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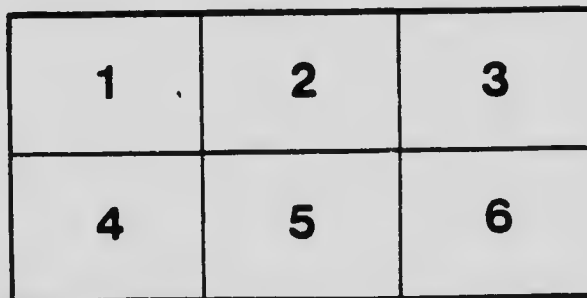
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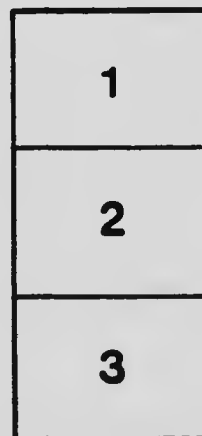
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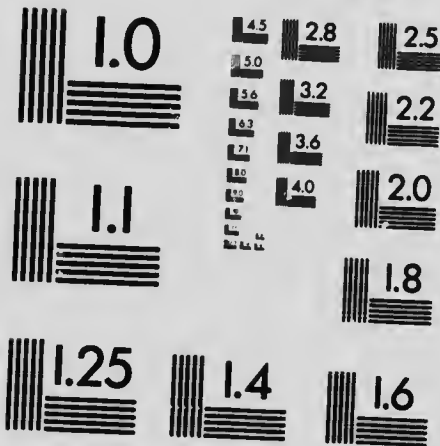
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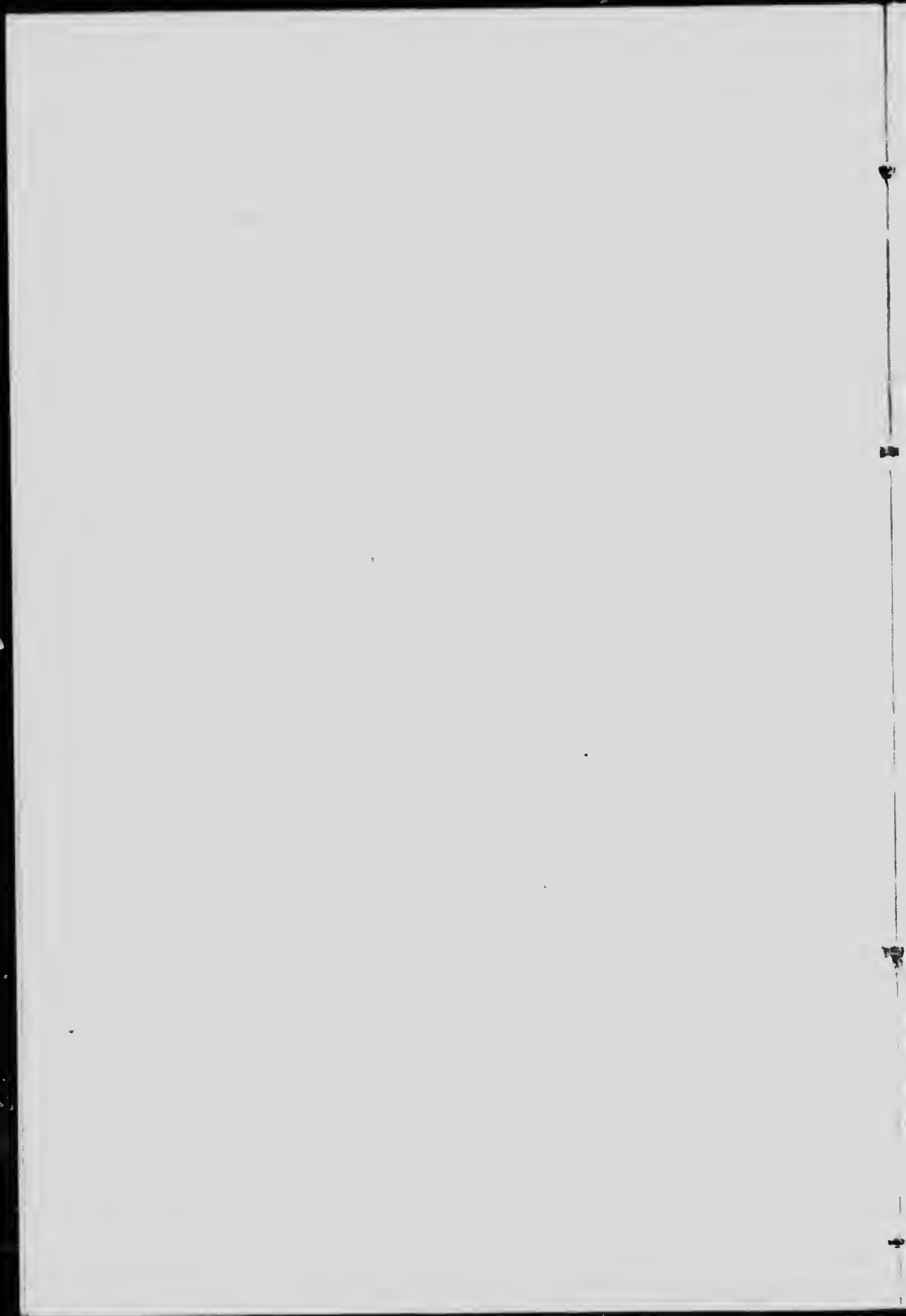
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The Book of The One Law

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With deepest gratitude . dedicate this
book to the memory of
MY PARENTS
ANDREW H. AND RUBY ANN JORDAN

PREFACE

"ALL the world's a stage, and all the men and women merely players," says Shakespeare. "Each man in his time plays many parts."

For nearly half a century I have played my part upon that stage, and during the last twenty-five years I have looked into the eyes of all sorts and conditions of fellow-players, from the super to the star.

Simple and learned, priest and peasant, rich and poor have passed through the doors of my office, and I have looked upon such a stream of human misery as would stir the heart of a Nero to pity.

Very early in my professional career I was impressed by the evident relationship between mental incapacity and physical disease. Not that I mean to suggest that invalids are invariably, or even usually, weak-minded; but I have found that in the majority of cases the cause of disease is to be found in the brain, the seat of the intellect, and that where this is the case the work of the mind can be accomplished

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only at the expense of the body. In short, I found that where the mind of man is defectively housed, either the mind or the body, and in only too many cases both, must suffer as a result.

I set out to discover a remedy for this state of affairs, and that I have done so has been proved, to the joy of many hitherto hopeless sufferers.

In my search for this remedy I was brought into contact with men of many nations and many religions — Buddhists, Spiritualists, Theosophists and others—and I studied the works of many modern scientists. I weighed carefully the claims and statements of all, rejecting nothing because it appeared unintelligible or even absurd, and the result was the discovery of the truths which I have endeavored to set forth in the following pages. I would urge the reader to follow a similar course in perusing them.

In the present volume I have dealt with my subject in its psychological rather than its physical aspect, but my next work will treat of the physical side of the subject only.

In it I hope to be able to present a scientific explanation of disease, its causation and cure.

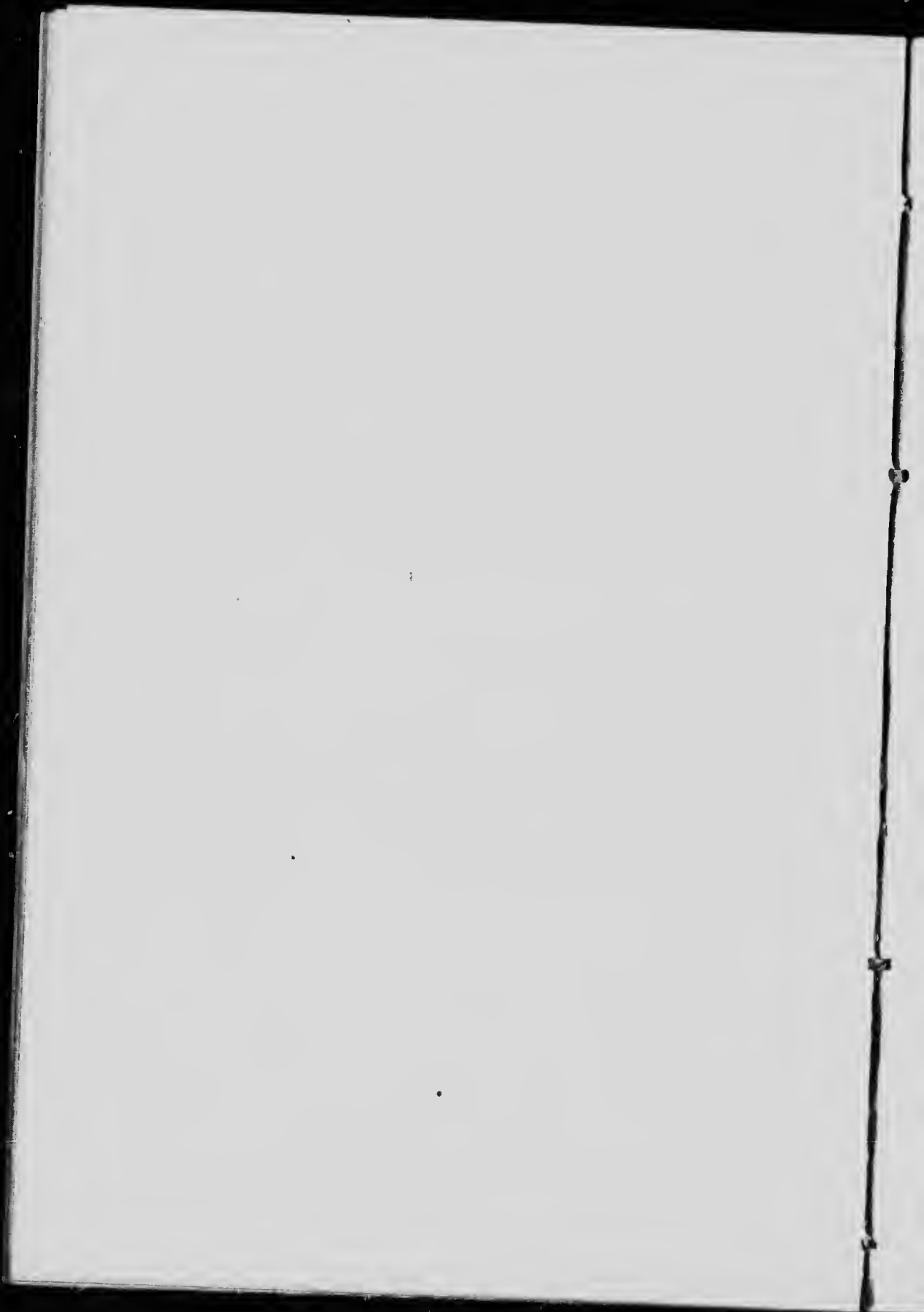
PREFACE

and what is of still greater importance, its prevention.

I take pleasure in expressing my appreciation to a member of the staff of this Institute, Mr. Harry R. Farmer, for his valuable assistance in the editing of this work.

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INTRODUCTORY

CHAPTER I

INTRODUCTORY

NEVER, probably, in the history of the world has there been a time when the minds of men have more earnestly attempted to pierce the veil which bars from our sight the secrets of the hereafter. We have for years prided ourselves upon our almost perfect civilization; we have deluded ourselves with the belief that we have journeyed many, many leagues upon the path of progress since the muse of history inscribed her first page; and to-day we find ourselves back in the desert of disillusion, where the Sphinx turns upon us still her inscrutable smile, for her riddle is still unsolved.

Every oracle, old and new, has been consulted, but neither old nor new has been able to help us, and man is ready to cast down his ancient idols if he can find something worthy of his devotion. He is praying for a new light to appear.

Old creeds and dogmas have indeed proven straight and narrow paths, which lead nowhere, and we are realizing now that what is most needed is a highway broad enough for all

INTRODUCTORY

to walk in, and one which offers us certainty, rather than hope, of reaching our goal.

Daily we see our dearest and finest torn from our arms and hurled into eternity, and we are left upon the shores of that silent and fearful stream, wistfully striving to gain some glimpse of the opposite strand.

The present titanic conflict has aptly been described as "a new twilight of the gods." From that twilight shall be born a clearer and a fairer day. Like the phoenix of old, our superficial civilization of to-day is expiring in the flames it itself has produced, but from the ashes it will arise beautified and filled with a new life.

Man at the present time recognizes the fact that he is a captive, and he chafes under the bonds which hold him. He looks upon the terror which has befallen him from out of a clear sky, and he seeks in all directions for assurance of future security. He has been living in a fool's paradise. He has spent his days in pleasant dreams, and the awakening proves a time of tears and agony: yet when his eyes are fully opened he will find that, so far from war being an abnormal condition, his whole life has been spent in a state of constant warfare—warfare of the cruellest and bloodiest kind—warfare in

INTRODUCTORY

which brother fights against brother, in which the weak are ruthlessly trampled under foot by the strong, and in which gentle women and little children are robbed of their birthright and are bought and sold for gain, or dragged at the wheels of the victor.

He will learn that the number of those who have been crippled and maimed upon the fields of Flanders is as nothing compared with those who year in and year out are maimed, mentally, physically and morally, by our social system, or who are left bleeding and helpless upon the battlefield of life.

The thinking man who looks around feels his heart sink within him as he considers the incredible cruelty and folly of the system under which we live.

Hundreds of thousands of little lives are annually wasted through ignorance and greed.

Men and women are thrown into gaols as a punishment for offence against some man-made law, and there they are barbarously embittered, and transformed into hardened criminals.

Human creatures are doomed to perpetual banishment and incarceration for no other reason than that professional etiquette, or

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jealousy, will not allow any but obsolete and fallacious methods to be adopted in endeavoring to cure the mental or physical unhealth with which they are afflicted.

No sane attempt to overcome this state of affairs is made. We are still trying to combat greed with greed, lust with lust, and cruelty and oppression with cruelty and oppression.

There is no way out by this road, and the book of the one law has been written in an earnest attempt to point the only true way.

ANIMATE OR INANIMATE?

CHAPTER II

ANIMATE OR INANIMATE?

THE line of demarcation between single-cell and multiple-cell organisms is, though sufficiently clear and distinct, actually but a matter of degree: but between organic and inorganic, animate and inanimate, no such line can be drawn with certitude, for who can say that any particular form of matter is inanimate?

The crutch whereon the cripple leans; the marble monument; the steel column—all of these would appear to us to be absolutely lifeless, yet we know them to be, in every case, composed of electrons, continually revolving at varied, but always terrific, rates of speed through distances of space which, compared with the size of the electron itself, are vast. We know that these electrons are held to certain limits, in the extent of their orbits, by the law of cohesion. But what is cohesion? No scientist, living or dead, has ever answered this question. We have given this mysterious force a name, but so far we have not explained it.

This being the case, it is surely incorrect to speak of any form of matter as being lifeless.

ANIMATE OR INANIMATE?

We speak of a substance or an organism as being created. Yet nothing is created. Though its electrons have been scattered in space, in some form or another they have always existed. We may account for all matter with the word evolution; but this word does not go far enough in explaining. Evolution means opening out, unfolding; but life not only opens out and unfolds, it also unceasingly adds to and changes. All matter results from the adding to and building up, rather than from the evolution of the original electron.

Matter, however, is unable to build of itself. It must have the assistance and guidance of mind, and mind, therefore, is constantly assembling, dispersing, and reassembling the electrons of matter into new forms.

Mind assembles and controls all things. The lowly weed can, under the controlling influence of human mind, be trained and assisted in its evolution, until eventually its descendants become the bearers of beautiful flowers or of luscious fruits. The stronger mind controls the weaker, either for good or ill. The lower animals are possessed of mind which enables them to find sustenance for their bodies and to fight their way through life, as well as to

ANIMATE OR INANIMATE?

construct suitable dwelling-places for themselves ; but man is able to overcome their will and to train and develop them for his own purposes.

The linotype machine, the automobile, and the steamship are only some of the visible manifestations of the evolution of mind and the building or adding to of matter. Mind first directed the electrons which form the materials of which the man-made machine is built, as well as those which constitute the human machine, man, through which Universal Mind works many of its marvels on this planet. Human mind then took of these materials, and by the application of natural forces altered their shape and their characteristics, in some cases blending other material with them, in others eliminating some of their constituents, so as to make them suitable for its purpose, and at last combined them into the perfect mechanism.

When man's mind had done this they were capable of using, or of being actuated by, the same forces as those by which man himself is energised ; and here, at present, man's power rests, for he has found no means of endowing with his directive mind any of the mechanisms which he has helped to evolve.

ANIMATE OR INANIMATE?

Notwithstanding man's inability to supply, or the incapability of matter of receiving, directivity, mind, activating mind, exists within, just as surely as directive mind exists without, the mechanism.

Mind, in either its directive or its activating form, permeates the entire universe and determines the form, the shape, and the action of every substance and every thing on this planet.

When we realize that every perfect snowflake that has fallen from the clouds since the first snowflake fell, that every single one of these beautiful crystals has had six points, can we attribute the fact to blind chance? Such sustained coincidence is inconceivable.

Without the help of the great universal mind nothing could exist, not even chaos. The human mind takes control at the wheel or the lever, and for awhile the mechanism which he has been instrumental in building, lives.

Thus we see that all matter is possessed of life, and that activating mind is inherent in all things: but only when directive mind enters, combines with, and controls activation, can any particular form of matter become individually and independently animate.

Activating mind alone is inertia: combined

ANIMATE OR INANIMATE?

with directive mind it is sane animation, capable of choosing its own way of living. But when once the activating mind has been brought to life by directivity it cannot remain stationary: it must grow and expand, and if the directive mind is to maintain its control, it, too, must do the same thing, otherwise the working of the body as a whole will result uselessly or even harmfully.

The directivity which fails to keep pace in its growth with the growth of the activating mind in the body it has been given to control will become the mind of a lunatic or a maniac, and will be unable to govern the actions or the functions of that of which it should take charge.

Further, activation, having once been animated by directivity, is able to retain that animation for a certain time, even though the directive mind has been altogether withdrawn: and for awhile the body, or any part thereof, may go on, quite irresponsibly, performing actions which are altogether without purpose. The directive mind, from some cause, loses control of one of the members of the body, but probably for some time that member will continue to make spasmodic movements, and to go through erratic motions.

ANIMATE OR INANIMATE?

We have all known cases of men who have lived, and displayed a brilliant intellect, in a bodily condition which can only be described as "death in life." These cases are the result of the directive mind having far outgrown the activating, and yet refusing to quit the body until the last atom of work has been extracted from the activating mind which serves it. On the other hand, many a brutally strong and vigorous body has had to be restrained in an insane asylum, because its spark of directivity has failed to grow with it, other atoms having been debarred from entrance, or has already been withdrawn. In the latter case the body, although it retains its ability to go through the motions of life, is in reality already dead, which is to say that it is no longer of use for the purpose for which it was designed.

I have no intention of going fully into the subject of the cause of insanity, or any other form of disease, in the present volume, although I touch upon the question in another part of this book; but it should be remembered that all unhealthy conditions, whether of brain or body, arise primarily from lack of harmony between the activating and the directive mind.

DOES SEX EXIST?

CHAPTER III

DOES SEX EXIST?

THE questions arise, Are there higher and lower orders of mind? Can a lower order of mind ever enter, and become part of, a higher order? Can activating mind ever become directive mind?

These questions, like many others, cannot be answered by a simple Yes or No. Science declares that all matter is composed of electrons, and that all electrons are of one kind or quality. Yet one mass of electrons becomes a plant, another becomes a mineral, and yet a third forms an animal. The plant absorbs as food some of the mineral; the animal feeds upon the plant. In each case the electrons are added to, and become a part of, the body which has absorbed them.

The plant or the animal dies, the mineral decays: can we be certain that their component electrons will be reassembled in a similar form again? Is it not highly probable that mind will follow out its plan of evolution, expansion and building, by using those same electrons to help in forming a creature of a higher order?

DOES SEX EXIST?

In other words, may not those electrons be rearranged by the universal mind to build a new pattern?

If all matter is composed of electrons, and if all electrons are fundamentally the same—if there is activating mind in all things, mind in every electron, then what is the electron? Merely the crystallization of mind, for mind permeates the entire universe: it is in all, and without all. Mind is all. The whole thing proves itself. At the risk of tiring the reader with reiteration, I must submit the proposition again. The electron is the structural unit of all phenomena, both of matter and of energy, therefore the universe contains nothing but electrons; matter is visible, energy invisible, yet both are composed of electrons; activating mind is visible, directive mind is invisible; but the workings of directivity are made visible in the electron; that is to say, in the electrons of matter, therefore the electron is the crystallization of mind, so that the whole universe, visible or invisible—time, space, and eternity, are all mind.

What, then, is the difference between activation and directivity?

The difference between positive and negative

DOES SEX EXIST?

electricity, or, better still, the difference of sex? What we may, for want of a better name, term sex, exists in all forms of life, animate and inanimate; for it is doubtful whether any substance or thing is complete in itself, from the mineral to the animal. Metals have their affinities, with which they combine to form another metal with finer characteristics than either possesses alone. In both plant and animal life something of the bodies of both male and female must be combined in order to reproduce their species, and in all things living, activating mind must combine with directive mind to produce life and intelligence.

So, at a casual glance, it would appear that there is a hard-and-fast line drawn between activation and directivity, for the first may be called the female of mind, and the second the male. But is there, after all, so clear a distinction between the two sexes, even in animal life?

In the individual there doubtless is, but in the aggregate there is certainly not. If there were such a dividing line, it would be necessary, in order to preserve it, for males to give birth to male young, and females to their own sex; but in actual fact we find that the male becomes

DOES SEX EXIST?

the father of females, and the female the mother of males, while traces of the female organs are found in the male, and *vice versa*.

Is it to be supposed that the entire material for the building of a female organism is taken from the body of the mother, or that the male animal is the offspring of the father's body only? If so, what becomes of the contribution of the male to the building of the daughter's body, or that of the mother to the male organism?

The male is usually considered to be the superior, mentally, of the female, and the average man of any class is undoubtedly of a stronger intelligence than the average woman of the same class: but it is not at all certain that the potentiality of the woman is not as fine, or even finer, than that of the man.

Woman, having the weaker physique, has for centuries been kept in subjection, mentally and physically, by man, and the unfolding of her mentality can scarcely yet be said to have commenced; but as the conditions under which she lives are improved and her physical body develops, her mental powers also will grow, and it is quite possible that she will become the ruler, and man the subject.

DOES SEX EXIST?

Thus it would appear that activation and directivity being but two parts of complete and perfect mind, eternal and supreme, the two sexes of mind, and sex being entirely interchangeable, there is no reason to suppose that activation is absolutely and unchangeably of a lower order than directivity. We cannot say that the female mind in the human is inferior to the male, neither can we say that activating mind is inferior to directive mind, for neither can do their part in the scheme of the universe without the help of the other, and therefore both are equally valuable.

We shall see later that directivity, which to our human understanding would appear, after all, to be the higher or more important part of mind, does, as a matter of fact, elevate activation to its own level, or in other words, absorbs it and makes it a part of itself.

It has many times been asked, What determines the sex of the unborn? I have said that directive mind controls all things, and directive mind is of course the deciding factor here also. At present the great universal mind controls the determination of sex without the agency of man, for man has refused to learn to act for himself in this case. To discover the secret

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he must learn to read and understand the minds of his fellows to the fullest possible extent; but so far the directivity of the human being has been barred to this most essential branch of knowledge by the voices of ignorance, bigotry and intolerance.

This is not the place to go fully into the subject. I need only say that man must learn to see things, not only from his own standpoint, but from that of his fellows also. Each human unit of directivity must train itself to look with sympathy, instead of with judgment and condemnation, upon the doings of every other unit. When this is accomplished man will cease to look upon telepathy as charlatanism, for he will be in a position to receive the thoughts of others without the help of words, and the mystery of the determination of sex will be revealed.

I remarked a little time ago that the potentiality of woman's mind was possibly finer than that of man's. I say now, that the whole question of whether the happiness of mankind shall be hastened or delayed rests with woman. If she is content to go on as she has done in the past, the slave of dogma and superstition, then man must drag on his existence in misery for many centuries; but if she will free herself from

DOES SEX EXIST?

this slavery by allowing her mind to grow and build itself, then the millennium is in sight.

The great difficulty which I foresee lies in the fact that woman has for so long been accustomed to rely upon man's judgment in all matters of importance, and even now, when she is beginning to strike out for herself, she is inclined to do the same thing.

The path along which man has forced his way during the passing of the centuries has led him into an apparently impenetrable and tangled forest. He can neither turn back nor continue in the same direction. If woman's mind is to be of any avail now, it must blaze a new trail, and with the compass of truth as her guide she must keep ever in sight the light which she can dimly see, while she abandons all the false and misleading charts devised by previous generations of men.

WHENCE. AND WHITHER?

CHAPTER IV

WHENCE, AND WHITHER?

THE scientist has taught us that matter and energy are both composed of electrons. But we have now gone further, for we have found that all matter, as well as all energy, is composed of mind, and therefore the whole universe is but the visible and invisible manifestation of eternal mind.

The scientist having traced things to the electron has asked, What is the source?—and he has failed to find the reply. Throughout the ages man has asked, What is the Creator?—and he has despaired of finding the answer. Why?

The human mind, says the philosopher, reels at the thought of eternity: it cannot conceive of a condition of things without beginning and without end. To which I reply that the philosopher is mistaken: mind can conceive of nothing else.

The human mind finds no difficulty in exploring the vastnesses of eternity. With perfect ease it travels back or forward through time past, time present, and time to come, until,

WHENCE, AND WHITHER?

because of the errors and limitations it has accumulated in the course of its terrestrial experience, it endeavors to build a wall, saying, "Here time must cease; here space must end." Having thus spoken, it immediately reveals its inherent knowledge of the falsity of such words by asking, "What is beyond the wall?"

The trouble is not that the mind of man cannot conceive of eternity, for it can conceive of no condition in which time, space, energy and matter cease to exist; the difficulty arises from the fact that it has been endeavoring to conceive of the impossible, and to imagine that which can never be.

If mind fills all things, pervades all things, embraces all things—if mind is all things, and all things are mind, why look for a source? Mind, which crystallizes in the electron, is the source, and there can be no source to that which is itself the source of all.

Why should we search for a Creator when all things have existed always? It is of no avail for us to say that this or the other is the source of life, whether we call it fire, water, heat, electricity, or by any other name, because the question at once arises, "What is the source of these things?"

WHENCE, AND WHITHER?

The same difficulty confronts us as when we endeavor to imagine a personal Creator. Upon what did that personal Creator rest when he created the universe? From what did he evolve? Where did he exist before he created energy and matter? What did he employ to help him? Why did he create the universe?

There is no possible answer to any of these questions, so that it is no wonder man's brain reels when he endeavors to find a rational reply to them. At every attempt mind encounters the wall built by folly and superstition, and is thrown back to recommence its endless and hopeless search for the answer to an impossible question.

When we realize that mind has always existed, that mind fills even what we are accustomed to think of as void: when we realize that all the things we see, feel, hear, smell, or taste, are but the manifestations of mind, then we can understand that mind itself is eternity, that there can be neither beginning nor end to mind, for mind itself is the beginning and the end, the one merging into the other, just as the past merges into the present, and the present becomes the future.

When we understand these things, too, we

WHENCE, AND WHITHER?

realize that there is no need to look for a Creator or for a source, and the reason for the existence of the universe is made clear. The whole purpose and existence of mind is the solving of riddles and the acquisition of knowledge and experience; therefore mind is eternally weaving itself into new patterns. Mind, absolute, all-pervading, and all-embracing, continues to build new forms in order that it may work out the new problems which arise as each old one is solved.

If it is unnecessary to search for a source, it is equally so to endeavor to find the end, for there is no end to life. Change there is, but never end. The directive mind which has finished its sojourn in the human form is taken back into the great sea of mind universal, while the activating mind changes into matter of a different kind;—but neither dies.

One of the world's leading scientists, a man of over seventy years of age, has recently announced that after a long life of study and research he regrets to say that he can hold out no hopes of a future existence. This goes to show that a man may, in the course of seventy years, acquire much learning, but little knowledge: that he may spend his life with his eye

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to a telescope and fail to see the things which are within his reach. But the hope or despair of many scientists will not alter facts, and mind does not offer hope, but certainty.

UNTO EACH HIS PORTION

CHAPTER V

UNTO EACH HIS PORTION

EACH human being is but an infinitesimal fraction of universal mind, therefore not any individual, nor any aggregation of human beings, can ever hope to attain to the wisdom and knowledge of the great universal mind in its entirety.

No drop of water can aspire to the possession of the power of the mighty ocean, yet every drop of water in that ocean shares equally with every other drop the incalculable forces of the whole. The blood corpuscle cannot usurp the skill and strength of one finger; it can at most be cognizant of that which comes within its own limited sphere. The finger cannot take the place of the whole hand, nor can any member of the human frame ever become capable of performing the functions of the whole body; yet every member is dependent upon every other member for its perfect working, and each equally shares the benefits of perfection in all.

Each individual has his share in the knowledge and wisdom of all men, but no man can possibly acquire the sum-total of all that

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knowledge; and even were it possible for one to do so, there would still remain untouched the knowledge of the lower animals and of the rest of the universe. And when the entire knowledge of this universe is assembled, there is still the knowledge of all other universes and solar systems.

The electron is complete in itself; the plant cell, the blood corpuscle, the mineral crystal—each of these is complete in itself; yet any or all of them may combine with any or all of the others to form a being of a higher order than any of them. Similarly, every particle of mind is a thing complete in its own shape, and yet combining with all other particles to build the perfect and complete whole of universal and eternal mind.

The plant evolves from the seed: it opens out, expands, reaches its limits, and, we say, it dies. In reality it does not die, for there is no such thing as death in the universe, and the word death should be deleted from the dictionary. What happens to the plant is that it is transformed; its electrons mix with those of the earth, still living and existing as crystals of activating mind, and the great mind which directed its unfolding from the seed lives on,

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having added to itself the knowledge of the life-history of that plant.

The humble brook, flowing direct to the sea, seems but of insignificant importance when compared with the rushing river; but the river is merely the conflux of many such streams, and its importance as a tributary to the ocean is no more vital than that of the smallest rivulet. Men pride themselves upon their wondrous mentality, their marvellous intellect, and look down with contempt upon their more humble fellows; yet the contribution of any one atom of directive mind to the great mind of the universe, compares with that of the least of its brethren, as one grain of sand upon the sea-shore with every other grain.

Masses of electrons are assembled by the directive mind, and according to the rate at which they revolve, and other set rules, they form wood, iron, stone, or other descriptions of matter as the great mind directs. They may travel in only certain well-defined and limited orbits, and so long as they remain within those limits, and so long as their rate of revolving is unaltered, they will continue to be wood, iron, or whatever their form may be. They cannot alter their own condition, but must depend

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upon directive mind in man, or upon the universal mind, for any change.

Directive mind, however, is not controlled or limited in this manner: it may continue to travel in a very small orbit, in which case it can be of but little help to others, or it may extend its sphere and swing through distances comparatively vast, attracting and adding to itself innumerable other atoms of mind, each with its little store of knowledge, so that it becomes a veritable guide and counsellor to all other individuals with whom it comes in contact. Its influence, as we see proven in many examples, does not necessarily cease when it no longer inhabits and directs a human body, but may continue through the ages. The reason for this continuance is that the work of such a mind tends in the direction of eventual perfection for all, and is therefore in accord with the plans of the great mind.

It is possible, however, for the unit which allows itself to take pleasure in the sensations and appetites of the activating mind, to also increase its orbit, in which case it will attach to itself atoms of a similar character. In such a case, the influence of the individual mind will never be so far-reaching nor so lasting as that

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of the previously mentioned one, for the reason that its workings are against the purpose of the universal mind; they arouse antagonism in the individual minds of others, with the result that the career of the earthly body is frequently brought to a violent and untimely end, while the component atoms which directed that body are dispersed and gradually learn their errors, being by little and little transformed into and conjoined with other correctly working minds.

Shakespeare says that "the evil that men do lives after them: the good is oft interred with their bones." But although at first sight this statement would appear to be true, Shakespeare for once was wrong.

It must at once strike the reader that there is no comparison between the respective influences on later generations, of the lives of Nero, Herod and Torquemada, and those of Jesus Christ, Buddha and Marcus Aurelius, to cite only a few instances. That which is perfect continues in perfection, while that which is imperfect must travel on until it finds the way to perfection.

The food of the body is found among the material things of earth, but the food of mind

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is thought, and this food also is built up of individual units, minute in themselves, yet in the aggregate building up a fruit of directive mind more beautiful and perfect than those fruits of activation, the apple, the peach, or the pomegranate. The mind which would grow and add to its stature must seek for a constant supply of this food, otherwise it will pass through its bodily experiences in a state of malnutrition, dependent always upon others, and so hindering rather than assisting the completion of the problem.

The wider the orbit through which the individual mind allows itself to travel, the greater the choice and variety of food will it encounter, and the fruits which result from the assembling of the units of this food within his brain will give delight to many future generations of men.

There would be many more of these fruits for the delight of mind if we were in the habit of recognizing, retaining, and following up the single atoms of thought which our minds encounter.

It quite frequently happens that an individual, reading a book or listening to a fluent speaker, finds his mind invaded by certain atoms

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of thought. For a moment he has a perfect vision of a complete and beautiful thought, yet when he endeavors to give an impression of this picture to those around him, he discovers that the vision has faded: that because of his impetuosity even the initial thought is lost, and that, so far as that particular subject is concerned, his mind is barren.

Had he, on the other hand, consciously seized the first atom which suggested to his mind the complete thought, and had he then set out to choose and collect the units which would build up that picture into a lasting form, studying within his mind for terms in which to paint and convey that picture to others, the world might have been helped one more step upon the difficult path which we are all travelling.

The mind of any human being may go on expanding and building itself until all other minds on this planet look upon it with awe, yet beside the vast eternal mind it would appear as would a solitary electron, if placed beside the earth itself.

We would smile at the idea of a caterpillar endeavoring to acquire the knowledge of eternity during the few brief days of its life, for

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we readily see how preposterous such an idea would be: yet men, endowed with directivity which is relatively not much greater than that of the caterpillar, see nothing ridiculous in their attempting to do the same thing during the brief period of their stay in human shape.

Notwithstanding the fact that each individual is but a portion of the whole, each grain of directivity is, as I have pointed out, complete in itself, and therefore there is no reason to suppose that any particle of directive mind ever loses the memory of the experience it has gained upon this planet, even when it has left the form it directed and has flowed back into the sea of universal mind, or that it ever becomes bereft of its individual completeness. On the other hand, mind is ever working, and each individual portion of mind must undoubtedly go on directing new forms, ever evolving, ever expanding, and increasing the total of all knowledge.

In eternity and infinity there is room for unceasing growth and expansion, not growth and expansion of material things, but of knowledge and of wisdom.

I am obliged to use the terms "growth" and "expansion" in order to convey as clearly as

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possible the idea I would have the reader understand; but as all things have existed throughout all time, all knowledge and wisdom have existed always, and mind is merely engaged in the normal occupation of mind, that of proving and determining its knowledge.

THE GREATEST OF THESE IS LOVE

CHAPTER VI

THE GREATEST OF THESE IS LOVE

A QUESTION which has greatly exercised the mind of man in all times and all countries is, "What is the ultimate purpose of the Creator?"

We might as reasonably ask, What is the end of eternity; where does illimitable space cease? There can be no ultimate purpose to that which continues forever; for an ultimate purpose presupposes an end, to that which has neither beginning nor end. If there were an ultimate purpose in the working of mind, then we would have to admit that mind, and therefore all things, have had a beginning. If we attempt to imagine something with a beginning, but without an end, we find, when we look back, that the beginning is itself the end.

However, although there is no ultimate purpose to be found in the unceasing activities of the universal mind, there is, of course, a purpose and an end to the things of this world, and it is well for us to understand this purpose. To do so is not at all difficult, for we all know positively that it is never the object of mind to work for failure, so that we may say at once

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that the aim of mind, in matters pertaining to our planet and our universe, is success.

But success is what?

The answer lies revealed in everything upon the earth. What constitutes success in music? The perfect blending of harmonious sounds, and even of dissonances. What is success in art? The perfect combining of light and shade, perspective, proportion, and color. What is success in any of our undertakings, in our very lives and bodies, in our own families? The answer is in all cases the same. Success means the harmonious combining of all parts into a perfect whole.

The perfection of success in humanity is an immaculate mind in an immaculate body. The perfection of success in a nation is the faultless government of a faultless people. The perfection of success on this planet will be the working together of all individuals for the happiness of each and every one.

Directive mind in man is continually working out the answers to mundane problems, and in so doing is assisting in the working out by the great universal mind of the problems of eternity. With every solution obtained by man a new problem arises, and with the proving of

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one of the calculations of the eternal mind there becomes apparent a new truth to be verified.

There is multitudinous calculation and experiment in the working out of the problems entailed in the potentialities of one human family, and mind eternal has the entire family of the whole universe to deal with. With every life that ends in one form arises the question of how it would have ended had its environment and its circumstances been otherwise.

The ultimate purpose of mind, in connection with this world, can no more be likened to the whole purpose of the great mind than the length of a piece of string can be likened to the length of a century.

The perfect body is one in which every atom works in harmony with every other atom, thus giving health and happiness to the whole.

The great eternal mind being perfection itself, every particle of that mind must work concordantly, and it is this fact that every atom of mind is proving for itself in its own way. The only name I know for that concord of atoms is love, by which, of course, I do not mean sexual passion. Self-preservation may be the first law of nature, whoever nature may be; but it is not the first law of mind, for there is

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no need for preservation of that which can never die. Love is the first, last, and only law of directive mind, and when man has learnt to obey that law, not for fear of punishment nor for hope of reward, but because it is the only law which can bring perfect happiness in any and all of the visible manifestations of mind, then man will have attained success.

The perfect understanding of this one supreme law of mind will remove every difficulty man may experience in determining what is right and what is wrong, for he has only to apply the acid test of this law to any of his actions in order to have the truth made plain. There is no other test. Man may make laws for his own observance, but he cannot be sure that such observance will invariably produce happiness, and if their results are not invariable, then those laws are of no value.

The lack of any abiding value in man-made laws is clearly shown by the fact that he must be continually altering and revising them to meet the exigencies of the times, as well as by the unsuitability of any one of them to be applied to all men, at all times, in all lands. Man's attempts at law-making may be compared with the work of one who, finding he has

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taken the wrong road, and that it will never lead him to the destination he desires, turns back, alters the name on the sign-post, and starts off upon the same road again.

If a solitary individual turns to the south when he wishes to go west, he will never reach his objective. If he turns back and persuades his friends to accompany him upon the same journey it will not alter the direction of the road, and though they may by force compel the whole of mankind to travel with them, they will but wander farther and farther from the goal they originally set out to reach. Yet man, ignoring the one and only law that can serve him, frames commandments and precepts, and by cruelty and intolerance compels his fellows to observe them. Is it any wonder that man finds himself in the unhappy position that he holds today?

Love for the beautiful is inherent in all men, and whenever we experience that love we feel happiness. A beautiful picture or other work of art, a beautiful landscape, or the sunset, a moonlit or starry sky—all of these we love; but more than all we love a beautiful mind, and that love fills us with happiness.

Sexual love has very little to do with the

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perfect love of mind and of intellect; in fact, such love may be productive of the greatest harm to man, as man has frequently proved for himself. Yet if all things emanate from mind, that imperfect love must also emanate therefrom, and this is indeed the case. The directive mind in man or woman looks upon a beautiful fellow-human, and perceiving therein the perfection of the activating mind, is inspired with love therefor. Under the influence of this love the directive mind immediately endows the beloved object with attributes to which it has no claim in fact. The mind of that beautiful body may be vile, in which case the love which it has imbued cannot last.

It may be pointed out that both men and women of noble and beautiful mind have loved the vilest members of the other sex. But this I deny, for you will invariably find that where this has been apparently the case, the so-called lover has suffered deeply, and love can never bring suffering. The truth is, that the higher mind has been in love, not with the actually existing person, but with the image he or she had first conjured up, and has been perpetually looking to see that image realized. We see many instances of mentalities tied to unworthy

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members of the opposite sex ; but the individual so tied is himself keenly aware of the shame and degradation of his condition, and there is no real love between the two. On the one hand there may be a selfish longing for the satisfaction of selfish desire, while on the other there is a constant hope and endeavor to raise the deficient directivity to a higher level, but the end is always unhappiness ; for the mind of every individual must find the truth for itself : it cannot be raised by others' efforts alone.

Without giving any very deep thought to the matter, it is usual for us to say that the noblest and purest love is that of the mother for her offspring. But in my opinion this is, to say the least, open to discussion. Maternal love has very little to do with the independent working of the directive mind, or intellect, and therefore cannot be said to be of the highest order. The very purest variety of love is probably that love, "passing the love of woman," which more often than the average individual imagines, exists between two men. Such a love as this is always entirely unselfish, and never considers self-preservation to be the first law of anything ; in fact, self-preservation does not enter into its calculations at all.

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The love which must be instilled into the minds of mankind has no connection with sex, for sexual love will never make humanity perfect. The love which shall bring happiness to the race will not be affected by physical beauty. We cannot live happily in the company of a beautiful body which is the home of a hideous mind, but we can be perfectly happy in the company of an unbeautiful body which houses a beautiful mind. The love of mind and intellect includes many things. It includes tolerance, self-abnegation, an ability to make allowance for the faults and failings of those around us, and a perfect understanding of the fact that that which causes unhappiness is never truly beautiful, is never perfection, and cannot result in the success for which the great directive mind is working.

THE GREEN-EYED MONSTER

CHAPTER VII

THE GREEN-EYED MONSTER

THERE is a passion or an emotion which is usually considered to emanate from and, indeed, to be a part of love. I speak of jealousy.

Jealousy has no connection, however remote, with true love, for love entails forgetfulness of self, while jealousy remembers naught but self, and the jealous lover is as much to be admired and emulated as is the miser who gloats over his hoarded and useless gold while torturing himself with the continual fear that thieves may rob him of his treasure.

Perfect love carries with it utter trust and confidence, even in the face of circumstances which would appear to prove that trust betrayed, and it also implies understanding of and ability to make allowance for the errors and faults of others, as well as forgiveness of offence.

The Othello type of lover is one of the most despicably selfish of human creatures. He brings nothing but unhappiness to all around him; but he works out his own punishment, for

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he makes life for himself also a thing of misery and torture.

Can there be anything more ridiculous than for a man to say that he loves a fellow-creature to whom in his own mind he imputes none but the basest motives; whom he follows secretly in the fearful hope of detecting him in some crime; and against whose character he is ever willing to listen to the whisperings of calumny and slander? The mind that can do these things can know nothing of love.

The jealous man and the jealous woman are lacking in self-esteem, for the confident man—by which I do not mean the boaster and the braggart, but the one who is upheld by true nobility of character—knows that he is able to so fill with happiness the life of the mate who has CHOSEN HIM: that no other will be able to supplant him in her affection. And herein lies the difference between the confident and the boastful man. The latter, like the coward who fills himself with liquor in order to give himself a false courage, attempts to delude himself into a belief in his own worth by blatancy and self-praise; but though he may succeed in deceiving himself, to his own eventual sorrow, he imposes on others but for a little

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while at most, and thereafter is known as a sham, inspiring, not admiration, as he fondly tries to believe, but derision and contempt.

The man of a jealous temperament, being aware of his own lack of good qualities, refuses to believe in such qualities in others, and being unable to act from worthy motives he refuses to give others credit for being so actuated. He persuades himself that the world is a place of rottenness and all his fellows are white-washed sepulchres, yet deep in his own mind he knows that he lies.

His mind is travelling in the self-imposed confinement of the narrowest of limits, and the only hope for it is to break down the barriers it has built, to admit its error, and to realize the truth and beauty which it will meet on every hand. He must learn that most of his fellow-creatures ardently desire that which is good, even though they seek for it in wrong directions; that man is not conceived and born in sin, but is, or should be, conceived in love; and though through years of error and false teaching he is now born in agony and terror, an understanding of and obedience to the one law will make that agony and terror but a hideous memory of the past. Even now woman

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loves the child which she has borne more than all else on earth, and it is this capacity for loving most that which has caused her the greatest suffering which should fill with shame and self-disgust the man who can speak, or even think, lightly of woman.

The jealous man defeats his own ends, for human mind rebels at subjection and slavery. To shut a fellow-creature away from the rest of the world and refuse it the right to friendship and companionship with others is as unnatural and revolting as to keep a wild bird caged. The final result is that the victim will grasp eagerly at any means of escape, and the worries, doubts and self-tortures of the jealous individual bring about the very calamities he has thought to render impossible.

But, the reader may object, though human beings may be entirely worthy and of truly noble nature, the ones they love and trust may deceive and betray them.

Surely so; but of what importance is this? The mind which rejects pure and unselfish love and flies to that which is naught but animal desire parading as love, is unworthy of the devotion of the pure minded, and the one we

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speak of as the betrayed lover is not betrayed, but enlightened.

If the inexperienced prospector finds a nugget of gold which he carries with him for many days, admiring it and imagining the joys it will bring him, only to find eventually that his treasure consists of a mass of worthless pyrites, or "fool's gold," shall we sympathize with him if, despairing, he spends the remainder of his days in weeping and bewailing the fact that his find was not of the value he believed it? We should deride such conduct and consider him unfit to take his place in the world.

If he is of any value as a man he will rejoice that he has learnt to know the true gold from the false, and will set out in renewed hope to find the treasure which somewhere awaits him.

So with the lover who finds the object of his love to be base. He must, if he be a real man, be glad that the scales have dropped from his eyes. He must profit by his experience and apply his acquired knowledge in judging between the true and the false.

The one law teaches that none has the right to claim dominion over either the body or the mind of a fellow-creature, and no words of

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blessing nor any form of mummery can confer such a right.

The individual alone has the right to dispose of his or her body: and such a gift, to be in accord with the one law, must be made freely, without suggestion of coercion. If, when such a gift has been made, the giver finds that the recipient is unworthy of his or her sacrifice, then the giver still retains the right to take back the gift. The law which denies this right is a man-made law and is only an impediment to human progress.

The jealous lover, though he may guard his victim night and day, denying her life, liberty, and human companionship, will at the best have but the satisfaction of knowing that though he possesses her body, he has no share in her love.

It is frequently argued that the home is woman's sphere—that she should devote all her time, all her energies, and indeed all her life, to the raising of a family and the ministering to the needs and the wishes of a husband.

In support of this argument it is pointed out that nature has obviously designed woman for the bearing of children.

I can think of no contention more puerile.

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Nature has designed man to be the father of children, but I have yet to hear it suggested that man should engage in no other work.

In addition to her other organs, woman has been endowed with a brain, and I suggest that this was given her in order that she might find for herself the things for which the gift of mind has best fitted her.

There are women who find the greatest joy in life in the mothering of children, and there are others who find no attraction in such work; but no man has the right to say that the latter shall not be allowed to engage in the problems of mind because of that fact.

THE ACID TEST

CHAPTER VIII

THE ACID TEST

THE law of perfect love differs from man-made laws in that it must be observed by all alike. There are no ambassadors, monarchs, autocrats, or plutocrats who are without its pale. Sooner or later all must become amenable to the one law, and in that day when all men shall obey, it shall exalt those of low degree and put down the mighty from their seats, for all men shall in truth be equal.

One of the laws, so called, which man has made is, "Thou shalt not steal." Yet this law is constantly broken; every hour of every day it is broken by the very class of men who made the law and who are charged with its enforcement.

In every country in the world today the poor man who cannot obtain work, and therefore cannot obtain food, is liable to the direst penalties if he steal so much as a loaf of bread from the rich man who has plenty, and more than plenty; yet that same rich man is robbing his humbler brethren and their women and children of their birthright. The rich man takes

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the produce of the earth—which is plentifully and freely given for the use of all,—and he piles that produce up in his storehouses and granaries, so that instead of plenty for all there is scarcity for the many. He takes advantage of the hunger and necessity of the poor to make the poor toil endlessly, piling up more and more riches for him, and in return he throws them a crust and a curse. The children of the poor are raised in ignorance and false teaching, while the children of the rich are so educated that they may continue to grind the faces of the poor in the dust. In this case it is the wealthy who are criminals, and their crime is sanctioned and abetted by the false laws which man has made.

The only object man should have in view, according to the single law of mind, is the happiness of the human race as a whole. But the rich man is not only working against this object, but he passes laws to compel his poorer fellows to work for its frustration also.

If, in the present state of our civilization, when many are compelled to go hungry and unclothed for no fault of their own, we say that none must help themselves to the food which the great mind has provided for them, then we

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virtually arrogate to ourselves the right to condemn such unhappy creatures to death by starvation, and none of us is possessed of such a right.

It is the law of mind that each individual unit shall maintain the body which it directs, in the highest possible standard of health, for as long a period as is consonant with the purpose of the universal mind.

The means to this end are plentifully provided, and the man who neglects to take and apply them advantageously fails in his duty to himself, and so to all—and to that extent he sins; but infinitely greater is the crime of one who for greed of gain and lust of glory prevents his brothers from inheriting their share in the abundant legacy of eternal mind. Such an one is as culpable as the actual murderer and thief—nay, more so, for not only does he destroy the bodies of his victims, but he also stultifies the mind. The poor man's unit of directivity cannot grow and expand, being harassed at all times by the insistent call of the activating mind for the food of the body.

If we ignore the object for which we were placed upon this planet: if we run after the material things of life, piling up intrinsically

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valueless scraps of matter, can our fellow-man sin against us by taking those scraps away from us and putting them to a worthy use? In such a case the sin rests with the man who accumulates the non-essentials, and not with the one who "steals" from him in order that he may prolong his own more useful life.

The chanticleer stands proudly upon his dung-heap, and raising his puny voice challenges the universe, blatantly shouting that all this is his—and the next day the chanticleer makes a meal for the farmer's family.

Man acquires few, or many, acres of earth; he fences them around, and he struts and plumes himself before his fellow-men, of whom the mean and the sycophantic bow to him and kiss his hand, so that presently, like the chanticleer, he conceives himself to be the most important part of the universe and imagines that the very sun stands still to admire him; and the great eternal mind, calm and dispassionate, looks down upon him with a smile, and in an hour or a day it dissolves, transforms, and translates him, and he awakens to find that he had not even the importance of a single corpuscle in the stream of the universe, and that he possesses nothing, not even himself.

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At the stage at which man has now arrived in his wandering from truth and love it is impossible for us to draw a hard-and-fast line, and to say that in every case a certain action is evil, while another action is good.

Good and bad have become mere words which include everything which man has found to be expedient or inexpedient. What is good in one country is bad in another, and what is bad in a certain country at a certain time is good in the same country at another time and under new circumstances.

The average woman of our land could not live happily under a law which allowed plural marriages, but the average woman of certain Oriental countries lives just as happily under such a law as our own women do under the law of monogamy.

The one law of mind does not vary in this manner: it is absolute and unfailing in all countries in all times.

Test the question of polygamy by this one law. Does it make for the happiness of mankind? It does not. It may result in happiness of a kind for certain individuals, but it leads to decadence in the race, and therefore to unhappiness for the many.

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It is for this reason, and for this reason only, that polygamy must be rejected. Not because of immorality—for morality is largely a question of what is fashionable,—and not because any man-made law tells us that we shall be punished if we accept it, but because mind shows us that it cannot bring happiness and love to humanity.

In some parts of the world it is considered a virtuous act for a daughter to enter a public brothel in order to pay off the debts of her parents. The man-made law of these places says that such a thing is good. Mind tells us that it is evil. That is the final test.

Apply this acid test to all the problems which beset you, and in which you find it difficult to say which is good, which evil. If any action makes for the good of mankind as a whole, then that action is good; if not, it is evil.

QUESTIONS

CHAPTER IX

QUESTIONS

SEVERAL questions now confront us: If each of the parents contribute some spark of directivity to their offspring, would not the directive mind grow less with each succeeding generation?

If not, is there not a necessity for the "creation" of new directivity?

Does this new theory do away with the idea of our ego?

Does it nullify a belief in spiritualism?

Does the individual mind lose its individuality after "death"?

Are we to give up hope of an individual existence hereafter?

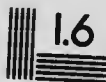
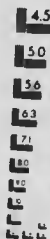
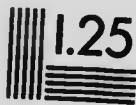
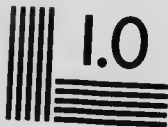
Let us reply to these questions categorically.

The amount of mind which the infant receives from its parents is almost negligible, merely enough, in fact, to control the normal functions of the various organs. From the time the child is born that mind must grow and expand. To do this it must attract and add to itself other atoms of mind from the all-pervading universe of mind. Now at the first glance this would appear to suggest that there



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must be a constant creating of new atoms; but such a suggestion is wrong. Nothing is or has ever been created. Everything that exists now has existed in some form or other through eternity, and the great ocean of mind is at constant ebb and flow. A human being dies, and the portion of directivity which dwelt therein flows back to the ocean. A new being is born and at once begins to attract to itself atoms of mind which have formerly directed other of the manifestations of mind, and this very fact accounts for the intermingling of the sexes and the inter-relation of the various forms of matter.

Mind cannot grow less, for all things are mind—all things have existed through all time, and all that now is will continue to exist through eternity.

I have already said that each separate atom of mind is a thing complete in itself, so that the individual unit can never lose its individuality. But many units go to make up another form, which again is a complete entity, and it follows that each mass of units would have a collective individuality. Each mass of individuals has its folklore and its history, which is handed down from generation to generation.

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Thus I think it is not too much to suppose that the individual mind of individual man always retains that individuality, and that as it goes on to expand and unfold it also retains its love for other individualities which it has met during its life upon this planet. If we grant this, surely it may be possible for it to revisit those loved ones who may be still remaining upon the earth, as it is certain that it can do so after they are freed from their human shape; and if it does so, then it would be necessary for it to present to the eye of those human minds a picture, a vision, or a representation of the shape itself wore when it was among them in the mortal body.

We know that it is possible for the picture of some loved one to be conjured up in our mind, without our consciously willing it, and, so far as we know, without their doing so. In our dreams, when we are apparently incapable of willing anything, we meet and converse with friends who have long since passed from our knowledge, and possibly from our earth.

If these things are possible: if without apparent reason or cause we can see plainly and distinctly men and women who have long ceased to exist: if the sun can imprint upon

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paper a picture of a beloved face, which will last long after both the eyes which look from that picture, and our own, are closed in the final sleep—if all these things are possible, cannot we also imagine that the individual unit of mind which once we loved, can, still retaining its individuality in another life, so act upon our minds that we can see again the form which it was used to inhabit?

The man who denies the existence of a "spirit world" and the ability of spirits to revisit this planet, simply because he has never visited the one or been visited by the other, is as illogical as the man who would deny the existence of Thibet and the Thibetans on the same grounds.

It is not surprising that such a visitant should have considerable difficulty in making itself understood by its late fellows, if it desired to communicate with them, for most of us have accustomed ourselves to understand only those things which can be explained in mortal language; and as directive mind is not actually dependent upon spoken words for its understanding, it is improbable that the individual unit of mind long troubles itself to retain the memory of our language. Had man not allowed

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himself to be led so far from the truth, we should probably be able to communicate with all other particles of mind without the use of the spoken word. We do, in fact, still retain that power to a very limited extent.

The chaff-cutter is possibly the most simple form of mechanism, yet an Eskimo would find it impossible to conceive of such a machine if we attempted to describe it to him in his own language. We could, however, take him to where its manufacture and its use could be demonstrated, and without the use of words he could become possessed of an entire knowledge of the mechanism, and the purpose for which it was built. Having gained this knowledge, he might return to his own people and spend his life in endeavoring to convince them that, in a country of which they had no conception, a people of whom they had no conception owned an animal such as they had never seen, which lived upon a food the like of which they could not imagine, and that this food was cut up by a machine altogether unlike anything of which they had ever heard. The language in which he would be obliged to clothe his thoughts would be totally inadequate to convey a proper impression of the image which he wished to

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transfer their mind. Yet each of them would be capable of receiving, as he had done, a complete understanding of these things through demonstration, without the use of words.

Therefore, when we hear of credible instances of "spirit forms" which have appeared to human beings, but have apparently been dumb, or have spoken what were taken to be meaningless words, we should attribute the fact to our own lack of knowledge and understanding, and not to lack of truth on the part of the deponent.

I think the questions which appear at the head of this chapter have been answered as fully as is possible, or indeed necessary, in a volume of this size.

WORDS. AND A QUERY

CHAPTER X

WORDS, AND A QUERY

As I have said in my last chapter, the human understanding is not dependent upon the use of words: yet in the present stage of our development I am forced to rely upon the assistance of our language in endeavoring to convey the thoughts I would have my readers receive. Even in dealing with matters pertaining entirely to mind I am forced to do so in terms which were invented to describe the material things of earth, and my power of expression is accordingly limited.

However, being compelled to depend upon the aid of words I believe that I can work equally as successfully with the simplest language as I could if I delved among Greek and Latin roots, or searched further among languages long since forgotten.

I speak of mind because that word most nearly approaches perfect description in human language of the ideas I wish to impress upon the reader.

I might speak in the language of symbology; I might coin conglomerate polysyllabic

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words; or I might use long scientific terms which would bemuse the reader and leave him with no vivid impression of anything but a headache; but in none of these ways could I conjure up a better picture of my meaning than I can by the use of the simple and universally understood word "Mind."

Of what avail for me to speak of soul, spirit, intellect, will, desire, or any other abstract thing of which we know nothing but the name? You ask at once what is meant by these words; and who can reply? We are thrown out again upon our endless search for words to explain and describe that which needs neither explanation nor description, for, having traced all things to mind as a source, our search is ended.

But, some will object, "Mind" also is but a name—a word. True, but that word stands for and presents to us something of which we are intimately aware from our earliest days. We cannot any of us describe in words what that something is, yet all of us know. We cannot help but know, for each and every one of us is a unit of that something; every object upon which we look, the air we breathe and the food we eat, are made up of particles of that same something—mind.

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Mind is absolute: mind is space, time, eternity: mind is all things and the source of all things, and that which is the source of all things can have no other source but itself.

When you have realized this fact, that mind comprises everything that exists, are you any more able to usurp the power of universal mind than you previously were? Most certainly you are not. The individual unit of mind can and does attract and unite with itself many other units, but it can never attract and add to itself all the units which exist in eternity and space, for this would mean that nothing whatever would exist but the one being who contained the whole universe of mind. It would mean the existence of a creature whose body contained all matter, whose body was as big as unlimited space, and whose body and mind went on through time and eternity.

I have no wish to belittle the work, the researches, and the teachings of the great scientists; but I would point out that only where they have been applied to the building of new forms of usefulness to mankind, from phenomena which mind has already provided for that purpose, have they been of use. Science has never discovered a way to make artificially

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anything that mind has already made for us. No man has ever lived who could make a seed of any plant; who could make iron or gold from any other substance; who could take any combination of chemicals and build therefrom a fish; or who has found the cure for human sickness among poisonous and decayed materials. When man has studied the works of mind and has endeavored to use them for the benefit of his fellows, then his work has resulted in success, as witness the wonders of those who have experimented with electricity. These men turned their attention to discovering a way to use the forces which mind had already provided, and the result was the telegraph, the electric light and the telephone, to mention but a few of their marvels. But suppose those men had been content merely to try to discover what electricity was made of, and how they could make artificial lightning: do you suppose that we should have had the benefit of any of these modern inventions?

I can see no benefit to mankind in knowing the distance from the earth to either the nearest or the farthest star. We can only accept the statement of the man who tells us what that distance is, and the instruments with which he

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measures that distance, being man-made, are therefore fallible; moreover, even though it were possible for us to go over every step of the way and check up his figures with a yardstick, how much would we have added to the welfare and happiness of humanity by so doing?

There is but one science which is worthy of study, and that is the science of human welfare; all other is vanity and vexation of spirit.

To the reader who is inclined to reject the fact that all things are mind, and who still holds to the theory that the earth and everything thereon was created in the beginning, and that nothing has been created since, as well as those who do not believe in a future existence, I would put this question, "How do you account for the new forms of life which are constantly appearing on the planet?"

If the first man and woman, and the first animals, and the first plants were created, then that creation would have ended with their lives. Believers in the creative theory tell us that nothing has been created since the original building of the universe; but if new creatures sprung from those first created, then that was a new creation, and so with every succeeding generation. For if we plant a seed, and in due

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season that seed produces ten more seeds each as big as the original one, then those ten seeds must have been recently created, unless they are, as I say, rebuilt from material which has existed in various forms, always; but if they are new creations, what becomes of the old bodies which have died and decayed? I do not ask what became of the mind which animated them, because the persons to whom I put this question do not believe that anything but the human species possesses mind. But what becomes of the materials of which all the past generations of plant and animal life were made? If these materials had been added to the original earth of this planet, then the earth would have been continually increasing in size. Scientists can tell us the approximate weight of the earth, and it would be an easy matter for them to calculate how many years it would take to double the weight of the earth by the addition of the decayed vegetable and animal matter which is constantly being returned to it.

Further, if the first man and woman were made of dust, what have all the succeeding generations of man and animals been made from? Of course, if the reader is one of the

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orthodox, who closes his mind to facts, he will answer, "Dust also"; but he knows that this is not true, except in so far as we may say that dust and man are both the manifestations of mind.

There can be no other answer than that all matter which at present exists has existed always, and that that same matter is used over and over again by the great directive mind.

THE BEGINNING OF THE PROBLEM



CHAPTER XI

THE BEGINNING OF THE PROBLEM

AND now, having found the source, is it impossible for us to retrace our steps and follow out the workings of mind? I think not. It is, of course, impossible for us to tell the processes by which mind arrived at its results, for we have no language which could describe these things; but we can indicate the methods followed, and our understanding will complete the picture, as far as it can be completed for the individual unit of mind.

Directive mind does not take visible shape, neither do the workings of directive mind; but their effect is made manifest through activating mind. Activating mind impresses the senses of sight, sound, hearing, and smell. The workings of activating mind are visible.

Activating mind, under the guidance of directive mind, makes a chair, a watch, a screw, a micrometer, and we can watch the whole process; but directive mind must first conceive these things, and we can see nothing of the processes by which it does so.

The hypnotist works without the aid of

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words. We see the result of that work, but of the means by which the result is arrived at we know nothing, and the hypnotist himself can not satisfactorily explain them. Both he and ourselves, however, can form in our imagination a fairly good idea of the mental process involved, if we call to our aid our knowledge of the nature and capabilities of the human mind.

So in imagination we can go back to the time when the great universal mind, having finished the working out of one set of problems, is preparing another.

Of these new problems mind has already the complete answer, for there can be nothing unknown to the eternal mind; but, like the chess player who moves his men back and forth upon the board in order to obtain a certain result which is already known to him, or, like the mathematician who, already knowing the effect of certain causes, sets out to demonstrate the inevitability of that effect by his unalterable rules (rules which mind has laid down)—like one of these, mind sets out to prove its own problems.

Activating and directive mind are now one harmonious whole. Whatever universes they

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have just finished with have all resolved again to their original source and state—mind. Those universes have probably had no slightest resemblance to the present one. In them were no men such as we are, and for that reason the form in which mind manifested itself immediately before the evolution of our universe cannot be recalled or imagined by the infinitesimal portion of the whole which actuates man. Whatever shapes or forms existed in eternity of the past, their individual units of mind have all flowed back into the great mind.

Ages pass, during which the eternal workings of mind are entirely invisible, and, eventually, activating mind, under the influence of directive mind, crystallizes in the electron.

The electron is invisible.

Ages pass, mind working ever, without hurry, calmly and deliberately, making, dissolving, and remaking—the nucleus of the sun appears.

The nucleus of the sun is invisible.

Ages pass—mind resting never—the sun in its full glory shines in space.

The sun and its glory are invisible, for there are none to see them. Through endless ages mind goes on, assembling the electrons of

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activating mind, directing them: working out its minor problems, dispersing them again, and, at last, a plant appears.

The plant is invisible, for there is no organism which is capable of receiving the sensation of sight, and mind itself does not feel the need of the human senses.

And meanwhile all the creatures that have lived since the beginning of history—and you and I—and all the creatures that shall live in future ages—sleep in the womb of time—which is mind.

More ages roll by, and directive mind entering and controlling from within one of the forms which it has constructed of the activating, an animal lives.

Still more ages pass, and eventually the most highly endowed of all animals—man—exists, and the sun, the plants, and all the other manifestations of mind which have been accumulating through the ages become visible and tangible, and the solution of the problem, so far as it applies to this earth, is henceforth to be carried on by the human organism.

For this purpose the great directive mind sets up for the particles of itself which operate on this planet, images and impressions by means

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of which it can deal with the activating mind with which it must co-operate.

Can we trace the means by which these things were done? Dimly, through our grain of directivity, we can follow the general process, but we cannot find words to describe our discoveries.

Before the first animal appeared upon the earth æons of ages had passed; but man to-day sits in his chemist's laboratory, or his study, and endeavors to find the secret of making life—of making that which was never made and can never be made—of making that which has always been and will always be.

He endeavors in the course of his little hour of humanity to solve all the secrets of time and eternity. He does not succeed.

And his efforts are not only futile, but absolutely worthless. Mind long ago worked out the only way for any species of life to successfully reproduce itself. So why try to answer an enigma which was answered for us countless centuries since!

When mind has once worked out a problem and proved the answer to its own satisfaction—when mind allows any process to go on undisturbed, then we may be sure that that

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particular part of the problem has been answered in the only possible perfect way.

Many thousands of centuries ago the eternal mind, after countless series of experiments, decided upon the only perfect way in which this planet could maintain its shape and its position, the means which would ensure its perpetually revolving at a certain fixed speed; and so long as the eternal mind desires, shape, position and speed will remain the same.

Is it remotely possible that any one of us, or all of us, can, in a generation or an age, rediscover the methods of the universal mind or improve upon those methods?

The babe knows nothing of the forces which propel its carriage or rock its cradle, and if it could learn of these forces it would still be incapable of improving upon or even imitating them.

The tadpole, swimming in his pond, may conceivably learn the constituents of the weeds which grow upon its floor. It may learn that its native element is composed of H_2O , and it may be able to tell how many tadpole tails' lengths its pond extends from side to side. Yet knowing all this, I doubt whether it would ever

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be able to invent an improved substitute for water or to build an artificial weed.

We may possibly some day be able to tell just how the universe revolves, and how its speeds are regulated; but if ever we are so able, we shall be exactly as wise as we are to-day, for we shall not be able to alter those speeds or to add one solitary star to the solar system.

MORE EXPLANATION

CHAPTER XII

MORE EXPLANATION

A MAN of deeply thoughtful mind sits beneath an apple tree, and presently an apple drops upon his head. The shock arouses his faculty of thought, and he discovers the law of gravitation.

Having discovered that law, what has he actually discovered?

Nothing more than man has known for ages. He has simply found words to explain what man has always been aware of, though he had no language in which to express his knowledge.

We explain that the earth is a sphere, that it is revolving at a terrific speed, that the centre of the earth tends to draw everything toward it, and that this fact, combined with the pressure of the atmosphere, serves to overcome the tendency of the ocean to fly off in spray from the sides of the sphere as it revolves, and causes it to remain in its place.

We do not explain why or how the earth was made spherical in shape instead of square or flat; we do not explain what the centre of

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the earth does to draw things toward itself, or why the atmosphere exerts any pressure upon the earth's surface, and we do not even know why or how the earth revolves.

We altogether fail to explain why forces which are powerful enough to hold the ocean to the side of the globe do not crush like eggshells the feeble buildings which men erect.

Yet when we understand that there is mind in every grain of earth, in every drop of water, and in every atom of the atmosphere; that there is activating mind in all these, and that activating mind is governed and controlled by the great directive mind, each grain and drop and atom having its own particular little part to do in maintaining for a space the form which the directive mind would have it hold--when we realize this, can we not also realize that it is not only useless, but unnecessary for us to endeavor to find out by what means these things are done, or to frame laws of any kind to account for them?

It is a well-known fact that the particles of activating mind as manifested in matter attract their opposite while repelling their like, and in attempting to explain cohesion it is taught that in any given mass the mutual attraction and

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repulsion of the component atoms are so evenly balanced as to give stability to the whole. Of course, this explanation is merely a form of words in which to describe what is obvious, and it does not at all account for the nature of the force which gives attraction to one atom and repulsion to another. But however we account for it, the fact remains that in matter opposite attracts opposite, while like repels like. The reason is found when we come to consider the higher forms of activation—plant, animal, and human life.

We find that the question resolves itself into that of sex, the attraction of the male for the female, and *vice versa*, and is the result of the directions given to activation by the directive mind in order to carry on the work of building new forms for directivity to carry on its problems with.

Directive mind, on the other hand, seeks its affinity only in its like, for eventually all directive mind, reaching perfection, will become one and the same, and all will be alike. It would be better, perhaps, to say that all directive mind is fundamentally and intrinsically alike at all times, but that through error and false teaching during the term of their human tenure

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many of its particles become for a time inassimilable with the great universal mind and so must go on until, for themselves, they have found their way back to perfection.

I have dealt with the subject of the interchangeability of sex sufficiently fully in an earlier chapter of this book, and I have also pointed out that we may regard directivity and activation as the male and female respectively of mind; but, of course, I did not wish the reader to take this comparison too literally. Rather, I intended it as an illustration of the fact that, as male and female must combine in the building of any new form of life, activating and directive mind must work together if the human being is to be perfect.

It is not difficult to see, however, that the tendency of the activating mind to amalgamate with its opposite, while the directive mind chooses the association of none but its like, is easily productive of constant conflict between the two; for the activating mind is content with having found physical beauty, while directivity looks for beauty of mind, and the two are not always found in the one body.

It was fashionable a decade ago to talk of affinities and soul mates, a fashion which was

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carried to absurd lengths, with the result that it died from ridicule. Nevertheless, there is more truth in the theories which were then put forward than many of us care to admit. It is not by any means invariably the case that two persons who meet, "fall in love," and marry, are at all suitably mated. In fact, I believe that among people who marry early in life it happens more often than not, that after a few years one or other realizes that their union was a mistake.

In the present stage of our civilization there is no other remedy than for such persons to make the best of a bad job. But we cannot look for any benefit to the race as a result of such marriages, and sooner or later we must face the fact that it is more immoral and more productive of evil to condemn two such people to drag out their lives chained to one another, than it would be to dissolve their marriage and to set them free to endeavor to find their proper mate.

I am well aware that there are many complications which must be taken into account, such as the care of any children which may have been the fruit of such an union; and although I cannot discuss such questions in the present

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volume, these difficulties are all capable of solution, and they must be solved before man can make any appreciable progress in his journey.

This struggle between the activating and the directive mind is not confined to individuals, but is evidenced in the mass, in states and in nations.

In the solitary individual it shows itself in physical or mental ill-health—warfare between body and mind. In the married couple it shows in constant bickering and quarrels—war between the sexes. In the nation it manifests itself in the perpetual struggle of the masses, who are unselfishly toiling for the benefit of future generations against those who care for nothing but their own aggrandizement and material pleasures; and internationally it is shown by the strife into which many widespread nations may be thrown by one country which tries to rule the rest of mankind by force.

In every case it results in war and suffering, the misery caused increasing naturally with the number of individuals involved.

If this conflict is natural, we may ask, Must it not continue so long as man continues? No! When the one law is fully understood and obeyed, this conflict will cease, for if the

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directive mind in man is properly trained, developed and enlarged, it will gradually raise the activating mind to its own level, and the body will find its pleasure in the delights of the mind, instead of the mind taking pleasure in the joys of the body.

Mind, being all things, is mind's only law.

We speak of good and evil. What is good? What is evil? Merely names which we have given to things which displease us, to habits with which we are not in accord, or to that which causes us pain or unhappiness in our human form.

Man has found during the centuries in which he has existed that certain actions or rules of conduct are inexpedient, that they do not tend to happiness for him or his. He discovered long ago, for instance, that cruelty and violence bring reprisal, and that the human animal when wronged will seek revenge, and so commit another wrong. Man, therefore, says that cruelty and violence are sins and that none shall commit these sins: but he gives no satisfactory reason for the avoidance of crimes of violence.

It is not a satisfactory reason for the non-committal of any action in which we find

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present pleasure to say that we know it will eventually result unpleasantly for ourselves, or, in other words, that we shall be punished for so doing.

We are inconsistent when we say to the criminal, "If you are violent and cruel you will cause unhappiness to your fellows, and therefore we shall be cruel and violent to you."

The law of "an eye for an eye, and a tooth for a tooth," is a bad law and an immoral one.

If we have proved that any particular course of action inevitably leads to pain and unhappiness to our fellows, that is sufficient reason for the abandonment of that course of action, irrespective of the consequences to ourselves.

The law of mind has nothing whatever to do with the happiness of the individual only: it is concerned with the happiness of the entire race and the entire universe.

To the great universal mind, both what we call good and what we call evil are necessary in this world in order that man's individual mind may prove for itself that only that which is good can result in perfect happiness.

For the working out of the problem, both those we call sinners and those we call saints

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are necessary, in order that man may prove for himself that while there is one unhappy sinner on earth, no man has the right to consider himself, or to be considered, a saint; that the perfection of one is dependent upon the perfection of the whole, and that so long as the whole is imperfect, no part is perfect.

If one man is wicked, all men are equally to blame, for it is the following after false gods and the rejection of the help of the great mind which has resulted in the chaotic condition of human society to-day: and while we are content to let chaos remain: while we can see outcast women, ill-nourished children, and slave-driven men, and make no effort to remodel the laws which not only allow these things, but are the direct cause of them, then each and every one of us is equally to blame for the sins of our fellows.

The things which we speak of as crime and sin can only be so described as they affect humanity, for to the great directive mind there is neither sin nor virtue, saint nor sinner. To the great mind all things are good and all things are necessary, and the bad is necessary in order to teach man, from his own experience,

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that only the good can lead to happiness and perfection.

The great mind neither hates nor punishes, for all of us are a part of itself, and why should mind punish any part of itself for doing the task it was appointed to do!

The virtuous man, as cruel in his intolerance and self-sufficiency as the wicked man in his sin, arrogates to himself the right to judge and to punish his wicked fellow-man. Sooner or later the great mind has finished with him also, and he is taken hence: and to the surprise of both, they discover that one was no more to be praised or blamed than the other, for each has done that which he was intended to do, and the experience of each is added to the sum and goes to make up the total.

THE NATURE OF THE PROBLEM



CHAPTER XIII

THE NATURE OF THE PROBLEM

IF mind has set itself to the task of solving a riddle, it may be asked, What is the nature of that riddle?

I have said before that mind never works for failure, but always for success, and that success, so far as this world is concerned, lies in the happiness of all its living inhabitants: therefore we may be sure that what we have to do here is to prove that only in one way can that happiness and perfection be attained.

Each individual is but a part of mind complete; each nation is but a part; the entire human race is only an infinitesimal portion of the universal mind, and for this reason all of us are influenced by others.

No drop of the ocean can go the way it chooses: it must be governed by the will of the whole, and the whole again must conform to the desire of mind universal. So with man: there is not one of us who alone can work out his complete happiness, for the man who imagines himself to be happy, without considering the effects upon others of his happiness.

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has never learnt what happiness is, and is but mistaking the pleasure of self-indulgence for the greater joy of unselfish love.

The desire for happiness and good is inherent in all men, even those whose actions would suggest that they love only evil; and this inherent desire leads us, through lack of understanding, to strange results.

One sees in riches the road to happiness. Spurning the weaker ones who sink beside the path, bruising and trampling those who stand 'twixt him and his desire, he snatches ruthlessly from every trusting hand until he reaches his goal, with heart embittered and mind poisoned, and his glorious fruit of riches turns to ashes in his mouth. Yet though he realizes its worthlessness, he needs must strive to add to his wealth, until eternal mind, pitying his foolish misery, dissolves and re-embraces him.

The thief, seeing the tinsel gauds with which the Cræsus surrounds himself, mistakes them for the signs of perfect happiness. To gain that happiness for himself he lays in wait and robs the plutocrat. He finds that he has grasped a bubble which bursts in his hand, and he is no nearer the attainment of his desire. The object of both has been self-gratification,

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and the attainment of that object will never bring perfect happiness.

When man at last has proven for himself that the happiness of one depends upon the happiness of all, there will be neither rich nor poor, and for that reason envy and greed will have vanished from the earth.

The maiden dreams of love and the happiness which only true love can bring; but because of improper training of her youthful mind and the resultant lack of knowledge of the one law—the need of weighing carefully between that which is but the natural desire of the activating mind to join its opposite, and the less urgent and calmer choice of directivity seeking its perfect affinity among its like—she gives herself to one who seeks for happiness only among the earth's material pleasures, and the judgment of the gentle Nazarene upon one such was, "Much shall be forgiven her, for she has loved much."

The young girl starting in life, and the young man who sets forth upon the great adventure, both instinctively feel that perfect love will bring perfect happiness; but their teaching has not led them to realize that if love be tainted with selfishness it is not perfect.

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and many a life is wrecked because of this taint. One or the other may be so full of self-love that they fail to consider the life of the one they profess to cherish, and though that one may be content to efface self and to live entirely for the selfish other, yet their love is imperfect, and therefore cannot bring true happiness to either.

Both the thief and the harlot are but searching vainly for what the great mind has intended them to help others to find, and so, too, with all other classes of what we call criminals. If we put the welfare of our own body or of our own soul (for the man who refuses to study the earthly welfare of his fellows while he seeks the future salvation of his own soul is as much a criminal as the thief or the harlot) before that of the bodies and souls of our fellows, we shall never attain to perfect happiness.

When I speak of putting the welfare of the souls (which are the minds) of others before our own, I am not suggesting that we should endeavor to coerce others into going the way which we believe to be the right one. It should not be forgotten that we are individuals as well as parts of the whole, and that,

THE NATURE OF THE PROBLEM

therefore, not any one course of human action is invariably right or invariably wrong.

Within a day's journey of us lies Paradise. Its gates are open wide. From its sheltered glades the strains of music rich and rare float out upon the breeze. Sweet voices, dimly heard, call to us, "Here are rest and happiness and peace." But our eyes are blinded: we cannot see the hands that beckon us upon the way. Always we ignore the reality and follow the mirage. Slighting the torch of truth we choose the will-o'-the-wisp for guide, so that instead of reaching the delectable heights of mutual love, trust, and happiness, we wander still in the valley of despair, sinking deeper into the morass of jealousy, greed and hate.

Let us first make quite certain that what we are doing is right for us to do, before we attempt to show others the way for them to act; then, when we are quite sure of the correctness of our own course, we may begin to inquire into the needs, the circumstances, and the environment of others; and where these things are preventing a fellow-human from attaining happiness, we should endeavor to change them so that he or she may be helped to find for themselves the perfect way.

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It is useless for us to enact arbitrary laws and to imagine that because they suit us they must inevitably lead to happiness for all. We cannot build a new structure on a rotten foundation, and it is the very foundations of modern society which are rotten.

It is of little use to cry "Abolish this, that, or the other abuse," and expect that we are going to reform the world overnight. The great mind accomplishes its work slowly and steadily through the course of many years, and man must do the same.

Revolutions may seem fine and splendid, but they accomplish little but misery for the time—throwing down one dynasty of plutocrats and aristocrats, merely to found a new one; and when this is done, mankind sinks back into its old errors with a sigh of relief, and it is no nearer the end of its journey than before.

The greatest need for the present generation is the intelligent study and understanding of the one law of mind, love. When it has fully understood this law and has trained its children to understand it also, it can safely leave the further working out of the problem to succeeding generations.

HAVE WE A FREE WILL?

CHAPTER XIV

HAVE WE A FREE WILL?

THE reader may ask, Is my theory one that will support the doctrine of free will, or does it tend to refute that doctrine?

Bearing in mind the interdependence of all individual units of mind, I do not see how we can look for any but a very limited amount of freedom as human beings.

Liberty and freedom, so far as this earth is concerned, are purely relative terms. We are all free, theoretically, to wander where we will in the confines of this earth; but there our liberty ends, and very few are able to exercise to the full even that limited amount of freedom, for the lives of others who are dependent upon us prevent us from doing so in fact, even though we would.

A man may be of an exceedingly peaceful nature, and his only wish be to live and die on terms of amity with all his fellows. War breaks out, he sees his country wronged, and he volunteers to go forth to battle for the land of his birth and to die in defence of those whom he loves. We say that he acts of his own free will;

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but in the exercise of that free will he was governed and compelled by the actions of others, of whom in all probability he knew nothing.

In theory, I am free to write this book or to leave it unwritten. Yet actually this work is absolutely unconnected with any such thing as will or will not on my part, and even as I write this I cannot say whether it will ever be finished or published.

Even suppose us all to be free agents to the fullest possible extent of the words; still, our freedom ceases with the earth's limits, and we cannot leave this planet and visit others, so that the term "free will" has but little meaning in actual fact.

Any individual is free to engage on a career of rapine and murder if he so wishes; but how long would the rest of us allow him to retain that freedom if he were to do so?

The liberty of the individual is subservient to the good of the community as a whole, and the free will of each of us circumscribed by the purpose of the great directive mind, which, though it may allow us to wander from the right path for a time, will only do so in order that we may eventually find for ourselves that

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it is the wrong way, and that it cannot lead us to the goal we would attain.

The unit of mind may neglect to add and attract to itself, either from a disposition for ease or from inability to control the activating mind in which it is placed. It may, allowing itself to be misled by activating desires, grow and add to itself other atoms of mind which are already wandering in error, and its growth may therefore not be advantageous to itself or to others. It may allow itself to be led by other minds into ways of ignorance or vice, and it may lead others into error. On the other hand it may, if it chooses the wiser way, apply itself to the detection of the mistakes made by others and their avoidance by itself. If it chooses thus it cannot fail to attract to itself units which will aid it and will increase its power for good.

To enable it to make this choice, guidance and training are at first, of course, needed; but when once the conscious effort is made there will be less and less need for help on the part of other human beings, for the mind which once becomes accustomed to separating the good from the bad on its own account will seldom be mistaken as it grows and increases, and it

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will feel less and less the need of assistance. It is because of this need for preliminary training that the potentiality of woman, for either good or evil, is so great. Woman has almost the entire charge of, and influence over, the human mind in its weakest stages, and it is her influence, to the greatest extent, which will set it upon the right road, or start it upon a difficult and perhaps hopeless journey among the quagmires of superstition and ignorance, bigotry and intolerance.

The length of time which any unit of mind may take to find its way to perfection, and to happiness can have but little effect upon the universal mind, for the great mind is not concerned with time, but with eternity, and it knows that no matter how far any atom of mind may stray, nor how long it may be upon its road—no matter how many times the manifestations of activation which it directs may be dissolved and reassembled, the one true way and the one perfect path have already been appointed for it, and this one and only way it must eventually take.

We can all learn from one another; the wisest man may learn some small thing from even the most foolish, and the power we must

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cultivate is the power to discern the false teaching from the true, and so to reject the one and accept the other.

You may learn from me, or your mind may reject my teachings with a sneer and refuse to learn. It matters not: sometime or other you will have to admit the truth; in some way or other you must solve your small part of the problem: by some means or other you must prepare yourself to fit into the complete picture, and the way and the means will probably be full of pain and unhappiness to you, and to others through you.

Each of us who chooses to hinder the expansion and the unfolding of his or her small particle of mind does but put off the final solving of the problem for a few more years, a few more centuries: and the eternal mind goes on calmly, dispassionately, gathering together the missing portions of the puzzle, reassembling them in new forms and setting them forth again upon their search for the true way.

Once in a century, or an age, one appears who has done perfectly his part to help in the final proving: who has learnt, and lived according to the one law, and the world crucifies him, and mind receives him back unto itself, and his

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place is now with the great eternal mind, helping to guide and control the lesser particles which are still wandering, in search of the niche of the puzzle into which they shall fit in perfection.

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MIND CANNOT THINK OF MIND

CHAPTER XV

MIND CANNOT THINK OF MIND

WE may be assured, then, that only when all men have learnt that good is desirable for its own sake; when all shall have reached perfect happiness; when the lion shall lie down with the lamb, and a little child shall lead them; when

“No one shall work for money,

And no one shall work for fame:

But each for the joy of the working,”
—then, and not till then, wil’ the riddle of the present universe be proven and mind engage upon its next problem.

For this reason, the man who spends his time in laying up the treasures of earth, who is honored and lauded by the rest of mankind, and who leaves behind him at last the record of great and worthless nothings accomplished, as a lasting monument to his memory; the scientist who labors to invent new words to describe facts of which man has always been aware, but which neither he nor they can account for; and the poor, hardworking, inarticulate little man who spends his life in

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unselfish toil, so that he may bring up a family of future men and women—all of these are of use to the great eternal mind; each is of equal importance in the scheme of things, and each, when he has played his part, will be taken back, to become again a part of eternity.

Men of science have said that mind cannot think of mind. I say that, apart from the fact that everything which is, is mind, mind can think of mind equally as well as it can think of matter.

We meet a man who has spent his days from youth laboring in the fields. He has never had time to learn words, and his soul is therefore dumb. Our paths conjoin, and we pass an hour in his company. Then we pass on our way, and we say that he has not a thought in his head—that minds like his are not worthy to associate with our mighty intellects. Yet if we knew the thoughts which are passing through the brain of that despised atom of humanity, we should find with consternation that he, although he has not been able to clothe his thoughts in words, is nearer by far to the truth than we shall ever be. Is there no way for us to find means of understanding and

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sharing his visions, of devising a common ground of companionship with him?

The way is clear and plain before us, and it lies in the training of our own small mind. If we strive to understand: if we listen with sympathy, instead of scorn, to his halting and feeble words, we shall surely discover the clue to the wisdom and beauty which at present those words serve to disguise. There are none so lowly and humble that we may not learn some faint glimmering of the truth from them, and if we fail to do so the fault lies with us of the self-styled "massive intellects," and not with the ones we scorn.

If the scientist would have us understand that mind cannot find words for the things of mind, cannot measure infinite space and infinite time or eternity, I ask, Why should mind attempt to do so? Mind can wander unhindered through infinitude, and why should it endeavor to measure its wanderings with a foot rule?

Mind knows nothing of limitations. We sit in our home and we are perfectly cognizant of the things which surround us; yet at the same time our mind has journeyed to scenes thousands of miles away—scenes which possibly we

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visited as children. We see things which no longer exist, and we re-live actions which we had almost forgotten, and at the same time mind is aware of the sun or the stars, uncounted thousands of miles away. Can we suppose that mind is subject to the ordinary limitations of human measurements, even in the individual? Then how much less is the eternal mind troubled by such non-existent things!

When we think of the house of a friend in another town, does our mind trace its way painfully along, thinking, "Now I am half-way there; now I have another mile to go"? No; mind can fly to the next street, across the ocean, or from here to the sun, in the same space of time. Then how can we say that mind cannot think of mind?

Time and space are merely words which mind has invented to aid it in dealing with material things, and when it is dealing with things which are purely of mind it does not concern itself with these or any other words.

We say that a raindrop, falling from the clouds, takes a certain number of minutes to pass through a certain distance in space. What do we mean, exactly? The raindrop is moving all the time, and therefore we cannot say that

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it was at any given height above the earth for any appreciable fraction of a second, for it has no sooner reached that point than it has passed it again, and it rests at any distance from the earth for not the slightest measurable particle of time.

We speak the words "here" and "now," and even as we speak them, here and now are gone; yet it is still here and now.

Time and space have neither beginning nor end, and that which has no beginning and no end cannot be measured, therefore mind cannot measure that which is immeasurable; but to say that mind cannot think of mind is to say that mind cannot think of anything.

We speak of words as the vehicle by which we convey our thoughts from one to another, and by which we set up in the minds of our fellows the thoughts which we would have them receive. But how often does language fail to do these things? How many times have you attempted to convey a certain impression to the mind of another, and found to your sorrow or annoyance that he had conceived from your words the very opposite of what you had in your mind?

We listen to one man speaking a certain

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form of words, and we smile. Another uses the same formula, and we are moved to contempt; while a third can, with the same words, stir our blood to madness. In listening to these men are our minds not thinking of mind rather than words?

The poet who weaves into living verse his wondrous fantasies deals only with mind, for in many cases he sings of that "which never was, on land or sea." And though we say that his mind is full of original thoughts, no such thing as original thought exists, for every thought that can ever be conceived is already in existence somewhere. To suggest that it could be otherwise would be to say that thoughts are continually being created, when, as we know, nothing is created.

The musician, though he may write the most wonderful music, creates no new notes, no new sounds. He merely places old sounds in a different combination, and the poet and the author do the same thing with old thoughts.

There is no set rule for thinking in any particular line. No artist can give you the formula for conceiving a picture, nor the poet that for the inception of a poem. Generally a train of thought comes at first unbidden, and

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if we follow that train we must make continual effort to avoid being led away by other thoughts which constantly intrude themselves upon our notice.

If we take ten thousand words and arrange them in a certain order we have a scientific article; rearrange them and we have a play; while if we place them a third time in a new order we have a humorous story. But neither the one nor the other will be of any very high degree of merit if our work is merely of this mechanical nature. The essence of success in either is mind; and in writing, or arranging words in form which will live and give help or pleasure to other men, the mind of the writer must think of mind.

As a matter of fact the mind which is least able to obtain the assistance of words deals most with thoughts of mind. The lower animals, who cannot understand human language, are, in their struggle for life, obliged to think entirely of mind. Their thinking we call instinct, which is merely another instance of man's aptitude for inventing words to explain that which he does not understand.

TO LIVE IS TO WORK



CHAPTER XVI

TO LIVE IS TO WORK

BUT, we may ask, was the engaging of the great mind in the solving or proving of problems necessary? If all wisdom and all knowledge are already in the possession of the eternal mind, would not that mind have been content to rest, instead of troubling itself with the working out of its riddles?

To answer this question it is only necessary that we should consider the nature of mind as illustrated in even our own individual selves.

Is there any among us who is of normal intelligence, or even of subnormal or abnormal intelligence, who is ever content to rest with the knowledge which he has? Are not our minds constantly enquiring for the reason for the things around us, and when we have found the reason, do we not still wonder whether that may be the true one, or whether there may be a better?

We may again liken the great mind to the chess-player. The greatest of chess-players might possibly know every move and every combination that could be made in the game in

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which he delights, yet he would not be satisfied with this knowledge. He would probably start again with the simplest problem and endeavor to arrive at the correct result in a new way.

It is in the essence of mind that we find the reason for the present and every other problem. Mind, whether in man or in eternity, can never rest, but will always go on assembling, dispersing, and reassembling its atoms, building new universes, and working out new problems.

It may be that to the unthinking this appears but a tiring prospect; yet if we consider more carefully we shall see that to even the least thoughtful it is the only way of future life that any of us would choose. To some of us the suggestion of long and continued mental effort is painful, while the thought of engaging in physical work is a delight; and to others again the reverse is true. In the undertakings of the great mind, however, work of every kind is included; in fact, there can be no good work of any description which does not entail some amount of mental effort. None of us would deliberately choose death or non-existence as our future state; and on the other hand, most of us would prefer a life which

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included all the trials and pains of the human life, to utter annihilation.

When we realize, too, that the ultimate goal of all is perfection and happiness, and that sooner or later we must reach that goal, we must lose all the fear and dread of the future which at present fills our mind when we think of the hereafter.

Of how much consequence now are the sufferings which we endured in earlier years? Does the fact that we met with an accident last year prevent us from riding in an automobile to-day? Do we look forward with fear and trembling to the future because we have suffered in the past? Nay, do we not rather look to the future to bring us surcease from suffering?

Why, then, should we dread our part in the problems of time to come, merely because bitter has been mixed with the sweet in the working out of the present riddle?

Another question is, Why did not the great mind, having set out to prove that only in one way can man arrive at perfection and happiness, set its human manifestations directly upon that one way: why has man for so long a time wandered apparently farther and farther from the path?

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The question contains its own answer. Does not the proving of one way to be the only one entail the testing of all other ways? The fact that there is only one true and perfect way does not preclude the existence of many false and misleading paths, and until all these paths have been trodden we cannot say for certainty that we have found the only correct one.

Had there been none but the true way, the first men must of necessity have walked in that way, and there would have been no problem to prove; but being, as there were, so many and such divers paths, one false step would lead to others, and once lost the road was not so readily retraced.

As I have said, each grain of directive mind is free to search for itself, and by the exercise of the little knowledge it possesses, to accept the true while it rejects the false; but it is dependent upon so many circumstances in so doing that it must be continually alert and watchful.

We may readily suppose that the first human bodies which were built for the directive atoms of mind to act through were of the highest physical quality—that is to say, that sickness and disease were unknown. But the

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grains of directive mind, having once taken possession of those bodies, were charged with the duty of keeping them up to this standard of perfection, and as none of those atoms possessed in itself the knowledge of the great mind, and as not all the atoms which direct the human race to-day possess that knowledge in its entirety, it was doubtless but a very little time before those bodies deteriorated. More particularly was this the case because the activating mind possesses appetites which, if the directive mind allows it to be satisfied, will act harmfully to the work of the directive mind.

This deterioration of the physical form would in itself result in hindering the work of the directive mind, for effectual work cannot be done with ineffectual machinery, nor can perfection be attained by a race which inhabits imperfect bodies, for success in the proving of the present problem embraces the perfection of the activating mind as well as that of the directive.

The first false step of the first directive atoms, then, entailed other false steps, and the generation which followed the first were doubtless started wrongly by the false teachings which were given them in their youth. Since

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that time error upon error has been added to the original mistakes, and the present condition of humanity is the result.

However, there are not wanting signs that man is learning that the ways of his predecessors were wrong; that he is discarding old ideas, old cults, and old formulæ, and is searching for the law of mind in mind itself, instead of in material things; and when once he earnestly endeavors to find the way, it will not be such a hopeless task as at first sight might appear.

Nevertheless it is a hard and long journey that we have to make, for we are still far too apt to confound animal or material pleasure with spiritual happiness. But there is no puzzle so difficult that it cannot be solved, and the universal mind has eternity to work in.

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MASTER AND SERVANT

CHAPTER XVII

MASTER AND SERVANT

I HAVE used the terms activating and directive mind in a rather different sense from that which is usually applied to them, and possibly I have not always succeeded in making my meaning as clear as I could wish. I may also have failed to make the reader understand that I do not consider the two forms of mind as unalterably and distinctly divided, any more than I consider any of the manifestations of mind as absolutely unchangeable in their form and nature.

Activating mind can, I believe, be trained by the directive to act for greater or shorter periods upon instructions once given it, without continual supervision, and it then partakes of the nature of directivity. If it be allowed that it can be so trained, I do not see any reason to suppose that it cannot be further raised, and in time become actually a part of the directive mind; but to follow up this line of reasoning would open such a vast field of enquiry and speculation that I do not in the present work venture further upon the subject.

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The more limited question of the ability of the activating mind to act independently under instruction is demonstrated to us daily in our own bodies.

The individual directivity reads a book, in which another mind is attempting to convey its thoughts to its fellows. Having finished reading, it decides to talk over the subject with another human mentality, therefore it says to the activating mind which it controls, "Carry me to my friend's house"; and you will notice that it gives these instructions without the use of any words, spoken or written.

Having received its orders, the activating mind—the atoms of which are contained in every cell of the body—will, if the human form be normal, carry them out, and eventually arrive at the prearranged destination.

Meanwhile the directive mind is busy with thoughts of the matters dealt with in the book it has just read. It may be that it has adopted the thought of the writer, as, of course, that writer wished it to do. Or, on the other hand, it may be that it has arrived at an entirely opposite opinion. But however this may be, it is marshalling and arranging its views so that it may present them to the friend it goes to

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meet, in a form most likely to ensure their acceptance by him.

It matters little by what means the activating mind arrives at its journey's end—whether the feet wade through the puddles of water which may lie in their way, or whether the body is carried over them with a spring; the eventual result is the same. But having carried out the limited instructions received from the directivity, the activating mind must again be taken under control by the directive mind, and must be given further orders for its future conduct.

For a little time, then, the directive mind lays aside the thoughts of the matters it has come to speak of and gives its attention to the governing of the actions of the body, for many unforeseen circumstances may arise. The journey to the house of the friend has been made many times before, and the activating mind has become so familiar with the way that it can be trusted to safely traverse the distance; but now, in the house of the friend, it is not so familiar with its surroundings. Furniture may have been moved since the occasion of its last visit; new faces may be present, and for many other reasons activation must depend entirely on the guidance of the directive mind.

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When the body is comfortably seated and the friends have commenced to converse, the activating mind can again be entrusted with the control of the muscles, and when one, or a set of these is tired by the maintenance of a certain position, the body is moved so as to afford it or them relief, without further instructions from the directive mind, and it is not until the directivity decides upon returning home, or until some new course of action is called for, that the directive mind troubles to issue new commands.

Now, if the directive mind be weak, or if it be concerned with the things of mind to such an extent that its care for the body is overlooked, the activating mind will continue to work according to its own ideas, and we shall have what is well called an absent-minded man.

If, however, the directive mind has been in the habit of deferring to the desires of the activating mind, and has found its chief pleasures in the enjoyments of the body, it will become more and more difficult for it to control the activating mind, for in such a case the body cells become of an altered nature, and one which is unsuitable to the perfect working of directivity. In other words, the body becomes

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diseased, and although the directive mind may be awakened to a full realization of its responsibilities, the activating mind is quite incapable of carrying out its orders.

Of course, there are other factors which enter into the fact of the deterioration of the body. The fault may quite possibly lie, not with the individual directive mind, but with its progenitors, or with outside causes which are altogether beyond its control.

If the fault is one for which the individual is responsible, or even if it is chargeable to the parents, it can in many cases be remedied; and if the directive mind is, as I have just said, fully aware of the weakening of its power, it will probably not be long before it endeavors to find a way to the remedy. It will, however, fail in its attempt if it allows itself to be led into wrong paths of research by other minds which maintain themselves in material comfort by the dissemination of false teachings.

This attempt to gain independence of action on the part of the activating mind is demonstrated, not only in man, but in all the many manifestations of mind. The earthquake, the cyclone, and various other upheavals of nature are illustrations of the same thing.

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The reader may possibly think that if the directive mind can lose control of activating to such an extent as is shown in the earthquake, then the directive mind must indeed be weak. But it should be remembered that, dreadful as such calamities may appear to human creatures, to the great eternal mind they are of less importance than a blister upon our finger would be to us, and are even more easily controlled and remedied by mind eternal.

NO MYSTERY



CHAPTER XVIII

NO MYSTERY

ONE very important thing which man must learn is that there is no mystery attached to the way in which his physical health may be maintained.

If it had been intended that the bodily well-being of humanity should be surrounded by mystery impenetrable to ordinary mankind and dependent upon mysterious ceremonies and strange concoctions, which humanity itself is unable to partake in, is it not reasonable to suppose that a separate race would have been provided by the great mind for the purpose of safeguarding that well-being?

The health of the first men was undoubtedly perfect, and possibly remained so for ages; but with errors of environment and depravation of appetite, to give only one instance, some slight alteration must have taken place in the cells and atoms of the physical structure. This alteration may, in the first place, have been infinitesimal; but nothing remains stationary, and with succeeding generations the initial error would grow and be added to.

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The mathematician may make a mistake of a single unit in the beginning of his calculations, but the result in the final computation will in all probability run into millions. Suppose, however, that having found his reckoning to be incorrect, the mathematician, instead of endeavoring to trace his mistake and to rectify it, started out to prove that it ought to be, and should be, the right one: suppose, too, that he founded schools and colleges where he might train others to juggle with his erroneous calculations in an attempt to make them work out correctly: is it at all likely that in the course of time two and two might be added up to three, or that division by two would reduce the total by one-fifteenth? Nay, is it not far more probable that the calculating faculty of his followers would become so deteriorated that not only the original proposition upon which they engaged, but all others likewise, would be worthless and their entire work unreliable?

Yet these are the lines along which humanity has been endeavoring to regain its lost bodily perfection. Needless to say, without success. From the very earliest days of history we find that men have sought for health among the very things which first robbed them of that

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health, and not only these things, but worse. It is a curious commentary upon the collective intelligence of mankind, that he should allow himself to be inoculated with disease in order to cure disease, and to be dosed with poisons in order to counteract the effect of poisons.

Man long ago found out for himself the substances which were suitable for food for his body and which tended to maintain and prolong life, as well as those which rendered him physically unfit; yet when he finds that his bodily condition is not what it should be, he unreservedly places himself in the hands of those who for the sake of the pecuniary benefits attached, drug him with mysterious potions, derived from the most loathsome sources, and described in dead tongues.

Decay and corruption are still decay and corruption, even though they are artificially produced in modern scientific laboratories, and they cannot bring health to those who allow them to be introduced into their blood.

Activating mind, as manifested in the cells and atoms of the body, is continually renewed as well as added to by the materials which the directive mind chooses from the food taken into

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the body, and the directive mind takes care that so far as possible nothing but what is suited to that purpose is eaten. For this reason we are unable to swallow certain substances without experiencing loathing and disgust; while even if we do succeed in their deglutition, they will be rejected by the organs acting under the command of the directive mind. Food of some kind or another is necessary to all men, and they in their choice of suitable nourishment must be guided by their particular environment. Exercise and clean living are also necessary, particularly the latter; but if the body is already diseased these things alone cannot restore it, for the activating mind in the diseased body inhabits forms with which the directive mind is unfamiliar, and so cannot control. The directive mind in such a case must be assisted to reform and gain the mastery of the activating atoms, and it is in the things of mind that we must look for health in the future.

The seat of the directive mind in man is the brain, and if the brain is defective in any part it will be found that the bodily functions in all or part are improperly controlled.

From the brain directive mind directs every muscle and every nerve of the body, as well as

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the senses and the emotions. Disease of a part of the brain may result in the individual living in a state of constant and needless fear, which alone is sufficient to cause early and premature death, or it may bring other emotions into play to an abnormal extent; but in any event the human organism will be an imperfect and improperly working one.

The activating mind as manifest in the bodily atoms is incapable of choosing and discriminating for itself in the choice of food. It will devour and attempt to assimilate the most nauseous and revolting substances—substances which the directive mind of a sane and healthy person would uncompromisingly reject, and this fact alone is sufficient to show that to the directive mind is given the guarding and protecting of the bodily health.

The material from which the brain itself is built and maintained is chosen by the directive mind from the food which is taken into the body; but the brain does not depend solely upon this food for its growth and expansion. As the muscles of the body must be exercised to avoid deterioration, so the brain must be exercised by the directive mind to prevent its atrophying. If our individual unit of directivity

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is content to rest instead of working, our brain must remain stunted and unproductive, and in this case also bodily decay and disease will follow.

The brain itself may be more or less distorted at birth, and although, like the twig which is bent out of its natural shape, yet grows into a strong and healthy, though distorted, tree, it may become an otherwise vigorous organ, yet its attempts to normally obey the commands of the directive mind will result in anguish to the body which that directivity governs.

I might enlarge considerably upon this chapter, but I wish to avoid any appearance of writing this work for professional purposes. I shall hope, however, to deal with the subject very exhaustively in a future book.

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LASTLY, THE KEYNOTE

CHAPTER XIX

LASTLY, THE KEYNOTE

THERE remains little more to be said.

I cannot compel any to accept my words, nor can I bring understanding to those who decline to acquire understanding and knowledge of the truth for themselves. The path is pointed out for you: you may walk in it or not, as you choose, but sooner or later your feet will be forced to retrace their steps and follow in the road of the one law.

The history of the faiths and beliefs of man makes but sad reading, and the finest of his hopes have found expression in nothing but trivialities. The savage who dies in the hope of an eternity of animal pleasures; the slightly more civilized savage who looks for a future of sensual delight in the soft arms of the houri; the intellectual who strives for eventual forgetfulness and oblivion; and those who believe that hereafter they will exist uselessly in a city of gold, without sensation or emotion—all of these equally seek for an anthropomorphic paradise, which, even though they could attain it, offers nothing.

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Fortunately, neither human hope nor human despair can have any effect upon facts; truth remains eternal and unchanged.

The truths which I have outlined in the preceding pages are intended as a guide-post, to point the way, and by following that way the reader will inevitably be led to the discovery of many other truths. He will learn for himself the things which I have learnt, but for the expression of which I have no words. He may find language by which to make clear many of the things which I have been able to indicate but dimly; yet he will, as I have done, be obliged to strive helplessly against the barriers which his fellows have built around their minds.

The brightest diamonds lie hidden deep within the earth. It is given to few to bring them to light, and the physically blind cannot perceive their beauty. The fairest jewels of the great eternal mind are buried deeply in the soul of him who has found them, and even though he strive to make their beauty apparent to his fellows, yet the mentally blind will see in them nothing of value or desirability.

There are no forms, no ceremonials, no rituals to hamper man in his observance of the one law: its knowledge may be acquired with

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equal facility by rich and poor alike, and it does not call for the expenditure of vast sums of money for schools and seminaries, wherein its apostles may be trained. The simple statement that "God is Love" can be understood of all, without the assistance of an army of commentators, and libraries of explanatory volumes.

The one law does not demand of any that they segregate themselves from their fellows and from the world while they devote their lives to its study, for each and every one of us has his place in the world and his work to do for humanity.

No mystery attaches to the study of this law; but those minds which would become adepts therein must first of all free themselves from the trammels of jealousy, intolerance, bigotry and prejudice, for if the greatest of virtues is charity, equally the greatest of vices is jealousy.

It is not sufficient that the poor should say, "Let the wealthy study this law: they are the offenders." The poor also must be guided by this decree. We shall not help if we urge its acceptance by our neighbor while we ourselves refuse to be guided by its teachings.

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It is essential that all of us should consider the actions of others calmly and without judgment or condemnation, weighing the circumstances which have given rise to a course of conduct with which possibly we are not in sympathy. We are each of us possessed of a separate individuality, and therefore we cannot all see alike nor act alike. A dozen men may work in the same office building, yet the environment of each will differ from that of all others as widely as though the ocean separated them, and the environment of each one must necessarily affect his actions and his method of living.

The judge and the juryman see before them the criminal charged with the commission of an atrocious crime, and no feelings but those of repulsion and disgust fill their breasts as they listen to the indictment against him; but they do not take into account the part that they themselves have played in driving him into that crime. Could they have, laid bare before them, the story of the life of that malefactor from his birth, they would find that instead of blame they would be called upon for tears of sympathy; that instead of judging and

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condemning their erring fellow, they should beg his forgiveness.

You, respectable wife and mother, who draw your skirts away from possible chance contact with the painted woman of the streets, do you ever consider that "there, but for the grace of God," go you? Do any of us ever consider that every man child born into this life is a potential thief and murderer; that every girl baby is a possible prostitute: that it does not rest entirely with the individual himself to decide what he shall eventually become, but that we, by our indifference to the misery and sorrows of others, are helping to force many into a course of life which we condemn, and that all of us have our influence upon the lives of all others? Can you, looking upon the child of the poorest slum, imagine that it will voluntarily start out to tread a path of misery and squalor which shall end with death in the gutter, or squander the beauties with which it has been endowed in bestiality and filth, to rot at last in the potter's field? Do you, whose lines have been cast in pleasant places; who have since birth been surrounded by all that love and purity can devise to protect you from ill; who have been blessed with a healthy body and a sound mind



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and have never known want or privation—do you dare to pass judgment upon these hapless wayfarers, to condemn these pitiful fellows of yours? If so, then you are less than the least of them, for with all the rich gifts with which you have been endowed, and with your feet set upon the right path, you have but wandered as far afield as have these, who were compelled to seek for the true way without clue or compass.

But, you say, "I have prayed for these erring brothers and sisters."

They have prayed for themselves—in agony and tears, in shame and anguish, and their prayers have not been answered. Do you suppose that your paltry supplications will have more effect than theirs? Cease to pray; get out and work for them. Work is the keynote of this life. Work for the benefit of others.

If you earnestly desire that your fellow-creatures should live in happiness, that the millennium should appear, and that perfection should take the place of failure upon this earth, think no more of the present attainment of material wealth nor of the future welfare of your soul, but devote your life to the evolution and expansion of your own atom of directive mind, and in so doing you will find yourself

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growing in understanding of, and sympathy with, the minds of those around you. You will find that where you had previously seen nothing but evil there is unsuspected good and beauty, and that so far from man being naturally a thing of wickedness, he is actively and earnestly striving after that which is good. Your efforts will result in help and benefit to all men, and this help and benefit will be also your own gain.

The one law calls for neither praise nor prayer from its devotees, and it neither judges nor condemns, praises nor blames. It asks for no gifts nor sacrifices from those who are led by it, and the things which it provides are free to all. There is no future reward for you, good, philanthropic soul, who give back a portion of the spoils, which you have ground out of your weaker fellows, for the purpose of building churches and colleges; neither is there eternal damnation for you, poor sinner, whose face has been trodden in the dust. Both of you are equally at fault, and not until that fault has been rectified and you have found your way to happiness and perfection shall your wanderings and your searchings end: but when you have learnt the one law, are governed by and weigh all things in the balance of that law, then you

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shall find that each of you but helps to make the other perfect, and that to perfection in the whole, the least and the humblest are of as great importance as the highest and the proudest.

Do I paint a hopeless picture of a future existence?

Would you prefer to believe that a loved one, parent or child, husband or lover, brother or sister, who had "died in sin," should be condemned to eternal burning? Do you, even the most orthodox, actually believe any such thing? Would not the thought of such an one, burning thus for one short hour, drive you hopelessly insane: and can you say that you can contemplate eternity of such dread suffering for thousands of those around you, and yet go calmly about the pursuit of your own affairs?

Would such a reward as is offered in the orthodox heaven repay you for one moment of earthly pleasure self-denied?

Mother, who weep for the little one so quickly taken from your arms; orphan, whose pillow is bedewed with tears for the memory of a loved face; and all who mourn for ones passed away, does it not bring comfort to your hearts to know that they still are near you, that when you have truly learnt the one law you

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may feel and visualize their presence, and that when in a little while the working out of the present problem is completed they shall become more truly than ever, on this earth, a part of yourself and you of them? When you understand this law you will no longer fear death, for no such thing as death exists; but you will look forward with tranquil joy to the time when your part of the problem shall have been perfectly completed, and you shall be free to engage upon whatever work the eternal mind may set itself to do in future.

I have throughout this book quoted no authorities, for mind is sufficient authority for all that I have said, as your mind may prove for itself if it so wishes. There are no secrets to learn before it begins to do so; all that is necessary as a first step is that it should view the lives of all around it with tolerance, forbearing and sympathy. You may take that first step to-day.



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