

A MANUAL
of
MENTAL SCIENCE

— WHIPPLE



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A
Manual of Mental Science.

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OF
MENTAL SCIENCE

BY
LEANDER EDMUND WHIPPLE
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Contents.

CONTENTS.

INTRODUCTION.

CHAP.

- I. MENTAL SCIENCE.
- II. TABLE OF FACTS.
- III. REALITY, BEING, AND LIFE.
- IV. { THE NATURE AND OFFICE OF PRINCIPLE.
TABLE OF PRINCIPLES AND APPLICATIONS.
CONCENTRATED TABLE OF PRINCIPLES.
SUBSIDIARY PRINCIPLES OF ACTION.
- V. THE UNIVERSE OF REALITY.
- VI. { THE RELATION OF LAW TO PRINCIPLE.
TABLE OF LAWS CONSIDERED AS EXPRESSIONS.
TABLE OF SUBSIDIARY LAWS OF BEING.
TABLE OF LAWS OF ACTIVITY IN LIFE.
- VII. SYMBOLISM IN MENTAL SCIENCE.
- VIII. TABLE OF MAXIMS.
- IX. RULES FOR LIVING.
- X. RULES FOR CHARACTER.
- XI. RULES FOR THE HOME.
- XII. RULES FOR BUSINESS.
- XIII. RULES FOR HEALTH.
- XIV. A MANUAL OF THE MIND. HOW TO THINK.

Introduction.

INTRODUCTION.

In one form or another, Mental Science is rapidly becoming the most popular of theories for wise doing and right living. Coming forward, as it has, from the small beginnings of thirty years ago when nothing was known of its deep and wonderful teachings outside of Boston, Massachusetts, and there only by a mere handful of venturesome investigators who had begun to study its wonders of action, it has to-day reached such proportions that its earnest followers are counted in millions. And new comers to the ranks of its earnest faith are safely estimated in hundreds daily, through every year.

The system of mental and spiritual healing now has its Churches, Schools, Societies, Clubs, and Working Associations; with Meetings, Classes, Lectures, Clinics and Libraries; and with healing practitioners by scores and hundreds, everywhere.

An extensive Literature has also grown up along with the development of the working powers of the science. This collection of books has indeed become so extensive that the average person scarcely knows where to begin or, in fact, how to find what he needs for his investigations, without, in many cases, an impracticable outlay of both time and money.

With a view to help in solving this problem this little volume has been prepared, to give in a handy and concise form the main points of FACT, LAW, AND RULE OF ACTION for the using of the Science in daily life.

Such a book, if constructed in a form sufficiently compact to be carried in the pocket, may easily be of practical benefit alike to student, investigator and interested inquirer. The odd moments of the day, that are commonly wasted in idle waiting, may thus be employed in gaining knowledge so deep and practical as, in

some instances, to change the entire course of one's life.

In constructing a concise Manual for this purpose the aim has been to concentrate expression of thought so as to take as little space on the page as possible, while yet conveying the information desired; and also, to so concentrate the thinking as to relieve the mind of either unnecessary process, or volume of expression.

If this can be adequately accomplished, and the little volume brought to the hands of the many earnest inquirers of the present day, it seems certain that incalculable good will result from its use. The want has thus far not been fully or adequately supplied along these lines. This is the only excuse offered for adding another book to the already voluminous literature of Mental Science.

No attempt is made in this work to argue the matter of the truth or falsity of the many statements of Mental Science. The

pros and *cons* have been extensively dealt with in Courses of Lessons by many authors and in numerous Books, where there is space for lengthy discourse and explanation.

This little book of concentrated expression is calculated not only for the daily use of those who have been through the preliminaries and have become sufficiently interested to desire a helpful guide in increasing the understanding of the facts and how to use them; but also for those who, while somewhat interested, still have not the time to follow out an extensive course of reading or study. It is also calculated to meet the wants of those who have not before taken up the study, but who would now like to do so. These, however, may need also more elaborate descriptions, which can be found in other works. The discussion of the subject is too lengthy for this limited space. The writer has numerous other works and volumes with which he will undertake to satisfy the most

critical investigator who is open to fair means and honest inquiry.

This science deals with some of the most important points of knowledge of the universe and of life. The development of the understanding to the present time is pregnant with facts that are of the most practical use in human life, and of the greatest possible good to all humanity.

This work presents an array of facts that are known to be as stated. Also, they are intelligently applicable in practical ways, so that anyone can test them in his own daily life, thus proving their standing in the philosophy by the results of living the action of the ideas. The importance of a *correct* understanding of these demonstrated principles cannot possibly be overestimated.

With these few explanations the little Manual is consigned to its mission, with a hopeful anticipation of extending a helpful influence to each reader, through his own daily communion with ideas that be-

long to the Universe, therefore are free to all, and to be readily obtained through a right use of the mind.

L. E. W.

New York, October, 1911.

I.

Mental Science.

CHAPTER I.

MENTAL SCIENCE.

In approaching this subject for the purpose of concentrated thinking, we should first gain assurance that we rightly understand the meaning of the term under which we work.

The phrase "Mental Science" appears to be somewhat misunderstood and consequently is frequently underrated. It means first:

A Science of the Mind. Second:

A Scientific use of the Mental Faculties.

The term Science relates to knowledge; and for a definite purpose this should be both exact and enduring. Both of these high qualities are possible to the mind, and capable of being expressed in definite operations of the mentality.

A mental process may, and always should, be exact in all ways, definite in

statement and ultimate in its conclusion. Such a process, when established, will be both logical and mathematical in character and must necessarily be scientific in its activity. Mental Science, proper, is of this order in both its nature and its character.

The fact that some do not yet recognize its high character or use the mental faculties in such exact ways, should not militate against the system itself, any more than would be the case with other systems of action. Some do not yet seem to fully comprehend its high qualities and so they work along more familiar lines; but those who grasp the purer meaning and employ it in their thinking, may mount to the heights of RIGHT UNDERSTANDING.

Mental Science to-day stands for and includes the best possible action and operation of the mind of man, in all the features of pure mental concept and right accomplishment. Incidentally it carries a healing proposition, because the right and there-

fore real processes of mentality lead directly to a wholeness of idea; and such thinking establishes healthy action, impulse, and generative force, with everyone. This opens the way to thorough scientific thinking, and the knowledge that accumulates by means of such thinking comprises the "Mental Science" of to-day.

The philosophy of this Science has its natural application to every phase of thinking in human life. Herein nothing ever occurs that is unknown to the mind of man; or, in fact, without a knowledge of and acquiescence in its operative movement by some mind or minds.

Mental Science, therefore, properly maintained, is the greatest of all sciences; for all systems of thought and of action have their inception, growth and development in the mind of man. Without mind in full and healthy operation, no science can have birth or proceed an instant in demonstrative action. The possibility of attaining scientific understanding is a mat-

ter of accurate thinking and appreciative attention.

Having thus stated the proposition, as regards the subject of our thinking, we may now proceed to acquaint ourselves with the possible working facts of a "Science of the Mind."

II.
Table of Facts.

CHAPTER II.

TABLE OF FACTS.

The propositions stated here as **FACTS OF MENTAL SCIENCE**, have all been carefully examined, tested, demonstrated and thereby proved to be sound in nature, correct in principle and permanent in action; they are, therefore useful to everyone who lives. These, however, are **FACTS OF THE MIND**; therefore they require to be examined by the deeper mental means, rather than by physical measure. They are the natural outcome of a right mental dealing with the permanent activities of human life, as conducted in the divine order of things and affairs. When we examine these facts through unbiased thinking and with sufficient mental accumen, we shall learn much that is practical about the principles and laws of life that come forward for consideration in these special studies a little further along.

The brief statement herein made of each fact and principle, leaves room for extended right thinking that, with each investigator, will develop a sure foundation of understanding of the ideas involved in its activities. Although commonly they are somewhat loosely held, these things are capable of being correctly understood. The knowledge to be acquired through such thinking contains scientific action and power, as well as philosophic character. These truths are embodied in the description given in the following chapters:

EXPLANATORY TABLE.

1—MAN the real product of a living First Cause; or, as some would perhaps prefer to express it, the created work of the Creator, is composed of and comprises essences of being, qualities of character, principles of living and activities of life, all operating in concentrated combinations of force and power.

All of these essentials are spiritual phases of being, and they necessarily render man spiritual, in both nature and composition. The facts of his existence render it impossible for him to be less or other than that.—Man is forever a spiritual being.

2—MIND is a vital instrument for the use of the individual spiritual man in solving problems and accomplishing the purposes of personal and individual life among the worlds of the external Universe. It is Spiritual Consciousness,

working outwardly for purposes of expression.—The mind is man's living Instrument, spiritual and real.

3—EACH MAN has his own mind, which, because of its extreme intricacy and its close relationship to all phases of his consciousness, seems to be himself. In all the conscious operations of external life, as regards the present phase of his being and existence, this seeming is especially pronounced.—To each man his mind seems to be himself.

4—THE MIND is a spiritual entity of life and action. It is the individual man turning his attention outward from the pure spirituality of his fundamental existence, to look after ideas and things supposed to be separate and independent.

Man turns from his perceptive soul-life of pure spiritual activity, in which he has his *real* being, to the intellectual mentality of a seemingly independent life, and thereby to his own comprehension becomes a

thinking mind.—The mind is the Mental Man; the man who thinks.

5—THE mind's conscious action is thought. Each one's conscious thinking expresses his deeper knowledge with regard to the subject under examination. Mentality constitutes and is the operative function of the mind; therefore it is man's collective instrument for first action in all modes of conscious doing; and next for the accomplishing of physical results in external life.—All things are first produced in the mind.

6—WHATEVER the mind does, with regard to personal life, is faithfully copied in duplicate action within the body.—The body is the external instrument of the mind and reproduces the action of its personal thinking.

7—WHEN WE WOULD THINK of man in the ultimate of his being, the man that is a real and permanent entity, we should view him as composed of spiritual activity

in living consciousness; although while considering him as a functioning operator, seeking knowledge, he may be viewed as a mind, operating through mentality. He *lives* on both of these planes at once. He is physical only in regard to sensuous operations. Each thought about worldly matters is reproduced in the body.—Man is spiritual in essence but mental in action.

8—THE CHIEF FUNCTION of man is Consciousness. On each plane of life and action he enjoys and exercises a particular phase of consciousness. As a pure spiritual being he is fully conscious in all the activity of wholeness. In our somewhat limited view of infinity we denominate this “superconsciousness.” It is the plane of first, the spirit; and next, the soul. Both of these are spiritual and real.

On the more external plane he turns outward and moves downward toward the separating action of a “self” idea. He thereby becomes a mind and builds a mate-

rial body to represent his self-thinking and acting in life. His consciousness now takes on limitations, as compared with the ultimate degree, and we call it "subconsciousness." It is, however, still spiritual in essence, and, also extremely intricate, far-reaching and powerful. In this state of consciousness the mind constructs its own body and animates it for use.—Man builds his own body, unbuilds it or rebuilds it, according to the state of mind that he is in at the time of action.

9—ALL MINDS have a common basis of action in the universal mentality, where all are subject to the same laws of action, and in varying degrees share the same powers for operation. Each one is responsive according to the degree of understanding that he has thus far developed or attained.—Minds are one in nature, and fundamentally they operate together.

10—A THOUGHT, when intelligently constructed through mental process, takes

form as a mental Image suitable to express its action in character and quality. The substance of this Image is the activity of the thought, which comprises the intelligence that is involved in the understanding. The image expresses the thought in terms of action.—Every intelligent thought culminates in a mental Image of the form of the action involved.

11—MIND possesses the power to see mental Images and to interpret their activities, to the extent of comprehending the ideas involved in the thought. This is mostly subconscious mental action. It is natural to everything that lives.—Mind sees mental Images, which in milder form are called mental pictures.

12—THE CHARACTER of the thought that is indulged by the mind will be reproduced in the action of the mental Image that results from the thinking. When the character is agitated, fearful, doubtful, indefinite, aggressive, etc., the correspond-

ing Image will show forth the disturbed action. But if it be quiet, harmonious, peaceful, confident and right according to true moral standards the result will be harmonious. The reproduced action in the picture or image of expression of the Conscious Thinking will always be in all respects like the mind's intent, plan and operation.—Images and pictures correspond exactly, in character, quality, form, power, and in all action, to the thoughts that they represent.

13—A THOUGHT OF FEAR always carries some degree of agitation, which reproduces as distress in the mind. The mental picture that takes form through this thinking will invariably show forth distress, to those who come in conscious contact with it. The action of the fear produces a corresponding image in the mind itself, and the action of the image reflects the fear in the nervous system. It is impossible for it to be otherwise. That is the natural law,

and to it we must adjust our thinking.—Fear in the mind is reproduced in nervous distress.

14—FEAR, when active within the mind, is a devitalizing influence, that destroys the equilibrium of action and generates a negative condition of unrest, because of the mental doubt; a veritable state of unease or dis-ease.—Fear in the mind results in sickness which may culminate in dis-ease, either mental or physical.

15—THESE DIVERGENCIES from the real life-activities occur only with the mental man. The spirit, and the soul (which also is spiritual) are not thus affected, and do not share the errors and illusions of the external man, who is merely the personality.—The mentality is the only phase of man that is ever sick; and the body is the only part used to express the wrong action.

16—THE PHYSICAL BODY is the natural instrument of the mind, for use in earthly relations. It is produced or built and sus-

tained by the mind, in subconscious action. Through the activities of the nerve-centers the body reproduces, in physical terms, the action of every thought which relates to either bodily or personal living, or to any experience. Agitation of thought which produces mental distress, will reproduce bodily as nervous distress, and in equal terms of fear. Thus the body may take on distress from and because of fear in the mind, and so become diseased through a mental cause.—Mental pictures of fear reflect the action of distress in the nerve-centers of the body and thus produce sickness which may become disease.

17—THE reflecting mental action is mostly subconscious to the thinking individual, because both its substance and its activities are fundamentally spiritual, and cannot be recognized through the senses, except in their final results on the physical plane, where the senses always operate. This, however, does not detract from the

power of the subconscious action, but emphasizes its superior position and importance in the realm of human life.—The range and power of the subconscious mentality is far superior to all forms and combinations of external sense-action, or sense-consciousness.

18—THE MIND operates, all of the time, more in the subconscious phases of mentality than in the sense-consciousness of things and objects.

In the external sense-features of life there is action and consciousness only during the waking hours or moments of the day, and this only in a limited and restricted degree. Subconsciously, however, the mind never sleeps, is always consciously active and busily engaged with the problems and duties of its individual (indivisible, whole) life and existence.

This continues during both the waking and the sleeping hours of the sense-nature, which deals only with limitations.—The

mind of man is a continuous state of consciousness that can never cease to be, or to know real things and actions.

19—FOR THESE REASONS it is within the province of reason, and entirely feasible, to look within the realm of the subconscious mentality for the actual cause of every form or variety of sickness, suffering, unhappiness, distress, disorder or disease in human life.

All of these seeming conditions come through a disturbed consciousness, which invariably begins with fear of some sort, and which always rests upon the plane of sensuous thinking.

The mental picture of the fear-thought becomes implanted among both the sense-conscious and the subconscious activities; and it continues to be active there until removed by a suitable process.

The mental distress is repeated in the nerve-centers, by means of the natural reflection of its action, and a bodily condition

of dis-ease or disease, is the result.—The “Cause” of disease is first in the mind; therefore it is always mental.

20—THERE IS A SOUL-NATURE immanent in the constitution of every individual; and this is finer, more active, and in all ways superior to all the phases of sense-mentality. But this superior phase of man’s being is not involved in any of the problems of sickness or trouble; all of those belong in the realm of the mind.

The soul part of man is pure spirit, individualized but not degraded in lower orders of limited action and the consequent illusion and loss of power.

The soul phase of being is the *real man* individualized in correct form. The mind is its outward expression, operating under the idea of a separateness of its own life. Only on the seeming plane of a separate mental being can the person be deceived. On its own ground of spiritual conscious-

ness the soul is a whole and harmonious entity, knowing all the facts of life.—The soul is real and is never sick or deluded.

21—ABOVE and beyond all of these phases of man's external existence is the Pure Spirit, which is life and being, in the fulness of active reality. This is both the fundamental and the ultimate being of man. "The man that God made." It is the pure manifestation of the being of God, who is the Whole of Reality. Here man rightly represents the whole, and is necessarily perfect in all ways, infinite, eternal, changeless and real.

Sickness bears no relation to this phase of actual reality in being. Man, the Son of God, the offspring of Reality, is whole and knows no limitations.—The mentality is the only source of sickness, and the mind, while thinking truth is the only adequate curative agency.

22—MANY FEATURES OF FEAR are entertained by the mind, that are formed either

suddenly or gradually, and are accordingly either acute or chronic in action. The bodily conditions that develop from them bear corresponding degrees of disturbance, and each reproduces the character as well as the intensity of the fear involved.—The disease of the body always corresponds to its cause in the mind.

23—THE THOUGHT ACTION that is required to *remove a cause* and so relieve a condition, will contain action of a character opposite to that which causes the disturbance; and at every step it will be based upon the same truth of being and life from which there has been a deviation in the causative fear-thought.—Curative thought is based upon fundamental truth and is the direct opposite of all thought that can cause disease.

24—A THOUGHT that is rightly based upon truth itself, that which is real and therefore must be right, about being and life for all and at all times, is universally

more powerful than one that has been formed under illusion, or in error of any kind. This is so because it is purer in conception, brighter in intelligence, clearer in action, higher in purpose, and represents finer and more forceful activities on all the planes of life. All truth is perfect, whole and enduring.—Thoughts of actual truth are superior to those of error, in any form.

25—THE EMOTIONS are always based upon sensuous thinking even though attached to subjects, objects, things or persons, with spiritual and moral intentions in the thinking. Truth itself has no emotional features; on the contrary it is always calm, quiet and perfect in every activity. It is reached only through exact processes of thinking. That which is brought forward otherwise is not Truth. What we would like to have it be or appear, is not the problem; but what *actually is so* and will stand every test of examination, is the

only question to be entertained.—Truth is exact and has no emotional or sensuous forms. It rests in Reality.

26—EXACT THINKING produces exact action all along the line of intelligent operation. The pictures resulting from such thinking will carry the features of exactness from one plane to another, throughout the operation.

Thus, upon the line of facts herein outlined we may establish a system of thinking that shall be true, exact, definite and applicable correctively to all cases where wrong action has gained a foot-hold.

In this powerful and pure thinking a healing power of the mind is always certain to be found.—Exact thinking renders Mental Healing possible, sure and safe.

27—EXACT THINKING along the lines of activity and according to the principles of truth as expressed in human life, can produce only the best of results; therefore no harm can come to anyone from pure

mental healing. It is one of the best of influences in all phases of life. Its only outcome is good. It elevates the character of every thought.—The influences of Mental Healing and the operations of Mental Science all operate for the good of mankind.

28—MENTAL SCIENCE itself is more far-reaching and all-inclusive than what is comprehended under the head of "Mental Healing." The healing philosophy and thought comprise all spiritual activity and mental action that relates to human life, on all planes where the mind operates in such ways that healing becomes necessary in daily life; and this, itself, is an extensive range of action.

But Mental Science, as a broader and more comprehensive conception, has a direct bearing upon all possible features of the doings of the mind, and all forms of thinking, for every process and purpose in life; for learning, teaching, construct-

ing, inventing, and the producing of results; for leadership, influence, success in right endeavor, and for all accomplishment native to the human mind in all of its pursuits.

For all of these Mental Science contains formulated rules, based upon the natural laws that underlie mental action. This renders endeavor easier and more effective than would be possible without its specific knowledge.—All features of life are enhanced by the use of the philosophical thinking that is embodied in the *true* Mental Science.

CONCENTRATED TABLE.

1—MAN is forever a spiritual being.

2—THE MIND is man's *living* Instrument, spiritual and real.

3—TO EACH MAN his mind seems to be himself.

4—THE MIND is the mental man; the man who thinks.

5—ALL THINGS are first produced in the mind.

6—THE BODY is the external instrument of the mind, and reproduces the action of its personal thinking.

7—MAN IS SPIRITUAL in essence but mental in action.

8—MAN BUILDS his own body, *unbuilds* it and *rebuilds* it, according to the state of mind that he is in at the time of action.

9—MINDS ARE ONE in nature, and fundamentally they operate together.

10—EVERY INTELLIGENT THOUGHT culminates in a Mental Image of the form of the action involved.

11—MIND SEES Mental Images, which in milder form are called mental pictures.

12—IMAGES AND PICTURES correspond exactly in character, quality, form, power and in all action, to the thoughts that they represent.

13—FEAR IN THE MIND is reproduced in nervous distress.

14—FEAR in the mind results in sickness, which may culminate in disease, either mental or physical.

15—THE MENTALITY is the only phase of man that is ever sick; and the body is the only part used to express the wrong action.

16—MENTAL PICTURES of fear reflect the action of distress in the nerve-centers of the body and thus produce sickness which may become disease.

17—THE RANGE AND POWER of the subconscious mentality is far superior to all forms and combinations of external sense-action, or sense-consciousness.

18—THE MIND of man is a continuous state of consciousness that can never cease to be, or to know real things and actions.

19—THE CAUSE OF DISEASE is first in the mind; therefore it is always mental.

20—THE SOUL is real, and is never sick or deluded.

21—THE MENTALITY is the only source of sickness, and the mind, while thinking truth, is the only adequate curative agency.

22—THE DISEASE of the body always corresponds to its cause in the mind.

23—CURATIVE THOUGHT is based upon fundamental truth, and is the direct opposite of all thought that can cause disease.

24—THOUGHTS of actual truth are superior to those of error, in any form.

25—TRUTH is exact and has no emotional or sensuous forms. It rests in reality.

26—EXACT THINKING renders Mental Healing possible, sure and safe.

27—THE INFLUENCES of Mental Healing and the operations of Mental Science all operate for the good of mankind.

28—ALL FEATURES of life are enhanced by the use of the philosophical thinking that is embodied in the *true* Mental Science.

III.

A Study of Reality.

CHAPTER III.

REALITY, BEING AND LIFE.

REALITY—that which is, which always has been, and to which everything must refer for being, life or action, is necessarily absolute, unconditioned and ultimate. In classification it must come before all else in the universe. It is, therefore, the primordial substance and the ultimate principle of everything that can be conceived with regard to the entire universe, and including all life and action in being.

BEING is the living, conscious, operative activity of Reality; or, the active principle of reality as exhibited in all life and living operations.

These two features, therefore, should receive our first and most thorough consideration in these studies. Without them we can do nothing. With a wrong con-

ception of them all effort would be worse than wasted.

BEFORE REALITY there could not be anything whatever—not even God. Because, if He had presence *before* reality—at a time when there was no reality, then He certainly was not real, therefore could not have been God; while if God were present and real *then*, He must have included, and thus made present the all of Reality. If we say that a real God was present before reality existed, then, we are postulating reality *before* it was present. Rather loose logic, this.

LIKEWISE, BEFORE “BEING” there could not have been Life, or anything which could show forth activity as in living, being, or doing; because these all presuppose an active entity, to be, to live and to do. WITHOUT being there would be no presence and no evidence of action by which to determine presence. If there were life before Being, it could not *be*, and

there would not be anything even to become, or to recognize it in its becoming. And again our logic ends in confusion. To aid in conceiving ideas and forming conclusions on these points, we may consider:

1—REALITY, fundamental and absolute; containing within its constituency the full potentiality of being and living. The intelligent power *to be and to live*, together with the necessary consciousness to know.

2—BEING, ultimate and complete; comprising the living activity of all Reality and, within the possibilities of its activity, all life included in a unit of being, which is whole. Such Being is necessarily *real*, and such Reality certainly has *being*. It is being, itself.

3—LIFE. All true ideas of life must rest upon a full conception of Reality and Being. To be, is to live; and necessarily to be real. Ignore these and you can have no conception of Life.

An attempt to conceive life by itself alone, *without* these essentials, ends in the misconception denominated death, instead of a realization of life. That which through conception of reality might have become an idea known as life, through misconception has become a delusive notion called death.

But this negative absence has no reality and no being, not even life, and so it cannot act. What then, is it? And what can it do or be? To live is to be, and to know reality.

REALITY CONTAINS THE POTENTIALITY of both being and living. For this reason it is the very foundation of Life. Any notion of Life, therefore, that does not contain the full essence of both Being and Reality is necessarily a false view of the premises, and must end in delusion. The opinion is lifeless because unreal, and it cannot be true. To be, and to live, is to be real.

THE LIFE THAT EMBODIES REALITY and proceeds from Being, must contain the qualities of both these fundamentals; therefore life itself is ultimate as well as absolute and all its real features must be eternal. Life, therefore, endures forever.

IF THE LIFE of ultimate reality and absolute being should come to an end what would be the fate of Reality and of Being? And what would be left? Being, without life and reality could neither know or be known; therefore even the false opinion of it would quickly vanish. And reality left alone, devoid of being and of life, would be as near to nothing as we are able to conceive. Likewise life, devoid of being and of reality would hold no place in consciousness. It could be only an empty void in idle thinking.

REALITY, BEING AND LIFE, therefore, stand or fall together. Where one of these is, the others must be, regardless of whether they are recognized by the

thinker. They are three somewhat different views of the one Entity that is, always was, and ever shall be. They represent varying recognitions in the mind of man, of the *truth* which is and which endures.

The main difference here, is in the mind's recognition of modes and degrees of action in the conceptions of substance and activity, in connection with what we are and what we know.

THIS TRINITY OF ENTITIES rests absolutely at the base of everything that can command the attention of man. They all must be rightly considered in every problem of human life and divine consideration, or the *whole truth* of that problem will not be disclosed.

If these be left out of consideration, entirely, confusion will inevitably ensue, and no truth will be discovered in that subject. If but partly recognized, only a limited power can evolve from the thinking.

WHETHER THE SUBJECT be religion, philosophy, science in any of its departments, or any of the minor affairs of human life, the full value of these three conceptional ideas should be considered; for they are the actual fundamentals, and without them the subject cannot be adequately examined or its truth determined. In right thinking they may readily be understood.

WHATEVER THE SUBJECT under examination, when you can accurately determine its Reality, the nature of its Being, and the character of the Life that is expressed in its action, you have all the successive points in the problem well in hand and easy of solution. The truths of Being are the *things* of Reality that manifest in the lives of mankind.

IV.
Table of Principles.

CHAPTER IV.

THE NATURE AND OFFICE OF PRINCIPLE.

ALL REALITY rests upon Principle. Principle is the fundamental activity of every entity. Everything that is has its own principle. Without its principle no entity can endure, or even be. Metaphysical principles are living entities—each on its own plane of activity. The principles of metaphysics constitute the foundation of true Mental Science. To know the principles is to comprehend the science and understand its usefulness.

IN METAPHYSICAL PHILOSOPHY the term “principle” is used under the accurate definitions of “foundation; origin, source; fundamental substance or energy.”* A fundamental truth, etc. Every principle, therefore is a spiritual entity.†

*Webster.

†“The soul of man is an active principle.”—*Tillotson*.

IN ITS SUBSTANCE every principle relates to Reality.

IN ITS ACTIVITY every principle relates to Life.

IN ITS QUALITY every principle relates to the absolute Right, as ultimate Good.

IN ITS CHARACTER every principle refers directly to Truth.

PRINCIPLE IS CHANGELESS, permanent, fundamental. It always was the centre of activity, and never can be less. It is eternal reality in active operation.

ANYTHING short of these ultimate requirements is outside of principle. It may be a law, in the sense of "a rule of action," but it is not ultimate enough to be classed as principle.

THE PRINCIPLE IS THE FOUNDATION and contains all the essentials of the problem. When this is fully comprehended in connection with any problem, the mind understands the entire subject in a masterful way.

ALL PRINCIPLES rest in Being and are expressed in life. To know the principle is to understand the life. Hence these studies in principle to be employed as helps in understanding.

TABLE OF PRINCIPLES AND THEIR
APPLICATIONS IN LIFE.

Considering, now, in its ultimate sense, each of the three elements that have been under discussion, it seems reasonable to classify as follows:

1—REALITY—that which actually *is*, in a fundamental sense. This is the Principle of Being.

2—BEING—that which is fundamental to all that can ever be, do, or become known. This is the Principle of Life. In life Being is reproduced in action that may be recognized. Its reality may be known, through its activities.

3—LIFE—the element of permanent activity in being, and the first object of pure

consciousness. This is the Principle of all Activity. In the operations of activity, you discover the *life* of every thing.

4—ACTIVITY—which is fundamental to the doing or going forth, of PRINCIPLE IN BEING for the manifestation of REALITY. This is the Principle of Action, which is the active “doing” of the proposition.

5—ACTION—the proceeding into useful operation of the fundamental power to do, produce, and accomplish results in conscious purpose. This is the Principle of Creation.

In the act of creating, the Fundamental Intelligence of Being carries out its purpose to reproduce its own essentials of reality, in active operation; and a pure Spiritual Universe of ideas, conceptions and formulated activities is the spontaneous result. This is reproduced in the intelligence of man. It is the Universe of Being and of Reality, in which everything is *whole* and where all is ONE.

THIS IS THE UNIVERSE of consciousness. It is composed of Ideas, all of which are both real and pure in every conceivable way; and of which we must postulate absolute perfection, as its only possible condition. It begins with Reality, proceeds through Being, by means of real Life, which is represented in activity, and manifested through action that culminates in a Real Creation. Its substance is activity.

UP TO THIS POINT nothing has entered into the proposition of a complete, created, universe save:

REALITY
BEING
LIFE
ACTIVITY
ACTION and
CREATIVE PURPOSE,

with a mention of
CONSCIOUSNESS
INTELLIGENCE
REAL IDEAS.

ALL OF THESE rest upon Reality, and possess Being. All contain fundamental principle and are perpetually active in life. Are they, then, also unreal? Which of them may either subsist or exist and still be imperfect, or unreal?

THIS UNIVERSE OF IDEAS is the pure manifestation of Fundamental Reality.

It comes before man's conscious recognition through the operation of certain activities of Being. These activities are mainly:

CONSCIOUSNESS
INTELLIGENCE
UNDERSTANDING
PURPOSE
POWER.

Each of these infinite realities is a principle of action, to help in producing the full and right "manifestation" of the fundamentals of Reality. The *substance* of all of these Realities is activity; and the ele-

ment of activity is spirit. As “element” it is changeless and eternal activity,—SPIRITUAL REALITY.

CONSCIOUSNESS—the power to see and to know, is the active, therefore spiritual and real, faculty of Being. In corresponding degree it is common to all living entities. It also extends to all planes where beings may function. It is the chief activity of Being. Consciousness, then, is the Principle of Intelligence; and it is the chief factor in all knowing.

INTELLIGENCE—the power to know and to differentiate Ideas, is the Principle of Understanding, through which Ideas and principles are comprehended and their usefulness determined.

UNDERSTANDING is the operative function of Intelligence, brought forward onto the plane of the spiritual operations of the mind. Here it is the Principle of Purpose; which shows forth in every intent, plan and decision for action.

WHEN CONSCIOUSNESS, Intelligence and Understanding combine and culminate in a Purpose to do or perform some deed, the element of RIGHT in the purpose of the plan for operation renders Purpose the Principle of Power; and this makes the "doing" of the act a full possibility.

No other power than this is real, efficient or enduring. It operates through the innate Force of consciousness, which is fundamental to all action. Power, therefore, is the Principle of Production, which when operating through action culminates in Creation.

CONCENTRATED
TABLE OF PRINCIPLES.

REALITY is the fundamental whole—All within Itself. Principle is the *active* factor in all Reality.

The following are TRUE PRINCIPLES of Being and Activity. All are Spiritual—Fundamental—Real.

<u>To Be</u>		<u>To Do.</u>
BEING—	principle of	LIFE.
LIFE—	“	“ ACTIVITY.
ACTIVITY—	“	“ ACTION.
ACTION — DOING;		
THE WILL TO DO—	“	“ CREATION.
CONSCIOUSNESS—	“	“ INTELLIGENCE.
INTELLIGENCE—	“	“ UNDERSTANDING.
UNDERSTANDING—	“	“ PURPOSE.
PURPOSE—	“	“ POWER.
POWER—	“	“ PRODUCTION.

THE ABOVE are all considered as Fundamental Principles, in the true Metaphys-

ical philosophy. They are the accepted Principles of Mental Science.

SUBSTANCE is the foundation on which they all rest in Reality.

TRUTH is the Spiritual Essence of all of them.

THEY LEAD from Reality, through principle, to production, as a culminating act.

THE OPERATION of each one leads to a development of the succeeding one.

EACH ONE is dependent for existence upon the previous one.

ALL LEAD FORWARD in a line of wholeness to culminate in an act of production, without which nothing could ever be accomplished. In that event the universe would be empty, even of worlds.

THESE NINE PRINCIPLES are the essentials of a philosophical knowledge of everything that really is or has being. All

other principles of action rest upon them as foundation. No one of these can be left out of consideration in any problem that is real; therefore to understand a healing problem, or a process for such purpose we must know their activities.

They comprise all that is necessary for the foundation of a universe of intelligent understanding in the mind of man.

IN SUCH a universe man may find everything that can be, and through its activities he may know all that is to be known about every real thing.

BUT THIS IS ALL SPIRIT. Nothing material has yet been mentioned. The activity—life—of everything that can be conceived as proceeding from, or as being created by or through the active processes of any or all of these fundamental principles of reality and power, is absolutely spiritual in nature, character and substance. Nothing material bears any relation whatever to any of them. They pos-

sess no physical features or characteristics. They cannot be accurately described in physical terms, or sensuous phrases.

FOLLOWING OUT from these fundamentals, through the rightful exercise of the thinking faculties, an innumerable variety of expressive activities, operative acts and actions, manifestations of power, and purposeful doing, may be observed. And these all go to constitute man's collective Idea of the Universe which he inhabits and of which he is a participating feature or portion.

ALL OF THESE activities are embodied in the features and transactions of the daily life of each member of the human family, and so they are vital in all matters of health and healing. They must be considered in relation to every true healing process. This is the reason for explaining them here.

THERE ARE also many principles of ac-

tion that are the foundations of operative proceedings in daily life; but every such subsidiary principle relates to these fundamentals as the source of its power and conforms to them in nature and character.

ALL REALITY IS ONE WHOLE ESSENCE. The combined action of this one is the Universe of Real Things. It has mathematical character, which is expressed in its unity, wholeness, identity, etc., all of which rest upon truth and become principles of operative action.

IN ORDER that an idea or conception of a thing shall be real, it must be true; and in its truth may always be found an absolute *identity* that indicates its being. Every entity must possess a principle in order to be able to act for any purpose. Truth itself is a first requisite to the existence of any entity.

SUBSIDIARY PRINCIPLES OF ACTION.

ALL OF THESE are Spiritual and Real. They are also absolutely essential to all or any expression of action in real existence:

TRUTH—The absolute quality of being. That which actually *is* what it purports to be.

IDENTITY—The changeless permanence of truth. That through which truth may always be known at first sight.

WHOLENESS—The quality of complete inclusiveness, carried to the conception of an indivisible one.

UNITY—The final conception of the ONE as THE ALL.

THE UNIT—The ONE itself, qualifying as the whole.

MATHEMATICS—The Spiritual Science that differentiates the Unity of Wholeness through the Identity of Truth in an abso-

lute exactness that enables the Intelligence to comprehend and use the real qualities of being.

EACH OF THESE is whole within itself and all-inclusive of the others; yet each one conveys a different understanding. Each bears a definite relation to each of the others and thereby each one becomes a *principle of action* to another. This relation will vary somewhat according to the use of ideas that is being made at the time, but all are principles and belong to the same ONE. In ordinary description we may say that the:

Principle of TRUTH is IDENTITY.

“ “ IDENTITY is Wholeness.

“ “ Wholeness is UNITY.

“ “ UNITY is the UNIT.

“ “ the UNIT is the

ULTIMATE WHOLENESS of all, which results in the identity of truth.

All of this is demonstrated to the understanding through Mathematics, as the science which comprises the activities of all these essentials to accurate thinking.

V.

The Universe of Reality.

CHAPTER V.

THE UNIVERSE OF REALITY.

THE WHOLENESS OF ALL THINGS combined is the Universe. The method of reasoning pursued in the previous chapter brings us around the circle, from Truth to Wholeness, which is absolute, all-inclusive, unconditioned and final. These are the qualifications of Mathematics, and this is the foundation of all science. The exactness of mathematics, carried into thought and speech, requires logic as its right expression; and in logic we find the mathematical character of the true "word" in thought.

THIS, THEN, is the right character of both thought and expression for any action in true Mental Science. Anything called such that falls short of this standard requires readjustment in thought and method.

THERE IS NO END to the activities that will evolve in the understanding while the mind proceeds with its analysis, after conceiving the nature of these principles. In this way the Idea of "Universe" becomes infinite in man's conception, and he rises to the "seventh heaven" of understanding.

AND STILL ALL OF IT IS SPIRIT, and every activity involved is a feature of *real Being*.

THIS IS THE UNIVERSE OF REALITIES. It has always existed, and will forever continue in living activity.

CONSIDERED INCLUSIVELY, it is God, in His own home. God made it by performing the acts of His own divine purpose. Man may understand and use it by intelligently thinking its principles. In this he may share the active powers of the real purpose of the Almighty and rise to a superior understanding.

THIS IS THE SERIES of conceptive realities that *true* Mental Scientists hold in

their consciousness as the actual things of creation and the real objects of life. At least, we all should comprehend the nature of these principles of life and hold fast to the understanding. Whatever our faith or belief, based upon our present acquirements, may be, this entertaining of real ideas and conceptions of truth can only uplift. The fullest understanding is that which contains the most of truth.

IN EVERY such activity as is here described, Mental Scientists see the BEING of the true God; and in every associated idea they observe His handiwork.

SUCH A UNIVERSE is real, absolute, complete, changeless, therefore indestructible. It endures forever. In the comprehension of it there is no fear, but instead, that peace which passeth (the external man's) understanding, and pervades every faculty.

WHEN RIGHTLY COMPREHENDED these principles are infallible planks that form a

platform of true understanding upon which we could stand immovable and secure, even though the foundations of the earth were upheaved.

GOD AND HIS UNIVERSE WITHIN HIM are one and whole; are infinite and eternal. *We* are parts of it *all* because we are inseparable from its substance and its reality. Whether we recognize it or not; accept it or not; will have it so or not, still it holds us safe and secure within its infinite substance. What, then, can harm us? And why need we be afraid? The martyrs were imbued with this truth—and they conquered fear.

THIS IS THE REAL UNIVERSE composed entirely of Ideas. It is an Ideal Universe because it embodies the ideal conceptions of the Infinite Mind. These necessarily are all *real* Ideas. To know these rightly is to be able to include their activities in our thinking about all affairs. This establishes the healing power of the mind in

scientific accuracy, and gives to Mental Science its sound ground for action.

THIS REFLECTION of thought-action contains a reproductive feature, in the reversal of the mental lines of action in the image of the thought. Thus the real and enduring Idea of Infinite Qualities, when passing through the understanding, reappears in an inverted form, in the more external features of the mind of man.

Here the permanent activity of the Idea becomes reversed in its action, and reappears as a thought of man's own recognition of the idea. Because of its limitations it appears now as a transient and indefinite thought, which shows but little power.

The exercise here of the infinite qualities which inhere within man's being would have enabled the thinker to reverse this evidence at sight, as we do with a reflection cast in the mirror, and so return in understanding to the *truth* of the Idea itself.

IN THIS FIELD of the inverted action of illusion, however, sense is commonly allowed to predominate; and sense always reports the *inverted* evidence of the reflection—never the *direct* action of reality. Thus the inverted evidence takes and holds the field, while it is allowed to go unjudged.

BUT THIS NEED NOT BE. Every mind possesses the full power to understand all of these processes, and to reverse all inverted action in the mental processes. Thus where sense-thinking has produced an inverted action that is causing sickness, the rightly informed mind can reverse the action and reëstablish the normal activities of life, which will inevitably restore that mind to its right condition. This act represents the natural healing power of Mental Science.

IN THIS WAY an entire universe of inverted thought-activities has come upon the ground of man's understanding; and

having become established there as real, it occupies the entire attention, with every mind which is given over to the evidences of sensuous thinking.

THE NATURAL RESULT of adhering to the inverted evidence of sense-thinking is that the evidence appears in a condensed material form which takes the place of actual active reality, until nothing else can be recognized. All action is now viewed through this inverted evidence, and an entire universe of sensuous action and physical shape, that in the illusion appears to be substance, takes form as an appearance. Then the illusion is complete. Here all action takes place in what seems to be a lawful way. The mind, therefore, finds in it what seem to be principles of action and they soon become established as such.

EACH ONE OF THESE, however, when examined, will show a direct tracing, through inverted processes of thinking, back to one or more of the fundamental principles of

the Universe of reality, which existed before any of this changing appearance, and without which none of the external things could have had even appearance. The one is a copy of the other, brought about by inverted action operating through reflection; and it is real only as the comparison between a reflection and its original substance. The original *must* be the *real*; the other one is an inverted appearance. A reflected *copy* cannot come before its original substance.

THE ACTUAL CREATION of the first and real universe of spirit is explained in the account of it as described in Genesis I, and up to and including the fifth verse of the 2nd chapter. Here we may see definitely that a purely spiritual process has thus far been described. Yet, everything is *full* and *complete* in all respects.

TRUE Mental Scientists recognize this PURE REALITY as the Universe, and its *eternal spirit of truth* as God; and they wor-

ship accordingly. This is the reason why their thinking demonstrates the true healing power. It is based upon wholeness and carries the element of sound health in all its operations.

THE DUPLICATE UNIVERSE of outward action is recognized for what it is and dealt with accordingly. Its features of apparent action are effectively controlled in proportion to the degree of the understanding that is exercised in the operations of the thinking.

THE APPARENT PRINCIPLES of physical action do not hold good under examination and are not satisfactory as finalities. They are effective only in the illusive phases of life and in connection with inverted action. To obtain lasting satisfaction the action must be followed back through the inversions, until the real is reached and comprehended as the ultimate principle. Then the things and affairs of our daily lives are rightly understood and may be controlled.

THE INNUMERABLE ACTIVITIES of the Universe of Spiritual Truth are reproduced in the seeming universe of inverted reflection here, in almost an equal number of operative actions in thought; and these, in turn, through a condensation of their action, result in as many physical objects, which, to the mind that is thus deluded, become the "things" of the world and the universe.

BUT WE CAN USE these adequately for all material and outward purposes, here, while still knowing and referring back to the spiritual as the real, the permanent, and so through right understanding draw from the fount of REALITY that energy and force so necessary to the accomplishing of any real work while we sojourn here. We can use our senses and our bodies for bodily and personal purposes and use them well, but not stop with them as the finalities of our being. As such they cannot act.

THUS PRINCIPLE is our only hope, and

it becomes our greatest study in the search for truth and reality in life. And while apparent principles (if we remember their inversion and repeat the process) may lead us on the way upward, only the realization of the true principle in the activity of reality can satisfy the heart.

IS NOT THIS the finding of God, without any Graven Image?

WHAT FORM OF ACTION is superior to that of Principle?

VI.

Laws of Activity.

CHAPTER VI.

THE RELATION OF LAW TO PRINCIPLE.

PRINCIPLES are fundamental to all activities in the universe. They are primal as well as eternal.

FOR EVERY PRINCIPLE, there is an accompanying Law, which is its corresponding activity in the form of *power for expression*.

A LAW expresses the nature and character of its Principle. In action a law is the manifestation of its fundamental entity, the Principle.

THERE CAN BE NO PRINCIPLE without an equally definite law, capable of reproducing its activities and qualities. The Law is the Principle in action—the practical application of its reality, in active and purposeful life. Every law, therefore, must have a principle resting back of it, as its

source and also as the foundation of its being.

THE ABILITY TO DISTINGUISH between a principle and its law of operation in the universe, and to know the office, nature and character of each of them, is the measure of correct and efficient understanding of the deep problems of life, both human and divine. To this end it may be well to examine the subject of Law somewhat, here, with the view to determine its nature, character, office and usefulness, to such an extent as may be possible with the present state of understanding.

AS EVERY FUNDAMENTAL PRINCIPLE is capable of exhibiting numerous forms of activity, each of which is a principle in itself, while all are one in the Being of principle; so every fundamental law may show many forms of lawful expression, each of which is, in itself, a subsidiary law that independently shows forth the activity of its corresponding subsidiary principle,

and all of which, collectively, manifest the united whole of the original fundamental principle of the spiritual entity itself.

THIS MULTIPLICITY of manifesting action, when superficially considered, is the chief cause of confusion in mind with regard to entities, reality, and united action in reason and understanding. Considering it as the normal operation of principle and law in being and in life, brings forward a harmony of conception of the truths involved; and this banishes the confusion.

FIRST, THEN, let us note the fact that a law is the normal expression of a Principle. In this office it must, of course, be like its source in every respect. Character, quality, mode of action, force, power, purpose in life and moral status will bear the same qualifications as that principle which the law is to represent in a reproducing form of expression.

THIS MAY HELP US in determining laws as active realities, corresponding to the

principles of life and being which they always faithfully portray.

WITHOUT THE LAW we should never know the principle, because it is too fundamental to come immediately before the understanding, in this progressive realm of experience with affairs which are more or less external. The operations of the law come before the notice, and these disclose the presence of the unseen principle.

IN THE ACTION OF THE LAW the features of the principle itself are somewhat differentiated and so are more easily recognized by the mind, which must think in a more detailed process than that required by the direct perception of the pure spiritual intelligence.

THE FUNDAMENTAL LAWS that represent the fundamental principles should be first considered and thoroughly understood. These fundamentals are so universal, all-inclusive and far-reaching in all ways, that they necessarily occupy both

positions, each one being in one aspect, principle, and in another, Law.

IN THE SENSE of being, or “TO BE” each one is a principle; but in the sense of doing or “TO DO” each manifests in the understanding as a law of definite action, somewhat as follows:

TABLE OF LAWS.

Considered as Expressions of Principles.

REALITY IS ALL WITHIN ITSELF.
FUNDAMENTAL ENTITY.

The Act <u>To do</u>			The Action <u>To be</u>
BEING—	Law	Expressing	REALTY.
LIFE—	“	“	BEING.
ACTIVITY—	“	“	LIFE.
ACTION—	“	“	ACTIVITY.
CREATION—	“	“	ACTION.
INTELLIGENCE—	“	“	CONSCIOUSNESS.
UNDERSTANDING—	“	“	INTELLIGENCE.
PURPOSE—	“	“	UNDERSTANDING.
POWER—	“	“	PURPOSE.
PRODUCTION—	“	“	POWER.

THESE ARE ALTOGETHER FUNDAMENTAL, whether individually considered as Law or as principle. The difference in consideration rests entirely on the views of each as "being" or in the sense of "doing."

To *be* is to remain, continue, endure. The activity of this idea is Principle.

To *do* is to proceed in operative method to accomplish a purpose. The action of this intent is a Law.

ALL LAWS are modes of action for the accomplishing of intelligent purpose.

EACH IDEA that is rightly formed on a basis of principle, expresses a definite law of reality. Through this understanding of it the conception of the truth involved in the subject may be brought into practical operation.

THERE ARE MANY MODES of this useful operation of Law and each one relates to a definite principle, either fundamental or subsidiary. Each idea of law bears the same nature and character as the particular principle of life which it reproduces.

PRINCIPLES are Infinite Conceptions of Reality; and Laws are Infinite Realizations of the practical application of the conceptions in life.

WHEN A CONCEPTION of reality in life relates or refers to the matter of "being," in itself, it takes its proper place in the understanding as a PRINCIPLE OF REALITY. But when the same conception is turned in the mind to the practical act of "doing" that which the nature of the conception indicates as right and wise, it takes the somewhat outward form of a LAW OF OPERATION. Thus the same Idea of Reality may function in one way as a principle and in another as a law, accordingly as it is applied in the realm of conceptive understanding. "Being" therefore, as before stated, is the operation of the infinite idea as principle, and "doing" is its operation as law. Each is infinite and each requires the other. They are a pair of real opposites. They are inclusive and interactive.

SUBSIDIARY LAWS OF BEING.

Truth is an Idea necessary to the Character of Being.

Identity is an Idea necessary to the accurate concept of Being.

Wholeness is an Idea necessary to a realization of Being as All.

Unity is an Idea necessary to a concept of All-inclusiveness in Being.

Mathematics, which is a full concept of Unity and Wholeness in the Identity of Truth in Being.

These, therefore, are Primal Subsidiary Laws expressing the nature and uses of the same ideas that have before been considered as Principles in fundamental being.

TABLE.

IDENTITY—	the	Law	of	TRUTH	IN	REALITY.
TRUTH—	“	“	“	REALITY	IN	BEING.
WHOLENESS—	“	“	“	TRUTH	IN	BEING.
UNITY—	“	“	“	WHOLENESS	IN	ALL.
UNIT—	“	“	“	UNITY	OR	ONENESS.
MATHEMATICS—	“	“	“	IDENTITY	IN	EACH.

TABLE OF LAWS OF ACTIVITY.
THE LAW OF EXPRESSION IN LIFE.

MAN— Law Expressing God.

MIND—	“	“	MAN.
THOUGHT—	“	“	MIND.
IMAGE—	“	“	THOUGHT.
IDEA—	“	“	UNDERSTANDING.
UNDERSTANDING—	“	“	INTELLIGENCE.
INTELLIGENCE—	“	“	CONSCIOUSNESS.
CONSCIOUSNESS—	“	“	BEING.
LOVE—	“	“	LIFE.
TRUTH—	“	“	LOVE.
FACT—	“	“	TRUTH.
FREEDOM—	“	“	WILL.
WILL—	“	“	ENERGY.
ENERGY—	“	“	FORCE.
FORCE—	“	“	POWER.
POWER—	“	“	STRENGTH.
JUSTICE—	“	“	EQUITY.
PURITY—	“	“	GOODNESS.
COURAGE—	“	“	CONFIDENCE.
TRUST—	“	“	FAITH.
REST—	“	“	PEACE.

IT IS an exceedingly good mental exercise to think out carefully and fully the nature and character of each of these conceptions of action, and their relation to each other, which will also show why they are coupled together for the purpose of understanding the problems of life.

AS A PRINCIPLE of activity and purpose each one of these entities in the universe and elements of Being is whole within itself.

AS A LAW of action and of the doing of deeds in life, each one has as many phases of application of its powers as there are directions in which to turn in daily life for its purposes of expression—an almost unlimited number.

IN THIS STUDY each phase or mode of action that rests upon any one of the real principles is a working law of life; and whatever it may otherwise be called it may be considered as such a law, in nature and character. This will enable us to better

understand the phases of action in life that we constantly meet, and so increase in a genuine way our powers for the control of circumstances. In these ways knowledge of law is a powerful help toward right living.

THE PRINCIPLE is the *fundamental reality*.

THE LAW is its *natural expression*.

THINK THIS out thoroughly, as regards the nature and character of each element of action or idea met with in experience, and you will be able to determine what is principle and what is law in life, and to apply a suitable name to each feature for purposes of classification and of useful application.

PRINCIPLE AND LAW comprise the universe and rule all action within it. This is the foundation of all true understanding of action in life.

WE SHOULD learn at the fountain-head of understanding, which is expressed in Principle and Law considered as entities of action.

VII.
Symbolism.

CHAPTER VII.

SYMBOLISM IN MENTAL SCIENCE.

THERE IS A SYMBOLISM in all thought-action, by means of which the nature and character of ideas are accurately expressed to the understanding of intelligent minds. Through the natural operations of this symbolizing action the character and qualifications of ideas are reproduced in forms that convey to the eye of the mind the activities of the idea under observation, in terms that can be completely understood.

A MENTAL SYMBOL is a picture of the action of an Idea. The different activities that comprise the substance of an intelligible idea combine in the conscious understanding and produce a form that is visible to the psychic sight of the intelligent individual. To those who are rightly informed, this form conveys a conscious impression that discloses the activities themselves, and gives accurate knowledge of the

transaction of which that idea is the base of action.

IN THIS GENERAL WAY the mind of man has a complete system of symbolizing thought, in which the subtle action of every conception is reproduced in other terms, to call forth all the powers of observation and to produce a wholeness of comprehension. Rightly understood, therefore, this feature of the mind's symbolizing of mental action is of very great importance to everyone.

IN REAL THINKING, no matter what the subject, the activities comprising the permanent spiritual entities and ideas upon which the mind draws for facts, knowledge and power in its investigation, are put forth from the fundamental spiritual reality of the subject, in a symbolized form that includes the quality, character, essence and nature of each activity involved in the thinking.

IN THIS it would seem that the scul ex-

presses its knowledge of the spiritual facts, in a symbol of their action; and the mind, interpreting the action, forms its concept of the idea by what it psychically sees in the symbol. In such ways the soul may, and evidently does, inform the mind (which is itself operating on the next outer plane of life) of principles and activities that are too occult for the mind itself to recognize directly or even to apprehend at all through its own powers when unaided by finer faculties than the purely mental.

THE ACTION of this grade of the feature of symbolism is subconscious to the mentality. It works strongly in dreams either on the soul plane of spiritual activity, or the plane of the mind itself. It may also work out through the lower order of sensibility and give images of sensuous thinking; but these have no basis in reality, no spiritual nature, therefore are transient and altogether illusive.

REAL SYMBOLISM is spiritual-mental,

and in its highest action relates to wholeness of life in being, which is real. Through no other means than the higher symbolism of thought-action can the mind gain direct or accurate information of the truths of that life which is above the sensuous action of the animal-human plane.

THE SYMBOLIZING of the thought-operations is not always recognized by the thinker. In sensuous thinking it is never observed; but it is always present and it acts in all features of the memory.

IT IS THE mental picture, which forms through the symbolizing action in the subconscious process, that is registered as a memory of the transaction.

THE MIND retains this picture, by means of some unknown subconscious process; and the act of memory consists in psychically looking over the accumulation and selecting the memory-picture that gives the required information.

THE SOUL records only transactions and acts of a spiritual nature and such as relate to truth, fact, and reality in the experience of the life of the real individual.

THE MIND, however, records all the features of its life, both real and apparent. These may be referred to at any time, depending only upon the clearness of the record and the free operation of the memory in searching for it.

THE HIGHEST order of thought enters the clearest record, and this will be the most enduring.

RECORDS of absolute truth endure forever and their accumulation constitutes the "growth" of the soul.

RECORDS of such sense-action as has no spiritual basis, but relates to the illusive action of a life of supposed separateness of all qualities, are fainter, as they have no base in reality, and there is nothing to en-

dure. It is easy for the mind to forget action of this sort.

REALITY endures, but illusion soon fades from view.

WHEN THE MIND operates with regard to sensuous objects in daily life on the material and personal plane, it forms Mental Pictures of its doings. These conscious pictures settle into subconscious Images of the action involved.

CONSIDERED PSYCHICALLY, this constitutes the Symbology of the mind under the influence of sensation. The mental picture may fade from conscious remembrance but the subconscious Image remains as a symbol of the action of the experience.

EITHER the conscious picture or the subconscious image may, while it continues in action, act as a direct cause of sickness, in any of its numerous forms.

THE DISTRESS of a scene of accident or an experience of fear, fright, scare or men-

tal shock, is embodied in the picture or image which thereby becomes to the mind a symbol of injury or death, as the case may be.

THE ACTION of this mental distress is agitated, inharmonious and tends toward destruction of tissue.

IT REFLECTS in those nerve-centers that correspond in the physical system to the mental functions of life that were included in the disturbing experience.

THESE nerve-centers contain a finely constructed and extremely sensitive nerve-fluid.

THIS FLUID is so sensitive that it can be impressed by the action of a thought. Mental action reproduces its form and activity in the central nerve-fluid.

THE DISTRESSFUL agitation of the thought-picture or image is thus reproduced in the nerve-fluid and extended

through the parts of the nervous system that relate to that nerve-center, and from those nerves to organic function and physical tissue.

THE FEAR reproduces as pain, which corresponds in agitation to the fear, or the expectation of injury that is indulged by the thinking mind.

THUS A THOUGHT can reproduce its action and a mind reënact a distressful experience through pain, destruction of tissue—nervous, organic and physical, and in the form of sickness or disease corresponding to the thoughts of fear indulged by the mind.

MENTAL SCIENCE, through a knowledge of the real laws of life, can counteract these harmful conditions. By reversing the action it stops the continuance of the impression upon the nerve-center, and establishes an opposite influence, which is caused to

extend throughout the nervous system and restore the normal condition to every part.

THIS IS A GENUINE CURE by Mental Science. It is a perfectly natural operation. It entirely removes the picture or image by destroying its action, and so disposes of the cause effectually and permanently.

THE OPERATION is definite and exact, therefore undeniably scientific, though mental instead of directly material.

NO MATERIAL process can accomplish it.

MEDICAL OR SURGICAL systems can only destroy the nerves and nerve-centers, thus annihilating their usefulness. This is the only action of drugs where applied for a cure of such cases. The action is derogatory. It partly kills but does not cure.

IN SUCH INSTANCES the cause remains in the mind, is still active and may work itself out through other nerve channels, pro-

ducing other and perhaps worse conditions. This happens every day, under medical practice. It is the natural result of an imperfect system.

THE CAUSE is mental and it should have a mental remedy.

MENTAL SCIENCE offers such through the Specific Image System of thought.

VIII.

Table of Maxims.

CHAPTER VIII.

TABLE OF MAXIMS.

REALITY comprises whatever actually is.

THAT WHICH ACTUALLY IS must have BEING, and be real.

BEING is whatever is real and also lives.

THAT WHICH LIVES possesses REALITY and has BEING.

TO BE is to live and to know reality.

KNOWLEDGE independent of Reality is only a delusion.

REAL KNOWING leads to true living.

THAT WHICH DOES NOT know anything real cannot either *live* or have *being*.

THAT WHICH KNOWS, lives through thinking the details of its Consciousness of Reality.

IN THE BEING OF MAN the mind is the thinker.

NO THOUGHT, no knowledge, and eventually no life, because of the absence of consciousness of reality.

CONSCIOUSNESS OF REALITY implies living and knowing; and all of these prove the presence of Being.

TO LIVE and to know is to be conscious.

TO BE, implies living, knowing and being conscious.

THE SUBSTANCE of the real is Reality.

THERE IS NO GOD outside of Reality.

THE ACTIVITY of reality constitutes the Universe.

MAN is the Epitome of the Universe.

SOMETHING FROM NOTHING is impossible.

THAT WHICH comes forth from Reality must be real.

THAT WHICH IS NOT entirely real has not even existence.

THAT which lives, knows and is conscious in the activities of reality, can possess no quality but GOOD.

REALITY knows no appearance. It is.

APPEARANCE has no being. Its apparent presence is a delusion.

THAT WHICH HAS NO REALITY and is not good has no being, and is not anything whatever.

NOTHING is *no thing*. It has no presence.

SOMETHING cannot be produced from nothing.

THE SUBSTANCE of "nothing" is vacancy.

THE ACTION OF SENSE is illusion to the mind.

THE REAL ACTION of the mind is a spiritual comprehension.

THE SOUL is a spiritual entity, whole and real.

THE SOUL is the individualized expression of the pure spirit.

THE PART bears the *quality* of the whole.

ALL of the parts comprise the perfect whole.

REALITY always was whole and changeless.

GOOD is the only quality possible to wholeness.

THAT WHICH IS NOT GOOD has no wholeness or reality, therefore is neither in being nor existence.

EVIL HAS NO SUBSTANCE, quality, reality, wholeness or being; and without these it can have no presence anywhere, at any time. It is not an entity.

THE IDEA OF EVIL is a delusion to the mind.

THE PRESENCE of reality, which is *good*, disproves evil.

SICKNESS is a result of the delusions of ignorance.

DISEASE is dis-ease (un-ease) in the mind—Not an entity.

DISEASE is a lack and an absence of reality, not a presence.

DISEASE possesses no real quality, and cannot be actually *known*.

THE SUBSTANCE and presence of disease are illusion. They appear only in *sense action*.

THERE ARE NO spiritual diseases.

SPIRITUAL INTELLIGENCE knows no Disease, at any time.

DISEASE is of the mind, only.

THE BODY reflects and reproduces the action of the mind.

AS THE MIND THINKS, so the body moves or acts.

DISEASE proceeds only from incorrect thinking.

THE SOUL is never sick. It is forever whole, sound and well.

THE SPIRIT is a changeless and permanent entity.

TRUTH contains no error. It is always pure.

OF TWO contradictory opposites or statements both cannot in any event be true.

RIGHT is the exact truthfulness of reality.

THE RIGHT of one is the right in all, of being and of life.

FROM THE BEING OF GOD only good can come or be.

SINCE GOD IS ALL, the whole, and is good, there can be no evil.

DARKNESS IS AN ABSENCE—no light present. It vanishes when the light arrives.

EVIL IS A VACANCY *in the mind*—NOTHING. It ceases to appear when understanding takes the field.

CONSCIOUSNESS of the goodness of reality annihilates even the appearance of Evil.

DEVIL is a personification of the imagination of evil. A delusion, only.

ALL PROPOSITIONS of Truth are consistent with each other. They may be combined in a whole statement, which will be entirely real.

REALITY is intrinsically ONE AND WHOLE.

THERE ARE NO separate parts or pieces of that which is ONE.

WHEN THE MIND cannot be entered with a harmful idea, the body cannot be reached or entered by its derogatory action.

THE IDIOT has immunity from disease in proportion to the degree of his mental oblivion.

HARMONY of thought-action will reproduce in corresponding harmonious conditions of the body.

“FOR as he thinketh in his heart, so is he.”

“LIKE produces like,” under all circumstances.

POISONS are not true remedies—they only change abnormal action to other abnormalities.

EXTREMES are abnormal and undesirable.

THE “happy medium” is the best action.

IN Calmness rests power.

AN ounce of truth is greater than a pound of error.

CREATION was produced complete with-

out evil, sin, devil or disease. See Genesis 11:4, 5.

A GOOD INFLUENCE can only produce good results.

EVIL CANNOT proceed from good, because it is not contained therein.

THERE IS NO "source" of evil or Disease.

DEATH is only a passing from one state of Consciousness to another.

TO REALIZE Wholeness as a state of being is to grow more whole in the appreciation of life.

WHOLENESS of understanding breeds a healthy realization in action.

WHOLENESS and Health are synonymous.

WHOLENESS, soundness and health are the qualities of real life.

ALL that really has Being is ONE and is WHOLE.

THE essence, substance, nature and character of that which is one are alike and equal.

ONLY that which has no being can appear imperfect.

IMPERFECTION is a qualification of nothingness, only, not of reality.

REALITY is necessarily perfect.

THERE IS NOTHING in Being or in Existence except reality.

IX.
Rules for Living.

CHAPTER IX.

RULES FOR LIVING.

Probably everyone supposes that he knows how to live; and advice from others on the subject would perhaps seem superfluous. The results, however, of personal efforts in that line often show deficiencies which suggest the advisability of some definite thinking, that may establish safe and sound ways of doing, in order to succeed generally; and that may be formulated into simple rules for others to follow. Wisely directed, such a course might greatly help many who really do need such advice and suggestion; and it cannot harm anyone.

In presenting these few suggestions for action the writer is mainly drawing upon the experiences of study and observation in the practice of Mental Science, where the actions of daily life continually come forward for observation and adjustment.

Based on this experienced thinking "Mental Science" offers herein a few ideas for the consideration of the general reader.

GENERAL CONSIDERATION.

IN EVERY COMMUNITY each individual is one among many, all of whom have definite requirements of their own lives. How to adjust oneself to all of the others, therefore, becomes an early consideration in the problem of living one's own life, as an individual member of a race of people.

RULES.

1—CONSIDER carefully the actual requirements of your life—for comfort, growth, usefulness and success.

2—RECOGNIZE THE FACT that not every wish, whim, or desire of the personal nature is actually *a requirement* in your life.

3—RECOGNIZE that the principle of RIGHT is universal, and continuous in its operations.

4—CONSIDER WELL the *rights of others*, in relation to your own requirements. He who aids others helps himself.

5—RECOGNIZE “quality” as the chief consideration in every act or proposition for action in life.

6—CAREFULLY ESTIMATE the probable outcome, to yourself and in the community, of any specific action, before starting it on its course. It is easier to withhold than to recall.

7—AVOID ANGER or heated discussion; the weakest party always gives way first. The fire of love reduces anger to the liquid form, where it becomes innocuous.

8—LOOK EVERY PROPOSITION over carefully, from its earliest inception to its ultimate possibility in realization.

9—WHEN DOUBT PREVAILS, defer action and await the inner developments. The atmosphere of doubt, obstructs the mind.

10—WITH ANY SERIOUS PROPOSITION wait and sleep over it. The mind works out such questions subconsciously during sleep, and may determine for you the character of the action involved, perhaps in a dream. When the senses withdraw, the soul inspires the mind.

11—WHEN CHOOSING between any two equally feasible lines of action, always choose the one that offers the most good to the community. The good of all is for the best good of each and every one.

12—THE GOOD ACT is the *right* act, always; and the RIGHT ACT is invariably the wise action in life. Be wise!

13—NO MATTER what the seeming in sense observation, the “good” and the “right” will eventually prevail. “The mills of the gods grind slowly, yet they grind exceeding small.” Do right!

14—OF ANY ACTION not yet determined expect the right and desirable result.

15—NEVER REALIZE mentally, as being accomplished, that which is wrong or undesirable. The mind, by thinking, produces its own results.

16—THE ACTION of thought transfers psychically from any one mind to any number of other minds; therefore, choose carefully every thought.

17—PERSONALITIES act according to the impulse of the thought-action received. As one thinks, forcefully, so others act; therefore guard all your thinking and consider all possible results. Be cautious!

18—THE OPTIMISTIC view of a subject that is right, wise and desirable tends toward a mental realization of its accomplishment, and helps powerfully to bring it into fruition; therefore: Cultivate the optimistic view of every question. Be expectant!

19—THE PESSIMISTIC view on any action that is being considered, obstructs the

action of other minds as regards its accomplishment, renders one's own influence in favor of it nil and tends toward its destruction. Hence: Avoid pessimism and doubt.

20—THE OPTIMISTIC ATTITUDE of the mind has built the world, in-so-far as it is adjusted to correct human living. Therefore: Be optimistic and so aid in the building and maintaining of it.

21—THE REALIZING (making real in conception) attitude of OPTIMISM leads to the producing of the thing rightly desired, through the act of spiritually seeing it *as already accomplished* in the higher phases of life, and only requiring to be externalized, here. Hence: Cultivate optimistic realization of the right. Know that right is.

22—THE NON-SEEING attitude of *pessimism* recognizes no "higher" phase of life, and so does not *believe* that anything not controllable through matter or sense can be accomplished. Have faith in reality

and abolish pessimism. He who believes in nothing, comes to nothing.

23—THE TRUE OPTIMIST is by nature a spiritual philosopher, and has faith in reality. The actual pessimist is a materialist and doubts everything, even himself. His confidence rests in nothingness. Put no trust in the negative reasonings of the Pessimist. He is always wrong, as regards reality or the right.

24—BE OPTIMISTIC toward all that is right. What the mind *realizes* in its right thinking, the world bestows.

25—WHEN RIGHT PURPOSE is the motive impulse, the mind can find a way and will evolve the power to accomplish anything normal in human life. Good judgment is the guiding influence in this as in all things human. Hence: Judge carefully every proposition that arises.

26—THE MIND of man is spiritual in nature and divine in essence, but on this

external plane it is operating in a human phase of life; therefore: Consider the "spiritual" as the base of its operations, and human affairs will be rightly adjusted. Trust the spiritual mind. Its ways are always the ways of Wisdom.

27—WISDOM may be exercised by the mind. It comes only through spiritual perception, however, and will be found only in the realm of the spiritual phase of the mind, where the true spirit, individualized as the soul, gives forth its pure understanding to the mind, for use in the world. To attain Wisdom, aspire to spiritual understanding.

28—EACH ONE'S own soul is his "Guardian Angel." Hence: To be Wise, trust the intuitions of the voice of the soul. It never errs.

29—THE SOUL and the higher mentality often speak clearly to the mind in symbolic dreams, during sound sleep. If the nature

of the action seen in the symbolism be carefully examined, the information conveyed may be received, interpreted and understood. Therefore: Search the subconscious reality of life for true information. Analyze the action and trust the clear impressions.

30—ESTABLISH in your own life independence of action, so far as it is consistent with the full rights of others. Wisdom, alone, should dictate here. Selfish independence is foolishness

31—BE CONFIDENT of sufficient power to accomplish right results in any just endeavor. "The gods help those who help themselves," but only when they do the work of the gods.

32—THE POWERS of the mind are unlimited in human endeavor, because they extend to the realm of spirit, in divine reality, for a source of supply. The divinely directed mind is invincible. Trust the unlimited.

33—No ONE can be responsible for all affairs in life. To each there falls some especial care, responsibility and duty to the whole. Look conscientiously for that which devolves upon you and then do your duty well.

34—WATCH FOR the right opportunity to aid those who actually need and deserve assistance. By aiding these you help the whole and thus bring real blessings upon yourself. As we do to others, so others will do to us.

35—THOUGHT IS MIRRORED in the action of life. Selfishness reflects in ugly lines of contracted desire that withholds from others even that which is their own by every right of being and of life. Love to all reflects as freedom, in the joy of living for others in conjunction with ourselves, and recognizing the needs of all. The fruits of your choice are within your own grasp. Choose!

36—LIVE TODAY what you would remember tomorrow.

37—No ONE is yet perfect in development. Have charity for all and lend a helping hand.

38—THE DIVINE spark of real life lies deep within the bosom of every one who still breathes the rhythm of human existence. In thinking of the deeds of anyone's life recognize the nature of that divine and infinite spark; then your thought becomes a breath that will fan the spark again into the fire of true life. This may regenerate even an almost lost soul. It will count as a blessing to you. Be merciful, as well as just.

39—SEE IN OTHERS that which you would have present within yourself. It is there, and when you look deep enough you will see it; for all belong to the *one* which is WHOLE. Recognizing it there will help to realize it—when lo! it is with you. Reality is always everywhere.

40—WHATEVER a man thinks, continuously, that will he become. Think that which you would be. This is the law of human life.

41—THAT which one thinks of in the *highest terms of his comprehension* becomes his God. Study to think, understandingly, of true quality, essential goodness, purity and truth; then your God Idea will include these essentials of real being, and they will shine forth in the actions of your life. See goodness and right in being, and you will express them in living.

42—DO ALL THINGS in moderation. It is the excesses in living that produce most of the harm. "Just enough," of any action common to life, and at suitable times, is always beneficial. Other than this is harmful. Avoid it.

43—SEEK TO KNOW nature's ways, both mental and physical, and adjust as nearly as may be to those ways in all the affairs of daily life.

44—EAT MODERATELY but sufficiently for the occasion, of plain substantial food, of the best quality and in perfect condition.

45—SEEK TO AVOID incongruous mixtures of inharmonious ingredients at the same meal. The processes of digestion are largely chemical, the physical action being directed by the mind, subconsciously, and according to chemical laws that have been established by the mind under subconscious knowledge.

46—NATURE never calls for alcoholic drinks or for drugs, as food or nourishment. Any seeming call of this kind is the result of abnormal desire or appetite. Avoid all unnatural ingredients as food or drink. Live naturally in all ways.

47—SLEEP sufficiently to be able to appreciate the joys of living, during your waking hours.

48—"CLEANLINESS is next to Godliness," but it comes *first*, not *last*. Keep

yourself clean and you will put Godlessness to shame. He who would be clean in body must first be clean in mind and in heart. A clean heart cleanseth all actions.

49—BREATHE fresh (natural) air as much of the time as possible. But do not become a “fresh air fiend.” Do nothing “fiendishly,” but do all naturally and moderately. One person does not *need* “all out doors” in which to breathe. When he *thinks* rightly, an open window will bring to him more of air and its elements than his lungs can dissect and appropriate.

50—CONTENTMENT in mind brings one near to nature’s laws in all phases of living. Therefore, trust and wait in patience, and with expectation. The universe eventually comes to him who rightly expects.

51—BE ALERT, but be content with the results of nature’s ways. No man can outdo nature.

52—NATURE is the subconscious phase

of the mind. It operates in psychic activity, and for each individual it begins with the building of the unborn body. It is thereafter the continual builder and repairer of the physical structure. Trust the subconscious impressions of the mind; they are always right.

53—"BE NOT ANXIOUS for the morrow," but be cautious and wise in your dealings and provide, judiciously, for the future that you have a right to expect, and for those who must depend upon you. Then you can proceed in trust and in confidence.

54—LET NO DAY'S sun descend without some good deed done to some one who needs it. An aspiring prayer of faith, for many or for *all*, is a fitting closing act of a day well spent.

X.

Rules for Character.

CHAPTER X.

RULES FOR CHARACTER.

In the scheme of life for the individual the conception of Character should receive more than a mere mention. There should be a consideration based upon fundamental principles of both life and being. The character of the individual is of especial importance to each and to all of the Community to which he temporarily belongs, as well as to the Race of which he is a permanent, individual unit.

It is an established fact of human existence that Character repeats itself in action. The principles of being and of life that are embodied in the character of an individual are certain to appear in his thinking and to reappear in his outward actions. The action of a thought extends by reflection to the general psychic atmosphere, at least of the community, and becomes an

influence to the minds of others. The most sensitive minds receive the keenest impressions; and so the most useful members of the community may be influenced in the direction of the thought indulged. Character, then, becomes of vast importance, not only to the individual possessor but to the public at large and in every organized effort for advancement extending even to the personal interests of every individual.

On this subject also Mental Science has a few suggestions, evolved through both experience with and study of the laws that regulate action in the universe.

RULES.

1—TRUE CHARACTER is based upon the permanent laws of Right, Justice and Truth that pervade all *real being*. In establishing character for yourself, consider each of these principles, and its relation to all that live. Truth for one is truth for all.

2—THE FORMING of your character

should include due consideration of the right attitude toward others, as well as your influence upon them through future expression of the chosen elements of character. Human relations should be equal.

3—CHARACTER should be so established that it may be expressed in action, in ways that others who think fairly and intelligently can understand.

4—IN A WORLD of such varied accomplishments as this, all cannot think alike and so there would be some that would fail to recognize even the best of intentions. Consequently: Let your best understanding of the Absolute Right stand as the base of character, in each effort. When thus rightly founded those who differ must grow to the higher comprehension.

5—WHEN ONCE ESTABLISHED on a basis of correct understanding, let your character remain steadfast. Change only for a well marked advance to still higher ground of understanding.

6—ELEMENTS OF CHARACTER that should always be considered, are:

TRUTHFULNESS.

RIGHT.

GOODNESS.

PURITY.

SINCERITY.

STEADFASTNESS.

EQUALITY.

JUSTICE.

INTEGRITY.

COURAGE.

CONSTANCY.

SYMPATHY.

RESPONSIVENESS.

FAITHFULNESS.

CHARITY.

MERCY.

KINDNESS.

CONFIDENCE.

TRUST.

FAITH.

ASPIRATION.

To these add any similar elements that

mean to you a true love of the Right and the Real.

7—BE STRICTLY HONEST in every transaction, including yourself and your own rights in the consideration, as an equality of justice.

8—LET THE WORLD SEE by your actions that you are sincere in attitude, faithful to duty, and constant in trust. In due time these qualities always bring their own reward.

9—CONSIDER WELL your own present shortcomings in any element of character and quickly remedy the deficiency. None are ever entirely perfected in well-doing or absolutely perfect in character.

10—BE FRANK and open in your dealings with others, so far as is their right; not imparting, however, unnecessary information that does not concern them. Frankness is always appreciated, but its rights are not always properly respected.

In some instances, others have yet to develop. Be wise as well as frank, but be honest with all.

11—SEE THE BEST SIDE and the highest qualities that you can in each one. This will always help to raise the standard for both parties. The whole of goodness is hidden within each soul. Responsiveness of each to the other will disclose the measure.

12—WHEN AFFAIRS appear to go wrongly search, earnestly, for the better qualities within the transaction, while looking also for the points that need adjustment. Access to the higher elements involved will aid greatly in the lower adjustment of affairs of external life. Character will be a guiding influence, here, and its strength a powerful aid.

13—LET YOUR HEART go forth to others, either individually or collectively as the case may be, in gratitude for helpful action, appreciation of efforts to better

affairs or conditions, and sympathy in troubles that may come to them. These elements of true feeling always meet with a generous response from those who have developed worthiness and will aid in developing appreciation with all others.

14—IN ALL ASSOCIATION with others, strive so far as any actions of your own are concerned, to be fully worthy of the highest and purest appreciation that the best of them can give. True worthiness will call it forth and you will benefit by it even though you may not directly see or hear of the verdict in your favor. The best that you can do will fit in, here. Try it.

15—WARM YOUR HEART in the fire of love toward everything that is good, pure, and true in life. Nothing does the human being so much good in life as to rightly love something real and true. It calls into operative action the best and purest feeling, and develops true confidence.

16—LOVE is the response of the heart to the mind's appreciation of quality; and quality is that which determines Character. Love quality in everything and your character cannot go astray.

17—LOVE BEGETS HARMONY in all the appreciative features of thought; and harmony determines the quality of every emotion. Hence: Harmonize your thinking about others, and about all that is real, and the quality of your love will show forth in pure Character.

XI.

Rules for the Home.

CHAPTER XI.

RULES FOR THE HOME.

Home is the most important place in the world, for every right-minded person—man, woman or child; consequently no effort should ever be spared to make home the most familiar, the best understood and the dearest loved spot on earth, to every member of the family.

All are, of course, familiar with this idea, and everybody has heard both the rhymes of the poet and the reasonings of the philosopher in special favor of the home. Yet home seems often to be lightly considered; and many times we hear of its being used in ways that show little appreciation of its holy privileges.

Perhaps a more definite form of thinking about home and its natural advantages might help to keep a better appreciation of it alive in the minds of our citizens.

In writing these lines the fact is not

entirely overlooked that very many points of duty and endeavor arise that must take the citizen from what has been home to him, and perhaps without its being feasible for him to at once establish other home relations. Still there is something about the former home site, associations and relations that can never be entirely forgotten or supplanted by other surroundings. And this is what has made it home, and what, it is claimed, will cause it to remain in the memory as the home of associations that are dear beyond comparison.

The thought of remembrance of a home that has been satisfactory in these ways is perhaps one of the greatest, if not the very greatest of influences against wrong doing, and in favor of the right in life.

Home is not alone a place of continued resort but also of an association with those whom we love; with those of our own group in bonds of mutual relationship and affection, and who by birth and continued association are dearer to us in so many

ways than we are prone to consider those whom we meet less frequently.

Therefore, when thinking of home we should give full consideration to the graces and accomplishments of its members, our equals in all its rights and to whom also it is home.

To the end that those of us who have homes and those who expect to establish such places of permanent resort may better concentrate our views and ideas of home life, so as to make the home a success and an added joy to living, Mental Science offers a few appreciative thoughts, as follows:

RULES.

1—To SUCH EXTENT as may be possible cultivate affection and love for your own relatives, as living participants in the home relations, enjoyments and rights.

2—LOVE should not be narrowed in any way, or withdrawn from the rest of the world in order to maintain the home rela-

tions. The nearer it comes to a universal appreciation of quality and character, the better can it be realized at home. And the home affections may be all the stronger because of a further cultivation of these qualities outside of home.

But the members of the united family at home would seem to hold prior claims according to their own worthiness, and long continued association should prove to be our strongest attraction.

3—AVOID the thought of ownership or special rights over or regardless of the other members of the family. Such thought and feeling always chafes and may result in inharmony without other cause. Such points can usually be amicably adjusted.

4—RECOGNIZE the common principle that the comforts, enjoyments and benefits of the home belong *equally* to every member of the family, and proportionately to every inmate, entirely regardless of pro-

prietary ownership. In the family all are equal, according to personal worthiness and just demeanor, and all should share according to the needs for comfort and accommodation.

5—REMEMBER ALSO that in the very nature of human birth and development all cannot be alike, or think, feel and see affairs in the same light. There must be difference of opinion and this should be considered by all.

6—THE PARTICULAR nature and temperament of each mind will necessarily color its thinking on all subjects; and as any subject embodies a wholeness that no one mind can probably comprehend alone, the combined action of several harmonious minds of different calibre, development or understanding may yield far better results than the decision of one alone.

Therefore: Consider also the views of the others in deciding momentous questions in the family, and act as nearly as

possible according to the real needs and wishes of all together.

7—DO NOT PRESS your own views and opinions unduly upon others against their ability to see as you do. Present your views, well thought out, and explain to each one according to that one's ability to examine the subject; then wait for the mental faculties to analyze the subject-matter. In this way a mutual understanding may usually be reached.

8—BE AS READY to consider the plans of other members of the home as you expect them to consider your plans or wishes. They also have wishes and desires upon which their happiness often depends. Home is theirs, as also it is yours. Work all together, and it may continue to be home for you all.

9—IN ORDER that home may be harmonious each member must be reasonably content. Therefore: Be entirely tolerant of

the wishes and plans of each one. Try to find ways to improve conditions for each and all, and so to bring greater content.

10—THE SPECIAL wishes of each one will usually correspond to the particular features of temperament possessed by that one. By considering this sympathetically you can often determine in advance just what to do or how to proceed to please that one and gain appreciative affection. This may easily become one of the strongest bonds between members of the family, and render home doubly attractive.

Therefore: Look sympathetically for the temperamental wish or desire of each and strive to meet and gratify it. Those who are pleased by your actions will gravitate toward you, naturally.

11—IF YOU ARE BLESSED with a keener insight, better appreciation, or deeper knowledge of the affairs under consideration, aim to so place what you have before the others that they may see the wisdom

of sharing the superior qualities, as such, rather than to impress them with your own superiority in the matter. The winning of their approval will be sufficient for the time. You will duly come in for the higher esteem in their minds without striving for it. Self-admiration clouds the mental sky.

12—IN CASES where you may be certain that the others are wrong in their conclusions, it is frequently better, after carefully presenting the right views, to withhold argument and let the matter rest for awhile.

You can silently think the facts that you have proved to your own satisfaction, and direct the thought to them in a clear sympathetic attitude. The next meeting may find a changed attitude and a readiness to more carefully consider the subject.

13—THE ACTUAL ATTITUDE of your

mind toward the others, with a total absence of personal conceit or arrogance on your part, will always be a powerful influence of attraction toward any views that you may present.

Think quietly but firmly what you have determined to be right, and await the fruition of the thought.

14—IN DRAWING PLANS for the home, for mutual action in lines of social entertainment, private enjoyment, education, improvement physical or mental, adornment, useful purchases, visitors, etc., always consult sympathetically with each one, carefully considering the requirements of all and endeavor to bring out the necessary wholeness of view to result in a harmonious decision for the mutual good. Each one should give way in whatever point is not feasible for all.

15—AIM TO MAKE THE HOME comfortable for every inmate. Seek to determine what particular features of personal ease

or enjoyment will be necessary to establish comfort as a feature of enjoyment of the home for each one. Let all be restful.

16—LET THE HOME be enjoyable to every different temperament in the family; seek to provide something that will please and entertain each one.

17—MAKE THE HOME a place of continual improvement for each and for all. Let there be features educational, enjoyable, artistic, ornamental, literary, scientific, practical, experimental, and in any line that shall encourage advancement, progress, growth and accomplishment in at least some one direction for which each one is fitted by nature and temperament. These may be books, music, scientific instruments, works of art, games, and all instruments of innocent pleasure and enjoyment, for all of these lead upward and educate the growing mind. They also tend to hold the members of the family together and so to perpetuate the home.

18—ARRANGE all home expenditures consistently with the family exchequer. There is no greater bane to the family or destroyer of the home than unwarranted extravagance and consequent debt. All needs can be supplied from a moderate income, if it be wisely administered.

19—LET THOSE in charge encourage moderation in all things. Excesses are always undesirable, and usually dangerous. They do not conduce to happiness in the family or to a right maintenance of the home.

20—CONTROL all personal indulgences in food, drink, confections, theaters, sports and any of the features of personal life that tend to degrade the moral nature.

The Home influences should maintain moderation in all these often misleading elements of the human-animal life. The danger lies wholly in the excess that arises from overdoing the pleasurable indulgence.

21—LET EACH MEMBER of the family encourage the other members in all of the various ways and means that exist for developing the higher phases of living in harmony, contentment and appreciation of each other. This will multiply the influence on all and tend to render the home the most desirable place for each one at all times when possible to be there.

This will always be the grandest influence on character, and hold on purity in life. It will also do more than all other influences in life combined, to render each one a true and valuable citizen in whatever position may be occupied out in the world later on. Home, then will stand next to heaven in the consideration of each one, as it rightly should. Verily: "There is no place like home."

XII.

Rules for Business.

CHAPTER XII.

RULES FOR THE CONDUCT OF BUSINESS.

In planning definite rules by which to transact business, several questions arise which may somewhat perplex the thinker. Whenever the subject comes forward we are at once confronted with the fact that the business must be so conducted as to become a success, or else it will prove to be a failure and may even become a disaster.

This self-evident fact coupled with a determination to succeed, perhaps at any cost, has probably led many a somewhat careless thinker to decide that he must sacrifice everything to the carrying out of his purpose. This decision is but a step from the open door to wrong doing for the purpose of business gain; and this is several steps nearer to disaster than the former fear of failure could bring him.

There are, indeed, many self-sacrifices

that must be made as needed. But we do not believe that any undue course of action is necessary. Successful accomplishment in any path of life is more easily attained and longer maintained by strictly honorable methods than by any other, and what cannot be gained by such methods cannot be worth the while, no matter how great the temptation.

Herein, Mental Science attempts to offer a few suggestions for action; not because they are considered new or remarkable, but as "memory joggers" to busy workers. It is doubtful if anything can be said upon this subject that has not been said and reiterated by moralists for ages; but some of the sentiments seem to have been forgotten by altogether too many for the common good of the community. The following suggestions are offered:

RULES.

1—WHATEVER YOU UNDERTAKE, give it your utmost endeavor in that direction. Often it is the very "last farthing" of effort that makes the connection and accomplishes the purpose.

2—IF THE PURPOSE to be undertaken is not worthy of all possible effort that you can make, that may be necessary to its accomplishment, then it is not worth your notice. Abandon it at once, and give your time and attention to something of value.

3—WHEN YOU ENTER upon a course of action look the entire proposition over carefully, in order to grasp all of its difficulties as well as its probable points of easy accomplishment, and watch for the line of least resistance. Begin there, and meanwhile keep busy planning a battering-ram for the obstructive phases of action involved. This sort of a beginning will be likely to succeed later on, if success is possible with that problem.

4—IF SUCCESS SEEMS doubtful and an easier way appears through loose action or unfair means, listen not to the tempter—there are ditches ahead—but apply your mental efforts again freshly to the subject, look over its requirements more keenly, meditate and sleep over it and you will see the right way out of the difficulty.

5—DETERMINATION marshals all the forces of possibility; and a free conscience attracts the powers of infinity. Therefore: Stand always by the voice of your own consciousness of right, and keep always alive to the full possibilities of intelligent effort. Such application of the personal forces will succeed.

6—ALL BUSINESS EFFORT is a practical application of the forces of the mind to the needs and requirements of human life. Therefore: Study the actual relations existing between the requirements and the forces available for their accomplishment, and you will succeed.

7—UNDER CLOSE and earnest application of the mental forces at command, the higher and finer forces of the spiritual nature come forward from the subconscious realm, where everything possible in human life is known, and the problem is soon solved.

When the wrong path of intellectual shrewdness, alone, is entered upon, these high forces of the soul abandon the undertaking, because they cannot operate in those elements of non-reality. Then the sense-mind is left to its own limited devices. It may seem to succeed for a while, but the lane is not long and at the end the very successes prove to be the worst of failures. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

8—PERHAPS the common purpose of entering upon a business career is the gaining of a livelihood; and naturally enough the obtaining of money for that accomplishment becomes the first consideration.

In ordinary business ways this soon becomes the ground of temptation as regards easy ways, methods and means. Remember, here, that the easiest ways are not necessarily the best ways, or the most lasting in good results.

9—IN ORDER THAT an established business shall be a true success it must have the quality of endurance. Therefore: In every question of method consider well the effects to accrue as time goes on. You may gain today and have an empty treasury tomorrow or next year because you did. Is it worth while?

10—THE GREATEST ASSET in continued business conduct, is one's reputation for honest dealing and integrity, in the community with which he must deal. All people like to deal with a square man; and multiplied profits will in time outcount larger gains on the spot. Therefore: Be honest with all and trust the future.

11—TO INCREASE GAINS look for the larger needs of the public and be always a little ahead of actual requirements of the day. People like the “new” and are quick to recognize real utility. They will patronize one who is looking out for their good and is ready to advance together with the new learning of the day. Be progressive.

12—SEEK to interest your client or customer. Learn his tastes, preferences, wishes, needs—even his whims, and seek to fill the want. Show him that *he* wants what you can supply, not that *you* want to sell or supply to him.

13—IN ANY LINE of business the secret of success is to supply a demand that already exists, or that can easily be made to exist. First seek the demand, then aim to meet it with the best that can be produced.

14—QUALITY in the production should be the first consideration. Whether it be

business, profession, religion, philosophy or art, always bring forth the truest, soundest, best and therefore most enduring as well as the most satisfying of productions to those who can appreciate quality. Such always counts favorably in the long run. Even in common business lines the best lasts the longest; and permanent satisfaction to a smaller number is more profitable than the passing fancy of the multitude. Study quality.

15—THERE ARE also other objects and purposes for the conducting of business than the gaining of wealth or the accumulating of this world's goods. Among these may be mentioned:

(a) The increasing of general good for the whole race, as in explorations or the developing of new products.

(b) The developing of local interests for specific communities, structural, educational or individual supplies in advancing lines.

(c) The improving of qualities or producing of new goods or articles for the advancement of the general good in any way.

(d) Scientific research, investigation and exploration of new localities and products.

All of these and kindred affairs may be the objects of business organization and pursuit and may also come under the general rules of procedure. Money-getting may or may not be included in the conduct of the enterprise.

16—WHATEVER the line of business that you engage in, the accomplishing of its purpose constitutes its success. It may be a complete and perfect success but not gain a dollar of money; or it may be made to produce much money yet fail utterly in accomplishing its higher or real purpose.

Strive to have your enterprise so conducted that it shall do the most good possible and at the same time return such

monetary profits as may be desirable in the enterprise and consistent with the nature of the work undertaken. And also deal with each client in such a way that he may forever hold you in high esteem as well as retain a full appreciation of the enterprise, its objects and its purpose. All this will conduce to permanent success.

17—CULTIVATE a genuine enthusiasm in your enterprise, whatever it may be, according to its nature and its usefulness. See all its good points, features and applications to human life, endeavoring meanwhile also to see how to advance its usefulness. Make it truly indispensable to the people and they will surely cover you with appreciation and fill your coffers with the “needful.” It is the way of human nature. But you must seek *their* needs and wants, keeping all your selfish desires in the background.

18—AS YOU THINK, yourself, about your purposes and your doings, so the pub-

lic will grow to think. This is the law of psychic communion one with another. Thought takes form; and as one thinks so the other sees. Incidentally he also acts as he sees. Therefore, your own thinking of the right action may cause others to do the thing, and so in a legitimate way, to increase your legitimate business. Think, continuously, as you want it to be.

19—IN THIS CONNECTION be firmly established on the ground of right principles of action. When approaching your client or when he is approaching you, know in mind and in your thinking that:

1—You have the right goods for his want.

2—The qualities are all right.

3—The prices are rightly adjusted to the true values.

4—You are rightly inclined to a square and honest deal with him.

Have full confidence that you are approaching a deal. Expect him to close the

transaction favorably. Mentally see him pleased with the arrangement and the bargain completed.

In these ways you mentally aid him over possible points of weak thinking and indecision which might keep him from closing even the best bargain on earth.

But see well to it that all the above features of right preparation for an honest bargain are fully in order on your part. The mental-spiritual Law will attend to the rest.

20—BE HONEST and act in a straightforward manner.

Be wise and consider all facts of the case.

Be confident of the right of your cause.

Be expectant of the consummation of your plans.

Consume them yourself by thinking them to a desirable finish.

Mentally see the *right act* as completed. Think what you want, not what you *do not*

want. The finished thought is of the nature of the completed act, and leads to it.

The law is yours to use—not to trifle with. Use it—first, honestly; second, earnestly; third, thoroughly; and finally to a finish, and all that you can rightly want is yours without even the asking.

The divine forces of the mind are equal to the demands of any honorable undertaking. Be confident, active and trustful, and you will become rich in all that is worth possessing.

XIII.

Rules for Health.

CHAPTER XIII.

RULES FOR HEALTH.

The matter of health is one of the first considerations in human life. It is also one of the least understood subjects, if not indeed the least so of all. Even the matter of what actually constitutes health is perhaps as little understood as any phase of the subject.

The nature of health is wholeness of life. But how many ever think of it in that way?

A mode of action in life that leaves the instrument of the action in a perfect state of wholeness, is a healthy action.

Any condition of life that shows forth wholeness of activity is a healthy condition. To be real, life must be complete.

Health is generally understood as a sound condition, and that which is sound is whole. In fact, hale, hearty, healthy,

sound and whole, are almost synonymous terms. The most of them are derived from the Anglo Saxon, *Hal*, meaning hale; sound; whole.

The term health relates both to the body and the mind. It includes the mental state or condition.

A whole mind is said to be sound, sane, healthy.

A whole body is healthy, hearty, sound.

All these states of mind or body indicate wholeness of condition. Disarrange this and disorder prevails.

All disorder in life is unhealthy, and if continued leads to destruction of life.

"The Wholeness" of condition, once broken, constantly deteriorates thereafter; and unwholeness always culminates in nothingness, which is its nature.

It is, therefore, especially important that each one should maintain as his condition of health, a state of wholeness of both mind and body.

In all transactions of life the mind comes

before the body and should have the first consideration.

RULES.

1—**MAINTAIN** always a calm state of mind, alert, active, and vigorous in thinking processes, but free from agitation or excitement.

2—**THE BODY** naturally reproduces whatever action the mind maintains. Therefore: Do not indulge or entertain in mind, ideas or thoughts which contain any action that you would not wish to have exhibited in the body.

3—**WHATEVER** the mind accepts as fact and so believes, is repeated in action in the nerves-centers and so reproduced as bodily condition. Therefore: Think no thought of an imperfect condition, to the extent of that state of belief where it forms the unhealthy picture that can reflect to the body, and the unhealthy condition will not prevail.

4—FEAR is the most unhealthy influence from the mind to the body, because it is unwhole as a state of mind; unsound as a mental process; and unnatural in all its action. Therefore: Avoid fear of all kinds and degrees. Hold the mind calm and the intelligence clear and ways to overcome the difficulty without danger will often be seen.

5—THE LAW of expectation, by which the mind expects what it believes and so anticipates that it will come, is one of the most powerful operative laws of mentality. Therefore: Expect that which you want because it is right; and hold it so until the thought forms its picture of the healthy state of action, which will then reflect to the nerve-centers and reëstablish the corresponding condition of health. This is nature's law of action operating between the mind and the body.

6—ALL reflected nerve-action in the body corresponds to the activities of

thought in the mind, being like it in character, force, and result. Therefore: To produce a desired bodily action regulate your thinking so that the thought you formulate shall carry the character, quality and power of action desired.

7—SO FORMULATE YOUR THINKING that the harmonies and perfect qualities of the wholeness of real life combine in your intellectual comprehension, and the true picture of whole and perfect life will spontaneously form in mind and reproduce by natural reflection in those nerve-centers which relate the body itself to life.

8—KNOW that by the very nature of all the laws that constitute life and living, the natural state of life for every being is a state of harmony, perfection and wholeness; and that consequently the natural condition of the body is a state of health. Then you can realize health as the right and real state of every living creature. Any variation from this perfect state is

not a reality but a seeming, caused by some error of thought. It can be adjusted by right thinking.

9—REALIZE in mind that as conditions of ill-health all lack wholeness, they are unreal, and can be no part of the real scheme of life in being. Then, in your conception of this fundamental truth you can mentally deny that there is any reality, as a fact, in sickness or in disease. THERE IS NO ACTUAL FACT, TRUTH OR REALITY TO ANY DISEASE.

The confident knowing of this truth is a rebuke to the erroneous thinking that calls sickness real, and it stops the action, thus dispelling the illusion. The full realization of this principle of life has removed many a troublesome condition, thus restoring health. Real life is never diseased.

The continuous state of understanding in which all of these features of realization are fully comprehended as the facts of life, is the strongest possible influence

in the retaining of health, strength and happiness, steadily and permanently, throughout the life period, here.

10—BE CHEERFUL and expectant of good results, holding active in mind the conscious realization of what you would have, as constituted in your being and therefore already yours. This tends to dispel illusions and enables you to retain health of both body and mind. Each part shares the qualities of the whole.

11—THINK (speak mentally) affirmations of health, harmony, wholeness, soundness, strength, endurance, power, contentment, assurance, confidence and peace. Any one or more of these may be used at any time, as the demand may dictate. A thought of truth is an assurance of life.

There is no greater influence toward the maintaining of a sound condition of health at all times, even under adverse circumstances, than this assured thinking.

Through the operation of a natural law of all mental and physical life, the mind's thought is the body's master.

12—ON THIS EARTH-PLANE man is mind and his life is mental activity. The laws of his life here, then, are mental laws. Obey these in mental realization and you will share their soundness, in the enjoyment of bodily health, which naturally reproduces them.

13—UNDERSTAND that man is fundamentally a spiritual being, and that none of the bodily, or even mental, inconsistencies are in any way possible to the nature and substance of spiritual essence or energy. In this you will readily see that he is not fundamentally or really subject to disease, sickness or ill-health, in any degree. Then you can deny the error, affirm the truth and continue in the realization of the right.

14—KNOW, realize and appreciate the

fact that spiritual activity is the ORIGINAL and REAL life; that it is reproduced in the mentally active operations of the mind; and that this mental activity is again reproduced in the physical action of nerve-center, nerve, organ and tissue of the body; then you will see that logically one cannot be radically different from the other—as, one well and the other sick—IN REALITY. The difference is a matter of adjustment of action to the facts of reality. Reality is permanent and does not change.

The action of substance, when completely inverted becomes shadow; and the shadow is appearance, not reality. Logic will help us to adjust all these differences, and even apparent inconsistencies.

HINTS FOR DAILY LIVING.

15—LIVE as nearly in nature's ways as may be consistent with surrounding circumstances. Artificial restraints are obstructions to natural living but sometimes must be borne with for a while in consideration of others. The main considerations, here, are air, food, drink, sleep, clothing, rest, recreation.

As regards modes and rules, many opinions about these prevail, often conflicting, sometimes radically so. Mental Science recommends moderation, with the employment of common-sense methods and means, somewhat as follows:

16—BREATHE fresh (natural) atmosphere as much of the time as possible. A reasonable amount of fresh air is usually sufficient for the maintaining of health.

17—KEEP as near to a mean temperature as you can in the consistency of affairs. Where weather interferes regulate

by means of clothing and protective influences, as the easiest and quickest means of adjustment. Where the physical circumstances cannot be controlled, make the equality adjustment mentally. The mind can think conditions for itself; can refuse to recognize sensations, to a considerable extent, and so can ride over some such obstructions. Not to notice is not to know; and what you do not know you will not feel. The mind is really the master here, and may control the sensations, within reasonable degrees. All such control is beneficial.

18—THE BODY is a physical instrument, but is under mental influence, and there is a wide range of mental control. In extremes, however, its nature must be recognized and suitable protection be given it.

Spiritually, man may pass through fire or ice, because they are nothing to him. Even mentally he might deal with these elements, because they are only what he

thinks them to be ; but physically he should conform to the limits of bodily construction while recognizing its elasticity as regards its response to the mental influence. Use reason in adjusting the mental control to the physical limitations.

Remember that the mind is the real, and the body a sense instrument capable of response to a large extent. Be the master of sense, not its slave. Then the mind will be the ruler.

FOOD.

19—EAT a sufficient quantity, neither too little nor too much for nourishment, of plain, natural food, suitably prepared for the digestive operations ; all should be in a natural condition—fruits and vegetables ripe, but not decaying. Meats and fish, fresh, or suitably prepared for keeping in perfect condition. Poultry, Fish, Veal and Pork should always be cooked well done.

DRINKS.

20—THE TWO natural drinks are water and milk. Water is the only real drink, milk being partly a food and water its liquid element. All other drinks are artificial, and require some adjustment.

Many people do not drink enough water, having supplanted it with artificial products. There is little doubt but that water is the best of liquids for the human system. Animals drink it exclusively. It is the only real liquid and has to be the base of every prepared drink.

Drink water or milk and you will make no mistake. All other drinks are a matter of choice and must be judged by each one by experience. All are more or less unhealthy to use.

Alcoholic drinks, of all kinds, are a curse to humanity. They cannot be used without injury, even when they may seem to be helpful, medicinally.

Tea, coffee and cocoa if used abnor-

mally, lead to a desire for alcohol in some form, which is a stronger ingredient of a similar kind; and alcohol in any form leads directly to the use of drugs of a still more powerful nature. All these kill, but none of them can "make alive," or produce life in any way. Drink water and live.

21—BOTH food and drink are solely for the purpose of supplying nature with materials for the rebuilding and sustaining of the physical body. They have no other legitimate purpose. A normal pleasure in eating and drinking is nature's provision for the selecting of materials suitable for the rebuilding that is to be done. The materials must be suitable else the right work cannot be done.

When we select only by a depraved or unnatural desire of a distorted palate for strange tastes, etc., we are sure to take the wrong ingredients. Then nature is helpless and cannot do the work that should be done. Besides this the system

must get rid of the wrong ingredients placed in it and we suffer the consequences. Is it worth while?

Half the sickness of the world traces to these unnecessary violations of natural law. The act is first mental—later physical, and both “pipers” have to be paid. The remedy also must be first mental and then a physical adjustment.

SLEEP.

22—SLEEP sufficiently to be enabled to feel refreshed and enjoy living. Give nature a good chance but do not try to force more sleep than she can use properly.

In general one needs all the hours during which normal sleep will continue. About one-third of the time can usually be devoted to sleep and rest, when one is in a normal condition. If circumstances compel less, the mind can adjust relations with the body so as to maintain equilibrium with less than usual. Habit has much to do with it, and habit is of the mind. It can

be regulated and controlled to a considerable extent. *Think* whatever you require.

Sleep is a subconscious mental act. The mind needs time to repair and refresh the tired, worn, and somewhat injured body. It calls for rest, quiet, and uninterrupted action to accomplish this, and sleep is the condition required. During sleep the mind restores the body to a normal state. We should give to sleep all the time that nature needs for this process.

CLOTHING.

23—CLOTHING is worn for protection, as everyone understands; and perhaps nothing need be said about it here. On the other hand, some people are careless about both comfort and personal covering; and perhaps a few suggestions may conduce to a better employment of the articles that constitute clothing. As regards comfort no one can be an absolute guide for another. Some require more protection from external influences than do others.

The general rule of personal comfort should be observed, in a measure, by all. Comfort conduces to health.

The Imagination plays a considerable part in the matter of feelings of heat or of cold. A thought of either of these may be so repeated in nerve-action that the sensation of heat or of cold will appear in evidence, even entirely against the true facts. Learn to analyze the evidence of feeling before accepting the testimony of sense.

It is possible to apply too much or too little clothing, either day or night, and so to establish a habit of calling for more when less would be an improvement, and *vice versa*. Clothing should be changed to follow radical changes in temperature. Give nature no surprises, and she will stand by your requirements.

REST.

24—REST is an important feature of human life. It extends to both the mental and the bodily features. Both the mind

and the body require it, and in time, if continuously deprived of it they give out, or fail to respond to requirements. It is an idea, however, that is much abused.

Some are inclined to rest too much and consequently to ignore the duties of life—"born tired," so to speak. Others are never at rest; always active but not really accomplishing much in any line. Wasted energy. Time lost in doing over but never completing the action attempted. These would better stop, rest, sleep a while.

The better way is to rest sufficiently to allay the over-nervous tendency of really tired nerves; then attack the work with a rested mind, quiet nerves, and fuller force for the execution of work. Each one should study his own requirements in these ways and rest sufficiently to keep in an even state of mind and a quiet, firm state of the physical structure.

The mind is always active, subconsciously. In its sense-consciousness it re-

quires the "rest" of change of idea, as a basis of action.

All of this, rightly considered and properly regulated, is conducive to health in all ways.

RECREATION.

25—THE NEED of recreation rests entirely upon the character of one's employment or occupation, coupled with the general condition of health, and the state of mind in which the subject holds himself.

Some are "on the go" all or much of the time, yet are neither well nor contented. Others never change locality or occupation, yet are never sick. A desire to go or to change, soon creates a seeming necessity for the experience. Desire always claims indulgence.

Where the duties of life are not fully enjoyed and tend to grow monotonous, a change of scene, surroundings and influences is often beneficial and conducive to an improved state of health for the body

as well as ease for the mind. The mind's "rest" is change, not lethargy. It is ever active. Its basis in spiritual life assures that.

The nearer the mind can be kept to a state of mental wholeness, the more of wholeness will the body show forth. A restricted life does not conduce to either freedom of action or wholeness of condition. The activities of life are infinite in number and variety, as well as in quality.

Enjoy such recreation as you can without neglecting real duties or wasting useful energies in frivolous thinking to no useful purpose. Work, rest and recreation, all together, make for a healthy life. These also tend toward useful and reliable citizenship.

XIV.

A Manual of the Mind.

CHAPTER XIV.
A MANUAL OF THE MIND.

HOW TO THINK.

What is the Mind?
What is its Relation to Man?
What is its Substance?
What is its Nature?
How does it Operate?
What are its Limitations?

These are leading questions with regard to the mind, true answers to which everyone should have and understand. Full treatment of the subject would require a volume. We will endeavor to obtain brief answers for the limited description of this volume, by closely examining each question together with the qualities of the mind.

THE MIND.

ON THIS EARTH-PLANE of life, where man uses the five senses as instruments

and thinks more or less intelligently, the mind is the MAN HIMSELF. The senses are his first instruments for conscious action, here, and the body of matter-stuff is the direct external instrument or reproducing machine of the collected senses.

THE ACTUAL MAN, himself, is a spiritual being. His substance is spiritual activity, and he operates mathematically in spiritual intelligence. But we, here, do not come in full conscious contact with him in this high form. The mind expression of him is the highest that we can directly recognize while we hold our consciousness in these earthly limitations. The spirit is only recognized through inspiration.

AS EXPLAINED elsewhere the pure spirit of man becomes individualized as the spiritual Soul, and the soul mentalizes, one plane further outward than the soul plane, as Mind, otherwise The mental Man.

BECAUSE of this gradual withdrawing

from the central consciousness of spirit and wholeness, in the ONE of BEING, Man, now acting temporarily as mind, conceives himself as separate from all else and so establishes his consciousness of things here in a sense of separateness, which presents to him his sense of feeling as in five forms of sensation. Thus, he has reached a sensational stage of the seeming that his being is in parts, pieces or phases of feeling and action. Here the mind is deluded about itself, its consciousness, and its life; and it forms conclusions accordingly, all of which are partly wrong and therefore limited in power for action in life.

BUT THESE LIMITATIONS all relate to the wrong views that have been entertained about life and being, not at all to man, himself, either as spirit or as mind. The mind, therefore, is the spiritual entity, man, so adjusted as to be able to function on this outer plane, build a physical body, and exercise differing senses, in a seem-

ingly separated action. But the mind is not all confined to this limited and separating action. It does not have to operate through the limited senses or continue to believe their illusive evidence.

AS MAN, HIMSELF, is the spiritual entity, he possesses all the real faculties of spiritual being; and even when functioning as mind he can turn away all false appearances and think in higher ways, recognizing the truths of spiritual wholeness and knowing his own relationship to them. Even as mind he possesses the powers of logic, and through the processes of reason he can at any time work back through pure thinking to the ground of right understanding of things that are real.

THE MIND, therefore, is dual in its power for action, and may turn, as upon a pivot, either down and out to the illusions of a sensuous appearance of life in a separateness of function and of power; or up and inward toward the consciousness

of the ONE WHOLE REALITY OF BEING, which is man's true state of being, in eternal reality.

THE MIND is the pure spiritual entity of man, while he is functioning as a separate being. His higher phase, the individual soul, is the guide and director of the mind while functioning here; and when the mind turns within to psychic influence, it receives information of a higher character and judges all things aright, which the senses cannot do.

THE SUBSTANCE OF MIND.

THE REAL SUBSTANCE of the mind is the same as that of the soul and the spirit—pure spiritual activity which endures, in a perfect state, forever. When the mind turns downward to sense-evidence it simply leaves, temporarily, its consciousness of substance in life, falls asleep in sensuous illusion and enters a seeming realm of unsubstantial appearances, which have no substance, therefore are, as compared with

the real substance that endures, only shadows. These deceive for a while, but finally disappear. The so-called "substance" of the sensuous plane is shadow, and only illusion.

THE SUBSTANCE of the mental plane, of the mind, itself, is Reflection, not shadow alone. It is the activity of the spiritual consciousness, reflected in the pure waters of understanding, and so reproduced in duplicated lines of form that present the truths of real life to the comprehension of the mind. As when you look upon the smooth face of the mirror you see the reflected lines of all objects before it, and they *seem* to be real.

THE SHADOW is cast from the object by the light and is only an absence of light in that spot. It has no substance.

THE REFLECTION is caused by rays of light passing from the object, and being returned by the opacity back of the smooth surface, back to the object, again.

SUBSTANCE is spiritual activity. It is changeless, permanent, and real. The mind is fundamentally a substantial entity and is composed of substance which is spiritual and real. It will endure forever, but may change its views, beliefs and purposes.

THE NATURE OF THE MIND.

THE NATURE and the character of the mind are the same fundamentally as the soul and the spirit. All together are man in his different phases of consciousness and degrees of living.

IN NATURE and character, then, the mind is pure, upright, true and good, as well as whole and real. When any person acts openly in other than these right ways, he is going against his nature and following a seeming lead of illusions. His acts then are not real or true and no good can come from them. Lead him back into right seeing and he will return to his real nature.

THAT THE nature of the mind is good and true, is shown by the operations of his conscience, which whenever he commits an evil act immediately reports the fact in such terms that he is at once ashamed of the deed. Even if alone he will hang his head and try to conceal his face. He will stoop and shuffle, and look no one in the eye, scarcely in the face. This is because he is troubled *in his mind*. He knows that his act is too low for his nature; that he has not been true to himself. It is his mind that reasons this out and shames for the act. This proves the reality and high state of consciousness of the mind itself, and shows that it can be guided aright.

IF EACH man will listen to and be guided by this inner voice of the real mind, the soul itself, he will change his ways, ignore temptation, and live uprightly. The real nature of his mind will lead him aright, by showing to him the right way to live and to do.

HOW DOES THE MIND OPERATE?

THE ACTION of the mind is thought.

THOUGHT is based upon Consciousness.

ONE CAN THINK only about that of which he has become, to some degree, conscious. Unconscious thinking is a misnomer.

BEFORE a thought-process can be entered upon, an idea must have been recognized or conceived in the mind. The mind is the thinking man.

THE MIND deals understandingly with activities of ideas, and thereby evolves thoughts which embody the activities in forms that express the principles about which one is thinking.

THE UNDERSTANDING is the chief instrument in this operation. It is the spiritual power of knowing.

AIM FIRST to understand the subject about which you would think.

LET ITS IDEAS ENTER YOUR CONSCIOUSNESS. Think about the acts or the modes of action that are involved in the ideas of the subject, and what the results are to be or should be. See these acts mentally as completed; or at least as under way. This constitutes thinking upon that subject.

THE MIND FORMS MENTAL PICTURES of that about which it thinks in these ways. The pictures convey the ideas and their activities to the inner consciousness. The completed information then appears before the mind on this plane, in conscious thinking. The process is entirely spiritual in substance and in essence, though the operation is consciously mental. No part of *real* thinking is either sensuous or physical. Thought is a mental operation, but a spiritual process.

FOR THESE same reasons the mind is practically unlimited in its powers or the range of its operations. It is only a matter of knowing how to proceed with the

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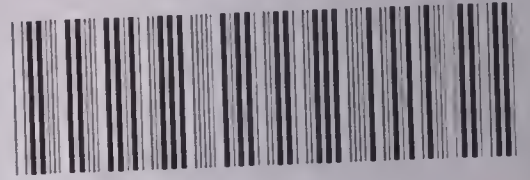
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