

*A Complete Course of
Instruction in*

Biopneuma

The True Science of the
Great Breath.

Opening of the Golden Gate unto

**The Healing of All Diseases,
The Forgiveness of Sins,
And Divine Illumination,**

By J. LEVI D'GURU, Illuminate.

THIS IS PART FIRST OF A COMPLETE
COURSE IN

**HEALING BY THE
SUPERFINE FORCES**

Price,

\$2.00.



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BOSTON, MASS., U. S. A.

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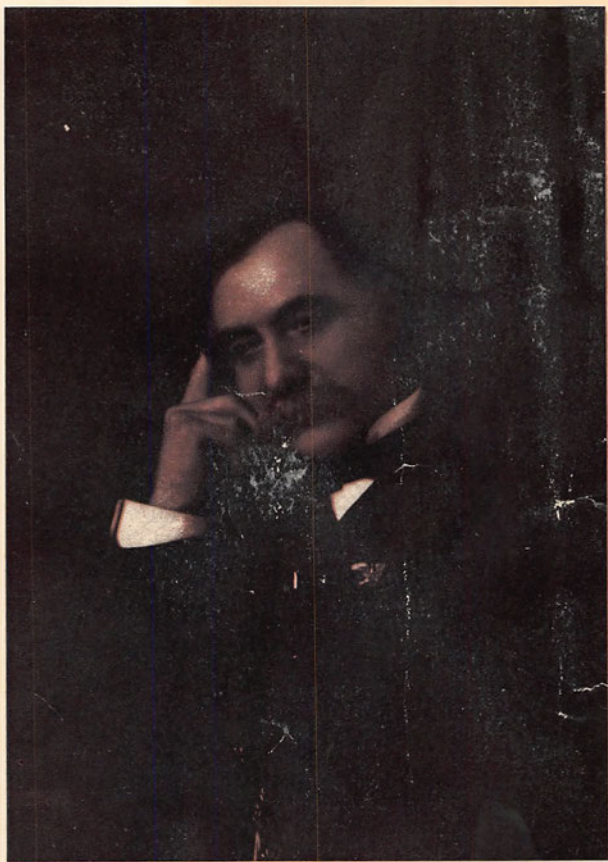
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Battle Creek, Michigan.



*Yours for Divine Illumination
through the Christ.
Levi D'Guerra.*

L. May Jorg
Salem Oregon

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PUBLISHERS' INTRODUCTION

SHORT SKETCH OF THE AUTHOR.

The true Illuminate who has so gladly prepared this wonderful Course of Instruction needs no introduction to the many students who have so often been with him in the Pavillion of Silence and have listened to his message direct from the Mount of Illumination. He has spent forty long years "in the wilderness feeding his Father's sheep" and in preparation for the work of healing and teaching.

This Course of Instruction in the Theory and Practice of Healing Diseases, Forgiving Sins, and Attaining unto Illumination has been prepared on the Mount of Silence without the help of books, excepting the Bible, or of teachers upon the physical plane.

The author has never read a book on so-called Progressive Thought, and never saw a New Thought periodical until within the last year, and he has never read an article in any that he has seen. The Holy Spirit has been his Instructor, the Christ his Advisor and Universal Spirit his Supreme Counselor.

Of course the literary, scientific and medical education of Levi D'Guru was quite liberal and his earlier years were spent in teaching, preaching and lecturing. He was for some time teacher of Chemistry, Toxicology, Physiology and Histology and lecturer on Electricity in Medical Colleges, and for a few years was engaged in the practice of Medicine and Surgery. During all these years, however, he has been toiling upward toward the heights of Illumination, and while he has not experienced all the tribulations of the great Gentile Apostle, he has repeatedly been

"In perils among false brethren, in weariness and painfulness, in watchings often, in hunger, in thirst, in fastings often, in cold and nakedness." 2 Cor. 11:26, 27.

And this Course of Instruction embraces the results of all these years of preparation, and with the consciousness that the Supreme Ruler of the Empire of Universal Peace has authorized its publication it is cheerfully sent forth.

THE PUBLISHERS.

ILLUMINATION.

BY LEVI D'GURU.

There's an ocean that men cannot fathom nor measure;
It lies just beyond the Dominion of Night;
'Tis the ocean of splendor, of infinite pleasure,
Of fathomless beauty—the ocean of Light.

In the midst of this radiant ocean of glory
Rests the Island of Blessing, the gem of the sea;
The home of the Spirit, so famous in story.
Where angels are servants, and men are the free.

In the midst of the Isle is a flower-crowned mountain;
The sanctified call it the Mount of the Wise;
From its summit pours forth a life-giving fountain
That waters the lands of the earth and the skies.

On the top of the mountain a Temple, all glorious,
Stands out in the light of the Illumined One.
Ten thousand bright angels and souls all victorious,
Surround it, and fill it—this House of the Sun.

And this is the Temple of Illumination
Where the courtiers of heaven and earth daily meet;
Where souls, cleansed from sin, elect from each nation,
Hold council with Jesus, and sit at his feet.

The way to this Island and unto this Mountain
Lies through the deep valley of Silence and Prayer;
But whoever will may drink from the Fountain,
And realize all that it is to be there.

Come up to this Temple of Illumination;
Come, bathe in the sunlight of a thrice blessed day.
There is room for the millions of every nation,
And Christ is the Truth and the Life and the Way.

In the Innermost Circle there's joy and there's gladness;
There's peace and there's freedom from sin and from strife.
The Angel of Mercy will free you from sadness,
And Christ's Benediction is Eternal Life.

BIOPNEUMA

The True Science of the Great Breath

LESSON I.

WHAT IS BIOPNEUMA?

1. MEANING OF THE WORD.—Biopneuma is derived from two Greek words, *bios*, life, and *pneuma*, breath, or spirit; hence the word means the Breath of Life, or the Spirit of Life. In the Sanscrit language this universal force is called *Svara*, the Great Breath. Biopneuma is the manifestation of Universal Spirit, and fills all space. It is the creative energy of the Infinite. In the Mosaic account of creation it is written:

“And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God (Biopneuma) moved upon the face of the waters.” Gen. 1:2.

2. MEANING OF THE TRINITY.—Universal Spirit is a Trinity composed of the individualities, Fire (or Force), which is bi-sexual; 2. Intelligence, masculine; 3. Love, feminine. By the Hebrew and the Christian the eternal Force, or Fire, is called God. That Fire raised to a certain potency becomes Heat, which is Intelligence; that Heat raised to a higher power becomes Light or Love; and so we have Biopneuma, the Holy Spirit, Intelligence, the Heat of the Infinite Fire, manifested to the world through the Light, the Christ,

“Who is that True Light that enlightens every man who comes into the world.” Jno. 1:9.

Men never know of fire until it is manifested to their sense of feeling by heat; but heat cannot be seen until it is manifested

as light. So the world knew not God until he was manifested in the flesh as the Christ, the light of the world.

3. SOURCE OF ALL LIFE.—There can be no life without heat. Biopneuma is universal Heat, hence, without Biopneuma there can be no life. In all times ago this Spirit has been regarded as the source of all life, and until the "Great Disaster," which has ever marked the period called the "Fall of Man," men fully appropriated this force and maintained perfect health, and Love was pure, Intelligence perfect, and Will divine. The Genesis historian (Chap. 6.) describes the men of those primeval times as "Sons of God," and "giants" and long lived.

4. THE GREAT DISASTER.—There was a time when a terrible disaster befell the earth. The word disaster means "an astral calamity, a trouble caused by the stars," and the Great Disaster, to which reference is here made, was so terrible that it shook the earth to its very center, tipped it $23\frac{1}{2}$ degrees from its original position, and disarranged the order of all terrestrial things. A great planet whose benign influences had been the energizing, vitalizing force of the respiratory organs of men, was totally destroyed, and the Great Breath ceased to find an abiding-place in the human body. But the physical Disaster was only a reflex of a great moral disaster, for which the will of men was responsible,—a calamity that inaugurated the despotism of Evil and alienated the human race from the heart of the Everlasting Father. As a result, the way to the Tree of Life was obstructed. In that wonderful symbolic representation of the fall of man, and his exclusion from the glorious Eden, recorded in Genesis, the statement is made:

"And God placed at the east of the garden of Eden the cherubim and the flaming sword which revolveth to guard the way to the Tree of Life." Gen. 3:24. (Lesser.)

5. IMMEDIATE RESULTS OF THE FALL.—Spiritual seers make known the fact that as a result of the terrible disaster a perceptible decline of the vital forces of men occurred, and the deep, free breathing of the giants became a faint little puffing of air in and out from the upper portion of the lungs; that

which is called breathing by the people of today. Of course a corresponding decline in health occurred, and the years of human life were reduced from several hundred to less than a third of a century. The work of healer, teacher, prophet and priest of the present century is to restore man to his lost Eden, that he may again be a Son of God, a mighty giant with perfect health and great length of life.

6. WORK OF THE SPIRIT AND OF THE CHRIST.—The mission of the Illuminate of Bethlehem was not, primarily, to save men from their sins, but to show them the way to the lost Eden, to annul the Law of Evil and restore the Biopneumic forces. In this manner He was the Way unto the at-one-ment with the Supreme Parent. And how sweet it is for the long-lost prodigal when he comes to the open arms of parental love and the joys of the old home! The mission of the Biopneuma, the Holy Spirit, is to open the Golden Gate to the forgiveness of sins, perfect health and Divine Illumination.

7. MEANING OF INSPIRATION.—To in-breathe is to inspire; to out-breathe is to expire, and these are the two activities of respiration—inspiration and expiration—the positive and the negative manifestations of the Great Breath. There are many degrees of inspiration from the little puffing of air in and out of the lungs, that men call breathing, to the deep, vigorous in-taking of all the ethers required for the regeneration of the body and mind. This regenerative work is the renewing of which Paul wrote:

“We faint not; but even if our outward man is wasted, yet our inner man is renewed day by day.” 2 Cor. 4:16 (Literal Translation.)

In ordinary breathing there is just enough Biopneuma in-breathed to keep the little spark of life from perishing. He abides not long in the poisonous atmosphere of an unregenerated person; no home for him is there, but when the temple has been cleansed and made pure by deep inspiration, he comes in as a *Holy Guest*, sits down to supper and abides.

Paul taught that the in-breathing of Biopneuma constituted inspiration. In the letter to Timothy he wrote:

"All Scripture is given by inspiration (in-breathing) of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. Literally he said, "All Scripture is given by the in-breathing of Biopneuma."

8. RECEIVING THE SPIRIT.—Theologians of all times have made the reception and work of the Holy Spirit so very mysterious that ordinary common sense thinkers have deemed it useless, even sacriligious, to attempt to understand it. For nearly two thousand years church dignitaries have taught that the work of the Spirit is limited to a few people who were lucky enough to get into a so-called church, which they could easily do by subscribing to a number of man-made Articles of Faith, and going through with a few conventional forms and ceremonies. Evangelists have made use of every means known to ward politicians, including threats of a man-conceived hell, and the powerful hypnotic influences developed in revival meetings, to swell the number of converts. But no matter how the conversions were obtained, the Holy Ghost was promised.

Ghost is certainly a good word to use in connection with such theological teaching, for a ghost is only "an apparition," "a shadowy form," and the apparent in-coming of the Divine Spirit is usually so shadowy, so lifeless, that in a few days after the revival excitement is over, the "sanctified converts" are found in their old haunts again, and the incident of the "great revival" is made the butt of ridicule by the vulgar and profane, and the average thinker of the better classes is chagrined and deeply disgusted.

9. CANNOT BE CONFINED.—Biopneuma proceeds directly from the heart of Universal Spirit, and cannot be circumscribed. Like the Father of all, he is no respecter of person. His gifts are not intended for the few, but may come without measure for all. The Hebrew seer, Joel, tells of the measureless outpouring of Biopneuma, and in his wonderful sermon on the day of Pentecost, Peter repeats his statement. Note the language:

"It shall come to pass in the last days, saith God, *I will pour out my Spirit upon all flesh*; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Acts 2:17, 18, Joel 2:28, 29.

10.—CANNOT BE COPYRIGHTED.—Religious teachers have attempted to secure a "corner" on the Divine Spirit, as speculators do on wheat; but all their efforts at copyrighting and patenting have been abortive. A Chinese wall may be built around a Creed or Confession of Faith to keep it in; but when men attempt to fence the Holy Spirit in by a church wall they succeed admirably in keeping him out, for he is too large to live in a narrow contracted chamber.

Peter was once a narrow bigot and thought that the Jews had a mortgage on the Spirit, and that their wall was high enough to keep him in. But Peter was intended for a cosmopolitan preacher and a man with contracted views can never be world-wide in influence, and so a great lesson was necessary. He must be taught that the Spirit is universal; that he is not confined to the Jews, no, not even to human beings, but that every creature receives his blessing, and Universal Spirit made use of an object lesson to convert his chosen evangel. While Peter was in the Silence on a housetop the lesson came. Note his own description of the scene:

"I was in the city of Joppa praying, and in a trance I saw a vision, a certain vessel like a great sheet descending, being let down by the four ends out of heaven, and it came to me. And looking attentively into it I observed and saw quadrupeds of the earth, and wild beasts, and serpents and birds of heaven.

"And I also heard a voice saying unto me, Arise, kill and eat. But I said, By no means, Lord, for a common or impure thing never entered into my mouth.

"And a voice answered me a second time from heaven, What God hath cleansed do not thou regard as common.

"And this was done three times, and again all were drawn up into heaven." Acts 2:5-10. (Lit. Trans.)

Peter got a part of the lesson well impressed, for when he was in the presence of Cornelius, the Gentile, to tell the good news of the Christ he said:

"I perceive in truth that God is no respecter of persons, but in every nation he who fears him and works righteousness is acceptable to him." Acts 10:34-35.

He did not, however, seem to grasp all the lesson of the vision. He did not fully comprehend the thought that *all* the creatures of God were receivers of the Holy Spirit, as was intended to be impressed by the representatives of all families of earth creatures in the great sheet.

The world is still slow in grasping the idea of the "wideness of God's mercy," but in fact the Great Spirit is as certainly present in the lower orders of life as in man until he "purifies his heart by faith," and prepares his body for a temple fit for a divine dwelling place. Then, and not till then, is the difference marked. This purification is the new birth, the in-coming of Biopneuma, and with Biopneuma as a Guest, men are in the Christ, the divine Way, and

"If any one be in Christ he is a new creation; the old things have passed away; behold! they have become new." 2 Cor. 5:17.

11. A QUICKENING SPIRIT.—Paul told the Roman disciples that the Spirit of Life, Biopneuma, that dwelt in them should quicken their mortal bodies, Rom. 8:11; and that this same Biopneuma "had made them free from the law of sin and death." Rom. 8:2. Dismiss from your minds forever the unreasonable theological idea of the Holy Spirit, and accept the strictly scientific scriptural idea, and ten thousand of the hard problems of biblical interpretation will be solved and you will be advanced many days' journeys on your way to Divine Illumination.

LESSON II.

PREPARING THE TEMPLE.

12. THE ABIDING PLACE.—Men and women are the Temples, the abiding places, of Biopneuma, the Holy Guest. Paul says:

“Do you not know that your body is a Temple of the Holy Spirit in you, which you have from God.” 1 Cor. 6:19 (Wilson.)

All people are required to protect the Temple of the Holy Guest against impurities and unholy things. Defilement is punishable by destruction. Paul says:

“If anyone defile the Temple of God, him will God destroy; for the Temple of God is holy, which Temple ye are.” 1 Cor. 3:17.

The primary work of all aspirants to Illumination, or even physical health, is to recognize the law of forgiveness, which includes carting out of the body all corrupt matter, fumigating it with pure ozone, and bringing in for a sweet perfume the Roses of Sharon and the Lilies of the Valley.

13. FALSE THEORY OF THE GREAT BREATH.—For many long years men have misunderstood the Great Breath. They have taught that it is identical with the air we breathe. Oh, how commonplace this doctrine makes our dearest friend, Biopneuma! Chemists can analyze the atmospheric air; can resolve it into original elements; but no laboratory ever yet contained a retort of such exquisite fineness that the Holy Spirit could be even confined for inspection for the smallest fraction of a moment.

14. A JOHN THE BAPTIST.—The Holy Spirit is not a scavenger to scrape up and cart out of the body physical impurities. There is in the atmosphere a disinfecting element called Ozone, which is the cleanse-all. It is the John the Baptist of the Christ of Purity. It is that voice in the wilderness of every human being ever calling:

“Prepare ye the way for the Lord; make the highways straight for him.” Matt. 3:3.

After the cleansing has been completed, the way is prepared, the highways straightened, the apartments purified and the body becomes a “fit temple for the in-dwelling of the Holy Spirit,” and he enters to abide forevermore.

15. ALWAYS PRESENT.—People pray for the in-coming of Biopneuma, when there is not a single word of authority in any inspired Scripture for them to do so. Pope, cardinal, priest and preacher are the only authorities for such procedure. Might as well pray for God to fill a vile casket with costly pearls as to pray for him to fill an impure body with the richest jewels of heaven. The Holy Spirit is not afar off; he is everywhere present and is ever anxious to take up his abode in prepared Temples. Through the Patmos seer, he tells of his willingness:

“Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him and he with me.” Rev. 3:20.

And so this universal, all-the-time and everywhere present Spirit is waiting at the seven million doors of every person ready to enter with floods of blessing. All that men and women have to do is to prepare their bodies for the in-coming, and immediately his presence will be felt.

16. THE CLEANSING.—The scientific purification of the body by the atmospheric breath is of great importance. The Temple is often defiled with foreign traffic. Money changers and sellers of animals and birds for sacrifice are quite apt to make in it marts of trade. Mild measures will not exorcise these villainous tenants. Physical exertion is oftentimes necessary, and the scourge of small cords may be the only means of cleansing. Jesus did not wait for the mild arguments of reason to drive out the polluters of the Jewish Temple in Jerusalem; he made a scourge, or whip, of small cords and by the use of physical strength he drove them out. And when the Temple of the body is polluted, such force must be used as may be necessary

to cleanse it, if that cleanser be massage, water, or even laxoids.

17. PROPER BREATHING.—We hear much about the wonderful effect of deep breathing, and, indeed, it is difficult to compute the advantages of it; but modern teachers, in their Courses of Instruction, would make men think it a new discovery, whereas deep breathing is normal, and shallow breathing abnormal, the result of the careless habits of modern civilization. People cannot break up the habit of shallow breathing at once, and so many books have been written, and hundreds of exercises given to help overcome the shiftless habit; and while there is very much of the sheerest nonsense in many of these Courses of Instruction, which have been gotten up solely as money making schemes, they have all been more or less helpful to the purchasers.

18. PHYSICAL CONDITIONS.—To properly appreciate the advantages of normal breathing it is necessary to take a peep into the interior of an average creature of modern civilization. The word that most fully expresses the condition is "*Collapsed*." Everything is collapsed; blood vessels are collapsed; nerves are contracted; brain and muscle tissues are shrivelled, and the cells in every part of the body are but little over half their normal size. Everywhere is written that terrible word, *Collapsed*. Why the collapse? There are several causes; but tight clothing and shallow breathing are the causes pre-eminent. In following lessons the wonderful destruction wrought upon the physical body, especially among women, by tight clothing, will be explained. The breathing question is now to be considered.

19. ORGANS OF RESPIRATION.—The lungs have, usually, been considered the only organs of respiration, but science has revealed the fact that there are a vast number of such organs. The skin is a wonderful covering. Through it there are about seven million openings, infinitesimal doors, called by physiologists pores, and each of these openings leads to a coil whose true work is just beginning to be understood. These coils have functions very much akin to those of the lungs; they are in

every sense of the word organs of respiration. They breathe, and the positive and negative manifestations of the Great Breath play out and in through these doors with remarkable force. So great is the value of these auxillary organs of respiration that if one-fifth of them be destroyed by burns or otherwise, life itself is jeopardized.

20. RESULTS OF NORMAL BREATHING.—When pure air is forced into the lungs with considerable vigor and persistence, it enters every part of the body, tears loose an adhesion here; breaks down a barrier there; opens a closed avenue in another place and all the intercommunications between the respiratory organs of the skin and the lungs are made clear. In very truth it makes plain the way and straight the highway for the approaching Lord—the Biopneuma.

In the lungs pure air has a marvelous work to do. Oxygen is absolutely essential to life, and the air cells become the seat of exchange. By a system of exosmosis and endosmosis the pure oxygen enters the blood and the impure, or waste-laden, air is thrown out. So, as far as air is concerned, normal breathing purifies and furnishes the annealing substance for the up-building.

21. FUNCTIONS OF OZONE.—There is a much finer class of cells in the body than the air cells of the lungs; cells into which atmospheric air cannot enter. These cells have an especially prepared invigorator and cleanser. It is a superfine ether, and is known to scientists as ozone. This ether is intimately mixed with air and when breathed through the nostrils comes directly in contact with two nerves, which were called by ancients the Sun nerve and the Moon nerve, the former in the right nostril, the latter in the left. These nerves were formed for ozone and greedily take it in. The molecules of air are too coarse to be appropriated by the nervous system; but ozone is rapidly absorbed. These nerves are the feeders for the great Solar Plexus. Note the meaning of this term—Solar Plexus. Solar, *sun*, plexus, *network*,—a network of the Sun nerves. The Solar Plexus is a great nerve center just below and back of the stomach and is the center from which most of the nervous stimuli

radiates and it is fed directly by the nerves communicating with the nostrils.

22. SOURCE OF NUTRIMENT.—Scientists tell us that in the air we breathe and in the rays of the Sun are found every variety of food required for all living creatures. In ordinary atmospheric air are all the coarser varieties, such as enter into bone and muscle and intercellular tissue; but the ozone carries the delicate substances that enter into the nervous structures. In order that these superfine nutriments may be carried into the nerve centers and to the intricate ramifications of the delicate nerves, deep breathing is absolutely essential, and in these lessons every instruction for successful breathing and the introduction of the Great Breath is given.

LESSON III.

THE HEALER HIMSELF.

23. DIGNITY OF THE PROFESSION.—There is no gift of the Spirit higher than that of healing. No profession brings a person into such intimate relations with the great heart of the world as that of the true healer; hence, no one has greater opportunities for lifting men and women up to the high planes of the Infinite.

24. THOROUGH PREPARATION.—The dignity of the profession demands thorough preparation, for an unprepared healer is always an incompetent healer, and incompetency means failure. Preparation means more than a little development of magnetic powers, and a few weeks spent in thought concentration, although these are essential.

25. NATIVE POWERS.—All persons cannot become independent healers; but all can develop considerable ability in that direction. Some people are born with marvelous powers. Some little children are veritable magnetic batteries, and can, without contact, cure many severe diseases. Some people are suddenly baptized in a sea of healing water, so that great power comes upon them all at once, and they are known far and wide as mighty healers. It usually happens, however, that they who receive this gift suddenly, lose it in like manner. Most people who become giant healers grow slowly, becoming powerful by steady effort in the midst of the winds of adversity.

26. BE CERTAIN OF FITNESS.—This Course of Instruction will prepare almost any person for the work of healing; but he who possesses no native ability, and has not an intense longing to become a healer, is advised to take up some other work of the Empire of Universal Peace, for in every department there is much to be done, and willing laborers are few.

27. HOW TO DETERMINE FITNESS.—Many people are undecided as to their life work, do not know for what, by nature,

they are best fitted. He who is thoroughly acquainted with himself has no such trouble, because, to him, the way is clear; but when persons are undecided they should consult the almost infallible rules of Solar Mentality which bring one's forte in view. Arrangements have been made with the *Character Reader* of the Christopathian School of Metaphysics, Battle Creek, Mich., to make a Solar Casting, indicating the natural ability and best calling for any purchaser of this Course of Instructions, for *one dollar*, which is only a fraction of the usual charge. Applicants for this reading must send date and place of birth, giving the year, month, day of the month, and as near as possible, the hour and minute of birth.

28. PREPARATION—CLEANLINESS.—The physical body must first be considered in the mighty work of preparation for healing. Cleanliness is the stepping stone to godliness, and the skin of a Healer must be kept scrupulously clean. A sponge or plunge bath must be taken at least three times a week, and a "salt rub" very frequently.

29. THE CLOTHING.—The clothing must never be tight fitting, for no organ can be unduly pressed with impunity. Ladies must discard corsets in toto, and must suspend all skirts from the shoulders. Nothing does so much to cause the falling or sagging down of the female sexual organs as suspending clothing from the waist. When this habit is broken up there will be far less suffering among our sisters from that very wide range of pathological conditions included in the term "female weakness."

30. REGULARITY IN HOURS.—Rythm is the law of harmony; harmony is the law of symmetrical development. All natural movements are euphonious. When the heart loses its true rythm it is diseased; when respiration becomes irregular the lungs are impaired, and so nature calls for regularity in the activities of all her children. Regularity in the time and quantity of sleep is very essential. There is a trinity of 8's in a well divided day,—8 hours for sleep, 8 hours for work or study, 8 hours for rest or recreation.

31. **REGULARITY IN EATING.**—Regularity in taking nourishment is important. It matters not whether you take two, three or five meals a day, take them with the regularity of clockwork, and don't eat at any other time. The habit of simply eating when one is hungry is destructive to every rhythmic process of the organism, and conducive to dyspepsia in its various forms.

32. **REGULARITY IN DEFFICATION.**—The law of regularity applies with wonderful force to the bowels and urinary organs. Of course individual conditions will determine the number of times that evacuations are necessary; but special hours should be held sacred to the business of discharging excrements, and nothing should be allowed to interfere with these appointments. A vast number of distressing cases of constipation and bladder difficulties are traceable to carelessness in this particular.

33. **REGULARITY IN DEVOTIONS.**—Every Healer must have times for development in the silence—for meditation and in-breathing of Biopneuma, and these times must be fixed. Some individuals will find thirty minutes twice a day sufficient; others can appropriate one hour; but to secure the best results the times for this development must be held sacred to the work in hand.

34. **SEXUAL PURITY.**—Nothing impedes spiritual, or even psychic progress like licentiousness. Sexual excesses deprive men and women of all power to advance. To use the sexual functions for personal gratification is sin, for these functions are intended for procreative purposes only. Sexual passion results from unholy thoughts and emotions, and all such are sin, and will, eventually, lead to weakened bodies, weakened intellects, contracted souls and complete loss of individuality on the Spirit plane. The successful Healer will “keep his body under,” and when he reaches Illumination he will think no more of sexual gratification than fratricide. “Blessed are the pure in heart for they shall see God.”

35. **NORMAL TASTES AND APPETITES.**—The so-called “manly habits,” such as smoking and chewing tobacco, drinking alco-

holic stimulants, etc., are demoralizing in the extreme. They render impure the very fountains of life, and throw the veil of uncertainty and failure over every effort to develop healing powers, and must be shunned as deadly poisons. The use of morphine, chloral, or other opiates is just as reprehensible as the tobacco or whisky habits, and must be rigidly avoided. But people are intemperate and impure in many other ways—by the inordinate use of meats, teas, coffees, pastries or other dyspeptic food. No rule of diet can be given, but that of the Apostle: "Every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25.

36. PURITY IN SPEECH.—"Out of the abundance of the heart the mouth speaketh." It is not difficult for any observer to determine the character of the heart after hearing a few words from the lips. An aspirant to Illumination must be chaste in language. An impure or vulgar word must not be spoken, and whenever there is a probability of contention, the speech must be seasoned with wisdom. Let not a ray of light fall upon you while in wrath or vulgar conversation.

37. EDUCATION.—True preparation for the work of healing includes some education. Of course it is not essential that one be a graduate of a University, or even of a High School, to become an efficient Healer; but all things being equal, the educated person will have the greatest success, and in this age there is no excuse for not having at least a good common school education. One who is called to this ministry, who is in no sense educated, should not enter into the work until properly qualified, so that his person, his language and methods may be as pleasing as possible to the people. Boorishness, vulgarity and ignorance are always hindrances to success. Personal magnetism, refinement of manners, a knowledge of the body and its diseases, and correct speech are some of the essential qualifications, and aspirants to healership must tarry in some Jerusalem until they be endowed with these special gifts. Of course nothing can take the place of a Personal Course of Instruction under some Illuminate, but close application to study, and frequent visits to the Silence,

and attention to the detailed instructions of this Course will be of great advantage.

38. NECESSARY STUDIES.—In addition to the information received in this Course of Instruction the Healer should make a careful study of Anatomy, Physiology, Toxicology (the Science of poisons) and Diagnosis, so as to be able, at a glance, to locate any pathological lesion, and also to antidote poisons. The ideas advanced by ignorant Healers of the various schools that a knowledge of the functions of the body, of diseased conditions, and effects of poisons is not only useless but absolutely to be discouraged, are only cloaks to cover up ignorance, and the time has come when the masks of such teachers should be torn off. There is little danger of Healers becoming too wise in so-called physical sciences, and the time now is when to be successful they must be somewhat efficient, and reach a plane of at least ordinary common sense.

LESSON IV.

METHODS OF HEALING.

39. CLASSIFICATION.—Many systems of healing diseases have been formulated and each one has some praiseworthy features. The true system of cure includes the good of all methods, and such a system is the Christopathian, now presented for the first time in this *Complete Course of Instruction in Healing by the Superfine Forces*. For purposes of study all methods may be considered in the following classification:

1. Biopneumic Healing,
2. Magnetic Healing,
3. Physiologic Healing.

40. BIOPNEUMIC HEALING.—The Science of the Great Breath, properly understood and applied to the work of healing Diseases, forgiving Sins and attaining unto Illumination is complete in itself; but Magnetic and Physiologic helps are of great value in preparing the way for the introduction of Biopneumic methods. The Biopneumic Healer recognizes the following steps:

1. Proper Breathing, so that the seven million doors of the body may be opened to admit the eternal Spirit of Life.

2. Proper Willing, so that all unholy emotions may be driven out, giving room for the purifying influences of Love-life. These two steps are to be taken by the patient.

3. Forceful Thinking. The Healer makes use of his Personal Magnetism and his Telepathic battery of thought to pour into the mental reservoir of the patient, streams of health-vibrations. He who is an expert in this work will always succeed in relieving suffering.

Biopneuma is a Spirit-Soul treatment; the physical organs of the body are used only incidentally. This being the case, no impurity from the Healer's body can be transmitted to the Patient, nor can the disease of the Patient be taken on by the Healer.

41. **MAGNETIC HEALING.**—The tissues of a living body have a power unknown to modern Physiologists. By a chemical transformation of organic substances, eternal Force is appropriated so that the finer ethers are thrown into vibration which reach the almost unthinkable number of thirty-six quadrillion vibrations per second. And this modification of eternal Force is called Animal Magnetism, which is capable of transmission through superfine ethers, and responds readily to the commands of the Will. This Magnetism is essential to the life of the body; when equally distributed health reigns; when its equipoise has been disturbed, disease results. Magnetic force from a good Healer restores the equilibrium, and health returns. The Healer must have a superabundance of Magnetism or he will soon be emptied, and will then, himself, suffer a collapse, and may take upon himself the ailments of his patient; or if he has any diseased conditions, he may transmit them to the one he would heal.

42. **PHYSIOLOGIC HEALING.**—The scientific use of forces or substances for healing which are not transmitted from the Healer's body or mind constitutes Physiologic Healing. The use of Tissue Salts, Electricity, Heat, Light, Color, Water, Drugs, etc., constitute this method of cure.

43. **DIFFERENTIATION**—There is a wide difference between these systems of cure. The Biopneumic Healer must be a man pure in thought, word and deed; for his strength and power are from on high and cometh down from the Father of Lights. He must be found frequently in the Chamber of Silence, and the Inner Circle must be his Garden of Delight. The Fount of Every Blessing is his reservoir.

The Magnetic Healer must have a healthy body; his habits must be good and his appetites and passions must be held in subjection. His body is his reservoir.

The Physiologic Healer must be educated in the so-called physical sciences. He must be a Chemist, a Physiologist and a good all-round Physician. Perfection of body is not essential to success. His brain is his reservoir.

The truly successful Healer is the one who is familiar with

all these systems; who is a well developed Trinity, body, soul and spirit all being in tune with the Infinite. Such an one is a power for good wherever he goes.

44. THE HEALER'S HEALTH.—A sick man is a poor doctor. Sick people have little confidence in a Healer who cannot heal himself. A true Christopathian is never sick; for he who passes the Libra Gate in the Inner Circle has absolute control over the conditions of his own body. A large part of this Course or Instruction is given up to methods of self-healing in detail. Let every student master these details and be very sure to heal himself of every ache and pain before attempting to heal others.

45. FILLING THE RESERVOIRS.—A Healer must not only be in good health himself, but he must know how to keep his reservoirs of power filled to overflowing to be of use to others, and some of the more important general requirements will be given.

46. PERSONAL MAGNETISM.—There is in every person a marvelous invisible power, which is known as Personal Magnetism. Like Electricity, it has its positive and negative phases, so it repels and attracts. It is this force that renders one person repulsive and another attractive, for the well known law of Electricity obtains—like repels like and attracts unlike; that is, positive people attract negative people but repel positive, and *vice versa*. This is the law by which opposites in temperament find their conjugal affinities.

47. UNKNOWN POWER.—While every person possesses this power in a greater or lesser degree, few people have ever discovered it, and only a few who know of its existence have learned how to use it to advantage. Efficiency in the use of this power is worth more to anyone than a fortune in property, for with a good stock of Personal Magnetism there is no lack of friends, or of profitable employment. Without a full rounded development of this gift the Healer is a failure.

48. MAGNETIC FOOD SUPPLY.—Whatever builds up tissue of any kind is a source of supply for Magnetism; but certain foods are of much greater value than others. Foods are not all taken

into the stomach. The lungs and skin are great receivers of nutrition. Much has been said and written about health foods; millions of dollars have been invested in plants for the production of various stuffs made from wheat, oats, corn and other cereals and from nuts, and people are recommended to give up ordinary diet and adopt a health food regimen. The vast sums of money spent in advertising these products has convinced thousands of people that the foods prepared by mothers, wives and sisters are veritable poisons and should never be eaten. The facts remain, however, that machine and factory prepared stuffs are of no greater nutritive value than home prepared food; that the weakest people on earth are those who limit their diet to the menus of food factories; that there are more cases of dyspepsia and constipation caused by the restricted bills of fare of Health Sanitariums than are cured; that the exclusively health food eaters possess infinitely less magnetic force than the average person; hence, a good, wholesome food, as great in variety as possible, prepared at home, gives the greatest strength of brain, of muscle and magnetic power.

Pure water contains much that is valuable as food and is preferable to tea, coffee or chocolate as a drink. Usually people should drink at least two quarts of water every twenty-four hours.

Pure air, deeply in-breathed, is a marvelous nutriment, and when the skin is kept clean so that the pores are not obstructed, deep breathing will decrease perceptibly the amount of food required for the stomach.

Pure air, pure water and pure food, taken into the system as nature intended them to be, are all that is ever required to bring the physical body, with its magnetic force, up to the highest degree of perfection.

49. *MUTUAL SYMPATHY*.—The body and the mind are so intimately connected that when either suffers, the other enters into full sympathy. A vigorous mind cannot long retain its high powers in an overworked body; the magnetic force is soon lessened. When the mind is overtaxed with study or worry, the body immediately shows its sympathy; all the tissues become retrograde, and the Magnetism is soon exhausted.

1. Eat a moderate quantity of wholesome food.
2. Masticate every morsel of food thoroughly. It is well to form the habit of bringing the teeth together upon every particle of food at least twenty times before swallowing it. It is not so much what one eats as how it is eaten that proves beneficial or otherwise. If food be well masticated before taken into the stomach there is little danger of indigestion or dyspepsia.
3. Take food at regular intervals; never eat between meals.
4. Be temperate in study and mental work.
5. Take large doses of "don't worry" tablets about fifty times a day.
6. Avoid sexual excesses.
7. Follow in detail the rules for Deep Breathing that are given in other parts of this Course of Instruction.
8. Take a liberal amount of out-door exercise each day.
9. Keep the skin scrupulously clean by frequent baths.
10. Control your temper; nothing is more wasteful of magnetic force than anger.
11. Practice concentration of magnetic force upon yourself and others at least two hours a day.
12. Remember Ben Franklin's motto:
"Early to bed and early to rise
Makes a man healthy and wealthy and wise."

LESSON V.

THE SILENCE.

51. IMPORTANCE.—No matter what spiritual gift men covet, the Silence must be the School Room. There is no measuring rod that can measure the importance of the Silence. He who reaches the Mount of Illumination must come that way. There is no royal road to the King's Chamber; King and Peasant, Pope, Priest and People must climb the ascending passage upon their knees, and only by the most determined efforts can any one climb the narrow, steep way of the Grand Gallery. The strength that comes through the Silence, and nothing else, can help the earnest soul to reach the Divine Light, and the Fountain of Wisdom.

52. THE LORD'S PRAYER.—The Master of Divine Philosophy formulated but one prayer for the Inner Circle, and this was a prayer of the Silence. Note with care his instructions:

“And when you pray you shall not imitate the hypocrites, for they are fond of standing up in the Assemblies and at the corners of the open squares to pray, so as to be observed by men. Indeed, I say to you, They have their reward. But thou, when thou wouldst pray, enter into thy private room (Silence) and having closed the door, pray to that Father of thine who is invisible; and that Father of thine, who sees in secret, will recompense thee.” Matt. 6:5-6. (Wilson.)

In the secret prayer of Christians of all times and climes the *Silence* has been recognized, and whatever has been gained to the world by the work of the Church has come directly from the consecration of the blessed devotee who has seen the King in the Silence—in the Secret Pavilion of the Almighty.

53. OBJECT OF THE SILENCE.—The ultimate object of the Silence is to bring men and women unto Divine Illumination. It is the earth end of the avenue of Power from On High. There is no other place where people can get the mastery over

self; where they can learn to accumulate vital force and put themselves in touch with the Imortals. It is here that they find themselves before the Mercy Seat.

“There is a place where Spirits blend,
Where friend holds fellowship with friend.
Though sundered far by faith they meet
Around one common Mercy Seat.”

54. *THE PLACE OF SILENCE.*—A true Illuminate can find a place of Silence anywhere, even in the crowded thoroughfares of great cities, because his power of concentration is such that at any time he can cut off all external vibrations, whether of sight, sound, smell, taste or touch; and then he is more familiar with the phenomena of Soul and Spirit than with events of the Physical plane. Just as one whose whole life is bound up in a loved form sees nothing but that one in a mighty concourse of people, feels no heart beat but that one, gets no vibration but from that loved soul; so he who is in love with the Christ, sees no face but his, hears no other voice than his, and feels only the rhythmic vibrations of his eternal heart of love, no matter what the surroundings may be.

55. *THE SILENCE PLACES OF THE CHRIST.*—Even an Illuminate receives the greatest strength when far removed from the busy marts of trade, from the whirl of social life, and from earth friends, no matter how dear. Christ sought the Silence every day. One of the most tender statements of the Life of the Christ is recorded in the last verse of John 7, and the first verse of John 8. After a day of unusual activity, he sought his customary strength-giving fortress:

“And every man went unto his own house; but Jesus went to the Mount of Olives.”

From no other place on earth has there come such power and spiritual enlightenment as from Mount Olives. Oh how sweet to the heart of every Illuminate is that name! Mount of Beatitudes! Mount of the Silence! Mount Olives! But when the Master was too far away from this sacred spot to make it his chamber of Silence, he sought other mountain tops. Before any great work was to be undertaken he found a Silence

for strength-giving. On the evening of that wonderful day when he fed five thousand people with five loaves of bread and two little fishes he sought the Silence for strength. The historian tells us:

“And having dismissed the crowds he privately ascended the mountain to pray, and remained there alone till it was late.” Matt. 14:23. (Wilson).

But it was not alone for recuperation that he went into the Silence; one of the most convincing works of his life was to be performed that night—he was to walk upon the waves of Geneseret—and he sought the power from On High. All things are possible to the Illuminate fresh from the Mount of Silence, and the Master walked over the rough billowy waves of an angry sea that night as securely as he had walked upon the seashore in the quietude of the evening. See Matt. 14.

56. A ROOM FOR SILENCE.—While the student must learn to concentrate and find the Silence anywhere, it is best to have a “secret pavillion” in his own home. When it is possible, one room should be set apart, literally ordained, to the work of the Silence, and while all cannot have an ideal pavillion, an approach unto it may be possible, and a description of one is given in some detail. Let an outside room be selected, where the sunlight and the pure air of heaven can find ready access. In order to prepare it for your reception, let everything be removed from the room. Take up the carpets, take down the window shades and curtains, remove all pictures from the walls. Let every part of woodwork in the room, including the floor, be painted a delicate blue tint. If the walls have been papered, tear it all off and put on fresh paper, which should also be an appropriate shade of blue. Put up fresh window shades and curtains, and if the room is to be heated by a stove let it be freshly polished. There should be neither carpet nor rug in the room.

The furniture must be plain, and, if possible, new, or at least freshly varnished. A table, an easy chair, not upholstered, a cot with new coverings and pillow should complete the furnishings. The cot and chair should be insulated by glass knobs

and a plate of thick glass should be used on which to rest the feet while sitting. Such a place would be a veritable Ante Room to the Chamber of Divine Illumination. And this place of Silence should, as nearly as possible, be held sacred to one person.

57. REASONS.—It may appear quite unnecessary to be so exacting in the preparation and furnishings of a Chamber of Silence; but when one is familiar with the law of vibrations registration and reflexion, the reasons are plain. Every thought and every action of every person who has ever been in that room is registered indelibly upon every piece of paper, wood or other substance in it, and from these registrations the whole round of vibrations is reflected upon the minds of all sensitives who enter it. And this is the rationale of a Psychometrist's power, who can enter any room and give quite an accurate account of every event that has transpired within its walls, and describe in minutia the appearance of the various persons who have visited it. To efface as far as possible the various vibrations of former occupants of the room is the object of the thorough house-cleaning indicated.

Of course it is not absolutely essential to success to have an Ideal Pavillion; any quiet retreat, any room, will answer and excellent results can be secured in the most commonplace apartment. The Ideal has been described for the benefit of those who can afford to have such, and, all other things being equal, results will be realized more easily and with less effort in well prepared apartments than in ordinary rooms.

58. PREPARATION.—Above the door of every Chamber of Silence there should be written in characters of gold: *Whoever enters here must leave deceit behind.* Honesty of purpose is essential to any degree of success. As far as possible all the cares of life must be laid aside, for the nervous vibrations of worryment will interfere largely with your efforts. Never enter the Silence when any unholy emotion is struggling for the mastery of your mind. Anger, hate, jealousy, envy, or any of this family, will stand in your way to success. When from the heart you can say, "Peace on earth; good will unto

all men," you are ready to enter "with full assurance of faith."

59. CLOTHING.—Loose fitting clothing, only, should be worn in the Silence, for if you put your body into a "tight jacket," your soul will feel the influence and will not, or cannot, expand. Freedom of every part of the body is essential. Tight shoes are especially to be discarded. Compress the feet, the understanding of the body, and your mental understanding suffers in like degree. Silk garments are antagonistic to success in the Silence. Not the smallest article of silk should be worn.

60. ENTERING THE SILENCE.—When the clothing has been properly adjusted and the conditions of the mind are right, enter your room, close the door, and note the temperature and light. Both must be agreeable. It is better for the room to be too cold rather than too warm. Lower the window from the top so as to admit fresh air, and let the light be subdued.

All things in comfortable order, take your seat in your easy chair; set up straight, shoulders back; then relax every muscle of the body and you are ready for exercises.

LESSON VI.

POWER FROM ON HIGH.

61. DESIRE FOR POWER.—Perhaps there never was born into this world a child, who was not an idiot, who had not a desire, more or less intensified, to be the happy possessor of power. The inspiring cause of covetousness is power. Men want nothing only to make them powerful. Vain people strive to be beautiful that they may be powerful. The evil are evil only to be powerful. The good are good simply to attain unto power. The meek are meek that they may inherit the earth. To crave power is right, and the Master made the possession of it one of the great rewards of faithfulness. In his address to the seven churches, as given in the Apocalypse, power, in some form, was promised to the overcomers of each class.

62. POWER OF THE ILLUMINATE.—To be an Illuminate is to possess great power. They who have attained unto highest Illumination can speak and it will be done:

“They can expel demons; they can speak in new languages; they can take up serpents; and if they drink any deadly poison, it will not injure them; they can lay hands on sick persons and they will be well.” Mark 16:17-18.

But more than this; an Illuminate has such power over the life of his body that no earth creature can kill him, when he *wills*. Christ is the only true example of a Divine Illuminate, and he said to his disciples:

“No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.”—John 10:18.

It was a willing sacrifice of his life when he permitted his executioners to crucify him. He could have commanded and

they would have all fallen back as dead men. It was no idle boast when he said to his disciples:

"Dost thou think that I cannot entreat my Father and he will send to my relief more than twelve legions of angels?" Matt. 26:53.

And he did lay down his life, and on the morning of the third day he took it up again. In this resurrection he demonstrated the possibilities of humanity. He who attains unto the Illumination of the Christ can command, and his body will disintegrate, and he will vanish from view.

63. **ATTAINING UNTO POWER.**—The prime object of the Illumination seeker is to possess this power, and the way of attainment is open unto all; but the wild desert of Temptation must be trodden, with fastings and prayers; the scorn of the multitudes must be heard; the scourgings of authorities must be suffered; the treachery and abuse of false friends and brethren must be endured; the bitter dregs of the cup of Gethsemane must be drunk; the Cross of Calvary must be endured—the great sacrifice made; the corruption of the physical must be buried before the gate of Dominion will open. But the morning of the resurrection unto power is as certain as the Gethsemane of Suffering or the Cross of Crucifixion.

64. **POWER FROM ON HIGH.**—The tendency of progressive thinkers is to exalt self, and debase the Eternal. Many vain-glorious men and women claim all for themselves; that they are the *I Am, the All in All*. Egotism and Illumination are antipodal. It is just as impossible for an egotist to attain unto Illumination as for a bat to fly to Mars, for the reason that the gate of Dominion must be passed long before Illumination is reached, and dominion means absolute mastery of the sensuous self, which is the center and circumference of the *I Am* idea.

Men must recognize the possibilities of humanity, and the marvelousness of its inherent strength; that there is a life and power within, but they must also recognize the fact that Power is eternal and is never originated within; that life is a gift of Universal Spirit; so the fallacy of directing special attention to "life and power from within" is apparent. And this intro-

duces the statement that *there is no life or power that comes from within*. These are gifts, and

“Every good gift and every perfect gift is from above, coming down from the Father of Lights, with whom there is no change, or the least variation.” Jas. 1:17.

65. THE SOURCE OF POWER.—All gifts are from Universal Spirit, but Biopneuma, the Holy Guest, brings them to men. In order to the attainment of the gifts of power, a partnership is essential. “Biopneuma and Man” is the name of the firm, and each has a work to do. Man prepares the Temple, and opens the door; Biopneuma enters with the gifts of power; but the gifts are from above, from the Father of Lights.

66. MAN BUT AN AGENT.—There is nothing of which man is proprietor. In everything he is simply an agent. Power is eternal; there is but one Power. Love is eternal; there is but one Love. Intelligence is eternal; there is but one Intelligence. Universal Spirit is the proprietor; man is the agent. Force, Love, Intelligence are talents given to men to use. In the use of these attributes of the Infinite, man is, to a large extent, free; and here is where man’s responsibility comes in. He has Power, ’tis true, but only power to act for another, and that other is the Supreme Being.

67. UNSAVED MAN A PAUPER.—Men boast of their possessions, just as the idiot or drunken man boasts of his great wealth. All are, at least partly, demented. There is nothing that belongs to man, excepting his Ideal self, and if that be not realized, of course, when disintegration of the physical body and the soul body takes place there is naught but annihilation. Physical man and soul man are paupers. The physical body is composed of universal matter; a part of one man today, a part of a dog or may be of several other men tomorrow. It is estimated that every atom that composes a person now will be wholly lost in seven years; so the body is not the property of any particular person.

Brain is material; it is the organ of thought. Without it there is no objective consciousness, no objective mind. Brain substance is universal property; it belongs to everybody in

common. *As it is on the physical plane, so it is on the soul plane.* Soul bodies are material and their components are universal property; so with subjective consciousness. After all of these things are relegated to the domain of universal property, what is left to him who has not secured a title to immortality, and the Christ Ideal? Nothing; individuality is lost:

“Then the dust will return to the earth as it was, and the spirit will return unto God who gave it.” Eccl. 12:7.

With the Christ Ideal formed in man he is an heir of God; joint heir with the Christ, and, hence, is all powerful, immortal. Without that Ideal he is simply a non-entity in the universe. No wonder the Nazarine said:

“He that *believeth* and is baptized shall be saved; he that *believeth not* shall be condemned.” Mark 16:16.

68. SEEKING THE POWER.—The great Teacher, who is, and ever shall be the Light of the World, said:

“Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you: For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.” Matt. 7:7-8.

In all the history of the world no honest seeker after divine power ever failed to receive it. Honesty and Faith are the two Foundation Stones of the Temple of Attainment. Men are apt to deceive themselves, and think that they are honest and full of faith when the Intellect, only, has been active. Honesty and Faith are the children of Love and Intelligence, and so in true Temple-building both Head and Heart must be consulted. Honesty of purpose in seeking once assured, ask in faith. A faithless prayer is an abomination before the Bountiful Giver. Note the advice of a great Esoteric:

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, not wavering; for he that wavereth is like a wave of the sea, driven of the wind and tossed. For let not that man think that he shall receive anything of the Lord.” Jas. 1:5-7.

69. TARRY FOR ENDOWMENT.—Men cannot cleanse themselves from all impurities all at once. To *think* about the cleansing is not enough. Some downright hard work is required, both in the Silence and out of it, in order to obtain the mastery over self. When once this victory has been gained the Master says:

“Tarry ye in the city of Jerusalem (the Silence of Peace) until ye be endued with power from on high.”

Over anxiety is a hindrance to progress. Impatience is a sin to be overcome. Blessings never come to those who have not learned to *wait*; hence the command to “Tarry.” To learn this lesson of waiting is necessary; it is the last lesson of the series; it is the crowning act of the subjugation of self, and when that has been accomplished the days of waiting are over. The day of Pentecost will come and Biopneuma will appear as a rushing, mighty wind and will fill your whole Chamber of Silence, and cloven tongues like unto fire will come upon you and you will realize fully the promises of the Father in the marvelous gift of Divine Illumination.

LESSON VII.

ILLUMINATION.

70. DEFINITION.—Illumination is enlightenment. True Illumination is that state of enlightenment in which knowledge is received in its perfectness, without the direct aid of either of the five senses.

The Illuminate lives not upon the Physical plane, but upon the Soul-plane, and he is enabled to catch glimpses of the eternal Home-land, and the glory from the Mount of God fills all space.

71. REASON UNRELIABLE.—The Illuminate, like Universal Spirit, never reasons. Reason implies limited mental resources. Logic is a stepping stone to a true understanding of things terrestrial. Both Logic and Reason are founded upon data obtained from one, or more of the five senses. Men have gone wild in adoring the Age of Reason; they have been extravagant in eulogizing its wonderful perfection, and yet nothing but uncertain conclusions ever came from syllogism.

Conclusions cannot be infallible unless the premises are infallible. Neither of the senses can furnish infallible data. All of them have deceived the most careful observer times unnumbered. Sight and hearing and smell and taste and feeling lead even honest men and women astray every day. The senses cannot be trusted. Earthly wisdom is founded upon sense data, and can determine nothing to a certainty. No wonder that Paul said:

“The world by wisdom knew not God.”

He might have made the statement doubly strong. In truth he might have said:

“*The world by wisdom knows not anything.*”

All sense knowledge is hypothetical. Men do not *know*; they only *believe*, until they have passed the domain of sense.

72. SOURCE OF CHRIST'S KNOWLEDGE.—It was an exact statement of a fact when the officers who had been sent out to arrest the Illuminate of Bethlehem said to the Jewish rulers:

“Never man spake like this man.” John 7:46.

The historian, Matthew, to whom the world is indebted for the record of that marvelous Sermon on the Mount gave to men this statement:

“He taught them as one having authority, and not as the scribes.” Matt. 7:29.

In his mystic address to Nicodemus Jesus said:

“We speak that we *do know*, and testify that we *have seen*.” John 3:11.

The wisdom of the Master came from the source of Universal Wisdom. In the inspired statements just given the distinction between the “wisdom from above” and the “wisdom from below” is apparent. The *knowledge of Intuition* stands out in bold relief in comparison with the *belief of Sense*.

73. THE ILLUMINATE'S INSTRUCTOR.—Teachers on the earth-plane are experts in the *wisdom of the world*; the Illuminate lives beyond the realm of Reason; he has food to eat that the world knows not of. The Holy Spirit is the direct teacher of the Illuminate, and whoever will prepare his body for an abiding place for this Divine Teacher-Guest may be certain of Illumination. Special attention is called to these words of Christ to his Inner Circle:

“I have many things to say unto you, but you cannot bear them now; howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth; for he will not speak of himself; but whatsoever he hears he will speak; and he will show you things to come.” John 16:12, 13.

74. CHRIST'S DISCIPLES.—None of the disciples of the Christ were Illuminates until after the death, burial, resurrection and ascension of their Master. After the *Manifested Light* had returned to the glory of the Eternal, ten days were spent by the Twelve in preparation; this time was called the “days of

waiting." No thrilling events transpired during these days, but there were peace and harmony among these men of God, and on the first Pentecost after the tragic happenings of Calvary the Illumination came.

Marvelous, indeed was the power manifested by the incoming Biopneuma. The disciples were amazed at their own gifts; they preached the Gospel in languages that they had never learned, and did many wonderful works. Before the day was done three thousand people recognized the power of the Holy Spirit, and became converted from Reason to Faith.

75. LITERATURE.—Illumination does not come from the reading of books. Sense literature may be helpful, or it may be poisonous. Perhaps one book in an hundred will help; but the literature of the day is, largely, rubbish, containing some wheat, but great quantities of chaff. When men and women can go directly to the Divine Fountain and drink to their full, why will they seek the little rill that comes trickling down over dead carcasses, decaying vegetation and poisonous minerals?

The Illuminate goes to the unfailing Reservoir. He does not approach it through the haunts of vice, the hustle of business, the whirl of society nor the halls of sense education. The path does not lead that way. Purity in thought, word and deed must be attained. The SILENCE *is the School Room of the Prophet.*

76. THE INNER CIRCLE.—Perhaps there is no other place on earth where the candidate for Illumination can obtain such great help as in the Inner Circle of the Christopathian Brotherhood, Battle Creek, Mich., and all who can possibly do so should spend a few weeks, at least, in the Divine vibrations of this remarkable school. When it is impossible to attend the school in person, let the instructions of this Course be fully mastered, both in Theory and Practice.

77. PRAYER.—Thrice a day go to meet your God in the *Silence*, and in that Silence, pray. Remember the Master's instruction:

"When thou wouldst pray enter into thy *private room*, and having closed the door, pray to that Father of thine who is in-

visible; and that Father of thine who sees in secret will recompense thee." Matt. 6:6.

Prayer is the recognition of a being superior to man.

Prayer is the opening of the passage between the heart of man and the heart of Universal Spirit. Man's will is the director of the force that clears the rubbish from the way, and makes it possible for Humanity and Divinity to meet. Christ is the Way; hence he represents the great At-one-ment. Prayer is not an effort to change the intentions of the Everlasting Father, nor to induce him to bless a bundle of corruption in the shape of man; it is only a forceful cleansing of the avenues so that blessings, which are *universal*, not *special*, can come pouring down into the Soul and Body.

78. SPECIAL GIFTS.—There are no "special gifts" from On High. God is no respecter of persons. His rain falls upon the just and the unjust alike. His Spirit is poured out equally upon *all flesh*. The character of the receiver determines the nature of the gift. Study 1 Cor. 12.

79. RATIONALE OF PRAYER.—If prayer cannot change the plans and purposes of the Father, what is the use of praying?

Why should men desire to change the purposes of the Father? He is all Intelligence and *knows* what is best for men! he is all Love, and will *do* what is best for men; he is all Force and *can do* according to his will. What, then, can finite men do in prayer to better their own conditions if the All Wise, All Loving, All Powerful Father, *unsolicited*, will do everything needful?

Prayer is a divine exercise in Thought Concentration. Prayer is an upward impulse of emotion. That upward impulse, vitalized by a determined Will, held in situ by Thought Concentration, formulates a Divine Ideal which is Truth. When men *know* that Truth it becomes all powerful for each individual, and the consecrated Will gathers up the blessings of the Infinite and brings them in triumph to the waiting Body and the waiting Soul. Prayer is Will in motion, and while it clears the way so that the blessings may be down-poured, it intensifies the powers of the Soul to ascend. Anything that energises the

Will when it is inclined toward the heart of God, is prayer. So, prayer becomes the lever by which man turns over the obstructions in the way to Illumination; the ladder by which the Soul ascends to the Fount of Blessings, and the cornucopia of his greatest desires.

80. FORMULAS.—Prayer is a formula, which by frequent repetition lifts men up to God. Repetition of an ardent desire is always potentizing. He who tells the same falsehood often, believes the lie to be the truth after a while. He who constantly, or often, repeats a great truth will clothe it in a form, by and by, and it becomes his Ideal; so, when men formulate in words an earnest desire of the heart and frequently repeat those words, they will certainly be rewarded with attainment.

81. FORMULA OF THE SEEKER.—He who would attain unto Illumination need have but one formula, which must be repeated in the Silence day after day, week after week, month after month and year after year. And here is the formula, commit it to memory:

WISDOM ! WISDOM ! IT MUST BE MINE ; LIGHT ! LIGHT ! I WILL SEE THE TRUE LIGHT ; ILLUMINATION ! ILLUMINATION ! I WILL ATTAIN UNTO DIVINE ILLUMINATION, THROUGH JESUS CHRIST MY LORD.

For forty long years this has been the *Silence Formula* of the author of this Course of Instruction, and at last the clouds have cleared away, the glory of the Lord has appeared and the Mysteries of the Ages are revealed and have become as an open book.

Patience and Perseverance will always lead the Christopathian to the palm of victory.

“They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.” Is. 40:31.

LESSON VIII.

CONCENTRATION OF THOUGHT.

82. **JUST HOW TO BEGIN.**—The first thing to learn is to control your own thoughts. This task may be somewhat difficult, but it must be accomplished. Thoughts are subjects of the Will, and must be brought into obedience. It is useless to say: Stop thinking about the ordinary affairs of the day. Might as well command the great Mississippi River to cease flowing. An Illuminate can command his thoughts and he will be immediately obeyed; but a beginner must approach the matter from the under side. Two thoughts cannot occupy the mind at the same time; so, if you would cut off outside affairs, give your thinking organs some especially interesting work to do on the inside.

83. **NOT ALL SILENCE WORK.**—To become proficient in Concentration requires much effort. Eternal vigilance is the price of success, and the steps leading up to it are not all inside the Pavillion. There is work for all times and places.

84. **THE WORK IN THE SILENCE.**—The first steps in Concentration can be made to far better advantage in the Silence than elsewhere. The following is the natural order:

1. *Relaxation.*—It is no easy task for an active, energetic person to become absolutely passive; to make every nerve and muscle lax, limp, void of energy, and then to continue in that condition for a few minutes. It will require considerable practice to do it, but it must be done.

2. *Centralize Thought.*—While in the passive condition one thing, like a special movement of the body, must be selected on which the entire thought is to be focused. It will take some practice to become efficient in this accomplishment.

3. *Meditation.*—This means continued thought upon one thing. To succeed in this exercise it will be found necessary to resort to dissection of the special thing on which the

thought is focused. It must be analyzed; turned over in the mind; looked at in detail. It is hard to meditate upon anything in a general way for any length of time; but when you separate that thing up into its component parts there will be much to interest, and meditation becomes easier.

85. EXERCISES IN THE SILENCE.—The necessary steps leading up to Concentration have now been given, and the resourceful student will be able to produce a limitless variation, so that by them the highest degree of success is attainable. Some special exercises for the Silence are in place.

1. Sit down in your easy chair and get quiet; be perfectly still, fully relaxed; let your arms drop down by your sides. Then slowly raise your right arm, fully extended, until the hand is above the head. Let this movement occupy the time that it takes for you to count fifty very slowly. Let the hand slowly descend while you count fifty in like manner. Then go through the same exercises with the left hand.

2. Rest five minutes, sitting perfectly still, not moving a muscle of the body. Then apply the exercise above described to the feet, first with the right, then with the left, lifting the feet as high as possible.

3. Lie down upon your cot, in as easy a position as possible, face upward, head not too high. Take a few deep breaths, and then repeat the exercises given above.

4. Relax every muscle and nerve, close your eyes, and then imagine that about ten feet from you there is a point. Make this the center of a circle, or the beginning of a line. Evolve from that point everything possible. You will be surprised by the number of new creations that will come before you. Continue this exercise for ten minutes.

86. LENGTH OF TIME.—The time spent in the Silence during the first two weeks should not be extended too long, lest you become disgusted with the efforts. Thirty minutes at a time are sufficient. The time of day must be selected that is best suited to the convenience of each student. When possible, let the hour be rigidly fixed, and let nothing interfere with

your work at that time. In the beginning two visits into the Silence each day is enough.

87. REPEATING EXERCISES.—During the first week the exercises given may be repeated at each visit to the Silence. They will make you stronger, and better prepared for the exercises to follow.

88. OUTSIDE HELPS TO CONCENTRATION.—One cannot stay forever in the Silence, but to become efficient in Concentration, effort must be continuous; so, the outside steps are important:

1. *Observation*.—No matter where you are, keep your eyes open. Look attentively at buildings, trees, flowers, living things, and note their various parts in detail; observe the many special features of each and every thing you see and hear.

2. *Recollection*.—When you have a moment away from the whirl of business, re-collect the impressions of your observations, and think them over in detail.

3. *Elimination*.—In a city, or elsewhere, there are many different sounds, and sights. Select one and endeavor to think of nothing else. For example, take the color *yellow*: notice every thing, even to a part of a garment worn by a passing person, that is yellow. Note the shades of yellow, and cut everything else from the mind. The number and character of exercises along this line are unlimited. Practice, and you will be pleased with the results.

4. *Projection*.—After mastering the steps already given, try your wings; may be you can fly. Concentrate your thoughts upon some individual and demand, in a quiet, determined way, in your mind, that he will give you his attention; that he will turn around and look at you. It is not necessary to *stare* at a person, so as to become disagreeable; only *look*, and *think hard*. It will not be long before success will reward your efforts. This exercise can be varied in any number of ways.

LESSON IX.

NORMAL BREATHING,

89. IMPORTANCE.—Too much stress cannot be laid upon the importance of proper breathing. The air is the carrier of Life and Death. In inspiration the Life current enters the body. In expiration the current carrying products of waste and death leaves the body. Death will not leave until driven out by Life, because lifeless atoms are motionless, have no force and cannot move. In superficial breathing the air does not penetrate the deeper tissues; so, impurities are left to work havoc among the cells. Deep breathing enables the pure ozone to reach all parts and thus gives life to the whole body. Superficial breathing invites death; normal breathing insures life.

90. RYTHMIC BREATHING.—Remember the statement made in a previous lesson that the skin is filled with organs of respiration, and these act in perfect harmony with the lungs. While air is in-breathed, inhaled into the lungs, it is out-breathed, expired from the skin; while expiration from the lungs proceeds, the seven million doors of the skin open up and receive the in-rushing current. So the two sets of respiratory organs act rythmicly, exactly at the same time; when one set expires the other inspires and *vice versa*.

91. RYTHMIC BLOOD CIRCULATION.—The heart is a rythmic organ of wonderful efficiency, by which the blood, which is the Life, is equally distributed through every part of the Temple, by its movements, called *systole*, contraction, and *diastole*, expansion. The heart and blood vessels act in exact time with the respiratory organs, making its chords on the basis of *four*,—relaxing and contracting four times while the respiratory organs make one round—one respiration and one expiration.

92. RYTHMIC LYMPH CIRCULATION.—There is in the human Temple a wonderful network of vessels called Lymphatics.

These vessels are in every part of the body, and many of them are of exquisite fineness. They carry a peculiar fluid, pinkish in color, called Lymph. They have an immense number of supplying stations, called Lymphatic Glands, varying in size from a small pea to a large almond. The Lymph is the great media of exchange in the Temple, carrying in the well prepared building material, and carrying out worn out substances. This Lymphatic System acts rythmically with the Respiratory organs and the Circulatory organs, also on the basis of four; the impulses being four to one heart beat.

93. RYTHMIC NERVE FORCE.—The nerves of the Temple are delicate vessels which carry the finest of all the fluids. These vessels are everywhere present. The nerve fluid is the great carrier of mental stimuli to the brain. It is the principal staff officer of General Will, and carries his commands, with the speed of lightning to every part of the body. The nervous system acts in exact harmony with all the other systems, also upon the basis of four; its vibrations being four times more frequent than those of the Lymphatic System.

94. THE RYTHMIC SERIES.—The harmony of the functions of the body is wonderful. The number of respirations per minute is 18; the average number of heart pulsations per minute is $18 \times 4 = 72$; the average number of vibrations from the Lymph centers is $72 \times 4 = 288$; the number of vibrations from nerve centers per minute is $288 \times 4 = 1152$. Marvelous, isn't it? The Trinity squared, $3 \times 3 = 9$, is the exact divisor of the number of vibrations in each of the series; $18 \div 9 = 2$; $72 \div 9 = 8$; $288 \div 9 = 32$; $1152 \div 9 = 128$. To the student of Numbers and Symbolism this is significant.

95. THE RATE OF SPEED.—Breathing determines the number of vibrations per minute, and the character of the work of every system of the body. Under superficial breathing there can be no animation anywhere. Inertia is liable to result and Disease and Death are apt to be unwelcome guests. Normal breathing brings life and vigor and makes men and women glad to live.

96. HOW TO BREATHE.—The mouth was never intended for an air chamber. The opening from the mouth into the Trachea, or wind pipe, has no filter so that impurities taken into the mouth in inspiration go directly into the lungs to work great havoc; hence in-breathing through the mouth is most injurious. God did not breathe into man's *mouth* the Breath of Life; he breathed into his *nostrils*; and so only through the nostrils should breath be in-taken. The nostrils are provided with veritable filters, small stiff hairs, growing outward, so as to catch any dust or fine substance that would be hurtful to the air chambers in the lungs. Air taken through the nostrils is, thus, filtered and rendered fit for service in the body.

97. EXHALING.—Many teachers of the Science of the Great Breath insist that the air should not only be inhaled through the nostrils, but that it should all be exhaled through the same passages. This teaching is not only false in theory but extremely hurtful in practice.

The out-going air is the force that produces articulate speech, and it is the strengthener of the vocal cords. Speech and laughter would both be minus without permitting the out-going air to pass through the mouth. Of course in ordinary breathing the air is exhaled through the nostrils. A good breather never sleeps with his mouth open. In violent breathing exercises we have different conditions, and a part of the air must be exhaled through the mouth if violence be not done to many delicate organs.

To unduly force the air through the nostrils, is to send a poison to the brain, which produces dizziness and weakness of the gray matter. It, also, causes a reflex action along the Pneumogastric nerve, producing sickness of the stomach and other pathological conditions. The vocal cords are not properly exercised, and weakness of the voice supervenes.

98. USE COMMON SENSE.—In taking breathing exercises the admixture of common sense will prove beneficial. No disagreeable results are likely to follow in-breathing through the nostrils; but *forceful* out-breathing through these passages is to be condemned. When any unpleasant symptoms appear in

your breathing practices you may know that there is an accumulation of poisonous air at some place; *open your mouth and let it out* and then you may continue your breathing exercises almost indefinitely.

99. THE FINER ETHERS.—All the ethers that are inhaled do not go into the lungs; only the coarser airs are used by the respiratory apparatus. There are ethers so fine that they are carried at once into the great Life streams through the nerves that have their receptacles in the nostrils.

100. THE SOLAR PLEXUS.—Much has been said and written about the Solar Plexus; how to awaken it, etc. A few good things and many quite nonsensical things have been put into print regarding this great center of nerve energy and since it plays quite an important part in the grand drama of Rational Healing it is well to clearly understand what it is. In another lesson reference has been made to its work and a description given in some detail; but "line upon line" is often necessary to make the fog clear away.

The Solar Plexus is one of a number of nerve centers along the spine; it is a large mass of interlaced nerves at the back of the abdominal cavity and above the kidneys. It is such an important center that in olden times it was called the "Abdominal Brain." In deep inspiration the finer ethers are carried in great quantities to this plexus of nerves and the revivifying and purifying effect is at once marked. Normal breathing not only *wakes the Solar Plexus*, but every other Plexus of the body and the way is soon prepared for the incoming of Biopneuma as an abiding Guest.

LESSON X.

BREATHING EXERCISES.

101. OVERCOMING HABITS.—Man in all his parts is a creature of habits. It is hard to break up any habit, as everyone knows who has tried. The habit of *shallow breathing* has so fixed itself in the practices of human beings for several thousand years, that it has become what our grandparents called “second nature,” and so it is one of the hardest of all habits to overcome. This is the reason that it is necessary to begin at the alphabet of respiration, and learn to breathe as a child would learn to walk or talk.

The preliminary exercises already given in this Course of Instruction will be exceedingly helpful in effacing the habit of false breathing and putting in its place the habit of normal respiration, and the more closely the following exercises are observed the more quickly will results be reached.

102. FIRST EXERCISE.—Go into your Chamber of Silence, if you have one; if not go where you can be alone, and comfortable. Sit down and become thoroughly relaxed. *Be sure to keep your mouth shut.* In-breathe through the nostrils. Let the clothing be loose, especially about the chest, waist and abdomen. Begin in-breathing. Learn to fill the abdomen without expanding the chest.

The first exercise is a Will strengthener. The Organs of Respiration must become obedient to the Will; so command, and see that you are obeyed. Breathe with mathematical precision. Learn to count and to observe your breathing at the same time. Count just as fast as your heart beats.

Now inhale slowly, filling the abdomen first. This in-breathing must consume the time that it takes for you to count ten.

Then force the breath from abdomen into the upper chest and hold it there while you count ten.

Then out-breath very slowly. This out-breathing must continue while you count ten.

103. SECOND EXERCISE.—The rhythmic movement of the air from the abdomen to the chest and back again is called *Pneumatic Pumping*, and is a wonderfully helpful exercise. Care must be taken that the shoulders are not raised; they have no part nor lot in breathing. They must be well thrown back to be kept out of the way. Pneumatic Pumping must not be done violently. It is well to practice this exercise five minutes at the beginning of the First Exercise, and for a few minutes at the close of it.

104. THE TIME AND TIMES.—In the beginning, these normal breathing exercises should be taken twice a day, morning and evening. Thirty minutes at a sitting is long enough. If you are not very strong it will be better to take your exercise after meals than before. If, however, the stomach be in any abnormal condition the exercise just after meals is liable to produce a qualmishness; in such cases let it be taken midway of meals. After two weeks almost any one can take any of the exercises given, at any time; even before getting up in the morning and after lying down at night. When the night and morning hours are selected a few minutes at noon must also be given to the work in hand.

105. POSITION.—As a rule the best results will be obtained by dividing the time of each exercise; *sitting* for the first fifteen minutes, and *lying* on the back the remainder of the time. The application of a little common sense will be necessary in determining the best time for the exercises, length of time and position.

106. THOUGHT PREPARATION.—It will, perhaps, take a week to master the mechanical part of the First and Second exercises, and while this is being done strict attention must be paid to it. After the movements have been mastered, mental strength-giving exercises must be considered. Before this time the student will have had some practice in Concentration of Thought, and this will now be of great benefit.

Before every exercise spend five minutes in preparation.

After becoming perfectly relaxed, concentrate your thoughts upon yourself as in perfect health, and repeat many times, in deep earnestness,

I WILL BE IN PERFECT HEALTH; I WILL BE ABLE TO HEAL OTHERS; THE HOLY SPIRIT WILL BE MY HELPER.

Allow no external thoughts to break into your meditations. Five minutes spent in this attitude and in such meditation will change your whole being, and prepare you for profitable practice.

107. THE SECOND FORTNIGHT.—After two weeks have been spent in practice on the exercises given, the student will be prepared for something more vigorous. The *meditation preparation* must be continued. For the next two weeks continue the First and Second Exercises, only increase the number of counts for each part—*inhalation, holding and expiration*—from ten to fifteen, and be more vigorous in *Pneumatic Pumping*.

108. WORK FOR SUCCEEDING MONTHS.—The First and Second Exercises must be continued during the second month, only the counts must be increased to twenty, or even twenty-five, and each subsequent month a like increase must be made until sixty, or even a hundred, are counted for each step. Some people can readily consume the entire five minutes in taking a full breath.

109. THIRD EXERCISE—THE MUSCLE SEARCHER.—A new exercise is introduced at the opening of the second month that may take up a part of each day's practice. It is really a *muscle searcher*.

Go into your Practice Room; observe the *meditation preparation*; stand up straight; fill the abdominal cavity, as in other exercises. Instead of up and down *Pneumatic Pumping*, by force of Will, throw the air to each side of the cavity. Let the pumping be transverse instead of longitudinal. After the lateral pumping has been mastered—all of the muscles of the sides searched and tried—change to a backward and forward movement; search out every muscle in back and abdomen, and stretch them to their utmost.

LESSON XI.

DISEASE AND ITS CAUSES.

110. MEANING OF THE WORD.—Our best lexicographers define disease as “a disorder.” To be in disorder is simply to be out of order, and when any part of the body, or of the mind, is out of order disease is present. Some metaphysical cults deny the existence of disease in toto; but the weakness of their claims and arguments is too apparent for consideration. While we recognize the possibility of any psychic or physical machine being otherwise than perfect, ever getting out of order, we must recognize the possibility of disease.

The healing of diseases was one of the most important works of the Christ, and the Seers of all times and climes have ever considered the power to heal diseases one of the richest gifts of Heaven.

111. CAUSES OF DISEASE.—In our medical text book we find many causes of disease enumerated; but there is no pathologist who has written a text book who has gone deeper in his work than the *seeming* origin of things, and, hence, only the apparent cause of disease has been given. When once the true origin of things is perceived a very different phase of disease comes in view.

All pathologists agree that disease springs from mis-directed activities. Matter, *per se*, is lifeless; hence matter alone cannot originate disease. Force is the author of all activities; Force is universal. Every complete organism has, through its own Will, full control of the forces in that organism. Material man is dual, possessing a soul body and a physical body, each of which has a power of control, subjectively or objectively, and through these motor centers every activity of the body is directed. Whatever requires force in order to be, must depend for cause upon the mental centers. Disease is activity and must therefore, have a mental origin.

112. ONLY TWO CAUSES.—Every diseased condition can be traced directly to one of two causes:

1. Unholy emotions.
2. Inertia of will.

113. EMOTIONS.—Before a clear understanding of the causes of disease can be obtained a classification of Emotions must be made. As all activities originate in universal Force, the Fire attribute of the Infinite, so all Emotions are children of universal Love, the maternal attribute of the Great Spirit.

114. FEAR AN ILLUSION.—Fear is not an attribute of Universal Spirit; therefore it is not eternal. *Fear is but perverted Love*; a normal heart has no Fear. John, the Christian Initiate, instituted a comparison between Fear and Love in these words.

“There is no Fear in Love, but perfect Love casteth out Fear, because Fear has restraint, and he who fears has not been perfected in Love.” 1 Jno. 4:18.

115. CHILDREN OF LOVE AND OF FEAR.—Perverted Love, known as Fear, is the origin of all unholy Emotions, as true Love is the radiant center of all holy Emotions. Fear is the progenitor of Anger, Hate, Envy, Strife, Jealousy and such like. These vile children of Fear are unholy Emotions, and are peripheral in origin; that is, they always originate in external vibrations, and proceed inward toward the heart center.

Holy Emotions are centric in origin, always welling up from the heart, the Love center, and radiating outward, purifying every thing with which they come in contact in their peaceful course. The happy children of Love are Joy, Sympathy, Trustfulness, Hope, and all kindred Emotions, and are the health-producing forces.

Unholy Emotions are veritable poisons, polluting the streams of Life and producing disease and death.

116. VOLATILE POISONS.—Prof. Elmer Gates says: “If an evil Emotion is dominant, then, during that period, the respiration contains volatile poisons, which are impelled through the breath and are characteristic of that Emotion. By applying chemical reagents I can detect the presence of these poisons,

because a precipitate is produced, and this precipitate generally has some color. In the case of grief, for instance, if I use rhodopsin for my reagent, the color will be pinkish. Other reagents will produce other colors. I have isolated forty emotional products; but the worst of all is that of guilt. If the perspiration of a person suffering from conscious guilt be mixed with salicylic acid we get a pink color."

The emotional poisons produce a chemical change in tissue and the magnetism of the body becomes disturbed, the Tissue Salts are rendered inert, and disease supervenes.

From the results of Prof. Gates' experiments, and those of other progressive chemists, the disease-producing tendencies of unholy Emotions are easily demonstrated.

117. WHY EMOTIONS PRODUCE DISEASE.—Physical bodies are but coverings for Soul forms. Souls are known to the physical senses only through mental activity. All Emotions are immediate products of mind, and, hence, all physical conditions are first formulated, then suffered or enjoyed in the mind, and are then precipitated upon the outer form, the body.

Fear is the first born child of perverted Love, and lies at the foundation of every affliction of the internal organism. By resolving Fear to its simplest definition it is Unbelief, and from it arises the miasms of sickness, sin and death. Fear is always a reality in the mind before it is projected upon the body.

118. ANGER.—Fear is the predisposing cause of all pathological conditions, and the unholy Emotions which it produces, give the character of the disease. For example, take Anger, which is a daughter of Fear. The word anger is but the Anglicized form of the Latin word "angor" meaning "to contract, to choke, to strangle." And how well this definition describes an angry man. Everything about him is choked. Every fiber of the body is contracted; the caliber of the blood vessels is diminished, so that the blood is driven from the face, and he is "white with rage." The eyes snap, and the teeth grind upon each other. In all parts of the body there are signs of fearful contractions within the mind, and their precipitation upon the body. Shortly the heart is involved; congestion en-

sues and some sort of a disorder is inevitable. A "fit of anger" has caused many a case of inflammatory rheumatism, acute dyspepsia and nervous collapse.

119. DISEASES OF FEAR.—Fear alone frequently sets up a train of conditions in the mind that becomes pathological. A vision of typhoid fever, diphtheria, smallpox, or some other virulent disease, floods the mind and violent paroxysms of fear at once occur and the malady is precipitated upon the poor body, and death may result.

120. INERTIA OF WILL.—Many people who have no unholy Emotions get sick and die. It is not necessary to search the decaying tissues of the body for a reason for such results. Any skilful coroner could write the truthful verdict: "Died from Inertia of Will." It is, perhaps, safe to say that most people who die before a ripe old age, drop their mortal bodies because they can not make up their minds to *not die*, but to get well. Will power asserted would have saved them. They die from Inertia of Will. Infants sicken and die because their individual will is not strong enough to enable them to pass hard places.

121. SYMPTOMS OF INERTIA.—Any careful observer is able to diagnose Inertia of Will at a glance; but if any doubt exists as to the nature of the cause of the ailment, note the thumbs; if they have a tendency to fall in toward the palm of the hand, Inertia is the prime cause. Among the first symptoms of approaching death is the in-falling of the thumbs. If the thumbs stand out, or are thrown back, Inertia of Will is not the cause of disease; then the domain of unholy Emotions must be searched for the cause.

122. PRIMARY LAW OF CURE.—Since Fear is the primary cause of most diseases, Love must be the all-potent remedy. Any System of Cure that does not have this law incorporated in its Basic Principles cannot be a success. The ingenuity of man may be taxed to the uttermost to devise helpful methods to kindle into flame the latent Love which has an abiding place in every heart; but when that love-flame breaks out, all darkness and disorder disappear and Health and Forgiveness reign.

LESSON XII.

DISEASE, SIN AND FORGIVENESS.

123. SIN NOT UNDERSTOOD.—The things with which people are most familiar are the least understood. Fire is so very common that men seldom stop to think that the most profound student of Nature has never been able to analyze it; that it holds in its flaming coat a profound mystery. Love is everywhere, and yet no one can define it. Force is manifested in every living thing, and yet the manner of its manifestations is past finding out. So, also, Sin, the most common thing on earth, that which most people roll as a sweet morsel under the tongue, has baffled the skill of metaphysician and theologian to analyze. Thousands of books have been written, and tens of thousands of sermons have been preached to explain it, how to treat it and how to get rid of it, and still it remains a mystery and the closest companion of Priest and People.

124. SIN DEFINED.—John defines Sin as “the transgression of law,” and for a general definition it cannot be improved; but in this searching Course of Instruction an analytical definition is required. Sin is a voluntary act of the Will; but all acts of the Will are not Sin. Will has elective powers and may act for weal or woe, so that “out of the same mouth may proceed cursing and blessing.” Sin, then, embraces only those Emotions of the mind that are unholy.

125. POWER OF THE WILL.—There is but one Force in the universe, which is, *per se*, eternal, and so the same Power that results in Good may result also in Sin, the character of the result being determined by the Will. There is but one source of Emotion, and that is Love, which is an attribute of Universal Spirit; but Love may send forth Emotions that are holy or unholy, the character being determined by the Will.

126. THE PARENTAGE OF FEAR.—Fear is not an attribute of the Eternal; it is only vitiated, impure Love. Fear is a child of

Love but it is an illegitimate child. The personality of the law of carnal nature, which has been called the Devil, is the father of Fear, while Love is the mother. No wonder that Fear acts so like a hybrid.

127. PARENTAGE OF SIN.—Sin is not a direct child of Love and the Devil. Lust is its mother and Fear its father; so Love and the Devil are the grandparents of Sin. Fear and Lust are the progenitors of every unholy Emotion; so that Anger, Hate, Envy, Malice, Jealousy, and so on, are the hideous children of this unholy alliance. James recognized this fact when he wrote, "When Lust hath conceived it bringeth forth Sin." James 1:15.

128. PARENTAGE OF UNHOLY EMOTIONS.—The unholy alliance of Love with Evil is not her only conjugal relationship. Faith is her legitimate spouse. Love and Faith are the parents of every holy Emotion. Oh what a wonderful family of children arise from this divine union—Joy, Peace, Goodness, Gentleness, Patience, Temperance, Hope, Brotherly Kindness, Mercy! But these holy ones need not be considered just now; only biographical sketches of their wretched half-brothers and sisters—the unholy Emotions—are in place in this lesson.

129. FEAR IS UNBELIEF.—By a careful analysis of Fear we find it identical with distrust, unbelief, infidelity. It is the father of Sin; so we have placed in direct opposition Faith, or Belief, and Fear, or Unbelief, and Paul says, "Whatsoever is not of Faith is of Sin." Rom. 14:23. With this interpretation the words of Christ are easily understood:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

Fear, or unbelief, lies at the foundation of every Sin. Faith lies at the foundation of every Obedience, and every good work.

130. SIN AN ACT OF THE MIND.—Sin is a deliberate, unholy thought, whether it develops into a criminal action or not. The Master said: "Whoever looks after a woman to lust after her has committed adultery." Mat. 5:28.

But the Illuminates of the first Christian century carried the definition of Sin into still finer veins. James quotes a Mosaic commandment and then comments upon it thus:

“If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons; ye commit Sin, and are convicted of the law as transgressors.” James 2: 8, 9.

It is evident that the smallest divergence from the law of right is Sin, and “every transgression and disobedience shall receive a just recompense of reward.”

131. MANIFESTATION OF SIN IS DISEASE.—Unholy thoughts are Emotions, and these alone constitute Sin, and when Sin is fully developed it brings forth some sort of physical trouble, and this condition is called Disease, and this prepares the way for this basic statement: *Every Disease is caused by unholy Emotions, either in the mind of the afflicted one, or of the parents, or by Inertia of Will.* As, however, the questions regarding heredity do not enter into this Course of Instruction this hint alone must suffice.

132. SIMILARITY OF SIN AND DISEASE.—While Sin and Disease stand in the relation of cause and effect, they are sufficiently similar to require almost identical treatment. The Great Physician so considered them, as is evident from several incidents in his practice. An example given in Mark, Second chapter, is a good illustration. One day he was in Capernaum preaching the Good News of the Kingdom. He was in a room by far too small to accommodate the people, who were clamoring to be healed rather than to be taught. Among the multitude there was a palsied man who was carried on a stretcher by four persons, who took him to the roof of the house, opened the roof-door and let him down right into the presence of the Healer.

“When Jesus saw their faith he said unto the sick of the palsy, Son, thy Sins be forgiven thee.”

And when the people marveled at this language he said:

“Whither is it easier to say to the sick of the palsy, Thy Sins be forgiven thee, or to say, Arise, take up thy bed and

walk? But that you may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy) I say unto thee, Arise and take up thy bed, and go thy way into thy house."

And the historian tells us that he did arise, took up his bed, and went forth before them all. Comment is unnecessary.

133. PRESCRIPTION FOR FORGIVENESS OF SINS.—The incident of the Great Physician healing the palsied man and forgiving his sins with the same prescription shows the similarity of the two conditions. But this is not all. Every lesson of his wonderful life proclaimed the doctrine of salvation by Faith, and he placed within the reach of every person the means of attaining unto salvation from Sin and Disease, and finally from Death.

Perhaps the most marvelous thing this man of Inspiration ever did was to formulate the unfailing Prescription for the Forgiveness of Sins; one that is applicable to every sin-sick soul. Let this formula be committed to memory by every Christopathian, whether a Healer or not:

"FORGIVE MEN THEIR TRESPASSES AND YOUR HEAVENLY FATHER WILL FORGIVE YOU."

There is no Balm in Gilead for soul sickness but this; and to make assurance doubly sure the Physician states emphatically that there is no hope for him who refuses to make use of the remedy. He says:

"IF YOU FORGIVE NOT MEN THEIR TRESPASSES NEITHER WILL YOUR FATHER FORGIVE YOUR TRESPASSES." MATT. 6:14, 15."

134. RATIONALE OF THE PRESCRIPTION.—Forgiveness is the warrior child of Faith and when it begins an aggressive campaign in the heart against unholy Emotions, the children of Lust and Fear flee for their lives. In the forgiving heart there is nothing but Love, and the waters of Life come bubbling up, and every Sin is washed away. This is the *rationale* of the Master's prescription for the Forgiveness of Sins.

LESSON XIII.

ELEMENTS OF HEALING.

135. **ANTIQUATED METHODS.**—Men of all times have sought for efficient means of binding up broken hearts, healing diseases and washing away sins. Sacrifices, incantations, poisonous drugs, and fetich prayers have been used by pope, cardinal, doctor, priest and witch, and with varying success. Some cures have been made, some broken hearts healed, and some sins have been forgiven; but the lives that have been ruthlessly taken, the sins that have been committed and the heartstrings that have been snapped asunder by these crude, and, usually, criminal methods have filled the earth with groans and rivers of blood.

136. **PRESENT BARBAROUS METHODS.**—In most parts of the civilized world sacrifices, incantations and fetich prayers have given way under the bright light of civilization; but the antiquated doctor is still abroad in the land with his calomel, arsenic, nux vomica, morphine, rum, and a thousand other instruments of death, and under the protection of semi-barbarous laws, is still killing thousands of people every year. The surgeon's knife, in the name of experimental necessity, has come to be a veritable instrument of torture, and the rivers of human blood—blood sacrificed upon the altar of professional ignorance and bigotry—are still flowing on.

137. **BETTER DAYS ARE COMING.**—Signs are growing brighter for the coming of better days. Men of culture and refinement are fast coming to realize the fact that there is no healing virtue in poisonous drugs. Some of the progressive thinkers of the most dogmatic and bigoted school of medicine are already bold and honest enough to let the truth be known.

138. **SOME STRONG STATEMENTS.**—Sir John Forbes, M. D., F. R. S., late physician to Queen Victoria, said:

"Some patients get well with the aid of medicine; some without it, and still more in spite of it."

Prof. Alonzo Clark, of the New York College of Physicians and Surgeons, said:

"Every dose of medicine diminishes the patient's vitality."

Prof. Barker, of the New York Medical College, said:

"The drugs that are administered for scarlet fever kill far more patients than the disease does."

John Mason Good, M. D., F. R. S., said:

"The effects of medicine upon the human system, are, in the highest degree, uncertain, except, indeed, that they have destroyed more lives than war, famine and pestilence combined."

139. MUCH NEEDED LEGISLATION.—The Millennium of freedom from crime and disease would be greatly hastened if legislators could be made to realize that it is their duty to, at once, wipe from the Statute books every enactment savoring of class legislation under the excuse of protecting human life against what they please to call "quacks and charlatans," and to turn the course of justice back into normal channels by enacting laws making it a crime, punishable by fine and imprisonment, to administer poisons to any person under any circumstance whatever.

140. A COMPLETE STOREHOUSE.—The human body contains within itself every element, every substance, every force required to heal broken hearts, cure disease or forgive sins. Love, unsullied, casts out all Fear, and when Fear is banished the way for Joy, Health and Forgiveness is opened, and Biopneuma enters to abide forever. Love, perverted, opens the flood gates of Fear; Joy leaves, health suffers and Sin rests, like an incubus, upon the Soul.

To restore conditions to normality, the Love-centers must be purified; the wasted tissues of the body replenished, and the Breath of Life must be in-breathed so as to drive out the Breath of Death.

141. THE TISSUE SALTS.—The body is composed, largely, of organic substances; but these are only the materials out of

which nerve, and brain and muscle and epithelial and bone and connective tissues are builded. Without skilled workmen this vast quantity of building material would be useless. The Great Architect has, however, provided the workmen—twelve gigantic, skilled operators—each prepared to do a special work. And these workmen are INORGANIC TISSUE SALTS; some build up the gray matter of the brain, some white fibrous tissue, some bone substance; some work only with albumen, others only with water and others act as scavengers.

When these twelve salts are present in proper quality and quantity, there never is a diseased condition in the body; when a deficiency occurs, disintegration results, and disease is in evidence.

142. TISSUE SALTS ARE FOODS.—These salts are known chemically as the Phosphates and Sulphates of Potash, Soda and Lime, the Fluoride of Lime and Silica. They are not medicines; they are foods, absolutely necessary to the life of the body. A pain, or an ache, or a flushed face, or a rapid pulse, or a wasting away of tissue is a call of Nature for a supply of some deficient salt, and the educated Healer administers the proper inorganic food just as he would a drink of water to quench thirst or food to satisfy hunger.

143. THE WELL-EQUIPPED HEALER.—He who would be successful as a Healer must not be a *hobby rider*. A definite, distinct object in life is not a *hobby horse*. No one will succeed without a *oneness* of purpose. The would-be Healer must keep the idea of healing uppermost in his mind at all times; nothing must be permitted to swerve him from his purpose. The great work of healing is so varied and has so many auxiliaries that to be a good Healer is to be far-seeing, broad, practical and not bigoted.

It may be truly said that Faith will cure every disease; but that is no sign that you should adopt the 9th article of a certain Church Creed which says—

“Wherefore that we are justified by Faith only is a most wholesome doctrine and very full of comfort.”

We must remember that the Apostle James says that "Faith alone is dead." Read all of James 2nd Chapter. The "Faith that works through Love purifies the soul;" but to obtain that Faith, and lead others to attainment is, often, a Herculean task, requiring every known help.

To be well-equipped the Healer must be prepared for every emergency, and this Course of Instruction in Healing by the Superfine Forces, well mastered, will be quite enough. The Bible and this Course of Instruction contain the principles and the formulated methods of the great work of healing so complete,

"That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:17.

144. NECESSARY HELPS.—When Faith and Forgiveness take full possession of a human heart, Disease, the physical manifestation of Sin, will disappear as the dew in the morning sun; but oftentimes Faith needs help to enable it to achieve the victory, and for this very purpose the various Systems of Cure presented in detail in this Course of Instruction are most important.

LESSON XIV.

THE HEALER AT WORK.

145. CONFIDENCE.—No great success is possible in any calling without perfect confidence. It is the sheet anchor in the work of healing. Without confidence in his own ability, and a feeling of certainty that he is the recipient of Power from On High a Healer need not expect success. But confidence in *self* is not enough; *the confidence of the patient must be secured*. To attempt to heal without that is to court failure. The Great Healer himself understood the nature and cause of disease perfectly, and he never attempted to cure without the full confidence of the sick-person. "According to your faith be it unto you," or some similar expression, accompanied every healing.

Although Jesus was the especially Anointed of the eternal Father, it was not possible for him to do any wonderful work without confidence. In his home province the people did not believe on him and he did very little but teach. The historian records the facts in the following language:

"And he could there do no mighty works, save that he laid his hands on a few sick folk and healed them, and he marveled at their unbelief. And he went round about the villages teaching." Mark 6: 5, 6.

146. THE POWER OF FAITH.—Disease has its origin in the mind; only its secondary effects are produced upon the body, and so, when Faith can be sufficiently intensified all diseases are instantly cured. Jesus said to the frail woman whose Faith had impelled her to press through a great crowd of people, feeling certain that if she could but touch the hem of his garment she would be healed: "Daughter, be of good comfort, thy Faith hath made thee whole;" and Matthew tells us that "she was made whole from that hour." Matt. 9: 22.

147. UNJUST CRITICISM.—Men abuse, in the most violent terms, the things they know the least about. Theologian, doctor, charlatan and sufferer, who know nothing of a “living Faith,” have said all manner of harsh things about the “irrational treatment of diseases by Faith,” and still the fact remains that no disease has ever yet been cured when *Faith* was not the largest dose of medicine administered. The very doctor who sends forth the fiercest invectives against the “Faith Cure” would find his virulent poison absolutely destructive to life without this sovereign balm. Faith has snatched many a life from the open jaws of death to which some poisonous drug was pressing it.

148. HOW FAITH HEALS.—Christopathian Faith is not of the blind kind. It lies imbedded in stern logic and still rests upon the Rock of Ages. The Christopathian does not blindly assert that Faith cures, but he is ready to give “reason for the hope that is within him.” The Rationale of the Faith Cure is no mysticism. God pity the poor soul who cannot comprehend it!

Recognizing the fact that *Unholy Emotions* and *Inertia of Will* are the only causes of disease, it is self-evident that *Holy Emotions* and *Activity of Will* are the only means of cure. A knowledge of these basic facts, and implicit confidence, or Faith, in the potency of the remedy, constitute the magic power that impels the *Activity of Will*, which may always result in health. Will is all-powerful to drive out every germ of disease, and Faith can inspire Will into activity. In a nutshell, this is the Rationale of Healing by Faith.

149. NOT MYSTICAL.—The marvelous power of Faith to cure is, certainly, not mystical. The very moment that Fear can be driven from the mind, Faith is supreme, and it matters not whether disease has its origin in *Inertia of Will* or in *Unholy Emotions*, Faith is the Balm in Gilead.

In the trinity of graces, Faith, Hope, and Love, there is an omnipotent force, and while each grace may seem to be separate, they are so interwoven that neither can exist without both the others, and when Faith comes to heal, Hope and Love

throw their divine arms around the sufferer, and in a *tri-umphal* chariot he is carried to the rosy banks of the river of Health.

150. DO SOMETHING.—People who know nothing of the merits of Scientific Healing are, usually, exceedingly prejudiced, and confidence cannot be gained until this prejudice be overcome. Most people will demand that you *do something* before they can have Faith, and so, if there was no merit in the *doing*, great good comes from it if confidence can thus be secured.

Many good people inveigh against doing things for policy's sake; but in this matter they make a grave mistake. Policy is simply "dexterity of management; prudence; wisdom," and the wise Healer will be an active student of Policy. Paul was a policy man in everything, as is evident from the following extract from his letter to the Corinthians:

"To the weak I became weak that I might gain the weak: I am made all things to all men, that I might by all means save some." 1 Cor. 9: 22.

To simply sit and gaze at a sick person and tell him that you are giving him *treatment* is far too mythical in appearance to inspire a stranger with confidence. James recognized the necessity of *doing something*, although he declared Faith to be the true healing and forgiving balm. In his general instructions on Healing by the Superfine Forces he said:

"If any one among you is sick, let him call for the elders of the church, and let them pray over him, *anointing him with oil* in the name of the Lord; and the prayer of Faith shall save the sick, and the Lord will raise him up; and if he has committed sins they shall be forgiven him." James 5: 14, 15.

The *oil* may not be in itself efficacious; but the anointing—*doing something*—is. It was needed in the days of the Christ; it is necessary in these days of Biopneuma.

151. WHAT TO DO.—First of all, *do not lie*. Don't tell the sick man that he is not sick; that there is no such a thing as disease. Do not cast reflections upon his good sense by telling him that his ailment is all in his mind; that it is a delusion,

an imagination, or something of the kind. Such talk is simply insulting, and if the sick man be not able to arise and show the insulter the door, his friends certainly ought to do so.

152. DIAGNOSIS.—Generalities are not relished by sick people. Details are what they want, and so a careful examination is important. Note the condition of the tongue, the circulation, the respiration, the skin, whether dry or moist, whether there is any swollen tissues, etc. The Healer must be able to know the meaning of such pathological symptoms as may appear. The Lesson on Diagnosis in the Complete Course of Instruction in Healing by the Superfine Forces gives every indication. While making the diagnosis, chat pleasantly with the patient; but be careful to remember the following

153. DON'TS.—Never ask a sick man how he feels.

Never ask where his pains are located.

Never ask him if he has the headache.

Never refer in any way to pain, or severe symptoms, such as night sweats, suffocative coughs, weakness, etc.

Never ask the patient about the condition of his bowels, kidneys, or other organs. Get all needed information from others.

Never *whisper* to any one about anything in the presence of the patient.

Never ask about any symptom when there is the least possibility of the patient hearing you, or suspecting that you are talking about him.

Never call friends out of a sick chamber in order to hold a consultation.

Never allow any expression to escape from your lips, nor to appear on your face, that does not indicate your absolute confidence in your own ability to cure. When your confidence in yourself begins to weaken, you had better withdraw from the case at once, for your usefulness is at an end.

While you must not think of administering any poisonous drug for any condition whatever, here is the place to apply your knowledge of Tissue Salts, and their uses and necessities must be fully explained. Until you have become familiar

with the use of these Salts, you will find that Magnetism will help you out in a marvelous way.

154. CONCLUSION.—This lesson closes *Part First* of the Christopathian Course of Instruction in Healing by the Superfine Forces. Enough has been given to enable the painstaking, observing student to thoroughly prepare himself for the great work of healing, and to *heal* many of the grave disorders of the people. He who becomes efficient in the Theory and Practice of the True Science of the Great Breath as already given, can, himself, realize the sweet consciousness of Forgiveness, and be advanced far toward Illumination. Moreover, he can lead others in the bright Way that the Divine Master hath trod.

These lessons are not intended to be *read* and nothing more; they must be *studied*, and many of the rules should be committed to memory. All the Basic Principles of Healing have been given; the Parts of the Course which follow will furnish the Helps to inspire confidence and develop that "Faith that works by Love, and purifies the Soul," and will be of untold value to the student.

ANNOUNCEMENT.

The auxillary Methods of Cure that will be given in detail in the following parts of the Complete Course of Instruction in Healing are as follows:

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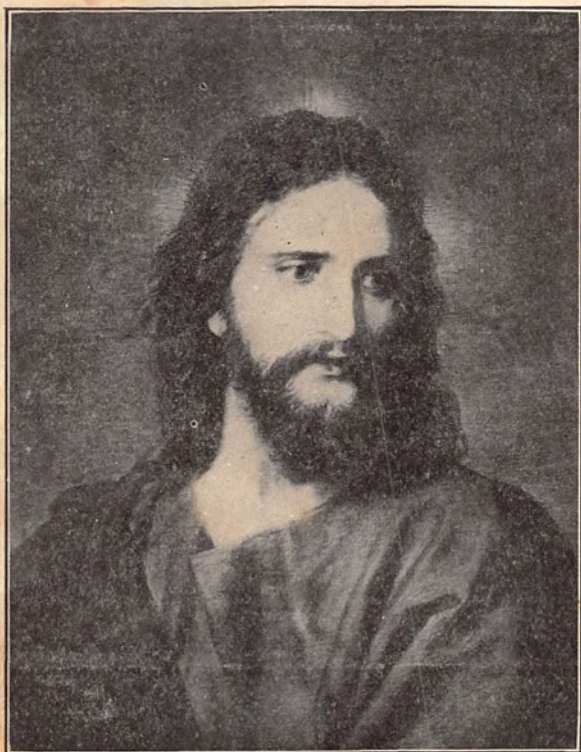
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