



The Mystic Self

Uncommon Sense versus Common Sense.

By RAYON.

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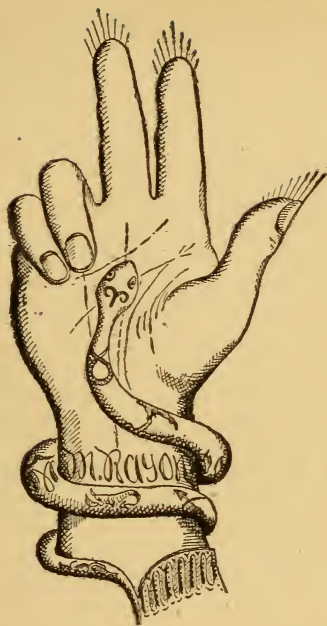
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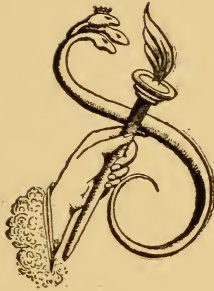




A



To all in Search of Truth.
Greeting.



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**Comprehension of the Self embraces
mastery of all the secrets
worth knowing.**





**Do you know what your "Self" may
contain, besides what physical
science can tell you?**



UNCOMMON SENSE

versus COMMON SENSE.

The dictionary says that the word "common,"²⁹ used as an adjective, means commonplace, ordinary,³⁰ mean, vulgar.

If the word common can be construed to designate anything other than inferior—of poor quality—even when applied to sense, I fail to see by what grammatical process it can be done; how the significance of the word can be twisted into an honorable distinction.

If a man himself, his child, his horse or his dog were called common he would certainly not feel flattered; but if credited with the possession of common sense he is expected to consider it a great compliment.

The dictionary defines "uncommon" to mean not common, not usual, remarkable, strange, rare, scarce, unwonted, unusual.

If thus, we are not already misled at the very outset of learning, by the book that is accepted as authority for the meaning of words, Uncommon³² Sense must assuredly be better than the common kind.

Aside from a mere distinction of quality, there is an Uncommon Sense that has been occulted by materialism, by the brute selfishness of individuals, by the greed of power and wealth of institutions that, ostensibly established for the purpose of³⁷ enhancing the welfare of the people, oppose and do their utmost to suppress all knowledge that threatens their sway over the public mind, or that presages a diminution of their income.

Very little reflection will suffice to show that the
44 money so absorbed is too enormous for any esti-
mate, and that this vast share taken from the earn-
to ings of the producer is, after all is said and done,
nothing more nor less than a crippling tax upon the
51 ignorance of those who furnish the means wherewith
they are successfully kept in bondage.

Herbert Spencer said (and he speaks for Huxley
and all the rest of the modern physicists):—"All phy-
sical inquiries pursued to the end bring us down to
metaphysics and face to face with an insoluble
problem."

7 That is to say—your knowledge is confined to
material things, and there is no use looking further.

Is that common sense? It certainly must be; no
42 other quality would adjust itself to an arrogant
philosophy that demands authoritative recognition,
and then confesses itself staggered by the first ques-
43 tion relating to what is best worth knowing; to what,
in fact, alone is worth knowing, because this know-
ing entails a cognition that is free from error and
confusion.

It is just such dead-lines as these that have held the
64 non-thinking rabble in check for ages, and they
have fully paid the penalty for their submission to
such factionists with their health and their earnings,
16 dealing out incessant contributions to individuals and
institutions who promise to solve the problem of
their everlasting misery and ills, and who *fail to fail*
62 *in one thing only*—and that is, in the extortion of
hard earnings under what is nothing short of false
pretense.

PLAIN FACTS.

There is no lack of proof that some persons possess faculties and powers that upset all theories of so-called "regular" science; that such persons are capable of achievements that are inexplicable to those who possess only common sense. 1
2
37
52

The higher force of the mind, cultivated to a tangible potency, well developed magnetism and steadfast faith, are a triune of power that can not be overestimated. 53
58

History, both secular and religious, confirmed reports of groups of investigators celebrated for their wisdom, voluminous authenticated records of individual experiences, prove beyond the shadow of any doubt, that an imponderable force, capable of limitless application, has been known and utilized in all ages; that wherever this potency is brought under control through a corresponding affinitive agency within the Self, it assumes the character of a curative principle that no disease can withstand, and that can be exercised in various other ways often fully as important as the dislodging of physical ailments,—but ever incomprehensible to the ordinary understanding. 5
10
10
12

It is not difficult to make sure of the actuality of this power if the mind of the inquirer is really open to conviction; but the coveted, absolute certainty is for those only who are able to arouse within themselves the faculties necessary to such works—at least sufficiently to cognize truth despite apparent variance with prior fixed beliefs. 13
23
72

Serious effort in this direction leads to the development of that "uncommon sense" through which,

alone, all the higher human attributes can find unrestrained expression; through which, alone, the tremendous force of concentrated thought can be realized; through which, alone, the miraculous healing power can be conceived; through which, alone, all other personal powers, erroneously termed supernatural and mystical, become intelligible.

Modern science has long pretended to maintain an arrogant and contemptuous attitude toward the exponents of these disputed higher human forces; because, if the superior faculties and powers, innate in many individuals, were admitted to be what they really are—indiscriminate endowments from Nature, like the talents—and the arousing and cultivation of these higher attributes had been thus encouraged,—the masses would assuredly be stimulated to a self-examination that must result in the acquisition of “uncommon sense,” and that would speedily and plainly show them the absurdity and danger of, for instance, the prevalent reckless use of drug poisons and other fallacious endeavors to coerce Nature with artificial expedients

The common-sense motive for resistance to the encroachment of such knowledge must be obvious to the dullest. The vaunted “regular” systems in vogue would crumble under the light of truth brought to bear upon them by a general recognition of the suppressed powers of the Self.

That science did realize and anticipate an inevitable crisis is proven by the great ado made over Hypnotism. A clamor was raised that could no longer be hushed by mere denial or a pretended air of amusement; the demand for an explanation of the personal powers, manifested with ever increasing

frequency, was too vehement and widespread to be further ignored; hence, in its desperate straits, science seized upon Mesmerism, dissected and remodelled it to suit the limited capacity of its "common sense" members, and calling it Hypnotism, announced a wonderful new discovery. The usual proceeding.

The new science (?) was grasped at with all the avidity displayed by an exhausted swimmer at sight of a life preserver; every medic who sat out his office hours in despondent contemplation of his framed diploma, at once started to climb this slim ladder to fame and fortune.

It is not intended to belittle Hypnotism as an art *per se*—as Kant would have it—"das Ding an sich"—because a great amount of good has, indisputably, resulted from the very extensive exploitation of this scientific hybrid; but when science asserts that it has solved the problems of Magnetism, Mesmerism, etc., through Hypnotism, it only adds another error, or misrepresentation, to its interminable list of deceptions and self delusions.

Hypnotism is all right in the place where it belongs; but in its best aspect it is a mere makeshift to retard, as long as possible, the more and more imperative demand of the people for a lucid and conclusive explanation of those individual powers that, however far they may be beyond the horizon of the common-sense physicist, are now too well attested, and too familiarly known to all independent investigators to be again subject to scientific occultation.

Many are, of course, still duped by this latest subterfuge, but those who are awakened from the

scientific stupefaction into which they had been "suggested" by the "common-sense" exposition offered in Hypnotism, are rapidly realizing the fact that Hypnotism, after all is said that can be said in its favor, is but a futile attempt to produce the wonderful results achieved through Magnetism—without Magnetism.

19 One excellent effect must be credited to the Hypnotic craze, and that is, that an enormous number of intelligent people were thereby led to serious investigation, and to the discovery that the barriers erected by the physicists are only further proof of their incapacity to solve the all important problem of bettering the condition of the masses who are forced to submit to their dictates, even to the extent of being inoculated with animal corruption and denied the choice of physicians who could cure them when all the resources of the presumptuous "regular" have proved of no avail.





B

SOME NAKED TRUTHS.

The present is called an age of startling discoveries, but the majority of observers note progress in material achievements only. The leaders in this category of advancement are those who invent, construct and direct the operations of the most effective instruments of warfare, machinery that slaughters at wholesale, at long range. The admiration of the non-thinking rabble for this order of progressionists is unbounded, and their material rewards are too rich to bear comparison with any tribute to works for the welfare of humanity.

The principal direction in which the lauded arts and sciences are at a standstill is in that of the well-being of man—individualized.

There is no difficulty in obtaining a consensus of expert judgment on the all-important subject of what is the best kind of a hole to make in a man to place him *hors du combat*, but there is an ever increasing diversity of scientific conclusions in regard to what is *good* for the human biped.

If the most homeopathic rate of comparative progress had been made in the art of curing ailments by the so-called "regular" schools of medicine that are so lavishly encouraged, so bounteously supported and so assiduously protected, as that achieved in the crippling and killing of men—the pick of nations, the men selected for their physical perfection, the best specimens to improve the races—we would be a good deal nearer the long and anxiously awaited millennium.

Anent the shackling of the King of Sin, which is the main feature of the promised universal release

from trouble, as stated in Revelation XX—that “Satan will be bound one thousand years”—there is one striking similarity between that prophecy and the predictions of modern sages who have announced the destruction of the earth—and that is, that it is a long time coming. The difference in excellence of these prognostications must be accorded to the ancients, but only because they were not foolish enough to set a fixed date for the occurrence.

With the devil still rampant and at large, and the earth yet unshattered, we can not avoid the contemplation of cruel realities that persist in obtruding themselves, and will do so,—unless an improbable miracle eliminates selfishness from the composition of humanity—as long as we continue to be whirled around in our customary orbit, and without a more definite assurance that the chains for the Regent of Hades are being forged, and that they will suffice to hold him—when he is caught.

Despite all the wanton sacrifice of life under the banner of the cross, and the ceaseless absorption of incalculable wealth, religious beliefs are further from unity than ever before. At no previous time have dissensions been so bitter and so general.

41 Doubt of the efficacy of ecclesiastical mediation is steadily increasing,—and well it might! The ever

67 multiplying exposures of sinfulness and criminal acts of the most heinous character, committed by

69 clergymen, the aggressive effrontery with which they strive to secure personal advantages, have opened the eyes of the people to the fact that, at least a goodly part of the so-called servants and ministers of God are composed of the same inferior, tempta-

ble and selfish material that constitutes the personality of the vilest sinner to be found beyond the pale of the church.

While certainly fully aware of all this, as they must be, if there is any, however common, sense among them,—churchmen still profess to wonder⁴⁰ why their congregations are dwindling away!

Only those who are unwilling to be disillusioned fail to remark the difference between the laboriously¹⁰ prepared, cold intellectual efforts heard in the costly, up-to-date churches of a mongrel aristocracy that flaunts its ostentatious pomp in the faces of the sorely stricken poor under the very shadow of the cross of Christ,—and the fervent outbursts of true inspiration that do penetrate even the flinty crust of materialism; burning words from a surcharged soul that partakes of all the misery of its kind; men who are conscious of the true spirit within, who not only¹¹ preach Christ, but who do his chosen work among¹² the sick and desperate and sinful.

Despite the fact that millions of defenseless creatures, horses, dogs, cats, rabbits, guinea pigs—all inoffensive, trustful and capable of great affection—have been slowly tortured to death; the helpless poor, in and outside the hospitals, abandoned children in the asylums, the demented in the living hells in which they are incarcerated, and from which¹⁵ their remonstrances and cries of agony can not reach the public ear,—have been subjected to scientific experimentations that rival the most blood-curdling atrocities of that ineffacable nightmare of reality—the Inquisition,—despite all these legally sanctioned horrors there are more and worse physical and mental disorders to-day than the world ever knew in its

44 profoundest ignorance. More abominable still,
to there is a long list of diseases that have their origin
51 in this art (?) of medication itself! The adminis-
tration of mercurial compounds alone, according to
the ablest exponents of the science (?), being
responsible for more permanent disablements and
unnatural deaths than all the wars and epidemics
combined. And this is but one of a hundred and
more virulent poisons in common daily use among
the so-called regular physicians,—death-dealing sub-
stances that any fledgling doctor, authorized by his
diploma, may give to, or order for patients. If
the drug kills, the error is buried with the cadaver;
the diploma shields the scientific murderer from all
unpleasant consequences. The certificate of death
he is authorized to issue as attendant physician
obliterates all traces of the fatal consequences of
ignorance, error and reckless experimentation.

28 The energies and capabilities of the “common-
sense” order of medical men seem to have been ex-
hausted in the endeavor to secure laws that give
them the exclusive right to practice; (practice is a
well chosen word, as it is about all the majority do),
and as they have been successful in many States,
through ignorant and corrupt politicians, in securing
protective legislative enactments that exclude all
those who could cure the many hopeless sufferers
upon whom this arrogant, jealous and greedy
science (?) has pronounced the paralyzing verdict
“incurable,” there is every reason, from the “common
sense” point of view, why they should conclude that
there is no further occasion for them to make any
effort to improve themselves professionally.

Having secured the monopoly of the doctoring business, and besides, exemption from legal punishment for whatever fatal mistakes they make in dosing and cutting, why should they, always from the common sense standpoint, of course, bother about more effective methods for curing people?

The true aspect of all these common-sense business philanthropies is fairly outlined in the following:

Is it reasonable to expect that an enterprising undertaker, or as they now progressively style themselves, "funeral director," who has a hundred or more horses eating their heads off, thousands of dollars invested in fancy hearses and carriages, and an extensive stock of caskets for the rich, and coffins for the poor, and piles of mortuary frills besides, should wear out the knees of his trousers praying for a diminution of the death rate?

From every phase of existence, from that of the child still in the womb until the grass grows over the mortal remains, it will be found, with the exercise of any kind of sense, that some one possessing "common sense" is calculating upon a profit from every personal inclination, requirement, intended act, or chance happening; and a little more reflection—and one must be dull indeed not to discover that—will show that the heaviest tax imposed on this earth is levied upon that particular branch of ignorance which involves the incalculable cost and misery due to a lack of understanding of the Self.



HEALING.—ARGUMENT.

65 The highest aim anyone can fix upon is to aid the physical, mental and spiritual betterment of less favored fellow-men.

10 Histories, that are of any value from the point of impartiality, as well as veracity in other respects, and well attested individual evidences without limit, 10 prove conclusively that there is a healing, or restorative principle in Nature, that needs only to be known and intelligently exploited to effect beneficial changes in the human organism that defy 13 enumeration and description; effects that are entirely beyond the power of art to achieve.

The innumerable well confirmed good results from treatment of diseases, by a variety of methods and processes other than medication, had in recent years—if any doubt were entertainable of the older testimonies—makes it impossible longer to deny these natural curative agencies.

16 Mental, magnetic and faith cures have been performed in all times; water-cure and massage are natural modes of helping to restore health that antedate organized science by a good many centuries. 18 The movement cures are nothing more than elaboration and classification of the most primitive methods for stimulating vitality by increasing the 21 circulation of the blood, causing deeper breathing and profuse perspiration. Hot air treatments have been in vogue with the aborigines as far back as 61 tribal customs can be traced.

All these modes of eradicating sickness are fully proven as efficacious; they have undergone no changes, in so far as the fundamental principles

are concerned, and none have been discarded. In all these features the natural healing methods differ radically—most radically—from the medical systems.

Those who deny these things must make choice of assignment to one or the other of the following groups: the first,—the man-wolf who will deny any-⁵⁴ thing that presents a possibility of depriving him of a material advantage however much it might benefit fellow-men; the second,—the incorrigible ignoramus⁶³ who resists truth because there is no other means whereby he can make himself conspicuous; this is a sceptic.⁶⁶ The third class are the much to be pitied⁶⁸ hordes who have never been privileged to have thoughts of their own, hence can not be blamed for⁷³ their ignorance.

The preponderance of human ailments are indisputably due to estrangement from Nature. The best proof of that is had in the rapid convalescence of individuals who, as a last resort, leave the crowded cities and live out of doors. It is true that even in this return to Nature for help, there may be a risk. Some die at the seashore where many others revive; some die on the mountains and in the forests, where restoration to full health and vigor is common.

The usual professional verdict of those who ordered the change of—whatever it was—is, that those who died were too far gone to be benefitted.

More often than not that is an error. It is less seldom an error when the removal advised is the well understood doctors' ruse to get rid of a patient whose deplorable condition is hurting his profes-⁵⁷ sional reputation. Very frequently the final collapse is brought about only by the victim of science being

sent to a place just opposite in effect to the one to which he should have gone.

Mitigating reasons may be found for failures that are free from suspicion of selfishness; but if the adviser, with or without diploma, is afflicted with fixed ideas as to the infallibility of some one particular method, and he rejects clear proof of the virtue of other processes; then, without distinction, all such who venture to meddle with the disordered organisms of other persons are bound to do more killing than curing, and become as culpable as those who induce fatal results by the reckless exhibition of powerful drugs or the criminal practice of intentionally prolonging human suffering for gain.

The fanatics who ceaselessly rail against medication are of exactly the same calibre as the stupid or mercenary medics who stuff their patients with drugs, like the damnable wretches in Strassburg stuff geese.

There are physicians who will receive golden crowns, and play on jeweled harps, and rest on the driest and fleeciest of clouds, if unselfish devotion to suffering humanity is rewarded, as it is said; and a few natural healers will sit with them, and discuss the mistakes both made in commendable efforts to relieve mortals from pain.

Whoever attempts to pass critical judgment on the merits and demerits of natural healing methods should keep the following points distinctly in view: So-called medical science has no excuses to offer for its endless errors, on the ground of lack of encouragement and material support. Everything has been granted it, even the unpardonable outrage of vivisection, experimentation on the defenseless

poor and the ruthless desecration of the dead.

What have the exponents of natural healing methods had?

Never a favor from a government; never an important sum of money, from any source, wherewith to establish an institution where the facts known to them could be demonstrated; where the truths assured could be freed from error, as must be from all knowledge that has not been systematically set in order. All they have had is persecution—a relentless persecution—and who is responsible for this? Those to whom the care of the public health is intrusted; who should welcome with open arms any and every fragment of knowledge that may increase their competence to fulfill this sacred trust.

The plain truth is that the common-sense contingent that predominates so largely among regular practitioners, takes a very common-sense view of the situation, *i. e.*, they see that the general recognition of the truths relating to natural healing would mean the sweeping away of so large a part of the drugging systems that not a vestige of reason would remain upon which to rest a semblance of right to the business monopoly now enjoyed by this gigantic imposture. The least intelligence must see the one and only possible motive for the ever alert and violent opposition to such encroachments. There can be but one such motive—and that is, a selfishness without parallel, because it entails a total disregard for the welfare of humanity.

When the fact is fairly considered that medical science has had an uninterrupted and unlimited moral support, as well as the most unstinted material help, and that, moreover, even the constitutional

rights of citizens have been curtailed for its benefit,—that all claims (not evidence) of alleged important discoveries have been, and are, given the widest possible gratuitous publicity and fulsome praise, before it is proven that these are deserved—what then should be said of the healers, and their undeniably superior showing, under exactly opposite conditions?

My insistence on the necessity of clearing the mind of all bias in order to reach the truth would lose weight if the line were drawn abruptly at this point. Another view is necessary to maintain my asseveration of impartiality.

If we could be forced to believe the assertions of advertising wonder-workers, who stop but little short of professing to perform miracles as easily as a baker makes loaves of bread, we must conclude that the world is full of Mahatmas, Adepts, Magicians, Necromancers, Sorcerers and witches; that there are even more of those special agents and living instruments of the occult world now at large than were presumed to exist in the most prolific period of earlier so-called dark ages.

We are asked to believe that these persons can accomplish all sorts of wonderful things through acquaintance with some one of a score of unorthodox 'isms that contain a fragment of a basic, but at the same time elusive truth that, however undeniably this truth has ever been in evidence, is unattainable except to him who, first of all, understands himself.

It may be of service to some readers here to state that any person who advertises himself as a Mystic, Mahatma, Adept, or as a member of a brotherhood, such as the Society of the Rose and Cross (Rosi-

crucian), etc., may be set down as a barefaced fraud. Those best entitled to such distinctions are the very last who would make use of them for selfish ends.

When these various 'isms are critically examined by investigators who are competent, honest and really free from mental bias, it is invariably proven that, however astounding some attested results may be, isolated achievements are claimed as proof of ability to produce the whole kaleidoscope of phenomena and miracles; also that the named method by which the feat, of whatever nature it may have been, was accomplished, is some resurrected single idea, refurbished and elaborated into an inflexible system or doctrine, calculated to impress the uninformed with an unparalleled magnitude of power.

It is not difficult to find all the evidence that can be desired, of the fact that every craze or fad that is at all well started, will very quickly have a large following; that it is very much easier to win renown as a miracle-worker than as a good tailor or shoemaker 48

A sound reason for this otherwise inexplicable credulity is found in the unhappy condition of humanity as a whole, and the consequently natural eagerness with which means are sought to banish, or at least ameliorate physical suffering, mental misery and spiritual non-ease.

However vehemently this readiness to believe in alleged chimeras may be condemned, and ostentatiously derided by a certain class of alleged scientists whose chief claim to distinction rests upon being "regular," and however vociferously it may be inveighed against by orthodox theologians, it is overwhelming proof of the failure of the endless promises of the former to eradicate diseases of the

flesh, and of the equally palpable inability of the latter to set the human mind at rest on spiritual requirements. But above all there is a testimony in these widespread beliefs that, even without the superabundant mass of proof of extraordinary forces of the human mind, of psychic powers without definable limit, and spiritual endowments beyond the grasp of any intellect, certainly much
73 more than outweighs the arrogant denials of the greedy, jealous and ignorant horde of pretenders who, by nothing more than the flaunting of an empty title, expect to compel the submissive acquiescence of the multitude; and that testimony is, the ever present consciousness of, and unquenchable faith in an uncommon sense, in a superlative human power, that can be traced throughout all ages and among all races as far back as research can be extended.

The foregoing will suffice to show how the views of both sides are distorted. Nothing need be said to guide the judgment of the reader to a sensible conclusion; the true facts have been stated, I think, as clearly as concisely.

One matter that is pregnant with importance is
18 that the best men of the regular schools are giving more and more attention to what they term the *vis medicatrix naturæ*, which, freely translated, means curative force in Nature. Many of the most justly celebrated physicians admit that they place more dependence on the arousing and stimulating of this innate potency by simple, natural means, than upon any of the devices of their art.

This being true, which it indisputably is—what can we infer from that but the full recognition, on

the part of the foremost men in medical science, of the fundamental idea of all forms of natural healing?

There are many ways of starting a fire, each effective in its way; but however expert we may be in igniting any substance, the phenomenon, *per se*, remains unknown.

The two points are analogous; the vital principle, like the latent fire, may be compelled by various processes, but sometimes the last one tried will produce the desired effect while those from which immediate results were confidently expected failed utterly.

Much, of course, must remain unsaid in this little volume for want of space, but I hope that despite its brevity it will help many to realize that true progress is only possible where the mind is open to all truth, even though such truth, at the first glance, may seem totally at variance with all prior conceptions.

It must be borne in mind that all knowledge received from external sources is subject to modification by subsequent impressions of similar character; that what may seem proper to call a definite conclusion at one time may, after all, prove of no more worth than the most ephemeral opinion.

Only that primitive and now, in civilized man, almost occulted faculty—called instinct in animals and intuition in human beings—when in a normal state of activity, insures absolute certainty, definite knowing (clearly distinguished from mere believing). This is direct cognition—knowing without reasoning. 60

This faculty is capable of a cultivation and development to so high a degree that all ordinary means of attaining knowledge shrink into insignific-

ance beside it.

As soon as we return to Nature, truly penitent for our desertion, the evidence of this truth presents itself on every hand. To go no further we have it
7 in the works of the bee, the birds and the beaver; we find it everywhere where the vain and egotistical biped called man has not yet taken it upon himself to substitute his arts for the natural gifts of the Al-
40 mighty Architect of the Universe.

From whatever point we start in search of an unmistakable truth—not an apparent verification selected because it is in accordance with some respected authoritative view—a basic truth—we will find,
75 however round about the path pursued, that we are compelled to return to the Self for final and satisfying proof.

If I have been clear—then it will be seen that absolute proof of truth is to be found within the Self only, and those who are able to grasp this very simple fact are not long in discovering a higher Self that explains all else that is best worth knowing.

If we make the acquaintance of this dual Self we learn how to live; we recognize our actual requirements, like animals in their original state; we live to a natural end without fear of death because this acquaintance dispels all lingering doubts about the future beyond the grave with which that Self has no concern whatever.



HEALING.—WORK.

I think it has been very plainly proven that there is a basic healing factor in Nature, and that all that is needed is to know how to arouse and use it.

If proof is desired it is easily obtainable—of splendid results from each and every one of the drugless methods of curing.

The sceptics—professional and amateur—attribute all such cures to the imagination. Well and good. If the imagination is capable of being worked upon to the extent of making a sound, healthy and useful being out of a bed-ridden cripple who has spent all he had with Science only to be assured that he will be a helpless wreck all the rest of his mortal days,—then I think Science should be severely taken to task for not investigating so tremendous an aid in the restoration of health.

The human mind is no greater mystery to the unlearned than it is to the most erudite. Tons of books have been written by men with a quarter alphabet appended to their names as evidence of technical wisdom, purporting to explain mental action and power without venturing beyond the bizzare barriers erected by the physicists. The great bulk of these books are of exactly the same degree of practical value to humanity as the observations of the astronomers who sit in costly observatories to tell of distances to and between celestial bodies said to be millions, and even billions of miles remote from the earth.

This latter order of Scientists emphatically deny a specific influence of the planets and stars upon human kind on this globe, because they, themselves, are too dull and material to sense anything, and

in view of that fact it is certainly impossible to see any utility in such work other than the gratification of a professional vanity and the more substantial one of being comfortably housed at somebody else's expense and drawing a salary.

If the powerful instruments that are said to be capable of determining the composition of a star hundreds of millions of miles away could be turned upon the interior of man, and give the physicists a better idea of organic function, they would be of some use; as it is they are of no human service whatever. All that is of real use to know, in this regard, from any practical point of view, was discovered ages ago by men who did not possess even a common spy glass.

59 After asserting with the utmost vehemence, for untold years, that no sight could penetrate opaque substances, science received a great shock by the discovery of Professor Roentgen's invention (the X ray). As this, to the physicist and materialist, however astounding discovery, is nothing more than proof that under certain favorable conditions the visual organs are capable of penetrating solid bodies, is it not very presumptuous to insist that there is no sight that can accomplish this without artificial aid?

We have ample and unqualified testimony of men justly renowned for their immense learning, and also for their keenness of observation, to the effect that there is a vision that is entirely independent of the common organ of sight, a perceptive sense that knows no obstacle whatever, either as to distance or density! *See page 27 Ref. note du Prel.*

I am loath here to speak of my own work, anticipating a possible wrong impression that I am courting notoriety. That such an opinion would be an error, is, I think, very conclusively proven by my not taking advantage of the extensive publicity given me at the time of my discovery of Elfa's extraordinary powers.

The sole motive that impels me to risk such a misconception is that in speaking of my work with Elfa I am in no wise dependent on any foreign source of information, and am able to state what I know to be absolute facts from personal experience verified by observations now extending over seven years. I look upon the discovery of my famed Psyche as a full reward for a lifetime of earnest study and devotion to a good cause; and those who have searched the world over as I have for what I found at last, will best, and perhaps only, understand my profound gratitude, and also my reluctance to risk being misjudged in the evening of my life.

I trust that this explanation will suffice as a good reason for alluding to my own work.

Elfa is beyond doubt the most generously endowed Psyche of whom there is any available account. Her powers are of so wide a scope that they embrace all the various phases of psychological achievements.

Being thoroughly informed of all that has been accomplished by de Puysegur, Wienholt, Reichenbach, du Prel and others, with scores of sensitives at their command, I realize, as few others could, the boldness of the foregoing assertion, but I am therefore no less conscious of my perfect right to make this statement, and that without qualifying it in any way whatever.

When I say that some persons are endowed with faculties that enable them to see and hear what is invisible and inaudible to others, I am stating so old and well known a fact that it seems absurd to repeat it here; but when I say that Elfa has made examinations of persons that described the entire interior human structure in its most minute detail, and moreover, that she gave information that was at once recognized as indisputable, regarding the functions of certain organs which Science can not explain, I expect a good deal of wise head shaking and denial. And yet I have in this told but a mere fragment of a great truth. As there is, however, no need of more to be said here than what actually relates to the subject in hand, I will only say that Elfa, in magnetic sleep, is able to see every fibre in the human organization, describe its normal or abnormal state, and what caused the change, if any; and also what is required to restore the affected parts to a natural condition.

I have made such examinations through Elfa for regular physicians who prided themselves upon their profound knowledge of anatomy, and to say that they were astounded over what they heard—things far in advance of all their unquestionable knowledge of physical anatomy—will certainly not give an adequate idea of their surprise. Moreover, some of these examinations were made for persons who had long been on the roster of incurables, but who clung to Science for palliation of their sufferings. The information obtained through Elfa enabled some physicians for whom such diagnosis were made to arrest disorders promptly, and it is but right to state that some of these cases were noted medical puzzles

over which the resources of the Science had been fully exhausted.

If any man ever made a thorough and exhaustive study of the higher human faculties and forces that man is Carl du Prel, the celebrated German savant. He says: "Somnambolic clairvoyance, already known to Plato and Aristotle, in the temple-sleep and in the old mysteries, and in recent times established by a whole succession of experiments, is now a fact which must be reckoned with, and to which our systems " (medical) "must adapt themselves."

A well developed Psyche sees into the human body as clearly as a person with perfect sight sees into a glass case.

When this higher perceptive sense is trained in a specific direction, and there is a natural inclination on the part of the Psyche to that particular class of work, there is absolutely no limit to the information that may be thus obtained.

Having this rare advantage I have been able to verify many things upon which I dared not claim, even to myself, the right to assert that I had reached an acceptable conclusion.

However I regret to end this subject here, the necessary brevity is apparent in the measure of this volume. I may on that account find myself in the peculiar predicament of having either said too much or too little. If it is the latter, the difficulty will be easily overcome by those who are seriously interested. With the opinion of those who neither do, nor want to understand, I do not concern myself in the least.

I am so thoroughly conscious of the truth of all I

have said, that I feel sure that those at least who have made efforts in the same direction, will believe that assurance, however much a lack of experience may prevent others from benefitting from my intention to the degree hoped for.

To sum up the practical parts of Natural Healing—we commence with the material part of the Self—the body proper. Cleanliness, plenty of fresh air, sufficient exercise, and a sensible choice of food taken in moderation, are the chief factors in maintaining health.

When physical disorders are occasioned by violation of the simple hygienic laws we resort to simple natural methods of re-establishing harmony.

As the body is composed of substances that are all taken into the stomach, that organ is first to be considered. It is here where nearly all of the human ailments have their origin. The elimination of accumulated wastes in the alimentary canal is the first process in the restoration to a normal state. It requires but little sense to understand that all attempts to relieve the stomach and bowels by artificial expedients are dangerous. In the first place every addition to the troublesome contents of the alimentary passages is liable to complicate matters. If such evil does not become immediately apparent—it is almost certain to demonstrate itself in some local trouble through a chemical change in the secretions. It is thus that all sorts of difficulties are created, that are subsequently specifically treated by the Medics without regard to the first cause. In view of this indisputable fact it is certainly plain that every particle of drug must add to the complication already existing.

Enemas are hardly less unnatural than drugs, and if an emergency does seem to justify their employment it should be with as much caution as ought to be exercised in the taking of prescribed medicines of which the composition is unknown.

The sequent consideration is, that where these artificial aids become a habit, you are enslaved to their continuance, and the functions that should be natural, automatic and performed without inconvenience, become more and more troublesome until a crisis is reached that is bound to lead to dire consequences.

The effect of the mind upon the digestive process is also to be well considered with the first cause of organic discord. Powerful as an unconsciously produced mental effect may prove in creating an abnormal state—the counter-effect—as when mind cure, suggestive therapeutics or any similar mode of treatment is relied upon for relief—must necessarily be a conscious action of greater potency than the one that produced or helped create the evil, and must be understandingly exercised.

While in nowise disposed to under-rate any of the methods that act through the mind upon the physical organism, I maintain that they are all, without exception, of but limited service where the first requisite, obviously, is purification that demands physical processes, and where nothing else will serve.

Here then, we find our best friend in water-cure—the various forms of baths, the sweating-out processes with hot air, steam and the solarium.

Massage is one of the most helpful adjuncts to Natural Healing, and together with the movement

cure is indispensable in all cases where the trouble is caused by stagnation of the blood. Magnetism is the superlative potency that will dislodge disease when everything else has failed, but like with Mind Cure, or any other mode of treatment, a thorough knowledge of the primary physical requisites will multiply its beneficent offices.

56 I will state here for the benefit of those who have already made a serious study of these matters that I discovered through Elfa a complete magnetic system as full of details as the circulatory, the nervous and the lymphatic, with distinct centers, poles and plexuses, all of which become invisible when *rigor mortis* sets in, and that of course defy search with the scalpel and microscope.

Much good has been done through Hypnotism and in this much lauded specialty we have the best effort of Science to deal with the imagination. I hope that this point will not be overlooked by students.

As Hypnotism is but a pretext of knowledge to cover the lack of understanding of the magnetic principle in our composition and its relation to a universal power, I do not deem it necessary to say more on that subject.

All the foregoing in a nut-shell is—that there is abundant good in all of the various healing methods, medicine not excepted by any means, but to expect to perform miracles through any one method alone is about as sensible as to claim a thorough knowledge of harmony because one can strum out the musical scale in one key.

MODERN SURGERY.

However difficult it may be to find evidence of real progress in medicine, it is not to be denied that surgery has made gigantic strides.

When it is known that abnormal growths have been removed from living persons, that weighed almost as much as the persons from whom they were taken, it gives a good deal to think about.

When serious dislocations, and bad fractures of bones are encountered, the natural healer who will undertake to replace the former or set the latter must be more than bold. Broken bones are sometimes successfully united by healers, and troublesome inflammations, that refuse to yield to art, have frequently been quickly reduced by natural processes. There can be no questioning the fact that many have been spared from amputation of a member by the intervention of an untitled healer, but it is also no less certain that a good many others would have become deformed or crippled for life if surgical aid had not been sought. Again, it is not to be denied that there is altogether too much indiscriminate cutting—a reckless slashing that has surpassed all bounds of sense and reason. The morbid desire to carve and the temptation to exact the always considerable honorarium for an operation, are two features that have been the causes of untold mischief.

Unsexing women has become an almost common practice, while the truth is that not one case in twenty justifies the removal of the ovaries. How far reaching this mania is can only be estimated by those who reflect that a woman's mission is to bear children, who in turn become mothers and

fathers. If one woman is deprived of the faculty of propagation, how many lives are thus indirectly prevented from coming into existence—say, only in five generations?

The appendicitis craze is another surgical fad that has become a serious menace. Not a day passes that does not record fatal results from this scientific delusion.

The victims of the knife who have been operated upon for cancer are beyond enumeration. Science insists that there is no help for those afflicted with this dreadful disease, except that given on the operating table, and despite that assertion there is no end of proof that great numbers who had been told they could not live unless they submitted to this scientific butchering, were fully cured by the so-called "cancer quacks."

It is indisputable that there are natural means by which abnormal growths can be checked, dispersed and eliminated from the system, and if that is properly done the cure is complete; whereas, there are but few cases where a bad cancer was cut out, and the person survived the operation, that another did not soon form, and few survive a second surgical ordeal.

The scientific folly of the present time is inoculation; injecting the rotted blood of animals into the human organism! Science has labeled this horrible filth "serum." A future generation of scientists will, no doubt, discover that their predecessors were monomaniacs.

No two classes could be more helpful to each other than the surgeon and the healer.

THE DUAL ENTITY.

Without the least desire to offend, I must say that anyone who still doubts the actuality of a dual personality can not lay claim to much progress in ⁵⁴ psychical research.

There is no end of proof that Sensitives in magnetic sleep have described localities, houses, the interior of dwellings, their furnishings and odd objects; also persons and their actions at specifically stated times, all of which was proven to be exactly as stated. It is, of course, understood that those ⁵⁶ giving such descriptions had no prior knowledge of the places and persons so reported, and that all possible collusion was carefully and completely guarded against.

Only those who are too lazy or too ignorant to inform themselves in regard to matters that concern them most will doubt or deny this statement. This is intended for students more particularly who are wont to air their knowledge of psychological impossibilities.

We have here to do with well confirmed facts. All we need to consider is—was the distant locality, house, furnishings, a lot of bric-a-brac, and a score of people transported to the apartment of the sleeper (a most ridiculous view), or was this sleeper, or a part of him or her, conveyed to the scene in question? The person *per se* was there before the investigators in trance or sleep, whichever term is preferred—motionless. The question is, what part of this person obtained the information? It could certainly not be gathered by any miraculous extension of a faculty, because it required an intelligence to make the observation and report. In some

instances more than vision was involved, because sounds and conversations were described. Here is where all halt. The sole reason why this problem has not been solved heretofore is that the still higher perception of the perfect Psyche was lacking.

It is by no means as rare a thing as the uninformed believe, to meet with persons who are capable of such feats, although the Sensitives employed, are themselves unconscious of the process by which their work is accomplished.

I solved that problem through Elfa, and in this, above all else, I had the fullest proof of her wonderful perfection and versatility as a Psyche.

The solution is as simple as it must be astounding to those who are unprepared to hear it.

All will agree that lands, houses and people can not be moved several hundred miles, or more, in five minutes or less, even with the aid of the whitest or the blackest of magic; neither will the extension of one, or even two perceptive senses, without a directing intelligence, be accepted as a rational explanation of the phenomenon-- by any one capable of independent thought. If then, these obvious impossibilities are rejected, what is the sole remaining explanation? Clearly that a part of the Self--entire in itself--a thing that is competent to observe, judge, reason and report,—left the sleeper, and made the journey to the place described.

The fact that such persons are unable to account for the manner in which they obtained such information does not detract from the importance of the performance. (Such achievements have been too often verified to be doubted). All that has been

wanting to make the matter intelligible is a satisfactory elucidation of the process.

All these things are so plain, so simple and so natural to me that I am surprised when reminded that all this will probably sound like extravagant fiction to many—perhaps even to a majority of those who read this book. If it has been my good fortune to discover an occulted truth, it is evidently also my plain duty to speak of it without hesitation, —without fear of any consequences to myself from that common sense which I know to be the chief obstacle to that particular progress that alone can, and ultimately must insure the much needed betterment of conditions for humanity.⁷¹¹⁴

Before giving my own very simple explanation I want to say that the Society for Psychical Research in England has done more to enlighten the world on all these obscured subjects in a strictly scientific and rational manner than all other organized bodies and educational institutions together,—also that few are able to estimate the magnitude of the debt owing to those tireless, unselfish plodders, for the grand work they are doing for the benefit of mankind. In this association there are no moral cowards who are afraid to relate what they discover beyond the hedge of common sense; all are striking proofs of the vast difference between the common order of sense and the uncommon.

In order to bridge the great gap between so-called exact science that peremptorily demands facts that can be demonstrated to anybody with any kind of sense, and the freer knowledge of things that are best worth knowing but that are scientifically in the⁷⁴

limbo called the "unknowable," the S. P. R. pioneers are obliged to go slow and prove the absolute certainty of their advance step by step under strictly scientific methods which they are also compelled to formulate and perfect as they press onward. That is a herculean task, but it is being done. Gurney, Barrett, Meyers, Podmore and Bramwell opened the quarry and dug out the solid blocks for the foundation and laid it too, so no earthquake will unsettle it, while Hodgson kept busy hunting up material that could not be blown away by even a skeptical tornado. Sir William Crookes, as brave as alert, is already forging the golden spike that will nail down the last plank that will enable the exact and the orthodox to cross the chasm without danger of being swept off their feet by the rush of the empirical tidal wave that is now surging about the worm eaten underpinning of the dungeons where the scientific "Don't know's" are hidden from public view.

If content to plan every forward stride by a scientific rule, and be assured that you are making no mistake, and running no risk, and you are not in a hurry—then by all means get the back numbers of the Proceedings of the Society for Psychical Research and digest them well.

If, however, the progressive spirit is too strong for your patience to be curbed to that extent, and the wings of your higher Self warrant the attempt of a flight before the S. P. R. bridge is finished, and proved safe, the following brief recital of some points in my experience will be helpful for a start into a realm as yet free from Scientific sign posts—that so often point the wrong way.

The state in which Elfa performs her wonderful work is a most carefully induced form, as well as degree, of Magnetic Sleep. She is totally unconscious; the mental processes are arrested; muscular relaxation is complete. ⁵⁶

So far I followed a method known more than a century ago. I knew that I had a lucide (or somnambule) but that was not all I wanted. I lapsed into a complete passive state from an intense concentration on the essence of my desire, and all at once the riddle was solved. So sure was I that the proper direction had come to me that I did not hesitate to apply the process indicated instanter. ⁵⁹ Within twenty minutes I was in communication with the real personality—the higher individuality of Elfa, a distinct entity—as much so as if it were an entirely different person. And here, by the way, a certain author who wrote a quite plausible and apparently logical treatise on Hypnotism, and whose book came to market at a (for him) very opportune time, and who was very rashly accepted and widely quoted as an infallible authority,—among many other mistakes made the very grievous one of stating that somnambules are incapable of inductive reasoning. If he had stated that somnambules developed through Hypnotism are incapable of inductive reasoning I would have no occasion to refer to this matter, but as the assertion remains unqualified, it would be wrong to let this serious error stand without correction.

In the first place a perfect Psyche (as distinguished from the Hypnotist's somnambule) has no need of the reasoning process because in this state, ⁶⁰ if it is perfect, cognition is direct, positive and in-

controvertible—as I found to my chagrin when expecting full confirmation of pet preconceptions. Moreover, I met a most determined opponent at many points where I thought my knowledge unassailable, and got all the inductive and deductive reasoning the most exacting reasoner could hope for from any source.

I said something about being chagrined. I confess to being so at being taught facts about Magnetism and the higher life by a mere child; facts that, in some instances, at least, proved her the master and I the pupil. I am amenable to reason and open to truth, but do not yield easily when I feel sure of my right to an opinion. I fought hard to make a fair showing for my lifetime of hard thinking, hard study, long journeys and money expended in the exploitation of this vast subject—but I was beaten on the very ground I was born upon, and that, as I said—by a mere child!

Pliant and submissive to truth as we may be, when our hair is well silvered it is a rude awakening to have our cherished certainties blown to the winds by the breath of a youngster not out of the teens—by a being without any experience in the world, without, as then, but not now, a particle of knowledge (in the so termed normal state) of the matter so masterfully put, and proven by the aroused dual Self.

Never in my long and eventful life was the conceit so completely taken out of me as during these investigations. But there were heads behind that passive mask of unconscious mortal substance that centered a united wisdom upon this exceptional instrument that would make the proudest mind bow low and wonder at the meagerness of human knowledge in the real light of the unchangeable truth.

Although pained at times at the thought of years of labor wasted, fortunately I had no vanity to wound. I say fortunately, because if a pricked pride had prompted me to resent the almost total destruction of a knowledge so laboriously acquired, and at the cost of so many sacrifices, the portals of that universal source of light would have closed.

When I had been taught the truth of the lesson that Shakespeare gave us through Puck, "what fools these mortals be;" when I was purged of the admiration of my own wisdom, I received information, knowledge, practical instruction that would have been beyond the capacity of any mind to grasp—if it had not been for the simplicity of causes assigned, the astounding directness and brevity of thought when stripped of false reasoning, of theoretical deductions. Even at that I would have failed if the same factors had not renewed the energies of that Self within myself that had been so nearly asphyxiated by that thief of true sense—called common sense.

When I became competent to undertake the task of separating the higher from the physical Self, I was instructed how to project the former to any point from which I might desire information. I commenced with near by points, gradually increasing distances, until my psychic messenger made a visit to a Yoga friend at the exactly opposite point of the earth from where we then resided. Not a single trial was a failure; every report made to me in that way was immediately written out and mailed and invariably the correctness of these accounts was verified by return post or telegraph.

It is of course neither possible nor expected that I go into details of this work in these few pages. I would certainly not have gone to this length if the purpose of this little publication were not to throw a helpful light to those who are seeking from external sources what is solely to be found within the Self.

8 One fact must, however briefly, be noted here, as it may save many from untold misery. Spirit mediumship is an indisputable actuality. Where I once but wondered, I now shudder at the recklessness of persons who place their bodies at the disposal of the scum of discarnate life. To cultivate mediumship without an absolute foreknowledge of the possible sequences to lapsing into the defenseless state of a surrendering passivity is worse, by far, than anything conveyed by the saying, "it is the height of folly."

I might have lived another half century without becoming thoroughly convinced of the truth of mediumship if I had not learned the *modus operandi* of the exit and re-entrance of the immortal Self into the mortal body.

Balzac most truly said: "The simple produces the marvelous."

All these things are simple and natural, All there is mystical, occult, magical, is an artificial confusion of the mind—a chaos of false and fixed ideas.

75 All the wonders and real treasures are contained within the Self.



C

THE CONTINUANCE OF THE HIGHER SELF.

All that has recently been publicly stated about the certainty of communication with individuals released from their mortal bodies, by such men as Alfred Russell Wallace, the friend and associate of Darwin,—Sir William Crookes, the leader of Science in England,—Professor William James of Harvard University, who has also been president of the Society for Psychical Research,—Dr. Richard Hodgson, the indefatigable representative of the S. P. R. in America,—Rev. Minot J. Savage, and other men of that calibre, obviates the necessity of comment on my part on the progress of true Spiritism. ²⁶

I will therefore make my few brief notations without any preamble, trusting that these practical observations, short as they are, may prove of some service in spanning the imagined abyss between earth life—and the other.

I believe myself right in stating that the principal reason why no more perfect intercourse is had between incarnate and discarnate individuals is because of the lack of *savoir faire* on the part of the intelligence in the body.

If a perfect magnetic relation (permanent rapport) and psychological affinity are established between the higher Selves of persons who are familiar with the simple process of receiving thoughts without vocal expression, there is no reason why such communication should cease, or become more difficult when one is released from the material part of the Self.

If the mutual accordance embraces the three essential requisites—mental, magnetic and psychical concord, and it is brought to as high a state of attunement as I know to be possible while still in the flesh, there should be no perceptible difference in ability to communicate when one or the other higher Entity is released.

If I (as I am) am able to separate the two entities, and, at any distance, maintain perfect correspondence with the one projected, I fail to see what difference it can make if the Magnetic connection, which under these circumstances, is all that unites the higher Entity with the physical personality, is finally severed,—providing—*nota-bene*—that the desire for continuance of the terrene relationship is mutual. There should, if a variation is had, be fewer obstacles with one physical organism out of the way, because however completely such persons may also have been in harmony physically the mortal-self is always bound to hamper the other more or less, if in no other way than in unavoidable variations of magnetic strength and quality which, after disembodiment, is perfect and not subject to any changes.

While I am not prepared as yet to make this a positive assertion, I am sure that I will be able to prove this conception to be as stated through Elfa, after I make my cheerful exit from my corporeal habitat.

The little book is about full, but I must add a few lines that may not only facilitate progress in these studies, but also lend courage to many who have had proof in themselves of an undefinable something that seems, by occasion, temporarily to assert itself, only to be again lost to cognition.

If the earth does not give up its treasures without a search and work, why should we expect to find much more valuable possessions within ourselves⁷⁵ without an effort?

The successful agriculturist studies his soil, climate and his seedings. He does not expect to harvest a huge crop of grain or fruit from reading a few books. The miner trudges up hill and down dale, and follows watercourses for "signs," outcroppings or colors, which he must have learned to cognize. When he finds these he washes out dirt, or digs as the case may be. He does not expect Providence to pour gold into his lap without a bend of the back or a stroke of the pick on his part. But most people have an idea that if there was anything inside of them that is uncommon it ought to come to the surface and show itself without an effort.

The human body, whatever its form, color, ornament or lack of it, may contain priceless gifts, but that body may carry these from the cradle to the grave without discovery if no effort is made to find⁷⁵ them and to make them grow.

An ignorant or shiftless farmer will have a plenty of weeds or no crops at all, and the same kind of a prospector may sleep on ground that covers a bonanza and never know it; and so thousands dawdle through life reaping no crops, finding no treasure—unconsciously carrying talents, extraordinary faculties, wonderful powers—all the time deploring that Nature or God had done nothing more for them than put them on earth to live without a satisfying enjoyment.

A few illustrations and I am done. A doctor came to me—a splendid specimen of manhood, both

in mind and body. He was dissatisfied; he had all the knowledge the medical curriculum could give him. He realized its exact value. If he could only become clairvoyant! If he could only see into the living organism! A few lessons and some magnetic manipulations and he had all he wanted—and that *without* clairvoyance. He developed intuition to such an extent that his hand will go to the part diseased without any direction from his mind, and he diagnoses perfectly without a mental effort. Did this man get all he wanted? I know that he got more than he ever dared hope for, because with the arousing of his intuition came a magnetic healing power that is more effective than all his arts.

I placed a scarabeus in the hand of a man and closed his fist without him seeing the object. If he could distinguish its form by the contact it would feel like a large bean. He closed his eyes and said: "This thing came from Egypt. It is a bug; it came from a grave." All true to the letter. That is psychometry.

A woman takes an old glove in her hand; it makes her shudder. She sighs and says: "Oh, how she suffered" (meaning the owner of the glove), adding, "it is a good thing she was released," and then gives a description of the person.

This is another phase of psychometry, of a sympathetic emotional character.

A fortune was spent in the endeavor to find water in a dry stretch of land where it was badly needed. All the well diggers available had tried boring and digging in vain. I had a rather uncouth but faithful North-countryman (English) to care for my horses. I had never tried him for any qualities other than as a

groom. He said to me: "If you let me take a horse for a day I will find water—if there is any,—in two hours after I come back." I let him go. The moment he spoke I "sensed" his quality. He returned at dawn the following day with a few hazel branches. He took one (forked) in both hands and walked over the ground with eyes closed. After walking slowly awhile among the holes that had been dug, he suddenly stopped, wheeled about and went to within ten feet of the furthest excavation. A tremor went all through him, and the twig bended toward the earth. "Here is water and a plenty," he said. By that time the station was aroused, and how every mother's son of them did laugh and gibe. But finally they decided to dig. At eight feet they found moisture; at ten they struck gravel and got a wet bottom; at twelve they struck a slaty crust and bubbling water. At about fourteen feet, nearly ten less than the depth of any other hole, the diggers made a rush for the surface with the water after them. Next morning the hole was full to within four feet of the top. It proved to be a spring—pure, wholesome and inexhaustible.

Here I had what in England is called a "Dowser." He had never tried water-finding before, but had often heard of its being done in the "old country." The impression (?) came to him while we were looking down a dry hole that if he could find a hazel wand he would discover water. He staid right there. There were great holdings of lands of little value only because no water was available. The news spread like wildfire. Terms were of no object. He kept right on finding water where thousands upon thousands of dollars had been wasted in vain

search. All the great mining camps furnish evidence of finding rich deposits by intuition, where the most experienced prospectors and geologists had gone over every foot of ground and condemned it as barren—and some tenderfoot who could not distinguish country rock from pure quartz, happened along, dug a hole—and became a millionaire.

There are a hundred and more out-branchings of
2 this power. Sometimes a “gift” (?) like that will manifest itself spontaneously, but the manifestation is not understood or heeded. The unconscious possessor does not know the difference between ordinary thought and the voice of his higher Self which is thrust back because common sense declares that these things are all nonsense.

Who said “Seek and ye shall find” ?

Who said “Faith is the substance of things hoped for; the evidence of things not seen” ?

* * *

My closing admonition is: Take a vacation from
35 Common Sense and explore your interior for the great and good things that may lie dormant within you.



VALUABLE TESTIMONY.

As this little book will go to many persons who live in places remote from the great centers of information, and who are not likely to have the opportunity to learn the real inner opinion of truly great men on these vital issues, I decided to add the following extracts from the recorded sayings of some of the great leaders of thought, whose names adorn the sciences and professions with which they are identified.

As my own comments are as mild as milk and honey compared with the vigorous and scathing arraignment of their own schools, by the world-renowned authorities quoted, this addition will serve to attest my moderation as well as my close adherence to truth.

NOTE. The numbers on margins of the preceding pages refer to the following quotations. This arrangement is intended to facilitate the search for proof of the correctness and solidity of opinions expressed in this volume.

Although some may think this an unnecessary labor, many others will appreciate the plan, especially older students who like to verify what is new to them in the order in which the matter is presented.



QUOTATIONS.

Earnest investigators, no less than younger students beginning search for the higher truths—pure truth—will do well to make a close study of the following excerpts.

There is a fund of information in this collection of opinions that surpasses half a lifetime of individual research. More than that—we have in this accumulation of well defined conclusions the gist of great tomes of knowledge that could never be mastered single handed unless—direct cognition is had.

Those who are capable of direct cognition do not need books or any other helps of this order, but such are few.

This little monitor is intended for seekers of truth in whom this grand faculty is still dormant, who do need the help herewith extended. I hope they will profit thereby.

* * *

1. "As the sun does not first shine when it escapes the clouds, but is constant, only seeming dark and invisible to us by reason of the vapors, so also the soul does not first obtain the faculty of seeing the future when it emerges from the body as from a cloud, but already now possesses it, but is blinded by union with the mortal part of us." —*Plutarch*.

2. "A miracle does not happen in contradiction to nature, but in contradiction to that which is known to us of nature." —*Augustine*.

3. "All truths are old, and all we have to do is to cognize them anew." —*Goethe*.

4. "The young anthropologists and psychologists who will soon have full occupancy of the stage will feel, as we have felt, how great a scientific scandal it has been to leave a great mass of human experience to take its chances between vague tradition and credulity on the one hand and dogmatic denial at long range on the other, with no body of persons extant who are willing and competent to study the matter with both patience and vigor. There have been isolated experts, it is true, before now. But our society has for the first time made their abilities mutually helpful." * *

"If I were asked to give some sort of dramatic unity to our history, I should say first that we started with high hopes that the hypnotic field would yield an important harvest, and that these hopes have subsided with the general subsidence of what may be called the hypnotic wave." * *

"Science means, first of all, a certain dispassionate method. To suppose that it means a certain set of results that one should pin one's faith upon and hug forever, is sadly to mistake its genius, and degrades the scientific body to the status of a sect."

—*Prof. William James.*

From address as President of Society of Psychical Research, Seventy-seventh General Meeting, January 31, 1896.

5. "Antipathies also form a part of Magic, falsely so-called. Man naturally has the same instinct as the animals which warns them involuntarily against the creatures that are hostile or fatal to their existence. But *he* (man) so often neglects it that it becomes dormant. Not so the true cultivator of the great Science."

—*Trismegistus the Fourth,*

(A Rosicrucian)

6. "This law (gravitation) assumes that there exists between all masses of matter in the universe, a mutual attraction, in consequence of which they tend towards each other with a force which varies directly as their mass and inversely as the square of the distance between them. Assuming this, all the facts are explained; and it is quite logical to conclude, that the assumption which explains all the facts, and enables us even to predict them, is true. But does this law of the force of gravitation, the law according to which it varies, account for or explain the fact of gravitation? *Why* do two masses of matter tend toward each other? *Why* do they do so with a force varying as above described? The only answer to this question is, that there is an attraction between them, that they mutually attract each other. But this, it will be perceived, is merely stating, in other words, the fact itself, and not the cause of it. The law of gravitation as laid down by Newton, *when once admitted*, explains or accounts for the facts of gravitation, but does not touch the cause of them. It shows the shape and limits of the force, but leaves us in the dark as to its real nature. And the same is true of all natural laws; of the laws of heat, light, electricity, galvanism, magnetism proper, chemical action, etc."

—*Prof. William Gregory*,
(University of Edinburgh).

7. "The ultimate source of all energy is to be found only in the Divine Power which created and upholds the stars in their courses, and is at work in the chemical, physical and vital activities about us and in us—the infinite intelligence which "is all, and in all."

—*Dr. J. H. Kellogg*.

8. "Scientific men almost invariably assume that in this inquiry (Spiritism) they should be permitted at the very outset to impose conditions, and if under such conditions nothing happens, they consider it proof of imposture or delusion. But they well know, in all other branches of research, Nature, not they, determines the essential conditions, without a compliance with which no experiment will succeed. These conditions have to be learned by patient questioning of Nature, and they are different for each branch of Science. How much more must they be expected to differ in an inquiry which deals with subtle forces of Nature of which the physicist is wholly and absolutely ignorant. To ask to be allowed to deal with these unknown phenomena as he has hitherto dealt with known phenomena is practically to prejudge the question, since it assumes that both are governed by the same laws."

Dr. Alfred Russell Wallace.

9. "True science was never esteemed by contemporaries, but on the contrary was for the most part rejected. And it could not be otherwise. True science shows people their errors, and points out to them new and untried paths of life. And both the one and the other are disagreeable to the ruling class of society. But the present science not only does not run counter to the tastes and demands of the ruling class of society; but rather corresponds to them completely; it satisfies idle curiosity, astonishes people, and promises them an increase of pleasures. And therefore, while everything truly great is silent, modest, inconspicuous, the science of our time knows no bounds to its self-gratulations."

—Count Leo N. Tolstoy.

10. "If these things are not true, Christianity is not true; if it and they are true, the fault lies in ourselves if we lack the power—we have not vital faith and are only half Christians." —*William Howitt.*

11. "Nine-tenths of the public life of Christ was spent in curing diseases of the mind and body. To truly follow Christ is to do the same thing, moved to it by the same spirit of love and all conquering faith. He who does this is in the genuine apostolic succession, although no lordly prelate has ever laid his impotent hands upon his head. He who can not do it is only half a christian minister, and that a small half, though he may have been ordained by the pope or even St. Peter himself."

—*Comment on above quotation by Rev. Evans.*

12. "The cures wrought by Jesus were no miracles, or departures from the established order of Nature, as he himself avers. They exhibit the action of a higher law, the dominion of mind over matter. Everything that is done is effected in harmony with some law of Nature—some law of Mind or Matter,—and has in it the relation of cause and effect. To understand the law by which it is done is to be able to do it. Hence Jesus declares respecting his wonderful works, which were mostly those of healing the bodies and minds of the people who flocked to him from every part of the land of the Jews—"The works that I do shall ye do also, and greater works than these shall ye do, because I go to my Father." This is as true as any promise that his lips ever uttered. He commissioned and instructed his apostles to cure all manner of disease and sickness among the people."

—*Rev. W. F. Evans.*

13. "Manifestly there are invisible, imponderable agencies of great power in this world, other than those which modern science recognizes, and it is a source of no little annoyance and mortification that thus far we have failed to bring them within the field of scientific investigation. At present the whole matter is involved in doubt and perplexity, but we have faith to believe that a future age will solve the great mystery and roll away the dark clouds which obscure our vision."

—*Dr. Nichols,*

Editor Boston Journal of Chemistry.

14. "The perfect observer in any department of Science will have his eyes, as it were, opened, that they may be struck at once by any occurrence which, *according to received theories, ought not to happen*, for these are the facts which serve as clues to new discoveries."

—*Sir John Herschell.*

15. Mr. Frederick Treves, who is without doubt one of the greatest surgeons, says:

"Some years ago I performed sundry experiments upon the intestines of dogs, but such are the differences between the human and the canine intestines that when I came to operate upon man I found that I was much hampered by my new experience, and that I had everything to unlearn. My experiments upon dogs had done little but unfit me to deal with the human intestines. Vivisection is, in my opinion, one of the greatest delusions that has ever fastened upon the medical profession. It is a blot on the fair name of science, and an incentive to experimental outrages upon the sick poor."

16. "God knows the prodigious quantity of medicines, harmful to their patients, that have been prescribed by the physicians. How many stomachs have been ruined, how many constitutions destroyed by these barbarous drugs. Let us pity the poor patients—victims of official science. In medicine it is the same as in a lottery: for one favored one, how many are ruined, how many untimely deaths, how many disabled for the remainder of their days. Medicine is, however, necessary, and there is need of physicians to relieve the sufferings of humanity; but since the former is insufficient, and the latter do not possess the qualities or the means proper to accomplish the purpose, we must seek for the means in some other direction, and we find in Magnetism a balm for our sufferings, a consolation for our souls. Considering the vast number of sick people who, after having consulted the most renowned physicians, and having taken to no purpose their noxious drugs—have obtained relief always—and often a radical cure, from the treatment of the untitled healers,—we are confident that the day will soon come when the free exercise of the medical art will be a necessity,—and that will be the day of salvation for suffering humanity.

It is my firm conviction that to the sick should be granted full liberty to entrust the care of his health to the one possessing his confidence, whether that one have a diploma or not. In a word the practice of the art of healing should be free."

—*Dr. Gaston de Rioux de Messimy.*

17. "Give man the consciousness of what he is, and he will soon be what he ought."

—*Schelling.*

18. "We have seen that the influence of the mind upon the body is no transient power; that in health it may exalt the sensory functions, or suspend them altogether; excite the nervous system so as to cause the various forms of convulsive action of the voluntary muscles, or depress it so as to render them powerless; may stimulate or paralyze the muscles of organic life, and the processes of nutrition and secretion, causing even death; that in disease it may restore the functions which it takes away in health, re-energizing the sensory and motor nerves, exciting healthy vascularity and nervous power, and assisting the *Vis Medicatrix Naturæ* to throw off diseased action or absorb morbid deposits."

—*Dr. Daniel Hack Tuke.*

19. "All this is admitted to be within the power of Mind and Will. Meantime a great body of evidence is accumulating which must force men of Science more and more strongly toward those conclusions they have been so long reluctant to approach. In the phenomena of hypnotic suggestion an avenue is opened through which Western Science may approach the positions so long held by the sages of the East. In the medico-legal aspects of Animal Magnetism, as in the phenomena of telepathy, will be found the finger-posts which point to the operation of Mind and Will at a distance.

"In all the inquiries now proceeding into obscure psychical and quasi-neural phenomena, the indications point in the same general direction. Nor need those who have long since satisfied themselves of the psychological knowledge of the Orient, be impatient or intolerant of the slow and unfriendly

progress of Western Science towards affiliation with its elder sister. For no greater triumph of Truth, no stronger proof of the genuineness of the conclusions of Eastern Occult Science can be had than the confirmation of its doctrines by the body of students working from contrary directions, by opposed methods, and in a skeptical and hostile spirit.”

—*George Frederick Parsons.*

(Comment on the foregoing citation—Tuke.)

20. “A long chapter might be written on the credulity of men of Science. The hypotheses that they have chased out of the door complacently fly in at the window. Many scientists, fresh from apparently important discoveries in narrow fields, need to be reminded of the lesson contained in the legend of St. Augustine, who when walking on the shore one day, absorbed in meditation, suddenly perceived a child that with a shell was ladling the sea into a hole in the sand. ‘What are you doing, my child?’ asked St. Augustine. ‘I am emptying the ocean, was the reply, ‘into this hole.’ ‘That is impossible.’ ‘Not more impossible than for you to empty the Universe into your intellect,’ said the child and vanished.”

—*Nicholas Murray Butler.*

21. “The transmission of impressions from one part of the nervous system to another, or from the nervous system to the muscular and glandular structure, has a nearer resemblance to the effects produced by the imponderable agents than to anything else. It seems very probable indeed that the nervous force is some modification of that force which produces the phenomena of electricity and magnetism.”

—*Sir Benjamin Brodie.*

22. "Beyond the limits of this visible anatomy commences another anatomy whose phenomena we cannot perceive; beyond the limits of this external physiology of forces, of action, and of motion exists another invisible physiology, whose principles, effects and laws, it is of greater importance to know; and beyond the limits of these material and voluminous therapeutics there are other therapeutics still far more important to know and far more useful to practice."
--*Laplace.*

23. "It has been irrefutably proved that the most active agents in Nature are imperceptible entities, which like electricity, magnetism, heat and light, have neither odor, savor, color, volume, dimension, determinate shapes, nor definite proportions; which pervade all things without being anywhere perceptible; which govern all things without being seen themselves; which penetrate everywhere, but whose essence we can not penetrate."
--*D'Amador.*

24. "For the true springs of our organization are not those muscles, those veins, those arteries, which are described with such exactness and care. There exist in organized bodies internal forces which do not follow the gross mechanical laws we imagine, and to which we would reduce everything."
--*Buffon.*

25. "This age that blots out life with question marks; this nineteenth century with its knife and glass that makes thought physical and thrusts far off the heaven so neighborly with man of old,—to voids sparse-sown with alienated stars."
--*Lowell.*

26. "The intelligence, then, we may believe we carry with us. But, says some objector,—it is said a thousand times, printed in the reviews, spoken of in lectures,—How can we think without the brain? Is not the brain the only organ of thought? Prof. James, of Harvard, whom I quoted last Sunday, gave a lecture not long ago on two phases of this problem of the other life; and one of them was this, and he—one of the best expert authorities in the world—takes the ground that that objection about the brain is foolish, sophistical, shallow, and utterly worthless. In other words, one of the functions of the brain at the present time may be thinking. The 'I' back of the brain, or above it, may use it as the organ of thought and the communication of my thoughts to others in my present condition. But that does not prove at all that the 'I' ceases to exist, and that there is no thinking done when this brain gets tired and goes back to dust. To resort to a crude illustration, you may attach a dynamo for a time to some particular machine. When you remove that machine, you have not destroyed the dynamo. You may attach it to some other machine and find that you have there all the old-time power.

"The best scientific men of the world have told us that this objection is of no value. Thought is not the product of the brain in that sense. There accompanies every effort of mind certain molecular movements in the brain. That is all, but it is not a case of cause and effect; it is only concomitance. Thought coincides with the movements of the brain."

—*Rev. Minot J. Savage.*

27. "Only great minds are capable of estimating the magnitude of little things."

—*Rayon.*

28. "Whatever may be the design of the bill it will not protect the public health. If statistics are to be relied on the death rate in Colorado is as low as it ever was, and lower than in some of the States which have enacted measures of legislation similar to this. The department of surgery excepted, medicine is not a science. It is a series of experiments more or less successful, and will become a science when the laws of health and disease are fully ascertained and understood. This can be done, not by arresting the progress of experiment, and binding men down to hard and fast rules of treatment, but by giving free rein to the man who departs from the beaten highway and discovers hidden methods and remedies by the wayside. It is through these means that the public health is promoted and thereby protected, that the members of the medical profession are enabled to minister with success to human ailments and bodily suffering. Nearly every advance in the treatment of diseases, in the method of their detection and in the prevention of their occurrence, has been made by physicians in disregard of the regulations of the order; and the great body of their brethren, after denouncing and enduring, have ultimately accepted the unquestionable results of these researches and discoveries, and made them respectable by adding them to the category of the recognized and the regular. But for this, the leech, the lancet and the pill-box would still be the regulators of the public health, and licenses to practice would be confined to these, and these only, who used them. This is but to say that medical progress in general has not been made by, but notwithstanding the great body of its professors. * *

“The title of the bill, as it relates to the public, is a misnomer. This is a common subterfuge; all measures designed to promote a specific interest or protect an existing evil are ostensibly labeled ‘for the benefit of the people.’ The fact that the people do not seek the protection, ask for the benefit, nor suspect the existence of the alleged danger is wholly immaterial.”

—*Governor Thomas, of Colorado.*

(From his veto of the Medical Bill.)

29. “If the action of imperceptible agents is opposed to so-called common sense, that is as much as to say that experience is opposed to it,—but as common sense and experience are not, and can not be, contradictory, if common sense refuses to believe in the action of all imperceptible agents, common sense stands in need of a thorough reform which experience will be able to effect.

“True science, which is nothing else than the reflection of experience, has in this manner reformed common sense many times.”

—*Prof. D'Amador.*

(Address to Medical College, France).

30. “The so-called Science of our day has followed the materialistic lines so exclusively that the paths of real knowledge have been missed. Teachers of broad, general culture have been sorely needed to direct the current of learned investigation into the right channels.”

—*Edward Stanton.*

31. “The greatest objection I have to the book is, that the author uses the accurate knowledge he possesses (for what reason I can not tell), to teach error.”

—*Prof. Brockett.*

(In review of a book.)

32. "He who sets out honestly in search of Truth must not allow himself to be appalled by the splendor of names and authorities, however great and imposing. The paramount interests of science demand that we should boldly endeavor to beat down all the barriers by which her progress might be impeded."
—*Colqhoun*.

33. "Before experience itself can be used with advantage, there is one preliminary step to make which depends wholly on ourselves; it is, the absolute dismissal and clearing the mind of all prejudice, and the determination to stand or fall by the result of a direct appeal to facts in the first instance, and of strict logical deductions from them afterwards."
—*Sir John Herschell*.

34. "With regard to the miracle question, I can only say that the word 'impossible' is not, to my mind, applicable to matters of philosophy. That the possibilities of Nature are infinite is an aphorism with which I am wont to worry my friends."
—*Professor Huxley*.

35. "I have sought the Truth in the desert, in cities, in the universities, in communities and cloisters; I have sought it at the court of the Pope, who claims to be infallible, and found it not. At last I did find it—I discovered it within myself."
—*Bishop Wilhelm Bedell (1507)*.

36. "The truth can always be had by those who desire it, but each one must seek it for himself. That only which we have within can we see without. If we *meet* no gods it is because we harbor none."
—*Emerson*.

37. "Believe me, miracles are in us, not without us. Here natural facts occur which men call supernatural. God would have been strangely unjust had he confined the testimony of his power to certain generations and peoples and denied them to others. The brazen rod belongs to all. Neither Moses, nor Jacob, nor Zoroaster, nor Paul, nor Pythagoras, nor Swedenborg, not the humblest messenger nor the loftiest Prophet of the most High are greater than you are capable of being." —*Balzac.*

38. "Be not ignorant of yourself, my friend, and do not commit the error which the majority of men commit, for most men, though they are eager to look into the affairs of others, give no thought to the examination of their own. Do not you neglect this duty, but strive more and more to cultivate a knowledge of thyself." —*Socrates.*

39. "O ye who seek to solve the knot,
Ye live in God, yet know him not.
Ye sit upon the river's brink,
Yet crave in vain a drop to drink.
Ye dwell beside a countless store,
Yet perish, hungry at the door."
—*Sufi Philosophy.*

40. When asked, "What do you know about the depths of the Divine Being?" Jacob Boehme replied: "True, I do not know anything about the Divine Being, but the spirit in me does, and I speak only what the spirit says."

41 "But who made nature?" ask the would be wise;
"My God, not yours!" each devotee replies.
—*Easton.*

42. "Text books are mostly misleading. I get mad with myself when I think I have believed what was so learnedly set out in them. *There are more frauds in Science than anywhere else.* Take a whole pile of them that I can name and you will find uncertainty, *if not imposition*, in half of what they state as scientific truth. They have time and again set down experiments as done by them, curious, out-of-the way experiments, *that they never did*, and upon which they have founded scientific truths. I have been thrown off my track often by them, and for months at a time. You see a great name and you believe in it. Try the experiment yourself and you find the result altogether different. * * I tell you I would rather know nothing about a thing in Science, nine times out of ten, than what the books would tell me—for practical purposes, for applied Science, the best Science, the only Science.

"I'd rather take the thing up and go through with it myself. I'd find out more about it than any one could tell me, and I'd be sure of what I knew. That is the thing. Professor this or that will controvert you out of the books, and prove out of the books that it can't be so, though you have it right in the hollow of your hand all the time and could break his spectacles with it." —*Thos. A. Edison*,

(From an interview in "N. Y. Herald," Dec. 31, 1879).

43. "The habit of accepting whatever comes to us with the endorsement of Science causes men to think they comprehend such statements, whereas in truth no story of a miracle can possibly be harder to grasp by the reason alone. Science not only employs the imagination freely, but requires from its votaries a constant exercise of faith."

—*George Fredrick Parsons.*

44. "The disgrace of medicine has been that colossal system of self-deception in obedience to which mines have been emptied of their cankering minerals, the entrails of animals taxed for their impurities, the poison bags of reptiles drained of their venom and all the inconceivable abominations thus obtained thrust down the throats of human beings suffering from some fault of organization, nourishment or vital stimulation." —*Oliver Wendell Holmes.*

45. "Medicine is an incoherent assemblage of incoherent ideas and is, perhaps, of all the physiological sciences, that which best shows the caprice of the human mind. It is a shapeless assemblage of inaccurate ideas, of observations often puerile and of formulæ as fantastically conceived as they are tediously arranged." —*Prof. Bichat.*

46. When the Rev. Thos. W. Beecher was present one day, it was remarked that he had officiated at over 2,000 funerals. "Yes," he said sadly, shaking his head while a twinkle was seen in his eyes, "but there were only *three* who died natural deaths." Upon being asked the meaning of his very strange statement he replied: "Those three did not employ a physician."

47. "Mankind has been drugged to death, and the world would be better if the contents of every apothecary shop were emptied into the sea, although the consequences to the fishes would be lamentable." —*Oliver Wendell Holmes.*

48. "The past fifteen years have been rife in medical delusions, and each in its turn for the time being has served to addle the brains of the "profession" and injure the health and deplete the pockets of the credulous dupes. During the period mentioned we have had the "purging craze," the "sweating craze," the "vomiting craze," the "blue glass craze," the "Brown-Sequard Elixir of Life craze," the "Inhalation craze," the "Cod Liver Oil craze," and last, but not least, the "Koch Tuberculosis craze." *O, tempora! O, mores!* What fools we are!"

—*Dr. Alexander M. Ross, F. R. S.*

49. "I am incessantly led to make apology for the instability of the theories and practice of physic. Dissections daily convince us of our ignorance of disease, and cause us to blush at our own prescriptions. What mischief have we not done under the belief of false facts and false theories? We have assisted in multiplying disease—we have done more—we have increased their fatality."

—*Dr. Benjamin Rush.*

50. "The history of medicine on the one hand is nothing less than a history of variations, and on the other, only a still more marvelous history of how every successive variation has by medical bodies been furiously denounced—then bigotedly adopted."

—*Sir William Hamilton.*

51. "No systematic or theoretical classification of diseases or therapeutic agents ever yet promulgated is true, or anything like truth, and none can be adopted as a safe guidance in practice."

—*Sir John Forbes.*

Royal College of Physicians, London, Physician to the Queen's household,

52. "A curious story current in London would seem to indicate that Sir Redvers Buller, now Commander in Chief in South Africa, is possessed of the strange gift of second sight, a singularly valuable gift for a General. It seems he was at Cape Town at the time of Sir George Colley's disastrous route at the battle of Majuba Hill. On the day of the battle, although he was many hundreds of miles away, he saw vividly before him the scene of Colley's defeat and death. So strong was the impression which this species of vision created upon his mind that he immediately rode out as fast as he could to the suburban residence of the Cape Premier, Sir James Sibewright, imparting to him his fears, and entreating him to get at once in telegraphic communication with the British base at Mount Prospect.

"Sir James complied with his wishes, and whilst Buller and the Premier were sitting together, reassuring replies were received, and Major Buller was bantered by Sir James on the subject of his apprehensions. Yet before evening had arrived the news of General Colley's defeat and death on Majuba Hill was flashed across the wires, and it was then seen that the disaster to British arms had already taken place at the time when Buller called upon the Cape Premier, although nothing was known about it then at Mount Prospect, the British base of operations against the Boers.

"It is likewise recalled in military circles in London that Sir Redvers seemed to be aware of the death of the French Prince Imperial and of the fall of

Khartum and also of the death of Gordon at the hour of occurrence, and long before news of the events arrived. Buller is such a strange, silent, saturnine looking man, so repellent in his manner, and so uninviting as far as familiar conversation and discussion are concerned, that no one has ever been known to question him about these matters. But the fact is on record that he has on at least three occasions given marvelous demonstrations of the possession of a second sight, which enables him to know important events that are in progress hundreds and even thousands of miles away from him.

“Never before has a commander of a big army embarked upon a campaign thus mentally equipped.”

—*Marquise de Fontenoy.*

53. “No one can doubt that phenomena like these deserve to be observed, recorded and arranged; and whether we call by the name of Mesmerism, or by any other name, the Science which proposes to do this, is a mere question of nomenclature. Among those who profess this Science there may be careless observers, prejudiced recorders, and rash sympathizers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which now perplex, almost equally those who accept and those who reject modern Mesmerism, will be distributed into defined classes, and found subject to ascertained laws—in other words will become the subjects of a Science.”

—*Nassau William Senior.*

54. "Of all the weaknesses which little men rail against, there is none that they are more apt to ridicule than the tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency of incredulity is the surest."

—*Sir Bulwer Lytton.*

55. "Having experienced the revelation of the higher inner consciousness—he distributed his extensive and valuable library among the students, books being of no further use to him."

—*Said of Johann Baptiste von Helmont (1577).*

56. "The faculties of man are manifested through the effects of Magnetism, just as the properties of other bodies are developed by the elevation of heat which chemistry supplies."

—*Mesmer.*

57. "The fallibility of man's judgment exists in his liability to deceive himself in regard to Truth. Truth never will deceive him. Truth is incapable of deception."

—*Elfa.*

58. "Thought is as distinctly one of the forces of Nature as electricity and magnetism, and together with will power it dominates the Universe."

—*Balzac.*

59. "One good experiment is of more value than the ingenuity of a brain like Newton's. Facts are more useful when they contradict, than when they support received theories."

—*Sir Humphrey Davy.*

60. "Intuition is usually defined as direct cognition or knowing, independent of any mediate or reasoning process."

—*Henry Wood.*

61. "The emotions powerfully excite, modify, or suspend organic functions, causing changes in nutrition, secretion and excretion and thereby affecting the development and maintainance of the body."

—*Dr. Daniel Hack Tuke.*

62. "In their zeal to do good, physicians have done much harm. They have hurried thousands to the grave who would have recovered if left to Nature."

—*Prof. Alonzo Clark,*
New York College of Physicians.

63. "This excellent man belonged to that category of distinguished sceptics, who content themselves with denying whatever they have no knowledge of or do not understand."

—*Flammarion.*

64. "I never could believe that Providence had sent a few men into the world, ready booted and spurred to ride, and millions ready saddled and bridled to be ridden."

—*Rumbald.*

65. "There is nothing in which men approach so near the gods as when they try to give health to other men."

—*Cicero.*

66. "A scorner seeketh wisdom and findeth it not; but knowledge is easy unto him that understandeth."

—*Bible.*

67. "He was a man who stole the livery of the court of Heaven to serve the Devil in."

—*Robert Pollok.*

68. "I am attacked by two classes of persons—the learned and the ignorant. Both of them treat me with ridicule, and say that I am only fit to be a dancing master for frogs, and yet I think that I have discovered one of the grandest forces in Nature."

—*Galvani*.

69. "The physician, the priest and the scientist, are equally loud in the assertion that they are perfectly unbiased and open to reason, and they are equally prejudiced and dogmatic should any one be so foolish as to accept their invitation, and attempt to reason with them."

"*Light of Egypt*."

70. "The followers of false leaders should realize that there is nothing supernatural. All so-called miracles are the result of natural laws, the action of which are unrecognized by the observers, and consequently misinterpreted."

—*Rayon*.

71. "As soon as we seek to penetrate the secrets of Nature, where nothing is secret, and where it is only necessary to have the Eyes to see, we perceive that the Simple produces the Marvelous."

—*Balzac*.

72. "Wisdom is a right understanding, a faculty of discerning good from evil, a judgment grounded on the value of things and not the common opinion of them."

—*Seneca*.

73. "A presumptuous skepticism that rejects facts without examination of their truth, is, in some respects, more injurious than unquestioning credulity."

Humboldt.

74. "Our doubts are traitors,
And make us lose the good we oft might win."

—*Shakespeare*.

75. "Oh Man! Know Thyself!
In thee is hidden the Treasure of
Treasures."

—*Abipili.*



Finis.