with the Prophet. And last the Prophet with me.

These are the intimate steps of mental belief to carry all people to God. For it is the scientific method of going to the inner consciousness and to have a feeling—"The spirit of God is upon me, for He has anointed me to preach the Gospel to the poor; he has sent me to heal the broken hearted, to preach deliverance to the captives. To set at liberty them that are bruised".

Suggestion is the law of repeating Mantra's of something accepted as a truth. It starts with Me and from Me to the Higher self, called the Prophet and from the Prophet to the Pilgrim—and from Him to the "I AM".

If in this process of meditation there is a faith lacking nothing. And as Christ says, "I feel the Spirit of God upon Me". Then there follows a faith—"doing the works" For repeating makes a real feeling of conviction as if finding a long lost friend.

Suggestion, however, must have a truth basis to unfold a living principle. All others are classified under the heading of "Erroneous perception", and fail because all illusions must fail.

Truth is demonstrated by "Mighty works"; therefore, all vital acceptances or statements of the New Testament, must be tested by actions here and now—and fixed by outer activity into principle.

Thus Suggestion becomes the beaten path of fixing Christ's statements of the "Kingdom of God" being here.

The power is feeling the Spirit, in healing the sick of all manner of "diseases and sicknesses".

The method of doing this is all important.

It is to fix the idea as a belief in the mind, and to discuss it with the Prophet. He to take it to the Pilgrim in prayer, and he, to relay that in meditation to the "I AM".

If and when this process clicks then the process is a FEELING of the "I AM" coming aboard to do the very things prayed for.

The relaying from the "I AM" is revelation and inspiration—that makes the body do in accordance with that which has been revealed.

Thus in healing, I believed with all my heart, Christ did heal the sick, and gave that power to all others who would believe—and have faith to do.

He had to have the Faith of doing—and so do all, but before that, he had Faith. A faith of going to the "I AM" and finding God's presence.

So when any one gets a feeling of the "Spirit of God upon them" it is because they have gone from the body

part to the Prophet, and then through the Pilgrim, to the "I AM". When there is relayed—as an acceptable truth—"this presence"—and so in healing—the Pilgrim comes forth and the Prophet records.

Now remember the Suggestion is affirmative and—positive in going within—and is negative and revealing from the "I AM", to the body—where through action of the body it becomes the doer.

Christ's healing and His ministry, is alike in principle to yours, mine and everybody's. He healed with the Spirit manifest in the body. The body responds by actions, and the effect is bringing the Spirit aboard.

It is in quivering fingers, tenseness of body and pivoting of eyes. All easily and discernible, and so the question of what makes the body tense when curing another?

The answer is, this tenseness, is in an effort of the Spirit to come through. It is always so, though not often noted—and never to those who are not cognizant of the Prophet. He is the recorder—that remembers each effort and records the principle.

Now, mostly every one has had these periods of tenseness, as if forcing the body to do, but few remember or know the routine. That starts with the body belief—and through suggestion carries belief to the throne of Grace—and there gets the feeling of "The Spirit being upon me".

It is this recording that gave me the Peace treatment. A treatment that uses the hands to rest upon the forehead and over the heart, when the mantra is repeated of peace, peace everywhere.

That is the naked formula, but behind it with the skilled Spiritist, is the Heat and Motion Breath to still emotions of the body.

This becomes a seemingly unconscious effort, but is in reality a conviction of repeated effort, wherein there has been, and is a marked settling of peace upon the patient

or house, and is the action that has been attained in going toward the "I AM".

In action it is concentration, and so the method of concentration is noted in efforts of Bringing God power to the relief of sickness and all physical inharmonies.

That there is more than laying on of hands is self-evident, for in action there is a fixing of the body in tension and muscle to carry into effect the power of Spirit, and this is in quivering fingers—and a pivoting of eye—with flushed cheeks and tense body. All evidences of Concentration in a physical attentiveness.

Concentration comes to the body and mind naturally and because of unselfish desire to have the Spirit come aboard in healing. And this is more than "laying on of hands" because there results a fixing of good feeling—and a return of the waves of health.

It confirms the affirmation of God's power—being present—uncovering vital physical practices—as an aid of transition from one to another.

Thus the necessity of finding and practicing principles of concentration.

These principles are alike to the statements and actions of Christ, a fulfillment of power without the approach to power given.

Patanjali's aphorisms are probably the most complete of all instruction and powers—when the principle of approach is attained.

I knew of the active principle of pivoting and of making the body tense. Now came the test of an "exposition of Concentration is about to be made".

It is to be made by an affirmative study of acceptance of the known effect of the Spirit coming aboard in healing and is a process of meditative law to find principles of action to give outward results.

First it is an elimination of desires, to find the "I AM".

Patanjali calls it the AUM. Again it is fixing in me

directions and belief—that is, Faith without works. Then follows body and mind reflections, to the Aphorisms and putting them into practice.

It is to get the exact principles by which knowledge is attained and have discriminating powers of analysis. It is to know the effect of sleep, memory and the hindering modifications these have upon the sleeping body.

It is in the exercises of dispassion, to overcome desire. Indeed it is a principle of laying the body down—to take up that other, of immortality.

These practices are going over—the know activities of the body—to acquire a direction of Spirit as principles come forth in breathing, posture and meditations.

It is simple and natural, in form and is akin to the Silent prayer, for it has the repeating of formula's that are self evident—and made so by practices that demonstrate truth.

There is no way to measure the value of meditative concentration and the silence of its action, for it brings another great principle into action—the eternal fight between the higher and lower self—as given in the immortal treatise of the BAG-A-VAD-GITA.

In this the higher self at last triumphs over the desire body, and triumphs by the Spirit coming abroad. Again, it is an inner power coming abroad, and the "I AM" doing the work through the body expressing activity according to law.

Again the action of the Spirit coming abroad in treatments or in prayer bring to objective notice another and vital force in life and in treatments. It is the way the Spirit makes one breathe—in doing the work.

And this is divided into the Great breaths.

These are called the teachings of Shiva, and known as the Tattvas. They too, are an accumulation of aphorsims for the guidance of disciples. Albeit they seem in no way to approach them from the objective. And, so again,

the method is to take the aphorisms as truth, fix this truth in the mind, and by the same process as before, go from the mental to the Prophet—and from he to the Pilgrim—to get a feeling of the Spirit of God confirming a truth.

Thus the great Breaths of the Shiva Gama were translated into actions in giving the breaths of healing.

These are four in number, and consist of the Heating Breath, the Motion Breath—the Moisture Breath, and the Laughing Breath.

There are a great number of modifications but all go into the making of a philosophy that fits into healing as a direct method of bringing the Spirit aboard.

Thus the heating breaths can be and is demonstrated by heat transmitted from one person to another perceptibly and according to the Concentration of the user.

It can be strong enough to blister and soothing enough to allay the most severe of pains.

I have used it many times in operations and with the greatest degree of success.

Now comes a study of Silence. The prayers of Silence and what is meant by the "Voice of Silence", or the "Soundless sound"—that may well be interpreted as the voice of the Spiritual sound.

From the very beginning of my discipleship, I had the instruction to go into the Silent prayer, and this prayer meant to go off a distance from others to commune with the actions of my own life. Correcting the sins of omission and commission and by putting "Something good in the place of evil acts. Get up and pay my debts. Then ask believing".

"The Father knowing what is wanted would grant it unto me."

All of which stripped of modification means, the Father answers prayer through Silence—*when Silence is free from emotions and single—in righteous asking.*

The "Voice of the Silence" is a compendium of ancient

mystic lore—that has a series of precepts—for the Disciple to prove by the same process as here-to-fore given. That is, start with me and talk to the Prophet in prayer and have the Pilgrim carry conviction of truth to the “I AM” and if true, there will be a feeling of elation that relayed outwardly, demonstrates itself in work.

The book is of great value to the Disciple, for it gives the necessary laws of being ready. Laws, all of which are proven by the process given. And so here again, it is going within to find God; and then by reversion of process, bring the Silence aboard and then there will be no objective hinderance to demonstration.

It is not an argument, but is a state where pricks and arrows of emotions fail to penetrate. And so is a method of closing the world out—in becoming conscious of God’s presence.

I read again and again the chosen fragment of “The book of golden precepts” to fit the mind and body to go within—without let or hinderance.

Then when free, the God part comes forth in its message of mercy.

The principle is proven objectively in doing. It is demonstrated in the work of healing the sick, casting out devils and in making the crooked places straight.

It is the first and last thing in doing. First by clicking in, and second by leaving peace, and so is an intimate of love.

Love of a religious nature is in addition to personal attachment, a something always, one with the patient, and fans into flame the hidden resources of the Soul.

It is a messenger of the Soul awakened to hear the voice within, that speaks in the silence of Spiritual communion and is indeed the “Ineffable word” coming forth in relief of sickness.

The Prophet records these things, and so the body refines under them. The Pilgrim does, because he is a messenger of love.

He comes when emotions are stilled and there is peace in heart and mind.

No matter the work, profession or vocation love never stops for it is as the breath necessary to life.

These are the principles of bringing the Spirit abroad. There is to be nothing put in or left out, and so are to be studied separately and collectively, to make a God presence.

Naturally there are many vocations but one spirit. Many gifts but one spirit, and so the fundamentals of religious life is in always cultivating the Spirit and its way of coming abroad. Then the vocation follows naturally with the assurance of a Silent partner always near and willing to serve in the problems of life.

Naturally, too, every vocation has essential studies of its own; and these studies are fitted to vocation, and also the Spiritual.

It is coming abroad that is essential in every day life, for this purpose these laws of direction are automatic. Of course, there are many that feel there is a shorter way and an easier road, but there is none.

The conception may be instant and the conversion instant, but the training to have a "Presence" is a long way of preparation and of unfoldment.

Taking ideas within, discussing and fixing them with the Prophet in the Silence, with love at the Altar is meeting the Pilgrim. Then he, by becoming one with the "I AM" asks believing and there is an answer returned.

The answer is in a feeling of atoneness to God and the process is in doing the work asked. This latter is always here and the result of mind enlightenment.

The process brings the added enlightenment of no distance in the "Kingdom of God". So messages are transmitted through the Spirit over any distance. And these all seem mental.

They are, however, of the Spirit, and the result of still-

ing outer emotions and loosing ideas of form.

This is a simple doctrine. So simple no charleton can emulate, or use legerdemain. So effective no physical remedy is a substitute.

I have seen cancers disappear under its power. Consumption cured. All manner of sickness and all kinds of pain, not as miracles but the natural working of the law.

It has no age limit and no youth. However, the young in body respond more naturally because free from guile.

To the old the body interferes; and while still the spirit is the same, the body looses youth and maturity as it grows old in age. Then the Spirit shows more and age gives the authority of teaching the way.

Remember every profession and vocation has to be trained in its especial field of work and so in healing the Sick, Anatomy, Physiology, Diagnosis, Symptomology, and the other principles of understanding disease should have an outer mental efficiency to give the Spirit freedom.

The same thing holds with all other vocations. The lawyer, baker and candlestick maker. All should have training.

It is therefore meet and proper to have a vocation and training in it. A something you feel you can do better than anything else, and then "ask believing", for the indwelling spirit to come forth doing.

The simple asking must be after the body has been subdued by prayer into a negative state of receiving from the "I AM".

This is the objective part, and the way prayer is answered. For God helps those that prepare the body to both receive and hear His word while doing.

Doing is going at the things at hand, always believing, always hoping, always praying and always doing.

For to every one is given one especial gift better than others. Let this gift be sought earnestly, and then ask believing; following rule and there will always be a Comforter and Silent Partner to carry on.

I AM I

CHAPTER XXXI

A PRACTICE OF FUNDAMENTAL PRINCIPLES OF DISCIPLINES BRINGS RESULTS

The "I AM" is the living God principle within every one. To know it, is in the practice of Suggestion in an affirmative mantra that based upon truth gives realization.

It is after the realization of the "I AM", the other principles grow into consciousness. They start in affirmative suggestion and end, as does the "I AM", in realization.

That is, the factors of knowing God, of serving Him, and being with Him always, begins with a fixed belief of a truth, not at the beginning realized.

Realization comes after the practices of discipline of body, mind and Soul.

They bring consciousness; and then the effect of knowing within, the personalities of the "I AM" without, as living associates of the *me*.

Discipline is to free the body from the desire state, (wherein emotions of the flesh run riot), to a divine state wherein devotion to the supreme Cause supercedes desire in a love principle of hearing and doing the word of God.

This is the "living stream of water"; the drinking of which quenches thirst of the emotional and desires, turns them into natural sequences in law.

Thus Love's way conquers the flesh and the desires of egotistic supremacy by putting something of greater good, in its place.

The something greater, is love without guile. It comes forth through the Pilgrim and Prophet and is practiced by the latter upon the body desires by constantly talking to the higher self about them, and resolving to control them.

Resolve and prayer being the specific acts of discipline to control body impulse. The process is an accumulation of acts overcoming self evident mistakes that are corrected within, before there is an outer result.

It is simple, this resolve, and in action is the one recommended by Christ in getting up from prayer to "Pay debts".

It is Love's way of cleaning the slate, and of confiding in the inner consciousness to do. This, of course, is the simple principle of talking to oneself, about the consciousness of God to do and control.

He can do and so all people going to Him must recognize this fact. Recognize and follow. The Prophet gets all problems of all men individually, and according to each solves them, by bringing all to the Altar of prayer.

The lack of prayer and the lack of consciousness accounts for the many failures. For really there are no failures in the Kingdom of God.

No failures in the Pilgrim of Him.

No failures in the Prophet's devotion. But is in the ego, thinking itself greater than Deity, and the ever-present "I AM", that is always calling for righteous understanding.

However, the power within is always the same, and alike to all, so all have the possibility of going to God in love and in prayer.

Prayers for the relief of pricks and arrows of the body are always the same; for the answer is love's way. A way of non-resistance, a way of laying the body down; a way of not feeling the defeats of the ego; a way of not hearing, seeing or conveying evil.

A way of silence and of meditation instantly entered into when temptation appears.

A way of putting love to work when fear bothers, and going toward fear. A way of constant training to master the evils of the flesh.

Most of the flesh attitudes are natural, normal and law, so the individual accepts them as a part of body residence and life, believing the body must carry on and that its normal functions are always good, because man is that way. It is tendencies that are excesses in themselves and called sins, the Soul is constantly warring against. And these have a remedy by being taken into the silence of prayer and laid upon the Altar as conditions or intensities that make the flesh weak.

Then the Prophet calls, and at the Altar, surrenders to the Pilgrim, and he to the "I AM" with the return of power that abates and at last cures the unrighteous emotions of the flesh.

These tendencies and emotions belong to desire uncontrolled, and are all based upon the five great cardinal sins of murder, lying, stealing, covetousness and immorality.

All universal feelings within the body of all, and so are universal enemies of the Soul wishing freedom of the flesh and association with God.

Naturally sins belong to all the world and to all mankind. For it is as if every one has lined up with the weaknesses of the flesh by adhering by some code of living. It is also natural, that all men have sought a way of freedom. Some through one method, and others by another. Always in a form of forgiveness. And this means a method by which the supplicant can approach the Altar to receive.

This method is pragmatic, with one person having a power, and another the recipient. So there must be evolved a scientific method of "Forgiveness of Sins". This is found in all Master's writing, without direction.

Christ said, "Upon this rock I build My church"—"whose sins you forgive on earth they shall be forgiven in heaven and whose sins you bind on earth, shall be bound also in heaven". Now this has not the necessary formula of being prepared, and so most of the Christian world withholds or makes it a privilege from another body similar in emotions to the one asking.

However there is in the assertion, something of moment, for it gives an outer evidence of that which is within, and brings back again the power of the "I AM" to cleanse the body by mantra and deed—"to ask believing, and have an answer returned".

Asking is the proof of prayer. And answering is the "Presence" coming abroad in doing. It is the "Holy of Holy times" in each, that indicates an approach to God with all inner problems and then having an answer.

Yes, prayers are answered. Answered now, and answered so that every petitioner knows. Answered conclusively.

The answer is what makes others seeking, want to know, and that is the way Disciples come.

They come believing, or of being convinced of some great happening, that is beyond physical understanding. For the most part this is purely personal as was the case of Nicodemus, but some want to make it a plan of life work.

There is no great desire to follow in the sense of the twelve Disciples, going from place to place, but rather a wish to have something added to that which is possessed, that there may follow health, happiness or prosperity. One or all, there is a desire for fulfillment of ambition to know.

So some come to know the road to success, others to happiness, and the great number why they individually can not be successful.

The answer to all of them is according to the Prophet,

a lack of fitness in doing that which appealed.

It is a lamentable fact that most men feel the ordinary every day work does not need attention to detail. Does not need the know how, and never needs a feeling of elation as if finding something new and glorious.

So here are the following rules for outward success.

Be willing to work, and work at any kind of job.

Fix thought and action so that it will be anticipatory, pleasing and listening.

Get the other fellow's view and see the good accomplished, without undue notice of it. This means to be affable, pleasing and confident. But is also physical and therefore has the one great drawback of all material things, for it has an equal and opposite vibration. It is personal and the object personal sees the common objection of Hard times, no work and the feeling that other people are out of a job and therefore there is a lack abundance.

This condition would be an absolute answer to hard times and lack of work if left upon the plane of labor.

Labor, however, is not what God in infinite mercy means. He gives a vision of a job, a vision of work, and a vision of plenty. A universal force that can be made personal by the right approach to the throne of grace. For with God all is abundance.

And as all things are abundant, all law is happy, and the natural condition of the race is to grow in law and grace of health.

Always it is to grow, fruit, mature, rest and then pass on.

The passing is always something that lives and is superior to the material, or even the mind. And is that something the successful man turns to, to have that other and greater power of abundance.

So abundance is "asking believing" of the Producer, the tradesman, the merchant or manufacturer. No, not

to any of those that live upon the plane of matter, but to that other and greater thing that gives of matter its life and fertility.

It should be known that every thing of matter is in a constant change even as the race is changing. And this is "the life wave".

It is contacted in breathing and is in everything.

It gives of its substance as the individual learns the laws of it. So it is but natural to have found a beaten path to the within, where all is abundance and also all is life.

Others ask, "Is it true asking becomes paramount?" Asking and receiving help from the limitless help. Yes, it is true.

It is the EUREKA of the Greek and is shouted to the world. A Plan and way to ask believing, and to have all that is asked returned and heaping over.

Of course it is more than vocation or profession, for it is another series of thought understanding, that is a training from where the objective leaves off, going within to save the plus to human effort.

It is to cultivate inner conscience. To have resolve before prayer. To clean up and know offenses. To meditate upon the principle and power of God, and to ask believing.

It is the same asking that has been used in healing the sick. The same asking of ministry. Only now the vision of it, reaches to all mankind. Saying, "I AM", and have a job for you, come prepare the way and go to work.

All ye who hear, come the job is waiting.

And as you believe with Faith before work, and faith in doing, and it shall always be yours.

Are you listening, do you hear? Come and the way will be taught, so that even a child will know.

I have taught the footsore and weary, to those who had jobs, and those who had not. I have told them of the

simple methods of prayer and the way to talk to God to have a job.

No one need to be without work, save those who will not listen, or when listening, disbelieve.

Jobs are not to one person or place save in the sense they are personal. The crux is in keeping out desire, while adhering to love and law. Ask for ability to do and discernment how to do, as well as the affirmative principle of doing.

Bring the conviction outward so that the body will go asking of the objective world the same as the Prophet has carried you within where the Pilgrim being alone with the "I AM" has given that confidence that dispels fear, as the sun dispels dew.

So hearing many come. Some for healing, some for happiness and some for prosperity. God being good, gives to all what they deserve and as they prepare themselves to receive.

All have to believe, follow and obey practices.

All have to accept the rules of prayer and to put the practice into daily action.

All have to try healing by "faith without works", and with work by affirmation, laying on hands and suggesting.

All have to accept this as true and take the suggestions in to prayer periods until they click as a feeling of truth.

All have to study the books of devotion until the laws therein become fixed as mental attributes.

All have to make a diligent search for the "I AM", and believe, in doing daily tasks with the body in order to make it obedient.

All have to practice breath exercises, concentration exercises, and posture exercises, until these become fixed habits.

All should study according to personal gifts: that is, according to fitness, or vocation. Remembering the

Spirit is to reclaim the Soul by putting fitness into body work.

All should remember the four principles leading to God consciousness are Love, Prayer, Fasting, and Service. And the method of going to God is always from without in, and the result is a feeling of the "Spirit is upon me".

These principles are not at first apparent so the requirements of follow and obey is to put the body in negation to a something, that later will come abroad.

All must know the difference between the desires of the body and the revelation of the Soul. Both are love, but one is desire, and possessive, and the other giving and abstract.

So each, according to station, come to study and know the way to the Kingdom of Heaven. Some to heal, but for the most part to know and feel the something that gives an assurance here among men "of the Kingdom of Heaven being present with every one entering into it".

Bonnie came thus. She wanted to know the way to God, because of much suffering here.

She wanted to heal and also to teach. She started the physical way, by taking notes and ended in the meditative that gave her peace.

A great number were alike Bonnie wanting, but few had her ability to stay.

She was one of the successful house disciples.

Edith came from sickness and wanted to heal. She was equipped with anatomical and physiological training and progressed for a time. Egotism at last compelled her to leave.

Grace came and became a devout student.

The first that really found comfort and realization in doing. She is to this day a teacher and healer.

Kate came with Grace, and became a devout disciple finding the principles of going to God difficult because

she said there never seemed to be a feeling of Seeing.

I often repeated the aphorism, "You must be born again," for no one can see beyond its perspective.

Legare came and studied. She became a devout student but had a pride, that was hard to surmount, and this hindered her in going on, though later she came to die in the work.

Emily came and worked. She found it hard to separate the body from the Soul of things, and so had her battle in wants. These she has met and is continuing to carry on.

Frank came for business relief and got it. Then as so many do, lost interest in discipleship, saying some time he would take it up for good.

Frank had some really remarkable helps in business.

John came and began study. He kept at it, always struggling with an obstreperous spirit. Even to this day he has that feeling of others not knowing or doing.

Just a few weeks ago he wrote that he could not get a job, because the plant was down. I told him of the "I AM" as the place to get a job.

He wrote a criticizing letter saying, "The 'I AM' was not working, when everybody was out of a job." He got a job the next day *for the "I AM" does work.*

The "I AM" did that without the immediate help of John. It has done so in my experience hundreds of times, because of previous study, that in negation brings the body into subjection.

It is not an affirmation, but a fixed faith in the "Presence". Then the active presence comes into action after a night of rest that started "in the illusions of the body not being able to do anything". Then an infinite urge going forth brings the job. And that is the law in John's case, and in thousands of others.

Now remember, this is not affirmation, but the result of mantra that fixes in the objective life the power of God being within, and the way to Him as a first part, is

a mighty proceeding, to talk matter over with the Prophet, until there is an assurance in the mind, and a feeling in the body, of abundance. Then to take this feeling to the Altar, and petition the "I AM" through the Pilgrim of a want, to live abundantly.

The Pilgrim will fix the idea, and then will be that something that flowing outward as revelation makes asking believing the same as receiving. And this, whether objective consciousness knows it or not, is law.

John getting a job, even while denying the power, is an illustration. He is alike to thousands who do not know.

Almost all the woes of mankind are attributable to ignorance that results in strife, desire, lying, stealing, coveting, and immorality.

Its is a shift of the great equation from the God to the mortal side; and great is the misery amongst all men.

Shift back by resolve, love and following the rules of prayer and there will be the opposite of doubt—in love, patience, faith, confidence, friendliness and good will. All "I AM" qualities because of everlasting principles.

To fix these principles is to blank out the opposite by talking them over with the Prophet before prayer, and to repeat until the body side ceases to be in command of "the life wave".

It is a simple series of practices of substitution, and of putting something good in the place of evil. However, it is also a continuous habit, for that is the only way to control the body and have it amendable to "Asking believing".

Now with these fundamentals go forward, the power within is a test given, in asking. It is an outer test always, and does give health, happiness, and prosperity.

I AM I

CHAPTER XXXII

PRACTICE IN WORK REVEALS THE HIDDEN PERSONALITIES AS FRIENDS

There is always the same feeling and attitude of mind when healing as there is in entering into the subconscious. The processes are states of being, the result of contemplating, pondering, and meditation, giving a change as if leaving, and is transition and a change of feeling that comes without anxiety. In that it is different from scare or fear, and an objective transition to know what is always asked, "Why your stillness and blankness?"

It comes by a wish to know why Masters did heal, cast out devils, and do marvelous works.

Why and by what methods they prepared themselves.

What made Buddha sit seven years under the Bodhi tree, Christ six weeks in the wilderness, and Paul twelve years after his vision on the road to Damascus, before coming forth to preach.

There must be a reason for these practices and so the mind has to translate itself into their imaginary selves to get at the truth. For the truth is not given in the acts, but is indicated in what followed.

Each and every one changes under this fasting and pondering restraint. Changes into a power and authority from within to give the world a new philosophy; and yet only new in interpreting the old in a better way.

My experience of transition into a feeling of listening, waiting brought the consciousness of being alone as a void in mental effort, I afterwards called it "brain blanking" for out of which came the "I AM".

The "I AM" gave the conscious urge to demonstrate in work. It seemed to me a feeling alike to calling disciples and taking them up into the mountain to be taught. It is the feeling of the Spirit being upon me.

Between times this spiritual awakening is to be remembered as a beaten path to power and peace. With a consuming desire to change from objective to an inner consciousness.

It is the same change I noticed in patients when they turned toward health. The same thing that gave assurance to do. It is a change from the poverty of thought to abundance and is that something always back of doing.

Many have asked, "How do you do these things? What makes me get well?"

I know it is transition of the mental and objective to the "I AM".

I can say this to all asking, yet until the formula herein given is followed, there cannot be an understanding. The change is complete from outer acts to an inner know.

Naturally it is in first seeking the Kingdom of heaven but to all men this is a devious assertion, so in fact it is a voiding principle of the outer thought, caused by pondering and meditating upon the inner consciousness.

Surely all can do that, for it is just being still and pondering.

All do it, but now it is pondering with an object. And that object is not physical or form, but power and the feeling of power that naturally puts to test its efficiency in healing the sick.

It puts the test to a feeling of abundance, and so things done are better.

It puts to test law, and so law is exemplified, mostly in every day affairs.

It is a living principle of an inner power that says that all that is needed shall be mine.

Testing conscience to a feeling of confidence is in con-

stantly relying upon the hidden self for comfort and that is the method all becomes a conscious personality—all who use the method in daily problems.

It is a talking and reasoning self that seem to have an answer to all moot questions, but fades when the individual becomes objective?

Thus it is the test of silence to maintain an individual relationship of distinct personality and to follow inner consciousness.

In all health dealing principles, in helps to others, and in love's way, this power is uppermost and sees an answer in doing. So really it is a personality the same as the body is one. It is different from the body because with it, there is no clinging to desire. Being free, it is not difficult to assume it a real somebody—talked to that gives relief in doing.

Of course this is a semi-spiritual force and leads to a feeling of another and better state, where all things are known, and then there is the beaten path to subconscious states.

In the subconscious states there is a further going away from the objective and the entering into it, is through sleep.

That is, there is a negation in which the objective surrenders consciousness to the life coil of understanding, and knowing, becomes the result of previous love and resolve. Alike to that entering into prayer.

It is the silent time of sleep or trance that has with it the power to go from the body and without hindrance find and know what the body and mental life desire. Thus the body in awakening has a solution for the problems of life not before known.

I have tested this principle, and know its worth. It has been the power behind what I know of the occult. It has written my books, all of them, and has answered the moot questions of everyday ordinary living.

All tests come back to the objective conscious and have an effect upon the mental, as well as body life. The most notable is that life or energy goes out in strong semi-spiritual efforts.

Efforts where there is concentration, breath and posture, with trembling fingers and pivoting eye, takes much of the body heat, and so people using universally have a let down, in effect very tiring

I have used this force in fever, when there was no energy, after the fever had been controlled.

In cancer, virtue goes out, and the body is exhausted. In burns, when there was left a queer swimming of the head, but the burn heals.

In fact every effort has a reflex upon the body in tiredness.

Every effort save those in which the body and Soul separated. The tiredness was always before these, and the fullness of life afterwards.

The complete power of separation is one of supreme desire in devotion that starts at the very beginning, or did with me, and is a partial separation before the complete one.

I mean, by this statement, that there are progressive states in going into the separating of body from Soul.

There is the cord of "the life wave" that connects the sleeping body and the recording of the Plastic brain, but aside from this, no memory or consciousness from the mind or body is recorded.

The separation may be a few seconds or many hours. The latter depends upon body control and is usually given from a few seconds to three days.

The latter being the limit save for such extraordinary Masters as Christ who stayed with His disciples after crucifixion to the ascent on Mount Sinai. However, this was when His body was laid down.

My own experiences have been from a few moments to a few hours; albeit, it was always long enough.

These states of transition are used to bring from the God side of the ledger a solution to problems that have assumed proportions beyond the mental, moot question and the laws of them.

They are those belonging to normal happiness. Of course the body has happiness and is happy when free from pain, sickness and poverty. But what makes the change from normal happiness to the grouches every one has? These ask believing and find from this source happiness is harmony to law and that from the consciousness of the "I AM" within.

Then when unhappiness comes to the outer body all that is required is to be silent and alone and ask believing. A smile of contentment is the answer.

Normally, all people are happy and contented in the vocation from which is derived a living, when there is a stop from work, and no one knows why—there is fear and poverty coming. It is a fear of "things not yet come." The remedy is to be silent and alone while sinking into prayer to ask believing. And as faith is so shall it be.

The same thing is in all walks of life, no matter the vocation or field. If normally all are doing very well and then without warning or cause, the source of supply is cut off, followed by a lack of health, poverty and unhappiness, three specters of fear. The remedy is going into the Silence and there finding the great Comforter, that will bring back from the universal that something giving peace and employment.

It is a change of alignment and transition from the animal man, from the mental man, to that of the Soul being, whose object is to have the body ask believing.

It takes practice and much experience to "click in" to this mighty force.

It is to repeat and repeat, believing.

Not always will there be an answer, and some times the time allotment is long, but it is and that is the great thing in all the efforts made.

It has worked for me. Has worked in teaching and preaching a new interpretation to laws old in theory but of which it is said "they will not work now".

The principle of prayer in "clicking in" has been given as the method throughout. It is that state in which some unknown force, unknown to outer observance, takes possession, and there is a feeling of confidence and God.

At first it is not so easy and can be assumed without power, but is and so sickness responds to untried skill and later other things of moment comes to pass. The growth is progressive, and always corrects when the individual recognizes mistakes and backs up.

Every one has these mistakes in feeling, but to the disciple they soon show themselves as not genuine, and then the process of prayer is to correct the feeling.

At no time is there seeing or the consciousness of seeing in any physical way.

And at no time is there any outward picture or miraculous change in feeling.

It is all a rote going from one procedure to another, until there is an accomplishment in the body and mental life of that which is sought.

The Disciples therefore do not make of the spiritual a physical expression. It is a silent transition.

A silent breathing, and a silent concentration.

So also is the laying on of hands both natural and effective, without show or strain.

While all are in training the efforts are lost in practice until man can be as those contacted with nothing of show.

It is love's way in the beginning and the other principles follow naturally. All of which means that God manifests in work and not in noise.

Prayer there is, but it is not words but silent.

Thus the mind is trained, but does not seem to think.

Especially of the opinions of others, yet is always considerate.

By the "presence of prayer" conditions sink in and from within comes the clicking or change in transition from the objective to a knowing that is in proportion to development.

There are many objectives to overcome in this simple process of sinking in. For it really means dropping reasoning to find through revelation the truth. Then the objective takes up this added truth and proceeds according to plans of treatment or analysis.

Sometimes the habit becomes so natural the individual leaves the beaten trail to conclude without sinking into subconnection. Then he offers belief to the world of habit and not the law and way.

Yet the method of knowing sickness is in the simple prayer of silence, of quietude and revelation, to come abroad in eye pivoting, concentration—and in finger vibration, that is always objective; though in a greater sense subjective for it is working under the urge of the hidden self.

The study becomes the "Word" because it is the force of outer doing. Anyway it is a distinct feeling of living upon the Soul side, in all things, even to the end.

It is indeed a something that cannot be told, but with direction can be experienced, and then becomes the master power on work, in curing, solving problems for others, and in giving that inner something of health, happiness, and prosperity.

The Prophet leads to these practices for he constantly is the associate of every one.

He whispers advice and talks the kind of thought the body most needs for it is advice without fault finding. It shows the untrue by seeing eyes and so the body is always in confidential relation to it.

It so fixes experience the mind also knows there is a power beyond and as practice goes on to this realization

there are indications in sleep of it solving problems, as if there had been a visitor who knew. (This is the reason for so many sleeping upon difficult problems.) It is the way of getting in touch with the Infinite.

This part also comes nearer and nearer to realization as faith is placed upon it.

The Sleeps also change, and after a time there is a hypnosis of outer things even in waking moments that indicate a visit of the Pilgrim to the Soul realm.

Thus is given inspiration about things of moment and a direction, as if a light shining to show the way.

The progress goes on, until there is the complete separation, given in chapters before, and the way to touch the Infinite. Not only that but to bring back and know the laws beyond the border of the grave.

Among the greatest of these are the three personalities that fit in and shape destiny to the yonder.

Much is said about physical separation into Father, Son and Holy Ghost. All illusions from the body, and all true from the spirit.

And all moreover developed in the Silence of prayer.

So as mankind go into prayer. The first contact is a feeling of bringing the body to rest and attention. The second part is meditated upon to find if possible the transition entered to make "Mighty works" possible.

Everybody believes in "mighty works" and in a necessary control of the body. So prayer is entered with the Prophet speaking.

"Now we are about to concentrate upon the 'ineffable word'. The something beyond our object, and hear an urge saying, 'Lay your burdens upon the Altar, and we will bring you a message of peace'."

We become silent and there is something stilling impulses and peace coming. That something is the Son.

After a time, or in many years, these reveries in which peace always comes as a surety, there is another visitor. Who leads, as if one had entered their Father's house where

all is plenty and abundance from the very beginning.

This is an exalted feeling of an all consciousness within. Then is the time, soon or long, when the "Father enters". And "the Father, He doeth the works."

Now we are leaving the prayer periods.

We have taken the Prophet there, and we have through him gained an assurance of the other two great forces. Forces not physical but nevertheless of great moment. For now is given the privilege of a methodical path of going to the "Kingdom of Heaven".

But we need something to guide our wearying and desirous footsteps out of temptation, and so we are asking who? When at once the consciousness comes he is my Prophet, that is the *Comforter*. The master power that has been shaping character all the years and always pointing the way.

The Prophet opens the door of consciousness to me when some one is calling for help.

He clears the way in vision to them when I desire to adjust matters. Or it is better and truer to say the Pilgrim or Father in me does.

Any way there is a freed space—infinitesimal—that gives entrance into another's life in regard to the thing needed.

The work is accomplished and, the body, may be a little tired, but not otherwise affected.

I have thousands of these visitations and all natural, not because of me, but because the invisible current of the life wave set up to prove for myself the greatest single joy of man. That of knowing God.

The way and the law begins with love and ends in love.

The laws of doing are progressive and belong to the silent prayers, of all people who can by them gain and have the same powers that have been mine for over fifty years.

All is love.

I AM I

CHAPTER XXXIII

THE PILGRIM, PROPHET AND ME WALK TOGETHER IN THE HARMONY OF LOVE

We three have been together in love's way.

Love is the greatest thing on earth and amongst men—no matter the plane. It is God's gift to mankind to take the race out of darkness into light.

"I love you, and love you, always in the Master's power. It is experienced in me by the Prophet who gets the message through the Pilgrim.

The more I use these two personalities the more I know and understand my inheritance from God working in me to do a like good to all mankind. It has given me my conscience and an urge to give of a "blessed inheritance to all mankind".

It has given conscience, free from bigotry and tradition. For conscience is a master power of moral direction, with a feeling beyond is Heaven. Heaven that may be now.

It sees better living conditions and has an abiding Faith of Soul association. A something that makes the Prophet and Pilgrim a part of everyday life arrived at through prayer.

It is an association of consecration to the "I AM" and of course is the practice so often mentioned to realize and know the "I AM". It makes all men the children of God and so all men are traveling the self same road to have Heaven upon earth.

Heaven by teaching a way out of desire into states of peace.

Heaven is always the same, whether upon earth or

above, it is a state of happiness, peace and good will. It is within the reach of every one and all at some time sense it as a power present. So to go to heaven is to go to peace. An understanding peace to give of the joy of everlasting life in the here and now.

It is a mental attitude of good will, that Christ practiced. His disciples practiced. All holy people have practiced, and so can everybody.

Its laws are given in the Beatitudes.

From Heaven upon earth and amongst men, it goes on to other states of being. The Prophet gives this state to the mind and body. The Pilgrim gives to the Prophet, and the "I AM" to the Pilgrim. It is all a progressive state getting away from the emotional life, into a more and more abstract one.

Thus the sense perceptions carry one to the Prophet to muse and meditate upon the right of things. This meditation leads to prayer and the Pilgrim. And then the Pilgrim gives the separateness of body and mind, from the Soul, that gives a full realization of the "I AM" being a master power and heaven without sense modification being—Peace to all men.

It is ecstasy or bliss spoken of by all devotees and is alike to happiness here, only free from the sorrows that are a part of a decaying body.

Specifically, Soul freedom is gaining experience closer to God, and so refines itself, for a body to respond to culture.

Soul freedom is that time of awakening where the Soul separates from the body sensuousness through the principle of trance which is a deep sleep or complete body relaxation.

Naturally this part follows long control and discipline of body function in the right and wrong of things.

All have the sleep principle naturally. It is the result of tiredness, and so tiredness is given by Patanjali, as one

of the means of getting free from the body. I know it has been my experience and especially at the beginning.

It can be developed into an instant negation that clicks and so can be any time when there is need of Soul, or the freedom of right in emergency.

The principle gives freedom from desire and a feeling of atoneness to the "Knower," that is, a freedom having no modifications. "It is therefore unmoved by works of trouble, fruits of works, or desires".

Indeed has left the body resting.

My Pilgrim has been singing this song of freedom for a long time. Even to that time when the body visited through the Soul those who had passed on and who were gaining strength and freedom to again come to earth as children of God.

For from that time the knowledge of gaining freedom from body desires became a fastened principle of going off a distance to pray.

He became active in the sleeps of the body leading to separateness and the negations that gave the same result. So the time of previous fear where the body and mind lost momentary consciousness became a black mist the going through of which was alike to coming and going to be remembered in freedom.

The Pilgrim became more familiar as a state of mind when the body was under discipline. The Prophet made discipline possible. So all control being a preliminary to healing with the Pilgrim coming though when there was non-resistance there followed a practice of negation to understand changes in thought.

These changes are the mental acts of clicking into and out of conditions, and are always instant. So in teaching there was this infinitesimal change of thought to know and understand.

Most students had not noticed changes, and as usual thought of something noticeable. They all knew people

changed their minds about things, and almost always instantly. They knew of both men and women having instant changes of mind affecting their emotions, but did not perceive this same reflex might be the very center of mental power to give the Prophet or Pilgrim ingress and egress to the body, in healing and cleansing.

Students often stopped here, for they said: "There was no change by just saying so". Forgetting the change had to be an act of doing. A resolve to lay down objective thought and enter the subjective. That is, the contemplative and meditative.

Here again was the objection of not being able to do so at will, or for any fixed time. The answer to this is in anticipation and intent.

Get busy at the moment with doing and the thought will be a servant. Indeed this is the fixing principle of the "Silent Prayer".

It starts with love and resolve and then follows contemplation and meditation with an asking that is continuous in thought because it is anticipatory.

Charlie said: I can imagine these things, but that does not give a truth.

Nora said: That she often lapsed into absentmindedness and that may be the same as blanking, but she got nothing save being criticized as not conscious of things around. She said she never heard any one speak of the Pilgrim or Prophet as being personal.

Will said: It looked to him like I had especial power of seeing, and that must be what the Spiritualists call clairvoyant mediumship, or talking to spirits.

But most concluded it was self talk designed to give confidence in work.

Of course the exercises were self evident and did give an elation. The Breaths did that, and the unison of them did give lifting power?

(We lifted one another by holding the breath and when all lifted with their fingers held against the body was instant. This was repeatedly practiced.)

So to overcome fear and doubt, I began to practice suggestive laws and hypnotism as a demonstration of Clicking in, and then had results in "believing".

For the practical part of instruction is to develop conscience of the change and a way of instantly feeling.

To know the Prophet is a higher self that all can know by practice is to have him approached as one approaches a friend to talk things over in which there is no fooling, but a just test in which there is evidence in doing.

The evidence will be progressive in demonstrative healing. It is a development of law.

Talking to the Prophet becomes a habit and when persisted in refines the features, as culture always does. Only in the case of self-talking there enters into the talk solving of vexing problems and therefore gives a consciousness of right doing.

So it is natural for abstraction to give a clearness of skin and a freedom of wrinkles upon the forehead, both a part of ordinary age life. It is thus Holy people are designated as youthful.

The Prophet with the aid of the Pilgrim does that and man responds in kindliness and freedom from wrinkles.

It is evident in another and greater way for it gives inner confidence and freedom from haphazard movements. It is a process of meditative sureness as one goes closer and closer to God. God within who will use the body to do His will.

So talking to the Prophet and meditating is the beaten pathway to overcome the temptations of the flesh and surely is the way to change equations from the earth and flesh to the solid foundation of everlasting life.

It is a slow and gradual change, for it is a refinement of the elements of the body to meet those of Spirit. Yet,

when the Inner conscience breaks through is instant, and one wonders whether it has not been always, as a hidden urge that made the individual go right.

For the Prophet and Pilgrim are always hidden, yet always Present.

They come abroad by will of intent and because man always needs a Comforter.

They come in trial and in sorrow. They can come and do come when the mind and body are trained. Thus this change of equation is in reality getting in contact with the Higher self and talking things over. And then in a meditative mood contacts the Pilgrim.

In following this plan there is unfolded the distinctions in thought that so confound the Student.

It is in parlance of the people getting ready to do something else or as Christ gave it, "putting good in the place of evil". Indeed it is so fixing the principles of Silence that it will always start with resolve, and then Love.

Thus is the change meant by clicking in; and can be practiced by any one and made a habit through devotion.

The Prophet is always present as a conversationist, and so the companionship is fixed for individual use. It starts in understanding fundamentals of right and wrong and following precepts and examples of right.

Though this is conscience—and so the going further—is but putting something good in the place of evil in a straightforward effort to get the best out of life. Really it is a scientific hunt for health, happiness and prosperity.

Mattie came because she was lacking in one or more of these. She came to straighten out the tangled web of her life. She wanted to have the joys of life and being ambitious asked for advance in her chosen field.

She asked believing, studying as she asked until the within responded to the outer call.

She got better jobs and more responsible positions until she changed to an executive position. She won because of following law.

It helps the young. It helps the mature, and it helps the old. Always it is abiding Faith.

Addie was one of the very young. She came when she was scarcely twenty and has always remained faithful.

She never seems to find a difficulty in separating the Spiritual from the body life.

In the body she is gentle, kind and considerate, and that is her spirit also, with this abiding courage.

She knows with God all things are possible. And so she "asks believing" and carries on, with a courage never wanting.

She has been away a long time so I have hundreds of telegrams recording her Faith.

She has recovered from every sickness, solved every problem about work. Has rescued her brother from a bibler and is now carrying on the same as twenty-five years ago.

She is a constant conversationalist with the Prophet and they go to the Pilgrim, when clicking in she asks believing, sends a telegram and always the answer is returned.

That is the testimony of one lone wayfarer that has accomplished the impossible from a physical standpoint but is an abiding expectation for those of faith.

All that constitutes a problem is answered in Addie's way, a way open to every one.

All that is in any problem is one of adjustment to the within. It is more than Silence or being still, for it is all that, while putting succinct principles to work to awaken the within.

It is through the principles of prayer and is always the same.

One day many years ago Jim came. He was in distress because his young wife lay dying. And so hearing and

believing, and I hearing, went to her bedside.

She seemed to be dead, and most there thought she was, but not knowing. I began the abstract process that I am now relating, with the resolve to find and do.

I was puzzled and could not click in. Then I noticed my smoking a cigarette. I quenched in and stilled myself, tuned in, and soon she was breathing.

She got well that day and I discontinued the habit I had, that of smoking. No, I do not think it wrong, but I do know where a habit is held, there is not perfect obedience to the call of lay all on the Altar.

J. J. came when he was sick with consumption and suffering from hemorrhages. He had faith and asked for relief. This time the clicking in was instantaneous, and in a little while, while his children looked on, he began a vigorous sweat and his consumption was relieved. That has been many years ago and so the work goes on from one to another until the process becomes as natural as breathing.

Great is the faith of J. J. He knows of the many who have had relief, and all from the same principle of getting to God. It is always from me to the Prophet, from him to the Pilgrim and then the return to me and the patient. And always it is law and a simple process of clicking in to the three states one after another, and coming back to be silent and alone with God doing the work.

Now is not this part plain and do you not think you too can do? Try it and you will be surprised even more than my early disciples, who thought I had a special way, and was not telling.

This is I think the great illusion of all-seeking to know the beaten path to righteous understanding. For most feel there is some secret way—some mysterious mumbling of words, and thus pay little or no attention to the process of going into the Silence.

The Silence meaning in addition to being still is a meth-

od of getting acquainted with the Prophet and with him the Pilgrim and we three with the "I AM" bring the force of the "I AM" aboard, to do the work through the Pilgrim and Prophet while I stand as a dynamo of body worth—for them to find energy.

It means Faith of course, but more than that is procedure from one thing—in thought—to another and culminating in laying the body down to find the supreme power.

For when the body is separate from the Soul—and the Soul journeys of its own volition—there results an understanding of no death. Death being just a change of location in living. And living, a closer relationship to God.

It is all a simple plan of growth—that becomes clearer as one progresses in study.

I thought at the beginning I could get it all in a few months or years,—but that is not true, for every day of these more than fifty years has been fruitful of something more in closeness to God's plan.

I know the Masters and Disciples for the most part were young men, and to this is attributable their enthusiasm. Later to turn to wisdom in the power and Glory of God to carry on in the last part of the early chapter.

Getting away from what "I can" to what God does, is a meditation that leads into the years. It is leaving the body to abide more with the Prophet, and leaving the Prophet to feel the indwelling Pilgrim.

The Pilgrim is nurtured in love, comes through by love, and must be a living experience in the body. That is the Master's call, and is the experience of all on the path who have experienced His "presence".

Thus Discipleship has no divided experience and no serving of two masters. It is always love and love in the abstract, to be cultivated and practiced as the individual separates the three in their relationship, and has a working knowledge of going from one to the other.

Of course, like love, it is always a building principle, but is not possessive. For as used it connects to the Divine and becomes lasting.

Without love, discipleship is barred from coming aboard, and these links of separate personalities are not experienced. For then salvation is a body problem, and not of freeing its tenacious clutch upon existence—falls into the illusion of the body being saved, and not the Soul.

It is a desirous love, that is cultivated and the illusions of Sin holding the body. It is not the rock upon which Christ builded His Church.

The Prophet is the first indication of the body not being all. Then when he surrenders to the Pilgrim, there is a conviction of the body being a resident form, and from these the Pilgrim is the part saved.

All disciples must know this, for it is an important thing in separation and in Faith. A faith going on from here.

It resolves itself in progression, and a realization of that part that is always falling apart and decaying.

It is really that part of us that is separated by death and returns to the earth, we must care for here, but not regret in its decay.

The other part being of God gives to the individual a love principle of God and as the altar is approached in humbleness is at one with the Divine.

So in separateness of principle we come face to face with the greatest thing on earth, the freed spirit.

It goes from the crude body, but while going refines.

It takes the Prophet and refines him.

It dwells with the Spirit within, as the Pilgrim, and at last crosses the borderline without the sting of death or the fear of the grave.

That is the Holy of Holies—all can know here.

I AM I

CHAPTER XXXIV

DISCIPLES BECOME INITIATES BY PRACTICING INNERCONSCIOUSNESS

There is I regret to say, a tendency upon the part of all men to misconstrue the power of the Spirit. And while denying its power in the flesh, nevertheless attribute to it supernatural activity.

For it is not uncommon to hear of belief, giving to the body permanent youth, freedom from accident, sickness, old age and death; while all the time there is sickness, sin and death to the body.

It is belief forgetting the body is born to die.

It is a feeling of the Spirit living always, and when coming through, brings with it immortality. A something that takes the place of growth, maturity and age, as if these were not the common experiences of all mankind.

A transition, as it were, to put on immortality where mortality is law.

Man is born to die, and so immortality is not of the body, but of that something within, constantly asking of the body to receive and understand.

It is asking as an independent personality, and so while it is living in the body, is nevertheless separate, and must reclaim and culture the body to make itself known.

And this gives to the body a feeling of partnership that is the same as being immortal.

There follows impulse and sequence of matter as immortality, that never has been attached to the body. For the body is a home in which the spirit lives for the allotted

time of life here and is more as a home, is subject to sickness and all the ills of the flesh.

These are not afflictions of the spirit though seemingly taken as that by most of mankind.

Herein is the separating difference. The body is born to die. While the spirit living within the body is subject to the rights and wrongs of the body and is influenced by them. So much so that freedom depends upon the freedom of the body from sin, sickness and doubt.

Thus mankind must form a habit to live upon the God side of the ledger if there is to be heaven here, with all a part of it.

Before this, I have presented the living picture of the Spirit coming through as the "I AM" with the Prophet and Pilgrim as personalities to bring the body to the Altar and there transform relationship into an understanding; the body has to be controlled to give freedom to the Soul.

I have taught the body has to have a fitting life to receive God, know and love Him, and have Him come forth through the Prophet and Pilgrim to do all manner of things that help on the road home.

Among these is the cure of in harmony, so natural to the desired life into a freedom of the Spirit at times from body, and the method of this freedom.

I know the Spirit has no limit in the powers of goodness, and is law and order based upon infinite, and so is always love brought forth through prayer and applied through service, I know that spirit has no time limitation, man has, for "Time goes, not we. Were it not so why chain the hours. For youth were always ours. Time goes, ah no".

I wonder why I have chained them. Surely with me a day is always or a thousand years, and a thousand years as a day. It is a question of body reckoning and not the immortal.

So take heart, we all have plenty of time. Time to know the presence of God, and then all time is as a moment for all immortal.

We want that side of the equation, for discipleship is following the beaten path of uncovering the hidden and latent, by putting to the test the powers herein given of those that know can, and do overcome all the weaknesses of the flesh.

These powers are to bring forth the subconscious storehouse of knowledge. That accumulated through years of living, and that attained by body control lead to Soul, to be used in solving human relationships, that there may be peace, happiness and contentment here upon earth and amongst men.

Of course there is the change from the old to the new. From a belief of a Heaven after death, to a heaven here and now. From traditional belief to an accepted practice. From disciples who are trained in their respective vocations to practice vocation alone, to Disciples who will add the God privilege to their vocations and go on from there.

This is a simple meaning. God cures the sick. He does so through law and therefore his best disciples are those who have the God Principle first, and the profession afterward.

The Spirit of God ought to fit in and be a part of every curative power. It is best in and among those who have had previous training in the principles of cure of diseases.

These know Medical lore, and have a basis in medical training. Know surgery and are expert, but do know the principle of bringing God to the presence of the sick.

They should be the Preachers who have the power to bring the suffering to God through his presence and cure of the problems confronting all mankind.

Yes, the Doctor and the Preacher should be the same, and then the Heaven spoken of as being upon earth, would be a real paradise.

I have held this idea for a long time, believing it would give to God's message and his Pilgrim and Prophet a real place in the heart and mind of all mankind.

The testing is of course in healing the Sick, and in adjusting business and social difficulties.

It is a demonstration of God's presence in the affairs of man.

It is not phenomenal but the wholesomeness of inner law. A something that makes the crooked places straight.

Naturally it is growth. A growth from within, that fixed principles as all fix outer practices. Then both the within and out fit, and both become practical. So all practices are educational leading to inner consciousness as well as outer knowledge.

The beginning is always in practice leading to negative states of being that revealing may be possible. And this is "Laying the body down, as in suggestion or in memory studies, and are all some part of hypnosis of fixing ideas.

They are developed by trial and practice leading to a change in personality. That is individuals absorb what they read or try to do, and in this manner become one with.

When there is conviction of the truth contemplated. Then the change is in acceptance, and that changes body thought. It is a change of body to another personality in laying down the old to take up the new.

That is suggestion, based upon conviction of the truth demonstrated, and so is a lasting power of knowledge. For it is a willingness accepting faith, believing, in something new. Then the trial of the new, when fixed is a knowledge of the mental processes by which it can be done, always under like circumstances.

So faith is the basis of God knowledge. Faith within as a presence of God.

Second, the method is suggestion. Suggestion fixed by faith as a consciousness of truth.

These two, go into a conflict with matter, calling upon the Within, and so the mantra; "I am the resurrection and the Life".

It is repeated always in negative periods and at rest times. Repeated until the within answers, "I am Here", and "I am the resurrection and the Life".

Then within is a realization of the "I AM". And this is the basis of all study. All study of a spiritual nature, starting with Faith, and going from one practice to another as given as principles that must be persisted in to break down resistance, always a part of ignorance.

Breaking down the laws of ignorance, egotism, desire, aversion and life existence in the body, as a lasting thing to be saved, are the forces that must be under control, because either or any of them, hinder the application of the true devotion to God in connection to them.

Man separates vocations and professions without regard to God's laws. He thinks he can do without.

And those who have a knowledge of God's law think innerconsciousness is without regard to physical and mental practice. Both are wrong.

These separations should not be, for back of every gift, no matter what is the Spirit.

This Spirit is the all supporting part of the body in every vocation. And it is to the Spirit, the very idea of "The Kingdom of heaven is born." Therefore to have the Spirit in the beginning, and with every vocation is to have happiness, joy and peace.

Now happiness, joy and peace are physical states derived from mind equilibrium, and while they are body, also must connect with the universal or spiritual to have the joy that is of heaven, and so the laws of going to God must be as practical as the work, or becoming efficient in a profession.

When so, man has that something in daily tasks that

sustains, while helping to gain proficiency in any and every vocation.

It is this something so many try for through physical rule and mental mantra, and fail because of the one great something left out of reckoning. That of being conscious of the spirit of God.

God is patient with his laws and waits for Savors to teach his simple way.

He knows Prejudice and the Pharasees and Sadusees of every age, and sends these Savors forth not only equipped with what people are used too, but that other and greater thing of His Spirit.

They perform naturally and according to custom. Are material beings the same as all men. And are living examples of human life that all would love to know, yet do miracles.

So these men teach an acceptable philosophy, or a would be acceptable, if it were not for the fact that many see in their wonderful doing, something that would in its growth take out selfish desire of living, either in the profession of healing, or the profession of law, or in the profession of accumulation, or in desire a better living conditions than the lot of others.

In fact the laws that lead to brotherhood are doubted by the average individual, so they turn away from the most gracious of feelings and most wonderful of gifts to a state of being that has crumbled every civilization upon the earth, that of selfishness.

Still all the time, law is and is becoming more and more apparent as the world of men begin to see the possibility of a better civilization in universal education.

If and when every living person has been given in childhood the basis of education in reading, writing and arithmetic, the time will be at hand for the entire world to accept religious training in brotherhood. For all the time

the law is, and all the time the race is getting closer to that time where they will surrender to know.

It is a slow process for it is the everlasting struggle of the flesh against the corrected ideal of the Spirit.

On one side is the instinctive man with possession and on the other is the abstraction of law without fear or doubt.

The abstract knows that fasting is the only method by which the unwanted desires of the body can be controlled. So there is fasting through resolve against the instinctive prides and feelings of the flesh.

It is really a prayer of the Silent times that belongs to the resolve of rest.

Fasting is the tremendous law of restraint, starting with the trivial habits of man, and leading to the great temptation where the body is in opposition to love in the abstract.

Love in the abstract is love without hurt to any living creature and so is never possessive.

Love there is of the possessive, and this love the Prophet is always combatting as he calls upon the body to worship the "Living God."

It is the something that has so much fear in it, so much doubt that all people remember as jealous moments when the living presence is gone and nothing but fear remains.

Abstract love has none of these and so the individual has a terrific struggle in combatting lower instincts by living principles.

Everyone has the privilege of non-resistance and this applies to body indolence as well as non-resistance of offense.

It applies to that statement of the Disciples, who said "All things respond in my name." To those who the Master recommended "more prayer and fasting", to do the things He did.

I have heard many denials from my disciples asking the way; saying "We cannot do these things".

No one can of the body, and so the equation must be changed to the God side where all is possible.

It is a change of personality to the Pilgrim or the Prophet in every day affairs. A change that means leaving the body authority to take up authority of the Subconscious or the Soul.

The subconscious is the home of the Prophet. The Soul is the home of the Pilgrim. One of these mixes the thoughts of the objective with that of the Soul. Calling on the one to listen to the other; and that is the fixed habit of meditation after contemplation and resolve.

Now in the mature years of my life I knew Concentration to be prayer scientifically applied. And meditation and asking, but the sequence of a fixed idea in the mind derived from pondering and meditation.

Fixed habits of thought are those tried and tested conditions that make thought effective. Just as is the fundamentals of one plus one being two, while one times one is always one.

This fixed condition in results is what makes the Prophet an ever present guide for the body; and the Pilgrim a realization of the power of the "I AM" here.

Thus the Pilgrim and Prophet become fixtures in thought and the way to accomplish certain difficult problems beyond body ability.

They are real and true because by test they have proven their place in body life. Then the body puts on new life because of divine association. It is a something people notice or hear of and come seeking.

In these later years the Pilgrim has been blessed with many coming.

Yes, of course the law holds. Most come for some specific thing lacking in their life. They come for relief, but among these are disciples who coming the same as the multitude, remain to study.

Those who study become disciples and carry on in their various fields as one "who is sent".

Some in one vocation and others in that suited. Among all of which are the healers and teachers. *Those who have the power to straighten out the crooked places, and to love all the time in a manner suited to bring the Pilgrim abroad.*

Thus came June. She came with quite a number, but she alone remained to know.

Years have passed, and she is still teaching.

She came through the affirmative philosophy and has remained to know the real is an active divining power doing because of law.

With June it is the overcoming of difficulties regarding financial reverses, that has given the greatest joy.

Knowing God is abundance and always cares is a wonderful discovery, but when this is spread to helping others, then it is a developing force to live close to the Inner presence where the Pilgrim and prophet reside.

June studied and had daily association for three years or more. She got the vital underneath feeling that gives intuition and later vision.

She brought Warren and Mary Lou who being different in worldly things wanted to be freed from super burdens.

Thus we began to lift the clouds, and give freedom to bound Souls.

I taught them different because of the analytical mind. Instead of lessons it was reading and criticising the written. Thus Warren had something to dig in upon, and thus he began to know underneath there is this mighty power that cures all things, when there is an asking believing.

Mary Lou is a negative to this positive, and so thinks and ponders and then knows. Both put to the test that known and so the inner is coming forth as they travel.

There has been a growing interest on my part among those who have a medical training. "These are the men I am persuaded will sometime build a church that 'floods will not destroy'" for the foundation will be upon the solid rock of Spirit, while the body and mind are being trained in a material way to fix the body part as a master power to carry on the work of "Him who is sent."

It is the simple principle of changing thought from one plane to another and fixing treasures "where moth and rust will not corrupt."

I expect to see medicine changed into revelation and Religion changed into science.

I AM I

CHAPTER XXXV

THE PILGRIM COMES INTO AUTHORITY AS A MESSENGER OF LOVE LIFE

To mingle the two methods of cure is to bring love out of darkness, that the enmity of both may be laid to rest.

There is no doubt of "The Father within curing," and also there is no doubt of medicine and surgery curing. And there is no doubt that these two can be fused into one whole wherein there will be greater good to all mankind.

The eternal strife between the two is useless and ridiculous. For who is so selfish, unreasonable and false to life, that he would readily sacrifice it because of ignorance.

It may be because of my study of medicine, I have always looked upon it as a great and good something, in the hands of the skilled, while always I have a sincere regret for that body of the medical world that think there is nothing beyond their skill and half-science to cure.

And because of almost fifty years in the cure of disease through spirit power, I regret even more the fact "The Father within is not given a place side by side with all remedies and these welded into one, to be the last word in help."

Surely the Sick want to get well, and they are the ones who need help. Why not help them?

In fact it is my plea to make the Doctor and the Spiritual healer one. The separation is on account of prejudice and ignorance. Ignorance on the part of both in culture and in experience.

I am conscious that Healers are often ignorant of all things pertaining to the human body. They have not been

skilled in the studies that make Medicine a profession.

Neither has the Doctor been skilled on that part of the human mind that leads to a scientific approach to God and the revelations that come from the God side of the ledger of life.

The Healer, and I speak of the ordinary one, is a simple Soul, believing if he has had experience with Conversion, or has been cured of some complaint: "The Father within heals," and it is only necessary to bow the head or bend the knee in prayer "*believing*," and a cure there will be.

It is absurd, of course; just as absurd as the Doctors stock in trade, which at most is only about a dozen remedies. Three of which are of usual use.

When there is great Sickness, both the healer and the Doctor stand silent while death takes its toll. All of which can be remedied by a scientific mingling with God of the "I AM" principles, and those things that belong to the healing touch from both a spiritual and Physical standpoint.

It means an equalization of thought, co-mingling the planes of the Spirit, Soul, Mind and Body to cure.

I have practiced this co-mingling within my own home and advised it among patients with great success.

In fact I am persuaded the Doctor should also be the Preacher; teaching the laws of God as he goes about healing the Sick. For this reason I am giving my own personal experience.

It is to get upon the plane of doing, and there remain until the task is done.

It means that all life is on the planes known as Body, Mind, Soul and Spirit.

To be on one or the other is to shut off for the moment the others, through blanking, or clicking in, and then connect with the object to affect atonement. Then turn on the heat of cure.

My constant change of thought from one plane to another, is as in childhood with my youthful playmates. It is to listen and hear. And that is the way with the Prophet and Pilgrim now. I go to the "I AM" through cultivation that has assumed habit. And that is the way with all. For the "I AM" is as something to be wooed. So is a call of Suggestion.

I have long known the Pilgrim and His power to heal the Sick. Now I am experiencing authority to straighten out the crooked places and to give a more abundant life.

The Pilgrim is my master of love that never gives up or wavers in authority and loyalty. He gives all to God, and to me a privilege of knowing Peace within. A peace that is supreme.

He asks nothing in the way of reward, save that of obedience of both mind and body to accept the consciousness of an indwelling spirit that may be trained until it is instant in service.

He fills my body and mind with an invading spirit as tender as the spring wind, and is the "Spirit of God upon me".

He comes stilling emotions, and all destructive feeling as the mantle of love gives peace to all men.

He is a love messenger in my rest periods, and when I retire. He cultivates this power because it is love that cures. Love and the direction of it through the philosophy of cure.

He brooks no opposition while always non-resistant.

Healing is his method of making God known amongst men.

Prayer is his plan of subduing the body to his will.

Love is always at the Altar and always a part of his presence.

Through love he compels resolve to be a part and the beginning of prayer. After love enters into contempla-

tion, and the correcting of personal mistakes. Then he puts something good in their place.

He tells all to do that, and when asked how, says: "Start from here, and then come back and pay debts, but remember to remember."

He tells me, "No one can fool God within."

He is always the urge to come through with a message of peace. A love in the highest, because it is the first great commandment.

"I AM" is love, God loves within the body, and he the Pilgrim always a messenger.

He is as silent as God, and is God doing the works. So must be treated by the material world as a sacred guest to be a help to all mankind with their material troubles in a material way.

He talks to me and I to him in the silence and when the body is still.

It is the voiceless voice of the Spirit yet leaves a message as if shouted.

So I hear him again and again say; "I am the resurrection and the Life," and am here as a messenger to give power to the body and mind.

I have made it possible for him to be with me every night and in the morning when awakening.

It is always love, this message of his, and that is what I take with me in my daily tasks.

The work of the day is the foot printing of resolve and love and always bids me get up again when down and try again when failing.

He tells me to start now, leaving the dead past; and so when starting to come back again, to try again and to live again.

He has carried me through every handicap and discouragement of life.

He has changed me into a more fitting instrument to

do his will through the failures I have made, and the mistakes committed.

He has given me the approach in treating and in doing all things.

The Breaths to take.

The way to subconsciousness.

The principles of prayer.

The suggestions that mean to lay a life down.

The religious observances that give renewal of life.

The laws of Concentration and the specific things to do in all sickness and diseases.

Now do you not think this would be a wonderful help in the practice of medicine in the cure of human-kind?

Also can you not see the tremendous offer medicine has in the natural prophylactics, in hygiene, in those things naturally physical and material in action, the ordinary man has to do in curing, from wrapping a sore to the lancing of a boil, to the more serious complaints that may or may not need surgery.

With the growth of the Divine, that comes naturally with study of devotional treatise and the few books on real subjects, giving super knowledge, there forms in the mind a practical plan of teaching.

It carries the student into the realm of the Subconscious and there unfolds the powers of "stored away knowledge", from the subconscious as well as that part of us still deeper hidden that belong to the realm of Soul. Thus the simple laws of suggestion are the beginning of all Prayer, and the basis of change in personality.

These laws become hypnotic because they so fasten the mind it loses objective observance for a time while being lulled into a sleep that separates.

In this sleep there are states, and in the states subdivisions that lead, when properly directed into a stored knowledge with a way to open the stored, and thus by

simple processes there is opened to the objective all that is usually hidden from most of mankind.

To go on there is a vast field of information to be attained through working principles that are practical because going always through strict adherence to a single practice to get results.

June developed the receptive force, with silence natural, and so quickly began to see and enjoy life free from emotion and melancholy. She met the unwanted depression face to face, nothing left out. And from there heard my oft-repeated assertion; "Take up from here. There is nothing of worth lost. All life is before you".

Paul said: "Though you have everything and have not love, you are as nothing." Now to have lost everything with love abiding is the power that *shows the greatest thing in all the world*. And to start again is but to function as life.

Wondering and pondering upon the things I did not know, and the way they came through; and the fact the Prophet and Pilgrim were always the messengers, I began to know there was nothing hidden that could not be revealed. *And know all can know.*

The revealing is always the same, and means to lay down one personality to take up those closer to the throne, and through the Prophet always have the Pilgrim relay from the "I AM" that desired.

At a long last, I discovered, to receive, there had to be laying down of body contention. And also to receive was not always remembered, but the way could be.

Thus I knew the Prophet had cured many incurable diseases. (Incurable from a medical standpoint) by having the Pilgrim active.

I knew the methods of concentration, subconsciousness and Breath, were remembered and recorded for further use.

His "word" was enough to remove warts, wrens and blemishes.

His "word" gave peace to many in dire trouble.

People from everywhere called upon him or sent hankerchief, trinkets or little possessions and reported marvelous relief.

An old lady reported from California, that she had a bone uniting (Shin bone) after many years of decay.

Warts and blemishes passed according to faith. Thousands of them.

Thus the Prophet of me proved that "asking believing" constituted a faith that had marvelous effect upon the body. But the "believing had to be both in the asker and the giver."

He speaks of the Soul, as the "I AM" bound by the self-accepted limitations of the body.

He banishes this limitation by the same law that banishes fear. That is, going toward it, and removing limitation by test and trial.

He demonstrates he is master of the body and the Soul master of him. Thus the Pilgrim carries on, as he tunes in and accepts infinite power.

This acceptance is in surrender of the ego to an indwelling Spirit, and like a watchman has to be constantly on guard.

He kept impressing these truths until I knew him, and could go into the silence and ask believing, I knew, as he took me to the Soul, the Soul kept me close to the "I AM" and then things happened as a "presence", and aside from me.

I knew the body to be the home of the Prophet and Pilgrim and as such the servant of them in work. And all this occurred by the law of negation. The body had to be negative to the Prophet and the Prophet to the Pilgrim, as these master forces of the body did the work.

I knew heaven to be a state of harmony here and

amongst men. So there was nothing lacking in the conclusion for Heaven is always upon earth and amongst men.

Its going too, is but a change from unrighteousness to the law.

Its destiny is a home in which to rest between active earth experience, or a place to go on to the infinite from there.

It is this consciousness the Pilgrim brings to the Prophet and he to me.

It is a message of love and peace, that "surpasseth human understanding" and so is thought by the many impossible.

The Prophet and Pilgrim are always hidden from the naked eye, but in every thought and especially in meditations they become apparent, until through association and the effect of work are living companions.

The fact of experience has enabled me to realize these distinct personalities. And I know there is a beaten path to this understanding so that all can travel the road.

Of course, there must be a training after accepting, and this training always is in the body. It is the same training as any work and is an efficiency in practices necessary to receive from inner and higher sources. Sources that bring the Prophet in meditation and the Pilgrim as a power to do. For all healing is a training and all phenomenal work the result of revealed knowledge.

Thus the Prophet is in control of body function in times of study. And to him is the adjustment of opinion.

He controls the body opinion by tolerance and while taking the body to the Pilgrim restrains me from the pricks and arrows that befall one who cures diseases without medicine or drugs of any sort.

While the powers of the Pilgrim are always hidden, the expression of them are not. There are cures upon cures reaching beyond the powers of the material and even touching the infinite in doing.

Yet all the time there are those like the Sadusees and Pharisees of old, standing afar off to see whether there is a violation of man made law.

And these laws are many and nefarious. They begin with prohibiting "the cure of diseases of human creatures by any system whatsoever, without first having a license to practice medicine." And end with petty little laws about death and birth. All of which indicate the hand of ignorance in trying to prohibit that which God in infinite mercy enjoined as an evidence of "His word" here amongst men.

The remedy is in acceptances of both in the field of curing, and of making both necessary for successful practice. Then would be a glorious realization of the Master's laws.

*Then there would be no crime in praying for the Sick.
No crime in curing them.*

No crime in bringing children into the world without pain or blemished.

No crime in burying the dead. The crime would be in those things hurtful to society. Hurtful because of privileges within professions, to not tell the truth about things and conditions of practice, now an ethical habit.

Remember healing should be the blessed privilege of all men to carry their woes to God in prayer.

It should be to have him in the midst of them when two or more join in prayer.

There could possibly be no crime in that, for it is Prayer whether laying on hands as Christ did, or in knowing the extenuated practice and culture the result of forty years or more study of divine law.

Still it is open to the most ignorant who feel the call and realize the power of God within to do.

It is also a man made privilege of every Doctor to give of drugs, often unknown to cure.

He too, wants to relieve.

One is a feeling of man made laws that hikes back to the Witchery of early medicine or the barber pole of early Surgery, and the other may be ignorant but it has the advantage of God as a backing.

The basis is also different. Prayer has the silence. A silence common to every one. It has a subconscious rev-ery just beyond silence. It is this part that leads one away from body conclusions and into affirmation, that "with God all things are possible."

The assertion is ridiculous, when made by one that has not separated God from the body. It is pertinent when "the Father within doeth the works."

Love is foolish, when it is asserted Passion is the expression of love. It is pertinent and commanding when abstract.

Ordinary breathing cures no one, but breath with God, and the great breaths cure all diseases and sicknesses.

Posture when a physical expression of egotism is of no value. Posture when in the act of prayer, is a means of laying the body down to receive the Prophet and Pilgrim and brings one closer to the throne of grace.

Concentration when stubborn hurts the individual, but a cultural concentration is of immense value for it is a practice of bringing the body in tune with the infinite and of make the brain receptive to mind powers that Spiritual things may be known.

The whole of practice is to have the body and mind function in acceptance of Soul powers, not to abuse or assume, but to know and give.

The abuse of these principles through ignorance is alike to the ignorance of medicine and hinders the realization of the Kingdom of Heaven here.

So limitations of the God power to physical wants is absurd. For He is law, does not change. Neither can man change him in jot or tittle of law.

I AM I

CHAPTER XXXVI

ESSENTIALS THAT BRING THE PILGRIM OUT AS IF A WISH WAS ALL

The distinctions between the stillness that brings about revelation and the reasoning that belongs to outer events is never more apparent than in the diagnosis of disease.

Material science uses pulse, temperature, history, heart-beat, locality of hurt, percussion, X-ray, blood testing and the general symptomology to determine disease.

Indeed the more specialized the more extended the diagnosis through contrivances and tests of various devices that have little value.

Stillness that "Clicks in" is a process of going beyond the flesh to be atone with the cause of things. It is not a mental effort, unless stilling thought may be called mental, but is an approach to the Altar to bring the "I AM" and the Pilgrim outward in a distinct message, saying this is the cause, and within is the remedy.

The cause is always a violation of law and the remedy is always in correction the violation. Outwardly it is called forgiveness of sins.

The process of Sinking in to find cause is concentration with a seed in the first instances of trial. And at the same time a filling the mind with a consciousness of "with God all things are possible." Both are growth. One to realize fact of sickness and doubt, that gives the inharmonies to the body; and the other a filling of the subconscious to give revelation to problems. So much so, that after long practice it becomes one with outward work. Then is the

Christ saying: "This kind takes much prayer and fasting".

His words indicate there is a perfection of the mind and body by practices, and is the same at Patanjali points to as perfection through birth, drugs, incantations and devotion. The latter being the important principle in every day effort.

A DEVOTION THAT DOES NOT DOUBT THE POWER OF GOD THROUGH "I AM" TO COME FORTH AS A PILGRIM AMONGST MEN. The Pilgrim giving power, "the very wish therefor is the same as doing." And this kind, "Takes much prayer and fasting".

Thus intention is the basis of growth for with it must be the years of concentration that changes the objective doubting self to a believing devotee that uses ordinary practices and principles to get away from objective troubles into a "Peace" that is beyond "human understanding".

Otherwise there will be only "Occasional" works that will indicate a God presence. An incident here and there that reason does not give the answer. So must be providential.

These are the occasional things not explainable in every life. For instance visions, hunches, change of feeling in forsaking and forgetting others, for which there is not reason.

Instant feelings of belief or hate. Love or averse feeling. Doubt and fear; all without reason.

A fixed feeling of love is the antidote to these physical mental conditions. And that is of God.

With love grounded in feeling is the only approach to the Altar. That is to have results in a changed feeling.

Naturally my first prayers were in rote to tradition and were more of an irksome task than a love offering.

However the habit of prayer left in memory the method usually pursued in going to God. It is either a ritual form, or a personal petition of want, based upon fear.

Calling when in want is not an approach to God, for His approach must be in love. This I found true after a long series of trying the other way.

Love at the Altar, is in fact loving everybody, everywhere all the time. It is a feeling and a something created and lived within.

Thus the Silent prayer has the basis of a purified and abstract love going out to meet the "arrows and pricks" of the world with a complacency that is emancipation from objective feeling.

It is really the power of God within meeting the outside world as if isolated from it and yet controlling.

So Isolation and Emancipation is the law and way. The way to get away from the body and into a feeling of Omnipresence through a changed feeling in relation to God.

This Love and the Silent prayer were entered into (in my youth) to control body function so that the state of freedom would be in a feeling of closeness to God in all essential affairs.

Not that the body would not have its own, and function as all that have gone before, but now, there would be a definite resolve to go toward Love and to create a permanent feeling of a supreme power.

The method is to resolve in the mind to repeat the mantra, "I love everybody, for I am the resurrection and the Life".

There is a close similarity between this mantra and the oft repeated one of the Hypnotist of "Sleep, Sleep, Sleep". Repeated with pivoting of eyes until the sensitive does go to sleep.

The mantras' have a feeling oneness, because they are consent mantras. And of course suggestion that fixes the thought within as permanent.

Thus the basis of going to God through Mantra is a constantly changing attitude from the ego and an outer reasoning basis, to a feeling that becomes a conviction of God

being within and His presence coming forth through the Pilgrim; through process of bringing me to the Altar with the Prophet to talk problems over and then get the feeling of a personality that is on the God side of every problem.

The attitude starts with resolve to remember the things of change taking place in Silent prayer and especially the cleaning process that corrects mistakes of the past by paying what is owed before "asking believing."

This process of prayer, while the most effective ever known, is also the most difficult. Difficult because of its requirements to pay debt.

The ordinary person does not know how; for he says debts are of the past. The people owing, gone. His failure is in not knowing God is never gone or past.

He must be HONEST. He must believe and ask believing.

It is a changed personality from objective thinking desire. Indeed it is to put conquering desire behind, while changing attitude to the God side.

To be honest is to pay debts, correcting faults of selfish trading and advantages. No matter the cause or opportunity of unjust gain. IT is that time in life when "IT IS PAY DAY WITH CONSCIENCE."

Debts of the past are as the sins of the past, paid by a change of Conscience wherein payment is a life fundamental, and the past wiped out by a willingness to pay now pressed down and heaping over.

It is direct activity and conscious doing in actual deeds now, that cancels debt that otherwise is past.

Of course the past cannot live now, but the failures can be corrected and these by a changed attitude from the out to a within that really is a partnership with God.

The principle is one given in Patanjali's aphorisms. "When abstinence from theft, in mind and act, is complete, the devotee has the power of all material wealth".

It is the plan to free the mind from theft, that is taking advantage of others from within; then is the within a creator of wealth and ceases to be an object; for it already has all needs supplied.

Then wealth becomes the same as breath. There is no more needed.

Glorious feeling; this of being on the side of God for it actually leaves the body side of desire, and then all the feeling that makes of desire accumulative fade and there is peace and plenty. For then is love.

The division of personalities is the result of discussing different forces in living. Different in effect but coming from a different source, yet within the same.

The body is traditional and predatory. Its emotions and feelings the same.

The difference being in control and culture of individuals. This is also a grounded feeling that gives a basis for people and individuals falling back upon the substance of all that has gone before. And this is the birth part of Patanjali, who says "some are born with these powers of Soul".

The Prophet is an evolved condition, that puts on personality, because of use. He became my associate for the simple reason I had to have some one to talk my problems over with, that would in no wise betray. Talking to Him became more and more a fixed habit as results became apparent through practice. I could "ask believing."

He led me to the Altar and we both sought the rules of the Silent prayer to go within to find that something that must be akin to God.

That practice is so natural to all of the race, "I presume it to be a habit, the more practiced the greater the efficiency in work".

Just to ask God through rule and rote, gave the Silent Prayer a powerful place to iron out moot questions, and when these rules are found efficient to the point of change

in personality there is a solution. That is what gives the Silent prayer its reliability.

It answers questions when the approach is right. But the approach must be made a habit. A habit of the years.

For it is easy to drop the essentials when contacting so much that is physical, and therefore there is a constant necessity of watchfulness to make a habit of Prayer in the Silence, and fix the Prophet as an intermediary to the inner "presence".

He then becomes a talking "presence" that is a part of life the same as any friend is ordinarily.

He, however, is silent to others and uses the silence for Isolation.

Indeed he brings the disciple away from the world of ordinary thought to be much alone physically. And always so when there is the necessity of an approach to the Altar.

I love people, I love to converse with them, to share their joys and sorrows. To be with them in laughter and in serious moments, but have found during my fifty years, the more I stay with myself, the easier it is to remember and do.

It is not a selfish feeling but an allegiance to *a supreme cause*.

It at last mellows itself into a friendliness that reaches to others in kindly feeling all the time.

All of these practices lead to the great thing in the mystery of being, and that is to the Pilgrim and His coming through in helps to mankind.

He does not come unto man until the body and mind are bridged across the lake of "Illusion".

He comes with a message that is felt in work.

He comes healing, in straightening out the crooked places, and in giving abundance.

He is the joy of the Lord in the heart of man, and grows with the years when there is nothing left out or

put in the law. For it is as straight as a two edged sword "varying neither to the left or right."

After the approach to the "I AM" through these three agencies then follows application in expressing God to the world of men.

It is a study of Breath and the "Life wave", a study and practice of religious postures, a study of silence as a scientific practice. Not the stillness all men fall into, but that other something that is a beaten path to the Kingdom. A silence of devotion.

It is the Isolation of Christ in the Wilderness, and the temptations there or Buddha sitting under the Bodhi tree. The Silence of Paul after his blindness because of Christ visit.

It is an emancipation from the flesh and the control of the three qualities of it called good, bad and indifferent.

More than that, is the control of the mind force to make life above body thought where there is a feeling of work being neither good or bad. For "One knows that mental deposits are not eternal because of the force of desire that created them". They are dispensed by spirit and the power of spirit, and then they do not exist. And as Patanjali goes on to say: "When the understanding and the Soul are united self-knowledge results."

It is a self-knowledge of the Pilgrim and grows as the body grows in the Grace of the Lord.

Then the mind embraces various forms, as practice goes on and there is a gradual change in the body and mind regarding the things of worth.

It is not strange or mystic, but the result of putting the body down, through much practice and many failures, until there is a habit of the way and process to control.

It is because of a constant work upon the here life and a lifting in vibration until vision and trance are possible in the body now.

It thus annihilates space and sees clearly.

It also finds use for the hidden resources of the body to use the ductless glands or Indocrines, for a raising power to sustain the body as it grows older or as needs be in others. For vibration raises the entire tone of the body and then is followed those higher things of moment that seem marvelous, or are doubted by the masses.

To direct business and domestic affairs. To put love to action in bringing about desired results. Results the body and physical plans are not capable of doing.

It is the power that gave Christ the privilege of seeing Lazarus and the power of His staying with His Disciples until the Holy Ghost fell upon them.

The power that gave Him presence at the last supper, and the power that I have used many years in contacting and helping patients and disciples, no matter where or the help wanted. When right it goes forth and they know.

Remember Christ answered your question as I do. "This kind takes much prayer and fasting."

It is not an abiding path but a rough hewn road.

The practice of emancipation and isolation starts with little things in early belief that have as a basis a genuine feeling of love.

It finds that Love at the Altar or at the time of effort brings about some force not known before.

Some pain or trouble is dissipated. Then starts a hunt for a way and the power for other trials.

Observation is the start and the rules of prayer and of psychology. Yet Prayer is changed to silent meditation, and the practice kept going to the time when there is a real feeling of change under effort.

This change is sought to be always, only to find the process is one of Mantra and much trial. For it comes slowly at first and is beset with many illusions. Such is the effect of fancy, memory and sleep where dreams come.

It is a large field of accumulated thought to pass and is called the Lake of "Illusion". Persist and persist where there are results, and after a time this lake is passed.

Then follows a feeling of a guide, the Prophet, and he leads to another personality, the Pilgrim.

It is a long and lonesome road for there is not only an emancipation from desire going on, and that means freedom from gossip, but also an Isolation that is of the Silence.

After a time the "clicking in" is followed by experiences of the Soul leading to Heaven here and among men.

Things become practical, that is the changes of the body and after while is a realization of "Everlasting life."

I AM I

CHAPTER XXXVII

THE PILGRIM BRINGS OUT THE HIDDEN POWERS OF THE BODY

Thus the master power of life whispers as these things are accomplished; within are functions not ordinarily known through objective observances that are really master powers in bringing God as a "presence in doing mighty works".

After a time these become, through fixedness of practice; forces that are automatically used, and therefore come about "By the very wish therefor".

They come through experience in the testing times when disease is combatted. They are like a new found discovery that gives power to that already known.

They are the "Ductless glands of the body".

In my own experience while treating Mrs. Dan for the debility that befalls most women in their thirties, and in the beginning of vital life, her "sick time" made her inert and weak.

While treating I contacted that portion of the body around and about the umbilicus. (Navel it is called), and found the response marvelous in her getting better. She said "it is a tingling sensation and you make me feel so good".

The treatment was from the Spleen and pancreas and using the Solar Plexus. It gave me a dizziness of feeling and a seeming closing to the ears. So it gave cause to meditate. So again I realized the words of Patanjali, "As-

surely the exposition of concentration is about to be made."

In seeking, I found I was drawing from the Pituitary body, and also from the Thyroid gland, with the Solar Plexus as a transmission.

She got well, and became a mother.

It taught a way to cure the devitalized and give virility to the weak.

Old man Upton came, because of being "all run down and a loss of vital activity". He also responded to the functioning gland treatment, and said he felt forty years younger.

Thus began in early life, the study of the Ductless glands, and their power in treatment.

At first they were hard to perceive, in vision or contact in vibration.

It took much practice and "rest periods" to bring this about.

It however did come with the effectiveness of treatment responding according to efficiency.

Always it is the "Peace treatment" and always the "quivering finger" contacting the other body in a state of abstractions that does the work.

Always, it is after "clicking in" and always when the three points of contact are complete. These are to breathe the same, to feel socially the same, and to image physical vitality and be at one.

Then the treatments are always according to the disease.

The Glands are the Pituitary and Pineal in the head; the Thyroid and Para Thyroid in the throat; the Spleen below the heart; the Adrenal above the Kidneys; the Pancreas and the Gondas.

Of course, the non-ductless glands are of great service.

But the Ductless are those that have super power in the body.

Thus the "I AM" and the relationship of the Pilgrim, Prophet and Me to the supreme cause, comes in sequence. One to the other, either up or down, but always experienced in the body and so simple a child can understand.

It is a principle in the difference of communication that gives personality. One is felt, the other prayed for, and the last perceived.

However, all come within body consciousness, and so activities that can be understood in the dark as well as the light.

It is the feeling of virtue going out, of feeling tired, and of growing away from one condition into another.

It is work accomplished in action and a constant feeling of negation to higher impulse and a positive one to the lower.

It is a feeling of time changing conditions, while ripening *that which does not die*.

Ripening, so as year follows year, there is less and less of body clinging to life, and a freer giving, that others may know more of life.

The body is fed with the magnetism of the earth as it contacts with physical exercises.

It romps in childhood, becomes natural and effective in youth, and then begins a recession from middle age. And this depletion of magnetism, and is the cause of body age and death.

It comes up the legs, crosses to the Umbilicus, and then to the kidney, spleen and ducts there going to the brain, and ducts, and returning to the throat and heart. All of which is contacting the Ductless glands, that give to the pattern, its life and vigor.

Inhibition or stoppage in the circle of magnetism hinders vitality, and so those who have a poor or meager circulation have trouble in age limit. The cure of which is

in a resume of magnetism. And this is in Breath and in a free flow of earthly magnetic coil.

The stoppage is largely abdominal. In the Colon or groin, or in a girdled abdomen. These are strangulations of the life wave, and relieved by removing the cause.

The second reason for inhibition is too much work, and continuous toil. This has a tendency to harden arteries, and close up relationship of the vital gland life.

The third is in lack of rest that gives a negation to severe and a rest that does not fulfill nature's plan.

Yet all the time the Prophet intercedes and the Pilgrim does; not to make the body of longer age, but to make it harmonious to God's plan while here as His servant.

It is true the body is born to die. It is true the mind is stilled at death. It is true the Soul carries across the grave the mistakes here and it is true the Spirit is neither old or young but lives forever.

Then, let down, or cast aside, that which is no longer vital in age to rest a while between times, and get a new start. Just as God tells mankind to lay down burdens, they cannot stand. Burdens of failure and of sin. Start from here, and then when able, come back and straighten out the crooked places. There will always be a time.

At death the same law holds rest, and the Soul comes back.

That is the simple order of things. It is always a change going away from the body to the subconscious, and from that to the Soul and from the Soul to the everlasting.

There is in it all no change in life. For in each is a dwelling and the occupant of it. It is a simple process of making an effort for better living conditions.

Of course there is fear and doubt from that left behind, and so fear and doubt belong to the decaying body more than to the Prophet or the Pilgrim, and more to these than the "I AM".

Always the cure is in suggestion, in seeing fear depart.

It is believing within is Christ, asking for belief and then demonstrating belief in the cure and happiness of the bodies that ultimately must die.

His message is not for the body perpetuity, but a demonstration of a power through it, of life that changes residence, until it becomes one with the ALL.

Asking believing is the crux of having prayer answered. The key is in curing all manner of diseases and sicknesses in the body and so arousing the body it will become conscious of an indwelling spirit.

The "I AM" carries on through all transitions, and makes easier the plan of recollection.

It becomes the immortal within the body. Something that meets the doubts of the world with evidences of prayer answered. Of peace within, and of knowledge there is no sting to death.

Even though the world doubts the evidence of the Soul. This personal revelation is always present with *no one experiencing ever to doubt again.*

So while the body grows old, there is a consciousness of the Pilgrim that never grows old. And the feeling this is the time of life where all things are good.

The energy of youth follows into maturity to the creative, and doing, when there follows mature thought of one who has reached the peak of earthly knowledge, to end in the revery and meditation of old age.

Which is best? No one knows. For the best is always in the love that gives without regard to circumstance of receiving.

Gives that others knowing may find the way to happiness.

It is not age but giving that counts. And this starts in childhood's early hour and continues to that time where the curtain is rung down.

Looking backward, I do not know of any time that is best.

I do know of happenings rich in experience that indicated a change and a better living outlook.

I do remember when doubt left me about the future.

When I remembered the "I AM" and the suggestion that brought this consciousness to me.

I do remember when Faith came to me of the "I AM" being always present within the body.

I do remember when I first experienced hypnotism, and the objective slowly turns to an inner consciousness of power.

I do remember when this inner consciousness became the Silent prayer.

I do know of an awakening to the Spirit within and how the Prophet was born in consciousness.

I do know of the real lack in connection and the fear and doubt of it when by faith and work I had the realization of the Pilgrim doing the work.

I do know when the Pilgrim became a power and later a personal associate, in the trials of the flesh.

I do know when I realized there is within a way to be personally acquainted and an associate with the spirit of me and that this even banishes the fears I had before of the sting of death.

I do know of the method pursued in separating the body and spirit and the manner of prayer necessary to know.

I do know that I have given this to others and they too know.

I do know where heaven is located and also the place of sleeping souls, that may be called hell.

I do know that love is the beginning and ending of every good effort.

That Religion is so simple a child can understand and so complex the learned savants will not comprehend.

I do know this because material man is looking for substance and disregards the feeling that is really "a change of heart".

I do know that faith leading to salvation has to be turned into Faith doing.

I do know that one person healed by prayer is worth more than thousands believing in an after salvation.

All the practices are disciplining and while each person may have a different way of doing, all must experience the same changes in God relationship. For all must know the difference between the personal, the Prophet and the Pilgrim. And each must realize the "I AM". This at first is always by repeating the mantra, "I AM the resurrection and the life" and "Even though I am dead I shall live again".

This may be called faith for salvation. Any way it is faith through suggestion making it stick. Then realization.

From this come the practice of Hypnotism, that forms the basis of all consciousness of God presence and His powers in man.

These powers demonstrated are fixed principles and practices each must follow.

Each must cultivate love of the abstract and express it personally to overcome offenses.

Each must have a friendliness, based upon God presence, to go and do for others.

Each must make prayer a habit, and have it as a time to love abstractly, to abide within law, and to ask believing.

Each must practice Posture and the eightfold principles of unfoldment, from material to spiritual conception of things. These are practices already given.

Each must think, feel and say good things of others.

Each must go through change in feeling, and from one state to another, in faith.

Finally when there is the time of transition when the body is laid down, and the soul becomes free. Each must go toward this separateness without fear and because God

is calling for greater experience. And so it is similar to "Salvation by faith" before the feeling fills the heart and mind.

It is alike to Baptism before Baptism is realized.

And alike the forgiveness of Sins before there is realization of divine grace—that does forgive.

It is that time of freedom, when the Soul free, is allowed to bring to the body the assurance of everlasting life.

PART FOUR

The Pilgrim, having become efficient in transmitting to me the Principles and Activities of the Soul, as seen through the I AM I, gives a solution to the present "Economic Situation".

Saying: "The money systems of the world are upon a false basis, because not reckoning food, raiment and shelter as exchange fundamentals.

"They are, and so should money be dependent upon the work and product that creates them from the earth as value.

"Work and product are intrinsic. Always so. Make them the basis of money and there will be no want."

I AM I

CHAPTER XXXVIII

The Dollar and what it means as a realization of happiness and prosperity.

I asked the Pilgrim what the financial systems of the world in relation to nations and to individuals?

He answered "all material practices have effect upon the Soul and all Government financial or monetary systems upon the people." Then he continued:

Americans often speak of the dollar as the "Almighty Dollar". It seems to be just that, to the hungry and thirsty.

However, the average man hopes to have enough of dollars to spend without fear and to enjoy luxury without cramping or heavy expense. He very often fails.

He wants to make enough to be free from budgeting, scrimping and denying himself the natural necessities.

Most Americans have been taught the task of saving, and this habit has made a great number become slaves to the idea of leaving a competence, and even great accumulation, to their children.

The policy is wrong in principle, and certainly helps to weaken the moral fibre of the chosen heirs.

Hard knocks have been the school through which greatness comes. The law of strict discipline still holds good.

So all men should be taught and disciplined in the wholesomeness of work: good common labor.

This should start in youth and be maintained through life.

Work with an equal or greater amount of recreation and rest is the best recipe known to make man healthy, wealthy and wise.

However, as it is now, selfishness compels work.

Selfishness based upon a competitive system, wherein the strong destroy the weak.

It is work for gain, *and gain becomes the measure of value in money.* Money as a media has always measured human values—but has done so from a restricted standpoint and from the belief only a few can be rich or have power.

Therefore, the measuring power of wealth has always been associated with that hard to get, and having value within itself.

When the media got beyond the trade and barter state, where men traded in bulk, then metals, trinkets and glittering objects became a media; also bronze, silver and gold separated themselves from the baser metals, and became tokens of trade value.

This was all the more acceptable because these metals lend themselves to the finer arts and to craftsmanship as ornamentations that had value within themselves.

Gold and silver value is called intrinsic, and means stable value. Value that remains the same, indeed within, always the same.

Silver has not been so stable. Its mining is in greater quantities, so the lessening of intrinsic or stable worth. It, therefore, loses its value in comparison to gold. Still it has an equal value with gold as a representative media and a tremendously greater value in change and should always have remained in free parity with gold.

Gold has remained scarce. Scarcely more than twenty billion dollars worth in the world. So that as a media it is scarce and called intrinsic.

The plan is to have money based upon something metallic that has value within itself. Thus is the term intrinsic given to gold and silver because of their scarcity and cost in producing.

Token money is based upon trust, or credit. It is here based upon gold.

Within the past few years, however, the plan of both *the Federal Reserve, and of banking itself*, shows there must be a revision to save the nation and individuals from inevitable poverty.

The nations estimated wealth is from four hundred billion to one thousand billion dollars. Its annual producing wealth is estimated at one hundred billion dollars. Its gold is never more than eight billion dollars.

The problem then is to have eight billion dollars move one or two hundred billion dollars worth of wealth, or one dollar pay twenty.

The debt of cities, municipalities, states and governments, is so great, there is not enough gold at any time to liquidate even in portion, *the interest*.

This means tremendous scarcity of the media.

It also means the producers of wealth are the first to suffer, that is, the Farmer and Wage Earner.

It makes the media high—*ten to twenty times too high*. And labor and product are the same amount under normal. So labor and wealth will never meet, until the media makes them co-existent.

It can only mean a nation of which only a few can have wealth—*five per cent or less, indeed*.

The money system as now circulating shows too great a power of hiding away or of not being available to carry on the natural business of government. Especially is this evident in industrial enterprise, where labor and product are both stilled, because of a lack in money, caused by "Interests" withholding.

The hardest hit of all people, by scarcity of money and its plan of circulation, if there can be a singling out of vocations, *is the producer of food, or farming interests*.

With them and along in poverty, are the laboring classes, meaning the common as well as skilled laborer.

Following closely is the middle class, including the merchant, trades, professional man, and all who have not had advantage of stored-away capital.

Taxes have mounted higher and higher as business depression increased, so that this burden is bearing heavily upon all the people.

The governments, from nation, state and local powers; have constantly increased the tax rates; and the necessity of an increased amount until there is universal unrest, and feeling: "It cannot go on."

The farmer has had his farm mortgaged. So has the laboring man his home. The middle man, also; and all indeed save the favored few.

There are certainly less than 10% of the citizens of this nation in the class of the money sacred.

How long will it last? Indeed, how long can it last?

Is there not a time, and that soon, when there will be general revolt? God save the day when the world is turned into turmoil through actual hunger!

It is to avoid this revolt, these fundamentals are given: for it is believed there is a solution to the problem of "want"—*One sane, safe, and fraught with great good.*

It is the result of careful study of the money systems of the past and accepting the statement, money must be safe and based upon intrinsic value. Token money must be a legal tender. Our exchange honored everywhere because back of it is real work and the product of the farm.

The laboring man must be paid a minimum wage of not less than five dollars for a legal day's work. The real day is for work without slack and has or should have a minimum hour wage as well as an hour limit for a day. No shirking and no extra effort. Just what a normal man or woman can and is expected to do in any one hour or day.

The farmer means any who produces from the soil in crops of any and every kind. The fruits and vegetables grown, the livestock kept and all kinds of domestic life in which the farmer engages.

These should be graded much as now, and a stable price fixed above and below which they must not sell. He is not to be limited in produce but is to be controlled by price fixing.

Thus the farmer's produce and the laborer's wage and hour regulation is to be the basis of all wealth.

The rise from the minimum wage is left to efficiency with profit sharing as a business part of distribution.

The wealth of nations is always of individual creation in work.

Man works, creates and builds. His hands get from the soil its product of food, clothing and shelter and these are universal necessities.

Man power (work) produces from the earth, substance to sustain life and liberty.

These two are the natural inheritance of all men, and should be so regarded by all mankind. Therefore, work should be the basis of media of exchange between man and man, and based upon man power, or manual labor, and produce from the farms.

He takes from the earth its minerals and shapes what he takes into useful utilities for mankind. Things that mankind wants and needs.

He builds ships to conquer the ocean and makes easy the communication of all the races of the earth.

He conquers the air and spans the earth without hindrance. He does things well and is ever demanding to do better things. He wants work free and unafraid, to build freedom for the races yet to be.

His work is wealth producing. No single part of which is to be left out in reckoning of things accomplished; or to be accomplished.

Behind every field of work and every kind of endeavor is *manual labor*. Therefore, it is man power that builds the wealth of nations. All men know that, and yet man and his labor, are left alone, unreckoned and unrecognized as a media base of money *to give power as a representative value of intrinsic worth*.

The nation that gives to its laborers the greatest liberty; also initiates the greatest inventiveness leading to discovery and knowledge in all walks of life. That is the way nations grow and create wealth.

Work, peace and orderly conduct are the building forces.

Work, therefore, must have as an incentive ambition and hope of personal contentment to be its best. It must be free and unafraid.

Work is better under pay and good environment. Of course, man works when under bondage, but it takes freedom and freedom's hope for him to do the best, and make a wealthy nation.

In Greece, the Athenians were a happy people in comparison with the Spartans. They had greater freedom, more love and happiness.

Everyone has read or heard of the greatness of Greece. The Athenians were the flower of the race. Athens, the center of culture.

Athens is where one visions Demosthenes and his oratory. Images Socrates, walking and talking to his disciples. There was the home of Aristotle, the great philosopher, reasoner, and logitian. There one reads of Homer, and is refreshed with the power of free thought. Refreshed with the thinking powers of man; expressed in philosophy, science, music, art, literature and culture.

Their laboring people were free, had great privileges, and experienced it, in expressive art, sculpture and physical development that has been and is the marvel of thinking men.

It was the power of operation in thought, building and mental execution. The wealth that has lived on is in art, sculpture, architecture, philosophy, music and literature.

It had a great drawback in debt and credit.

The destruction of Greek civilization was because of debt creating conditions, burdensome in tax, and the tribute laid upon the individual, because of unequal media of exchange.

This latter was tax assessment and personal surrender of liberty to satisfy the few. It was luxury gone mad; that surrendered liberty.

Pythagorus was a slave. The greatest mathematical genius of all ages, a slave, because of money; yet money did not represent wealth, for wealth is based upon work. Money did limit freedom and create stagnation and death.

It made a slave of Pythagorus. *He was bound by money.* Forty-six years of his life a slave.

Money gave to might victory over right. It makes might, right; but kills civilization. The Greeks were a very wealthy nation, but decayed under the ban of unequal rights. Money without intrinsic value did that.

They grew to be conquerors of the east and west.

They traveled everywhere in conquest.

A very brave nation and a mentally strong people, with all powerful armies and great generals.

Their history reads of wars and conquered nations. Of treasures captured and nations plundered. Their history tells of slavery and of being conquered and dying.

Inspiration can only be found in the home of a contented people, free from debt and its slavery entailment. So the wealth of Greece was before she got money mad. Labor and product gave her liberty, and basis of wonderful growth. Greed killed her, by binding grievous burdens.

Slavery destroys patriotism. Men work; but it is not wealth, just labor. The wealth of a nation dies as its peo-

ple feel the hungers of poverty. So Greece died.

Solon banished "the monument mortgage" from the poor Greek farmer. He also gave some very explicit laws about profit and man's rights.

He overlooked exchange, and the intrinsic value of work. He tried to save a nation but his laws were based upon poverty and not labor. Upon a media and tribute which gave depreciated currency.

He failed to preserve liberty and the kindling glow of power faded. Greece did not prosper long. Her laws were not adequate.

No purely property laws, can be. There must be an equitable means of exchange based upon the same law as creative wealth: that media is work, and *the product of the soil.* *Both must be stable.*

They had banking laws that relate to rights in debt paying and also to taxes.

When greed and money levies the burden of tribute upon the rights of a people, and their burdens by taxes and interest becomes greater than product, then taxes fail, and the nation dies. The wealth of Greece as a nation was thus taxed and died.

The nation went to sleep. A sleep that knows no waking.

The Jewish people protected rights of debt paying as recorded in the Bible, and every year had a reckoning day; every seven years, one of adjustments; and the great year called the Jubilee Year (every 50 years) was a time when all debts were cancelled.

It is perhaps the strictest accomplishment of adjudication ever given, and would give wealth to national life, if outside conditions of greed and exploitations could be stopped or controlled. If work was given its rightful place as a media for all wealth.

Whether the plan was ever practiced, remains to be in

doubt. It does meet greed by retribution and therefore should be practiced.

It should be solacing and good.

In no nation is the power of tribute more felt than among the Jews as given in the Bible. None that bound more grievous burdens, upon the poor. None that made more of the fetish of money, or so misunderstood the true wealth of nations. Yet from the Jews came Christ.

Christ said, "The laborer is worthy of his hire," when He sent His apostles out to teach and preach brotherhood to all the world.

Men call His teachings *Socialism*. Whatever the name, is true and is the greatest exposition of human rights ever given to man.

Labor and product is made a real power in His philosophy. His plan is only imperfectly practiced, but even as much as it is and has been, is building the greatest people on earth. *Soul free individuals*.

The Roman empire fell because of greed, poverty and slavery.

There were no free men to protect a once proud empire from the invasion of the Huns, for that was when Rome was a farm producing county.

It is written, "At one time to be a Roman was greater than to be a king."

For over five hundred years, the Roman empire grew and waxed strong under the influence of a free working people and farming.

Its wealth of building and substantial structure is still the marvel of the world.

Its roads still stand the ravages of time.

Great as Rome's civilization was, it was destroyed by binding unjust burdens upon the poor, who are the true source of wealth. It forgot free men are a power greater than wealth, even create liberty as they do wealth.

Read Gibbon's Rise and Fall of the Roman Empire, and there will be no doubt of exploitation and fastening of tax burdens upon the people, no doubt this practice was the direct cause of undermining their liberty.

Debt with prison and slaving enforcement, changed free Romans into chattels, called "Galley slaves".

Rome's history is one of law and more law for the collection of debt.

Plans of credit and of loans that constantly increased personal burdens were fastened upon the people and written into law.

Its banking system in collection was most complete.

Rome forgot wealth is not in media, and used the media as wealth. She forgot it is not in making slaves that power is maintained but in free men. So Rome fell.

She too sleeps in the night of that time that never wakes.

The laws of Rome, as they do in all debt collecting nations, began in making money greater than human rights. Greater than products. Its media regulated earnings and the laborer soon was unable to pay. Then prison, restriction of liberty and at last, slavery. More than 90% of the people of Rome were slaves when Rome fell.

Slaves do not fight to preserve tyranny.

For almost a thousand years vandalism existed in Europe. Then labor began to assert itself. The soil was reclaimed and governments began to function as they did in the past.

It was the age of the Renaissance. The arts were revived, philosophy came to life, and a new day began dawning, for the race of man.

Of course, through all this pillage, governments did live, and function, but without the commercial tax gathering and therefore, are not known for their media, so much as in war and conquest. Economic usage perished with orderly government.

In the seventeenth century, the monetary system began to be important and banking renewed money life.

There was a general revival and stabilizing of the media with the discovery of the new world. The great treasures in South America and in Mexico gave lust for conquest and search for gold. These countries were pillaged for their gold in temples and mines, and a seemingly peaceful civilization crushed because of non-resistance.

This had its direct effect through adventure, in the re-establishment of finance amongst the nations of Europe.

England, France, Spain, Belgium, Prussia, Austria, Poland, Italy, and Russia were notable examples.

They each established a standard of wealth measured in metallic coin; from which banks of issue (paper money) came with the revival of collection laws. Still, always back of issue was land and product of farm there. Money once removed from creative value becomes an independent usage. That is, money assumes value within itself with its own basis.

Most all money standards are based upon gold and silver.

For at least three hundred years, civilization has been burdened with this false standard, for the media of exchange itself. *A standard that does not now nor never has met the demands of a free exchange.* For gold and silver do not spin or weave. They are not work or product, and should never control either.

Nations have waxed strong in power, not because of the exchange of media based upon gold and silver (that has partially filled the want in measuring values), but because there have been great and numerous strides in individual liberty. Some new lands and countries were discovered and conquered. These gave freedom of opportunity not restricted by capital.

So wealth increased in spite of, and not because of, money.

New countries instilled freedom, and so slavery slowly receded to give greater power to work and less to money because money did not regulate wages, through control of property.

It was the change from free spaces, to owned property, and a change of slavery to money restrictions that did this.

Money should not have the right to make slaves.

Slavery came into existence through inordinate greed and ownership of property or through mortgages.

It has been known and taught, slavery is not good government. Nor do slaves make good citizens even when they are wage slaves. So mortgages mean poor citizenship.

Wage slaves is the problem now. *The binding of burdens through want and lack of opportunity to work* is as fearful as when chattel slavery was in the land. *Both the result of inordinate greed.*

A monetary system that thus inflicts mankind is not in the interests of liberty and patriotism. Slavery is not wealth, but death.

The system is at fault. There must be a remedy. There is, in a simple base of knowing what creates and constitutes wealth and then changing the basis of money accordingly.

Everyone recognizes work and product as an inalienable right. It must be paid. So why not save civilization by changing the basis of the media of exchange to meet man's need?

Base the media upon an honest day's work and a fixed price in valuation of the product of the soil.

It is to pay manual labor a fixed minimum of five dollars a day and farm product as a fixed stability, and then all other things can fit into this arrangement, with no one having a special privilege.

About the fundamentals this is based upon what can be produced on the farm of average fertility as a one horse crop, that will average the living wage of five dollars and in addition thereto, a fair interest on land and the cost of upkeep.

It is five dollars a day for unskilled labor and a fixed price for all farm products, averaging the same on the labor basis. Then the farm will be productive and labor paid, so all will be plenty and happiness.

While financiers, economical experts and brain trusters have been busy holding the horns of an angry bull they forget the simple principles of "man must earn his living by the sweat of his face". "For the laborer is worthy of his hire."

So tie the old Goats of Speculation and Financial Privilege outside and come in and give attention to the Living Truth of Equality.

Thus ended "The Pilgrim's" first instruction about the basis of money. He then said he would continue.

I AM I

CHAPTER XXXIX

MONEY FREEDOM

Reactions to Financial Position

The effect of financial change upon individuals is so tremendous and different there is no rule to measure reflexes.

One person drifts from affluence into moderate or straightened circumstances, with little outward change; *while another loses grip, initiative and individuality and is a whipped personality.*

The great majority are whipped. Especially so, when victims of circumstances in which there was no control. Circumstances of money scarcity, or lack of faith on the part of loaning interests, swept away possessions, leaving the victim poor indeed.

There is no single circumstance that will so change man for better or worse, as failure in business enterprise.

There is nothing that so saps man's courage as continuous denial of financial aid, when money is needed to carry on.

There is no fear so great as that of debt unpaid and inability to pay; no remorse so fearful as that of seeing a lifetime's savings disappear because of money scarcity and *money fear.*

The dread of creditors calling, warps courage, destroys peace and gives a feeling of dread, nothing in human emotions can equal. To the self-respecting individual, it is a dread and fear that saps moral fibre and makes him give

up. To become, as self-righteous individuals say, "A leaner and an indigent".

The fibre in the average man will not withstand failure and the hardship of straightened circumstances. He should never be compelled to put his conscience to such a test.

To the fighter, it is difficult but different. He is down but with courage and faith; is not beaten, and will come back again.

He looks at money as a friend that has failed and wants to know why. He will find the answer, the world has been waiting for.

It is in changing the money system to real creative value. It is work-product and money are co-related in that one expresses the other.

He finds the answer in understanding, money is possession and not wealth. It is a media and not creation. Therefore, money must have confidence to operate. Without confidence it ceases to be of value to help in times of stress. *It must have work value within itself.*

Empty are all the values of money of everyday civilization when it fails to stabilize real land or labor values. Land and work have been and always are intrinsic. Have always been so, even though the media of exchange has made value a representative and not the real thing; and even though money seems to be separate and apart from work.

The individual who becomes suddenly wealthy finds money waiting for him. It becomes a servant to smooth the way, as it should be, nothing more or less.

His reaction is opposite to that of failure. He assumes command and is arrogant. The ego is inflated, giving assumed powers, and grandeur not easily or naturally; but assumed.

Character and habit do not change by the circumstance

of getting rich, that gives station to life beyond that ordinarily lived.

Character must be moulded to meet conditions of money. Building character takes time, even though there is free money because of success.

The suddenly rich are disappointed.

He asks for place, position and mental rest. He wants to carry habits into a changed financial position and finds disappointments. He turns to money as a friend, to lift environment, and it does not. It cannot change the inherited conscience of individual life; station and place are moulded by conscience.

It fails, and he wants to know why. He finds money is *possession and not wealth. It is a media and not creation. It must have confidence to operate. Without confidence it ceases to be of value, to make environment happy or contented.*

The conclusion is, when values are placed upon money, and not upon character, values are false.

Character is moulded by accepting the fundamental of work and product, as a basis for all physical, mental and spiritual enlightenment.

Outer physical conditions should not mar the peace and contentment of the soul.

So man must choose his treasures where his heart is. If on the side of possession without the substance of work and product giving peace, happiness and good will, money is of little or no value.

The world does not give much to man when his health, happiness, peace and abundance can be seriously changed either by lack or over supply of money.

Money has too much power when it does that. It is too much master, when it can either make a slave or a king. *It has no right to create either.*

It assumes too much power, when it gives either prosperity or poverty to a nation. It has no right to make one

man prosperous, and a hundred indigent.

The nation is more than money. *It should be master of its own wealth in resource and work with money expressing a just media; nothing more.*

Money has assumed an unjust and destructive place in national economics when it makes capital greater, and more sacred, than human life, and *profit greater than man's right to work.*

The media as now existing does have power to make and destroy. Stop or create; to stagnate or give. *It thus assumes a power beyond wealth, and over the inalienable rights of man.*

It makes money wealth; also master.

Wealth is not money. That is created by work of man upon the earth, giving food, clothing, and shelter. The fundamentals all mankind must have to live. Wealth is created by work, and should never be separated therefrom.

Wealth and money intertwine, but they must be thought of separately. One the servant of the other, and never master.

There is need of change in the basis of wealth valuation. All mankind must realize *labor and product is the basis of wealth*, and labor and product must be the first consideration in every dollar.

The foolishness of intrinsic value being in gold or silver, is an illusion that needs only intelligent study to dispel.

Measure the illusion against work and product, and it will be concluded gold and silver do not give food, clothing and shelter, but are at most limited; and cannot be intrinsic, unless made so by scarcity, or mandatory law.

So their part at most is to represent value, and not to express actual wealth. Something that confidence can be placed in because of tangibility.

These metals are scarce, and are a good guarantee of

exchange of value, when all avenues of effort are normally busy.

Scarcity of the media makes money precious. It also gives power to control through profit. Thus enters profit that takes away free exchange, because some of the exchange is constantly withdrawn from circulation and put in *reserve* or *boarded*. It is the profit part.

A profit sharing exchange is not a good exchange.

Scarcity of gold has its advantage in creating desire of possession. It therefore is, can be, and should be, used to satisfy desire of something tangible representing wealth, that will make exchange *stable* and guarantee an equitable balance between nations.

Labor is also such a basis for the media of exchange, when backed and abetted by gold reserve, makes both doubly stable. Labor must have value attached to stabilize and give work a just standard. *That is in standard of wage value, based upon manual labor, and always the same.*

Gold reserves in the treasury of the nation is a stabilizer of value, and should represent the intrinsic value of labor in every day's work. Representing labor, it thus becomes a great asset to the nation. For it, through tradition, makes value equitable and free. Freedom of value is necessary as a means by which wealth will be continuous in making money free in exchange. It thus becomes a security in labor paid for through the national and individual debts.

It should be continuous and distributed to every working hand. *Thus gold, and work, would represent creation and wealth.*

Good wholesome labor disciplines the body and like education is necessary to the well being of everyone. All work, therefore, should have a just wage, and be standardized, beginning with manual or common labor, and be graded according to economic standards of producing that

which is essential to the well being and comfort of the nation.

Through labor, man changes the earth in productiveness. He brings from the soil food, clothing and shelter. He takes from the earth its minerals and transforms them into useful helps for man. He takes from the air, and the sea, and builds a race from states of savagery to enlightenment through work, and the energy of his brain and hands. For this there must be a tangible pay represented in stated value for given time in work wage.

Labor does that. It must not be burdened, so the media of exchange should depend upon work. Every man a creator and entitled to so much exchange of money for every hour.

He then becomes the master of his own destiny and the builder of his own fortune.

He eats better food. He clothes himself better. He lives in better houses. He educates himself better. He knows more of life and its problems. He becomes a thinker and an upstanding citizen.

(This has been, for all who have attained opulence under the present form of financing. When universally attained it will apply to the races as it has to individual fortunes.)

Universality means a cultivation of the finer senses, and brotherhood with an equal chance for all men.

It means patriotism and love of country will be worshipped around the fireside, and altars of every home.

It has been said the fires of patriotism that have burned around the altars for almost two centuries are dead. Killed by poverty. It is not true now, but can soon be, and will be when hope is left through the guiding process of unequal rights.

Poverty kills patriotism; but poverty has not stilled the hope and aspiration of Americans. Neither has idleness crushed the spirit of hope.

They still feel, there is a home and competence some time in the future, so buckle on the armor of determination and struggle on. *It seems hopeless, but nevertheless, is hope.*

The home is the safeguard of liberty and citadel of patriotism, so every man should have his own home free from doubt and debts.

There should be no labor stagnation and no poverty amongst the people. No free labor—no idle.

Poverty has always been the greatest enemy of the government. It gnaws at the very heartstrings of those in sore need. It gnaws when man is struggling between hunger, love of family, and the sinister outside, prohibiting labor and food. It gnaws and love dies.

When love is sacrificed in want, patriotism dies. Make labor free and this will not be. Honest work with pay is the way to save the nation and home life, of all the people, every day and always.

The campfires of the nation must be kept burning by a patriotism that insures equal justice, equal liberty and equal security. These have been, will be now, and can always be, maintained with honest work and just pay, to all the people.

Our fathers called to their aid, Almighty God, and staged "The Boston Tea Party", as a protest against unjust taxation and taxation without representation.

From this was the Declaration of Independence; and a war of liberty resulting in the freedom of America.

A republic guaranteeing liberty and the pursuit of happiness. Promises not lightly made, for the promisers pledged their property, liberty and life. This pledge should be kept and maintained upon the basis made.

The fathers of the nation taught the world: a nation of men thought more of freedom and the right to liberty and pursuit of happiness than *they did of life.*

They fought for liberty and won. For a representative government, where there was the right of representation in taxation. They fought for work, the liberty to work and won.

Money was unstable. It had to be stabilized. The Constitution did this in giving the government the sole power to issue currency and regulate the value thereof; but in the distribution there was the necessity of a sane and safe vehicle of distribution.

From the first, national bank laws did this. The banks had to be concentrated by a slow process from state to nation, so there were many changes in the regulation laws of currency.

For over a half century this process went on. It was a fight between centralization and state rights; between Hamilton and Jefferson. Centralization won, and the banking system of the United States, in February, 1863, changed into national banks; through the National Bank Act.

The enactment gave tremendous power to the interests in taking away from the government its currency power, in giving to banks buying bonds, a free currency of 90 per cent of the bond purchase. That is, the National Bank notes have a value of 9/10 of which should belong to the government.

By this concession, began the centralization of wealth in the hands of the few, aided by later national bank laws of tremendous privilege. Thus creating a money monopoly in a free country, binding grievous burdens.

Thus, said the Pilgrim, "is the battle between greed and universality."

I AM I

CHAPTER XL

DELEGATED POWER

Banking—The Federal Reserve Bank and Stable Money

Robert Morris was the first prominent banker in the United States. He largely financed the Revolutionary War; and of course the new republic was indebted to him.

It paid in bonds and grants. Bonds were authorized and issued by the government as a first credit act of the new republic.

The Constitution gave the government the sole power to regulate value of gold and silver and to establish money and coin money; and to issue notes for circulation. This power could have avoided bond issue.

There were many state banks prior to the republic. These state banks had the privilege of issuing notes upon themselves. These notes were demand notes, and gave unequal value, because of no intrinsic worth, but circulated as money, now called "clacker" or trade.

Industries often, even now, use such money for commissary trading.

Paper issue without backing of real work or product is easily inflated and becomes sometimes worthless.

With work and product notes would always have intrinsic value because representing wealth in finished labor, and never lost value. It is strange, legislators have not realized this tremendous fact.

The world needs now, as it always has, a stable and intrinsic media, the payment of which means value in work

and product. There should be no substitutes, *for there is no other value.*

The banks of our nation started as private stock concerns, largely land banks, based upon practices in Europe.

Two-thirds land and one-third currency. These changed into all currency later, with the government issuing the charter.

The first bank of the United States was founded in 1791. It stabilized money and from it was born the United States Stock Exchange.

In twenty years, its charter ran out, and the first panic.

State banks flourished because of meager money facilities and stabilized wealth conditions.

These issued paper currency, but had no backing save the stocks of the banks and were often unstable. They were banks of issue, meaning they issued demand notes, sometimes without restriction. Then the gold discovered in California began to stabilize the paper media, and for a time banking flourished. Bank paper became surer in payment. Then the War between the States. Money again became scarce, and the need great.

During the Civil War the national treasury was bankrupt. Gold and silver disappeared. That was the Fear Period. It was under these conditions Lincoln issued the famous "greenback". The result was gold and silver came back. Also was born a new plan of banking. Its object being to hold and maintain bond issues.

Therefore, to secure a means of bond sale, the money interests manipulated and had the Congress of the United States pass the National Banking Act in 1863. Then the most important money question of the Civil War was money for the maintenance of armies in actual combat. It was not a time for clear thinking. So this tremendous task was left to selfish interests. They fastened the plan of floating bond issues. These institutions seemingly burdened themselves with a tremendous duty, to fasten na-

tional banks upon an already heavily burdened nation.

So the National Bank Act. They had to subscribe for bonds to attain a charter; that seemed patriotic, but there was in the act a "joker". It gave 9/10 of the bond value in currency.

That is, the bonds gave the basis of the National Bank currency, which has free 90% of the bond purchased, or \$100,000, giving \$90,000 in currency.

It is a strange fact, there never has been (in all the travail of government borrowing) a realization of the tremendous value of work, and the practicability of it being the basis of money circulated to just pay man for his labor. He wants no more. Make work intrinsic. Pay puts money into circulation, and it also is intrinsic for the work is *finished*.

Because of the war and debts to individuals, and to soldiers in the Revolution, money was borrowed. The government's first bonds, issued to care for debts and the plan became traditional, and acceptable, without thought.

To finance construction, building and perfection of the offices of the government, and at last, to create credits, the plan has been resorted to in every emergency. It is now common.

Borrowing meant bonds in which there was interest. A nation born of tribulation and sorrow, went into the tribulation of borrowing that has wrecked and destroyed every civilization of the past.

It is money as a tribute, levied upon the work and product of the nation. Money that neither spins nor weaves.

It is a shame the nation did not hear the words of the great Charles Colingsworth Pinckney: "Millions for the defense; but not a cent for tribute".

What a nation, how resourceful its record from its birth to the present, yet has not, nor does not, give work an intrinsic value by stable pay and issue a free currency therefor. A currency that has in it vitality, because of

intrinsic worth, in work wage equal to five dollars in every five dollar bill.

It has been one of mass population overcoming difficulties, of distribution and exchange, because of no home value to work.

Money has run through labor and wage; unity and peace. Wealth and the distribution of it. Power and its control, without stability until now its very basis of equity is questioned in an exchange or media through which runs fear that hides currency, knowing all the time, all of the people must live and have their being, and *must work. Work to create, and earn a livelihood.*

Money can be made vital by a stable wage universally accepted and issued currency to pay for it.

Two things seem to be wrong. One is the practice of paying interest by the government upon its own product: i.e., in making bond issues necessary to money circulation. The second is in allowing interest to be charged for the media by any one. No matter who and in having laws for compulsory collection of unjust tribute.

Another practice is speculation in profits. It is unjust for the speculative efforts of a few men have fastened a profit of interest upon the media, in no wise representing labor or product.

Thus the media becomes sick, unstable, and unsafe as a measure of value.

The media must be made stable.

Abraham Lincoln demonstrated the stability and power of money when free from tribute and interest.

His greenback, issued in the throes of the Civil War, before the National Bank Act, and as a government promise to pay, or representation of pay for work already done, without restrictive clauses, stabilized the finance of the government and brought both gold and silver from their hiding. National confidence did that.

The "greenback" determined "The faith of government

is supreme, and media issue, when without restrictions, is as strong as the government". Still after this, bonds continued to be sold. The plan has become traditional, heavy and acceptable in common practice.

The National Bank plan is a delegated privilege including bond issue that is the basis of paper currency of the banks. These are based upon bonds bought from the Government and then surrendered to the Government to get 90% in currency, while the bonds draw their interest, and without taxation.

The plan is one justified by the power of money to make money and so is easily converted into fear and panic when it ceases to have power to control when "crazy fear" enters into speculative losses.

There would be no fear with Money the Province of the Government in fact issuing its own currency upon the basis of farm product and a limited basic wage scale in which there would be no scarcity and therefore no fear.

The value would be in the money itself and the creative power of individuals, instead of money power to create.

Value being fixed there would be no panics, no depressions and no lack of work. The present system fails because work and product are not a part in currency and so this fundamental basic value, is left out to give speculative value to the most sacred relationship of man. "That of the laborer being worthy of his hire."

It would give his product whether of the soil or in the trades a something, that being honest in effort would give the asking believing, an answer to what is wanted.

Food, raiment and shelter are always the basis of asking. And these through a soil and manual labor basis will be in abundance.

No time has the earth denied and no time has work failed. It is the hindering media of notes going through the burning process of being *labor valued*. *They have*

not paid for labor or product, and the promise is yet to be fulfilled.

They may pay for frozen assets, on paper that has ceased to function, such as stocks and bonds; but that will not give to labor or product a single cent. It will not remake manhood; nor change the indigent into up-right citizenship.

It will not start industry.

It fails, for it only relieves one set of creditors, to create another. If these notes were labor paying and producing of value from the soil then there would be intrinsic value.

Then there would be work for thirty million people.

Then it would not matter about the frozen assets of railroads or other special interests, whose paper had lost earning power. The nation would be prosperous, for the "unknown worker" would have a competence in the money value coming from every day's work.

The remedy is in legislation returning borrowed privilege, in fundamentals of *righting the basis of the media*. Righting conditions is going from the individual up. Give him his right place in the finances of the nation as the creator of wealth and basic principles of the media, and *all other things shall adjust themselves*.

Work is something to feel, and see.

It is a tangible asset, and stills fear in the heart of the doubtful.

It gives security to foreign relationships, but does not and should not act as a media, save as a balancing power.

The media should be, and of a right ought to be, a "token of work done". This is a universal value and applies to all men.

Business stagnates when there is not enough money to carry on. Enterprise is stopped and depressions follow. The cure is a stable media every one can have, by work.

Work that is always attainable, and all people must enter into.

Do not be deceived by outside and varying excuses. Look the problem straight in the face, and pronounce the money system sick. It needs a real remedy. *The remedy is work put into money.*

A media based upon common labor will do that when labor is made *the law of wealth and of values*. It has been always in actual practice, so why not in the media?

Take away special privilege and special interest, and give it free and unafraid to all the people for work finished on the basis of five dollars a day. Remember restricted interest keeps money scarce.

Take away the burden of the circulating media and restore it free and unafraid, and there will be no hard times, no depression, no starving, no indigent.

There will be the "Kingdom of Heaven upon earth with every man pressing into it."

Remember, said the Pilgrim, Money must have an intrinsic value. The product of the earth that has been produced by "the sweat of man's face," does that. For work has been put into every dollar.

I AM I

CHAPTER XLI

MAN'S WORK

The Nation's Wealth. Its Basis in Fact

The nation's wealth is more than money. Money is merely the exchange used, or the confidence that enters into the exchange of wealth; whether the wealth is personal or general.

Wealth represents more than money for it is the result of energy and creative effort upon the basis of work and product.

In the beginning, New England was settled by men and women who wanted above everything else religious freedom. They left homes of comfort in order to attain freedom.

Because of conscience they settled on the shores of the Atlantic and began to subdue the forest, and to establish farms. To create a new and better condition of livelihood. Their's was not a wealth of money, but of doing.

Farms are productive in that they are close to nature and produce from soil and growth, the food, clothing and shelter of the family. It was from this beginning our nation started.

With farm labor, was work and craftsmanship, entering in the creation of things to make life more comfortable. So New England not only had its farms and small shops, or the beginning of manufacture but the energy of hardy man power. These shops hired surplus labor of the farm and started industrial enterprise.

The history of the early settlers of the United States proves work to be the basis of wealth. This basis insures vocations of every kind, because "want" demands a more finished product, in everything. Only trained work can give this condition. Trained work, always begins with manual labor and farm labor is the basis of manual work.

The history of the United States is one of progress in the crafts and trades with the farm always in the background, to sustain and maintain food.

As farms multiplied, civilization turned toward new lands and fields to conquer, so the growth was constantly turned toward the West, where civilization was yet in the borning.

The pioneer carried no money or little, but he did carry tools of work. He did produce. He instilled in national conscience the idea of work being most honorable.

Farms are not money, but work and places of work in reclaiming the soil. So are the basis of *wealth*.

There is valuation in reclaiming soil, based upon fertility, associated environment and location. The surplus product may be money. But the farm remains a creation of labor, meaning wealth.

So improvements are measured by money value, or the amount of money it would take to change ownership. Improvements for the most part, were created with but little money. The great part is, and has always been, work.

Farm land, nevertheless, is the basis of national wealth. It is well said, "*as the farmer fares, so does the nation.*"

Farm lands enhance in value as the farms are worked by the tillers of the soil, who own them. It is ownership that is intrinsic and sustaining.

So the growth of tenantry or rented lands, decrease land value as tenantry increases, because all tillers of the soil lose independence, in proportion as the owner loses the farm or it becomes tenant possessed, or unduly bur-

dened with debt. Men leave the farm always to better social conditions, or to secure greater liberty in the pursuit of happiness. They take the avenue of work with them, and the farm is left *to die, or have a long sickness*; only cured when another free holder takes up the task of reclamation.

At the beginning of the present civilization of commerce, those leaving the farm for the city and day wage had this home to fall back upon, and therefore when labor stopped, there was no great hardship, for the farm "always gave a living", and they returned. *Still men left the farm because of greater wage possibilities in cities and factories, stores and public works.*

The basis has changed. There is no longer the farm to return to. Man must stand or fall by his labor, or lack of it, for civilization has changed into big business interests, where labor and product are both controlled by arbitrary means. The basis of wealth has surrendered to fictitious values. No such state could exist with farm product of fixed value, instead of restricting farm product.

At one time the retired farmer, the doctor, lawyer, and professor, banker, and preacher, were the bulwarks of the community. Kindly men, who had the interest of all at heart. They advised and helped. They were the money earners and promoters of new interests and industries.

The banker knew and sympathized with the wants and money needs of his neighbors. He supplied them and was a stalwart in the community.

A kindly, good man; a business and executive man. One who could be relied upon in times of need. A substantial citizen, neighbor and friend. One who helped as he advised. He it was who instituted new business and enterprise, and kept the neighborhood prosperous and stable.

He belonged to the farming community and town. He, too, migrated to the city, and became more and more interested in bigger enterprises. *Still he had personal con-*

trol and could help in the city as he did in the home town. Then his vocation passed. Big business swallowed the heart of the community banker. Sympathy died as organized socialistic greed became the means of *trust combinations*.

Small capital, like small business, had to combine or die.

Business and enterprise, found it necessary to combine, to grow big. This changed personality.

It was for the purpose of stopping overhead, to limit competition, and so the small industries of the nation, including the banks, began to concentrate. The banker thus lost his personal power and love relationship. In its stead was institution head, and banking without personal contacts that took the place of friendly association. It was a tremendous change, and not good for the common people. Three things were lost: *work, service and sympathy*.

How big an enterprise can grow without being top heavy, no one knows. However, nations have had their rise and fall through gigantic strides of wealth; leaving great buildings as monuments.

The earth seems to have been satisfied with some mammoth animals of the reptilian age, for there are no evidences of huge creations since. Still the earth may be wrong and big business, with its skyscraping buildings, right.

Man's statue seems to be limited and also all other growth. Still man builded the pyramids; the Parthenon and Coliseum. They are still in evidence. The builders are gone. He may be building now, as they did in the past. Nobody knows.

It may be so with big business. It is evident the present state of society is not satisfied with it as it is. Apparent top heavy wealth in no way helps the burden bearers underneath. *Still big business builds. Its plan has been and is to enlarge and control.*

Everywhere commercialism has taken possession of labor, and the product of it, and labor must suffer both in wages and continuousness. Labor is now suffering for lack of work. It is the same labor, and energy, but pay has stopped. Stoppage of pay creates slaves, and slaves are not wealth.

Labor must have a job, and continuity. Five dollars a day and product price fixing will give just that. A job and contentment. It must always be available and so instituted by government mandate. *The nation has jobs.*

Everywhere, except the farm (and these have changed in ownership until no great percentage are owned and operated by the owner) there is lack of labor. There, the product very often will not sustain work, so the farmer is poor indeed. He must have relief.

Little business has combined until we have gigantic monopolies. Monopolies in utilities, in industrials and in rails.

The country has been spanned from coast to coast with steel. It has been criss-crossed by roads and better roads, giving increased wealth and increased power to the nation.

The age has even changed from a pastoral one, and one of horse and buggy, to one of automobiles and airplanes.

The automobile is one of the greatest of all changes, for with it comes an *installment plan of part payments, and ready monthly payments*. A sure plan of concentrating money. A fatal one when work is scarce or stops.

These payments have inflicted the nation and its people with debt—interest bearing debt; harder to meet as wages get less and pay poorer until the effect is to rob the laborer of his luxury and bring the burden back to its source.

When over production, or the unity of labor, ceases; when speculation runs amuck of false value. When currency is found lacking in essentials, then a panic without work, and starvation everywhere is to be expected.

A panic that touches labor, industry and every avenue of money making is always the result of scarcity of the media. Enterprise cannot go on without pay. When pay stops purchasing power ceases, and people begin an unequal fight to live. The earth is still producing. Work is still evident, but the wage day and wage hour have ceased. Then the lack of the fundamental in food, clothing and shelter, makes man desperate.

No money and no wages in a land of plenty: God save the poor, for there can be no hope without work and an equitable pay. *Five dollars a day will do that.*

Long ago, Horace Greely said to the young man to go West and grow up in the country. That is what he did in the early 70's, to the first of the century. But now there is no west, north, south, or east. Locomotion has made all alike. So work must be universal, and everywhere.

The fields, mines, rivers, forests: every avenue of wealth has been exploited, combed and controlled. Farms stretch from coast to coast, and there are universal supplies of foodstuffs. And no market for them, because work has stopped—work that should be the life blood of the media of exchange.

A population of one hundred and thirty million people finds itself without resources or power to provide food, clothing and shelter to the great portion of the population.

Twelve million people are without work and the prospect of substance. (The American Federation of Labor gives this, *as twelve million out of work.*) Charity has been vigorously helping, but its power is limited. There are too few of the hundred thirty million who have surplus to give.

So the prospect in the future is not fraught with any great hope.

Industry has swept the country from coast to coast, taken up the wide places, and the broad spaces, and industry has combined until we have a gigantic concentration of its power. Industry is selfish, and there is no place for work in it without profit. Depression kills profit, so no work.

Banking interests have concentrated until a few banks own or control almost the entire wealth of the country. The small town banker has no place, for this place of honor has been swept away. He has not the power, he, at one time had; his personality has been lost.

He, too, like the laborer, small business and professional man has surrendered liberty and the pursuit of happiness to combination without confidence or conscience.

So the whole country is facing a serious and complicated position because the power or media of exchange has been withdrawn from a free exercise of its duty.

Everywhere there is left the torture, unrest, unhappiness and poverty that means death to our vaunted freedom and our glorious inheritance, *if special privilege and interest are not stopped.*

Wealth we have in abundance.

Never in the history of the world has there been such a wonderful country; such tremendous development in continuous intrinsic wealth. Never in the history of the world has there ever been such a lack of media in circulation. A circulation if balanced upon the intrinsic worth of five dollars a day for wage would make the whole nation blossom in the vigor and hope and wealth and youth.

The remedy is in a media of exchange that cannot and must not be controlled by the few. It must be a work exchange, with work always in abundance, and labor wage stable.

It must be intrinsic. It must be a value always the same.

It must be ever continuous and producing.

Such a media is found in labor—common labor. Labor and an honest hour's work.

Thus the Prophet and the Pilgrim speaks to Me—of our great economic problem, and the "I AM" says: Ask of the Eternal and it will be given.

I AM I

CHAPTER XLII

REAL VALUE

Work—and Wage—the Basis of All Economic Growth

Limitation of the circulating media and scarcity in times of universal need has always been the curse of the world, for it limits labor because of no capital to pay. Scarcity has been its basis in greed fastening arbitrary burdens upon labor, of being subject to money instead of its creator. Thus labor that should be free is bound in poverty.

The love of money thus becomes "the root of all evil". It incites wars, murders, arson, and all crime. It is arbitrary, unjust and cruel.

This would not be, if money was free and universal as a media. It would be, if labor was the basis of money.

It can be made free, by accepting confidence and faith in labor as a basis, and then applying this faith and confidence in actual practice.

The basis of all exchange is product plus cost of production. No one denies this postulate as a just premise.

Cost of production is work.

Work in creating, work in transporting, work in exchange.

Work is the primary basis of wealth, because it creates.

Work is determined in value by the wage man receives.

Wage is the value man puts on his time in producing and should be the amount the individual, community,

county, state and nation deems enough to insure liberty and happiness to the wage earner.

Wage must be based upon manual labor. What the common laborer can support a family of five upon in any one day in comfort and luxury equal to civilization's standard.

Thus work is more than individual reckoning, for it also is a national problem. It must be continuous, and there must be a just compensation, equal in value to all the people.

Money being the measure of value between labor and all productiveness; the media should have an arbitrary fixedness based upon something of universal need. That something is manual labor.

There is no doubt the media must be stabilized and made secure, and free from counterfeit and imitation. So there is no reason to change the form now common, only to add an intrinsic and universal needed standard thereto, and a universal wage, with continuousness of employment. That is, make all expressions of pay universal; all units, with intrinsic value of work in every five dollars.

The need is to give elasticity, and make of it an expressor of value, and not value within itself. That is: put value in money by work.

Money being the expression of wealth created by labor, the plan is to make currency flexible enough to meet the needs of civilization with universally accepted intrinsic value.

Any plan that allows hoarding, or segregating, into the hands of the few, is not justifiable, or acceptable, because hiding binds unjust burdens upon the poor, and takes from them even that which they have. It thus stops circulation of media and life in abundance.

So there must not be fictitious value placed upon the limitations of basic media. Its value must be in use in circulating.

Any limitation, if fixed, should be upon man power and his ability to produce from the earth, or in the trades, vocations, professions, or in inventive science, discovery or common utilities, the things the rest of the world wants.

This man power is in daily wage, and should be universally acceptable to all of workable age.

Inasmuch as product is the basis of wealth, daily wage should be faith and confidence behind the money currency of the country.

Fixedness of wage is necessary. It should be upon the basis of freedom and the pursuit of happiness. A wage that will insure to all people, the right to freedom.

Freedom, should be understood, as that something that gives equal chance to labor, recreation, and rest, in any and every day. The day should be thus divided.

One man's liberty ceases where another's begins.

Liberty should be safe guarded. It can be so, by making of man's creative period a work period, for a stated wage wherein liberty and the pursuit of happiness will be the measure of wage guarantee. *That guarantee is hereby stated as a fixed wage of five dollars for every day of six hours, and a fixed product price.*

No one knows why gold and silver are the basis of the world's money supply, or valuation; save they are precious metals, do not corrode or rust, and have a durable existence in that they are tough and stand wear well.

If, however, they become the sole means of exchange, the desirability would cease, for the wearing principle would be so great there would be universal discredit for the stamp value.

Stamp value is what the government places upon them as of worth. The dollar, ten or twenty dollar gold coins are stamped value. Gold is not practical as a circulating media. So it is the fiat of paper, based upon gold that the world depends upon for pay.

Fiat is faith and a guaranteed conviction the world will pay. It is faith within the media, when gold is the basis, but lacks intrinsic value.

Man is commanded to earn his living by the *sweat of his brow*. He wants to do so, in any honorable work, that produces substance and therefore is intrinsic.

That was the decree of his fall, from the Garden of Eden, or the Kingdom of Heaven. He must earn his living *by work*.

Therefore, all men want a just wage and an equal opportunity to work.

Work must be continuous.

It should be universal for every able bodied individual.

It should have the government mandate and become autocratic as law, and apply to all people, without regard to caste or race and give a good and sufficient livelihood.

Thus work and wage should become the basis of valuation, and not the media, the valuer of work, as the world practices today. When value is in money man must wait for ready money to work. It should be the other way around; with work always giving value to money.

The basis of the wage must be acceptable and capable of giving freedom and the pursuit of happiness.

Five dollars a day is a basic figure to give all mankind an equal chance in the pursuit of happiness does just that.

The days to be counted as in a full calendar year with vacation period allotted to full time workers.

The days of actual work to be according to production and need, with all kinds of work universally distributed without discrimination.

Individual voluntary idleness to be without pay.

All labor saving machines or devices to be universal in use, and for the benefit of the wage earner, but in no way to interfere with the day wage.

Therefore, all labor saving machinery should shorten the hours of the week and day, not lessen the wage.

Of course, produce must maintain a parity with wage, and so there should be mandatory laws regulating food values and profits.

There may be fluctuations of stated foods according to fitness, but not enough to change or alter the media of exchange.

Upon a five dollar a day basis, foods as now used can be produced and sold at a normal market value; and give to the producer a wage equal to the wage worker plus a normal profit.

Profit there must be, to insure against food loss, by rot or spoilage. With food values as now follows:

Wheat at \$1.00 per bushel. Corn at 50c per bushel. Potatoes at 60c per bushel. Cotton at 12c per pound, can be maintained at that price with the five dollar a day basis, giving the farmer a normal profit.

Inasmuch as the basis of free circulating media is a *five dollar a day wage*, there follows advance from this because of skill and experience, added pay for efficiency and skill. Skill and efficiency will give an added circulation and greater happiness to the mass.

Increased wage possibilities give individual ambition incentive.

To insure equality, everyone should have the privilege of fitting for greater responsibility and efficiency, but all should center life's work on five dollars a day wage as a basis.

Fitness should be the guide, and this regulated by examination, trial and experience.

It would be the same as school—an advance from grade to grade by examination and passing in one below. All, however, must start at the manual labor grade.

All men have different gifts, but all have the one spirit. It can also be said, all men fit in to some field of common labor. From this common basis there should be no hin-

drance to advances in the wage scale, save that of inefficiency and time allotment.

The examination tests should be according to physical fitness, knowledge and executive ability.

Production may be in excess of demand. Therefore, when there is over production, exceeding two years supply, there should ensue a lessening of the day hour, the week day, and the amount of acreage in farm, and all other avenues of product quantity, without abating the continuance of the wage scale, or price value.

This also applies to the vocation and advance grades; always a lessening of the day, week and year, to insure uniformity of product used, but the day wage to be continuous.

There are now one hundred and thirty million people in the United States, about thirty million families, and double that of workers. These figures are approximate and for the purpose of illustration. All these people are entitled to live and live abundantly. So all should have the privilege of work.

Five dollars a day, for all of workable age from 21 to 65, with an accrued pension therefrom, should have this wage without skip or break, to make practical abundant living.

It will give abundance, health and happiness.

It is the only basis of wealth that is never fictitious.

It makes the circulating media free as an exchange between that which is produced and consumed.

Any other valuation of the media is spurious and easily changed, according to control and selfish interest.

A universal wage cannot be controlled by the few; therefore, this media will never be inflated or deflated.

The dollar will always have 100% valuation because it always has the same work basis.

While there is need to change the present system or plan of currency, as to issue; the gold dollar can have the same

fineness and be used as a basis of credit. (25.8 grns., 900 fine to the dollar) or Roosevelt's revaluation.

It does not need to be coined or circulated, but to remain in the nation's treasury as a glittering security, for those who doubt.

The need is to conform to the five dollars a day basis *and to realize in this is the wealth of the nation.*

Work being the basis of wage and wealth the result of wage, all people will give in the wealth of abundance, because of universality of work.

There should ensue contentment and peace. A love that never faileth, and unity among the people.

The government should supply the work necessary by public improvement and sufficient to give employment to the idle. It can be done, by building roads across the continent.

There can be no trouble about the work.

As I recorded these things, I asked the Pilgrim to tell me more. He answered: "There is no more. This is the basis of 'world wealth'. A real intrinsic basis and there is no more."

To be continued in the "ROUGH HEWN ROAD" as the Second Volume of the "I AM" series. This Volume is finished.

THE END.

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