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OF

MENTAL THERAPEUTICS.

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ELEMENTARY TEXT BOOK
OF
MENTAL THERAPEUTICS,

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LESSON I.

STATEMENT OF BEING: RELATION OF MAN TO DEITY.

LAYING aside all pre-judgments, we must at once acknowledge ourselves as in the one life of which the manifest universe is the harmonious expression—affirming God and man are one. The infinite All-Good is the only principle of being. Man is the expression of Deity. Being acknowledges no severed personalities, or separated entities, but each individual conscious unit maintains its true selfhood in, not out of, the infinite. First affirmation: Good is all; there is no evil. Every atom is spiritual and eternal; creation is integration; destruction is disintegration; therefore, as the wise among the Brahmans teach, the destroyer and reproducer are the same (Siva), the transformer is the right title to employ. When teaching persons who believe in evil as a power or entity, it is essential to show how two supreme powers cannot possibly exist, as only one power is infinite, and infinity is all. I affirm my own divinity. I claim my portion of living bread and water as the offspring of the source of supply from whom I can never for an instant be divided; I reverently but confidently exclaim, "I and my Father are one." Let the student affirm this sentence over and over till the pronunciation of the truth causes a vibratory response throughout the frame, and only cease affirming when the token is received. To explain the import of this statement, have recourse to physical science, which is true in correspondence, and you will learn how to discriminate clearly between being and existence. God is, I am. God is all. I am in God; the all includes me. God is good. I am His good child. God is love and wisdom. I am loving

and wise. God is power, I am powerful. God is strength, I am strong. God is truth, I am truthful. God is purity, I am pure. God is perfection, I am perfect. These statements are absolutely true, but must be uttered again and again that they may be proved, as the rule in mathematics must be constantly applied to solve a problem. Let the scientist reason from atoms, and the theologian from God, and from both standpoints the allness of God and the consequent nothingness of alleged evil must appear. If it be thought necessary to account for the appearance of evil, explain the law of contradictories, and argue from the premise that as good is positive, the great reality, that which is less than a complete manifestation of good, is negative. **MAN KNOW THYSELF.** Anthropology and theology are one. Science is knowledge; philosophy is only speculative. Study the natural sciences, and they will show you spiritual truth inverted as a reflection in a mirror. Health is harmony. All is good, but every atom in the universe has its rightful place, and can only demonstrate its goodness when in order. When we feel ill at ease we are ignorantly opposing right; therefore, all suffering is a sign of inharmony. I affirm concerning my body, that it is good, yes, very good. I affirm for my body *order* which is according to divine law. I have a body, but I am its master, and I will exercise my lawful magisterial claim over all its parts and functions. My body is the expression of my idea, as I am the expression of God's idea. I am an idea in the infinite mind, my body is that idea expressed in form. God is the only absolute thinker, but man receives life into himself as the fishes in the ocean drink the water in which they swim, or as the birds flying through the air breathe that air. These illustrations, carefully followed to their logical conclusion, will give every student a clear, concise, communicable conception of man's oneness with God. Good being the essential, primal and ultimate condition of every atom, we pronounce all atoms divine, and then we proceed to treat for harmony, as follows: I acknowledge the one sole God as infinite and eternal, as omniscient and omnipresent. Every atom is in God. Man is the word of God, the spoken *logos*. The Word is the life and light, and all men share it equally, as all men are included in the Grand Man. Love is expressed as will, wisdom as understanding. There is but one will, and that will is perfect love. Love is father, wisdom is mother. Love acts first in desire, which is will seeking expression. Wisdom is love's co-operating counterpart. In Man, will and understanding must go together to produce harmonious results. I declare myself subject only to infinite love and wisdom, whose child I am. I deny the possibility of my ever being in any other power, for there is no other. I declare myself the potential possessor of all knowledge, and my conscious effort shall make this manifest. "I will be that I will to be." My

will is one with the divine will. I acknowledge my will as the talent entrusted to me by the All-Good, and I will use it. I now declare that my spoken word expresses itself in my intellect, and my body is my intellect made visible. The subjective desire of my inmost nature I declare expressed in my form. I will to express health, harmony, strength, peace, joy, and courage, and I know that I am healthful, harmonious, strong, peaceful, joyous, and courageous. I claim dominion over the three kingdoms of nature, for these kingdoms are within me. I am their governor. God rules the world through man (read and study the 8th Psalm). I refuse allegiance to any other law than the law of harmony; I am subject only to the Deity. This denial and affirmation in one is particularly useful to rebut the prevailing beliefs of weakness and susceptibility so prevalent everywhere.

Second Affirmation.—My body is the beautiful, harmonious expression of my will, and my will is one with the divine will. Anatomy and physiology are beautiful studies, but pathology must be rigorously excluded from our curriculum. Anatomy describes the perfect frame of man and woman; physiology explains the perfect functions of all the perfect organs. Though it is quite possible to grasp the truth of being spiritually through intuition without having recourse to any external aid, in these days, when the senses are being so continually appealed to in the externalisation of ideas, we can profitably map out the body in perfection, pronouncing it at every step *very good*. Teach yourselves and your children the natural lawful position and use of every portion of the body; the body is in reality wholly spiritual, and it continues to exist forever.

“There is a spiritual body.” No matter what false conceptions any may have entertained, a clear, positive statement of the true spiritual body will rectify their errors, and such psychical and physical changes will take place in our outward forms as correspond to our thought about the true form. Unconscious thought has largely built the body hitherto; mankind must now arise and try the force of conscious thought to construct the body as a perfect instrument of spirit. We have all libelled and abused our bodies. We have not known our bodies as temples of the living God. Let us know our bodies as ultimations of our real selves, discarding all false beliefs about them. A very profitable exercise, especially for all who think their bodies weak and imperfect, is to pronounce every organ of the frame and every function thereof pure, beautiful, blessed, and holy. The Scriptures speak of the organs of the body as expressions of the power of the All-Holy, and declare the healing is “making whole” (entire, complete, symmetrical). Let the student who is seeking deliverance from weak thoughts concerning the body pronounce such a formula repeatedly as “I pronounce my body the perfect instrument

of my soul, and my soul is an expression of Infinite Spirit. My body is very beautiful, and I admire it greatly, within and without; it is wonderfully constructed of living thoughts, and these thoughts are perpetually changing and weaving themselves into varied and ever still more charming combinations. My body grows stronger and more beautiful every time I think a thought in accordance with truth, and I will not think an impure thought; nothing can make me think unwisely, for there is but one absolute thinker—God.” Be not afraid, dear students, to use these words of power and flame, they are words of peace and harmony. “Acknowledge God in all thy ways” and no evil can befall thee, for evil is but discord created by false thinking which right thinking immediately dispels. No man, woman, or child who can grasp the spirit of this lesson need wait an hour before beginning to teach or heal. Call your neighbours and friends together and read these statements to them, and as you assemble in the search for truth, you will receive power and guidance. Repeat the formulas until you feel them; take them to bed with you, and let them repose in you while you are asleep; thus you will find an increase of strength, a fuller measure of health than ever before. The writer of this lesson knows the power of the Word from actual experience, but no one demonstrates the science perfectly until every vestige of false belief is cast aside.

We have been crammed with error, and our intellects hold it tenaciously, while our divine will seeks freedom from all error. Harness the intellect as a swift steed to the chariot. Will is the driver; intellect is the horse. Deny precedent as necessary in any case to fortify your claims. There are six periods in regeneration as in generation, and this veiled truth is hidden in the opening statements in Genesis. The thought of to-day is in advance of all preceding ages, and we have a right to expect fulfilments undreamed of in the days of old. Formerly, once in awhile, a glorious hierophant mastered sense and worked wonders; but the mighty works he accomplished were all according to law. Man is an embodiment of law. Law is will, and will is law; there is but one will, there is but one law, and that is divine.

We laugh at gravitation when we support a falling body, yet gravity is undisturbed; we laugh at mountain storms when we climb above the clouds and the storm rages only in the valleys; so do we through the glorious science of Spirit, now for the first time in the records of humanity revealed to the masses, laugh at the spurious pessimism and antiquated folly of the representatives of respectable but depressing fossilism who tell us so and so has never been, and therefore never can be. Modern inventions daily give the lie to such abominable croaking. Reader, whoever you may be, I implore you

for your own sake, and for the sake of all humanity, to read and ponder well the statements in this lesson, and now give you a word of mingled warning and encouragement. Whatever thought would hold you back from using these mighty affirmations of truth and denials of errors, however well intended such mistaken would-be adviser may be, will, if yielded to, depress your mentality and impair your health. Be strong to resist the specious sophistry which masquerades as wisdom, and would deter you from claiming your inheritance. Repeat frequently "I am subject only to the law of infinite good. I claim my right to health, to happiness, to spiritual wealth, and to my full measure of all external supply to meet my every need. My will is one with the goodwill of all humanity. Whatever I claim for myself, I claim for all. Dear humanity, I love you, I am inseparable from you; your welfare is mine, and mine is yours. We are one family forever. *God is all in all.*"

LESSON II.

PRAYER AND UNCTION: A STUDY OF DESIRE AND EXPECTATION.

READ and study the epistle of James, which contains a great deal of practical instruction concerning the necessary attitude of thought, and explains clearly the difference between mere belief (dead) and true faith (living). What is faith? We declare it to be perfect trust and confidence in the All-Good. Faith and prayer always go together. The "prayer cure" is with oil and prayer. We can test the efficacy of all instructive teachings by fairly using them. Oil in the early Church was used literally in connection with prayer, in all places where a material interpretation of the Word was given. Oil is a symbol of wisdom; a shadow of a deep spiritual reality. But what is a shadow? Some schools of metaphysicians declare all material things to be shadows; but a shadow can be cast only by a substance. There must be something intercepting the light to cause a shadow. If the physical world is only a shadow, where is the substance that casts it, what is the reality which is reflected? While the reflected face in the glass is nothing, a real form must be before the glass to be reflected. Matter if a shadow must be the shadow or reflection of something. Many homœopathsists declare the highest attenuations to be the most potent with sensitive patients. Why? Surely because trituration is a mental as well as a physical process. It extracts hidden potency from the drug by refining away the outer covering of its psychic

essence. Everything in nature generates an aura, but the potency is not in the aura, of which the outward form is the grossest crystallization, but in the vitalising element, which is invisible. We do not believe in saying indiscriminately, "You can take anything you wish," to everybody, because wishes are results of mental states. When our food serves us, we are nourished; anything may prove injurious to us if we do not dominate it, and dominion comes through knowledge of law. When we desire or will that the will of God be done, our will becomes one with the will of God, and harmony results in our bodies and surroundings. Oil, we repeat, corresponds to illumination, light, understanding. True prayer is aspiration rather than supplication. When we pray truly we fervently aspire. Montgomery said truly, "Prayer is the ladder Jacob saw." Aspirations are angels going up the celestial ladder, while inspirations are angels coming down the same ladder. We must aspire in order to inspire; we cannot inspire till we aspire. An angel never comes down till an angel has gone up. All good thoughts are angelic forms, and brings us into close relationship with all who think rightly.

"Prayer is the soul's *sincere* desire." *All Desire is prayer!* When prayer is accompanied by anointing with oil, symbolically oil signifies spiritual unction. Oil literally calms, soothes, molifies. It so far calms the waters that it can be made to control the waves of the stormiest sea, and is now often carried in vessels for that purpose. It also represents the *healing* power of *calm* thought. Trust always produces tranquillity. Whatever we love we desire. A person in the love of holiness earnestly desires to be holy. *Love* is made manifest in prayer, while oil typifies the wisdom which must accompany affection. In healing, love and wisdom must always be united as working counterparts. Some healers accomplish nearly all their work through wisdom only, with others success is nearly all due to love. Most people are greatly lacking in one or other of these equally necessary elements, which must be equally developed before healing can be *perfectly* demonstrated. Every prayer will be fulfilled if we support our sincere desire with *firm expectancy*. When we confidently and continuously expect our desires to be fulfilled, they will be. We often desire something quite strongly and yet fail to obtain it; the reason for this is that we do not *expect* to have our prayer answered, even while we try to *hope* that our petition will be granted. If we do not sustain our desires with expectancy they will not blossom in fruition. Prayer is planting, but ground must also be watered. Irrigate your desires constantly. God gives the increase only after the planting and watering has been done by us.

At prayer meetings the participants often give God a large amount of miscellaneous information, chiefly concerning the gossip of the

place. Often, after prayers have been offered for the reform of a drunkard, the people who prayed would be greatly astonished if he reformed; they asked for his conversion without really expecting an answer. We sometimes ignorantly ask for things we would not know what to do with if we had them; therefore ought we not to pray that God's will may be done on earth, *i.e.*, in all external states, as well as in the interiors of our affections (heavens). Asking God to *will* and do of His good pleasure in us, is asking Him to *use* us to do His will. Let our motive in prayer be, "Oh, God, use us this and every day, in thought, word, and deed, to lead others out of temptation into righteousness." Unscrupulous persons play upon others' weaknesses to lead their neighbours astray. Why do we not play upon susceptibilities so as to lift the weak ones up, instead of pushing them down, by expecting them to fall, which is a sure way to work their downfall? If your boy is subject to evil influence because of weakness, why do you not exert a powerful good influence over him, and thus direct his susceptibility aright? Why not put temptation to righteousness instead of to sin before him? Weak people are easily benefited by mental treatment, but they do not usually remain healed unless instructed. We often love our friends when we do not believe in them; therefore our affection weakens instead of strengthening them. Never think that anybody can be led into evil, but not into good. If you tell people disease is floating in the air, almost everybody will believe you, but comparatively few believe that good health is infectious. No one can pray the prayer of faith while believing in the power of any devil. We declare there is but one Omnipresent Energy filling the whole universe, and we declare this energy is good. Overcome evil by *denying* error through a clear statement of the opposite truth, but you cannot destroy its influence by merely ignoring it. *Denying* it is to bravely meet it, face it, and declare *it has no power*. Until good flows in and puts out evil (erroneous belief), which is always due to ignorance, disorder will stay where it is and appear invincible. Let the warrior (your true self) fight in you! Let the fresh air in and the impure will go out. Let your light shine; let the breezes in. Why should anybody be short of breath when there is plenty of air for all to breathe freely? Timidity is the answer. Cowardice and deceit go together. Honesty and bravery go together. By positively affirming *good*, we deny away evil. Denial is only the reverse side of affirmation; it is counter-statement; it is only necessary to tell the truth and trust to it to slay falsehood.

People can *believe* as they please, but *never* allow yourselves to be bullied into believing or pretending to believe anything. Stand up for whatever you know to be the truth everywhere and on all occasions. When the time comes to make a positive statement, sow the seed of

the *right word* in love and gentleness, but with all possible firmness. When we are truly individualised, unwelcome magnetism or undesired hypnotism can have no power whatever over us. By yielding to *spiritual* thought, you naturally unfold the secret spiritual power within yourself. This dominant power is God's will, expressed in our consciousness through the medium of our human WILL.

Jesus said, in effect, "*I will* that God's will be done in and through me." The Gospel says, "Everyone that asketh receiveth," and it is so with the unselfish acquisition of personal health. We cannot gain anything by depriving anybody else. The way to conquer all limitations is to realise your perfect oneness with all mankind. Man rightfully has dominion over all things. Prayer is only answered according to law. The Universe says, "When you know how to obtain any blessing you can freely enjoy it!" If you lack wisdom "ask of God, who giveth liberally and upbraideth not." We have to know precisely what we want before we can obtain it. Was there an earthly castle ever built that was not a castle in air first? You must hold steadily the thing you desire before your mental eye; you must map out a perfect plan in thought, and realising that Will is *architect*, while Intellect is *builder*, keep the design of whatever you desire to see actualised immovably before your mental vision, and then, through the law of attraction, you will call to you the means whereby this model will be rendered objective to sense. If a home is needed you will get the money to build it, in thoroughly legitimate, natural ways, after you have held steadily for some time to the right thought concerning it. If you steadily place yourself in thought in any situation, in due time you will be in that position literally. *See what you want* and hold firmly to the vision. Do whatever work offers itself to you as a means of livelihood till you get to where you would be. All will literally come right if you are unflinching in your desire and expectation. Black stoves and wash windows, but keep the desired goal always in view and you will get to it. *Anything* that comes to you will take you a step nearer the goal, if you will regard the incident as an experience on your journey to the state you are determined to attain.

The life of prayer is the life of continual aspiration, coupled with unflinching expectation of the desired result. Spiritual blessings you are *sure* to get; and "God will give more than we can ask or think." In meditating upon anything you desire to obtain, remember that the law of attraction works unflinchingly, but no positive results can be secured without fixity of purpose. The road to conquest over all difficulties is to meet doubt in mortal combat and lay it low with the sword of denial, remembering always that continued, positive affirmation of what you do want is the most effectual denial of whatever you

wish to remove. "All things whatsoever you ask in prayer believing (confidently expecting) you will receive." In treating yourself or another, do not try to diagnose disease or discover causes of weakness, but see yourself or patient as the already happy possessor of every blessing. It is only by affirming and re-affirming, whenever doubts assail, that you can win the victory of faith. Revert constantly to first lesson to study and practise the sample formulas till you prove their power, as you certainly will if you are persistent.

LESSON III.

FAITH: ITS TRUE NATURE AND EFFICACY.

IN the 11th chapter of the epistle to the Hebrews, faith is defined in various excellent ways, and all distinguished characters of the Old Testament are said to have accomplished all they did through faith. It is surely needless to remind any one who has studied the gospels that the importance of faith is the keynote of all the teaching of Jesus; howbeit he teaches that faith without expression is dead, and on this point James agrees with Jesus unmistakably. Faith is, first, FIDELITY; second, TRUST; third, SPIRITUAL VISION. Fidelity begets trust, and trust begets seership or prophecy. Faith in its advanced stage is the beholding of things unseen by the bodily eye, and also uncomprehended by the intellect. It is soul-sight, and being such it cannot be cultivated except by walking in the way of the spirit, and not according to the desires of the flesh. Healing through faith is threefold. In the first place it is the result of perfect fidelity to inward conviction, and this means moral and mental independence, which results in freedom from the influence of fear, race belief, and the mistaken opinions of one's neighbours. Freedom is essential to health. Contagion is nothing but an effect of servility; if we never cringed to prevailing misbeliefs and fears we should be absolutely proof against contagion.

Race belief affects the child in the womb through the mother, therefore it behooves every teacher of tokology to carefully instruct the future mothers of the race in regard to the influence of their thoughts upon unborn offspring. Children before birth, and to a large extent during the lacteal period also, are influenced unconsciously through the mother; it is only when they begin to reason for themselves that their own thoughts affect them to any great degree. A young child is not responsible because conscious thought has not yet

asserted itself, and without conscious thought and reasoning there can be no faith. Even belief, which is much less than true faith, is a result of reasoning to some extent, for we can refuse to believe or choose to believe what we are told. Even strong evidence can be rejected as well as accepted. "I *will* believe," is a logical statement of determination to arrive at a certain conclusion, but such an attitude is usually unwise, as it generally results from blind intoxication consequent upon absorbing the thoughts of others. Voluntary acceptance or rejection of an idea implies discrimination, and this faculty is universal, and proves itself the constructive agent everywhere. We cannot expect anyone to build intelligently without correct knowledge of the elements he employs, therefore be ever ready to give a valid reason for the convictions you entertain. By faith we hold on to things with invincible tenacity, as when a person says of a friend, I *will* trust him no matter how appearances go against him. Having intellectually accepted the propositions stated in the first lesson, the student will often encounter doubts, which must be met and argued down, and there is no real victory where there has been no struggle. All growth is accomplished through effort solely. Do not fear to face a doubt, for only the torpid or mentally blind are free from doubt; in their earlier stages of mental progress all thinkers are sceptics, but doubt can and must be mastered; it is only a shadow, and pertains exclusively to ignorance.

Faith in God is confidence in universal good. Trust in good supremely; place implicit reliance on truth, and thereby demonstrate the nothingness of error, which is but shadow. Moral sense differs in degree in different persons, only because some are more fully developed than others. Savages have no such ethical conceptions as ourselves, because they are not morally evolved as far as we are. There is no sin, and there are no sinners from the standpoint of absolute truth, but the fruits on the tree of life are in various stages of ripeness. Never condemn yourself or anybody, for condemnation savours of weakness, and invariably tends to beget or increase whatever it recognises. Luther was right at the core when he taught justification by faith, and Calvin also, when he proclaimed the "perseverance of saints." "God is able to keep us from falling," and "We are justified by faith," are true and important sentences. The view of faith we are endeavouring to present is that we must TRUST IMPLICITLY IN GOOD; place unswerving confidence in right. In case of perplexity, it is always well to retire into complete privacy and affirm, "I desire only to know and do RIGHT, and I affirm that whatever is right is invincible." You may be in a fog, and wonder how to decide a question that compels a speedy answer; you may be perplexed at apparent injustice and feel crushed under it. Go into

the silent chamber and RISE ABOVE IT, and this can only be done by placing unwavering trust in good. "Faith grasps the blessings she desires." "Faith is the gift of God," but it is free to all who seek it. There is a well-spring of power in every soul; when this is recognised it is ours to use, but until we acknowledge it, it is only ours potentially. To actualise, manifest, and utilise it, we must go down into deepest consciousness, and there find our true life, which is divine. Jesus taught this to the woman of Samaria, and it is the special truth above all others indispensable for us to lay hold upon in the work of healing. Treasures have just as much intrinsic value while buried as after they are unearthed, but we cannot find what remains hidden in the ground. So it is with our spiritual life: we are all alike children of God, but most of us do not know it. We possess the capacity to manifest unlimited power, but lay claim to weakness; boundless knowledge is within our grasp, but we claim ignorance; and with what result? We act out these false estimates of ourselves and appear as mental and moral pigmies when we might show forth as giants. Self-depreciation is as harmful as it is to depreciate the worth of others. We are all members of one family, in which a word spoken against one reflects dishonour on all. Never allow yourself to think badly of yourself, for if you encourage pessimism in thought you will surely act it out in deed, and you cannot help others unless you are strong in yourself. Renunciation of anything but error is utterly wrong and foolish. Self-culture is the only practical stepping-stone to real usefulness. Health, happiness, strength, and knowledge constitute our real birthright, and we must not barter it. False belief asserts itself in spurious philosophy and specious sophistry, such as vaunted willingness to be annihilated for the good of others; but how much good could you do to anyone if you ceased to exist? Service is possible to you because you live; therefore the true altruist affirms and enjoys conscious individual immortality; he revels in the might of his strength and in the depth of his knowledge: he glories in his divine beauty as he sees in selfhood *found* in God (not lost) a means of perpetually adding to the joy and beauty of the universe of conscious life, of which he is part. If you will *study* the eleventh chapter of Hebrews, and trace out the workings of lively faith in the lives of all the characters enumerated by the author, you will see plainly that faith to his mind was *vital recognition of saving truth* and conscious realisation of infinite power (love). *All* results are, and ever must be, according to unchanging law; a so-called *miracle* is only a *mighty work* accomplished through the agency of law, never against or without it. Humanity is *incarnate law*. Law works through animals without their conscious co-operation, thus they are endowed with *instinct*, which is unreasoning obedience. Obedience

to *intuition* is conscious co-operation with law spiritually and instantly perceived. This is above reason, while instinct is below reason, as the term is commonly employed. The spiritual realm is everywhere; we are already immortal; every faculty we can develop in eternity is now germinally ours, but the seed must sprout, and we must furnish conditions necessary for growth. Lay hold with all the force of your affection or will upon the great essential truth of Being—*Good is All*. When we entirely cease from attributing power to error, it dissolves and soon disappears, for it is indeed nothing when viewed from the standpoint of reality. This declaration of truth is thereby scientific, and is practically confirmed in every department of scientific research. To make this plain to the students of the doctrine of evolution, we call attention to the atomic theory accepted as a working hypothesis almost universally. Atoms are indestructible; they change their places, but not one ever perishes; when harmoniously grouped they form perfect organisms, but when misplaced they constitute disorderly forms. Order being necessary to harmony, and man being a builder or organiser, it becomes necessary for him to learn the law of order, so as to secure harmony, and this the true self knows, but the lower self needs instruction. The real *ego* never changes, it neither advances nor retrogrades, but it continually manifests itself more and more perfectly. Outward existence is expression, and we learn to express perfectly only through repeated experiment. The divine soul knows everything, and the intellect must be its willing pupil. The highest knowledge comes through seership, which is far beyond ordinary mediumship, as *illumination* far exceeds *inspiration*. When we know truth, belief is unnecessary, for belief at best is only twilight, while knowledge is broad daylight.

Perfect fidelity to conviction releases us from all false dependence one upon another, and as we cease to be unduly connected with the *psychic* and *personal* spheres of our neighbours we cease to reflect or participate in their adverse conditions. One of the most perplexing doctrines taught by those who do not fully comprehend the actual workings of the law of attraction in its universal operation is, that as all sickness is due to sin (transgression of law), therefore every invalid must be a great sinner. This imputation is false, and unkind in many instances, as it leads many times to the cruel inference that *malice* rather than *weakness* is the chief source of suffering. Violent inflammatory disorders are frequently brought about by rage; but yielding people, who are altogether too submissive to others, are frequently afflicted by reason of their too negative attitude. Faith is strong, courageous, positive; and for this reason, if for no other, the *faithful* are far healthier than the faithless. "Whatsoever is not of faith is sin" evidently means that when we act against or apart

from convictions we act out of accord with the law of harmony. Prevailing weaknesses in society are due to general lack of individuality. When *La Grippe*, or Russian Influenza, attacks a few, a multitude soon fall victims on account of being "Mrs. Grundy's" satellites. In our general customs we *imitate* and *follow*, while to be healthy and vigorous we must *originate* and *lead*. Faith in God is supreme confidence in GOOD, no matter what special conception of Deity one may entertain. Reverence for right is the beginning of wisdom; this is called "fear of the Lord" in the Bible. In the old sense of the word fear means *reverence*, not dread or terror. Belief is untrustworthy and its effects invariably uncertain, for if we only *believe* what is true and do not *know* it as truth, we may at any time come to disbelieve it. Never confound faith with belief; this one mistake has deluged the earth with blood in many times of persecution for mere opinion's sake. Infidelity is breach of trust, betrayal of friends, breaking of vows, etc. *Infidel* is a term of reproach, and should never be applied to an honest person. Independence in thought, word, and deed is the only passport to health. Children must never be scolded or frightened, nor have we any right to expect blind obedience from them. Education is a natural process of unfolding the human faculty of judgment, and unless we acknowledge the talent lying latent and seek to call it into expression, we shall never *train* but abnormally *force* the young. The "rod of correction" is a staff to rest upon, not a scourge to afflict with. Perfect sincerity in thought and conduct is essential to health. There must be no simulation; never pretend to endorse what you disagree with. Cowardice is disloyalty to truth; multitudes pay heavy penalties for hypocrisy. We can account for "faith cure" rationally as follows: In an atmosphere of trust, sensitive people become trustful, and as their trust in God is awakened they become negative to divine thought and positive against its opposite. If their faith is but temporarily aroused by the earnest appeal of a preacher or mental healer, they *backslide* and have relapses, but if they have personally laid hold upon the principle of truth, they remain converted and go on to sanctification. Blind faith is not adequate to insure permanent results; faith with its eyes open is alone reliable. "Add to your faith knowledge." Make acts of faith continually, especially when you feel oppressed with surrounding fears or depressed by the false beliefs of others. Deny vigorously the power of any error to affect you or your patient. Deny away weakness by resolutely affirming strength. Affirm with determination to realise what you proclaim—I have perfect faith in God. Good is all, therefore there can be no real evil. I affirm truth to be the only power, therefore there is no power in error. I *will* trust in supreme goodness, and nothing can shake my confidence.

I am subject to divine law *only* and *always*. In giving treatment to another, remember that you are acknowledging universal truth for him. The life principle can be temporarily aroused in you by another's appeal to it in your behalf, but it must never be forgotten that your *permanent regeneration* is impossible until your individual consciousness lays hold upon truth and translates it by active conscious thought into permanent expression. Our bodies are solidified thought, therefore every radical change in our thinking must effect a decided transformation in them. We must constantly hold in thought the full expression of what our spiritual perception realises as our ideal. An ideal constantly held before the intellect enables the intellect to gradually externalise this ideal in objective bodily form; but only as we *constantly* hold before our mental vision our highest ideal can we accomplish its perfect actualisation. All physiologists teach that the body is in a state of perpetual flux, and it is impossible for us to transform our bodies except in accordance with the steady, regular working of the law of attraction. But though physiology tells us of constant changes in our physique, it does not explain the law of attraction sufficiently; this further explanation it is the province of mental science to supply. Faith enables us to draw to us whatever we actively trust in. Confide in God; acknowledge the omnipotence of goodness, and no thought can embody itself in your frame which does not correspond to your ideal of goodness. Faith is an invincible magnet and attracts to itself whatsoever it fervently and persistently desires. Owing to lack of faith our strongest wishes are often unfulfilled; it behoves us, therefore, if we seek success in our endeavours to work with all our might to cultivate genuine SAVING FAITH, which is now coming to be understood as not even a distant relative of blind belief reposed in other people's say-so.

LESSON IV.

CHEMICALISATION OR CRISIS.

DEATH OF ERROR AND BIRTH OF THE NEW LIFE IN MAN.

AFTER carefully digesting the preceding lesson, the student may with profit read and study the epistle to the Romans. The word *chemicalisation* is found in much Christian Science literature; it is dwelt upon at length in that excellent manual, "Christian Science Healing," by Frances Lord, but he have never seen the true suggestiveness of the word worked out in the sense in which we understand it. Mrs. Eddy, who introduced the term, uses the illustration in "Science and Health" of two chemicals uniting to form a third element, which

is practically a new creation, the result of two differing, but no antagonising existences blending to produce an ampler and worthier substance than either one of them. Chemicalisation is, therefore, the marriage of elements, and must be so understood to be rightly comprehended. Spiritual Science bases all its conclusions on its fundamental declaration—*All is good; there is no evil*; but unlike some metaphysical systems, it does not ignore or repudiate the external universe or the personal man, but accounts for both and explains their origin, use, and destiny. Spirit itself is altogether pure and beautiful, incapable of sin, sickness, or death. The real spiritual self of man is divine, the true *ego* is imperishable; its individual immortality consists in its being a distinct thought in the one Universal Mind, outside of which there can be nothing, as the One Mind is infinite. Man has not always thought about himself, thus he has not always had a self-conscious existence. Existence is distinct from being, for it is a showing forth of being. "I think therefore I am," might be altered to "I think, therefore, I am conscious that I am." There is no unconscious mind, but the human intellect of which the visible body, whether psychical or physical, is the manifest expression, is acted upon until it acts for itself. Unconscious growth does not imply unconscious spirit, but intellect seems unconscious if not yet awakened to a realising sense of itself as the child and servant of the spirit. To prevent confusion in the student's mind, it is necessary to affirm and reaffirm constantly, that though the essential man is spiritually perfect, the man of expression is continually advancing toward perfection. Perfection pertains to spirit in its true and pure essence only; perfectibility is the distinguishing attribute of the intellect.

The story of Pygmalion and Galatea may serve as an illustration. A sculptor fashions a statue and endows it with his own life; it has thus become a living, breathing thing, with seemingly an independent consciousness and will, yet its life is derived from its former's life. God alone is the infinite life and giver of life; from Him alone can we derive our Life, which flows into our interiors by unceasing influx; but when this life has been received by man, man sets to work to express this life by fashioning an outward form, and this form is the body of intelligence or human mind, of which the mortal body is the final ultimatum. Seek to realise yourselves as divine in your inmost nature, as containing every capability of strength and beauty, only waiting to be recognised, to be shown forth in perfect bodily expression. Never confound the latent spiritual perfection of man with his ever-increasing recognition and manifestation of this perfection. "Be ye perfect," is a command based upon understanding of human capability.

The essential will is always to do right, for all sentient creatures seek health, happiness, and harmony; not one among the countless multitudes who people this planet would say, "I love disease and sorrow and prefer them to health and happiness." All sin is a result of ignorance, "they know not what they do." For thousands of years the human intellect has been striving to find the way to accomplish the desires of the soul. The love of good is universal; nobody loves evil, but countless are the mistakes made by the pursuers of happiness. All know in one sense what they want; all are agreed in the search for joy, but how to reach the goal is the disputed question. It is imperatively necessary that in treating yourself or another you should pay just tribute to the goodness and sanctity of universal human will, for if you blunder at this stage in thought you lose your footing and have no solid rock beneath your statements; nor can you speak sincere words of power and assurance, if you fail to realise what you are appealing from and appealing to. Say, for example, that a person applies to you for relief from chronic nervousness, rheumatism, or any other fixed ailment which he desires to be rid of. You recognise two conditions at once; the one real, the other superficial. The desire to express health, strength, and symmetry is natural and normal, and should therefore be respected and sympathised with; the wise healer necessarily sympathises with the patient against the disease, and what is an ailment but a picturing out of error, an intellectual mistake or weakness rendered objective in body, which is a product and statement of intellect. Now here is the occasion for conflict; desire to be well pulls one way, false belief or mistaken opinion pulls the other.

Chemicalisation is the crisis reached when one is compelled to decide or make a choice between two possible courses of action, and upon the wisdom or folly of the choice depends recovery or an increase of malady. Healers must be inwardly married themselves before they can explain true marriage to their patients and assist them to consummate it. "The lion and the lamb must lie down together" and be led by the divine child, or there can be no golden age for the patient in his mental or physical economy. The wisdom of the serpent and the harmlessness of the dove must be blended, or there will be power alone or gentleness alone; wisdom alone or love alone, and the two must become one in the consciousness of the healer before he is entitled to this appellation. Healing is harmonising, but transformation and transmutation must precede the demonstration of harmony. Now the healer knows more than the patient because of his larger experience with reference to the subject with which he undertakes to deal. Mere acquaintance with external facts is not vital knowledge of truth, therefore D.D.'s, M.D.'s, and many other titled classes of people are as sickly and weakly as the most illiterate peasants, and frequently far less healthy, virtuous, and happy than

the unschooled persons who do their manual drudgery. Those who pursue any science or art do so in pursuit of happiness; the truest altruist seeks the welfare of the race, and finds his keenest joy in serving others; but he is the greatest seeker after happiness among us, for he desires the largest amount of good for the largest number. The intellectual tussle with old beliefs and opinions is not on the score of what is primarily or ultimately demanded, but as to the true method of obtaining blessings. Sacrifice always signifies exchange, giving up one thing for another; but till wisdom is displayed in choice there is no benefit derived from choosing beyond the experience gained through a palpable demonstration of error as the contradictory of truth. All experience is valuable because the effort put forward in acquiring it results in positive gain and growth. No matter how mistakenly one may have laboured, all effort develops mental muscle and this development remains though the phantom pursued be proved an illusion. Never treat physical conditions; they are simply effects and cannot be dispensed with while their causes remain unmoved. Deal with all visible states as appearances on the surface betokening false belief or wrong opinion entertained in the realm of thought. To destroy error, it is necessary to supplant it; it will never leave of its own accord; it must be driven forth, and this process is the real casting out of devils. We are told in the Gospels that Jesus and His apostles cast out blind, deaf, dumb, lame, and insane demons. Many people to-day lay great stress on these narratives as favouring a theory of obsession, which is that all who are seriously afflicted are under the malign influence of unscrupulous spirits. Such a view of the case would be very depressing if the antidote to "obsession" were unknown; but spiritual science teaches us exactly how to act in all such cases, viz., to treat the sufferer to understand that only through the law of attraction is it possible for any influence to *approach*, much less to *dominate*, anybody. Now this law of attraction must be understood in its manifold bearings before we can account for the sufferings of "saints" as well as "sinners." We attract whatever we expect, whether we desire it or not, and as fear plays a very large part in expectancy, it is easy to see how "good" people suffer as well as "bad." Weakness of will and mistaken judgment will account for every ailment on earth. Animals suffer through fear and anger, and the animal man is subject to these emotions and suffers likewise. Many negative hyper-sensitive people are considered very spiritual because they are delicate and refined in organism and take delight in the æsthetic side of religion, but no one can be *truly well* who is not *positively* spiritual; it is between *positive* and *negative* spirituality that a very distinct line needs to be drawn. A graceful, timid woman is often married to a coarse, imperious man who holds

her in subjection to his masterful desires; not knowing the hidden potency of her own spirit, she fears him and yields unwillingly, and it may be unconsciously to his thought, which would never attract her except through the fascination which power always holds over weakness. Such a woman is psychologised by the simple fact that her husband knows his power far better than she knows hers; he claims strength and exercises it, she confesses to fear and weakness and yields in unequal combat. It is for the healer to arouse the dormant energies of this slumbering woman, and get her to see that weakness of will is the cause of her distress. When first appealed to, she will doubtless declare that she *dare* not awaken her husband's wrath by asserting her own individuality; she will whine over the prospect of a domestic rupture and talk nonsense about "keeping peace" when peace is the very thing she stands in need of and of which she has none at all. Stagnation is not peace, it is death; and surely slavery is not the ideal of those who love peace and pursue it.

True and false peace are vividly contrasted in the sayings of Jesus. False, stagnant, misnamed peace is to be slain with the sword of truth, which divides asunder and severs the parasite from the plant at any cost of temporary upheaval. True peace makes its abode in the temple after all dishonest traders have been cast out; but until the purging is effected, mortification is often misnamed peace. No compromise with *error* must be our battle-cry. Better separation than death, and though we claim that it is the province of truth to unite all its disciples, still we must not be astonished or dismayed if errors sometimes fight vigorously and die hard. A serpent wounded at daybreak does not die till sunset; the most luxuriant expression of vegetation often occurs at the very moment before the plant expires. So we must not be terrified or disheartened if we find our *seeming* conditions growing worse, while, in reality, an important and even rapid forward move is being made. False belief says, speaking through the married woman, "it is my duty to obey my husband," or if she be not bound by that belief, a graver error presents itself and says, "I dare not disobey him." Every human being has a right to his or her true and entire individual expression, and under no circumstances is it *any* more lawful to allow yourself to be imposed upon than it is to impose on others. If we allow a wrong to be done to us, we patronise injustice by tame submission. To stand for right is never to tyrannise, but tyranny being wrong, the weak-willed slave is the servant of error in common with the lawless tyrant. Principle must be carried out in all things, great and small; nothing is too ordinary to exhibit it, and when we acknowledge our allegiance to universal right in all things we shall break all our bonds and become complete conquerors over fate. Patients ought not to be driven;

they must be led; but on no account should a professing healer portray weakness, fear, or indecision in speaking out plainly whatever he feels may be of assistance to a patient. Silent and even absent treatment may be all-sufficing in most instances; but in cases where treatments are given absently, it is very desirable for the healer and patient to correspond frequently by letter, that advice may be given pointedly with reference to special difficulties. The attitude one must take in healing is a very strong and yet a thoroughly charitable one. There must be no harsh judgment or unkind censure, no imputing of unworthy motives. The golden rule must be adhered to in thought, word, and deed perpetually. On the other hand, weak concessions to error will weaken the hold over it the healer might otherwise demonstrate, as concessions encourage the continuance of false beliefs and habits through failure to point out their fallacy. Mistakes must be clearly shown up as such, though in the kindest temper. If a person tells you Boston is in Texas, when you know it is in Massachusetts, you do not call your misinformant a deliberate falsifier, but you do emphatically contradict his statement. If you know from actual experience that the last train between New York and Boston leaves at midnight and someone assures you it leaves at 1 or 2 a.m., you do not think for a moment that a wilful lie is told; still you do not permit yourself to be misled, and for the sake of others who might be inconvenienced through believing an incorrect statement to be correct, you plainly assert your knowledge of the hour. All *chronic* ailments are exhibitions of *fixed errors*, and these show forth in all sorts of false practices, which must not be encouraged, but decidedly laid aside once and forever.

It is a noteworthy fact that chronic invalids are ridiculously rigid in their observance of all sorts of foolish ceremonies. To cater to their depraved appetites is cruel, though it appears kind, for all these inflexible customs are palpable signs of bondage, and whenever a ceremony is performed it fastens the idea back of it upon the mind of the ceremonialist. It is necessary in treating to assail prejudices, not violently as though you recognised them as powerful entities to be attacked, but through a clear and direct presentation of the true course of action to which such prejudices are opposed. Now it cannot be desirable to court air and sunshine and to take exercise freely, and at the same time be permissible to shut one's self up in a dungeon. Never be afraid of proclaiming in thought, word, and deed the necessity for perfect liberty; then if in the statement of the law of health, which is the science of true living, you antagonise old misconceptions, and through this revulsion of feeling the patient becomes excited—look upon the whole matter as a phase of house-cleaning and rejoice to see the removal of all that is opposed to cleanliness and order.

Until the intellect has been educated to follow the will, and to comprehend the law of supply and demand, there will doubtless be a strenuous battle between genuine truth and error mistaken for truth. If any violent opposing symptoms appear, regard them as encouraging tokens. Beliefs long cherished have related their entertainers to similar beliefs in others wherever such may exist; thus through psychic affinity most invalids are in relation with many undesirable states and conditions. To break these chains is the work which needs to be done; not to do it, is to fail to heal. Persons of loving dispositions and with strong convictions coupled with decided mentality are the most effective healers and do their work most speedily. No specified time is required to complete a cure.

Seven treatments are usually given in succession, but sometimes two or three do all that is needed. Several courses are required in obstinate cases. Some patients experience nothing whatever of chemicalisation, for they are ready to embrace truth as soon as it is presented to them, and those having no inflexible hold on error let go easily and gladly of whatever has been holding them. Hypnotism is totally distinct from spiritual treatment; a true healer never practices or endorses the claim that one will should dominate another. In cases where insane people are difficult to hypnotise, the hypnotist encounters more than his equal, for insanity is often the result of bondage to others, and confusion to the point of irrationality often results from such slavery. Spiritual healing is accomplished through speaking directly to the patient's real self and causing it to respond intelligently when appealed to. Do not look for a trying crisis, but if one appears be prepared to see in it nothing but falsehood driven out through the powerful agency of admitted truth. Hypnotism signifies the philosophy, art, or science of inducing sleep, if its derivation from the Greek *hypnos* is considered. Spiritual healing acts on the principle embodied in the words, "Awake thou that sleepest"; still it leads to the enjoyment of as much sleep as will prove beneficial in all cases.

LESSON V.

DIVINE AND HUMAN WILL: THEIR ESSENTIAL AGREEMENT.

THERE is no greater mistake than to suppose that we must surrender our will in order to come out of darkness into light. On the contrary it is only through WILL that any progress whatever can be made in any desirable direction, as all growth is through desire, and desire is but the expression of will. Will is first and last our divine inherit-

ance. Now, whence comes the belief so widely prevalent, that man's will is always in opposition to God, and must therefore be crushed down or rooted out? It is a lingering relic of barbarism, a figment of gross, enslaving superstition, born in an age of tyranny when a few men were supposed to be in rightful authority over all others, even to the extent of putting others to death if they so decreed. The human will, when it first appears before us in a state of savagery, seems a totally selfish thing, each individual seeming to have concern only for his personal maintenance; but, as civilisation dawns, this undeveloped aspect and crude behaviour of will vanishes, each man is found to desire his neighbour's welfare as much as his own. "Love your neighbour as yourself" is the foundation of all true civilisation, but the words of Jesus, "Love one another as I have loved you," is a far higher command, as it means be ready at any seeming cost or sacrifice to devote yourself to your neighbour's weal, and call every human being neighbour. Love is the only source of will. The student must accustom himself thoroughly to this idea, and then he will see that all the good things said about good will (benevolence) are pronounced concerning love expressed in action.

Now, just as there is a limited personal manifestation of will, which seems tyrannical and obstinate, so is there a dwarfed and dwarfing expression of love, the tendency of which is narrowing and belittling, and it is to the larger growth and wider scope of love that we must look for every phase of reformation and regeneration. The real crisis a patient has to undergo is quite frequently, in his own consciousness, a struggle between a smaller and a larger love—the love of self only and the love of a great many neighbours; the desire to gratify one's own caprices and the prompting of the true *ego* to sink self in work for humanity. It is just here that the real conflict comes, and at this point we need to be particularly clear in our definitions and distinctions, for during a crisis we are between two rocks and must steer boldly, but very evenly, or we shall strike against one or the other. We always say, *gratify desire, do not depress it*; but we must not forget that during a stage of transition, when one state of consciousness is dying or being transmuted, and another is being born, we feel two sets of desires within us. The primitive man has only one set of desires, viz., animal appetites; these he fully gratifies, and lives, in consequence, a life appropriate to the animal-man he is; but as the moral sense awakens, there comes a growing sensitiveness to higher desires, and it is necessary for man if he wishes to rise higher than he has yet risen in the scale of conscious growth, to cultivate those higher desires which are beginning to stir within him. Mortification of the flesh is a mistake, because the thought of the one who mortifies it is centred upon it, and thoughts about the flesh profit

nothing when the spiritual man is awakening into consciousness. No directions as to material diet will help a student or patient at this point; no advice regarding bodily exercise or bathing will avail anything, because the step to be taken now is on and out into a realisation of the true *ego*, which is the man himself always latent, but hitherto undeclared. All nations have pictured scenes of temptation and always made them take place in gardens, as a garden is a spot where many varieties of vegetation are within reach, and the gift of choice must now be exercised to select those most adapted to man's expanding consciousness. As long as desires are simply automatic and can be gratified through unreasoning instinct, they give no trouble and cause no perplexity; they are regulated by nature and all goes well, as all things serve the purposes for which they are evidently intended; but when the opportunity presents itself to select one of two or more courses, when it becomes possible either to master desire on the lower plane and manifest power in consequence of such mastery, in a higher direction, or else go on living like an animal but troubled incessantly with an inward yearning to be more than an animal—at this juncture man feels two opposing wills within him, or as though God's will and man's were diametrically opposed in nature. Now we must revert in all hours of perplexity to our first foundation, ALL IS GOOD, then proceed to deal with the problem that assails us from this standpoint. The lower desire is good in its place, but it has only a limited sphere of use and only a limited time to endure; the law of the survival of the fittest must move it away when its successor is ready to appear. John the Baptist must always retire at the coming of the Christ. The hardest struggle for many persons is to snap their bonds and pronounce themselves free from old associations when they feel capable of higher attainments. We are all to some extent creatures of habit, led by custom, and not knowing by any means enough concerning the psychology of the stupid fashions we think we are following of our own accord, when we are blindly led by others. An irritated person is always fretting against restraint, but does not usually know what it is that restrains him. Children and adults often cry and feel wretched at something which is a profound mystery to them, and then grow exacting and disagreeable to their best friends, and seek to domineer over the liberties of their companions. These symptoms are signs of hypnotic influence, consciously or unconsciously exerted by present or absent, visible or invisible operators. All violent phases of insanity, epilepsy, and hosts of kindred disturbances are due to the dominion of one will over another, or of several wills over one, and as these cases are frequently brought to mental scientists—and they can never be cured except through an understanding of the rightful province and freedom of the will—we deem

the understanding of this topic to be of vital moment to everybody, and positively indispensable to healers. In treating a case of "obsession," which may be only a result of repressed or thwarted will (it is often due to the tyrannical influence of some extraneous unknown will), hold firmly to the statement that *all will is divinely free*, and that no one can effectually tamper with individual sovereignty. All attempts at forcible "exorcism" are mistakes, as it is not by violently thrusting aside any outside influence, but by strengthening the patient's own self-will and self-reliance, that you establish conditions conducive to permanent equilibrium. In training a child never forget that the self-will, so much and so wrongly opposed by ignorant and tyrannical parents and guardians, is the child's true divinity reaching out for expression, and though desire may be trained and educated as to its methods of fulfilment—or rather the dawning intelligence of the conscious intellect may be thus tutored—all desire is essentially perfect, for nothing but good is really desired at heart by anyone, no matter how mistaken may be the means employed to secure the object of some desire. We all desire strength, happiness, prosperity, and beauty; in a word, we all desire perfect health. Let us dismiss forever the ridiculous assumption that it may be God's will that we should be infirm and miserable, and also the equally absurd fancy that it may help others for us to remain wretched. Away with such arrant folly; the good of each is the good of all, and this is distinctly proven in numberless instances of every-day occurrence. Wisdom, health, joy, or any blessing possessed by one member of a community is so much real wealth added to everybody's store, while the depletion or injury of one is a detriment to the progress of all. Never tolerate the falsehood that anything contrary to your own best welfare can honour God or serve mankind. Having argued yourself or your patient out of the delusion that God sends us sickness, poverty, and a host of other miserable negations, affirm your right to every good thing and fortify the position taken by Scripture texts and everything else bearing on the subject which increases your confidence in the certainty that divine will makes for good universally; then declare your will to be one with divine will: thus can you shake yourself free of the bondage of fear, which holds so many to the belief that their wills may be antagonistic to God's.

Man desires good only, but errs through ignorance in his endeavour to fulfil his desires. Be alone for a while wherever you can feel most retired, whenever you are in perplexity, and while in solitude make use of some formula like the following: **MY WILL IS FOR GOOD ONLY**; I claim all the good I can possibly use; I claim I am entitled to all knowledge requisite to enable me to carry my good desires into effect, and I will henceforth trust perfectly and implicitly that the way will

be shown me for carrying out all my good desires. While it is the province and just prerogative of every soul to claim perfect freedom for itself, no soul has any right to dominate another soul, therefore in your exercise of free will, never forget that all human wills are as sacred as your own. Why many people fail to accomplish their ends is because they intrude upon the sanctity of other people's rights, and thus produce a conflict which can never result from calm reliance upon the strength of will to accomplish rightful purposes. In our present state of *partial* enlightenment, we do not as a rule know enough to enter into details and methods for accomplishing our desires, therefore, we should leave the question of method open. You desire health, but do not know by what outward means it can be most readily secured; keep on claiming health as your birthright; go on affirming, I will manifest health and nothing can prevent my manifesting it. Refuse to tolerate discouraging thoughts, and in the face of all opposition persist in holding your ground. I WILL EXPRESS HEALTH. But as you do not know what external course is best for you to pursue, do not dictate or strive to bring about particular outward conditions. You properly desire to work wherever there is the largest field for usefulness, but you may not know where that field is. Affirm persistently, I shall find my true field and mode of action, nothing and no one can come between me and my life-work. Confidently expect to find your sphere and to fulfil your mission, but do not single out in thought any special country or city, or even mentally select an employment, though you may rest assured that wherever there is a special talent, its possessor's life-work requires its exercise. With regard to financial matters, do not claim or expect a certain amount of money, but vigorously hold to the conviction that you will receive all that it is desirable for you to possess. Never expect to reach anything through a miracle, only through the way of healthful normal work. Claim happiness, health, beauty, prosperity, and usefulness ALWAYS; then with the understanding that your root desire or true will goes no further than this, hold yourself completely passive to such guidance as you may receive as to the best methods for externalising your desires. Never make concessions from fear, not even from fear of wounding people's feelings, for loyalty to principle demands the doing away of all sycophancy and servility. A malady like *la grippe* is in the air and very fashionable; all Mrs. Grundy's satellites take it one from the other. Such infection will continue unavoidable so long as eating, dressing, and everything else is patterned after some stereotyped model. Insist on having your own way in all personal matters; but there stop, remembering that every human being has an equal right to liberty with yourself. A costume which beautifully becomes one person looks hideous on another; certain food which is

delicious to one palate is repulsive to another. Mental scientists give no absolute dietary directions; but we say to all, consult and follow the unbiased promptings of your natural appetites, and you will select with wise discrimination precisely those things best adapted to your needs. Sunlight, air, and exercise are as natural as food and water to all healthy creatures, and nothing but false belief, prejudice, or fear ever protests against or banishes them.

WILL is the most courageous thing in the universe; it knows absolutely no fear, it is the very soul of dauntless energy. To be *willful* is as divine as to be *faithful*; to seek to break a will is to attempt to reduce a person to the level of a drivelling idiot. Persons with crushed or broken wills are fit for nothing. Selfhood is divine; there is nothing virtuous in fear and cringing. Devils are said to tremble, while angels know nothing of fear, for in angelic societies perfect love renders fear impossible. There is no such thing as crushing a human will for the glory of God. Will is a talent to be improved, the complete *consecration* of will demands its fullest exercise, never its emasculation. Glorify human will as God's best gift to man; say to yourself over and over, "My will is God's voice in me; my will is all pure and upright, for I desire good only, and I cannot desire anything besides." As you regard your will as a mirror in which God's will is reflected, all contention will cease, and there will soon come into your life a perfect calm. Know that you desire only what is good, and persistently honour your desire (and health in the fullest sense is the best for all) and you will certainly secure the prize, as you hold to the identity of your will with divine will. God and one always constitute an invincible majority.

LESSON VI.

THE CREATIVE WORK OF THOUGHT: OUR THOUGHTS BUILD OUR BODIES.

THAT every building has an architect is universally admitted; no structure is erected by chance; no edifice is reared except in accord with a predetermined design. Throughout the realm of nature all forms are constructed to serve definite uses; therefore, as soon as the use for anything ceases, a form becomes extinct. This being the unmistakable order in evolution, we observe no departures from it in any field of scientific investigation. Science disproves rather than proves a limited personal God, but it demonstrates with ever-increasing clearness the incessant operation of infinite Spirit as the supreme

power directing all things. Every thinker testifies to unvarying law, and denies the foolish claims of chance. Luck, fortune, and similar ignorant words have no meaning for the scientist; therefore let us not employ them. In these lessons we are endeavouring to prove to the student that every human will is free to act exactly in proportion to its knowledge of immutable order; consequently we insist that *will* and *intelligence* are like two horses required to draw a chariot. If these steeds invariably pull together, the carriage is conducted safely along the road to the desired destination—health and happiness; if, on the contrary, one horse pulls in one direction and the other horse in the opposite, there cannot fail to be trouble; and this we call disease or discord, the reverse of peace and harmony. The student must never for a moment lose sight of the truth that *all* will is essentially divine; there is no such thing in the whole universe as a human will discording at root with divine will. *All will is in essence one*, and the one is All-Good. Now, if anyone doubts this statement because of its flagrant opposition to prevailing fallacies mistaken for truth, let him examine his own desires and question everybody he meets as to theirs, and see if he can find a solitary instance where desire is not fundamentally reasonable. We have yet to find the man, woman, child, or animal who prefers misery to joy or sickness to health; every desire expressed is for happiness and health, while constant and numberless complaints are made against illness and misery. When treatment is given to self or another, healer and patient must stand shoulder to shoulder on the score of desire; there must not be the faintest twinge of suspicion on the healer's part that he is acting against the will of the patient, nor must the patient tolerate the thought that the healer is treating him against or even without the consent of his own will. Having cleared the coast by denying all libels brought against the will, and having established ourselves in a firm, common-sense position, we proceed to work. A typical patient feels and looks very miserable; her body is emaciated and her expression dejected; physicians have told her she cannot possibly get well, and her lungs and other important organs have nearly all wasted away; she must therefore make her last will and testament and prepare to depart to another state of existence. In her extremity a vigorous mental scientist calls to see her, and, totally unlike her family and acquaintances, says, "You have no need to die unless you wish to," and then proceeds to relate experience after experience, adding testimony to testimony, all to the effect that over and over again persons have been raised from the very borders of the grave by the simple assertion of their will to recover, coupled with the firm expectation of seeing their desires actually fulfilled. A dialogue something like the following is apt to ensue if the invalid

is an orthodox religious woman, and shares the common false beliefs concerning God and the government of the universe. She soon begins to question the piety of her new friends' position, and her first objection is stated thus: "But if God has sent me this sickness to bear, and He may be employing it as a means to call me home to Himself, ought I not to bear it patiently and accept my lot with resignation? If I cannot (wretched worm that I am) feel at present thankful for this affliction"—the remainder of the speech is choked with tears and coughing, but the mental scientist hears enough of the almost inarticulate murmurings to detect the words, "very, very hard to be obliged to leave my poor, dear children. Who *will* take care of them when I am gone?" The teacher of truth now feels the time has fully come for rebutting the false theology and spurious philosophy of the poor, mistaken sufferer, so she breaks out with such words as these: "You may rest assured that as God has given you life He means you to hold on to it, and as to your children, for their sake, if not for your own, arouse yourself and say, '*I can live and I will live.*'" The scientist here finds it desirable to give a very emphatic silent treatment in addition to the verbal one, and this she does by recognising her afflicted friend's true spiritual nature and its latent capability, all of which the weak negative sufferer has never been taught to recognise for herself. The patient, who is very sensitive and susceptible to the thoughts of others, and has been living for a long time in a most injuriously depressing mental atmosphere, now feels a thrill running through her entire frame as though she were receiving a powerful electric treatment; she feels mentally far brighter and more hopeful, then soon in a better condition physically. If she needs sleep she feels like going to sleep, and when a healer sees her patient disposed to doze she quietly takes her departure. Up to this point the patient has been simply subject to thought transference; she has been like a sponge, absorbing blindly and unresistingly anything and everything that came in her way, and though the mental treatment she has just received has been of great assistance to her, and is surely calculated to help her advance to a stronger and freer position, she is still liable to sink again under the thought of the family physician, who says she *cannot* recover, and the nurse, who has been trained to shake her head ominously and echo every sentiment expressed by the physician; and in addition to these important and formidable functionaries, who are constantly at her bedside, she is also the recipient of countless depressing thoughts concerning her condition from the entire rank and file of her family and acquaintances, the mental scientist being the only person who visits her who is determined or even able to stand up with her true desires and help her to put to flight the miasmatic vapours of false belief which crowd around

her. Knowing that *expectation* fulfils itself in outward conditions as well as *desire*, we must make it an imperative rule never to allow ourselves to expect a single thing to take place contrary to our desire. Unless the student grasps this point thoroughly and holds it firmly after he has seized it, he will make but little progress in mastering his body; and by mastering it we mean *perfecting* it, not *crucifying* it, for the body is a good and useful instrument of the spirit, and for that reason should be cherished, not destroyed. We hope that the student has by this time read enough between the lines to see that the thoughts which build our bodies are by no means exclusively our own thoughts, nor can they be entirely such until we have reached a point in individualisation far beyond our present attainment. But we must not fold our hands and idly wait the coming of a higher condition, its advent being far more a question of *effort* than of *time*. We are working by the piece, not on time; a short, resolute, desperate effort can accomplish more for us in a week than we could gain in years by dilly-dallying. It seems almost needless to say that the air is everywhere full of thought emanations, and that infectious disorders easily strike negative people who think nothing about them, simply because they are in a state of chronic susceptibility. Mons. Charcot and other eminent authorities on hypnotism have clearly shown that hysterical persons are the most ready subjects of undesired hypnotic influence, while persons of much individual character cannot be hypnotised against their will, though the most positive person imaginable might yield to any influence if he wished to, because he wished to. We wish to state very plainly that no one should permit himself, under any circumstances, to yield to any kind of influence *against his will*, or even without the full consent of his positive desire. This position does not decry the exercise of mediumship under proper conditions, but it does utterly destroy the hold of obsession or demoniacal possession on the popular mind. If Emerson rightly styled the prevailing social mentality "a mush of concession," we can readily see how and why it is that we suffer from so many conditions we detest. Fear is the root of nearly all our disorders. Now, what we *fear* is the very opposite of what we *desire*; nevertheless we obtain what we fear, because expectation fulfils fear as well as hope, and we insist that it is at this point more than at any other that we particularly need to guard ourselves from remaining in the dark spheres of thought sanctioned by established usage. The prevalent belief is that accidents will happen because they must. There is a strong belief in fatality in the public mind, though increased education is doing much to modify it. We have already told the student that there is no place for the devil in the universe, because God is all in all. With the conviction of the devil from theology, and as a direct consequence thereof,

we may reasonably anticipate an enormous improvement in the general condition of the race, as that terrific bugbear, fear, departs finally when the last vestige of belief in a power of evil departs. There is in reality but one law, and that is the law of attraction, and attraction is due to love. Remember always that love and will are inseparable; thus God is love, and God is will. Love is the Supreme Power, and so is will, for the apparent two are in reality but one. To be destitute of a sufficiency of love or will is to be in a weak, negative condition, at the mercy of everything that comes along; and that is the precise condition in which the bulk of humanity is at present. Fear is a negative state and always accompanies weakness. Love overcomes fear, because will overcomes weakness. "Oh, I am so weak!"—do we not hear these prostrating words continually issuing from each other's lips, and do we not foolishly echo them and confess to feeling weak also? No one attracts microbes intentionally through love of them, but *bacteria* have their own way with poor negative creatures who fear the worst even while they crave the best. Good intentions are not by any means sufficient, though of course they possess a certain efficiency and we could not get along at all without them, but no one gets anywhere by simply desiring; he must put his desire into expression, and this means the very effort from which the indolent and timid shrink. Marie Corelli, in her "Romance of Two Worlds," has illustrated the power of a living, active will most forcibly and truly. She speaks much of *human electricity*, as Lytton, in the "Coming Race," dwelt much on *Vril*. *Vril*, from *Vir*, a man superior to *Homo*, really means human electricity, or magnetism, as it signifies the peculiar psychic force generated by human beings by virtue of their super-animal nature. Zara, one of the heroines in the "Romance of Two Worlds," though thirty-eight years of age, did not appear more than twenty-one, and it is said that when she was asleep her dearest friend could not approach within several feet of her bed, so perfectly was she protected by an aura which encircled her and extended a long distance beyond her person. If any reasonable person studies that narrative he must see that the science of the subject is as follows: When the real nature of a man or woman is called into expression, not only is the entire frame thoroughly vitalised, but an encircling aura protects the body from the approach of everything calculated to disturb or harm it. Spiritualists invariably insist that some people have unseen protectors, but if angels shield some, why not all, particularly if (as the Catholic Church teaches) everybody has a guardian angel? We are compelled by the logic of facts to fall back upon the immutability of law, and acknowledge that every soul must work out its own salvation; we do not say without assistance, but we do declare that nothing commonly called mediumship exempts people from sick-

ness, and for that very reason we have been determined to search for something higher than simple yielding to the unseen. Theosophists teach that Oriental adepts have their bodies perfectly at command, and the Bible states in numberless places that a few individuals in the past have done most wonderful things through subduing the flesh to the spirit; but nowhere do we find a record of great achievement without a correspondingly great effort. Daniel and his three companions serve as typical illustrations of the working of the law, as those four young Hebrews refused to conform to any of the customs of Nebuchadnezzar's court; they drank no wine, they ate no meat, they plunged into no dissipations, and they were consequently healthier, handsomer, wiser, and capable of enduring immensely more than any of the sycophants who pampered their appetites and conformed to the licentious customs of Babylonian court society. The Jews in Europe, during the Middle Ages, escaped the plague, from which their Gentile neighbours suffered most severely, because they conformed in all things to the requirements of the Torah; but though we state this unhesitatingly, we declare in the next breath that we do not care a fig for many of the old dietary laws, and we should certainly establish none whatever of the ancient type in a Spiritual Science Sanitarium. Spiritual protection and strength flowing from strict adherence to conviction, in spite of all obstacles, is not a consequence of living on vegetables and water, or a result of abstaining from pork and shell-fish and never cooking meat with milk or butter; it springs from a determination to do what one feels to be right, no matter if the whole world thinks differently and stands ready to persecute. Many chronic dyspeptics are very abstemious in diet, and grow steadily weaker; but they are frugal through the dominance of fear, which acts as a poison, turning fruit acid and milk sour in the system. There is actually no diet question whatever when one has mastered mental science, because the natural instinct which serves the animals serves man also when he permits it to assert itself. It is not what we *eat*, but what we *assimilate* that nourishes us. We have known of several cases where physicians could not get their patients to keep anything, whether food or medicine, on their stomachs, until a mental healer had changed the patient's mental condition; then food was gladly accepted and easily digested. In some states of mind it is possible to live and thrive upon scarcely any food at all, while in other mental conditions four hearty meals a day are wanted. The celebrated Italian faster, Succi, who went forty-five days without anything to eat, in New York, in the late autumn of 1890, is an example of what can be done if anybody determines to do it in the way of compelling the mind to dictate terms to the body. Succi's fast was a success, though he had no end o

obstacles placed in his way by people who were determined he should break down. He would have had a much easier time of it, of course, if the bulk of his visitors had aided instead of hindering him. We do not advise anybody to try any such experiment, as psychic energy can be displayed in far more useful ways; still such an evidence of mental triumph should be honoured rather than laughed at. Miserable penny-a-liners, whose intelligence is at zero, if the bosh they scribble reveals their cranial vacuity, can always be found to lash up rubbish to please the countless idiots who berate every attempt to prove the power of will over the physique. It is useless to disguise a truth by covering it up in a cloud of ambiguous semi-religious phraseology. The truth remains that every mental cure ever accomplished is a direct or indirect, a conscious or unconscious, result of *will power*. Let the "pure Christian Scientist" of the Eddy school deny it as much as he pleases. There is no cure ever performed except through the *action* of will; somewhere or other the will is to be found. Frenchmen always inquire, in case of a disturbance, "Where is the woman?" We always look for the will wherever any good is accomplished; but will acts in concert with intelligence whenever lasting good is the result of its activity on the objective plane. Our most religious friends are quite ready to attribute every blessing to divine will. "Very well," we say to them, "just put your will in line with divine will and expect that *every good* and *only good* will befall you." The law of attraction works universally on every plane of *action*, and we attract whatever we desire or expect. If we desire one thing and expect another, we become like houses divided against themselves, which are quickly brought to desolation. Determine resolutely to expect only what you desire; then you will attract nothing but what you really wish for. To re-state our ground of universal agreement: We all desire health, strength, harmony, happiness, and beauty; we have always desired good and good only. Now we will *compel* our expectation to keep step with our desire. Thus shall we unceasingly attain nearer, ever nearer, our ideal condition and outgrow every vestige of sickness and deformity, no matter on what plane an ailment may have been expressed.

Thoughts are entities. Thoughts have colour, form, size, odour, flavour, texture—in a word, every attribute pertaining to what we call matter. Persons who are sufficiently sensitive, and at the same time adequately intelligent, can vouch for these assertions, for their own experience amply verifies them. Carry any kind of thought you please about with you, and so long as you retain it, no matter how you roam over land or sea, you will unceasingly attract to yourself, knowingly or inadvertently, exactly and only what corresponds to your

own dominant quality of thought. Thoughts are our private property, and we can regulate them to suit our taste entirely by steadily recognising our ability so to do.

LESSON VII.

TELEPATHY, OR THOUGHT TRANSFERENCE AND HYPNOTISM; WITH PRACTICAL DIRECTIONS AND STATEMENT OF BENEFITS.

SINCE Mr. W. T. Stead, editor of the *Review of Reviews*, published his admirable Christmas story concerning the World's Fair, "From the Old World to the New," innumerable have been the queries propounded concerning the possibility of the occurrences therein related. Though many of the statements are astonishing, none of them are incredible, and we shall certainly make an effort to bring the philosophy of this subject within the grasp of all our students. If, as we claim, thoughts are entities and can be perceived by all who are sensitive enough to detect them, there is nothing more likely than that some few persons whose sensitiveness is unusually pronounced should have experiences like those related by Mr. Stead, though that gentleman, and many others, whose experiences have been somewhat the same, may truthfully declare they in no way anticipated or desired the phenomena which have come to them, though in Mr. Stead's case, at least, it is plain to see that whatever the communicating or operating power may be, it in no way interferes with a person's rightful command of his own body. Mr. Stead's hand can be moved to write messages from the living and the departed, provided he lends his hand for the purpose, but not otherwise. This is as it should be, for though there is nothing whatever dangerous or undesirable in mediumship *per se*, it is disorderly and humiliating to lose control of our own organism, though we have a right to lend our hands for psychic messages if we choose to do so. "Mr. Compton" and "Mrs. Irwin," two leading characters in "From the Old World to the New," are singularly interesting types, for they are both strongly drawn, and embody many desirable moral traits, as well as intellectual qualifications, and we have always contended that the strongest characters make the best sensitives or telepathists when they throw their wills in that direction. We are confronted now, almost every day, with some new electrical device, proving man's added conquest over the elements, and electricity is only the servant of thought, even though it is its highest universal exponent. If telepathic experiences were always entirely voluntary,

and never came without invitation, the question would be settled that they were invariably due to the conscious voluntary mental action of the receiver alone, the transmitter alone, or of the transmitter and receiver combined, as evidence might prove; but the baffling element in the subject is that many messages are sent and received apparently without any desire whatever on the part of either sender or receiver. The theory of man's dual, triple, and even multiple individuality has been started, and is now running the rounds, but though he may be dual, three-fold, four-fold, or seven-fold in constitution, it seems hardly likely that the different selves of the same individual act entirely apart from each other. It is far more likely the case that our memory is more defective than we realise, and as we gain victories over this erratic faculty we shall know far more about ourselves than we do at present. The theory of different selves is very vague and perplexing, and often misleading in the extreme, though it is easy to admit consonantly with the firmest tenure of the doctrine of individual unity, that the *ego* functions on several distinct planes, and operates in several distinct degrees of manifestation. The *sub-self* constantly alluded to by hypnotists seems to be an interior or superior plane of consciousness, where action is far more normal and rational than it usually is on the surface plane of consciousness; and as correspondences are universal, this is not amazing, for throughout the realms of nature and mechanics we find the seat of power and tranquillity far from the surface points, which are always the seat of least power and greatest agitation. Thought is evidently generated through the agency of the brain by act of intelligence, and this thought is a force which can be transmitted from place to place through the agency of atomic or molecular vibration. Motion and vibration are two words most frequently used in modern scientific treatises, but many psychists overlook the fact that vibration or motion pre-supposes, as a necessity, something substantial, though invisible, which vibrates or moves. What is this universal something which is perpetually in motion? Though we may not be able to finally define it, we will call it ether for the want of a better or less ancient term. Ether being universally distributed through space (more properly infinity), must be the medium upon and through which thought acts. Mental impulses produce etheric waves, and these tremulous, undulating wave-currents, set in motion with purposeful intent in a given direction, go on vibrating till they reach the shore which offers them resistance. Telegraphy seems a perfect illustration of telepathy, and surely as the mind of man discovers how to construct and use both wires and cables, so may that same mind learn to manipulate unseen apparatus by means of which messages may be conducted from place to place with still greater velocity, and at length with absolutely unerring accuracy. We are

yet but in the early infancy of the period which may truly be styled a telepathic age; our methods as yet are clumsy; we are bungling apprentices, but we have much on every hand to encourage us, as signs multiply daily in demonstration of the central proposition that thought can be sent from place to place without the intervention of any material conductor. Though we may not now be able to fully elucidate the method from the theoretic standpoint, we can certainly collect much valuable information bearing on the practical side of telepathy, and when we are in possession of the facts, theories will no doubt soon be born to account for them. Well, the thoroughly ascertained facts in the case which have sprung from our own personal experiences would fill many large volumes. We shall, therefore, make no attempt to narrate or classify them in detail, but will give a few test cases to prove the statements we are enunciating, and select those in particular which serve to illustrate the truth of mental healing in the most convincing and vivid manner. Mental cries for help; signals of distress; importunate appeals for aid in dire necessity; transmission of messages in times of great intensity of feeling, etc., etc., are so thoroughly well known to all students of psychic science that their reality is questioned to-day by very few persons who have taken even the most superficial interest in the subject, but the much greater and far more practical query as to the prospective employment of telepathic suggestion in daily life with reference to ordinary affairs, is of course quite beyond the average ken of present supposition, though not a few eminent scientists are seriously engaged in making minute and careful observations, with a view to establishing the feasibility of using thought transference in almost every matter of ordinary as well as extraordinary importance. We do not bow to the decision of self-appointed or delegated authorities, as we strictly maintain the right and duty of every individual to experiment with nature on his own account and arrive at original conclusions based on personal experience. At the same time we trust we are not so foolish as to refuse to weigh evidence presented by our neighbours, or so blind to the result of painstaking investigation as to refuse credence to stories, no matter how wonderful or entirely beyond our own experience, related in good faith by intelligent, trustworthy informants. Our position is that no one should permit himself to be limited by his own or anybody's ignorance. If a friend tells you he has seen many things you have overlooked in your journey through life, his statement is extremely probable; but if he should tell you you cannot have seen something simply because he has not seen it, his position would be idiotic. The public is now challenged to investigate the claims of telepathy, which differs in many respects from hypnotism, and that widely, though the latter word is often confounded with the former. The real difference

in idea is to be found by studying the derivation and proper signification of both terms. However broad may be the meaning read into the words *hypnotism*, *hypnosis*, *hypnotist*, etc., they all have distinct and exclusive etymological relation to sleep, as they are directly derived from the Greek *hypnos* (sleep), while telepathy, telepathist, etc., have no connection with sleep, and can be fairly employed in all cases where transfer by mental suggestion not inducing sleep is concerned. Hypnotism is good enough in its place, and in the hands of intelligent, moral practitioners is already proving of great use and value in the treatment of aggravated forms of hysteria and other intense nervous derangements, as well as in cases of surgery where ordinary anaesthetics are considered dangerous; then again, if *insomnia* is the ailment to be counteracted, the truly hypnotic formula, "you do sleep; you are sleeping; you sleep peacefully," etc., may properly be used with decided benefit; and still further, in cases where immorality is flagrant and the peace and safety of the social organism is endangered, it is quite legitimate to use hypnotic suggestion if other and better reformatory measures are not consciously at hand. We take back nothing we have ever said or written on the inviolable sanctity of a human will and the goodness of the essential or root desire of all humanity, but we hope our students exercise enough intelligence to discriminate between *fundamentals* and *accidentals* in cases where the real desire is for happiness, no doubt, but the actual conduct is so insane that if it be permitted to continue it thwarts instead of accomplishing the primal design. Then it must never be forgotten, that human rights being essentially equal in all respects, it can never be allowable to permit lawlessness, which interferes with human rights. I have a right to do as I please with my own property, but I have no right to jeopardise your property. A man may have a barbaric right to get drunk, but no right whatever to beat his wife or maltreat his children; therefore, though the best and highest mode of mental treatment is to appeal to, so as to arouse the latent manhood within the man, who is actually worse than a beast, in cases of emergency we must all use the best means at our immediate command. Thus, if violence be ever attempted or persistent invasion of the rights of others be persisted in, and hypnotic influence can be brought to bear to stop an injustice, the hypnotist is a friend to society and a foe to nothing but iniquity. While we should all strive to ultimate the very highest we can perceive, there are many intermediary steps to be taken between the base and the summit of the ladder, and though we consider simple hypnotism one of the lower rungs and telepathy proper a much higher rung, they are both rungs on the same ladder. As to the dangers attending any mental process, are there no dangers in medicine, surgery, telegraphy, the use of fire, etc., etc.?

Let no one be alarmed at a scarecrow ; danger lurks everywhere in the path of the unwary, but it is the height of folly, if nothing worse, to raise a cry of "malicious mesmerism" and other phantasms of disordered imaginations to account for such hysterical ebullitions as proceed from the unstrung or overstrung condition of the nervous system in persons who are afraid of everything and have always at hand a convenient scapegoat-theory on which they saddle everything which displeases them, even though it emanates exclusively from their own disordered mentality. We are very glad to learn that Mr. Stead, who has been much interviewed concerning his remarkable telepathic experiences,, always declares that he sustains no injury whatever from yielding *voluntarily* to outside influences, and he never yields *involuntarily*, and in this he displays his wisdom, because blind yielding to anything is a sign of weakness, and whenever we indulge a tendency whose cause is weakness, the effect of such indulgence is to increase weakness ; likewise to indulge a habit born of strength is to increase the strength which gave the habit birth. Our own memory of mental suggestion, supported somewhat by personal clairvoyance, is as follows : Thoughts assume form, or are in form, when they emanate from our minds. According to their quality will be the nature of the forms they assume, and as the law of attraction is absolutely universal, when they are not consciously directed in any given line, they go as a matter of course where they are most attracted, and the line of *greatest attraction* is perforce that of *least resistance*. Now it is more than probable that in family or group of friends there will be one person, at least, who has had many uncomprehended but by no means incomprehensible telepathic experiences of a startling nature, as, for example, while busily engaged in writing or attending to some ordinary household or business affair, seeing a distant friend with the mental eyes as though he were bodily present, or so strongly sensing his presence as to feel actual contact with him. Such experiences are not rare, and they are not difficult to investigate and explain, provided one has no strained and unnatural theory to support, for if THOUGHTS ARE THINGS, as we claim they are, they can be perceived as though they were the actual persons from whom they emanate, as thoughts coming from us take our form frequently, especially in cases where our desire is to communicate freely in a purely human face-to-face manner with an absent friend. Memory we consider an artful dodger, and such it will continue to be until it is trained and disciplined to be the obedient servant of the will ; it is now with most persons like a frolicsome puppy, utterly unrestrained, but with all the capacity for developing into a fine, useful dog ; and memory should sustain to will precisely the relation of dog to master. No one is ever really unconscious for a single moment, but consciousness operates on various

planes, and when functioning on one plane often communicates nothing to the records kept on another plane. Swedenborg and a few other very remarkable seers have been consciously in two worlds, or on two planes of consciousness at once. Swedenborg could be conversing with a friend in one city and see a fire burning in another city many miles distant; he could also be engaged in conversation with a friend in his garden at Stockholm and at the same instant be in direct communication with the spiritual world, which is all around us, whether we see it or not. Telepathy will soon greatly revolutionise spiritualistic as well as materialistic phraseology, and a revision in language is greatly needed everywhere, for innumerable misunderstandings are the upshot of incorrect employment of words. It is an excellent rule to abide by, never to say what you do not mean, and never to mean what you do not say. Symbolical or metaphorical language may be true to correspondence, and therefore should not be vetoed; but it is always a mark of imbecility to say something, and then, when questioned concerning it, to answer, "Oh, I didn't mean that"; then we reply, if you did not mean it you ought not to have said it, for speech is abused when it disguises thought; its proper use is to express thought with the utmost clearness. In strict science, no one should ever give or take a *joke*, though *humour* has its due place in conversation and literature. Spirit-return is a very loose expression; spiritual communion is rigidly scientific. "Do spirits ever come back?" is a rather stupid phrase, and as a question is exceedingly ambiguous. "Can we hold communion with the departed?" is thoroughly good language and admits of a definite demonstrable affirmative reply. In a paper read before the London Spiritual Alliance, Mr. Stead related instances where he had received messages from the living and the so-called dead in precisely the same way and with equal facility, and he has even gone so far as to suggest a central telepathic bureau, where competent telepathists can act as mediums, so that people can go to a sort of headquarters if they choose to make inquiries whether any messages have been received for them from distant or departed friends. It is not at all out of the way to propose such an establishment, and if the right persons can be brought together to carry out its wise and benevolent intent, much practical good will doubtless result from it. In mental science it is most important to distinguish between simple telepathic suggestion, accomplished by the transference of thought from one person to another, and the false method often pursued of seeking to bring a patient into blind submission to a healer's will; at the same time this point needs careful elucidation, and to this end a somewhat elaborate dissertation on two sides of the subject may be necessary. In foregoing lessons we have endeavoured to state as clearly as possible what is the nature of

essential desire, and we shall never take back a single word we have said on the score of the real divinity of all desire at the source; but when a student has grasped this point fully, he needs further instructions on how to discriminate between essential and *accidental* desire, for though the former is entirely good, the latter is often a fruitful source of intense misery. Let us again re-state our position on the WILL. We all desire happiness, strength, and every other blessing, but we do not always know how to obtain the object of our search; we therefore err, not in *motive* but in *method*, and from the side of method, though not from the side of motive, all invalids are sinners, and so are all who seek gratification in harmful ways, such as strong drink, gambling, etc. If you wish to become an intelligent and efficient telepathist and employ your ability to project your thoughts for truly good ends, you must discriminate between what your patient *really* wants and what he *fastely believes* he wants, and it is just here that confusion arises in many minds and self-contradictions are apparent though unreal. I take for example a man who is intentionally seeking happiness while actually he is ignorantly pursuing misery; he is a victim of the passion for strong drink, opium, or some other absurd substitute for what will really aid him in finding the good he intentionally seeks. Such a man wants a *good time*, and gets only a *bad time*. In his extremity he appeals to a mental healer, with the hope of being relieved of the pain and horror attendant upon *delirium tremens*, or some equally frightful and detestable disorder. He is too ignorant and fuddled to know what course to pursue to extricate himself from his dilemma, and in his dazed, besotted condition, he is in no state to respond to conversational argument, so the healer must commence with MENTAL SUGGESTION. Remember, the man has applied to you for relief, and you must use your own discretion how to apply it; were he in a rational condition you would talk to him or write him a good strong letter, full of plain, sensible advice, but he is not ready for that yet, so you only *suggest* to him *mentally* the means of improvement. A sample argument or declaration may be phrased thus:

“My dear friend, listen to me; you desire happiness: to this you are entitled and this you can surely find, but it is only to be found in a life of *temperance* and sobriety. You do not love intoxicating liquors: you have been under a delusion with regard to them; you are in pursuit of *happiness* and they only land you in misery; therefore I declare unto you, that you do not desire them. You desire whatever is for your good because it is for your good, and furthermore, you are a member of a vast social organism, and being a member thereof, you desire whatever is best for the entire human race. You can and will secure happiness by pursuing a path of temperance in all things, and

this course is dictated to you by your own reason and conscience, and you know it. Listen to me. I repeat this truth to you—you desire GOOD and GOOD ONLY. I pronounce you absolutely free from the false desire for liquor and from the pursuit of anything whatsoever that could possibly retard your progress toward the goal of perfect happiness which you desire to reach. I pronounce you free from whatever could induce you to take a single step detrimental to the welfare of yourself or any other member of the great human family to which we all alike belong. Listen to me. YOU ARE FREE; you do not love liquor; you love whatever conduces to human welfare, and naught beside. You are free to resist all temptation to folly, and henceforth you will never be led against your will to do anything. YOU ARE FREE; GOD IS WITH YOU.”

No student need use those exact words. The ideas conveyed in them are essential, and unless the reader is exceptionally obtuse it seems almost impossible that he or she should misconstrue the plain teaching of this lesson. There are in appearance two wills, but in reality there is only one will, and the one will is always desiring good: the false will is destroyed immediately the dark cloud of ignorance which produced and sustains it is dissipated by the clear presentation of truth to the interiors of the understanding, and teaching, to be effectual, must appeal to the interior degrees of the mind at first and then flow outward to the exterior.

Though this volume of lessons is compiled chiefly to give definite practical instruction in mental healing, the therapeutic aspects of telepathy are so closely allied to the social that we can hardly offer any useful suggestions without embracing the varied aspects of this fascinating theme, and though at the expense, possibly, of a little tautology, we will not conclude this essay without presenting a condensed review of the subject at large as it appeals to us. We allude frequently to Mr. Stead's writings because they are the most accessible of any on this subject to the general reader. The prevailing opinion on the part of persons well informed on the subject is entirely against the pessimistic predilections of ill-informed people, who see in *hypnosis* nothing but *black magic* and other frightful abominations. Spiritualism for the past fifty-two years has been abundantly demonstrating to the public of the entire civilised world the fact of communion with the so-called *departed*. Telepathy does not invalidate spiritualistic conclusions in the least; it merely calls attention to other possibilities of mental communion than those usually dwelt upon by Spiritualists. Thus it is possible to be either a Spiritualist or a Telepathist, but the widest experience leads to brave thinkers becoming both.

Telepathy is the art of thought-projection, and accomplishes psychically what telegraphy accomplishes physically; for, just as we

send messages by use of electricity from one part of the world to another when we are sufficiently acquainted with electrical action to construct and operate necessary apparatus, so when we discover the law of thought-transference, we can dispense with visible wires and cables and rely solely on psychic appliances. The science of telepathy is not new to the few, but it is startlingly novel to the many, and will probably remain a mystery to the crowd until the art of concentration is far more developed than at present among the masses. Let it be distinctly understood that the old mesmeric terms, subject and operator, are usually misleading, as they are supposed to convey the idea of a strong-willed person at one end of a line and a weak-willed person at the other. Washington Irving Bishop and several other "mind-readers" got into trouble through ignorance and carelessness, but when experiments are conducted aright there is no danger.

The true way to conduct a telepathic experiment is for two friendly fellow students to appoint a time for sending mental telegrams to each other; and to prevent the impression that one *controls* the other, let the sender to-day be the receiver to-morrow. The best *time* is whenever one feels most quiet and free from likelihood of interruption. The best *place* is wherever the atmosphere is most congenial; and the best *condition* is when one feels mentally at ease, calm and good natured. Having taken the most comfortable position possible, sitting or reclining, let the one who is acting as sender call mentally the name of the one with whom he seeks to communicate (much as we operate with a telephone); then, clearly articulating, silently, every syllable of the message, send it forth on the psychic current, with simple assurance that it will reach its destination; there must be no doubt or flurry if the best result is to be secured. Let whoever is acting as receiver take a similar attitude of ease wherever he may be, and quietly anticipate a message without permitting himself to expect any special kind of communication. If, as in the case of Mr. Stead, messages are written automatically through the receiver's hand, it is well to always sit at a table, with pencil and paper, and allow the hand to move as it will, taking no notice of what is being written till the hand ceases to write.

At first, messages may come slowly and doubtfully, and mistakes may occur; but if the course above suggested is persisted in by any two persons who are really attached to each other, and mutually interested in proving telepathy, satisfactory results will eventually be forthcoming, though some persons get to this point sooner than others in consequence of unusual sensitiveness, coupled with more than ordinary ability to keep the mind centred unwaveringly on a given object.

Hypnotism is related to telepathy, but as this word is derived from *hypnos* (sleep) it has only a limited relation to telepathy, which is a much broader term. Hypnotism is a true cure for insomnia and an

efficient and desirable substitute for anæsthetics in surgery, as the most delicate patients can submit to its action with decided benefit, if the administrator operates scientifically. The will of both parties to the result must be in accord—for example, one wishes to sleep, and the other agreeing with that wish, suggests mentally “you do sleep; you are sleeping;” there is concurrence of desire, and thus no weakening but rather strengthening, of individuality. While *hypnotism* is of special interest to the medical faculty, and is destined to be the sovereign anæsthetic of the near future, *telepathy* is of the utmost interest to everybody, and promises to become a priceless boon to humanity at large. The telepathic age on which we are entering is the necessary successor of the materialistic era which is rapidly closing. The end of an age is indeed upon us, and mammon-worshippers may have to vacate their thrones, while imposition will be seen for what it is, and therefore discredited. No one whose motives are pure has anything to fear, but on the contrary very much to gain by welcoming and cultivating the new telepathic sense, which is next door neighbour to the psychometric; and we are now entering a *psychometric* as well as a telepathic age. While telepathy is the science of mental telegraphy, psychometry is a more interior method of penetrating the psychic zone. Telepathy does not necessarily do more than establish communion between two centres of intelligence, but psychometry enters the mysterious arcana of the invisible realm, and there discovers the recorded history of many centuries and milleniums. The earth's atmosphere is a marvellous palimpsest, written over and over with the history of all that has been *said*, *done*, and even *thought* by all the races that have dwelt upon this planet. This faithful book of remembrance is open to the eye of the gifted seer, who can read its inscriptions as the learned archæologist can decipher characters upon ancient monuments and scrolls. What is often called “astral light” photographs everything upon the “astral atmosphere,” which is interior to the outer atmosphere of the globe, interpenetrating or saturating every point in space. Not only has the world its atmosphere, but all living creatures have theirs, which are ever changing; every change in thought producing its vibratory effect upon the ether.

It would not do in the present imperfect stage of psychometric development to *recklessly* resort to psychic impression in serious cases, but the chief reason why there is so little evidence brought before the public positively confirmatory of this “science of the soul” is that, like all “occult” science, it can only be experimentally demonstrated by exceptionally developed seers, and in exceptional quietude. Public exhibitions of psychometry are usually too vague and general to be of much scientific interest, but this can be remedied if spectators will approach the subject in a scientific spirit. Far too often “psychometric

readings" are given in a crowded hall, to a very miscellaneous, unquiet audience, who pile all sorts of personal articles in confusion on a platform desk, and expect a sensitive to give each one in a multitude a personal test. Once in a while some person of unusually decided individuality gets convincing information, but the really valuable experiments are in the private study of the scientific observer, who never presses a sensitive with several divergent questions at once.

The psychometric gift may be latent in all, but on an average about one person in seven can develop it sufficiently to make it practically available. First impressions in coming in contact with an object usually concern present conditions; historical associations can be detected by prolonged contact. A passive expectant mental attitude throughout all experiments is a *sine quâ non*.

LESSON VIII.

INTUITION THE TRUE EDUCATOR.

THE word intuition, though frequently employed, is seldom clearly interpreted. It literally signifies inward or interior teaching, *i.e.*, instruction received in ways unknown to outward sense. Let us look at this great subject as simply as one can. People often confound *intuition* with *impression*, but the two are widely dissimilar; the distinction between them may be expressed thus: When you enter a room for the first time, certain objects in it immediately strike your eyes, and you unhesitatingly affirm I see such and such things; you do not feel in the least doubtful or distrustful of your senses; you instinctively regard yourself in the light of a competent observer and arrive instantly at the unargued conclusion that your observations are correct. On the psychic or spiritual plane, intuition does for us what vision does on the so-called *physical* plane, and what intellectual discrimination does on the strictly *mental* plane. Impression is something received by way of impress from without; it is hearsay evidence, proffered testimony, about which we may reasonably argue, and which we are at full liberty to accept or reject after due deliberation and inquiry. There are no absolutely certain impressions, and there can be no uncertain intuition.

The two great lights, the greater of which rules our mental and moral day, the lesser of which rules our mental and moral night, differ from each other exactly at the point where we accept truth for authority, or authority for truth. Jesus said to the multitude, "If I

proclaim truth, why do ye not accept it?" So have all truly illumined teachers addressed the throng before them, for the *great* teacher, the veritable *master* is he who discerns in all humanity both the love of truth and the capacity to embrace it. Were we to claim possession of *all* truth we should indeed be vain braggarts, senseless egotists, but we have the right to claim, and also the ability to receive, all *necessary* truth. No word is more commonly employed than *duty*; we say flippantly that we *ought* to do certain things, without pausing to inquire into the nature and origin of duty. Obligation implies ability, no one can reasonably be expected to perform a task beyond his power; therefore the simile of the horse and the goat is always *apropos*. The reason why it can never be the duty of a goat to do a horse's work is because the goat is constitutionally unfitted to perform such heavy labour, and just law never expects any creature to transcend its possibilities, though divine law expects us all to live up to them instead of grovelling, as we so often do, far beneath them. Impressions received from without are seldom lasting unless there is a response within to an outward appeal. Present educational methods are in many instances worse than useless; they are positively detrimental, as forcing and cramming are still shamefully in vogue both in ordinary schools and distinguished universities. Teachers are not usually very much to blame for this bad state of affairs, as they are almost invariably painfully fettered in the iron-clad bondage of a prescribed curriculum. Froebel taught that no more than fifteen children should ever be allotted to a single teacher, and that every study should be made delightful to the pupils, and be in the truest sense educational. Education and evolution mean almost the same, as the former word is derived from *educere*, to lead out, and the latter from *evolvere*, to unroll. Now, can it be possible to lead out what is not already in, or to unroll what is not infolded? To prate of evolution and ignore involution is to argue in favour of a self-evident absurdity, contradicted by the growth of every seed and the universal phenomena of nature. Emerson taught that the soul is mature in the infant, and so it is. Education is the process of leading forth into manifest expression the latent properties of the germ. We *possess* all things, but we sometimes feel we *have* nothing, for we are like people who live on land richly stored with precious metals and priceless gems, but by reason of ignorance, indolence, or both, they subsist in penury. Penuriousness is the fruit of faithlessness or idleness, and should never be encouraged or permitted, as it saps the very springs of health at their source. Though interdependence is the law of life, there is a glorious sense of independence in every soul, and when it comes to a realisation of its dormant potencies it throws overboard every prop on which it formerly leaned and henceforward steers its own course with the aid

of no other pilot than the light within. Cowardice masquerading as humility is a veritable wolf in sheep's clothing; for while humility is rightly esteemed a virtue, its counterfeit is decidedly a vice. Reliance upon God is a much misunderstood and frequently misapplied term, for people insist upon reliance upon outside aids when they claim to be trusting implicitly in the Infinite, who is no respecter of persons, times or places. Churches, Bibles, schools and all such agencies are helps when they are diaphanous, but only hindrances when they are opaque. Kindred souls can profitably unite for study into the deepest mysteries of being, but one must never assume the *role* of dictator to the rest. It is surely no more presumptuous to declare that the Most High can speak to us than to our neighbours, for we are all alike, God's children. Two grave errors must be contradicted before the channel will be open to permit the water of life to flow in an uninterrupted healing stream. These twin errors are pride and false humility. Pride bars the door to the advent of truth by proclaiming "I am holier than thou;" false humility bars it by saying, "You can receive a message from the eternal, but I cannot;" but if not, why not? We have all conceded to ourselves and others the right to use our own eyes, ears, palate, nostrils, and touch irrespective of the use made of such faculties or members by our brethren. Each one claims the right to exclaim, "I see, hear, taste, touch, smell," and in every law court in the civilised world individual testimony furnished by an eye witness is regarded as far more conclusive than second-hand information. There is a perfect correspondence between the visible and the invisible. The ancient hermetic axiom, "As above, so below," or its equivalent, "As within, so without," is unmistakably accurate, and whoever trusts it fully will never miscalculate. The outer world appears to each one of us as though there were never another spectator of the scene; we individually venture to pass judgment upon all that we behold, and with what delighted exultation does the seer pronounce the word "*Eureka*" (I have found it). Shall we dare to use and gratefully employ our outer faculties and then refuse to recognise or enjoy deeper and diviner means of perception pertaining to the soul, with which we are as unmistakably, yea, far more certainly endowed? What is vaguely called imagination is a portion of our spiritual dower, only the idealist can be true inventor or discoverer, a poet, an artist, or a musical composer in the least creative or original. Mozart, Haydn, Beethoven, Handel and a score of other well-known names are reminiscent of *intuitive genius*, while De Koven and other modern composers of light opera airs are the interpreters of the imitative school unfortunately so popular in this ridiculous age, which has for its most popular fad servile copying of the past in spite of the tremendous effort which a few brave adventurous souls are resolutely making to stem the degenerating

current and manfully embody the ideal. Weak eyes, weak lungs, weak back, weak everything is imitative cynicism and pessimism incarnated; strong mind, strong body, pure morals, robust health all spring from launching out boldly into the deep, strong, wide current of fearless originality. The gospel must be preached in its original simplicity; fidelity to the inner light and our backs turned on tradition can alone save us from the ever-enlarging consequences of the prevailing false methods of tuition which hurry many a promising student to the insane asylum, if not to the grave. Memory is eulogised as though it were the all-in-all, when it is the veriest bondservant of the senses, a servant made to obey that imperial master *will*, which should never for an instant allow this subordinate to assume control of a single department in the temple of human enterprise. Govern your memory, compel it to serve you, use it as you would a memorandum book in which you record exactly what you please for future reference, and then when it has served you and you no longer need its aid, retire it, only to bring it forth again if fresh contingencies arise where its services can be of decided value. Many a young married couple make shipwreck of their happiness as their vessels strike on the pointed, jagged rocks of memory. New situations involve new responsibilities necessitating new illumination. Memory tabulates the records of the past, but it gives us no advice how to proceed in a fresh contingency. Intuition is a lamp to our feet, a light on our path at all times, and its divine guidance can be successfully invoked whenever and wherever we choose to call upon it, provided we are prepared to relinquish all prejudice and allow immediate perception of truth to be our honoured guide. Whenever you are in any doubt as to the course you should pursue, after you have turned to every outward means of guidance, *let the inward eye see, let the inward ear hear*, and allow this simple, natural, beautiful process to go on unimpeded by questionings or doubts.

Exactly as you permit the outer senses to testify to what they come in contact with, and you welcome the reports they bring to the citadel of your consciousness, so let the soul-sense, interior perception, not looking *at*, but looking *through* as well as *into*, guide you in all these otherwise grievously perplexing situations where you feel perfectly stranded unless you betake yourselves to this only reliable guide. We could recommend the following simple rules which many earnest truth-seekers have found extremely helpful and productive of the most desirable and practically beneficial results. When you wish to let something into your mental treasure house, read it or listen to it once only, and then give it your supremely undivided attention. Affirm at the outset, "I *will* become acquainted with these facts, and I *will* be able to recall this information whenever I require it." Having

thus directed not only your *intention* but your *confident expectation*, take the easiest, most comfortable position you can possibly assume. Wear no tight garments and permit no mental strain; think of yourself as *approaching* what you desire to learn; let information flow into you as rain soaks into the earth when it offers no resistance to the shower. If you give *absolutely undivided attention* to the work in hand, you will be able to review a book thoroughly after once reading it, and be in a position to successfully pass a cross-examination upon its contents, for when in the presence of the examiner you will feel as though the book were within you, and though you may use your own language you will faithfully give forth the author's views in every particular, and also graphically relate any important incident in the tale. This is not verbal memory, and it is in no sense a mechanical process. Recitations are entirely overdone, and if we carry these mere memory-acts much further we shall have succeeded in stamping out what little originality is yet remaining in our literature. Why should anyone copy anyone? Are all flowers alike because all are beautiful? Have all song-birds the self-same note because all can warble sweetly? Let us at any cost become original, but what is the price we need to pay for this unspeakable deliverance from blind servitude to fallacious custom? Go where you will, complaints of sickness rend the air; untold miseries multiply on every hand; pessimism gains ground among the wealthy and the cultured fully as much as among the poverty-stricken and illiterate. Why? Surely because the fountain of inspiration is sealed. If Tennyson's "*Higher Pantheism*" gives anything like a true statement of our relation to Deity; if the Supreme Power is nearer to us than our own hands and feet; if it be true that God is the infinite Energy which Herbert Spencer so freely acknowledges as omnipresent, then we need but one sentence by way of affirmation to carry with us into the silence, and that is, "GOD IS NOW HERE." Through whatever channel the Divine Life reaches us it is nevertheless the breath of the Almighty which we inhale, for there is but one Life, the All-in-All of Being. Existences are but expressions of this sole Being which is eternal. I need not breathe the air at second-hand; I can let my own nostrils dilate and drink in the vital breath as though no other creature breathed in all the universe, and I can have just so much but no more of this universal air than my present lung capacity permits. By constant and judicious exercise I can do exactly this as concerns my spiritual relations. In the lives of all of us there are times when we grow desperate if we believe in the hampering force of uncontrollable circumstances; we cannot reconcile ourselves to the idea of our slavery to blind, relentless fate; luck, destiny, fortune are at such times detestable words in our ears, sounding the death-knell of all our hopes. The cruellest

thing of all is misdirected sympathy, for it is the sentence of doom, the knell of despair. In all dark hours and times of unwonted perplexity we need to follow one simple direction, found, as all needed directions can be found, in the dear old gospel, which so many read, but, alas! so few interpret. "Enter into thine inner chamber and shut the door." Does this mean that we must literally betake ourselves to a private closet with a key in the door? If it did, then the command could never be obeyed in the open air, on land or sea, and the Christ loved the lakes and the forests far better than the cramping rooms of city dwelling-houses; still his counsels are so wide-reaching that there is no spot on earth and no conceivable situation in which any of us may be placed where we cannot follow them. One of the most deeply intuitive men we ever met had a desk in a city office where several other gentlemen were doing business constantly, and often talking loudly. Entirely undisturbed by the many various sounds about him, this self-centred, faithful man would, in any moment of perplexity, draw the curtains of privacy so completely about him that he would be as fully enclosed in his own psychic aura, and thereby effectually removed from all distractions, as though he were alone in some primeval wood. Taking his difficulty with him into the mystic silence in the form of a direct question, to which he expected a certain answer, he would remain utterly passive until the reply came, and never once, through many years' experience, did he find himself disappointed or misled. Intuitive perceptions of truth are the daily bread to satisfy our daily hunger; they come like the manna in the desert day by day, each day brings adequate supply for that day's need only. They must be followed instantly, for dalliance with them means their obscuration, and the more we dally the more do we invite erroneous impressions to cover intuition with a pall of conflicting mortal phantasy, born of the illusions of the terrene will. One condition is imposed by *universal law*, and this we must obey. Put all wishes aside save the one desire to know *truth*; couple with this one demand the fully consecrated determination to follow what is distinctly perceived as truth immediately it is revealed. No other affection must be permitted to share the field with this all-absorbing love of *truth* for its own sake. Obey this one direction, and never forget that expectation and desire are bride and bridegroom and for ever inseparable, and you will soon find your hitherto darkened way grow luminous with celestial radiance, for with the heaven within, all heavens without incessantly co-operate. Retire to rest with the confident assurance of divine illumination, and the gift of vision will displace all earth-born dreams. Health and happiness come, not by seeking for them specifically, but by seeking that nobler quality of living that produces them as a result.

To receive education spiritually while the body is resting in sleep is a perfectly normal and orderly experience, and would occur definitely and satisfactorily in the lives of all of us if we paid more attention to *internal* and consequently less to *external* states with their supposed but unreal necessities. Sleep is intended for recuperation and instruction obtained in a state of active rest or restful activity from the subjective standpoint. Many people endorse the groundless assertion that all action is physical; this is a most harmful error, as it leads to undue concern for speech and behaviour, coupled with disregard of thought and motive; it leads as a consequence to the multiplication of false appearances and every phase of hypocrisy. Our thoughts make us what we are here and hereafter, and our thoughts are often busier by night than by day, for when we are asleep to the exterior we can be wide awake to the interior world, and the unseen world is a **SUBSTANTIAL PLACE**, the conditions of which are entirely regulated by mental and moral attainments. When we are not deriving information through outward avenues of sensation, we are receiving instruction through interior channels of perception, and when this fact is understood for what it is worth, it will become a universal custom for persons to take to sleep with them the special subject on which they most earnestly desire particular instruction. The Pharaoh type of person dreams, and so does his butler and baker, but the Joseph type, which is that of the truly gifted seer, both dreams and interprets. Let us all seek health and instruction through the watches of the night as well as the day, and we shall learn by practical experience to testify to the truth of the wonderful double-barrelled text, "He giveth His beloved sleep," which can also be correctly translated, "He giveth to his beloved while they are sleeping." The restless fever of the world can only be assuaged as **INTUITION** leads the intellect into deeper truth than sense can apprehend, and as a direct consequence builds the outer body into strength and symmetry.

LESSON IX.

DIAGNOSIS.

CORRESPONDENCE BETWEEN MENTAL AND PHYSICAL CONDITIONS.

AMONG the innumerable questions put to us by students and correspondents no questions occur more frequently than those relating to diagnosis. By diagnosis is usually meant the discovery of some special ailment from which a patient is suffering. Looking into the body to find the nature and location of disorders is a very painful

and disgusting process, tending to the aggravation of maladies rather than to their cure. Health is order, disease is disorder; when you have said that you have said all, and we do not feel by any means sure that one form of disorder is necessarily much worse than another. Health is our goal; we do not wish to be ill in *any* respect, and as we desire that all our organs and functions shall be harmonious we have no special desire, when ailing, to be cured of any *particular* ailment. I will to be well, and if I apply to a healer I expect that healer to see me *perfect* in thought, and, by conveying to me mentally a picture of ideal perfection, to aid and encourage me toward the realisation of my complete desire. Every part of the human body does no doubt exactly correspond to some special department of the mind, and it is therefore quite possible to formulate a system of treatment based on physiological correspondences; but for practical purposes this is generally unnecessary. There are, however, some broad classifications which can be clearly stated with decided advantage, and many more will doubtless suggest themselves to the student. *Internal* disorders of complicated and baffling types are evidently the offspring of long secreted error. "Secret sin" usually means some physical malpractice, but Mental Science strikes deeper and lays the axe at the root—erroneous thought. The New Testament is very emphatic on this point, so much so that some of its statements appear to many persons unwarrantably extreme; the fact nevertheless remains that our inmost thoughts do and must show forth in our bodily conditions. Fear is the greatest bugbear of the race; some dread, entertained in secret and held on to as a nightmare, perpetually menacing, is the cause of a multitude of internal difficulties for which a great many people are ineffectually treated by physicians and mental healers alike. The bulk of mental treatments are only palliative, in consequence of failure on the part of healers to *teach*, as well as *treat* their patients, and the indisposition of many patients to even listen to any doctrine calculated to unsettle their old beliefs. Mrs. Helen Wilmans, in her experience with coloured people in the Southern States of America, has found many cases where she could not do her best work owing to the unwillingness of the superstitious, creed-bound people to even consider anything which they feared would upset their "faith." If all our beliefs were exactly right we should be perfectly well; therefore it is arrant folly to seek to hold on to every ancient theory and at the same time attain to a higher condition than you have yet reached. Healing means making whole; anything less than this is only surface benefit, and does not permanently endure. The controversy in the Episcopal Church between the *strictly orthodox* and *liberal* clergy is on the score of "resurrection," which is perpetually confounded with resuscitation, a word of widely different

meaning. *Recovery* is far less than we intend to be satisfied with; we aim much higher than to merely regain a lost estate; our anticipations are toward a future which shall completely eclipse the past, therefore we desire to forget what lies behind and reach forward continually. Old habits of erroneous thought actualise themselves in gouty and rheumatic systems; stiffness of limbs and joints is often due to a perverse retention of fossilised opinions and their accompanying practices; it is only by cutting entirely loose from these bonds that we can rise to newness of life, either inwardly or outwardly, and interior advance must precede all enduring external improvement. You will all probably think up cases of "sweet unselfish sufferers" whose ailments seem to point unmistakably away from themselves to the sins of others; in such instances mental *weakness* is the cause of suffering, an accession of moral backbone, the only relief. We can take in the disease of others through sympathetic complicity with their mental states, and from this cause spring numberless diseases of weak, but well-meaning people. A wife, for instance, weeps over her husband's peccadilloes, she feels obliged to submit to him in all things right or wrong, she permits herself to be victimised by injustice, and, as a consequence, she suffers from afflictions which are the natural penalties of his vices. Her only salvation is in conquering her susceptibility to fear and anxiety; she must immediately assert her true womanhood, and by rising above mental depression and decrepitude she will grow to a height from which she can bend down to him and save him from his own follies. We cannot successfully help others until we have lifted ourselves from the *negative* to the *positive* pole of our existence, and to do this requires energy and effort. Some healers suffer intensely while in the presence of sufferers, because of their own lack of individuality; every healer must learn to insulate himself from his surroundings, and this can be done most effectually by picturing oneself to oneself, as surrounded with an aura or atmosphere entirely to one's own liking. If you have a favourite colour wear it, and above all accustom yourself to seeing yourself psychically wrapped in it, so will you gain confidence in your own ability to attract to yourself whatever you desire, and envelop yourself in the aura of your choice. Every sound and colour has a special signification, and whether you can produce the tone or colour in your outward sphere or not, insist upon having it with you subjectively; by this means you make the air subservient to your needs, and you are then in a condition to extract from it whatever you please and naught besides; thus you secure freedom from the parasites of disorder, as no one consciously or willingly invites them. Attraction is universal, but we attract through fear and expectation as well as through desire. Inflammatory disorders are common, chiefly to excitable people, but those

who permit themselves to come under the influence of others' excitement are co-victims. In treating against internal difficulties, treat for perfect frankness; for as people open their minds freely they will overcome hysteria and all bowel derangements. To overcome fevers, the most perfect tranquillity is needed; but any state which is counterfeited by assuming what one does not really feel is non-effectual, because the undercurrent of your thought reaches your patient. Many parents and other doting relatives wish their dear ones well, and treat them while hoping against despair; often in such cases the doubts and fears of the would-be healer are transmitted to the patient, and a cure does not result. All petty worries and anxieties are apt to produce irritation of the skin. Dandruff and pimples come and go with nervous irritability occasioned by small vine-spoiling foxes. The hair is most visibly affected by *sudden* emotions, and the teeth and nails are often influenced similarly. Nervous headache and toothache usually spring from teasing and allowing oneself to be teased by external things; vinegar and other pungent applications are called *remedies*, but at best they can only afford slight temporary relief. Whenever a healer receives intuitively any light on a case he should act out his highest conviction regardless of any theories of precedent; we must daily and hourly expect new revelations to meet new requirements. *All* error shows forth in some disorder, and we surely need deliverance from *every* form of sickness, therefore if in spiritual treatment ANY error is detected, it should immediately be faced and denied down. Denial is an erasive process totally different from the negative stand taken by those who simply *ignore* a difficulty; to ignore is to evade, and no satisfactory results can ever be reached through attempts at dodging. When the student has thoroughly mastered the theory that diseases are often contracted by negative persons through mental weakness, a disorder is often seen to be a reflected one. For instance, your patient is a pure-minded woman of tender susceptibilities, but her husband is a libertine, and she suffers from a disorder traceable only to animal excesses. She is apparently the guiltless victim of another's sin, but the actual explanation of her case is that her lack of self-assertion is the cause of her trouble; for were she a truly individualised woman she could not suffer from a complaint due to folly not her own. To trace the *general* or original correspondence of mental and physical states is not very difficult, it is in the discovery of the *special* avenues through which "*bacteria*" enter that complications arise. To proclaim PERFECT HARMONY is to sound the trumpet of freedom in tones adapted to all occasions. Liberty from bondage must be *absolute* ere health is *perfectly* manifested, therefore it is in vain that we peer into dark recesses to hunt up special errors. We must pronounce ourselves and others totally free from all slavery, and

only particularise in statement when a special need arises before us. Diagnosis ought to be quick discernment of how to supply the most pressing need of one who comes to us for help, not mapping out deflections. I am well; I am strong; I am beautiful, etc., are sentences that state our most interior condition. We are really all this, but we are potentially vastly more than we have actualised. I must call forth the divinity within me by acknowledging it, for I cannot express for use more than I recognise. You cannot have too high an appreciation of self, provided you depreciate nobody. Self appreciation is a virtue, depreciation of others is a crime.

We shall never grow strong or beautiful outwardly until we claim strength and beauty as already within. All growth in nature is from within to without, therefore recognition of interior perfection leads to its expression. In cases where some particular organ is specially affected, it is well to hold very firmly to the ideal perfection of the special faculty whose expression is faulty. For the improvement of bodily sight, dwell on spiritual vision stedfastly, and do not let your thoughts dwell on your eyes; pay as little attention to the physical orbs as possible, and concentrate the mental gaze on spiritual realities. Where hearing is defective do not worry about the ears, but turn to the idea of perfect hearing in spirit. In outward effect we shall often witness a seeming refutation of correspondence; take the following example: A telegram is received by four persons simultaneously; they are all painfully affected by the news; but instead of all four being affected similarly, one gets a severe headache, the second has an attack of neuralgia, the third gets palpitation of the heart, and the fourth has a violent fit of coughing. These four persons represent four degrees or phases of susceptibility, and each took the ailment to which he was most predisposed. It is a predisposition that often manifests in a correspondence of physical to mental states. Any disturbance will arouse a slumbering susceptibility, but no amount of provocation can awaken what is not within. La grippe grips literally the sensitive creatures who fear or anticipate it, and especially numerous among its victims are slaves of fashion and people in general who submit to tyranny, stand in awe of customs, or fail to live a truly independent life in thought and action. In the South a belief in the influence of "Hoodoo" is deeply engrafted in the coloured people and many white people share it; this is nothing other than an effect of long-time oppression. Negroes are the easiest to mesmerise and the hardest to teach of almost any people; this is an effect of their servitude; a servile attitude is one which must be conquered before truth can take an abiding hold and permanently heal the one who has embraced it. Truth alone makes free; without love of freedom and determination to be free little progress can be made in spiritual healing.

Liberal Jews and Unitarians are usually easier to treat than "Orthodox" persons, because fear of hell and a devil does not hold them; they also grasp the idea of the unity of all life more readily. Microbes are no proper part of the world's population; they only represent inversion of force; they are primarily effects, though secondarily they may be causes of disease; under the microscope their activities can be interestingly observed, and in the voracity of certain species and their hostility to their neighbours we can see a perfect out-picturing of human rapacity and discord. Emulation is good; all desire to excel is lawful, but competitive strife must be outgrown before we can secure health in the human body. If men and women live like sharks and tigers they must share their destiny, for it is only on the basis of a new and higher life for mankind that perfect health can be predicted. There is absolutely no danger whatever in trusting the directing voice of one's own true self, but blind submission to outside influences paralyses the will and opens the door to manifold delusions. Spiritual healing takes unseen influences into account, but boldly declares we can be controlled by nothing unless we wish to be. If you have never made a declaration of moral and mental independence make it at once, for all safety and salvation is in it, and until we declare ourselves free we are bound by race beliefs and errors of every description. Selfishness expressed in miserliness is a fruitful source of misery. Many confirmed rheumatics must be brought out of niggardliness or they cannot be delivered from their infirmity. Again and again we have known healers to fail because they did not attack the error at its source; for this reason we refuse to cater to selfishness in any form, and stinginess is a very common and contemptible form of this prevailing vice. Do all the free work you like among the poor, but do not permit anyone to boast of receiving free treatment from a mental healer when the patient is the wife of a millionaire glittering with diamonds, and the healer is a hard-working woman earning her own and her children's livelihood. "Freely ye have received, freely give" applies on both sides. "The workman is worthy of his recompense." In spiritual work the same divine principle of equity must govern in small things and in great; business transactions can and must be adjusted to the Golden Rule, and it is for those who see deeper into the truth than the majority to *wed business to equity* in so unmistakable a manner that their word and moral influence will be felt in *commercial* as well as in *religious* circles. Though special disorders proceeded originally from special wrongs, we are to-day caught in the meshes of a race web, and must extricate ourselves therefrom by uncompromising assertion of *will*. I will to be free, therefore I am free; I will not be held by error, therefore I cannot be. Use these pregnant, forceful sentences with bold determination to

accomplish your release, and never forget that if only one soul stands up for freedom all souls are helped to freedom in consequence, for we are all members one of another. No one ever gains a real moral or intellectual victory over sense-limitations without making the road easier and the incentive greater for all strugglers who come after.

LESSON X.

A PRACTICAL LESSON ON THE MOST DIRECT METHOD OF SPIRITUAL HEALING.

As healing means making *whole, entire, perfect*, no work which falls short of bringing into expression enough of man's latent spiritual energy to make him "every whit whole" is adequate healing. We all toddle before we walk, and as the state of childhood is good while it lasts, but is destined to melt into a riper condition, so in our study of Spiritual Science and in our endeavour to apply its theorems and axioms in daily practice, we must grow perpetually in what theologians call *grace*, which is the law of Spirit as opposed to the ever-changing illusive laws of mortal ordinance. There is but one Life and but one Law; the sooner we give up all attempts to live by more rules than one, the better it will be for all of us. In the world to-day there is a widespread belief that we are under the dominion of two opposing forces, and so far does mortal thought travel on this false and illogical track, that we hear from leading theosophists and other "advanced" thinkers, as well as from "orthodox" people, that the physical nature is at war with the spiritual, and that what builds up the one antagonises the other. This view is entirely erroneous and can only be accounted for by propounding one of two incomprehensible theories; either that of so-called Christian Science, which is that the external man is but an illusion and has no existence whatever out of the sense dream in which we all are existing, or that there is a devil almost equal to God, and that our bodies come from him, while our spirits are divine. To declare opposition between man's interior and exterior nature, is to land the student in hopeless confusion; to proclaim and demonstrate harmony is the task allotted to healer and teacher alike. Here let us emphasise our strongest statement with regard to healing, viz., that it is inseparable from teaching; *no one who is "healed but not taught" is in reality healed at all*. Everybody desires health, and health means harmony within and without; harmony in social and business life, as well as freedom from mental distress and bodily

pain; and as this harmony can only come through giving oneself up unreservedly to the affirmation ALL IS GOOD and everything it implies, any halting or compromise is disastrous and throws the would-be demonstrator back into the nethermost hell or slough of despond from which a few preliminary lessons or treatments may have partially lifted him. Never forget that conformity to the follies of the age can never lead you higher than the level of those to whose stupidity you conform; therefore pride yourself upon the maintenance of your true individuality. The more unlike other people you are the better, and this you will soon discover when an epidemic breaks out and your negative fashion-led neighbours "take it" while you steadfastly and successfully decline it. You should have no concern whatever with the opinions and beliefs of people about you when you are studying Mental Science. A man of business has the gout; a housekeeper is a martyr to rheumatism; a clergyman is too hoarse to preach; and so it goes through a long list of prominent people in religious and literary circles, while you dare to declare for yourself freedom from the ills of all these people. Your declaration of independence is nonsensical, however, if only made with the tongue; to say one thing and feel or do another, is to deceive yourself more than anybody else, for other people see your inconsistencies and ridicule them. In the first place, then, let us set out with a dauntless resolve to differ from the aching, groaning, self-confessed sinners about us, and deny once for all the necessity for aches and groans. Our first step will be our most desperate one, and possibly the most trying, for it means a wrenching away from much that we have been taught to believe is God's holy will, viz.: That man should suffer with patient resignation every ill he is called upon to bear. We must substitute *overcome* for suffer, and *effort* for resignation, then we can read Job to good advantage. Many theosophists say publicly that a vegetarian diet is the only lawful one, but they eat flesh to sustain their bodily health and vigour: such a position is utterly misleading, as it contradicts the cardinal basis of ethics, which is, that the lower nature can only be preserved and perfected by obedience to the demands of the higher. A physician or anybody who recommends any form of licentiousness is utterly unfit to teach anything concerning health, and the experience gained in his own profession ought to teach him that to *govern* lower appetites is the only way to make them serve the intellect. The vast amount of force now expended in passional indulgence will in a better state of society be turned to enrich the brain, and made available for every good and worthy purpose. Eating and drinking are natural processes and do not go against conviction; there is nothing repulsive in the thought of taking the fruits of the earth and appropriating them to our service; but if a mixed form of diet is looked upon as

sinful by any set of people, let them live according to the strictest rule of Buddhism and eat no meat and drink no wine. These matters when treated from an external standpoint are no part of spiritual instruction, but when dwelt upon from the vantage ground of principle they are all included in the direction given to students never to let a lower influence interfere with a higher one. In place of the old adage, "Of two evils choose the lesser," let us suggest "Of two goods choose the greater," by which we mean that whenever it seems as though we must quell our appetites or quench the spirit, always say to the Spirit of Truth, **YOU ARE MY ONLY AUTHORITY**; then remain silent until your inward eyes are opened wide enough to let you discern the better path. There is but one road to health, and that is to acknowledge but one absolute guide. Spiritualists and others frequently err in setting up personalities as idols, and though they have a perfect right to communicate with those miscalled "the departed," we must never deem any voice infallible except the voice of God in our own inmost nature. We must advance from priests to prophets before we can become successful ministers of the everlasting gospel. Formulas are valuable for beginners, but we soon weary of formal repetitions, thus as we advance in practice we discard old sentences and vary our words with the need and inspirations of the hour. To pledge oneself to do as somebody else does, is to submit to stultification and to stand purposely still while even our idol may be progressing. In giving a bare skeleton of the method of treating common to all metaphysical healers we are obliged to use terse language which often appears sententious, but the student must never lose sight of the fact that "a sound form of words" is an exact statement of ascertained truth, and growth beyond certain limits does not imply that we shall unlearn or change our opinions about what we once *knew*. God is strength; I am strong because I am God's child, and being such I can never know weakness. Here, for instance, is an example of a pattern formula; it is a good model and deserves careful study. If you wish to test its efficacy in cases of weariness, the best way to experiment is to take it up and hold it, repeating it over and over until the language interprets itself to you and you feel the power of the idea which created such speech as its symbol-garment. God is perfect peace. I, His child, can never know strife or feel the least disturbed, no matter what may happen; this is another sample form of affirmation coupled with denial of error which necessarily grows out of it. Use this likewise and feel the rest and sense of security it will bring—then branch out beyond all stated words and use whatever words come to you. If we would let in the songs of birds and odours of flowers as well as the light and air, we must open our casements. If windows and doors have been tightly sealed for a long

time they are often hard to uncloze, but the effort required to open them the first time is the greatest we shall have to make; they will soon open easily if opened frequently. Most of us live in cages behind bars, and as we were born in captivity we take our confinement as a matter of course; still as our caged condition is unnatural, we suffer like birds and animals in captivity from numerous artificial disorders unknown in a state of nature. Anybody can free you from the outside if you are willing to be freed, but the mere act of taking you out of prison does not furnish you with strength to walk or means to earn a livelihood. It is better to drop chains gradually than to have them taken off by another and then put them on again or let someone else put them back for you. Spectacles, ear-trumpets, bandages, trusses, etc., are all impossible to anyone who has clearly seen the light and means to walk in it. Medicines are detestable to persons in a healthy mental condition; but all these things must be discarded by the patient himself when he has grown to see a better way; to take them away from him while he continues to believe in their efficacy, and therefore wishes to hold on to them, would be to arouse antagonism and fasten his affection upon them all the more. A question often asked us is, Can you treat in conjunction with a physician? Our answer is, We do not recognise medicine, therefore its use is no obstacle to our giving mental treatment when asked to do so; were we asked to pay clandestine visits to a doctor's patient and be smuggled into the house unbeknown to the family we should decline to be parties to a deceitful act, the result of which could only engender fear of detection and other base emotions in the patient and the persons who summoned us. We regard medicine as worthless in the presence of truth acknowledged; but we do not esteem cowardice a virtue nor will we countenance duplicity. Another query has reference to treating people without their knowledge or consent; there's another point of difference among scientists. We stand for straightforwardness all the time and should no more desire to take mental than physical liberties. Offer your services wherever you choose, but never force them; and bear in mind that coercion is utterly unscientific, and though hypnotists under various names effect temporary cures, they are not healers when they work in the dark, for they do not permanently benefit their subjects. The average health of most people is very unsatisfactory, therefore it is not a herculean task to restore people to their so-called *normal* health which is far below par. Spiritual healing means lifting one to a height never before scaled; it is not a mere substitute for a footbath and hot compresses in case of cold, or in place of ice on the head and hot baths for the feet in fever. Our ordinary negative condition keeps us in a state of chronic depletion and liability to derangement under the slightest provocation; we

desire to be *made whole*, which means that we would fain reach a higher level than any we have gained yet. A *Spiritual* healer and teacher is not content with curing a cold or headache, or driving away pains from any part of the system; his aim being to induce the real self of the sufferer to respond to an intelligent appeal and put his own house in order. In housekeeping, if you are a sloven, though a neighbour is always coming in to tidy you up, your rooms never remain in order, for you soon disarrange their contents; your body is like your house; you have the management of it and must learn how to keep it in order after your friend who has been treating you has been trying to help you. Lessons learned in a cooking school give us a hint how to set about healing; any good teacher of the culinary art does a thing herself and then shows the pupils how to repeat the experiment successfully. People too lazy to learn and too indolent to apply the science of health must call upon mental healers when they are ailing, which is likely to be often, but strong, vigorous thinkers who are resolved to master conditions for themselves will find how unnecessary it is to be always on anyone's books or in anyone's hands. I will here give you an item of personal experience. The writer of this lesson was a public lecturer at sixteen years of age, travelled extensively, and spoke under inspiration; but though mental illumination was rarely lacking, physical conditions (draughts, wet feet, etc.) would induce severe throat difficulty, often disabling from work. Several years ago someone lent me "Science and Health" by Mrs. Eddy, and from the very hour I grasped the underlying truth of "Christian Science." I saw the way out of colds and hoarseness, and year by year I grow freer and freer from even the slightest tendency to any pulmonary or vocal difficulty. Both my parents were afflicted with bronchial trouble and other nervous affections which I seemingly inherited; BUT I HAVE CONQUERED THEM, and in days to come I know I shall vanquish whatever remains for me to put down, with the firm foot of determined resolution. I find myself able to accomplish hundreds of things I could never have done had it not been for my resolve to live down the errors which hampered me and seriously impeded my progress through childhood. I do not wish to intrude my personality; but as nothing helps students like individual testimony, I will tell them a little of what I know. I was formerly diffident in the extreme and though my vocal organs were nearly perfect I would stammer painfully in the presence of strangers, though I could chatter by the hour when not embarrassed, without the least impediment. I overcame nervousness by affirming my perfect fearlessness and asserting my power to hold all rightful sway over all the organs of my body. I can if necessary lecture fourteen or fifteen times a week besides travelling and doing a pile of literary work

without any fatigue whatever; I confess, I do not get along as easily if I am placed in the midst of a number of depressing croakers, but directly I realise the stupidity of their position, simply by rejoicing in my superior intelligence I ward off their otherwise depressing "magnetism" and then am ready to help them to get above their low condition. A teacher or healer who cringes and sympathises with disease takes on everything undesirable and is thus unfitted for work of any kind. To be in proper condition for work one must be extremely self-assertive and yet not in the least antagonistic or unduly masterful, for we must respect everybody else's rights as fully as our own. This being the only safe and proper rule of conduct, we can easily see how it is that so many people fail in bringing harmony to pass in their homes and business life. The old error confronting all of us which we need incessantly to rebut, is that people wish to do wrong; instead of that they are simply ignorant. Sin is another word for ignorant misdemeanour; the real self never sins and never wishes to. In treating yourself or another you must never judge by appearances; they must be steadily ignored as the true self is held up to view. If you think of anyone with whom you are in any relation as being aught that is disagreeable, you conjure up a picture of the very state you wish to annihilate. It may not be easy at first to look upon everybody kindly and sweetly, but it must be done if we would really help others and effectually protect ourselves. Sympathy must be reserved for the objects we approve and never wasted upon delusions or allowed to intensify the very ailments we seek to destroy. I sympathise with your desire to be healthy, strong, happy, prosperous, well and usefully employed, etc., etc., and I will do all in my power to render you assistance to attain your end; but I refuse to sympathise with your sufferings, as you and I both want to overcome them, and conquest is gained only through resolute defiance. A cowardly cur will snap at you and show a pretended disposition to bite if he feels that you are weak enough to fear him—for an animal's quick instinct reads your fear sooner than you detect it yourself—while the most courageous beast will run off if you give him a dose of *vril* from your human eyes, which dispense lightning when you have grown to man's estate, but not so long as you remain in mental babyhood. Will and intelligence, though seemingly two, are in reality one; they must be cultivated and used jointly. Desire and expectation must work together in all things or there is a missing link in your chain, or at least a weak link, and no one can dispute the fact that a single weak link in a very long and otherwise strong chain renders it practically valueless. Let us face up our besetting weaknesses and we shall soon see what special point in our armour needs strengthening most. With one it is fear that is the bugbear; with another it is

covetousness, revenge, or some other base impulse proving that the animal is not yet subjugated. Remember, you will lose your dog if there is one weak link in the chain by which you hold him, as when he pulls at it that link breaks though all others are strong, and off he runs. To be always lamenting one's weakness is sheer folly, and moreover it is a most depressing practice; but to have sense enough to repair the chain where it most needs it, is to do the one thing needful; both confidence and docility are therefore needed. We must be brave, yet teachable; ever ready to confess our relative ignorance and at the same time hold on with tenacity to the only rope by which we can be drawn out of the river of weakness, on to the bank of strength, which is confidence in our divinity. *God and man are one*; be not afraid to proclaim human nature divine; but while declaring on behalf of man's inseparableness from Deity shun utterly the ridiculous belief that you or any other special persons are any nearer to the Infinite than all your brothers and sisters throughout the universe. Read all bibles and gladly pay tribute to whatever is helpful in all literature, but never permit the thought that the last word of divine revelation will ever be given to man. As we contrast the immeasurable vastness of continuous revelation with orthodox contractions we feel to cry out to the whole world—How can you remain another instant in a cellar when all the light and glory of heaven's sunshine is your portion if you will but leave your holes and come forth into the gardens? Man is a limitless being, the potencies of life immortal are within him; he has but to declare his birthright; then when he realises the divinity of his true will he can banish every obstacle from his path for ever. *God's will and mine are one*. In this all-powerful sentence the key is found to all genuine progress here and hereafter. In order to assist those among our students who may feel the necessity of having some clearly printed formulas for suggestive use, we close this lesson with some profitable sentences which, in substance, if not in exact language, have long been in use by many successful practitioners of our acquaintance and which we have often used in our own class-rooms with manifest good results.

STATEMENT OF BEING.

One Supreme Creator.

One Basis of Life—Spirit.

One Governing Law—Love.

God is {
 The-All.
 Good.
 Spirit.

God is {
 Omnipotent.
 Omniscient.
 Omnipresent.

God is Spirit. I, in my real being, am spiritual, governed by Love; therefore whole, happy and harmonious.

DENIALS.

I deny as realities	{	Evil,	because	God,	The-All	is	Good.
		Matter,	,,	,,	,,	,,	Spirit.
		Sin,	,,	,,	,,	,,	Holiness.
		Error,	,,	,,	,,	,,	Truth.
		Sickness,	,,	,,	,,	,,	Health.
		Sorrow,	,,	,,	,,	,,	Gladness.
Death,	,,	,,	,,	,,	Life.		

MEDITATION.

It is not in matter we can look for life, substance, or intelligence. These are attributes of Spirit. God, Infinite Spirit, is The-All; hence there is no matter as an eternal reality.

Sin, sickness, sorrow, and death are not realities, because God, Infinite Good, fills all space to the exclusion of all that is unlike Himself. Sin is error; sickness is caused by the belief that matter can feel; sorrow results from belief in the reality of something other than good; the sense of death is belief that life can cease, when life is in truth immortal.

AFFIRMATIONS.

God is all Life, Love, Light, Truth, Power, Goodness, Harmony.

I am a child of God, a special thought of the Most High, and in His Love I live and move and have my being.

Like God, I am spirit and I reflect His love, goodness, intelligence.

I am governed by His law of love. In my real being I cannot sin or suffer for sin, or fear sin, sickness, or death.

God works through me to will and to do whatever I ought to do.

I no longer fear that evil can enter my life, that health can fail me, or strength leave me. Thou, O God, art my present help.

LESSON XI.

CONCENTRATION: ITS DEVELOPMENT AND USE.

THE REAL ANTIDOTE TO HYSTERIA.

No erroneous expression more frequently reaches our ears than the absurd phrase, "I cannot concentrate upon anything," when the very persons who most frequently make the remark, are constantly engaged in the very act of concentration they declare themselves unable to perform. There is, however, a vast difference between the unprofitable objects upon which they concentrate time and attention and the *highly*

profitable themes upon which it is necessary for them to concentrate if they sincerely desire to practically demonstrate the teachings of mental or spiritual science. Our special attention has recently been called in the most marked degree to the utter absorption in material engagements falsely called duties of multitudes of men and women, who wonder why they do not progress more rapidly in metaphysical attainments and ask for information from teachers as to the special error which is detaining them in grievous bondage to the senses. We are not fanatics, we do not advocate self-starvation, going without decent clothing, proper furniture or anything else which is reasonable in our present external states. But we do declare most emphatically that the world is going to take a decided turn toward beautiful simplicity and discard all the absurdities with which it is now uselessly bedecked. Two directly opposite features of civilisation are prominently displayed everywhere. The first of these tendencies is in the wise and proper direction of all sorts of labour-saving appliances calculated to free humanity from most of the monotonous humdrum of housekeeping, etc.; the other tendency is to a luxury equal to that of old Babylon or the Roman Empire, just before its fall. Nature is beautiful; beauty is natural and orderly and should be cultivated everywhere. Health is beautiful, while disease is hideous, but beauty does not consist in false appendages and savage decorations; it is to be found only in the perfect order and delightful symmetry which invariably characterises the true home maker as well as the genuine home. Home makers are Marys, housekeepers are Marthas, and they are widely different persons. Concentration is never difficult when we pay close attention for any length of time to whatever engrosses our affections. Persons who are in the love of externals and are just beginning to seek interior development, are not close reasoners and they are certainly not given to profound studies; moreover the inner chambers of their consciousness are nearly closed; for these reasons and many others they find the attempt to concentrate upon anything more important than frivolity, a hard task, as all new tasks appear hard, but the difficulties attending them at the outset, soon vanish if we steadily apply ourselves to continuing their performance. Metaphysical studies carry the students at once entirely beyond the plane of sense; they invite deep thought on new lines; they call for serious independent study away from the landing stages of established precedent; for that reason if for no other they call for efforts along new lines. Unless new paths of thought are trodden there is no logical or reasonable ground for expecting real improvement in our outward conditions. Generation and regeneration are alike from within outward, seeking to heal the physical body as such, by mental methods directly is an inversive process, but scientific mental healing is not thus

attempted or accomplished. Mental states are reproduced in the physique and that is all that needs to be known concerning them by persons engaging in mental therapeutic practice, but persons entirely ignorant of the science of correspondences having no conception whatever of the law of intercourse between soul and body are very apt to do a good deal of blind and bungling work unless they keep strictly to a purely spiritual idea of man as a spiritual entity, perfect in his real being, and ignore the body altogether. Instantaneous cures form the topic of much speculation and a good deal of confused thinking, among people who look for immediate results and are greatly in love with magic. There are no doubt many cases where a single treatment will start a permanent cure and not only start it, but prove it is an actual occurrence there and then; but such cases are usually of persons whose ailments are either not very deep seated or of long standing, or they are the experiences of people who may have had hundreds of treatments in various ways before, and are now just ready to respond instantly to the ray of sunshine which does the finishing stroke in bringing a bud to bloom. We have all seen advanced buds open under our very eyes in the bright hot sunshine, but on the same twig of the tree many other buds less mature have not opened widely though they have been equally kissed by the same sunbeam; our reason has told us very plainly in the presence of so natural and frequent a phenomenon that the buds which burst forth so suddenly into blossoms were in an advanced stage of growth, while the other buds were less mature; exactly so it is when a ray of healing truth touches a brightened intellect, if that mind is ready to respond instantly it has long been emerging from its night; if it responds but slowly it may be equally receptive to the solar radiance but more work has to be accomplished before a manifest result is forthcoming. Whenever anyone is sincere in his desire to bless and the individual he appeals to is honestly ready to respond to a call of truth, positive good results from treatment, but we can fix no time for perfect manifestation; and neither the New Testament or any work which records great wonders of healing leads the reader to infer that similar results as to time were always forthcoming. There is certainly a gospel record of people getting well very quickly who had been grievously afflicted for long periods, twelve years, and thirty-eight years are periods distinctly named as covering the duration of seemingly incurable infirmities which seemed to have yielded at once to the call of the spirit, but a glance at such narratives opens a vast field of profitable research into mental qualifications for immediate or rapid restoration to health. The woman with an issue of blood had tried everything known to physical science, had been everywhere and done everything, as people say for the benefit of her health which did not improve but grew steadily worse; her purse

became empty and her faith in physical aid vanished to a point. One by one she had been forced to relinquish her hold on *matter*, her only remaining chance of deliverance was in SPIRIT and though her case might appear not only desperate but incurable from the physical standpoint she was in a far more receptive condition in the presence of a truly spiritual healer than were those who carry a medicine bottle in one hand and reach out the other for mental treatment. Though it is a disgraceful statement to make that any disease is *incurable*, it is quite true that many diseases cannot be even palliated with drugs, thus from the standpoint of the pharmacist with his wretchedly limited resources they are incurable. Assigning to medicine its rightful place and honourably crediting it with all its advocates say it can accomplish, there remains an ever increasing residue of ailments which it cannot possibly relieve, and these are multiplying in consequence of the peculiar psychic and other changes now going on among all classes of the community. Scalds, burns, sprains, bruises and all such things are amenable to lotions, poultices and the general papaphernalia of medicine, but these are only superficial ailments arising it is true from lack of balance and therefore attributable primarily to mental weakness, or carelessness; but the heavy burden of sickness now resting on the race is hysterical in its nature. Regular physicians are quite right in referring the bulk of modern difficulties to hysteria, but what hysteria is, and how to overcome it, is by no means a settled question in the schools. Everybody considers hysteria a nervous derangement, but what is the *cause* of nervous derangement is the question demanding the reply it does not receive from the majority of schoolmen who, as a rule, are not well enough versed in casuistry to trace nervous effects to their mental causes though they frequently see clearly enough how physical derangements proceed from distorted nerves. Mental science proceeds to deal with hysteria scientifically, not by recognising the ailment and fixing the attention upon it, but by diverting the sufferer's mind entirely from it, which can only be done by holding up for fixed attention an opposite idea. Henry Wood has very clearly shown the value of the true method of mental suggestion in his admirable treatise on the subject published by Lee and Shephard of Boston. The true method as outlined in that book and practised by all truly successful mental healers, is to concentrate one's own mental gaze upon a beautiful picture—the special one if possible in all your mental gallery whose suggestiveness most nearly accords with your own or your patient's special immediate necessity. We hope our students have by this time learned that we operate through the law of contradictories; thus, if a person is suffering the results of mental starvation, you proceed to judiciously administer appropriate mental food; if he is suffering from heart-hunger you evince honest affection and proceed to lead the

patient to eat and drink of the true bread and water of life immortal. NEVER PICTURE A DISEASE AND NEVER FIGHT ONE. Mental diagnosis is diagnosis of NECESSITY; it bears no relation to diagnosis of ailments, yet it furnishes the only weapon wherewith disorders can be slain. It literally overcomes evil with good. When good enters our interiors it does its work there; how foolish and blind then are those who seek to vanquish errors by attacking them; let good and truth enter your affections and your intellects and permit results to follow in undisturbed course. Concentration upon disease is a deadly infernal process; concentration upon health is celestial. If people who seek to study mental therapeutics would but master the idea of influx and how to regulate it, they would not be all astray as they are, floundering about among vain devices for killing sin by looking at it, which is a hideously disorderly process, frequently resulting in the would-be healer's suffering from contamination himself, while the person he seeks to relieve does not recover. Clairvoyant diagnosis of disease is not orderly but diagnosis of NECESSITY is intensely profitable; we do not by any means discourage the practice of clairvoyance, but we do seek to direct it into upper channels. Clairvoyance is so wide a word that it covers the sight of a cat playing with cockroaches and hunting mice in the dark, and a perception of how to save a human being from suicide and despair. When we are honest with ourselves we acknowledge that we often find ourselves concentrating involuntarily upon such things as are most intimately conjoined with our affections and such discoveries are very useful if we steer clear of the false practice of many, which is to dwell upon these low conjunctions, pronounce them inevitable by reason of heredity or something else, and then confirm ourselves in the evil of them through a confession of weakness which is unreal. We never need continue to dwell upon anything unless we wish to, for the human will is supreme in man as Divine Will is supreme in the Universe. The Law of Being is no more absolute in infinity than is the human will in its own domain; every human entity is possessed of individual will which is so potent in the sphere which the individual occupies, that it governs his entire relation to the universe. Will grows by what it feeds upon; all its tendencies are strengthened by exercise, and no sooner does a man or woman, or even a little child, *will* to accomplish a result than a magnet is set in operation to attract whatever may be steadfastly desired. Hysteria proceeds from a sense of impotent or thwarted will; the only radical permanent cure is to give the hystericist distinctly to understand that nothing can come between him and the fulfilment of his just desires, if he will but persistently regard every event which transpires as a means of carrying him nearer his goal or bringing nearer to him the object he is pursuing with desire. Con-

centration to be really worthful must not only be rightful as to its object, but persistent in its method. Spasmodic attempts at concentration, though not entirely useless, are of small account, just as occasional attempts to study music or a language are not entirely vain, but they result in very little. To concentrate feasibly upon a given theme continuously it is necessary to understand clearly what is meant by steadily directing one's *intention* and *expectation*. To desire a result and not to expect it, is to invite opposite orders of influx which mutually conflict. Indecision is itself a disease, and the prolific mother of ailments of every sort, and so long as indecision continues it is impossible to achieve any satisfactory results. Whenever you desire to take a special exercise in concentration pass in mental review all the things you *could* do, and then fix your attention upon the one thing you select as that which you *must* do. Hold firmly to this single idea and pursue it steadily, no matter what your outer engagements may be. As we often have to cross oceans and deserts to reach countries where we desire to dwell, so do we often have to cross mental waste places to reach the land of our desire, but when we are on the sea or passing through the wilderness we must all the while have our gaze fixed upon the object of our pursuit. Many people could attain to the loftiest eminences who are now pining in obscure captivity if they would only awake to the consciousness of how to attain their desired end by regulating their thought where they now are. One person may travel between Chicago and Boston by the Lake Shore, another by the Michigan Central route, but they reach the same city when the train reaches its final terminus, so it is possible for different persons to arrive at precisely the same results, though their incidental voyagings have been exceedingly dissimilar. There are more routes than one to the mental station we desire to reach; but we never take any route which will take us thither till we learn *how to expect* as well as *what to desire*. Go to your daily task whatever it may be, firmly resolved to see in it a way to the accomplishment of your dearest hopes and most glorious ambitions. Glorify the common place as you tread the road of humble daily service, conscious of the interior side of the work you are performing. Cook food, mend linen, do chamber work, run errands, serve behind a counter, work at a carpenter's bench or a blacksmith's forge, clean shoes, or sweep streets, but never for a moment permit yourself to lose sight of the blessed truth that heaven with all its glories is just as near the workshop as the cathedral. Do your work, whatever it may be, day by day, utterly regardless of the thought and speech of the world, but never unmindful of the high spiritual vocation to which you feel you are called. Then enlarge correspondingly your idea of mental healing; take the thought of it with you into every field of

service wherein you may be called to work, and soon it will dawn upon you that whenever you are called upon to render any service whatsoever you are called upon to give your very best. Never do only what is outwardly required of you; realise that through such outward avenues of service as may open, gates are flung wide for the ingress and egress of the highest spiritual influence of which you can form any idea. In this way concentration on a given goal becomes intensely practical in every walk of life for all people in all conditions.

LESSON XII.

PRACTICAL ILLUSTRATIONS OF THE CORRESPONDENCES BETWEEN MENTAL STATES AND THEIR PHYSICAL EXPRESSIONS.

SWEDENBORG'S doctrine of correspondences, though often regarded as fanciful, wherein it relates to an interior meaning of Holy Scripture, cannot be reasonably dismissed as incapable of demonstration when it directly relates to human anatomy and physiology, for the statements of this renowned seer and sage are susceptible of direct verification on the part of all who are ready to bestow upon the subject something of the careful attention its extreme importance demands.

No fallacy can be greater than that physiology countenances materialism, it goes an immense way toward disproving it, and those professors who teach materialism to their classes in medical colleges are doing flagrant injustice to their theme by renouncing the logical deductions of science for the vapid vaporings of sciolism, for in no single instance do the facts of science point otherwise than in distinctly spiritual direction. Camille Flammarion, the eminent French naturalist and astronomer, declares in his admirable treatise, "*Dieu dans la nature*," that the entire human structure can be remodelled in less than one year; something over eleven months he gives as the longest time occupied in effecting the complete transformation of these portions of the body which take longest to change, while some parts of the structure, he declares, can be remodelled in about 30 days. Flammarion is one of the greatest scientists of the world, and a most illustrious member of the French Academy of Sciences, one of the grandest assemblies of scientific minds ever brought together on this planet. If this statement by Flammarion is correct, and we have no reason to dispute its accuracy, the baseless assumption that the

physical brain stores up all memories, and that consciousness is dependent upon a certain conformation of the grey matter of which it is composed, is self-evidently absurd. Dr. J. R. Buchanan, in the introductory chapter of his massive work "Therapeutic Sarcognomy," brings forward many cogent reasons and powerful proofs in demonstration of his statement that LIFE IS A SPIRITUAL POWER, while Alfred Russel Wallace in the concluding chapter of his treatise entitled "Darwinism," Joseph Le Conte in his "Relation of Evolution to Religious Thought," and many other authors of equally distinguished rank and ability in their respective lines, are concurrent in their testimony to the truth of a purely spiritual basis for human origin. Man is not life in himself, but is the recipient of life from God; life is communicated to man by perpetual influx; this is a truth to which man's entire anatomy corresponds in the physical degree, but notwithstanding this reality we all appear to live from ourselves, and this appearance is necessary to endow each of us with a sense of individual self-hood, without which there can be no possible development of individual character and excellence. All who have carefully studied the preceding lessons cannot fail to perceive that we lay very great stress upon a recognition of individuality in every instance, and we desire to emphasise this point as forcibly as possible because of our daily demonstrated experience to the effect that all really successful persons, no matter what their line of occupation may be, have cultivated an intense sense of individual responsibility, while the shiftless, easily depressed, and generally unsuccessful, no matter what their line of attempted action, are to be found among those who think little of individual worth, and in some cases fail to perceive that any such a thing as individuality really exists. An old English poet has given us the line, "The soul hath form and doth the body make." This is true; equally true is the statement that man on earth has two bodies, an outer and an inner—"there is a natural and there is a spiritual body," from the latter the former takes its shape and functions. The relation between the spiritual and natural bodies is so intimate that so long as the physical remains alive it is the constant recipient of vitality from the spiritual; the physical body exists only through the law of correspondence, and this correspondence is of part to part and function to function. In some of the writings of Swedenborg, also in those of Dr. J. R. Buchanan, we find the brain and the body spoken of as though they were two, and in a very interesting work, "Physiological Correspondences," by Rev. John Worcester, all the parts of the body are enumerated and treated upon severally in successive chapters, after which comes an essay upon generation and regeneration, and finally a treatise upon the brain. It is not our intention to try and separate the brain from the body as though it

were distinct, but we do cordially assign to it the most important place in man's organic structure, and therefore we will consider it first. In Swedenborg's "True Christian Religion" we read, "All things in man relate to the will and the understanding; understanding is a receptacle of Divine Truth, the will of Divine Good. Therefore the human mind, which consists of those two principles, is nothing else than a form of Divine Truth and Divine Good spiritually and naturally organised. The human brain is that form; and because the whole man depends upon his mind all things in his body are appendages, which are actuated and live from those two principles. In *Divine Love and Wisdom* we read, "Man's life in its beginning is in the brain, and its derivatives in the body;" and in yet another of Swedenborg's writings we find the following: "The whole body, and all things in it, are forms under the observation, guidance, and control of the mind, which is in the brain, and so constructed in dependence upon it that the part in which the mind is not present, or to which it does not give its own life, is not a part of the life of the man." The seat of will is in the cerebellum, and the seat of understanding in the cerebrum. It is often said that during sleep, which is of the cerebrum, the cerebellum rules the body, and if before going to sleep the cerebrum fixes the hour for waking the cerebellum thus instructed wakes the cerebrum at the appointed time. As the subject of dreaming is always of great interest, and dreams have a great effect upon health and happiness, it may be well to consider what Mr. Worcester and others have enlarged upon, viz., that we can see in dreams a reflection of the prevailing tendencies of our will, and among these tendencies are often found some of an unpleasing character which can be overcome by steady determination to keep the thought fixed before falling asleep upon such topics as meet with our highest approbation, and concerning which we should be pleased to derive added information during sleep. The very texture of the cerebrum being directly affected by our modes of thinking it is not difficult to see that mere *size* of brain is not so important as *quality*, and were we able to minutely examine by some psychic process the brain structure of various persons whose dispositions and attainments we desire to read, we should assuredly find that spiritually-minded people have soft, orderly brains, while the brain of the sensualist is of a coarse texture and disorderly in form. Softening of the brain is supposed to be a terrible and incurable disease; but the pathological condition called by that name is a loss of vitality and general wasting away of the texture, while the harmonious physiological softening of the texture refers to improvement in the degree of greater delicacy or refinement of quality, as we distinguish rich, soft fabrics which are wonderfully enduring, from harsh, coarse textures which do not wear

anything like so well. It would require a series of lessons of considerable length to enter into anything like a sufficient description of the brain to give the student a fair idea of its importance and the magnitude of its sway over the entire body; we will only ask all who read this lesson to strive to realise that through the brain the entire body is acted upon, therefore to arouse certain emotions in the brain by mental or telepathic action is to awaken correspondent organs to the discharge of their proper functions in any part of the body. For the following concise summary of important statements concerning the brain we are considerably indebted to Rev. John Worcester's *Physiological Correspondences* already alluded to, from whose elaborate dissertations we have condensed the pith as we understand it. The cerebrum is divided into hemispheres, and may be regarded in general as divided into two distinct sets of regions—those of CONSCIOUS SENSE and those of ACTION. The regions of sense lie in the lower and hinder part of the cerebrum; the region of action lies toward the front, and occupies all of the lobes immediately above the temples. In the area obliquely upward and backward from the ears devoted to perception of sensations there is a simple arrangement of convolutions proceeding from below upwards in natural sequence from voluntary (or instinctive) to intellectual. The sense of touch resides in the large convolutions in the base of the cerebrum under the great ventricles. Upward behind the line of the ears, and backward, we find convolutions respectively devoted to taste, smell, hearing, and sight; those devoted to sight are by far the largest. Above and in front of the region of sight lie the convolutions which control the movements of the legs; those which move the arms are above the ears and somewhat forward; the face is controlled by the upper part of the frontal convolutions; the faculty of speech lies in the lower part just above the temples. "Through the fibres, the mind when it is in its thought from the understanding, and affection from the will, has extension into all things of the whole body." It seems from all this that a perfect knowledge of the brain would be a sufficient education for the practical therapist who desires to affect the entire organic structure or any portion of it by appeal to the seat of consciousness whence all motion is derived. We do not consider it at all necessary to place physical fingers upon the scalp to arouse the faculties of the brain, but contend that the telepathic method, minus any sort of physical contact, is all sufficient, though there are no doubt many persons, both among healers and patients, who are so strongly wedded to external methods and so deeply engrossed in physical sensations that they do actually find it necessary in their present stage of development to manipulate the skull. Let such act as they deem best, and they may rest secure in the conviction that an earnest desire to do

good, accompanied by the assurance that good will be accomplished is never effort thrown away; but our specific object is to call the most direct attention to those psychical methods of reaching results, which, when once fairly apprehended, completely distance and banish all necessity for physical appliances. We will now take a glance at the EYES and then at the EARS, as so many people applying for mental treatment everywhere complain of defective sight or hearing. Let us see if we cannot gather some definite idea from correspondence as to how we may successfully aid in bringing about a greatly-improved condition in these important organs. Eyes have been well called "windows of the soul," and when we dwell a little upon their formation we shall learn to appreciate better the force of this scientific though poetic definition. Swedenborg says in his *Arcana Celestia*, "The eye is the most noble organ of the face, and communicates with the understanding more immediately than the other sensory organs." "It has been made plain to me by much experience that the sight of the left eye corresponds to truths which are of the understanding, and the right eye to affections of truth which are also of the understanding; hence the left eye corresponds to truths of faith, and the right eye to good things of faith." Mr. Worcester suggests and we think very wisely that the foregoing passage teaches that the left eye corresponds to the understanding of things we clearly perceive to be so, and the right eye to the understanding of things we love; the left eye then corresponds to the understanding of what is *true*, and the right eye to the understanding of what is *good*. A very valuable hint is given here, which may be well followed, as to the most practical and correct mental attitude to sustain when the special case in hand is a need of clearer vision. Partial, if not total, blindness is very prevalent in schools and colleges; the spectacled student of eighteen or even younger is a very common sight in Boston, as well as in Heidelberg and other centres of learning in either hemisphere. Why is this? Our answer is that present methods of instruction are far too laborious and external; teachers are compelled to act in the capacity of cramming machines, and pupils in consequence are forced, not educated, driven, not led. When teaching is of this highly objectionable and reprehensible type, spiritual vision of principle is not sought after, on the contrary, the authoritative *dicta* of schoolmen is imposed as truth, and as the opinions of many scholars to-day are agnostic to the verge of materialism, the inner sight of the students becomes less and less active, and so the correspondence of physical blindness is in order. The best way to begin the cure of blindness is to encourage the patient to sit in a dark room with the expectation of seeing; he will, if his mental attitude is calm and restful, see something, at first indistinctly, but if this course is faithfully followed up

the results after awhile will be amazing. Clairvoyance is perfectly natural, and would probably develop to an extent in most children if not suppressed by false dogmatic training, and though oculists and opticians are always ferreting about in the realm of uttermost effects to prepare eye washes and fit spectacles, the cause of dim vision is quite beyond their ken. If eye specialists were open to spiritual apprehension they would soon learn that the mental cause of poor sight is due to inordinate straining after material results. Never try your eyes in the sense of straining them; never continue reading after the exercise becomes difficult; never use a powerful lamp whose rays of heat scorch the pupil and tend to destroy the optic nerve. Let your reading go altogether, and seek instruction through harkening to the spoken word and through silent meditation, if you cannot read without your eyes smarting; but though you respect your present limitation so far as not to employ violence in the endeavour to transcend it, never let your present weakness appear before you as the limit of your future attainment. The outward eyes become impaired through wrong thinking; though you were ever so unconscious of the relation between cause and effect, the effect followed the cause in necessary logical sequence; now if the eyes are to come into right condition they must be allowed liberty to get right naturally, and this desired result will be attained through right thinking, without paying any special attention to the orbs of vision. Eye-glasses are not sinful, and if they are used as people use magnifying and opera-glasses we have, as metaphysicians, no great aversion to them; still the normal state of the eye is such that spectacles are needless appendages, and when correct thought has resulted in good eyesight all these "aids to vision" will be discarded, because the need of them will be felt no longer. We will now turn to the ear and see if we cannot gather a few thoughts on how to vanquish deafness. Swedenborg tells us that "the things which enter by the sense of sight enter into man's understanding and enlighten him; but those which enter by the sense of hearing enter into the understanding and at the same time into the will; wherefore by hearing is signified perception and obedience. Hence it is that in human language it is a received form of expression to speak of hearing any one, and also of giving ear to any one; likewise of being a hearer and of harkening. By hearing any one is understood to perceive, and by harkening is meant to obey. This form of expression has flowed down from the spiritual world in which the spirit of man is. They who in the spiritual world are in the province of the ear are forms of obedience from perception. The province of the ear is in the axis of heaven, and therefore into it, or into those who are there, the whole spiritual world flows, with the perception that it must so be done; for this is the reigning perception

in heaven; hence it is that they who are in that province are forms of obedience from perception. That the things which enter by hearing enter immediately by the understanding into the will, may be further illustrated by the instruction of the angels of the celestial kingdom, who are the wisest. Those angels receive all their wisdom by hearing, not by sight; for whatever they hear of Divine things, from veneration and love, they receive in the will and make of their life. From this it is manifest that hearing is given to man chiefly for receiving wisdom, but sight for receiving intelligence. Wisdom is to perceive, will, and do; intelligence is to learn and perceive." "Spirits who correspond to hearing, or who constitute the province of the ear, are they who are in simple obedience; they do not reason whether a thing be so, but because it is so said by others they believe it is so." Such as attend little to the sense of a thing belong to the cartilaginous and bony part of the external ear. To the interiors of the ear belong those who have the sight of inner hearing, and obey what its spirit there dictates, and express its dictates fitly." From these remarkable statements it appears that derangements of the outer ears must in some way result from refusal to harken to spiritual counsel, and in a more physical view of the question it is frequently said by aurists that deafness is greatly modified by paying very close attention to what is being said; for this reason, among others, deaf persons are often desirous of facing a speaker at no great distance, so that by watching the motions of the lips and the general facial expression they can interpret much that they would altogether lose were they relying solely upon their sense of sound. Deaf persons, as a rule, are obstinate in temper, and very much set in their own way, which is not usually a very desirable way; or in cases where the deaf person is only very sensitive to the states of those about him, he is often rendered deaf by absorbing the dominant thought in his vicinity, the tendency of which is to induce and maintain a state of unnatural repression, and from this cause alone a myriad ailments constantly proceed. As in the case of blindness or defective sight we recommend going into the dark to see, so for the vanquishing of deafness we advise going into the silence to hear, and just as clairvoyance is of the greatest use to the blind so is clairaudience to the deaf. Sit quietly in a still place where you feel a reposeful atmosphere, then listen for what you may hear in the silence. Make no painful effort to catch sounds, simply remain quietly receptive to whatever vibrations may reach you, and you will certainly find, if you persist in this course, that satisfactory improvement in your hearing will soon be discerned. Many well-known teachers of "Christian Science" have commended this course and spoken very strongly as to its practical results. As hands are very important members of the body, we will

now give a thought to them. They signify the love of doing things ; people who are greatly in this affection have usually particularly nimble fingers. The hands are so constantly alluded to in connection with healing that it would be well for all students to get a clear idea of what "laying on of hands" really means in addition to the obvious meaning in the letter of the phrase. Now that telepathy has become a popular study and it is no longer necessary to apologise for its phenomena, we can surely understand that as thought directed to a place results in presence in that place, and as hands are the organs through which we naturally communicate sensation, we can make our hands felt at any distance, provided there is true *rapport* between healer and patient or sender and receiver of a mental telegram. Laying on of hands magnetically and mesmerically, with a view to producing some kind of hypnotic result, is not spiritual treatment, though it pertains to the lower department of psychic action. No doubt the theories of magnetists and mesmerists concerning animal magnetism and odic force are correct on their planes, but spiritual healing reaches higher, broader, and deeper. Physical emanations can be communicated from body to body by bringing finger tips in contact with skin or even by pressing the outside of a heavy garment worn by a person who submits to magnetic treatment, but these exterior exhalations do not contain the real healing force, though they have a value of their own in the physical degree, and often are found successful in relieving neuralgic pains and other nervous and superficial derangements. Manipulation of the flesh may temporarily relieve the suffering occasioned by nervous derangement, but it does not permanently strengthen the nervous resisting power, and we hope our students have not forgotten our three-fold classification of disorder, which is first mental, second nervous, third functional. The functional and even the nervous stage of disorder may be palliated by ordinary massage, but the mental origin of disease is left entirely untouched until the spiritual nature is appealed to by one who is himself awakened spiritually, or at the very least the intellect must be satisfied by one who is capable of sustaining a good logical argument, the effect of which is to substitute a normal for an abnormal mental condition. To lay hands on the sick that may recover signifies to appeal to them so forcibly that they are taken possession of by new ideas which cause them to let go of the errors which have previously held them. Hands and arms always denote power in the language of correspondence ; when the Divine hand is extended it is meant that God's power is made evident or that its operation is plainly manifest. The custom of shaking hands, at present often a farce, originally meant much that is denoted by extending the "right hand of fellowship," or by the "Masonic grip," whereby one brother recognises a fellow member of

his order. It is not wrong to lay your physical hands on sufferers, and if at any time you feel impelled to do so the action is agreeable to the person upon whom you operate, the process is perfectly orderly; but it can never be well to confine ourselves to belief in the *necessity* of anything external, for when we are thus limited we can do no absent work, and our usefulness is curtailed at the very point where we ourselves draw the line of necessity. If it has been customary for a friend to shake your hand or place his hand on your shoulder or even make magnetic passes down your arms, when you receive a mental treatment from him, no matter at what distance, you are apt to feel the touch of his hand in the very way you have been accustomed to feel it physically. As those who are in the hands, arms, and shoulders of the "greatest man" are devoted to practical powerful work, we may say that the best treatment to induce perfect flexibility of all joints and muscles from shoulders to finger points is to very emphatically affirm full measure of strength for the discharge of every obligation and to overcome rheumatism and stiffness of joints and muscles in general it is necessary to cultivate both love of work which necessitates motion and confident trust in ability to do such work freely. The feet, which in many respects resemble the hands, are in correspondence assigned to a lower place. Swedenborg says: "Hands signify the interiors of the natural, and feet the exteriors of it. To lift the hand signifies power in spiritual things; to lift the foot power in natural things. By spiritual is meant that in the natural which is of the light of heaven, by natural that which is of the light of the world." The washing of feet, which is made so conspicuous an emblem of purification in the gospel, evidently refers to the physiological fact that all the impurities of the system can be and should be drained off through the pedal extremities which, being the lowest ultimates of the body, are the proper channels through which the final stages of purification should be manifested. When Peter requested that other portions of his body should also be cleansed, he received the answer that those whose feet are thoroughly cleansed need no other cleansing, which distinctly alludes to the final casting out, or off, of all that were it to remain in the system, would be an impediment to the healthy growth and vigour of the organism. Literally it is a good plan to place the feet in hot water and keep them there as long as agreeable, whenever there is any sense of fulness or oppression in the head or any embarrassment to the general orderly discharge of any of the functions of the body. Burning feet express feverish mental states seeking relief; cold feet indicate lack of mental force and equilibrium; corns and bunions correspond to prejudices entertained with regard to external things. Very comfortable feet always prove that the thought is generally well ordered, and that no trouble is made of

expressing thought in ultimates. Turning now to that intensely vital and important organ, the HEART, it seems hardly necessary to say that it corresponds to the centre of action and is directly connected with the lungs, which are the organs of breathing. Swedenborg says: "In the spiritual world the quality of one's faith is known by his breathing, and the quality of his love by the beating of his heart." Such a statement certainly opens up a vast field for study to those who are willing to proceed deeply into the real science of a healthy life. Consumption and all pulmonary disorders are continually associated with pious dispositions, while they are clearly outpicturings of anything but positive spiritual development. We can readily see that in religious circles, where obedience, submission, blind belief, etc., are regarded as the quintessence of goodness, difficulty in breathing and gradual casting away of the lungs may easily take place, for the whole breathing apparatus is surely undermined by repression and mental stultification. Deep, regular breathing, the practice of thoroughly filling the lungs with air, is conducive to a strong chest and healthy lungs, but these free, healthful exercises do not correspond to repressed, but to extremely open mental attitudes. The quality of faith, which results in free, regular breathing, is a very free and noble quality; it is faith in perfect accord with reason; faith which is of the enlightened understanding acting in concert with well-directed affection. Every one admits that abnormal love affairs act injuriously upon the heart, and that all shocks to the affection have a tendency to result in heart failure. When we hear of men dropping down on the street through sudden failure of the heart, at a time when a financial panic seems imminent or a crash has come, we may reasonably conclude that such men had placed their affections on their money bags, otherwise the monetary collapse could not have stopped the action of their hearts, however it might have stripped them of worldly possessions. The organs of speech, which are so nearly related to the lungs as to be almost identical with them, are influenced, as we can readily perceive, by the freedom or bondage of which we are conscious in our endeavours to translate ideals into actuals. To speak freely and to the point, and to be able to speak or sing continuously without fatigue, proves conclusively that spiritual influx flows readily into such persons, and that they offer no serious impediment to the voicing of such thought as they receive. Vocal difficulties proceed from timidity, inordinate self-consciousness, failure to act instantly on receipt of an inspiration, and from various other closely allied causes not difficult to trace, as they are all along this one line. To regulate the vocal organs when they seem out of repair, also to develop the power of easy and effective utterance, the following is a good exercise: Betake yourself to any spot where you can feel alone, then gather an

imaginary audience about you; speak or sing to this invisible company without reflection; let your thoughts be expressed instantly they occur to you. If you persist in the practice you will soon discover that free delivery is not hard to obtain, and as you thus give free expression to ideas you will greatly strengthen your entire vocal organism, so that bronchitis, catarrh, and similar maladies will be conquered through the large increase of force of which you will become aware. No straining should ever be permitted in vocal development; no forcing of tones is ever allowable; all tones to be correct must be perfectly easy. As you grow in mental freedom your voices will become wider in range and finer in quality, but this must be a natural growth, a spontaneous result of inward improvement. Singing teachers and professors of elocution rarely allow the law of correspondence to hold uninterrupted sway with their pupils, though the advocates of the system of Delsarte, if they are true to the founder of their school, must allow that expression, to be worthy, must be utterly natural. Never try to speak or sing; get an understanding of the theme, then simply render it with no thought of any impression it may make on others. Let your speech and song be your own interpretation of an idea, and through this exquisite liberty of verbal action you will find power and grace coming into your utterances, and vocal difficulties, including serious disorders of the throat and lungs, vanishing like ice before the sunshine. Freedom is, after all, the one word which expresses true salvation from disorder. We have no space in this brief treatise to enter further into special correspondences, though we hope in the near future to publish a consecutive series of lectures dealing at length with these correspondences. Though this lesson is far from exhaustive or complete, we trust that the little we have said will suggest to the fertile intellect of the student much of what has been left unsaid. The broad generalisations in which we have indulged have only been intended to awaken thought on this enormous theme of transcendent interest to all who are seeking to overcome disorder in every form by establishing contrary order. It seems hardly necessary to append the statement—though we will add it for the benefit of some who may find it of service—that all afflictions of the internal organs proceed from brooding in silence over some real or imaginary trouble, and they are also sometimes induced and always aggravated by the habit of repression. Knowing how very susceptible to the thoughts and opinions of others many extremely sensitive but decidedly well-meaning people are, we trust that no reader of this book will imagine that in all cases the sufferer has been actually guilty of any wilful offence in the direction indicated by correspondence. Yielding to others blindly, and often through fear, leads to many simple and complicated disorders; in every instance,

therefore, it is essential that a healer hold firmly the mental picture of perfection as the antidote to the disordered state manifest. Health is only to be found and kept by steadily adhering to the wise rule contemplating only what we desire to see expressed. Health is the normal condition of every creature, no matter in what kingdom or nature it may exist. We have all a right to claim health, secure it and rejoice in it; but this we can only do intelligently and certainly by discovering and obeying the immutable law of the universe. Nature is God in manifestation; Divine and natural law are one. Spiritual law is the only law there is; the outer must ever reveal the inner. On the basis of this sound theorem we may all set to work to aid practically in bringing in the kingdom of heaven, which is the reign of righteousness in externals as in internals.

FINIS.

