

The Theological Science Society, Int.

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This

Being

Our

Visit

&

Chat

For

JUNE 2020

My Dear Friend and Fellow Member,

I trust that all of our Chela's, both those who are active members and receiving our Monthly Letters and/or Lessons, as well as those who are no longer active, continue to thrive during these *interesting times* we are experiencing. Yes, the world has and is turning *topsy turvy*. We are not required to *turn* with it. We are only required to buckle our self in, to be aware, and to remember the Truth of who and Who's we are.

As Dr. Carruthers so often said and others have repeated "our thoughts create our experience" and "*Your Life is What You Make It.*" Most of us think the very same thoughts every day and those thoughts are not always positive. Pay attention to your thoughts for just one day, and see how true that may be for you. Most of the thoughts we think are a repeat of those we have thought before – they become a pattern. Is this really the pattern you want to experience? The next time you have a thought, stop and consider is that really true? Is that something I want to perpetuate in my life? If not CHANGE THE THOUGHT. Just because we have a Thought, doesn't mean that we have to Think it!

Yes, there really is an option! The choice is yours and only yours.

Even in the midst of the change, turmoil and uncertainty we are facing today we can create the life we want to experience. While some are certainly facing difficulty and lack others are experiencing ease and plenty. Our experience is based on our dominate thoughts and expectation. We do actually ***get to choose*** what we think and create. Why not test this for yourself. Start with just one week and train

yourself to become consciously aware of the thoughts you think. You might be surprised at how negative some of those thoughts sound. It is after all, a *Practice*, which simply means we must train ourselves to think and treat ourselves differently.

Living alone, I sometimes talk to myself and not always nicely. Surely I'm not the only one who has done this.... If or when I misplace something and can't find it, I may say either out loud – or in my head, "*Well Ann, that was pretty stupid!*"

I'm learning to catch myself first and proceed to proceed by speaking kindly to myself, reminding myself that "*It's ok*", "*You'll find it, just stop and take a breath,*" "*Everything is actually perfect, just as it should be right now.*" Breathing is always good, that simple pause helps to change whatever chaos or upset is present.

Turning to Doctor's Chat Letter which we are sharing this month, I was particularly struck by the following two paragraphs:

"Each one of us as we goes out into the world of humanity, business and professional life, are like a warrior armed with thoughts, which must "do battle" with other thought groups. Our victories or defeats will depend upon the quality of our armament.

"A man may pretend in speech, and act a part by his deeds; in truth, everything about him may be unreal, but no man can be other than genuine in what and how he thinks. It is a literal Truth, therefore, that "*as a man thinketh so is he.*" (and so will become)." [*As a Man Thinketh* was written by James Allen first published in 1903 and I believe still in print.

If you have not had an opportunity yet to check out our new website (the web address is the same) please do visit us at: <http://www.theologicalsciencesociety.org/>

And, for now, I will say have a wonderful month and I will chat with you again next month when the July lessons and Chat are delivered.

With my very best wishes for your health and well-being,

Rev. Ann B Schmitt
Director, Theological Science Society, Int'l

FROM THE STUDY OF

Hugh G. Carruthers

Prior Right Est., 1952 by
Hugh Greer Carruthers,
Theological Science Society, Int'l

My beloved Chela:

There cannot be any successful denial of the fact that the greatest power in the world is that expressed as Thought in the human brain. Your net efficiency can be measured by the forces of What and How you Think. Thoughts are much more durable than things.

All the magnificent temples, places, shrines and fortresses of ancient Greece and Rome and Persia and Egypt and India and China have crumbled to decay. The Great Truths of the ancient sages and scholars, and the remarkable scrolls and writings of the ancient Teachers, have been lost, suppressed, or destroyed by ruthless men who have sought to misrepresent Truth, in favour of their own unprovable, and unworkable doctrines and dogmas which has accounted for the world-wide ignorance and suppression of the majority of "blind believers." But the Thoughts of The Masters, such as Pythagoras, Socrates, Aristotle, Plato, Kuthumi, Emmanuel, The Apollonius of Tyana, known as The Christ, misnamed "Jesus" by the Christine Gnostics; The Wonder Man, Comte de Saint-Germaine; John Huss; Lord Verulam, Sir Francis Bacon; and such as Homer and Horace, are still young and vibrant, known to a few scholars, and the wisdom of some of them are studied by students in schools and colleges throughout the civilized world.

Each one of us as we goes out into the world of humanity, business and professional life, are like a warrior armed with thoughts, which must "do battle" with other thought groups. Our victories or defeats will depend upon the quality of our armament.

A man may pretend in speech, and act a part by his deeds; in truth, everything about him may be unreal, but no man can be other than genuine in what and how he thinks. It is a literal Truth, therefore, that "*as a man thinketh so is he.*" (and so will become).

This being a provable Truth, it is important that we should give attention to what and how we think, so as to become capable of controlling every thought which we entertain as suggestion, or create in our own ideation, or imagination. We should develop the ability to determine what influences corrupt our thoughts, or weaken them, and learn to develop and apply the principles that can give them strength and cogency.

There are several well known causes for wrong thinking. You will know what these are as you proceed to read and study this Secret of The Power of Right Thinking. Herein you will find the invaluable Secret of the success of every man and woman who ever attained to any high purpose in life. The Secret of The Power of Right Thinking has been, is now, and forever shall be, the spring board to virile health, achievement, attainment, wealth, self assurance, and well-being.

Read the following carefully. Read it over and over again. Paragraph the contents of this treatise and

make marginal notes as you go, for later reference. You would be wise in making use of this treatise as often as you have a few minutes for reading and thinking. Let us consider causes for wrong thinking - all of which are controllable and easily avoided. But when allowed to engage our consciousness, they become difficult obstacles to well-being.

Obstacles must not be feared; they are like the "jumps" in a race course - to be surmounted, overcome - NOT to go down under. And yet we find that it is invariably such self constructed obstacles which overcome us, simply because we either lacked the courage to face and defeat them, or carelessly allowed them to overwhelm us. Obstacles may also be thought of as preventives, detriments, hazards, and unless, immediately upon recognition, they are eradicated from the thought processes, they become literal "slave drivers," and reduce the careless individual to weakness. They must be overcome, and the way to overcome them is NOT by giving them attention, or concentrating on them but, rather, by ignoring, and forgetting them - and you will remember the definition for "forgetting," which is outlined in you Theological Science instructions.

Let us now consider the most important obstacles which come in the way of Right Thinking:

1. Perhaps the one deserving of first consideration is FEAR.

The only mind capable of comprehending TRUTH is the one which is unafraid; dominated by a firm determination to seek the Truth, KNOW and Understand It, and apply Its principles consciously. Fear is a form of panic, and very often compels a paralysis of the mental and physical faculties, rendering the intellect incapable of correct functioning.

Fear acts through the brain upon the nervous system, and any conclusion which you may have reached while under the conscious influence of the dread of pain, or probable persecution, of lack, or loss, or of self debasement, is certain to be unreliable.

2. The second obstacle to, or cause of, wrong thinking is IGNORANCE.

Ignorance is, or may be said to be, a lack of knowledge of facts upon which to think and act. The opinions of an educated person are more valuable than those of an unlearned man, just as the mechanic who has the proper tools can accomplish so much more than another who has to work with an inadequate assortment, and make shift with whatever he can find.

To be sure our thoughts will be forceful and purposeful, therefore, it is necessary to acquire all the education we can; meaning to amass, and to classify, as many facts as possible.

This does not necessarily mean that one must acquire a college degree by spending four or more years in actual schooling. Too many degreed individuals have been merely graduated; but not educated. Too many graduates discover in later life that they have little, if any, use for the knowledge of subjects they studied in school. It is the Knowledge of SELF and the innate, inherent inner faculties which should be the basis of any education, and this branch of the arts and sciences is largely ignored in favour of modern so-called psychology which, upon close scrutiny, cannot be said to be Psychology at all. I firmly believe, without the possibility of contradiction, that as you progress you will become more and more convinced that the Knowledge which Theological Science is now affording you in your Fellowship will prove to be not only the foundation of All knowledge, but the determining factor in your future

successful accomplishment and attainment.

3. Another detriment which vitiates Thought is Confusion.

Every living mentality is constantly thinking; that is engaged in entertaining, or creating, ideations, imaginings, every moment of consciousness. Every one of us thinks constantly, except while asleep or unconscious - and during unconsciousness, or sleep, the mind-level beneath Consciousness, which is known as the Subconscious, is in constant operation - steadily directing the physical functions according to our previous conscious attitude from time to time, and affecting the aura and Personality of the individual, spiritually.

An ignorant individual thinks as much and as steadily as a man of great learning; the only difference being that the thoughts of the savant are in order and under control. The thoughts of the scholarly man may be likened to a well-drilled army; they "keep step and obey directions," while the thoughts of the ignorant man are like an unruly mob in a riot - continually interfering with each, and achieving nothing worth while.

To strike another simile, the mind of the trained, educated man, is like a well-kept garden, with the plants in orderly rows, carefully tilled, weeds removed, and all the plants labeled and known; whereas the mind of the ignorant man is like a garden which is overrun with tares. This analogy is so true that it proves to us that the power, or force, of our thoughts does not consist in the number of them, but in the order and quality of them.

The man of forceful thought, who accomplishes and achieves, is NOT the one whose mind is filled with information, but, rather, he who is of disposing mind, who knows exactly where to go to secure the information he requires, or hires others who know more than he knows, or who are better qualified to accomplish for him.

You may say that such a man may be ignorant in many respects - but it cannot be said that he is ignorant of the Power of Right Thinking. Indeed, whether or not he knows that Thought is a form of creative mental energy, he applies the principles consciously or unconsciously, in his mentations and orders his conduct accordingly, with much success.

4. A fourth obstacle to Right Thinking is what Ralph Waldo Emerson called a "Foolish Consistency."

He said that "A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines." Why should you insist on thinking a statement is true today because you thought it was true yesterday? Are you infallible? Are you an authority upon The Truth? Why will you refuse to realize that what may have been true at one period may not be true today? Must what you thought yesterday, or last year, or ten years ago, always remain to guide you now?

Are you not, rather, a Seeker after Truth, and as such, isn't it your bounden duty to yourself, your life and your affairs, to follow wherever It leads? Why not gladly acknowledge your limitations and your errors? Only in so doing can you find the Path that leads to a Knowledge of The Truth, and satisfaction, and contentment.

Many who turned to, or were led to, Theological Science are now wholly incapable of "blindly believing" that the old and false teachings to which they had been subjected as children are applicable, or even provable. Whereas they once "believed" in a Deity afar off in some unexplained location, "Who" held them in total ignorance of "Himself," dependent upon self-ordained, self-styled "disciples" and mediators, who blandly state that they are the successors of a Man God they manufactured out of whole cloth, Whose "mother," they declare, is the "Queen of 'Heaven'," and must be supplicated and cajoled with flattering prayers in order to avoid their threatened "hell," and promised "heaven;" - these enlightened individuals have proved the Truth of their Knowledge by deliberately testing every principle, which they apply in their conscious mentations for results and proof.

But there yet continues to be an unorganized ignorant majority who refuse to practice any but a foolish consistency in their fear of the ecclesiastical threats and promises, and subjection to the Will of the Church and its hierarchy, or priestcraft, who do the thinking for the blind believers. Gradually, but steadily, however, many of them have begun to think and seek for The Truth, which intent and action has begun to spell the doom of the false teachers and their hungry Church Whose most important figure is not The Christ, but rather, the woman who gave Him birth without wedlock or identification of His physical father, as witness the first chapter of the gospel according to Matthew.

Thought is your ONLY Power, and is of a dual nature, dependent upon your conscious attitude. It may be directed for great good, or for terrible evil. If your thought is not self-directed, you are in the state known as "mental slavery," a slave to the Will of whoever does your thinking for you. To blindly believe a statement, regardless of its source, without reasoning to a logical conclusion, is to blindly obey dictation.

Of that Emerson said: "Whoso would be a man must be a nonconformist." He also said, "To be great is to be misunderstood." And again, "Nothing can bring you peace but yourself." (your own conscious attitude) Then again, Emerson said: "Go where he will, the wise man is at home, His hearth the earth, - his hall the azure dome." A forceful statement he made is embodied in His "Brahma,"

"They reckon ill who leave Me out;
When me they fly, 'I' am the wings;
I AM the doubter and the doubt.
And 'I' the hymn the Brahmin sings."

A foolish consistency is not only "the hobgoblin of little minds," but the curse of him who is not courageous enough to dare to think independently.

5. A 5th obstacle to Right Thinking is PREJUDICE.

Prejudice means pre-judging, or forming an opinion before you have examined all the evidence. No one who respects himself, and his own intelligence can afford to put a compulsion upon his thought processes. The mind must be entirely automatic, in the sense that it must weigh facts, balance probabilities, and reach its own conclusions in complete freedom from prejudiced conscious belief, without constraint.

The only individual whose opinion is of any value is the one who refuses to form an opinion before he has marshaled all the facts obtainable with which to decide on an opinion - and this includes as well the

application of the principles of his thinking, so as to have proof in the results which manifest.

6. A 6th deterrent to Right Thinking is EGOTISM.

One's vanity may often do more than any other one thing to corrupt judgement. In judging, seeking for facts, and weighing the evidence which we acquire, or accumulate, for forming our ideas, a sense of humility is positively essential. We must be teachable by The Truth, and any sense of arrogance or pride which might lead us to try to bend Truth to our Will, or desire, renders our mental processes worthless. Truth is As we find It, or learn of It; and unless we are willing and capable of following wherever It may lead, we are not worthy of It.

7. A 7th obstacle in the way of Right Thinking is PASSION.

The only thought that is clean, forceful, and true is the thought that is cold. Heat belongs to the "heart," or emotional nature, and NOT to the head (brain). It is right that we should "feel" deeply, desire some things ardently, and resent other things bitterly, but all this "fire" must be kept out of one's conscious attitude in the realization that it is the emotional reaction to thought that makes it intense and gives it force.

You must learn, therefore, to distrust every opinion you have formed passionately, in the heat of ardor, or intense desire. If you form a judgement under the influence of anger, or if it be developed under the influence of strong affection; in one case, as in the other, it had best be controlled and held in abeyance until your conscious attitude has cooled, or become calm and dispassionate.

Thought is an energy of Nature exactly the reverse of steel; and you can produce, manifest, or compel things and conditions with it only when it is cold. Any conclusion you have reached in ardor, let it lie over to be reexamined with indifference. For the excellency of mind is that it is judicial; and it must have the certainty of the magistrate or the executive, and none of the eagerness, petulance or feeling of the advocate, or salesman.

You will see, therefore, why the careful control of EVERY thought means the control of every condition in and of your life and affairs. And since YOU are the ONLY One Who can be held accountable and responsible for every thought and condition, you must realize that it is you to You and You alone to determine your environment and condition of being.

Having discussed some of these "enemies" to Right Thinking, let us consider some of the principles of a more positive character; and seek to ascertain what is necessary if we would make our thoughts constructive, effective and creative of desirable effects and conditions. The following may prove to be helpful:

1. START WITH FACTS.

In whatever we do let us hesitate before acting in any way to be certain that we "have our feet on the ground," or that our actions will be directed by positive, constructive thought. In building the "Mansion of our Soul," let us make its foundations firm and strong.

No matter how clever our thinking may be, it will prove to have been useless unless it begins from the right premises. You will do well to remember the old adage that the only way to get anywhere, or

achieve Your desires, is to start from where you are. Let us, therefore, in beginning, be sure that we understand the words that we use; for Words are the tools of Thought. Nearly every difference, or quarrel, or useless discussion arises from the fact that the contestants have not agreed upon their definitions. I have known of men to argue all around a subject when all the while one of them was using words to which he gave, in his own thinking, a meaning quite opposite to that which was held by his opponent. Had both but paused to define, they would have seen that they were fundamentally at agreement.

It is important, therefore, to cultivate the dictionary. Try to form the habit of consulting a good dictionary frequently - for every word and definition with which you may not be familiar. Use a large unabridged dictionary whenever possible; otherwise a good abridged one. Webster's New International Unabridged Dictionary is excellent; or, if one is not at hand, Webster's Collegiate (abridged) Dictionary will be found quite satisfactory.

Cultivate the habit of using a little note-book for writing down every day those words whose meaning you do not exactly understand, so that you may look them up. By this practice you will clean up and regulate your thinking, and relieve your mind of such confusion.

For the same reason you should have access to an encyclopedia, which is a repository of facts, as the dictionary is of words. By forming the habit of consulting the encyclopedia in regard to those questions which interest us, and finding their historical setting and their actual relations, we will reduce possible mistakes to a minimum.

To begin with facts implies also that we shall not begin with authority - we shall take as a starting point of our thought what somebody else has said. We should challenge every statement we hear, read, or learn about, no matter how eminent or respectable the person who made it. Accept nothing as a fact except that which convinces you. And you have an infallible Guide within you Which will rise into your conscious mind whenever (AT ANY GIVEN MOMENT) your thought may be in error.

That guidance never has failed you. Whenever you had a thought to act in some way which should have resulted in error for yourself or for others about you - and even when you were not conscious of the error of your thinking - you were immediately conscious of an inner urging, or prompting, or counseling, against action according to your wrong thought. You may have often been tempted to ignore that inner guidance; you may have thought, at the moment, "O, I'll follow my 'hunch.' I'll get away' with it;" but when you acted contrary to that inner guidance you experienced some degree of distress. Learn to be guided, therefore, by your innate, inherent, INNER (subjective) (spiritual) Source of Intelligence - or Mind Which is spiritually One with the omnipresent Infinite Mind - Which we know in Theological Science as the Omni-consciousness - because "omni" means "All, Whole, Complete," and your inner Omni-conscious Mind is infallible.

Reason is what may be called a "jealous master," and will play you false unless you obey It implicitly and refuse to allow any other man's name, or authority, to take Its place.

For instance, if you are asked, or solicited, to make an investment of your money, or your time, or your efforts, in a certain scheme, or plan, or proposition, do not take any action until the whole matter has been made perfectly clear to your understanding. Never follow any other person's lead, and suspect every one who urges you to do so.

In matters of learning, you should know that so-called education, as information, or what you hear, or read, is after all borrowed knowledge; borrowed from the thoughts of others. Try to develop and form the habit of independent logical thought and reasoning. ALWAYS with the expectation of guidance from WITHIN.

2. DEVELOP THE HABIT OF READING.

Another asset is the HABIT OF READING. Try to form and develop the habit of reading whatever interests you. Books are the best part of our legacy from those who have gone before. They usually contain the record of the results that other thinkers have accomplished. Those who neglect them are defeating themselves by crippling their own efficiency.

Books are tools. They are to be used as we make use of any other valuable asset. They are not to be blindly followed or obeyed, but to be employed to assist us in our thinking. Most books are not to be read through. They are to be read IN. A library is much like a chemist's laboratory which contains shelves full of bottles; but we are not expected to drink the contents of one after of the bottles. We are only to go and get what we want. Therefore it is not necessary to know all there is in books. The point is to know where to find what we require.

We should always read with a purpose. What we read when we are engaged in research, or reference, or looking up a subject, and seeking evidence or information upon some certain point, or subject, does us vastly more good than just solid reading to fill time.

Learn to develop the "library" habit. We do not frequent our libraries enough. A good habit is formed in going into the Public Library some time every week, if only to browse among the books. If there is any great good in mingling with living people, how much more good will it do to associate with the great minds of all ages, that are to be found upon the shelves of the library. If possible, try to develop your own well organized personal library by purchasing books as your purse will allow. Of course, I speak of the good books which were written by the scholars, or those which are authentic copies. Most books are worthless trash to be avoided. The small number of worth while books are invaluable.

3. KEEP AN OPEN MIND.

To develop the habit of correct thinking one must be an intelligent agnostic. The title "agnostic" is a much abused word. It is too often used erroneously in the sense of an "infidel," or an unbeliever. Correctly understood, however, an agnostic is simply one who refuses to form an opinion until he has the correct facts with which to form it. Most of us are apt to form hasty conclusions, which rather represent our own desires and self-interest than our intelligence. We owe very much to the scientists and the scientific method, which means that before all else one must thoroughly examine all the facts.

4. TOLERANCE; TRY TO UNDERSTAND OTHERS.

We should be hospitably minded. It is good to develop the ability to always be ready to entertain an idea and an argument, and not thrust it from u because it does not happen to agree with the ideas we have already formed. We shall derive no benefit from our teachers, our friends, acquaintances and neighbours, or any person we meet, unless we try to learn something from them. And we CAN learn

something from everybody if we will put away our egotism.

It is a sensible habit to form to try to get the point of view of others with whom we come in contact; to find out what they are thinking, instead of trying to impose our own point of view upon them. For in the latter attitude we learn nothing from ourselves, and only increase our own arrogance; while in the former we may get some ideas that might correct our own errors. At least we develop the habit of being a "Listener," which is an excellent trait to cultivate.

In like manner, in reading a book, try to "put yourself in the authors shoes;" try to "see" things as he saw them, and to get his point of view. It will do you no harm to "get out" of yourself a little and think with another man; for then you can come back to yourself with a fresher, perhaps, different, vision. It does no good to read any book combatively, just as it does no good to despise any human being - even though you may disagree with his conclusions.

5. TRY TO AVOID EXPEDIENCY.

"Expediency" means that you come to some conclusion because you imagine it may be profitable to yourself or to others who interest you. Very often this expediency masquerades in a pious form. The Ecclesiastics have often told us that we ought to think and believe certain statements for the good it will do us and our fellow man, whether we understand the statements or not. It has even been held by some such "spiritual" guides that by an intelligent consent to something we do not understand, we should "save our souls." It has often even been suggested that we refrain from thinking, in the acceptance of instruction given to us.

Instead, however, of being a commendable act, or attitude, such an intellectual process is positively immoral. We have no right whatever to say we think what we do not think, or that we believe what we do not, or cannot, believe; or to say we have no doubts when we do have them. No thinking is worthy of any consideration which is not fundamentally honest.

6. DEVELOP THE HABIT OF WRITING WHAT YOU THINK.

Whether you write well, or not; whether you care to write, or not; you CAN develop the habit of writing, and you may become proficient, and make valuable contribution to the world's literature. If you never became an author, you will profit by writing your thoughts because, as Bacon put it, "Writing maketh an exact man." (or woman) By forming the habit of writing our thoughts on paper we really come to the discovery of exactly what we do think, for in writing we find that we have to eliminate the superfluous.

It will prove to be an excellent and valuable practice to write down succinctly your opinion upon some question or another, and particularly trying to do this in the case of matters about which we may be somewhat confused. The very effort to state our views and ideas upon paper helps to clear them up.

What a wonderful thing it would be for you and for your guru were you to make a practice of writing out your conception of every Lesson of your Course and Training in Theological Science, after you have read it! I doubt that you can now have any idea of the value to you of such a practice.

7. LEARN TO TALK WITH SOME ONE, OR GROUP.

As you know, the Fellowship of any Member of The Theological Science Society includes the marriage mate at no additional contribution. Therefore husband and wife are both considered to be Fellows and Fellow Members, and share the same Lessons. The registered Fellow Member offers the monthly contribution. This allows a husband and wife to freely read and discuss every Lesson; to make inquiries individually, or to submit problems individually, and the effect of talking or uttering in words what is in your mind very often operates to discover to yourselves what you really think.

In the free "give and take" of conversation you will find your own ideas leaping into existence. Thus you not only learn from what another, or others, say to you, but you learn about yourselves by what is born in your own minds in the exigencies of conversation.

If and when you find some intelligent person with whom you can discuss matters sympathetically, you are quite fortunate. You should avoid the contentious and captious - those people who argue merely to prove themselves right and to confound their opponent - and try to find someone, who, while not subserviently accepting every statement you make, will also not contentiously oppose you for the sake of opposition and argument.

It is also a good plan to converse as much as may be possible with people who may be wiser and better informed than yourself. Our tendency is often quite the opposite. We like to converse with people more ignorant than ourselves because it flatters our vanity. But it does us little good, for we have vanity enough.

8. ALWAYS TRY TO WEIGH PROBABILITIES.

We should remember that our opinions are always fallible. Rare is that individual Who KNOWS exactly What is Truth! All of our opinions are more often approximate. The art of forming an opinion, therefore, is always a matter of weighing probabilities. There are very few things in this earth-plane life that are as certain as that two and two make four.

And we should learn to make quick decisions from probabilities. The person who forms the habit of deciding quickly has a great advantage over one who hesitates. He may make mistakes, but at least he will not make more mistakes than the other man. And besides, he does something, and having done it he is much better prepared to do something else.

Indecision is a costly fault and weakness which CAN be overcome; for indecision is largely a matter of habit - a wrong habit formed in carelessness. And good habits are as easily formed as are wrong ones. Indecision can be overcome, as I have said, by remembering that all anybody can do is weigh probabilities and, keeping this in mind, to strike a balance rapidly and come to some sort of conclusion. You will be right more often than wrong.

9. AN ELEMENT OF RIGHT THINKING IS FAITH.

The common idea of Faith is entirely erroneous. It is usually understood, or misunderstood, to imply that a man believes what his Intelligence condemns. It has no such meaning. What it does mean is that a man, or a woman, apprehends and uses those great Truths and Forces that lie beyond the average intelligence.

For instance, we believe in Love, but we can never know that our beloved loves us; we believe it. And that Faith helps us; gives us not only pleasure but clearness of mind and loftiness of purpose. Instead of muddling the intellect, it clears it up.

No man knows there is a God; yet the idea of God has always been present in the thinking of the human race. It got there and it stays there; not by knowledge but by Faith. And it has always been the chief source of all morals, decency and grandeur of Soul. Without it the world would be a wretched place and existence.

That is what is meant in the Bible by, "*The just shall live by Faith.*" For the great Truths that help us most in our daily living and in our daily thinking come to us by Faith and not by knowledge, because Truth rises to consciousness from that depth of Mind within which the individual has slowly developed over the years, which has been falsely taught to call "Conscience," without defining That remarkable inner Spiritual Power of Omni-consciousness.

The mere acceptance of theories and postulates does not provide Knowledge. The individual cannot actually KNOW or attain Wisdom unless and until the Inner Perception - the very Soul - is awakened, and FEELS and SENSES the Truth of his at-one-ment with The Source of All Intelligence. From the Inner Being (subjective Mind), and by personal experience alone can come Knowledge and Understanding. To FEEL is to KNOW; to SUFFER is to UNDERSTAND. To create is to be wise. To believe, and see, may be a delusion.

No vision is possible, nor will the spiritual sight of the individual Initiate be opened unless he, or she, has first learned, through training, practice, concentration and conquest, to silence the senses and passions of the mortal self. Once having opened the Vision of the Inner Self, the true Being, the Initiate is well on The Path to Wisdom, and the Power he seeks in his efforts to attain to Mastery. The Law of Nature is The Law of Man (the spiritual Man).

10. DEVELOP THE ABILITY TO RECOGNIZE THE FUNCTION OF LOVE.

Here Love is mentioned not in its sentimental aspect, but to call attention to its influence upon our intellectual processes. Without Love the action and reaction of the intellect is not at all dependable. It has been commonly said that "Love it blind." There could not be a greater error! Love is the ONLY Thing that CAN "see." It is Hate that is blind!

You will find it impossible to understand anything or anybody unless you Love. You cannot understand people until you love them; neither a book, nor a picture, nor a statue, nor your own business, nor your own professional practice, nor the job or position you occupy, nor yourself.

This mortal frame is so complex, and Soul and body are so woven together that every part affects the other. We are not constructed in "air-tight compartments." Just as our ideas alter our emotions, so our love influences our thought.

According to the religiously-minded person, the devil is very wise and cunning, and knows about as much as does God, The Infinite Omni-presence. But God, The Infinite Omnipresence not only KNOWS,

but also LOVES - as may be observed in the equilibrium of the Universe, the infallible care and guidance of all creatures - including yourself when you have FAITH - "*The sparrow does not fall to the earth without your 'Father;'* how much more are you in the kingdom?" And Wisdom becomes omniscient ONLY when LOVE is added to It.

Love is the Light of the Mind!

And when we understand that All Mind IS One Mind, we KNOW that every living creature and thing is spiritually One with all others. If you find it impossible to condone the actions of someone, you CAN still LOVE that other person because he, or she, and you, are spiritually in at-one-ment with The Infinite Omnipresence men call God.

Sincerely,

Hugh Greer Carruthers + B-11