

**THE NEW ALINEMENT OF LIFE:
CONCERNING THE MENTAL
LAWS OF A GREATER PERSONAL
AND PUBLIC POWER, PP. 1-226**

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The New Alinement of Life: Concerning the Mental Laws of a Greater Personal and Public Power, pp. 1-226 by Ralph Waldo Trine

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BY

RALPH WALDO TRINE



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DIRECTIONS OF ALINEMENT

The interest of thinking men and women the world over is being directed toward, is being focused upon, we might almost say, a very definite and a very significant field of thought. Life, *life* and the things that pertain most directly to it are, after all, they are finding, the things that really count.

There is a Religious, a Philosophical, and a Political Renaissance, so to speak, that has come into being among us. It is unquestionably of a very definite and clear-cut nature. It is more far-reaching in its scope and its influence than the Renaissance of history, in that it is practically world-wide in its inclusiveness.

There are new laws and forces that we are coming into the knowledge of, that are changing the very foundations of life, and that are leading, for many, to a more effective, a saner, a sweeter, and a more light-hearted way of living. There are new lights that are illuminating the minds, and that are kindling with a warmer glow the hearts,—and that are therefore changing and renewing the outlook—of

the lives of men and women everywhere. We are discarding many old and too-long-held, they-say, half-truths, once of value, now a hindrance, for better founded newer truths.

On the part of large groups of men and women, questions identical with or akin to the following are being asked: Is there a finer balance in Life? Am I up to, and am I keeping myself up to "par" in my mental and physical life? Am I making an adequate or anywhere near an adequate use of the inner powers and forces—the "hidden energies" of life—in my every-day living? Am I concerning myself primarily with life, or with its accessories? Am I contributing my due share to the friends', the neighbours'—the world's work, needs, problems, joys?

To the consciousness of a large and representative group of men among us, are continually arising questions of the nature of the following: Why, although I have made a great success of my undertakings, with thousands at my beck and call, and have accumulated my millions—why am I continually haunted with the sense of a lack of something, something greater than all this, a haunting that will not down, and that keeps away from me the satisfaction that I dreamed was to be mine? Why is it that in the very middle of life I am a broken, shaking man, already with a