

MENTAL CHEMISTRY



CHARLES F. HAANEL

WWW.IMAGINATIONANDFAITH.COM

MENTAL CHEMISTRY



By

Charles F. Haanel

COPYRIGHT INFORMATION

Copyright © 2019 by imaginationandfaith.com

YOU ARE ALLOWED TO SHARE, GIVE AWAY TO YOUR FRIENDS OR A PART OF A GIVEAWAY AND UPLOAD THIS TO YOUR WEBSITE AS LONG AS YOU DON'T MODIFY THE FILE IN ANY WAY. ENJOY!

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

CHARLES F. HAANEL ARCHIVE

WANT TO DOWNLOAD THE REST OF CHARLES F. HAANEL'S EBOOKS AND AUDIOBOOK ARCHIVE? GREAT! YOU CAN DO THAT BY GOING HERE:

<https://imaginationandfaith.com/law-of-attraction-free-ebooks-pdf-epub-kindle/>

**WE ALSO HAVE FREE STUFF BY MORE LAW OF
ATTRACTION AUTHORS SUCH AS:**

**NEVILLE GODDARD
GENEVIEVE BEHREND
NAPOLEON HILL
JOSEPH MURPHY
JAMES ALLEN
AND MORE!**

CONTENTS

[CHAPTER ONE - MENTAL CHEMISTRY](#)

[CHAPTER TWO - THE CHEMIST](#)

[CHAPTER THREE - THE LABORATORY](#)

[CHAPTER FOUR - ATTRACTION](#)

[CHAPTER FIVE - VIBRATION](#)

[CHAPTER SIX - TRANSMUTATION](#)

[CHAPTER SEVEN - ATTAINMENT](#)

[CHAPTER EIGHT - INDUSTRY](#)

[CHAPTER NINE - ECONOMICS](#)

[CHAPTER TEN - MEDICINE](#)

[CHAPTER ELEVEN - MENTAL MEDICINE](#)

[CHAPTER TWELVE - ORTHOBIOSIS](#)

[CHAPTER THIRTEEN - BIOCHEMISTRY](#)

[CHAPTER FOURTEEN - SUGGESTION](#)

[CHAPTER FIFTEEN - PSYCHO-ANALYSIS](#)

[CHAPTER SIXTEEN - PSYCHOLOGY](#)

[CHAPTER SEVENTEEN - METAPHYSICS](#)

[CHAPTER EIGHTEEN - PHILOSOPHY](#)

[CHAPTER NINETEEN - RELIGION](#)

CHAPTER ONE - MENTAL CHEMISTRY

Chemistry is the science which treats of the intra-atomic or the intra-molecular changes which material things undergo under various influences.

Mental is defined as “of or appertaining to the mind, including intellect, feeling, and will, or the entire rational nature.”

Science is knowledge gained and verified by exact observation and correct thinking.

Mental chemistry is, therefore, the science which treats of the changes which material conditions undergo through the operations of the mind, verified by exact observation and correct thinking.

As the transformations which are brought about in applied chemistry are the result of the orderly combination of materials, it follows that mental chemistry brings about results in a like manner.

Any conceivable number may be formed with the Arabic numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 0.

Any conceivable thought may be expressed with the 26 letters of the alphabet.

Any conceivable thing can be organized with the 14 elements and always and only by the proper grouping of electrons into molecules.

When two or more molecules are grouped a new individuality is created, and this individuality which has been called into being possesses characteristics which are not possessed by either of the elements which gave it being.

Thus one atom of sodium and one of chlorine give us salt, and this combination alone can give us salt, and no other combination of elements can give us salt, and salt is something very different from either of the elements of which it is composed.

What is true in the inorganic world is likewise true in the organic--certain conscious processes will produce certain effects, and the result will invariably be the same. The same thought will always be followed by the same consequence, and no other thought will serve the purpose.

This must necessarily be true because the principle must exist independently of the organs through which they function. Light must exist--otherwise there could be no eye. Sound must exist--otherwise there could be no ear. Mind must exist--otherwise there could be no brain.

Mental action is therefore the interaction of the individual upon the Universal Mind, and as the Universal Mind is the intelligence which pervades all space and animates all living things, this mental action and reaction is the law of causation.

It is the Universal Chemist, but the principle of causation does not obtain in the individual mind but in the Universal Mind. It is not an objective faculty but a subjective process.

The individual may, however, bring the power into manifestation and as the possible combinations of thought are infinite, the results are seen in an infinite variety of conditions and experiences.

Primordial man, naked and bestial, squatting in gloomy caverns, gnawing bones, was born, lived, and died in a hostile world. His hostility and his wretchedness arose from his ignorance. His handmaidens were Hate and Fear. His sole reliance was his club. He saw in the beasts, forests, torrents, seas, clouds, and even in his fellow man, only enemies. He recognized no ties binding them one to another or to himself.

Modern man is born to comparative luxury. Love rocks his cradle and shields his youth. When he goes forth to struggle he wields a pencil, not a club. He relies upon his brain, now his brawn. He knows the physical as neither master nor equal, but as a useful servant. His fellow men and the forces of Nature are his friends--not his enemies.

These tremendous changes, from hate to love, from fear to confidence, from material strife to mental control, have been wrought by the slow dawn of Understanding. In direct proportion as he understands Cosmic Law is man's lot enviable or the reverse.

Thought builds organic structures in animals and men. The protoplasmic cell desires the light and sends forth its impulse; this impulse gradually builds an eye. A species of deer feed in a country where the leaves grow on high branches, and the constant reaching for their favorite food builds cell by cell the neck of the giraffe. The amphibian reptiles desire to fly in the open air above the water; they develop wings and become birds.

Experiments with parasites found on plants indicate that even the lowest order of life makes use of mental chemistry. Jacques Loeb, M. D., Ph. D., a member of the Rockefeller Institute made the following experiment: "In order to obtain the material, potted rose bushes are brought into a room and placed in front of a closed window. If the plants are allowed to dry out, the aphides (parasites), previously wingless, change to winged insects. After the metamorphosis, the insects leave the plants, fly to the window and then creep upward on the glass."

It is evident that these tiny insects found that the plants on which they had been thriving were dead, and that they could therefore secure nothing more to eat and drink from this source. The only method by which they could save themselves from starvation was to grow temporary wings and fly, which they did.

That the brain cells are directly affected by mental pictures, and that the brain cells in their turn can affect the entire being, was proven by Prof. Elmer Gates of the Smithsonian Institution at Washington. Guinea pigs were kept in enclosures with certain colors dominant; dissection showed their brains to be larger in the color area than those of the same class of guinea pigs kept in other enclosures. The perspiration of men in various mental moods was analyzed, and the resultant salts experimented with. Those of a man in an angry state were of an unusual color; a small portion put on the tongue of a dog produced evidences of poisoning.

Experiments at Harvard College with students on the weighing board proved that the mind moves the blood. When the student was told to imagine that he was running a foot race, the board sank down at the foot, and when a problem in mathematics was being worked the balanced board sank down at the head.

This shows that thought not only flashes constantly between mind and mind, with an intensity and swiftness far transcending electricity, but that it also builds the structures through which it operates.

Through the conscious mind we know ourselves as individuals, and take cognizance of the world about us. The subconscious mind is the storehouse of past thoughts.

We can understand the action of the conscious and subconscious minds by observing the process by which the child learns to play the piano. He is taught how to hold his hands and strike the keys, but at first he finds it somewhat difficult to control the movement of his fingers. He must practice daily, must concentrate his thoughts upon his fingers, consciously making the right movements. These thoughts, in time, become subconscious, and the fingers are directed and controlled in the playing by the subconsciousness. In his first months, and possibly first years of practice, the pupil can perform only by keeping his conscious mind centered upon the work; but later he can play with ease and at the same time carry on a conversation with those about him, because the subconscious has become so thoroughly imbued with the idea of right movements that it can direct them without demanding the attention of the conscious mind.

The subconscious cannot take the initiative. It carried out only what is suggested by the conscious mind. But these suggestions it carries out faithfully, and it is this close relation between the conscious and subconscious which makes the conscious thinking so important.

Man's organism is controlled by the subconscious thought; circulation, breathing, digestion, and assimilation are all activities controlled by the subconscious. The subconscious is continually getting its impulses from the conscious, and we have only to change our conscious thought to get a corresponding change in the subconscious.

We live in a fathomless sea of plastic mind substance. This substance is ever alive and active. It is sensitive to the highest degree. It takes form according to the mental demand. Thought forms the mould or matrix from which the substance expresses. Our ideal is the mould from which our future will emerge.

The Universe is alive. In order to express life there must be mind; nothing can exist without mind. Everything which exists is some manifestation of this one basic substance from which and by which all things have been created and are continually being recreated. It is man's capacity to think that makes him a creator instead of a creature.

All things are the result of the thought process. Man has accomplished the seemingly impossible because he has refused to consider it impossible. By concentration men have made the connection between the finite and the Infinite, the limited and the Unlimited, the visible and the Invisible, the personal and the Impersonal.

Great musicians have succeeded in thrilling the world by the creation of divine rhapsodies. Great inventors have made the connection and startled the world by their wonderful creations. Great authors, great philosophers, great scientists have secured this harmony to such an extent that though their writings were created hundreds of years ago, we are just beginning to realize their truth. Love of music, love of business, love of creation caused these people to concentrate, and the ways and means of materializing their ideals slowly but surely developed.

Throughout the entire Universe the law of cause and effect is ever at work. This law is supreme; here a cause, there an effect. They can never operate independently. One is supplementary to the other. Nature at all times is endeavoring to establish a perfect equilibrium. This is the law of the Universe and is ever active. Universal harmony is the goal for which all nature strives. The entire cosmos moves under this law. The sun, the moon, the stars are all held in their respective positions because of harmony. They travel their orbits, they appear at certain times in certain places, and because of the precision of this law, astronomers are able to tell us where various stars will appear in a thousand years. The scientist bases his entire hypothesis on this law of cause and effect. nowhere is it held in dispute except in the domain of man. Here we find people speaking of luck, chance, accident, and mishap; but is any one of these possible? Is the Universe a unit? If so, and there is law and order in one part, it must extend throughout all parts. This is a scientific deduction.

Like begets like on every plane of existence, and while people believe this more or less vaguely, they refuse to give it any consideration where they are concerned. This is due to the fact that heretofore man could never realize how he set certain causes in motion which related him with his various experiences.

It is only in the past few years that a working hypothesis could be formulated to apply this law to man--the goal of the Universe is harmony. This means a perfect balance between all things.

Ether fills all interplanetary space. This more or less metaphysical substance is the elementary basis of all matter. it is upon this substance that the messages of the wireless are transmitted through space.

Thought dropped into this substance causes vibrations which in turn unite with similar vibrations and react upon the thinker. All manifestations are the result of thought--but the thinking is on different planes.

We have one plane of thought constituting the animal plane. Here are actions and interactions which animals respond to, yet men know nothing of. Then we have the conscious thought plane. Here are almost limitless planes of thought to which man may be responsive. It is strictly the nature of our thinking that determines to which plane we shall respond. On this plane, we have the thoughts of the ignorant, the wise, the poor, the wealthy, the sick, the healthy, the very poor, the very rich, and so on. The number of thought planes is infinite, but the point is that when we think on a definite plane, we are responsive to thoughts on that plane, and the effect of the reaction is apparent in our environment.

Take for example one who is thinking on the thought plane of wealth. He is inspired with an idea, and the result is success. It could not be otherwise. He is thinking on the success plane, and as like attracts like, his thoughts attract other similar thoughts, all of which contribute to his success. His receiver is attuned for success thoughts only, all other messages fail to reach his consciousness, hence, he knows nothing of them; his antennae, as it were, reach into the Universal Ether and connect with the ideas by which his plans and ambitions may be realized.

Sit right where you are, place an amplifier to your ear, and you may hear the most beautiful music, or a lecture, or the latest market reports. What does this indicate, in addition to the pleasure derived from the music or the information received from the lecture or market reports?

It indicates first that there must be some substance sufficiently refined to carry these vibrations to every part of the world. Again it indicates that this substance must be sufficiently refined to penetrate every other substance known to man. The vibrations must penetrate wood, brick, stone or steel of any kind. They must go over, through and under rivers, mountains, above the earth, under the earth, everywhere and anywhere. Again it indicates that time and space have been annihilated. The instant a piece of music is broadcasted in Pittsburgh or anywhere else, by putting the proper mechanism to your ear you can get it as clearly and distinctly as though you were in the same room. This indicates that these vibrations proceed in every direction; wherever there is an ear to hear, it may hear.

If then there is a substance so refined that it will take up the human voice, and send it in every direction so that every human being who is equipped with the proper mechanism may receive the message, is it not possible that the same substance will carry a thought just as readily and just as certainly? Most assuredly. How do we know this? By experimentation. This is the only way to be certain of anything. Try it. Make the experiment yourself.

Sit right where you are. Select a subject with which you are fairly familiar. Begin to think. The thoughts will follow each other in rapid succession. One thought will suggest another. You will soon be surprised at some of the thoughts which have made you a channel of their manifestation. You did not know that you knew so much about the subject. You did not know that you could put them into such beautiful language. You marvel at the ease and rapidity with which the thoughts arrive. Where do they come from? From the One Source of all wisdom, all power, and all understanding. You have been to the source of all knowledge, for every thought which has ever been thought is still in existence, ready and waiting for someone to attach the mechanism by which it can find expression. You can therefore think the thoughts of every sage, every artist, every financier, every captain of industry who ever existed, for thoughts never die.

Suppose your experiment is not entirely successful; try again. Few of us are proud of our first effort at anything. We did not even make a very great success in trying to walk the first time we tried. If you try again, remember that the brain is the organ of the objective mind, that it is related to the objective world by the cerebrospinal or voluntary nervous system; that this system of nerves is connected with the objective world by certain mechanism or senses. These are the organs with which we see, hear, feel, taste, and smell. Now, a thought is a thing which can neither be seen, nor heard; we cannot taste it, nor can we smell it, nor can we feel it. Evidently the five senses can be of no possible value in trying to receive a thought. They must therefore be stilled, because thought is a spiritual activity and cannot reach us through any material channel. We will then relax both mentally and physically and send out an S. O. S. for help and await the result. The success of our experiment will then depend entirely upon our ability to become receptive.

Scientists like to make use of the word Ether in speaking of the substance “In which we live and move and have our behaving,” which is Omnipresent, which impenetrates everything, and which is the source of all activity. They like to use the word Ether because Ether implies something which can be measured and so far as the materialistic school of scientists is concerned, anything which cannot be measured does not exist; but who can measure an electron? And yet the electron is the basis for all material existence, so far as we know at present.

It would require 500,000,000 atoms placed side by side to measure one linear inch. A number of atoms equal to twenty-five million times the population of earth must be present in the test tube for a chemist to detect them in a chemical trace. About 125 septillions of atoms are in an inch cube of lead. And we cannot come anywhere near even seeing an atom through a microscope! Yet the atom is as large as our solar system compared to the electrons of which it is composed. All atoms are alike in having one positive central sun of energy around which one or more negative charges of energy revolve. The number of negative electrons each atom contains determines the nature of the so-called “element” of which it is a part.

An atom of hydrogen, for instance, is supposed to have one negative electron as a satellite to its positive center. For this reason chemists accept it as a standard of atomic weight. The atomic weight of hydrogen is placed at 1.

The diameter of an electron is to the diameter of the atom as the diameter of our Earth is to the diameter of the orbit in which it moves around the sun. More specifically, it has been determined that an electron is one-eighteen-thousandth of the mass of a hydrogen atom.

It is clear therefore that matter is capable of a degree of refinement almost beyond the power of the human mind to calculate. We have not as yet been able to analyze this refinement beyond the electron, and even in getting thus far have had to supplement our physical observation of effects with imagination to cover certain gaps.

The building up of Matter from Electrons has been an involuntary process of individualizing intelligent energy.

Food, water and air are usually considered to be the three essential elements necessary to sustain life. This is very true, but there is something still more essential. Every time we breathe we not only fill our lungs with air which has been charged with magnetism by the Solar Orb, but we fill ourselves with Pranic Energy, the breath of life replete with every requirement for mind and spirit. This life giving spirit is far more necessary than air, food, or water, because a man can live for forty days without food, for three days without water, and for a few minutes without air; but he cannot live a single second without Ether. It is the one prime essential of life, and contains all the essentials of life, so that the process of breathing furnishes not only food for body building, but food for mind and spirit as well.

CHAPTER TWO - THE CHEMIST

Universal intelligence leaves its source to become embodied in material forms through which it returns to its source as an individual or entity. Mineral life animated by electromagnetism is the first step of intelligence upward, toward its universal source. Universal energy is intelligent, and this involuntary process by which matter is built up, is an intelligent process of nature which has for its specific purpose the individualization of her intelligence.

Stockwell says: "The basis of life and consciousness lies back of the atoms, and may be found in the universal ether." Hemstreet says: "Mind in the ether is no more unnatural than mind in flesh and blood." Stockwell says: "The ether is coming to be apprehended as an immaterial superphysical substance, filling all space, carrying in its infinite, throbbing bosom the specks of aggregated dynamic force called worlds. It embodies the ultimate spiritual principle, and represents the unity of those forces and energies from which spring, as their source, all phenomena, physical, mental, and spiritual, as they are known to man." Dolbear, in his great work on the ether, says: "Besides the function of energy and motion, the ether has other inherent properties, out of which could emerge, under proper circumstances, other phenomena, such as life or mind or whatever may be in the substratum."

The microscopic cell, a minute speck of matter that is to become man, has in it the promise and germ of mind. May we not draw the inference that the elements of mind are present in those chemical elements--carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorous, sodium, potassium, chlorine--that are found in the cell? not only must we do so; but we must go further, since we know that each of these elements, and every other, is built up of one invariable unit, the electron, and we must therefore assert that mind is potential in the unit of matter--the electron itself."

Atoms of mineral matter are attracted to each other to form aggregates or masses. This attraction is called Chemical Affinity. Chemical combinations of atoms are due to their magnetic relations to each other. Positive atoms will always attract negative atoms. The combination will last only so long as a still more positive force is not brought to bear on it to break it apart.

Two or more atoms brought into combination form a molecule, which is defined as "the smallest particle of a substance that can maintain its own identity." Thus a molecule of water is a combination of one atom of hydrogen and two atoms of oxygen (H₂O).

In building a plant, nature works with colloid cells rather than with atoms, for she has built up the cell as an entity just as she built the atom and the molecule as entities with which to work in mineral substance. The vegetable cell (colloid), has power to draw to itself from earth, air, and water whatever energies it needs for its growth. It therefore draws from mineral life and dominates it.

When vegetable matter is sufficiently refined to be receptive to still more of the universal intelligent energy, animal life appears. The plant cells have now become so plastic that they have additional capacities--those of individual consciousness, and also additional powers; those of sensational magnetism. It draws its life forces from both mineral and plant life, and therefore dominates them.

The body is an aggregate of cells animated by the spiritual magnetic life that tends toward organizing these cells into communities, and these communities into co-ordinated bodies which will operate the entire mass of the body as a conscious entity able to carry itself from one place to the other.

Atoms and molecules and their energies are now subordinated to the welfare of the cell. Each cell is a living, conscious entity, capable of selecting its own food, of resisting aggression, and of reproducing itself.

As each cell has its individual consciousness, intuition, and volition, so each federated group of cells has a collective individual consciousness, intuition, and volition. Likewise, each co-ordinated group of federations; until the entire body has one central brain where the great co-ordination of all the "brains" takes place.

The body of an average human being is composed of some twenty-six trillions (26,000,000,000,000) of cells; the brain and the spinal cord by themselves consist of some two billion.

The biogenic law proves that every vertebrate, like every other animal, evolves from a single cell. Even the human organism, according to Haeckel, is at first a simple nucleated globule of plasm, about 1.125 inch in diameter, barely visible to the naked eye as a tiny point. The ovum transmits to the child by heredity the personal traits of the mother, the sperm-cell those of the father; and this hereditary transmission extends to the finest characteristics of the soul as well as the body. What is plasm? What is this mysterious living substance that we find everywhere as the material foundation of the wonders of life? Plasm or protoplasm, is, as Huxley rightly said, the physical basis of organic life; to speak more precisely, it is a chemical compound of carbon that alone accomplishes the various processes of life. In its simplest form the living cell is merely a soft globule of plasm, containing a firmer nucleus. As soon as it is fertilized, it multiplies by division and forms a community or colony of many special cells.

These differentiate themselves, and by their specialization, or modifications, the tissues which compose the various organs are developed. the developed, many-celled organisms of man and all higher animals resemble, a social, civil community, the numerous single individuals of which are developed in various ways, but were originally only simple cells of one common structure.

All life on this earth, as Dr. Butler points out in “How the Mind Cures,” began in the form of a cell which consisted of a body animated by a mind. In the beginning and long afterward the animating mind was the one we now call the subconscious. But as the forms grew in complexity and produced organs of sense, the mind threw out an addition, . . . forming another part, the one we now call the conscious. While at first all living creatures had but one guide that they must follow in all things, this later addition to mind gave the creature a choice. This was the formation of what has been termed Free Will.

Each cell is endowed with an individual intelligence, that helps it carry on, as by a miracle, its complex labours. The cell is the basis of man, and this fact must be constantly borne in mind in dealing with the wonders of mental chemistry.

As a nation is made up of a large number of living individuals, so the body is made up of a large number of living cells. The citizens of a country are engaged in varied pursuits--some in the work of production, in field, forest, mine, factory; some in the work of distribution, in transportation, in warehouse, store, or bank; some in the work of regulation, in legislative halls, on the bench, in the executive chair; some in the work of protection--soldiers, sailors, doctors, teachers, preachers. Likewise in the body some cells are working on production: mouth, stomach, intestines, lungs, supplying food, water, air; some are engaged in distribution of supplies and elimination of wastes: heart, blood, lymph, lungs, liver, kidneys, skin; some perform the office regulation: brain, spinal cord, nerves; some are occupied in protection; white blood corpuscles, skin, bone, muscle; there are also cells to which are entrusted the reproduction of species.

As the vigour and welfare of a nation depend fundamentally on the vitality and efficiency and co-operation of its citizens, so the health and life of the body depend upon the vitality, efficiency and co-operation of its myriad cells.

We have seen that the cells are gathered into systems and groups for the performance of particular functions essential to physical life and expression, such as we see in organs and tissues.

So long as the several parts all act together, in concord and due regard to one another and the general purposes of the organism, there is health and efficiency. But when from any cause discord arises, illness supervenes. Disease is lack of comfort and harmony.

In the brain and nervous system the cells are grouped in their action according to the particular functions which they are called upon to perform. It is in this way that we are able to see, to taste, to smell, to feel, and to hear. It is also in this way we are able to recall past experiences, to remember facts and figures, and so on.

In mental and physical health these various groups of neurons work in fine harmony, but in disease they do not. In normal conditions the ego holds all these individual cells and groups, as we as system of cells, in harmonious and co-ordinate action.

Disease represents dissociated organic action; certain systems or groups, each of which is made up of a vast number of microscopic cells, begin functioning independently, and hence inharmoniously; and thus upset the tone of the whole organism. A single organ or system can thus get out of tune with the rest of the body and do serious harm. this is one kind of disease.

In a federation of any sort, efficiency and concord of action depend upon the strength and confidence accorded the central administration of its affairs; and just in proportion to the degree of failure to maintain these conditions are discord and confusion sure to ensue.

Nels Quevli makes this clear in "Cell Intelligence;" he says, "The intelligence of man is the intelligence possessed by the cells in his brain. If man is intelligent and by virtue thereof is able to combine and arrange matter and force so as to effect structures such as houses and railroads, why is not the cell also intelligent when he is able to direct the forces of nature so as to effect the structures we see such as plants and animals. The cell is not compelled to act by reason of any chemical and mechanical force, any more than is man. He acts by reason of will and judgment of his own. He is a separate living animal. Bergson in his "Creative Evolution" seems to see in matter and life a creative energy. If we stood at a distance watching a skyscraper gradually grow into completeness, we would say there must be some creative energy back of it, pushing the construction and, if we could never get near enough to see the men and builders at work, we could have no other idea of how that skyscraper came into existence except that it was caused by some creative energy.

The cell is an animal, very highly organized and specialized. Take the single cell called amoeba for instance. He has no machinery with which he can manufacture starch. He does, however, carry with him building material with which he can in an emergency save his life by covering himself with a coat of armor. Other cells carry with them a structure which is called chromatophore. With this instrument, these cells are able to manufacture starch from the crude substances of earth, air and water by the aid of sunlight. From these facts, it must appear evident to the reader that the cell is a very highly organized and specialized individual, and that to look at him from the point of view of being mere matter and force is the same as to compare the actions of a stone rolling down a hill with that of an automobile moving over a smooth pavement. One is compelled to move by reason of the force of gravitation, while the other moves by virtue of the intellect that guides it. The structures of life, like plants and animals, are built from the materials taken from the earth, air, and water, just as are the structures man builds, like railroads and skyscrapers. If we were asked how it is possible for man to effect the construction of these railroads and buildings, we would say that it is by reason of the fact that he is an intelligent being.

If the cell has gone through the same process of social organization and evolution as man, why is it not also the same intelligent being as man? Did you ever stop to think what takes place when the surface of the body is cut or bruised? The white blood cells or corpuscles, as they are called, who are the general caretakers of the body, whose duty it is to look after everything in general, such as the fighting of bacteria and disease germs and the general repair work, will sacrifice their own lives by thousands if necessary to save the body. They live in the body, enjoying complete liberty. They do not float in the blood stream except when in a hurry to get somewhere, but move around everywhere as separate independent beings to see that everything goes right. If a bruise or cut happens, they are at once informed, and rush to the spot by thousands and direct the repair work and if necessary they change their own occupation and take a different job, that of making connective tissue in order to bind the tissues together. In nearly every open sore, bruise or cut, they are killed in great numbers in their faithful effort to repair and close up the wound. A text book on physiology briefly speaks of it as follows:

“When the skin is injured the white blood cells form new tissue upon the surface, while the epithelium spreads over it from the edges, stopping the growth and completing the healing processes.”

There seems to be no particular center in the body around which intelligence revolves. Every cell seems to be a center of intelligence and knows what its duties are wherever it is placed and wherever we find it. Every citizen of the cell republic is an intelligent independent existence, and all are working together for the welfare of all. Nowhere can we find more absolute sacrifice of the lives of the individuals to the general welfare of all than we do in the cell republic. The results cannot be obtained in any other way nor at any less cost of individual sacrifice, so it is necessary to their social existence. The principle of individual sacrifice to common welfare has been accepted and agreed up as the right thing and as their common duty, impartially distributed among them, and they perform their allotted work and duties regardless of their own individual comfort.

Mr. Edison says, “I believe that our bodies are made up of myriads of units of life. Our body is not itself the unit of life or a unit of life. Let me give you as an example the S. S. Mauretania.”

“The ‘Mauretania’ is not herself a living thing--it is the men in her that are alive. If she is wrecked on the coast, for instance, the men get out, and when the men get out it simply means that the ‘life units’ leave the ship. And so in the same way a man is not ‘dead’ because his body is buried and the vital principle, that is, the ‘life units,’ have left the body.

“Everything that pertains to life is still living and cannot be destroyed. Everything that pertains to life is still subject to the laws of animal life. We have myriads of cells and it is the inhabitants in these cells, inhabitants which themselves are beyond the limits of the microscope, which vitalize our body.

“To put it another way, I believe that these life-units of which I have spoken band themselves together in countless millions and billions in order to make a man. We have too facilely assumed that each one of us is himself a unit. This, I am convinced is wrong, even by the high-powered microscope, and so we have assumed that the unit is the man, which we can see, and have ignored the existence of the real life units, which are those we cannot see.”

“No man today can set the line as to where ‘life’ begins and ends. Even in the formation of crystals, we see a definitely ordered plan of work. Certain solutions will always form a particular kind of crystal without variation. It is not impossible that these life entities are at work in the mineral and plant as in what we call the ‘animal’ world.”

We have seen something of the chemist, something of his laboratory, something of his system of communication.

What about the product? This is a very practical age, an age of commercialism, if you please. If the chemist produces nothing of value, nothing which can be converted into cash, we are not interested.

But, fortunately the chemist in this case produces an article which has the highest cash value of any article known to man.

He provides the one thing which all the world demands, something which can be realized upon anywhere, at any time; it is not a slow asset; on the contrary, its value is recognized in every market.

The product is thought; thought rules the world; thought rules every Government, every bank, every industry, every person and everything in existence, and is differentiated from everything else, simply and only because of thought.

Every person is what he is because of his method of thinking, and men and nations differ from each other only because they think differently.

What then is thought? Thought is the product of the chemical laboratory possessed by every thinking individual; it is the blossom, the combined intelligence which is the result of all previous thinking processes; it is the fruit and contains the best of all that the individual has to give.

There is nothing material about a thought, and yet no man would give up his ability to think for all the gold in Christendom; it is therefore of more value than anything which exists. As it is not material it must be spiritual. Here then is an explanation of the wonderful value of thought. Thought is a spiritual activity; in fact, it is the only activity which the spirit possesses. Spirit is the creative principle of the Universe, as a part must be the same in kind and quality as the whole, and can differ only in degree, thought must be creative also.

Thank You for previewing this eBook

You can read the full version of this eBook in different formats:

- HTML (Free /Available to everyone)
- PDF / TXT (Available to V.I.P. members. Free Standard members can access up to 5 PDF/TXT eBooks per month each month)
- Epub & Mobipocket (Exclusive to V.I.P. members)

To download this full book, simply select the format you desire below

