

HOW ^{TO} PROTECT OUR · SOLDIERS

OR

THE · PRACTICAL · UTILISATION · OF
THE · POWER · OF · GOD
BY · RIGHT · THINKING.



BY

F. L. RAWSON. M.I.E.E., AM.I.C.E.

(Author of "Life Understood," "The War
and the Great World Change to Follow,"
"How the War will End," etc.).

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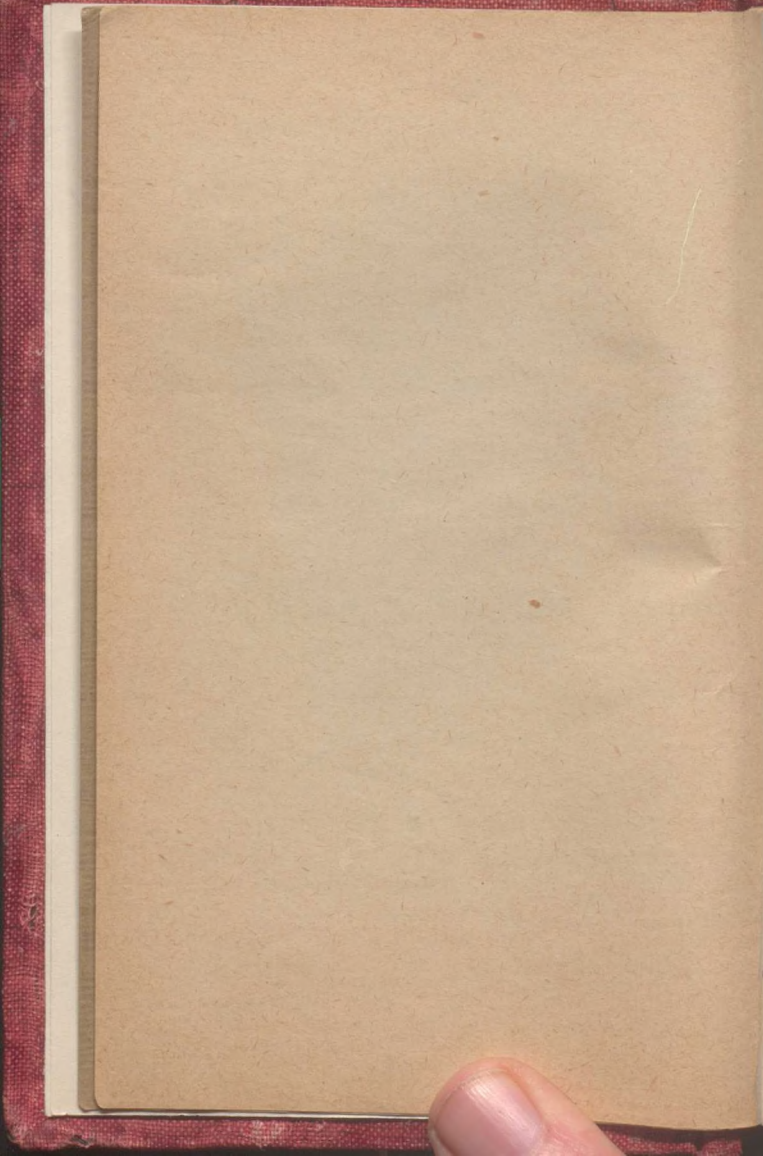
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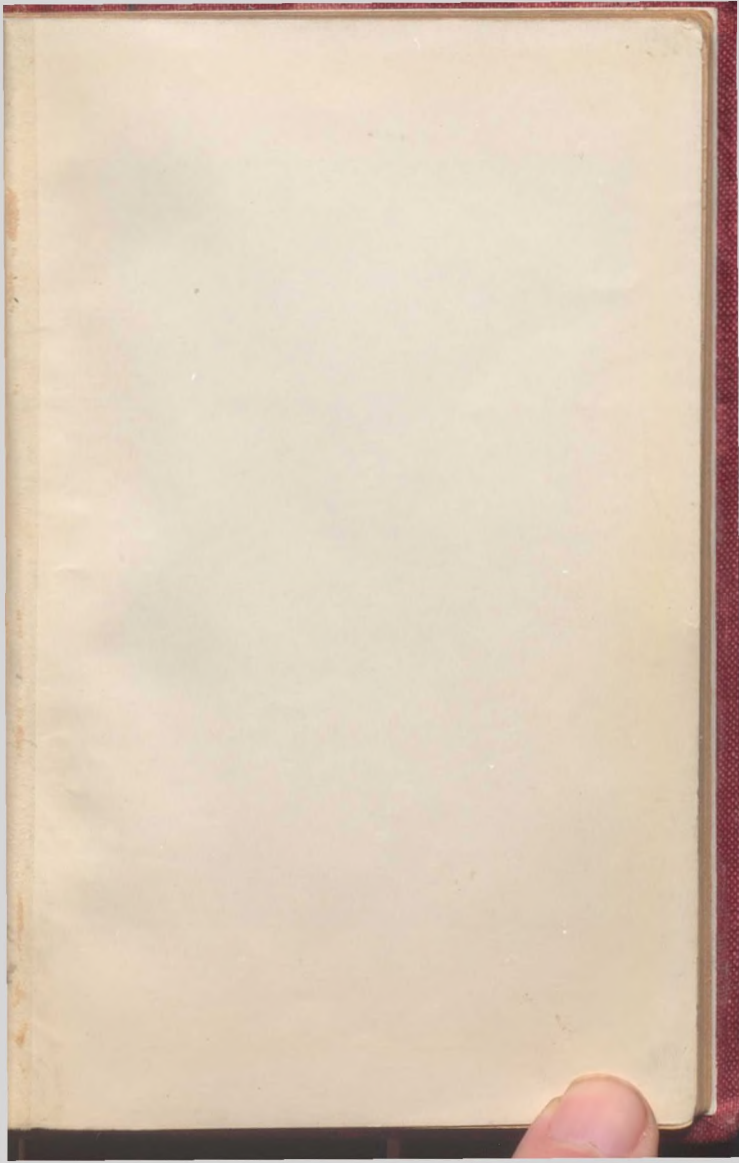
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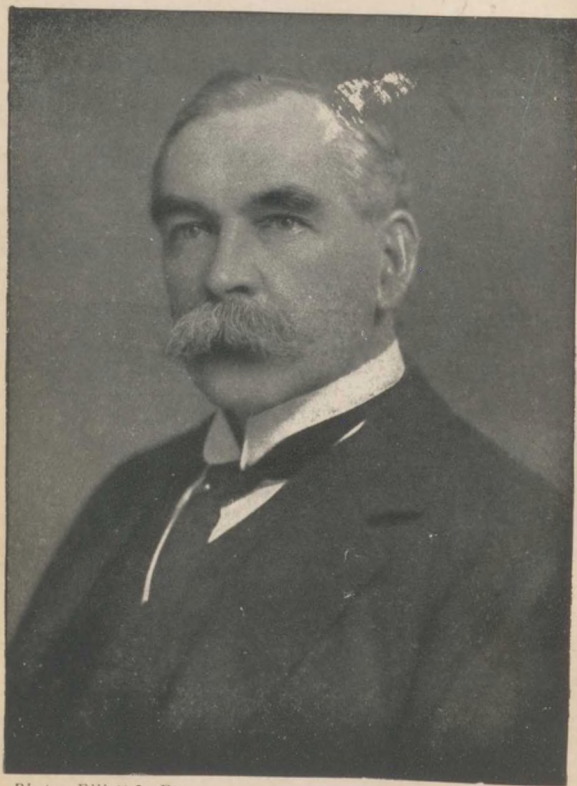


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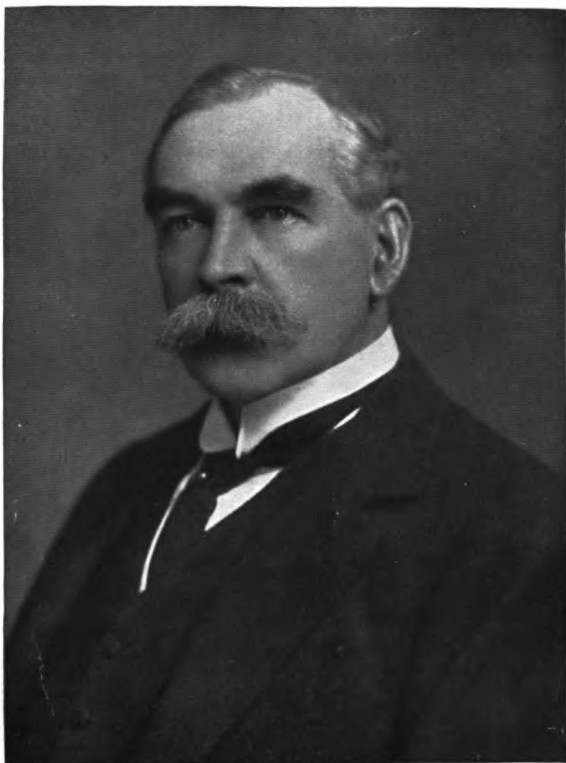


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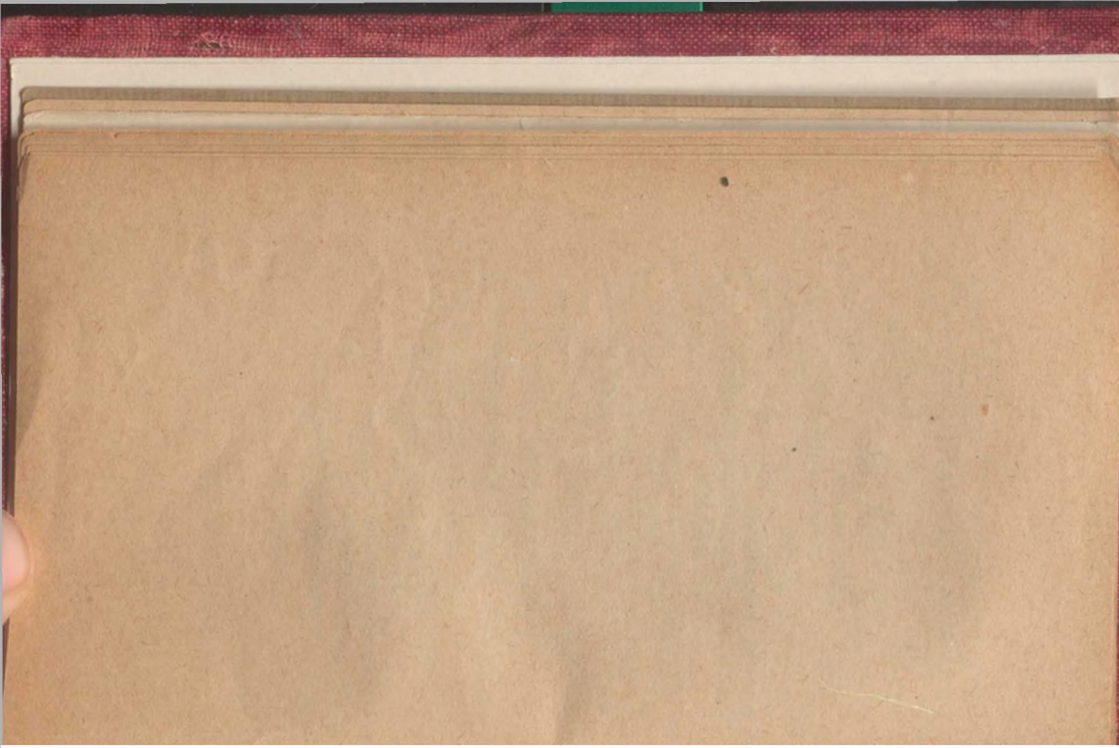
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FOREWORD.

The results mentioned in Mr. Rawson's work, are so remarkable that, in presenting it to the public, I have thought it would add to its value if I gave my own personal experiences of Mr. Rawson and his work.

Any Difficulty Overcome.—

In 1905 a friend of mine, a clergyman, invited several of his congregation, including myself, to meet Mr. Rawson, who explained to us how, by correct thinking, we could overcome all the problems of life.

His principal point, which seemed too good to be true, was that, if there were any discordant element, and we turned in thought to God, and then denied the existence in heaven of the trouble, and affirmed the perfection of the opposite, we could overcome any difficulty in which we seemed to be.

Mr. Rawson's Technical Knowledge.—

What carried great weight with us was that Mr. Rawson was recognised as the principal authority in the City on new discoveries. He was always investigating new inventions and reporting on them, and, moreover, having been retained by the *Daily Express* to make a professional examination for them into mental healing, his views were unbiased.

It is interesting that with all the attacks upon him, and they have been many and various—all of late years, however, as far as I know, proceeding from those professing religion and a high moral standard—I have never heard a word against his technical knowledge and the accuracy of his reports. Everyone has admitted his ability and technical grasp of difficult subjects.

We therefore at once started working in the way that he explained.

Results the only Proof.—

For many years I had suffered from indigestion, constipation, and nervous debility, and I asked Mr. Rawson whether these could be overcome. Mr. Rawson replied, "You need not believe what I tell you, you can prove it for yourself." I did so, and within a few days they had entirely and for ever disappeared.

Instantaneous Healing of Blindness.—

The second time that I met Mr. Rawson was when he was asked to give a public lecture at Forest Gate. As I had received such practical benefit, I asked a friend of mine to come to the lecture, who was nearly 70 years of age, and who had been for many years practically blind. The following week Mr. Rawson kindly came again to the Hall chiefly to answer questions. After the meeting my old friend, who was led up to Mr. Rawson, said: "Sir, do you mean to tell me that I can be healed of my bad sight?" Mr. Rawson looked at him. "You never had bad sight," he said, "the sight God gave you was spiritual and perfect. You are now and always have been a son of God, with perfect sight, divine, in Christ." "Why have I to wear these glasses?" the old man asked. Mr. Rawson replied: "You have been humbugged by the devil; you have perfect sight; you are, and always have been, the son of God, with perfect sight." "Good God!" cried the old man, "I can see, and I never knew it. Good God! I can see and I never knew it. No more humbug of the devil"; and down he dashed his glasses to the floor, saying: "I will never wear them again. I am a child of God with perfect sight." The old man stood there, his face strangely white, his hand upraised as though taking an oath. Mr. Rawson, I could see, was silently treating for him. I felt almost awe-struck. As the old man was leaving, I went forward to assist him, as there was a big drop at the bottom step. He put his hand up, saying, "Don't

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touch me, I am the son of God." It was a two mile walk to the old man's home, and to my amazement, up and down the kerb stones, and across the streets, he walked without any assistance on a dark February night.

A few weeks afterwards I went to examine the old man's sight, and found that he could see better than I could, reading the smallest print without the slightest difficulty, and, as everyone said, he seemed to be at least ten years younger.

An Atheist Converted.—

One man at the lecture was an atheist, and scoffed at everything, being extremely critical. His wife used to lecture publicly, but always suffered badly from extreme nervousness. The night after Mr. Rawson's lecture he thought he would try the effect of thinking in the way pointed out in order to help his wife, although he thought it impossible to obtain any result. After his wife had left the house he treated, simply thinking of the peace and ease there was in an ideally perfect world. To his utter amazement his wife, on her return, burst in upon him, saying such an astounding thing had happened, as she had not had the slightest fear or other trouble either before or during her lecture, the first time it had ever occurred. And yet he had thought the whole idea too ridiculous to mention to her. This result showed that the man was a thinker and logical. He listened, did what he was told, and reaped the reward. He now is a thorough believer in the power of God.

Paralysis Instantaneously Healed.—

As the outcome of this lecture, there were, the clergyman who was in the chair stated, some 19 cases of healing in his parish by various people present, some of them instantaneous. The clergyman himself instantaneously healed a lady who had suffered from paralysis of the hands for many years.

Incurable Chronic Disease Healed.—

He also treated my wife for chronic disease of the nose and throat, which was very severe, and considered to be incurable; for 17 years she had to syringe every day. She was healed in about four weeks, and the specialist who saw her afterwards, said that there was no trace of any disease whatever. He said that he could not believe that she had ever had the disease.

Incurable Ulcerated Stomach Healed.—

The wife of this clergyman had a bad tumour and other troubles, such as an ulcerated stomach, and had been given up by the doctors as hopelessly incurable. She was treated by Mr. Rawson, and the pain ceased in the first treatment, whilst the tumour disappeared under treatment in a few days.

Malignant Growths Cured.—

In the healing of cancer, fibroid tumours and growths Mr. Rawson has been remarkably successful. Some years ago I saw quite a number of letters testifying to results obtained. Several of these were cases diagnosed as malignant growths and incurable. Only this week I have seen the copy of a letter from one of the leading cancer specialists in London, referring to a case which had been diagnosed as cancer, not only by him, but by the medical men at the hospital where the operation was going to take place. There was only a week for treatment before the operation took place, by the time they operated all traces of cancer had disappeared, and only a small growth was left, which they removed, not knowing that she was having treatment. He writes that the "case was a very surprising one and a very pleasant surprise," and ends his letter by saying, "My search through surgical literature has failed to find any similar tumour at your age."

Hæmorrhage Healed Instantaneously.—

On another occasion, after childbirth, the above-mentioned wife of the clergyman was in great pain and bleeding badly. The husband applied to Mr. Rawson, and she was healed instantaneously, all pain going as Mr. Rawson treated. He was in London at the time, and she did not know he was treating for her.

In many other ways Mr. Rawson demonstrated the power of divine Love to help us out of our troubles, We were all satisfied in a very short time.

Ptomaine Poisoning Healed at Once.—

A further occasion was still more interesting. I held an important position in the City at that time, and on one occasion had to see Mr. Rawson on business. We went to lunch together with three or four other men, and in the middle of lunch a white faced man, a Doctor of Physics, with beads of perspiration on his forehead, came in helped by a friend. He was in a panic, and sat down on a seat, as he was in great pain. Turning to Mr. Rawson, he said: "I am poisoned. Do treat." In about ten minutes his colour came back, the perspiration disappeared, and he was quite well, and went out laughing. I was told afterwards that it was a bad case of ptomaine poisoning, and that the doctor he had consulted had ordered him at once to go to bed, as it was an extremely serious case.

Double Hernia and other Troubles Healed.—

One very well-known man present then asked whether Mr. Rawson could help him, as he had something in his eye all the morning which he could not get rid of, and which was giving a good deal of pain, making the eye very red and inflamed. A moment later he said: "By Jove, it's gone." He then asked whether Mr. Rawson could heal him of double hernia, a damaged knee, where he had been kicked

when playing polo, gouty eczema, and other troubles. I was only a beginner at that time, but Mr. Rawson asked me whether I would take the case, assuring me that I would be able to help him. I took up the case, and the double hernia was healed entirely in three weeks, and the patient left off a heavy double truss that he was wearing. The other troubles also disappeared in a very short time, none of them ever reappearing.

Tuberculous Glands Healed at once.—

Following along on the line that Mr. Rawson has pointed out herein, I have had a considerable amount of success, not only in helping my family, out of various difficulties, but in helping others, in some cases instantaneous cures of severe troubles, such as that of a lad who had tuberculous glands in the throat; these, in the ordinary way, have to be removed with the knife. I gave a treatment, and they disappeared in the course of about a quarter of an hour.

Life worth Living.—

Only this week I have had two instantaneous cases, in which the trouble had lasted between three and five days, also one case where the trouble had lasted about three to four days, and the patient was well in a few hours. Anyone can get similar results if they only will think rightly instead of thinking wrongly. The change in the outlook on life and in the moral character of those who systematically think rightly is remarkable and most convincing. Life becomes worth living.

Business Acumen.—

Several times I have met Mr. Rawson on important business matters, and when in difficulties he has quickly helped me out of them by treatment. As a business man Mr. Rawson is keen and thorough in any business in which he interests himself. He would

have the main points, and even the merest details, at his fingers' ends in a very short time. With new inventions he has been of the greatest practical help to me, supplying often the requirements to make the business a success.

Unselfishness.—

To my knowledge he has for many years been of great assistance to his fellow-men. When in the thick of business—and he had many rooms in his office filled with those at work for him—he always at once gave his time freely to anyone who came for help, often for hours at a time, and not only without remuneration, but often incurring considerable expense to help them. I am told by those who know him well that he is always helping people and has always put other people before himself.

Loving our Enemies.—

Mr. Rawson lives what he says. Few men have been so violently and unfairly attacked as he has been, but I have never heard him say one word against anyone. However badly a person has behaved—and I have known several cases—he has been just as friendly, and just as willing to help them out of their difficulties as if they had been his greatest friends. In one case a member of the Christian Science organisation, whom Mr. Rawson had taken a good deal of trouble to help, went all over the place saying all sorts of vile things about him, things that I knew for a certainty, were absolute untruths, and yet he gave them out as true from his own personal knowledge. These were greedily devoured and repeated by those who were maliciously inclined, until everyone was commenting. This, to my astonishment, had no effect whatever upon Mr. Rawson, in fact, he seemed quite sorry for the man, and went on quietly helping just in the same way. This living of the Christ life is at last earning its reward, and most people speak very differently of him nowadays.

VIII.

Letters of thanks for the teachings in his books, and testimonies as to the results obtained from the study thereof, come from all over the world.

Mr. Rawson's Biography.—

In "Man's Powers and Work," which we have published, is reprinted an account of Mr. Rawson's biography, written by the Editor of the paper in which it appeared. He writes :

"Mr. Rawson himself has earned distinction in many fields. He is a tall, square-shouldered figure, with indomitable perseverance written large on his whole make-up. In business he has been marvellously versatile and successful, but his temperament is essentially religious and humane. His boundless vital energy is patent to everyone.

Technical Knowledge.—

"Mr. Rawson appears to have been gifted with some special faculty of attacking and solving the most abstruse problems that present themselves to the human mind. He was constantly consulted, not only on engineering difficulties, but on every conceivable subject which baffles thought. Embarrassing problems of medicine, chemistry, electricity, and physiology were put before him and straightened out. On the medical side he was an indefatigable worker, and made innumerable reports on all kinds of difficult subjects."

Business Experience.—

As a young man he was the head of a business which had five sets of works, with offices all over the world, employing about 1,000 hands, and making every kind of electrical and engineering plant.

Military Experience.—

The episodes of his business life, mentioned in

IX.

the biography, more especially interesting to Army men, are that he built the first armoured train, and was the first to use electricity in the lighting of battle-fields at night. He was also Consulting Engineer for the first airship built for the British War Office, and steered it on its first trial. He was also engineer for, and helped to build, the first hydroplane ever experimented with, which he steered in the early experiments.

Success at Games.—

His successes have not been confined to his business career alone, but in games, such as cricket, football, water polo, swimming, shooting and golf, he has made many records. In music and drawing he also has done well.

Not Likely to be Deceived.—

As the writer says : "We could continue the list of his astounding achievements, but these few will suffice to show that Mr. Rawson is not an impractical dreamer, nor a man likely to be deceived by false claims."

Family Record.—

His family record is a good one. I copy from his biographical sketch as follows :

"He is a scion of a well-known and distinguished family, which has put science and religion in the forefront of their activities. His father was Sir Rawson W. Rawson, C.B., K.C.M.G., President of the Statistical Society, Vice-President of the Geographical Society, and of the Imperial Federation League. His grandfather was Sir William Rawson, who won his knighthood in the medical profession, and received the thanks of Parliament and a vote of £10,000 in acknowledgment of his services on the battlefield. His brother is Colonel Rawson, C.B., R.E., Vice-President of the Royal Meteorological

Society, who held the distinguished technical position of Secretary to the Royal Engineer Committee. His kinsman, Admiral Sir Harry Rawson, G.C.B., was chief technical expert to the Admiralty at Portsmouth, and later Governor of New South Wales."

The Opinion of a Leading Business Authority.—

In a lecture that Mr. Rawson delivered at the Queen's Hall, London, in February last, called "The War and the Great World Change to Follow," which we have since published as a booklet, the chairman was Mr. P. A. Best, the general manager of the well-known London house of Selfridge's. Mr. Best is admittedly one of the most successful leading business men in England, and probably one of the best judges of character. He is a captain in the Territorial Reserve, and has seen service in South Africa, having been a member of one of the first detachments of Volunteers to leave England for service abroad. In introducing Mr. Rawson, Mr. Best spoke as follows :

Government Opinion.—

"Mr. Rawson, until he retired, practised as a consulting engineer, and was in the front rank of his profession. He was considered the leading authority on new inventions and new discoveries in the City of London, and has been retained frequently on very important work. His opinion, I know, was considered by the Government to be very valuable.

Decisions Based on Scientific Grounds.—

"In addition to being an engineer of wide experience, and a thoroughly practical man, Mr. Rawson was also a scientist, and therefore has brought to bear upon the many subjects upon which he has had to report an intensely scientific mind. I attach great importance to this, because it makes me feel that whatever subject such a mind tackles must

receive a thorough and careful investigation. A trained mind like his cannot put forward its ultimate decisions, especially when they are of such a vital character as those that Mr. Rawson has come to, before being satisfied to the fullest degree that those decisions are the right ones and are theoretically and practically sound, being founded upon ample research and undoubted results.

Gratitude for "Splendid Assistance."—

"Now with regard to myself in connection with Mr. Rawson, whom I have known for some time. I am, as I before expressed, a plain business man, but with responsibilities, being the responsible head of an organisation of 3,500 people. . . . I have to thank Mr. Rawson for helping me to understand myself, and I have received such splendid assistance through him that I have no hesitation in saying that to-day I am far more helpful to my co-workers than I ever was before. For that I am intensely grateful.

The Teachings of Practical Value.—

"I feel that as time progresses, business must become more intense, and we must actively use our minds more and more if our business is going to be successful. Therefore, the more we can put ourselves under the teaching of such men as Mr. Rawson, who have studied and applied to their work the scientific method of right thinking, and who have studied men as he has studied men, the better it will be for us as business men, and for the businesses for which we are responsible."

This is high praise from such a man, and I hope that those who have read what Mr. Best has said, will do as he did, and test the statements made and see whether they are true. If a practical man like Mr. Best finds this new understanding of God such a help, we can be sure that those who follow the teachings herein set out can obtain more or less the same satisfactory and practical results.

W. O. HUGHES.

Leigh-on-Sea.

LETTER TO A FRIEND.

90, Regent Street, London, W.

January 1916.

Dear

You asked me to write something which could be printed for the benefit of our soldiers at the front, so that those who love them should learn how to protect them, and they should also be able to protect themselves, not only from the shells and bullets, but from disease and cold, and the many other troubles that they have to meet. I am only too glad to do this as some slight token of the gratitude due to them, and as I know that it will be of incalculable benefit to so many.

It is impossible, however, to do this briefly. In order to show a man how to pray rightly, how to think in a scientific manner, in the way Jesus the Christ taught and demonstrated, so that he can obtain similar results, it is not sufficient merely to explain theoretically what the facts of the world are. He needs a statement of facts and results, so that he can draw his correct logical deductions therefrom, and then himself prove the statements to be correct. The only value of any theory is the results obtainable therefrom.

After this booklet is printed, I shall write the pamphlet* you wanted, which will put in simple language and free from theological difficulties and scientific details the method in which Jesus the Christ did his so-called miracles, so that our soldiers now fighting at the front can protect themselves by the utilisation of a universal, spiritual law that is always operative and available, through a knowledge of scientific right thinking.

So as to show readers the value of this right thinking, I have herein given more examples of the result of true prayer than I am in the habit of doing.

Yours sincerely,

F. L. RAWSON.

* "The Secret of Divine Protection": 3d. nett., postage $\frac{1}{2}$ d.
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CHAPTER I.

THE HISTORY OF MY EXAMINATION.

Fifteen years ago I was retained by the *Daily Express* to make a professional examination into mental healing, which was followed by clearing up the scientific reasons for all kinds of occult phenomena, that is the so-called facts of the world for which there is no known scientific reason. Before I was retained I had no practical experience of any form of occult working. I was trained as an engineer, and had an extended experience of civil, mechanical and electrical engineering, having had, when a young man, five sets of works and about 1,000 hands under me. For some years before I was retained, my work had been that of a consulting engineer. My speciality was the thorough examination into and reporting upon difficult subjects of all kinds, medical and otherwise, and at one time I had a considerable amount of work in connection with electro-medical matters.

Mental Healing Widespread.—

I soon found not only that mental healing was practised all over the world, but that there had been many mental healers to whom people had flocked from all over the country, and who cured instantaneously hundreds a day.

Mental Healing in the Past.—

Few people know the immense amount of mental healing that has been done. In "The War and the Great World Change to Follow"* I give particulars of a number of healers during the last 2,000 years. Amongst them St. Sauveur of Horta, who, Gorres wrôte, cured 6,000 people at the Feast of the Annunciation; Valentine Greatrakes, who gave three days a week, from 6 a.m. to 6 p.m., to healing all kinds of disease; and whose cases have been testified to by Flamsteed, the celebrated astronomer; Cagliostro, who, Farmer-General Laborde said, attended over 15,000 sick people during the three years he was at Strassburg, only three of whom died; Prince Hohenlohe-Schillensfurst, Canon of Grosswardein, to whom people came from all over the world, and to whose healing Professor Onymus, of Wursburg, testifies; and in present days such men as Francis Schlatter, who healed instantaneously over 500 people a day, several thousand congregating in a line and passing him in a never-ceasing stream to be healed.

"The King's Touch."—

The best continuous certified record, perhaps, is that of the healing done by the King's touch. I will

* "The War and the Great World Change to Follow." This is an amplification of a lecture given at the Queen's Hall, London. It contains a summary of the Author's views of the material and spiritual worlds, with his views on the future of the War as read in the prophecies, and the great change about to take place through the dematerialisation of all matter, called the end of the world. He gives the date, with the mathematical, Biblical, and other proofs of the same. Crown 8vo, 1s. nett, postage 2d. Library Edition, 2s. 6d. nett, postage 2d. Published by the Crystal Press, Ltd., 90, Regent Street, London, W. For details see end of book.

give two cases ; both Dr. Tooker, the Queen's chaplain, and William Cowles, the Queen's surgeon, testified to the healing done by Queen Elizabeth. King Charles II. touched over 8,500 people in 1682 with such success, that in 1684 the throng was enormous and six or eight of the sick were trampled to death. According to Macaulay's "History of England" the total number he touched was 92,107.

The Miracles of Jesus the Christ.—

The performance of miracles in the method taught and demonstrated by Jesus the Christ, was not confined to Jesus and the Apostles. Gibbon, the well-known historian, who is not likely to be prejudiced on such a subject, writes : "During the age of Christ, his Apostles, and of their first disciples, the doctrine which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, demons were expelled, and the laws of nature were frequently suspended." These miracles continued for about 300 years after the Crucifixion, when they ceased, as the Christian religion was adopted by the State. This ushered in the reign of ecclesiasticism, when the "letter" crushed out the "spirit" which became less and less manifest. Christianity, finally, instead of being a living flame lifting man to God, became a bare name, and the teachings of Jesus merely empty words until the year in which the Bible showed that the second coming of the Christ would first take place. This was the year 1866 when the secret of his miracles was re-discovered.

TWO METHODS OF MENTAL WORKING.

To-day there are many millions of mental workers, divided into two broad classes, containing some fifty or sixty schools. Only four or five of these work on the basis that Jesus did, namely, by turning in thought to God. The remainder work in the same way as the sorcerers and witches of the past and the black magic workers and hypnotists of to-day, namely, with the human mind, using one or other of the five different forms of hypnotism, all of which are harmful. Mental suggestion, now so largely used by medical men in the hospitals and elsewhere, is the least objectionable; results are obtained in accordance with the suggestions, but the patient is otherwise harmed.

All Disease Mental.—

The value of my investigation for the *Daily Express* and of "Life Understood,"* which contains the results of my work—which has averaged ten to twelve hours a day since I commenced—is not to prove that all disease is mental. Medical men are rapidly coming to this conclusion.

A doctor was sent "Life Understood" by his brother in the Army. He read it through, and then treated for his two most difficult cases, in both of

* "Life Understood from a Scientific and Religious Point of View, and a Practical Method of Destroying Sin, Disease, and Death." The standard book on mental healing and occult phenomena. Demy 8vo, 740 pages. Price, cloth with gilt top and gilt lettering, 7s. 11d. Ditto in two volumes, 10s. 5d. Morocco bound, India paper, gilt edges, 15s. 4d. Library Edition, polished Ecrase, gilt edges, 21s. 5d. Post free. 2nd Edition. Published by the Crystal Press, Ltd., 90, Regent Street, London, W. For details see end of book.

which there was a miraculous result. About six months afterwards, he told me that since then, by praying regularly for his patients in the way pointed out, there had been only one death—a bad case of consumption.

This was a wonderful testimony to the value of true prayer, considering he usually had about 4,000 patients and saw about 100 people a day.

On asking whether he would like to see a consumptive patient who was being helped, he replied that he would like to see one being healed. The day after he saw the patient he told me that from the point of view of *materia medica*, she was "finished," she could "hardly raise her head from the bed." In his written report he wrote: "Her condition indicates that the disease is considerably advanced, and actively progressing at the present time, and no doctor who had not a knowledge of treatment [by this he means treatment by true prayer] would hold out the faintest hope of her recovery."

A fortnight afterwards he told me that the consumption was entirely cured, although the cavities in the lungs were not yet filled up.

Another medical man, who, prior to his volunteering for the Army held a public appointment, having had his wife healed—as he expressed it "by a miracle"—wired for help, as he had caught measles on the top of bronchial troubles, and had been compelled to go into an isolation hospital. He wrote saying that on the first day I treated for him "all symptoms practically disappeared, the temperature

fell to normal, and the usual rash was the lightest seen in an epidemic of several hundred cases." At the present time I have two patients, both of whom have taken English medical degrees.

Matter Merely Mental Phenomena.—

Neither is the value of my work to prove that we do not create our own thoughts, but that thoughts can be spoken of as high tension electric currents, which can be short circuited by the action of God. Nor is it to prove that matter is mental phenomena, and can be caused to appear and disappear by thought in two different ways. The scientific difference between the two methods in which this can be done is given in "Life Understood." One is the fatal and exhausting way in which the witches and sorcerers of olden times and the black magic workers of the present day work, namely, with the so-called human mind, which inevitably leads to sin, disease, and ultimately death. The other is the marvellous and inspiring way in which Jesus the Christ worked, namely, by turning in thought to God, so eliminating the self and opening the human mind, whereby perfect health, divine holiness, and inexpressible happiness are increasingly revealed.

The Real Value.—

The real value lies in proving the difference between the right and wrong method of mental working, as within a couple of years every intelligent being will be a mental worker.

THE RIGHT AND THE WRONG METHOD OF MENTAL WORKING.

There is a hard and fast line drawn between these two methods, and Jesus pointed out the difference more than once.

The Right Method.—

If, when you are mentally working, you are thinking of reality, that is of God, of heaven, of the Christ, or of the spiritual man, you are helping your patient, yourself and the world. We cannot tell beforehand what will happen, but unquestionably good always comes about, more or less, for everyone concerned.

The Wrong Method.—

If, on the contrary, you are thinking of the material man or the material world—whatever you are thinking about them, unless you are denying their reality—you are harming your patient, harming yourself, and doing no good to the world. Even by strong, determined thinking, or will power, trying to bring about what you think is good, you can neither destroy the evil thoughts nor purify the so-called human mind. Truth and Love, that is God, alone heals. The healing, then, is perfect and permanent, whether of disease, sin, or any of the many troubles that make this world a veritable hell to so many.

Get clearly in your head the difference between the right and the wrong method of praying. Do not ask God for things; they would possibly be harmful if you had them, whereas if you know that you are a

spiritual being and have everything that you need, and that God, being the source of all good, gives you nothing but absolute good, which you are continually receiving, you will get what is good for you and nothing else. When you pray in the right way, the want disappears. It is not *having* things that makes a man happy, it is not *wanting* things. About 75 per cent. of the times that you pray properly, in the scientific way that Jesus the Christ taught and demonstrated, you will find that you get what you want. In about 20 per cent. of the times you get something entirely different, but it will thoroughly satisfy you. About 5 per cent. of the times may be failures owing to your still believing in the power of evil and not recognising the allness and omnipotence of God.

Things Are as we Think.—

Jesus recognised the difference between the two methods of healing. When asked by the disciples why they could not heal the lunatic, he replied: "*Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer (true prayer, conscious communion with God) and fasting** (Matt. 17: 20, 21).

* These last two words do not appear in the early versions. We have to refuse to entertain the evil thoughts, so that they are starved out.

The first portion of the above, verse 20, is not the method of prayer that Jesus taught. It is merely one of the five statements of Jesus,* showing what is the fact, viz., that if you think a thing strongly enough it happens. This is simply one of the five different forms of hypnotism. Jesus relied on knowledge of God, not on strong thinking and will power.

If you are certain enough that you are dead, you are dead instantly. If you have a strong enough belief that the Germans will kill you it will happen, however unlikely it may appear to be at the time. Your thought, however, is not the cause of your death, as people think. It is your recognition of the impending evil.

The Basis of Witchcraft.—

There is no limit to this apparent effect of thought. Matter appears and disappears as the thoughts are changed. If you could think strongly enough that your chair is sticking up against the ceiling, at once it would fly up and remain there until you knew strongly enough, for instance, that it had caught fire, when you could see it burning away. This is not because by strong thinking you cause the result, but because the strong thinking and the result take place together, both being pre-determined.† As shown hereafter, there is no such thing as cause and effect in the material world.

* The others are Luke 17 : 6, Matt. 21 : 21, 22, Mark 9 : 23 and 11 : 23.

† See pages 23 and 24.

It is an extraordinary thing that after this strong thinking on the part of the person who appears to be causing evil results, further evil thoughts always follow, harming the one apparently bringing about the evil results. The only way in which he can protect himself is by true prayer—this ultimately leads to cessation of the hypnotic effects and of the punishment that follows, which otherwise must act.

This fact, and the fact that what is called the subconscious mind of the material man, knows everything in the material world, past, present and future, was the basis of all the terrible witchcraft, sorcery and black magic in the past that disgraced humanity. If a man, however, works in this way, by thinking of matter with all his power, he invariably comes to grief sooner or later, and in the meantime does not know what happiness is, instead of being intensely happy, as when mentally working in the proper way, by thinking of God.

It is also extremely tiring. I know of no one working with the human mind who can work straight on end for more than two or three hours; whereas in the first bad case of mania I had I was wired for and started at 4.30. I worked continuously until 11.15, by which time the patient was perfectly well. Instead of being tiring the work is invigorating. The only feeling is sometimes that of sleepiness, and this can be overcome by treatment.

The Angels at Mons.—

Visions of angels, patron saints, etc., on the battlefield and elsewhere, comes from the fact that if

you are sufficiently convinced that there are angels in front of you, not only you but others can see them.* They will either be hypnotised into seeing them, or, if you think strongly enough, the thoughts of angels would be slightly materialised, and could actually be photographed. Think it still more strongly, and they could be touched and weighed. This is because, as already shown, all matter is merely materialised thought.

God's Angels.—

This does not mean that the records of what are called angels in the Bible are not true ; but these are the records of real angels, which are holy thoughts coming to you, lifting you in thought to the sublime heights of heaven, and thus, by God's un-failing action, freeing you from the troubles and limitations of this material world. This uplifted attitude of mind is true prayer, and the mere raising of the thoughts to God and heaven, when you appear to see angels, is a protection, as the action of God at once takes place, although but slightly.

True Prayer Necessary.—

In the description of the healing of the lunatic

* These material visions of angels are quite distinct both from the ghostly apparitions of a man that are seen long after death and from the ghosts that are sometimes seen at a distance immediately after what is called death. The former are simply materialised thoughts, and the latter are due to the fact that the human mind, or as it is called in the Bible, the soul, interpenetrates the body like water in a sponge, the body being interwoven with the mind. This human mind, or soul, is a purely material thing, weighing about an ounce, and even during life-time can, in the case of some people, leave the body, when it can rapidly move great distances and be seen by those with good enough sight.

above mentioned, Jesus pointed out that difficult troubles of the kind referred to could not be healed hypnotically, but only by "*prayer*" (Matt. 17:21), viz., by true prayer. This is why before healing the lunatic, he said, "*O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me*" (ver. 17). They had not followed his injunctions, they were too materially minded. It must not be forgotten that until about the time of the so-called ascension of Jesus, the disciples were unfortunately on a purely material basis.* Even immediately before his betrayal he said: "*Hitherto have ye asked nothing in my name:† ask, and ye shall receive, that your joy may be full*" (John 16:24). In other words they had not prayed in the proper way, namely, by realising the nature of the Christ, man's relationship to God. True prayer is deep conscious communion with God.

* Details are given in "The War and the Great World Change to Follow," p. 21.

† "In my name" does not mean in the name of God, nor in the name of Jesus. The Greek word "*onoma*," translated "name" here, and in other places where prayer is referred to, has such meanings as nature, character, authority and power. See John 2:23; 5:43; and specially 17:6. Mr. Eustace Miles, who has tried to give the exact rendering of many of the New Testament Greek words, translates "in his name" as "with the characteristics of God the Father and in His Spirit."

CHAPTER II.

HOW TO PRAY.

The question is : What is the right way to pray? It is quite clear that miraculous results can be obtained by prayer. Fortunately anyone can perform miracles if they have sufficient knowledge, and lead a good enough, that is an unselfish enough life. It is equally clear that the old method of praying, namely, by asking God to do something you think is good for you or for somebody else, cannot be sufficient, because the results are so poor, even when a very good person prays most earnestly. This is because any really noticeable results are merely hypnotic, the apparent effect of the persistent strong thinking of the person praying that the thing asked for will happen. It is true, however, that when a man says "please God take away my pain," when he says "please God" there is a very slight effect, depending upon the length of time and the earnestness with which he thinks of God. When he says "take away my pain" the pain is worse. When he thinks of God, however, the effect is permanent ; that is, always for the future his pain is just a tiny little bit better, whereas when he says "take away the pain," the pain is only worse temporarily. Without irreverence, supplicatory prayer may be said to be teaching God his business. None of us can tell what is the best either for ourselves or

for others ; whereas, as every advanced psychologist will tell you, if we realise perfection, unquestionably improvement must ensue. This improvement must be for all. By realising perfection you cannot harm anyone. Thoughtless prayers, rhythmically repeated, are mere vain repetitions.

The Scientific Method of Prayer.—

The true method of prayer, which Jesus the Christ taught and demonstrated, is scientific right thinking, conscious communion with God, with absolute good. We are learning that Jesus was the most scientific man that ever lived. To pray in his way you have to gain a scientific understanding of God and of this so-called material world.

To-day thinkers look askance at every form of dogma, whether scientific or religious. The three great schools of thought, science, religion and metaphysics, freeing themselves from antediluvianism, are at last coming to an agreement as they approach the knowledge of Truth. To do this each of the three schools has to change some of its most cherished ideas.

(1) Matter is not a solid indestructible thing. Otherwise we should always be in a material world, which is the only hell we shall ever be in.

(2) Heaven is not a future state which we reach by death, otherwise the sooner we kill all those sufficiently good, the better for them.

(3) The human mind is not a thing by which we think and create thoughts, the only Mind is God.

Jesus said that death was an enemy to be over-

come, the last enemy. A man has not to die, he has to de-materialise, that is, to get rid of his carnal or fleshly body and carnal or material mind. He also said, "*The kingdom of God is within you*" (within your present capacity of conscious realisation and to be found in Mind) (Luke xvii. : 21). A better translation is the marginal translation : "*The kingdom of God is among you.*" In other words, all the good, all the love, life, wisdom, joy, knowledge and wonderful beauty that we see around us, is made by God, part of heaven, which is not a locality but a perfect state of consciousness, hidden by the mist of matter ; but we see it all wrongly, we see it all materially, through the lens of material sense.

The Insolvable Problem, the Origin of Evil.—

You may say, If this is so, what is the material world with all its sin and hopeless misery? What is its cause? What is the origin of evil? No one has ever been able to answer this question, and no one ever will. It has no cause, as it has no reality ; that means it is not permanent. Herbert Spencer said : "What is real is permanent, what is not permanent is not real." No one therefore ever created evil and the material world. Let him who says that it is real show how it started, who created it.

All our so-called natural laws turn out to be merely approximations, but they constitute a valuable system of *memoria technica*, which enables thousands of answers to be given that could not be recollected by heart. So I will now give you a system of *memoria technica* of use to you in mental working.

FIVE WAYS OF LOOKING AT THE MATERIAL WORLD.

Whilst we cannot tell you how it started, there are five ways of looking at the material world. These, whilst not true, are as correct as anything can be in this material world, and enable us better to get out of our difficulties.

(1) From the Natural Science Point of View.—

From the natural science point of view, thought is a high tension electric current, right above the Marconi wave. The human so-called mind is an electrical transmitter, vibrating or not vibrating, as the case may be, with the different kinds of thoughts that sweep across it, each class of which have their separate definite vibration. These thoughts pass at the rate of about 20 miles an hour, so-called good thoughts being high vibrations, and bad thoughts lower vibrations. Every sin and every disease has what may be called a responsive cell in the subconscious or lower mind. This is the portion of the so-called mind that, for instance, keeps your heart beating and your legs moving properly as you walk. If the anger cell in this lower mind is clean a million people could not hypnotise you to be angry. On the contrary, if there are small electrical particles on the cell these will damp down the cell, as pitch does when put on a tuning fork. Then, when an angry thought passes over the man's mind, the anger cell will vibrate with the lower vibration of anger, and the man will be angry whether he wishes it or not.

The practical value of this method of looking at life is that if you see an angry man and think he is angry, you know that you are making him worse, for you are increasing the vibration of the electrical currents, called thoughts, and so making him feel more angry. To stop a man being angry you have, as Jesus pointed out, to know the truth and Truth will set him free. To do this you must reverse your thoughts. First turn in thought to God and heaven, whatever your concept of heaven may be, and realise clearly that there is no anger in that perfect God-governed world. Directly you have lost your sense of the angry man and the material world in the realisation of heaven, instantly he stops being angry. You have opened your human mind, and the action of God has destroyed the angry thoughts.

The denial, however, gives only temporary relief. The next time an angry thought passes over the man he will be just as angry again, unless you use what is called in the Bible the two-edged sword of Truth, and, after denying the existence of the anger, think of the existence in heaven of the opposite qualities to anger. I realise, for instance, that God is Love, and that man, the spiritual man, who, the Bible tells us, is made in the image and likeness of God, is absolutely loving. If you get your thought clear enough neither that man, nor you, will or, indeed, ever can be angry again.

My own experience has been that for about fifteen years I have never seen an angry man, or even a man fighting, without there being perfect calm, as a rule.

in about 10 or 12 seconds, never more than a minute.

(2) We are Hypnotised into our Troubles.—

I once saw Kennedy hypnotise between 20 and 30 people to believe that they were in a forest with wild beasts round them. Their fear was terrific. On another occasion I saw him hypnotise about the same number to believe that they had a red hot coal in their boots. They tore off their shoes and stockings, shrieking and howling with pain.

The value of this way of looking at the material world is that if, for instance, you see two men fighting, it is easier to stop them by thinking rightly when you recognise that there are not two men fighting there, any more than there were the wild beasts round the people. In the case of Kennedy, there were only a few people hypnotised to see the wild beasts, but in the case of the two men fighting all who see them are hypnotised by the wrong thoughts that come sweeping over their minds. If by thinking rightly you de-hypnotise yourself, by knowing the truth, namely, that man (the spiritual man in the true heaven which is here around us) cannot fight, as he is absolutely loving, you de-hypnotise the others. You destroy the wrong thoughts acting on them, and no longer can you or anyone else see two men fighting. In other words, the two people stop fighting, and you see heaven a little bit more as it really is. Again, if ever you burn your hand and are in acute pain, your recognition that there is no more cause for the trouble than

there was for the pain when the people thought that they had a red hot coal in their boots, makes it easier to realise the truth, so that the pain is at once stopped and the hand is healed.

W. T. Stead, in the *Review of Reviews* of February 1909, had a series of articles on the healers of the world, in which he gave a couple of pages to explaining in his own way the method of working, which is mentioned above. He finished the article by saying, "I have not had opportunity to collect and sift the evidence of those who have benefited by Mr. Rawson's treatment, but in cases that have been under my own notice, I can vouch for the fact that he has done great good, and has achieved results in cases which have baffled the efforts of the faculty and all friends who have been sought to relieve sufferers, both by the mediation of the medical pharmacopœia and by the conventional method of prayer."

A man read this and called upon Mr. Stead, asking whether he thought that he could be helped, and Mr. Stead gave him an introduction. About six months afterwards, when he publicly gave his testimony, he said that before he had had help, there was not one of the five senses with which he was not habitually sinning, and that since then he had not had a temptation of any kind or description. I think that in each case the person Mr. Stead sent for treatment was healed instantaneously, and, as far as I know, permanently. A fortnight later I took this man to a service, and afterwards he came up to me and said that he had got such a clear realisation of God

during the silent prayer, that he thought he must try and help someone in the way that I had explained. He had, he said, treated for somebody who was covered with boils, and he felt sure that she was healed, as he had obtained so clear a realisation of God. A day or two afterwards I saw the woman referred to, who said that her "boils disappeared suddenly, just like magic." Two or three days ago I happened to mention this in a lecture. A man in the audience stated that he had been there, and had heard the man speak to me. His face, he said, had beamed with joy as he spoke.

Shortly afterwards this man burnt his hand badly through the explosion of a large box of wax matches. He tried to treat silently, but could not get rid of the pain, which was excruciating. Then he recollected that I had mentioned that, in cases of pain, a better result was often obtained if a man treated aloud. His twelve-year-old daughter, who was present at the time, told me that she tried to help her father, but she could not, she was crying so on account of his pain. Suddenly he shouted out at the top of his voice: There is no pain, all is bliss, joy and happiness, and in about a couple of minutes all pain had disappeared. The next day there was practically no trace of the burn, whereas he told me that one finger was almost burnt to the bone. Wonderful results are often obtained by mere beginners, showing that it is a question of what they think and not of the amount they know.

(3) We are Dreaming a Horrible Dream.—

Another way of looking at life is that we are dreaming a horrible dream. Buddha said: "Self is an error, an illusion, a dream. Open your eyes and awake. See things as they are, and you will be comforted." Buddha taught the same truths as Jesus the Christ, but his teachings have been more misunderstood than those of Jesus, as there have been an additional 564 years for his followers to pervert his sayings.

Adam, we are told in the Bible, fell into a deep sleep, but there is no record of his having been wakened up. We are still in that sleep, and I am waking you up, so that you may know that the suffering in the material world is not true, and that you can free yourself by right thinking. You are not a material being liable to sin, suffering and disease. Wake up! You are a spiritual being in heaven, perfect and divine, having "*dominion over*" all things (Ps. 8:6). You need no longer dream your horrible dream. Think rightly. As you do so the dream disappears, and the real becomes more and more apparent. You may say: Who is dreaming the dream? because your spiritual self could not dream such a ghastly dream. Neither is the material man dreaming the dream. He is a dream-man in a dream-world.

(4) From a Metaphysical Point of View.—

From the point of view of the man who thinks

there is nothing external to mind, and that only what is thought exists—things are just as we think. "*As he thinketh in his heart, so is he*" (Prov. 23:7). The covenant set out by Moses was: If you have only one God, if you only think of good, you will get only good; have many evil thoughts and you will get your many evils. In Jeremiah 6:19 we read, "*I will bring evil upon this people, even the fruit of their thoughts*". But when you want to bring about so-called good, you must not think lies, and try to think that you are well when you are ill. You must not even think of the so-called good as seen around us, as there is nothing really good in the material world. All is more or less bad; some so little bad that we speak of it as good. All that is really good is part of heaven, and matter hides it from us more or less; we therefore never see the good as perfect as it really is. This is why Jesus himself said: "*Why callest thou me good? there is none good but one, that is, God*" (Matt. 19:17). When you are praying, that is, thinking rightly, thinking of good, you have to think of absolute good, the world of reality. You have to think of an ideal, perfect world, the highest good that you can possibly imagine; in fact, you have to think of what has been called by scientific men, cause and its manifestation; by metaphysicians, Mind and its ideas; by the religious world God and heaven; heaven being a perfect state of consciousness, a mental world, in which all is perfect, because all is governed by a perfect God, by absolute good.

(5) The most Accurate View of the Material World.—

As I have said, all the love, life, wisdom, joy, knowledge and wonderful beauty around us is real, part of heaven. You are not a material being in a material world, liable to sin, disease and suffering. You are a perfect being, in a perfect world, governed by a perfect God; and you always were and always will be, as Paul and John said, "*in Christ*," "*hid with Christ in God*." But the Christ is not the material man Jesus; the Christ may be spoken of as God's consciousness, the highest portion of God, which was manifested in the life of Jesus the Christ.

All the sin, disease, worry, troubles and limitations are described at best, as a series of evil, cinematographic pictures; in other words, works of the devil, that flash by at the rate of about 20 miles an hour, and more or less hide all the good of the real world, heaven, from us. They are referred to in the Bible as "*there went up a mist from the earth*" (Gen. 2:6), and are the "*mystery of iniquity*" tempting us to believe in a power other than that of God. This "*mystery*" we are told "*doth already work*" (2 Thessalonians 2:7).

No Power but that of God.—

Carried to its logical conclusion, you will see that there is no life, truth, love, wisdom, beauty, power, movement, or anything else in these cinema pictures. The apparent beings have no power to harm you. The only power that evil has is the seeming power

that we give it by believing in it. The evil has no power to twist and turn as you work to destroy it. All the evil that ever will be exists in its place at present. It cannot possibly increase, and it always was there, in the form of these cinematograph pictures. It must be recollected that it is only an apparent sense of existence.

The only thing that happens in the material world is the gradual destruction of the evil in the cinema pictures by the action of God, until, in due time, the pictures themselves disappear altogether. In a cinema theatre if the screen were taken away the pictures would not be seen. So if the material sense were non-existent the troubles could no longer afflict.

The only life, love, and truth is the manifestation of God; the only movement is God's action; the only power is God's power; the only wisdom that of God; the only thoughts God's thoughts; the only beauty that of God's creation; and heaven is all here around us if we could only see it as it really is.

When a man knows how to think rightly, how to pray in a scientific manner, he opens his human mind. Then the action of God takes place and destroys by means of his real spiritual self, some of the evil in the cinematograph pictures; that is, destroys some of the mist of matter that hides heaven from us. Then we see the real world, heaven, a little bit more like what it really is; a well man instead of one out of health, a happy individual instead of a miserable being, one who has all he needs instead of a poverty-stricken wretch.

SEERS AND PROPHETS.

The fact that these cinema pictures always existed in the past and still exist, after they have passed from sight—as far as anything can be said to exist in the material world—clears up a number of things that have puzzled mankind.

Psychometry.—

Now it is known why people can see what has happened in the past, and why the woman at the well, speaking of Jesus, said : "*Come, see a man, which told me all things that ever I did*" (John 4 : 29). They get mentally in touch with the cinema pictures that have already passed by and faded away into the distance, out of the sight of those who have not this psychometric power. Yesterday a lady told three of us accurately various things that had happened to us in the past.

Prophecy.—

It will now be seen why prophecy, and what is called clairvoyance, is possible ; how it was that Jesus foretold the death of Judas, the destruction of Jerusalem, etc. ; and why it is that so many people have foretold their own death, and that of others, exactly as it ultimately happened. They see the cinema pictures before you and I can see them. This is a most valuable gift when developed by true prayer, as, when the evil is detected, it can be destroyed by right thinking.

It is almost unnecessary to prove the truth of prophecy. The Bible, which contains all knowledge

worth having, although it is very difficult to extract it, is full of accurate prophecies of the future. The Revelation of St. John, amongst many other things, is a history of what was then the Roman Empire, in accurate detail, from the time it was written right up to the so-called end of the world. At the end of the first century, when it was written, England was a portion of the Roman Empire, and the Book of Revelation contains many details of what has happened, and what is happening in Great Britain at the present time. To understand it we have to learn the meaning of the symbols that are used. For instance, when a day is spoken of, a year is meant. When the "*rivers and fountains of waters*" are spoken of, Switzerland and Northern Italy are referred to, the birthplace of the chief rivers of Europe.

History of the English Nation.—

Nearly all important details in connection with the English nation are foretold in the Bible, some with their exact date. Many of these I give in Appendix I. of "*Life Understood*," where I show why it is that the British, taken as a whole, have such a high moral character; why they are born fighters; and how they have a record of freedom from defeat for over 2,000 years, except when, at the time of the Norman conquest, the three tribes of Israel defeated the other seven.

Napoleon's Campaigns.—

Many other important details of the world's history

are also foretold in the Bible. For instance, the latter half of the eleventh chapter of Daniel is an accurate prophecy of the Napoleonic campaigns, with many details such as Napoleon's behaviour to Josephine; his Mameluke guards; his contempt of God; and his final end at St. Helena. It also is a correct prophetic record of what took place years before, and is also, although not so exact, a prophecy of the present German Emperor and this war. This is because "History repeats itself," as I have shown in detail in "How the War Will End." *

II Esdras is another wonderful book. The last chapter but one is a prophecy of the war; the last chapter is a prophecy of the so-called end of the world, which is only the end of all sin, disease, wars, troubles and limitations. When this joyous time comes, we all wake up to find that we are, and always have been, perfect beings, in an absolutely glorious world, indescribably happy, governed by a perfect God. We are right close to this long looked for end. The horrors that have been prophesied, not only in this last chapter but throughout the Bible and by nearly all modern thought readers, as taking place shortly before the final end, need not, however, take place if sufficient people think rightly. In any case they will be much reduced by the work of those

* "How the War will End" shows how and why a man can accurately foretell the future and see the past. It also gives the Bible and secular prophecies of the war, the whole forming most interesting and instructive reading. Demy 8vo, 1s. nett. Postage 3d.; Library Edition, in cloth or leather, gilt lettered, 2s. 6d., postage 4d. Published by the Crystal Press, Ltd., 91, Regent Street, London, W. For details see end of book.

Jesus called "*the elect*" (Matt. 24 : 22), that is, those fortunate enough to know how to pray in the right way. Not only will the horrors be mitigated, but the actual length of time will be reduced. This is why Jesus said, "*Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh*" (Matt. 25 : 13).

The Prophecies of the War.—

On the 14th August, 1914, in the above-mentioned book, I gave many of the Bible prophecies of this war, and up to the present not one has turned out incorrect.

The most important prophecy is that the German Emperor should not only fail to take Paris, but should not fire a shot nor entrench himself around it, nor even reach it, but would be driven back "*by the way that he came.*" The Bible shows that the English would have a most vital part in preventing the German army getting through to Paris ; it shows the sufferings of Belgium, and that at first the Russians should "*waste a portion of the land of the*" Germans, and then should be driven back with such losses that "*in their host shall be fear and dread.*" It speaks of the "*highway*" or military railway between Germany and Austria and of England's naval victories ; it shows that both Italy and Turkey would join in, and that the latter would be punished by the English. It even foretells such things as Germany trying to induce England not to help France. It shows the tremendous losses of Austria, Germany,

Russia, France and Turkey ; that the Russian dead will not lie with the French ; and that the British losses will not be so great as those of the others. It speaks of the antagonism of the German Emperor against true prayer, the character of which is herein explained. It states that the Emperor is going to "*fall by the sword in his own land,*" but the other words used may indicate that this foretells his death under the surgeon's knife.

The last chapter of II Esdras gives many details of this war. It refers to the dropping of the bombs upon the important places, as follows : "*they shall pour out over every high and eminent place an horrible star.*" In speaking of the attack upon Antwerp, it says : "*They shall come to her, and besiege her, the star and all wrath shall they pour out upon her : then shall the dust and smoke go up unto the heaven* (this refers to the black smoke that hung over Antwerp through the setting on fire of the oil tanks), *and all they that be about her shall bewail her. And they that remain under her shall do service unto them that have put her in fear.*" This refers to the inhabitants working afterwards for the Germans.

Esdras continues, "*Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters. And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.*" Remember that Esdras was merely seeing the cinematographic pictures, and knowing nothing of guns, he spoke of the

shrapnel and bullets as "hail." "*Flying swords*" were the arrows he saw dropping from the aircraft. What follows is a very good description of the condition of Belgium, such as when the dykes south-west of Malines were opened, flooding the whole district.

The Defeat of Germany.—

One thing the prophecies show unquestionably. Nearly all the prophets mention it in undoubted terms. It is the ultimate defeat of Germany.

The End of the War.—

There are two passages that look as if the war will last between two to three years; but remember that these prophecies make no allowance for the evil that is destroyed by true prayer. Consequently if enough people pray rightly to stop the war, it ought to cease in considerably shorter time than the cinematographic pictures show.

Aeroplanes, Bombs, Etc.—

There are many other details foreseen. For instance, Ezekiel saw the aeroplanes, and describes them as follows: "*And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of life (marginal translation) was in the wheels. . . . under the firmament were their wings straight,*"

the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings (the whirr of the propellers), like the noise of great waters, as the voice of the Almighty (he thought that God dwelt in the skies), the voice of speech, as the noise of an host: when they stood, they let down their wings." When a person is level with an aeroplane the wings are almost invisible. Ezekiel naturally could not understand the terrific roar of the motors, and called it "*the noise of an host.*"

The above is the material explanation of this portion of Ezekiel. Every passage in the Bible has a material, an intellectual, and a spiritual interpretation, the latter being the most important one.

Cannon at Byzantium.—

Remember that prophesying is merely getting in mental touch with the cinematographic pictures before they come into manifestation. Often the prophet had not the slightest idea of what he was looking at. For instance, in Revelation 9:17-19 is a description of the use of the cannon that were first used by the Turks in the taking of Constantinople, then called Byzantium. The writer had to describe them as well as he could, as he had never seen anything of the sort, and had not the slightest idea of what he was seeing. Amongst other details he saw horses . . . "*and the heads of the horses were as the heads of lions: and out of their mouths issued fire and smoke and brimstone.*" The cannon of those days had the muzzle

cast as the open mouth of an animal, and the powder was made from brimstone. John continues, "*By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.*" (This was because at that time the Roman Empire was divided into three parts, Byzantium being the capital of one-third of the Empire.) "*For their power is in their mouth, and in their tails*" (in those days the flash from the great open pan at the breach was almost as great as the flash from the muzzle: "*for their tails were like unto serpents, and had heads, and with them they do hurt.*" The cannon were muzzle-loaders and, when brought into battle, had to be turned round before they were fired. This twisting round made him think they were "*like unto serpents*" but he pointed out that it was the "*heads*" that "*do hurt.*"

My Own Experience.—

When I was acting as Consulting Engineer for the first airship ever built for the War Office, a lady, who at that time was able to see either the past or the future whilst in her ordinary normal condition, foretold, quite correctly, several important matters in connection with the airship. These eventually occurred as foreseen. She also gave me details of an important invention that was brought to me to investigate some months afterwards.

The Burying of the Ark of the Covenant in Ireland.—

This lady also described the burying of the Ark in Ireland over 2,500 years ago, giving details of matters

unknown to her, but with which I was acquainted. Whether correctly seen or not, the description was of fascinating interest.

Russo-Japanese War.—

One of the biggest mental workers that I know told me, several years before it happened, that there would be war between Russia and Japan, and that the latter country would win. He also told me about the sinking of the Russian ships, and how they would be sunk. It all happened as foretold. I do not think that anyone else to this day knows how they were sunk, except two or three that I have told.

Soldiers' Deaths Foreseen.—

A former patient of mine, a captain in the Italian Army, one morning when fighting in Abyssinia, dreamt that he saw his cousin who was in command of the regiment, fall off his horse dead, shot in an ambush. He did all he could to induce him not to go out that day, but without avail. About five hours afterwards he saw his cousin killed just as he had seen it occur in his dream. He now knows how to pray so as to destroy such a picture of evil if again he should foresee it.

I have, I suppose, between 50 to 100 records of things being foreseen in detail.

The Confederate General, John B. Gordon, whom Dr. Heysinger cites as a most capable man, both in military and civil life, devotes a whole chapter in his "Reminiscences of the Civil War" to various premonitions of death among soldiers. One of these

was that of his brother, who foretold the circumstances of his own death at the battle of Chancellorsville. This occurred as foreseen.

FATALISM UNTRUE.

This would look as if fatalism were true, and as if when you had a premonition of death you were bound to be killed. Fatalism is not true. Any evil, including death itself, can be destroyed when you know how to pray rightly.

The Value of Prophecy.—

This power of foreseeing evil is most valuable, because, when you know how to pray, you have plenty of time to destroy the evil in the cinema pictures; and death, or whatever the trouble foreseen may be, will not take place. When a thought of impending evil comes into your mind you are in mental touch with the evil thoughts attacking you or about to attack you, and you must equally destroy this thought, so as to prevent the evil taking place.

Death Averted.—

A little time ago one of my staff, when in a waking state, in his house early one morning, suddenly appeared to see my motor-car running over and killing a child. Half an hour's prayer by him was sufficient to destroy these cinema pictures of evil, with the result that when about three hours later a girl rushed suddenly in front of my car, with her back towards us, she was miraculously saved, and

even her dress was not more than touched. As the chauffeur, who is now at the front, proving his knowledge of God, said, "That was a miracle, Sir."

Inspiration Scientific.—

By true prayer, namely, scientific right thinking, any knowledge needful for a right purpose can be obtained. The sub-conscious mind knows everything in the material world, and if you can get the conscious mind to vibrate synchronously with the sub-conscious mind you consciously know the thing required. This can be done by true prayer.

In "Life Understood" I give instances of valuable knowledge that I gained in this way ; for instance, the nature of the ether and the formation of the electrons, the mathematical proof of the non-reality of matter, and the way in which the lines of force, alias thoughts, constituting the ether, short-circuit and destroy themselves.

In no case where knowledge has been obtained in this way, has it ever been inaccurate. Nor indeed can it be if, whilst you are thinking of God and heaven, the required knowledge comes into your mind. The way that I have usually worked is to "*know the truth*," namely, to turn to heaven and realise that there is no want of knowledge, for God is the Principle of all knowledge ; therefore man, being God's consciousness, knows instantly everything he needs.

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CHAPTER III.

VITAL KNOWLEDGE.

The four important things to gain are, a knowledge of God, and of heaven, a knowledge of what man really is, and an understanding of the nothingness of the material world. This knowledge is of vital importance to the human race in the near future, indeed, it is so even now.

The Bible.—

The Bible is an inexhaustible mine of spiritual truths, a priceless collection of writings, unquestionably by far the most valuable that have ever been gathered together. We shall never be able to understand fully the truths there set out. As Professor Seeley has said, "Comparing any other book with the Bible was like comparing a mud pie with the Peak of Teneriffe." Belittling the Bible simply shows pitiable ignorance. Modern criticism, which many have feared was undermining the authority of the Bible, is merely a sign of the dawning intelligence of the age. It is leading to the removal of the many false ideas which have hidden the real value of the treasures that are within, and have turned thinkers from the Bible, merely leaving them with the impression that it was incorrect and contradictory.

It is these false ideas, coupled with a carping critical spirit, that lead so many religiously inclined people to bicker and get angry with each other on religious questions.

Inspirational knowledge is what is primarily required to understand the teachings of the Bible. When understood, you will find it to be a safe and scientific guide to everlasting Truth.

KNOWLEDGE OF GOD IS ETERNAL LIFE.

When we come to understand the Bible we find that God is not a superior being to be asked or entreated. God is All-in-all, the only Person, absolute good. There is only one word for God and good in over twenty languages.

Man's idea of God has always been in accordance with his highest sense of good. Hence the evolution of man's knowledge of God that we see in the Bible, commencing with the jealous, man-like God of the savage and merciless early Hebrews, and culminating with the spiritual God of the Gospels, the adorable God that is infinite Love, giving us more than we can possibly ask for or even appreciate. The mistake has been that we have thought of God as man-like, limited in extent, instead of knowing that man is God-like, infinite in his God-given qualities.

Ten Views of God.—

The three main views of God in the Bible are: Life, Truth, and Love. In addition, God is Mind, which gives the spiritual man his marvellous mental

activities; Soul, which produces the infinite wisdom and knowledge of the spiritual being; and Spirit, which gives all goodness and divine holiness, or wholeness. Further, God is the one primary, universal cause and the only intelligence; He is also divine substance, which gives all the permanence to everything in reality. Last, but not least, God is Principle, the Principle of all law and order. This Principle of good, called God, which is ever present, always destroys the evil directly a man stops thinking wrongly, and thinks rightly. The good is always there, and when we cease to think evil, it becomes more manifest. Knowledge of good, knowledge of God and his manifestation, therefore, is all that is necessary, as it brings everything else needed.

How to Realise God.—

To gain this knowledge of God, the best plan is every day to get right away in thought from the material world and think of God in the above-mentioned aspects, or those that appeal to you, taking one after the other. You will see what a great difference this will make, not only in your mental condition, but in your general surroundings. The good around you will grow more apparent to you, and the good in you become more apparent to others.

Man.—

Man generically, that is all the spiritual beings in heaven, is the total manifestation of God, the life of Life, the truth of Truth, the love of Love, the mind

of Mind, God's consciousness, as infinite and perfect as God, by means of which God thinks and works and acts. We are, each of us, part of this infinite consciousness, perfect beings in a perfect world, governed by a perfect God.

Heaven.—

Heaven is not a distant locality, but is the perfect state of consciousness in which man, the real man, exists. It is the realm of infinite Mind, here around us if we could only see it.

THE ENIGMA OF THE MATERIAL WORLD.

From what I have put before you a better idea of the world of reality will have been gained.

Hell.—

When we come to consider the material world, the only hell that we shall ever be in, we are in a quagmire of uncertainties. We can prove nothing except that matter, which Chamberlain speaks of as "a theoretical hole in a hypothetical medium," is not real, and that a theoretical ether is the sole apparent basis of matter and its fatal effects. This is why the Bible speaks of Satan, alias the ether, as the god of this world, the father, as Jesus pointed out, of the material man (John 8 : 44).

Devils.—

The only devils are the evil thoughts that attack us and tempt us to believe in a power other than that of God. These are correctly spoken of, from a

natural science point of view, as high tension, electric currents, the lines of force of which the ether is composed. Elbert Hubbard's remark that "life's made up of one damned thing after the other" was much nearer the truth than he thought, as the only hell is the mortal state and experiences resulting from the succession of these evil thoughts, the punishment that fear, ignorance, and sin bestow on their victims. Fifty million people die every year from ignorance—ignorance of God. Many of these die in physical agony; many in mental agony. Let my readers who desire to help, pledge themselves to enlist in the army of God, in the army of those who by helping their fellow-men out of hell, thereby themselves reach an enraptured sense of heaven.*

Death.—

There is no death. At so-called death the human mind leaves the human body and passes into another state of consciousness, another material world. The mind being material, is still conscious of a material world just like this one, and has a sense of a material body and continues to work out its salvation. Both carnal mind and carnal body have to be dematerialised, that is, caused to cease to exist. Every bit of work that you do here when you turn in thought to God, means that there is a permanent improvement in your so-called mind; and should you pass

* I shall be glad to hear from any who wish to help.—F. L. Rawson, Barwell Court, Chessington, Surrey.

on to find yourself in the next material world, the next state of consciousness, you have the benefit of that work. When evil becomes so bad that the material mind turns in thought to God, the action of God destroys the evil, by causing the matter to destroy itself. The particles short-circuit each other.

At the period of transition called death, the human mind does not pass on into another state of consciousness at once; that is to say, a man is not really what we call dead, until post-mortem decomposition sets in. This in England is usually in from two to ten days after apparent death. During that time the human mind leaves the body very easily, and often goes to those it loves and tries to communicate with them. This is one cause of so-called ghosts, as the mind is exactly the same shape as the body. At what is called death the so-called dead man is merely in a state of coma and, until decomposition starts, can be what is called raised from the dead, and his life in this state of consciousness, that is, in this world, somewhat lengthened.

Everything that is mentioned herein, except what happens after a man has passed into the next material world, I can prove. I do not see how I can prove what happens after a man has passed into another state of consciousness; at the same time, I am sure that what I have stated is correct. It is certainly logically perfectly sound.

Premature Burial.—

At the public meeting for the prevention of prema-

ture burial of the dead, held in London a few years ago, I had to second the resolution that was passed. Over 400 cases of premature burial were then given. An artery, in doubtful cases, should always be severed if it is necessary to bury a person at once.

REAL AND UNREAL CREATION.

These apparent two worlds, the material and the spiritual, the seen and the unseen, the temporal and the eternal, the unreal and the real, are constantly referred to in the Bible. In the 1st and 5th chapters of Genesis we are told that "*God created man in his own image, in the image of God*", whereas in Genesis 2 : 7 it is said, "*The Lord God formed man of the dust of the ground*".

Man is Spiritual.—

The question is whether you are material or spiritual. The Bible makes it perfectly clear. "*Ye are the sons of the living God*" (Hosea 1), and in I John 3 we read, "*Now are we the sons of God*". Jesus put it stronger than anyone else. As recorded in John 10, He not only quoted the 82nd Psalm, "*Ye are gods*", but drove it home by adding, "*and the Scripture cannot be broken*".

In John 3 : 6, Jesus draws attention to the difference between the real man and the material man, when he says, "*that which is born of the flesh is flesh ; and that which is born of the Spirit is spirit.*" Jesus also said, "*God is spirit*" (John 4 : 24, R.V.M. trans.), therefore as "*God created man in his own image*" (Gen. 1 : 27) man must be spiritual.

Man is not Material.—

In Romans 9:8, Paul says: "*They which are the children of the flesh, these are not the children of God.*" In other words, the fleshly man is not you. This is the man referred to in the second record of creation as "*formed of the dust of the ground*" (Gen. 2:7). "*Wherefore henceforth know we no man after the flesh*" (II Cor. 3:16); man is spiritual.

THE NON-REALITY OF MATTER.

At first sight it seems that matter must be real, but when you begin to investigate you will find that there is no reality whatever about it. It is not permanent, not made by God. It is only an illusion of the senses. All the three great schools of thought, the religious, the scientific, and the metaphysical are now beginning to find this to be the case.

Gladstone, in his pamphlet on "Total Annihilation," put forward his views strongly that all evil and evil beings must ultimately be annihilated. If this is so, then evil unquestionably is unreal. People do not understand what all great teachers know, namely, that what is not permanent is not real. From a scientific point of view we know also that anything that ever ceases to exist cannot be real, however much it may seem to be.

From the Religious Point of View.—

Paul said, "*The things which are seen are temporal; but the things which are not seen are eternal*" (2 Cor. 4:18). Jesus showed who the children of the flesh, the temporal material beings, were, when, as

stated in John 8 : 44, he said : "*Ye are of your father the devil, . . . there is no truth in him . . . he is a liar, and the father of it.*" The word "*truth*" should be translated "*reality*." There is no reality in the material world and material man.

The Bible is full of sayings teaching the non-reality of matter. Many have been mis-translated, as the translators thought, as everyone did until a few years ago, that matter was real. Jeremiah said : "*Out of the mouth of the Most High proceedeth not evil and good*" (Lam. 3 : 38), and as John said, "*All things were made by him*" (John 1 : 3), it is clear that evil is not a thing : that is, it is nothing. Paul put it clearly when he said, "*For if a man thinketh himself to be something when he is nothing, he deceiveth himself*" (Gal. 6 : 3). Isaiah says : "*Behold, ye are of nothing, and your work of nought*" (Is. 41 : 24). Paul said, "*Having nothing [the material], and yet [the spiritual man] possessing all things*" (II Cor. 6 : 10).

In the British Museum are some writings in Latin recording conversations between Jesus and John, believed to be the ancient records of the African Church, and authentic. In one conversation John asks Jesus if there is a material body. Jesus answers "No." John then asks Jesus if there is a material earth, a material creation. Jesus again replies "No."

From the Natural Science Point of View.—

Professor Osborne Reynolds, F.R.S., Professor of

Engineering at Owens College, Manchester, and one of the ablest mathematicians of the century, has proved mathematically the non-reality of matter. No one that I know of has even suggested there being any mistake in this mathematical proof. He gave the main outlines in "The Rede Lecture"* of 1902, where he stated that it was the result of 20 years research.

The End of Matter at Hand.—

Dr. Le Bon, that wonderful experimentalist, whose discoveries have revolutionised our old ideas of matter, writes, in "The Evolution of Matter": "We know now that matter vanishes slowly, and consequently is not destined to last for ever." He also, in his later book, "The Evolution of Force," writes: "Matter hitherto deemed indestructible, slowly vanishes by the continuous dis-association of its component atoms. Energy is no more indestructible than the matter from which it emanates."

Dr. Le Bon also says that the whole of the material world is disappearing, but that there must be something there. What it is he does not say. It is the world of reality, God and heaven.

Sir William Crookes, in "Modern Views of Matter," a paper read before the Congress of Applied Chemistry, Berlin, in 1903, says: "This fatal quality of atomic dis-association appears to be universal . . . the whole range of human experience is all too short

* "On an Inversion of Ideas as to the Structure of the Universe."

to afford a parallax whereby the date of the extinction of matter can be calculated."

This knowledge is now available, and in "The War and the Great World Change to Follow," I give the proofs of this date.

As to the way in which it will be done, Sir William Crookes has said, "Physicists were now beginning to say that in all probability there was no such thing as matter, that . . . the residual particles would turn out to be nothing more than superimposed layers of positive and negative electricity. He refrained from speculating as to what would happen to us if some clever researcher of the future discovered a method of making these alternate layers of plus and minus cancel each other out.

THE VIEWS OF THINKERS OF THE WORLD.

Many of the great thinkers have recognised the reality of the unseen world and the non-reality of the material world.

Buddha said: "Ye that are slaves of the I, that toil in the service of self from morn to night, that live in constant fear of birth, old age, sickness, death, receive the good tidings that your cruel master exists not."

Plato believed in the existence of the real world, which he spoke of as good and the ideas.

Aristotle, taught that the "nous"—that is the spiritual man—was eternal, whereas the animal soul perished. He said that matter was purely negative, and the source of all motion was pure mind, God.

Euclid, the terror of school boys, taught that evil was only an illusion of our sensuous nature, and had no real existence.

Zeno, called by Aristotle "the Father of Logic," maintained that not only substance and movement of things, but the movement and change, had no real existence of their own, as motion was merely an illusion of the senses.

The great **Emmanuel Kant**, the greatest philosopher of modern times, whom most have since followed, more or less, said: "This world's life is only an appearance, a sensuous image of the pure spiritual life, and the whole world of sense only a picture swimming before our present knowing faculty, like a dream, and having no reality in itself. For if we should see things and ourselves as they are, we should see ourselves in a world of spiritual natures with which our entire real relation neither began at birth nor ended with the body's death."

Huxley wrote: "After all, what do we know of this terrible matter, except as a name for the unknown hypothetical cause of states of our own consciousness," and said that the only certainty was the existence of mind. He also asserted that in idealism the only absolute certainty was to be found.

Professor Clifford, admittedly one of the most able of men, said: "What we call the material universe is simply an imperfect picture in our minds of a real universe of mind stuff."

Professor Ostwald, a well-known scientific man,

says: "Matter is only a thing imagined which we have constructed for ourselves very imperfectly to represent the constant element in the changing series of phenomena."

You will see from what has been said that there is a mass of evidence in favour of the material world being merely an illusory sense, and of heaven, the world of reality, being, so to speak, behind it shining through.

THE PROBLEM OF EVIL.

You will also see that we must believe either:

(1) That matter and evil are real and God is limited, unable immediately to destroy them, and therefore, imperfect, or

(2) That God, man, and His universe are perfect, free from evil, and that matter is not real.

There is no logical alternative. Surely, you now see that the latter must be true.

Evil not Real.—

Dean Inge, of St. Paul's Cathedral, Professor of Divinity, Cambridge University, and a theological authority, in his "Paddock Lectures for 1906," referred to the religious problem of evil as follows: "That problem has been stated once for all in the words of Augustine: 'Either God is unwilling to abolish evil or He is unable; if He is not willing, He is not good; if He is unable He is not omnipotent.' No Christian can consent to impale himself on either horn of this dilemma. If God is not perfectly good and also perfectly powerful, He is not God. . . . The

only other alternative is to deny, to some degree, the absolute existence of evil. . . . I believe that this is the theory which presents the fewest difficulties." This not only presents the fewest difficulties, but solves all difficulties.

God Cannot Even Know Evil.—

God, being infinite Mind, all that is real exists as ideas in that Mind, and therefore is permanent. If God knew evil and the material world, no one could ever destroy them, they would be permanent. God is infinite good, and cannot possibly know anything outside or contrary to Himself. God knowing a thing constitutes its existence. We are told in Habakkuk 1:13, "*Thou art of purer* eyes than to behold evil, and canst not look on iniquity*".

There is no necessity for God to know of evil in order to destroy it. I will give you an illustration. Supposing the blind down, and a room thereby darkened. The blind is like the human mind of the material man. When he turns in thought to God, it is like cutting a slit in the blind, and as he tries his best to realise God, it is like forcing open the slit to let the light in. Then, as it widens, in comes the light, and away goes the darkness. The sun does not know of the darkness. God is, in this illustration, the sun, and the ray of light represents your spiritual self, by means of which God destroys the evil.

If God sends disease to punish us, the more ill we

* Purity implies completeness as holiness implies wholeness.

are the better for us, and we have no right to try and get well. God can only send man the highest possible good. You are ill because you believe in a power other than that of God. Jesus was always destroying disease as well as sin. He destroyed it by his knowledge of God, his realisation of good.

Demonstrable Proof.—

We can now at last prove absolutely whether evil is real or not. If there is an appearance of evil, and you think that it is there, and think it real, you will make it worse, whereas if you can clearly enough deny its reality, that is deny its existence in heaven, it will instantly disappear. I have known of hundreds of cases of this happening. Last night, one of those helping me in my work, treated at 9.45 p.m. for a lady who for over fifteen years had been practically deaf. It was supposed to be the result of an accident when she was four years of age. This lady, beaming with happiness, stated this morning that at ten o'clock last night she suddenly found that she could hear. At breakfast her children had said: "Why, mother, you can hear," and her little boy added: "Mother, you have been pretending all this time."

CHAPTER IV.

THE MIRACLES OF JESUS.

There is fortunately no limit to miracles. When Jerome translated the Bible, instead of using the Latin word "miraculum," he used a word that meant "an act of power and sign." Later, when the Church could not prove the truth of its teachings by acts of power and signs, they changed the word to "miraculum," meaning a miracle or an effect contravening law. Now it is an axiom that a law is no law if it can be broken. God is the Principle of all law and order, and therefore could not do anything that was not in accordance with His own nature, in accordance with the law of good. He could not make a person sin or even a person who could sin. He could not make two and two five.

Miracles Divinely Natural.—

Miracles as performed by Jesus the Christ are not supernatural, they are divinely natural, governed by absolute and perfect laws, the laws of God, of good. If you are in a difficulty, although it appears to you to be impossible to extricate yourself, it is only necessary to think rightly of God even for one instant, when the action of God, omnipotent good, will

take place, and the difficulty, whatever it may happen to be, disappear, and good be manifested.

The Key.—

There are two keys to the miracles of Jesus in the Bible. The first is, "*ye shall know the truth, and the truth shall make you free*" (John 8:32). This truth Buddha stated in these words: "Ignorance of the truth is the cause of all misery. Come to me and I will teach you the truth, and the truth will dispel your sorrows." This means that if you are in trouble, you have to know the truth, namely, that you are free from that trouble, as you are a spiritual being in heaven, surrounded by God, by divine Love. By thinking this the action of God sooner or later frees you from the trouble, depending upon how you can keep the thought of the trouble out of your mind.

The second key is, "*All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them*" (Mark 11:24, Rev. Ver.). This means that whenever you pray you must know that you—the real you, the spiritual being in heaven—have received what is needful, and then you—the false you, the cinematographic or dream man, the material being—shall have it; namely, you are out of your difficulty. The false you, which is an absence of good, is partially corrected by the growing sense of good. Praying in this way you do not attempt to teach God his business, and you never know exactly what will happen. The only thing you

can be certain of is that your trouble will sooner or later disappear, and good for all will appear. The only question is, how long will this take. This depends upon the condition of your so-called human, or material mind, and the length of time you pray.*

The 91st Psalm.—

It was this method of prayer that the Psalmist referred to in the 91st Psalm when he said: "*He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.*"

"*Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . . Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge † over thee, to keep thee in all thy ways.*"

*Whether a person is healed by prayer instantly or not depends, first upon what mental workers call the mental condition, which a natural scientist would call the condition of the cells in the sub-conscious mind. Secondly, upon the number and strength of the thoughts attacking. Thirdly, upon what those around are thinking, for doctors and nurses, as a rule, when a person is dying in hospital, so intensify the thoughts that the weak thoughts of approaching death are as bad as the strong thoughts. Fourthly, upon the mind of the healer. This depends first upon his spirituality, that is to say, his power of getting right away from the material world when he is thinking of God and heaven. Secondly, his unselfishness or love for his fellow-man. Thirdly, his technical knowledge of how to handle the case. Fourthly, upon the life he leads.

† See page 11, line 2.

"Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation."*

RESULTS THE ONLY PROOF.

Now comes the question, Is the theory I have put before you correct?

There is no proof of any theory but results. *"These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover"* (Mark 16: 17, 18). *"He that believeth on me [the true nature of man], the works that I do shall he do also; and greater works than these shall he do"*. In fact, no theory is of the slightest value except for the benefits obtained thereby.

One of the Bishops once asked me what percentage of answers I got to my prayers. I told him practically all; I thought about 97 per cent. to 98 per cent. He then said he was ashamed to say he did not get more than 5 per cent. I then asked him what Jesus meant when he said, *"All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them"* (Mark 11: 24, Rev. Ver.). He

† For the meaning of "my name" see footnote on page 12.

replied, "I tell you candidly, I have puzzled and puzzled and puzzled, and I have not the slightest idea of what he meant." Jesus did not say, "Think lies"; he said, "*Know the truth.*" As I have explained, the meaning of this is when you pray, "*believe that ye*" (the spiritual being in heaven) "*have received*" all that is needful, and then ye (the material being) "*shall have them*"; namely, you are out of your difficulties.

The result of the above is that if you are in the trenches and are dead certain that you are going to be killed, it is long odds that you will be killed. You are intensifying the evil thoughts, doing your best to hypnotise the Germans to kill you. If, on the contrary, you know the truth, namely, that your spiritual self, your real self, cannot be touched as you are divine, in heaven, surrounded by God, by divine Love, then you "*shall have*" it. In other words, your material self will have perfect protection, and you cannot be touched. As you pray, that is, as you think in this way, the action of God takes place and destroys the evil. All difficulties, of whatever description, can be overcome in this simple way.

Cold.—

If, for instance, you, or anyone else, are cold, think of heaven, and realise that man is never cold, he is spiritual, and perfect; a perfect being in a perfect world, governed by a perfect God, surrounded by the warmth of divine Love. If even then your belief that you are or he is a material being, very cold, is so

strong that you cannot get away from thinking this to be so, every time you reverse your thought of cold in the way shown, you are or he is not only not quite so cold, but you are permanently less liable to feel the cold. Indeed, in time, if it were necessary, you could copy the camel drivers on Mount Lebanon, who, Lawrence Oliphant told me, when in the snow, cover their heads with their wraps, and lie with their lower limbs bare, the cold not having the slightest effect upon them. So entirely are we under the influence of what we think. Fortunately, we do not think things strongly enough to have much effect, otherwise we should be continually harming ourselves and others seriously.

When first I was retained, I used to suffer from cold feet. One of my first results after I started work was that one day in the train, feeling my feet and legs very cold, I treated. In about 15 to 20 seconds my feet began to tingle, and gradually this tingling ran right up my legs, and in about a minute or so I was quite warm.

On another occasion, on a very cold morning, my lips were chapped and cracked, being very hard. I thought I would see whether I could alter this, and treated, with the result that by the time I had walked about 100 yards my lips were quite supple, and, as far as I could tell, perfectly right.

Bronchial and Lung Troubles.—

Before I started my examination, I used to have a sore throat once or twice a year. These soon dis-

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appeared. In order to make a thoroughly good test, a few weeks after I was retained I let one of these sore throats get much worse by standing about in the snow in the early mornings without a coat on, until there was a slight amount of blood noticeable on my handkerchief. One night, after having gone to bed, the vibration and the wheezing was so bad that I felt frightened lest I might have let things go too far. Recognising the danger of this fear, I at once treated. Immediately the vibration and wheezing disappeared, and the next morning no one could have told that I had been ill. In a day or two I was perfectly well.

Want of Food.—

Again, should you find that you are isolated, and can obtain no food, the realisation that man is spiritual; that he never suffers from want of food; that his food consists of God's ideas that continually come to him; that there are infinite ideas available to him always, and that he instantly has any idea he needs, will result either in food being obtained, or finding that you do not suffer from the want of it.

On one occasion, after 36 hours with no food but a small cup of coffee and two small biscuits, the feeling of hunger made me treat, when it passed away almost immediately. I did not have breakfast until eleven o'clock on the following morning, when I was surprised to find that I was not even hungry.

Danger.

Even if you are charging in the open through a

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Danger.

Even if you are charging in the open through a

storm of bullets and shrapnel, nothing could touch you, if, either as you charged or before you charged, you could know the truth sufficiently, viz., that you are a spiritual being in heaven, perfect, surrounded by God, by divine Love. Your protection would depend upon the extent to which you could hold this thought. A very slight realisation, however, is usually sufficient. A Captain of Infantry, who had only, I think, one talk with me, but who had read "Life Understood," walked up and down swinging his cane, unharmed, during the hottest time in the Dardanelles. He obtained divine protection merely by realising that being spiritual, he could not be touched. The next day he was sniped, but not badly, when being, as he thought, out of danger, he did not trouble about his thoughts. If he had treated for protection generally, morning and evening, for at least, say, half an hour in all, as he ought to have done, he would not have been thus hit.

Nor, indeed, could the Germans fire at you if you realised, clearly enough, that one spiritual being could never endeavour to harm another spiritual being; that God was Love, and that all men were loving, continually helping their fellow-men by passing on God's ideas to them.

On one occasion on entering my room at my office, a powerfully built man jumped out from behind the door and continued to hit at me as hard as ever he could. I did not stir whilst for about five minutes he was doing his very best to injure me. His blows always fell several inches short of my face. Gradually

he subsided, and I found that he was out of his mind. I worked away for him until 1.30, by which time his friends had arrived and took him off to a private asylum. After working daily for him for about three weeks he was quite well, and able to return to his home.

The story of those being protected by true prayer is simply a succession of miracles. Take the bursting of the shells alone. On one occasion, out of eight standing together the only one left was the one protected; on another occasion he was the only one of five, and on another occasion a shell burst in the dug-out, when the one protected was the only one saved. When the practitioner has been working for the regiment, as well as the individual, the protection has been extended to all those around. More time has then to be given to the treatment.

When Jesus told us to turn the other cheek, he did not imply that we were to offer anyone the opportunity of hurting us, but we were so to reverse the idea of any desire to harm that all incentive to strike again would fade from their thought.

Mining the Trenches.—

One of those that I was helping wrote, asking me how to stop his trenches being mined. I told him to realise that no man could possibly try to harm his fellow-man, as all (that is all the real spiritual beings in heaven) were governed by divine Love; neither could man be forced out of his place, he was poised in Mind. All mining ceased at once.

Accidents from Bombs.—

He then asked how he could prevent the incessant accidents from bombs in the bomb schools. I told him to realise that heaven was here—around us, and that there could be no accidents in God's kingdom, for all God's ideas ministered to man and benefited man. There never was another accident.

Stopping Shells Bursting.—

Then he asked how he could stop the shells killing his men. I told him to realise that no shell could burst or harm man, as all God's ideas were spiritual, ministering to man. The failure of the shells to burst all round him after this was so remarkable that a Report was sent to the War Office on the subject. Later the Germans seemed unable to put a shell into any trenches occupied by his men.

Pain.—

If you were wounded and in great pain, or if your comrade was in great pain, the pain would instantly disappear if you realised clearly enough, or often enough, that there was no pain (in heaven), that man was absolutely joyous and happy. Keep on denying its existence, always, however, following each denial at once with the affirmation, the realisation of the joy and bliss in heaven. Even the wound, the cause of the pain, would disappear instantly if you could realise clearly enough that man was never wounded, that man is and always was a spiritual being in heaven, perfect and complete. Every time that you think in this way, the wound is permanently better.

In working against such things as pain you want to use the denial very frequently, always, however, following each denial with one or more affirmations. The denial gives temporary relief, whilst the cells in the sub-conscious mind are being purified by the affirmation, so that they will not respond and vibrate with the thoughts of pain passing over them.

The denial of the evil is called in the Bible the Angel Michael which destroys Satan's angels. The affirmation is called the Angel Gabriel.

A little time ago the mother of a man who had been hit at the war came one evening, at six o'clock, to ask for help. The next day she said that her son, when she had called upon him in the morning, had asked her to go straight back and thank me. He had been delirious with pain that night, but at about ten minutes past six the pain went, and he felt perfectly well.

Work Against Details.—

You can with advantage deny the existence in reality of the details one after the other. For instance, there is no septic poisoning, for all is purity; man never loses his blood, his blood is the joy that circulates right throughout the consciousness; there is no high temperature, all is normal and harmonious; there is no want of sleep, man is governed by the peace of God that passeth all understanding; man's skin is never broken, man's skin is the loving protection of God that surrounds him and preserves his individuality.

SPIRITUAL REALITIES.

Heaven is a world of four dimensions, of which we see three, the fourth dimension being infinity.* Therefore everything that you see around you is something in heaven that you see falsely, see materially. I will give you a few instances.

Hand.—

Your hand is the power that your real spiritual self has of grasping God's beautiful ideas that are continually being passed on to you.

Teeth.—

Your teeth are the capacity of analysing and dissecting these ideas.

Internal Organs.—

These are the power of assimilating, digesting, understanding and grouping these ideas together into new combinations.

Arm.—

The arm is the power with which you pass on these ideas to your fellow-man, to give him in turn the joy that you have had from the receipt of these perfect ideas.

Leg.—

Man's leg is the power that your true self has of moving from idea to idea.

* Archdeacon Wilberforce, in a sermon on November 7th last, is reported to have said: "It is no greater wonder that we should be surrounded by a world which was above, beyond, and around the world of sense, and that world is Paradise, the fourth dimension, called by St. Paul 'Hupsos,' translated in the Douay version *sublimitas*, the 'sublime' dimension." St. Paul spoke of the length, breadth, height and depth of the love of God, and in the Apocalypse we read of the Holy City that lieth four square. These are both methods of expressing the same idea.

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Foot.—

The foot is the power of concentration.

Head.—

The head is the capacity to know God.

Shoulder.—

The only trouble that I have had was in finding the spiritual reality of the shoulder. Mrs. Rawson and I looked up all references to the shoulder in the Bible, and came to the conclusion that it was God's support that enables a man to use his arm; the arm, as above mentioned, being the power with which a man passes on the ideas to his fellow-beings.

As has practically always been the case, within about 48 hours an opportunity came of trying whether this was correct. At one of the testimony meetings that I used regularly to attend, a lady asked me whether I could give her any suggestions that would enable her to help herself better. She had injured her shoulder about two years before, and had had four or five practitioners, but without appreciable benefit. I told her what I thought the shoulder was, and ended up by saying: "Man's shoulder never was injured; it is, and always was, God's loving support." The healing was instantaneous and permanent.

In "Life Understood" I give the spiritual realities of over fifty portions of the head and body, most of which have been proved in the above-mentioned way. I also give the spiritual realities of about an equal number of various other things.

Simplicity of Working.—

Remember that there is no necessity for knowing the spiritual reality of the part, nor is it necessary to get the exact opposite of any evil. One of the most wonderful and successful demonstrations was the result of a telegram from abroad, with the single word "help" on it. I did not even know who the sender was. It was then possible to give the necessary time to such a call. Now so many come for help that it is impossible, except in special cases, personally to give the time even to those who write or wire full details. I have, as a rule, to ask one of those that help me to take the case.

It is quite enough if you can get your realisation of God clear enough; that is to say, as a rule, if you can get away from the apparent facts of the material world sufficiently and lose yourself in the conscious realisation of God and of heaven. This is true communion with God.

DIVINE HEALING.

In true prayer you must not think of the person that you are trying to help at all. The intention to help them is quite sufficient, as it puts you into direct mental touch with the person. Simply think, "Now I am going to help so and so," and then avoid thinking of them again, if you can, until the next time you treat for them. You must not even think of the material world at all in any shape or way, in fact, never, if you can help it, think of anything material except to deny its existence.

In your treatment try to obtain a holy sense of life. In commencing, a good plan is to try to get as clear a realisation of God as possible. Think of God, for instance, as Life, Truth, Love, Mind, Soul, Spirit, substance, intelligence and Principle, the Principle of good, the meanings of which I have already given you, or take such of them as appeal to you. Then take up and work against all the different troubles that have to be worked against.

Deny Thyself.—

Jesus said, "*If any man will come after me, let him deny himself, and take up his cross daily, and follow me*" (Luke 9:23), follow him in thought to God. "*Deny*" thyself means deny that you are a material being and realise that you are spiritual. "*Take up*" thy "*cross daily*" means take up in thought—twice a day this should be done—every difficulty that confronts you. denying separately one by one the existence of each difficulty in heaven, after each denial adding a series of affirmations, the opposite of the thing that you have denied. Only one denial at a time, followed by as many affirmations as possible. Further we must turn first in thought to heaven before you deny the evil.

It is easy enough to know what to deny, as you deny the trouble and, if you cannot find an exact opposite, "all is perfection" is an excellent opposite to every evil. Nor is it necessary to obtain a wonderful knowledge of God. The savage will think of God as his club. The "man in the street" will think of God as a far off better class man, perhaps even as

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an elderly man with a beard, whom he has to ask or even supplicate to be good to him. Now you and I have an idea intellectually as to what God really is; but the concept we form of God when we try to realise God, is only a very faint idea of what God really is. It is ridiculous therefore to think that the action of God will not take place just as well when the "man in the street" realises as clearly as he can his idea of God, as when you or I do when we turn to God as we pray.

Joyous Striving a Necessity.—

The real fact is that it is the striving that is necessary to exercise this sacred power. This striving does not mean concentrated will power. It means the keenness that comes from the earnest desire to help your fellow-man.

If the "man in the street" will try as hard as you and I do, to realise and bring home to himself the allness and goodness of God, the action of God will take place. The difference between an advanced worker and a beginner is that when the advanced worker prays, he does not think that the action of God will not take place. Fear will try and make a beginner doubt the omnipotence and omnipresence of God, and doubt his ability to help the patient, whereas the healing has nothing to do with him at all. He has only to get himself out of the way and let God, the Principle of good, act.

Avoid Doubt.—

If a beginner has no fear or doubt, he will get as

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Avoid Doubt.—

If a beginner has no fear or doubt, he will get as

good a result as an advanced worker, if he strives in the same way. God is no respecter of persons. But, unfortunately, so many fear that the action of God will not take place, some because they think themselves not good enough, others because they are doubtful whether it is true, others because they think they do not know enough. In fact, they have 101 reasons why God will not be God ; whereas God is the Principle of good, and cannot fail to act and destroy the evil if a man stops thinking wrongly and thinks rightly, whether he is a sinner or a saint. The sinner, however, finds it more difficult than the saint, especially if he is a selfish materialist, unless the saint happens to be full of old, false theology, and thinks, for instance, that God sends the evil or uses sickness as a punishment. Then the sinner will get a better result than the saint, who by thinking so wrongly of God, closes the channel of his human mind, through which God would have acted. At the same time, the better life a man leads the better the results.

Special Points to be taken for those at the Front.—

Working for those at the war, I realise that there is no danger, man is surrounded by divine Love ; no matter can touch man, for man is spiritual ; there is no matter, only Spirit, and the manifestation of Spirit ; there is no death, all is Life eternal.

Man never makes mistakes, man reflects divine wisdom, intelligence and knowledge ; man is never in the wrong place, for man is in Mind, in God, and man

good a result as an advanced worker, if he strives in the same way. God is no respecter of persons. But, unfortunately, so many fear that the action of God will not take place, some because they think themselves not good enough, others because they are doubtful whether it is true, others because they think they do not know enough. In fact, they have 101 reasons why God will not be God ; whereas God is the Principle of good, and cannot fail to act and destroy the evil if a man stops thinking wrongly and thinks rightly, whether he is a sinner or a saint. The sinner, however, finds it more difficult than the saint, especially if he is a selfish materialist, unless the saint happens to be full of old, false theology, and thinks, for instance, that God sends the evil or uses sickness as a punishment. Then the sinner will get a better result than the saint, who by thinking so wrongly of God, closes the channel of his human mind, through which God would have acted. At the same time, the better life a man leads the better the results.

Special Points to be taken for those at the Front.—

Working for those at the war, I realise that there is no danger, man is surrounded by divine Love ; no matter can touch man, for man is spiritual ; there is no matter, only Spirit, and the manifestation of Spirit ; there is no death, all is Life eternal.

Man never makes mistakes, man reflects divine wisdom, intelligence and knowledge ; man is never in the wrong place, for man is in Mind, in God, and man

goes instantly from idea to idea ; he is never deceived, for he is God's consciousness, knowing instantly everything he needs ; man does perfect work, reflecting God's ideas, giving his fellow-men joy and happiness, and he groups together these ideas into glorious combinations, which radiate out into infinite space, giving infinite joy and happiness.

Man is never tired, he reflects Life, and has all power and strength ; he reflects Mind, and is ever active, ever energetic ; he is the reflection of God and reflects God, individualising the infinite power of infinite Love ; man never suffers from want of sleep, man is divine ; he never sleeps, he is ever active and ever energetic, reflecting divine Mind.

There is no cruelty, man is surrounded by divine Love ; no poisonous gases or flaming liquids can touch man ; there is only infinite Mind, and its infinite perfect ideas. Here I take up any other matters that have to be worked against such as cold, insects, etc., and work for purity as already shown.

Then follows a general treatment, such as one gives for people suffering from sin, disease, or any other trouble.

Remember what I have here given you is the mere outline of how to work. The principal thing in treatment is to deny the evil, and then to dwell on the affirmations of the opposite and try to amplify them, realising the absolute perfection of heaven and the omnipotence and omni-presence of God.

" Take Up thy Cross Daily."—

In your prayers you will find it easier if you take

up each of the difficulties, one after the other, first thinking of heaven, and then, whilst so thinking, denying each trouble one by one separately, denying each separate evil with one emphatic denial of its existence, and following each denial with a series of affirmations of the existence in heaven of the opposite of the trouble only too apparent here in the material world.

Wounds.—

Supposing, for instance, that a man has been hit in the arm with a piece of shrapnel, which has splintered a portion of the bone, lacerated the muscles, and torn the veins and skin, so that he is bleeding profusely. You would turn to heaven and realise clearly that man was never wounded, man is spiritual and divine, perfect and complete; man never could lose his blood, his blood is the joy that is right throughout the consciousness, always in place; the veins were never torn, they are spiritual, channels in consciousness, through which the joy passes, perfect and complete; the bone was never splintered, the bone is spiritual, reflecting God as substance (it is God as substance that gives the permanence to everything in heaven); the skin can never be torn, the skin is the loving protection of God that surrounds man and preserves man's individuality, perfect and complete; the muscles can never be torn, the muscles are God's thought forces that work perfectly and divinely, having absolute power.

Two or three days after I was retained by the *Daily Express* to examine into mental healing for them, I ruptured the sheath of the large muscle of my back, which I had done twice before. The first time it took a week of massaging, and the second time a month, under Dr. Wharton Hood, the celebrated surgeon, who advised me to give up playing golf altogether, as if I did it the third time it would probably lay me up for at least six months.

On the third occasion I did not go to Dr. Wharton Hood, but had treatment on the Saturday; on Sunday I was on the sofa in pain all day, and received absent treatment; on Tuesday again I had treatment; on Wednesday I woke up absolutely well, and have never been troubled again with it.

High Temperature.—

In cases of wounds, as a rule, you have to work against high temperature; you can do this by realising that man is never too hot, all is normal and harmonious; man's blood can never be too hot, for man's blood is the joy that flows right throughout the consciousness, spiritual, perfect and divine.

A short time after I started my examination Mrs. Rawson asked me to work for my youngest boy, who had a sore throat, and was delirious. He had also a very high temperature. In ten to fifteen minutes he was perfectly right and cool. The next morning we found that he had scarlet fever.

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and asked me to help him. When I returned at night I found that he was perfectly well. The eldest one, who had also a sore throat, but without our knowledge, was much worse. He was quite well, however, the following morning, and the youngest boy was well about two days afterwards, to the surprise of the medical man.

When my eldest boy had measles, neither he nor his mother had any fear, as he was being treated. On the second day he was in bed with high temperature in the morning. By the afternoon all feverishness had gone, and he was running about in the garden without his cap on, although a cold east wind was blowing, and the spots had not disappeared. He was perfectly well in a few days.

Weakness.—

You should also work against weakness by realising, for instance, that there is no weakness, man reflects Life and has all power and strength; man reflects Mind and is ever energetic and ever active; for man is made in the image and likeness of God; he is "*the power of God, and the wisdom of God*" (1 Cor. 1 : 24), spiritual, perfect and divine.

In a recent case a lady called upon me with a telegram she had received from the War Office saying that her son had been "seriously wounded." I wired to the front, as he was too bad to be taken to the base, and worked that night by chiefly realising that it never happened (it never happened in reality; it never happened in heaven to the real man), that

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man was perfect and divine. In realising this you must get right away from all thoughts of the material world and get as clear a realisation of heaven as possible, and realise that the trouble, whatever it may be, never happened, that the only reality is that perfect world where all is spiritual, perfect and divine. I received an answer the next day, saying that he was "seriously ill but progressing favourably." I continued working, and he was home in five days. They told me that the bottom of the spine had been hit with shrapnel, and pieces, they thought, had been driven into the stomach, as the pain there was so intense. So severe was the injury that on his arrival in London one of the leading surgeons in England thought that "it would have been better had he been killed." Within about a week they told me that he was so well that I need not go on working. The portions of the bone returned into place, and the spine is again whole. The above-mentioned surgeon said that it was "one of the miracles of the war."

Nerves.—

One of the things to guard against is what is called "nerves." This is really the condition of the human mind which allows the evil thoughts to act and cause trouble. It must not be forgotten that a man, when he gets into this condition, cannot possibly help himself unless he knows how to pray; then he can protect himself. To help anyone over this trouble, turn in thought to God and realise that there are no

material nerves, man's nerves are spiritual and divine, channels in consciousness through which God's ideas come to man ; they never give trouble, they give man joy and happiness.

Fear.—

Then work against fear. There is no fear, man has absolute trust in God, trust in good ; there is nothing but God, nothing but good ; man is divine and knows there is nothing but good, therefore man is absolutely fearless. Then you will find at once, if working for yourself, that you are more or less helped, and sooner or later, fear will be a thing of the past, and men will say, "His nerves are made of iron."

One man who was being daily worked for by one of those assisting me, had such absolute confidence in the protective action of God that, as one of his friends expressed it, "he seemed to have a charmed life and would go out with the shells and bullets flying round him just as if he was merely going out into a shower of rain. They did not seem to have the slightest effect upon him."

If a man, or a number of men, are bolting through fear they will stop at once and return, if you realise clearly enough that there is no fear, man has absolute trust in God and is always in the right place, in divine Mind. You can add : being a perfect being in a perfect world, governed by a perfect God. One of the men at the front for whom I have been working felt that he must leave his billet and go to the

firing line. On his way he met a company without their officers, the men having bolted through a mad sense of fear which had taken possession of them. He drove out the wrong thoughts in his mind, and they at once followed him back into the trenches without the slightest trouble.

Distressing Thoughts.—

My second boy is now in the Royal Engineers at the Front, in charge of the signalling for one of the Brigades. After the "push" at Loos, where he had been right in the thick of all the troubles, both during the attack and afterwards, he wrote me a letter thanking me for the help I had given, as not one of his Section had been touched. The letter showed that he felt the horror of what he had seen rather strongly, and he asked for help. I realised that it never happened, that man was spiritual and divine; that no thoughts of horror could come to man, as man was spiritual; God's thoughts alone could come to man, and were always unfolding to man; man was divine, a perfect being in Mind, governed by a perfect God. Within a few days he wrote, saying: "Those five days of fighting are quite like a nightmare now, and almost forgotten, except for the experience gathered in connection with my work."

Harmful Thoughts.—

When a man is going to say something wrong, if you pray properly, for instance, if you turn in

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When a man is going to say something wrong, if you pray properly, for instance, if you turn in

thought to heaven and realise that the whole thing is untrue, there is nothing but God, you will find that he will stop, even right in the middle of the sentence, and will not know what he was going to say, or what he had said. I have had this happen to me when I would otherwise have unwittingly wounded a man's feelings. On one occasion, when a lady was telling me about some shocking untruths that somebody had spread about myself, one of my sons, who was present, turned laughingly to me, and was about to say: "Oh, father, they *were* malpractising on you." I was reversing what had been said, and he stopped short in the middle of the word "malpractising." I asked him what he was going to say, and he had not the slightest idea, and when I asked him what he had said, he burst out laughing, saying that he had entirely lost all recollection of it. The interesting thing is that if the people who had been spreading the lie had at that moment been repeating it, they would similarly have stopped short right in the middle of what they were saying, as the lie was permanently destroyed. What happens is, that the action of God destroys all the wrong thoughts that would have been voiced.

I was once crossing to Ireland to report on some works that were going to be erected, when an engineer going with me, over 70 years of age, and weighing some 18 stone, said that he had never been at sea without being sick, and asked me to help him. As it happened it was a terrible night; the Captain and Mate on the steamer crossing in the opposite direc-

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tion, against the wind, said that it was the roughest night they had ever had. My friend got on very well until in the middle of the night he thought he heard me being sick, and laughed to himself, saying, "the pupil is well, the teacher has failed." Within a minute he was violently sick, and for over two hours he suffered severely, being too good-natured to wake me up, when he found that I was fast asleep, and that it was someone else who was sick. If he had only reversed his thought properly, with the object of helping me, he would have been saved from the effect of his wrong thinking. Evil thinking inevitably brings about evil results unless one reverses the thought and turns in thought to God.

Drunkenness.—

I have always taken the denial of this by realising that man cannot possibly wish for such a beastly, filthy thing as drink, for man is divine and perfect; man has no desires, he has instantly everything that he needs; a constant succession of perfect ideas unfold to man, God's perfect, pure, divine, and holy ideas.

Working in this way I have never had a case where a drunkard coming to me for help, however bad he was, has not been healed instantaneously, and gone out of the room free. In only one case, as far as I know, has there ever been any return. In this case, the man would not take any trouble to treat for himself, and he was doing nothing to obtain a better knowledge of Truth and how to protect himself.

Consequently I had to treat for him once about six months afterwards, and again about twelve months afterwards. When he first came to me, he had a straw hat, a dilapidated frock coat, a pair of trousers, and a pair of boots. These were the sum total of his worldly possessions. Now he is at the head of an important business, he is married, and has a happy home with several children.

In addition to working in the way above shown, one gives a general treatment, working against mortal mind (the name for all evil), false medical beliefs, fear; and for love, spiritual perception, wisdom, etc., exactly as if it were a case of sickness.

It is of great assistance in getting a man to work for himself, when you point out that he could not help what had happened in the past. It gives him self-respect, and he works hard to free himself by obtaining a better understanding of God, and by trying to turn the wrong thoughts out of his mind, as they try to tempt him to drink, realising that man has no desire, as he has everything he needs, God's perfect ideas alone continually coming to him.

Purity.—

All other classes of wrong thoughts have to be worked against in a similar way. For instance, for purity I realise that no impure thoughts can touch man, for man is spiritual, nothing but God's pure, perfect, divine ideas can come to man; they continually unfold to man; man has no desires, man has everything he needs, for man is spiritual, perfect, divine, and holy.

One of the proofs given that this method of prayer is correct is that for the first fourteen years I never had a sinner come to me for help out of a sin, without immediate release being obtained when I treated, and the above case of drink is, as far as I know, the only case where the trouble mentioned ever returned.

A few months ago, just after the publication of the second edition of "Life Understood," I had my first failure. A soldier wrote from the North of England, asking for help, but he did not tell me what the sin was, which made it especially difficult. He was killed a few days afterwards, or else even in that case I am certain he would have been free in a short time.

Since the publication of the second edition of "Life Understood" I have been so full of work, although I have five shorthand writers, as well as several secretaries attending to correspondence, and about seventy people helping me by taking cases, that I can only personally treat for a small number of those who come for help. I can always, however, get someone, who works in the way herein pointed out, to take cases.

Injustice.—

Should you think that anyone is behaving unjustly to you, you are hypnotising them to be unjust. The realisation that God is the Principle of justice, and that all men are absolutely just, and absolutely loving will reduce this injustice, and, if sufficiently clearly realised, will eliminate it altogether.

The realisation that God is the Principle of all wisdom, and that man reflects divine wisdom, intelli-

gence and knowledge will, in the meantime, help you, not only by causing you to be tactful, but it will minimise the effect of any injustice, and make you permanently wiser in dealing with every condition that may arise.

Frozen or "Trench" Feet.—

Realise that man's feet can never be damaged by water, because man's feet are spiritual, the power of concentration ; the skin can never be injured, it is the loving protection of God that surrounds man, the tender loving protection that preserves man's individuality, reflecting substance, spiritual, perfect and complete. Then it is advisable to work against such things as cold,* want of circulation, and pain.†

Water in Trenches.—

In order to prevent having to stand in water in the trenches one would realise that man never stands in water, because man is poised in Mind, a spiritual being ; a perfect being in a perfect world, governed by a perfect God.

Want of Circulation.—

Realise that there is no want of circulation, man's blood is the joy circulating throughout the consciousness ; Love is the power that causes that blood to circulate, and Love is omnipotent, for Love is God.

* For cold, see page 55.

† For pain, see page 60.

Insects.—

There are no material insects, for all God's ideas are spiritual ; the lesser ideas of God can never harm the higher ideas of God, they minister to and benefit man ; they are always in the right place, in Mind ; in other words, they are in harmonious relationship with all other ideas, as they are governed by God, the Principle of good.

Animals.—

Animals are very easy to treat for, and respond more easily than human beings. The least that we can do for those who give us such faithful service, is to help them when opportunity arises, not only by working against fear, which, as many of my readers will know, is sometimes much more distressing than a wound, but by alleviating or, in any case, diminishing the pain that they suffer when hit, or when in difficulties.

One of my earliest cases with animals was a valuable horse, which had been under the vet. for about six months from a growth in the back, which he could not cure. In four days all trace had disappeared. The owner, who had some 60 or 70 horses, was amazed, principally because he could not make out why there was no hole in the back where the growth had disappeared. He also found that when his horses, which were riding horses, were under treatment, he was able to entirely knock off their corn, and they were never, he said, in better condition or more fit for use.

Heaven is a world of four dimensions, of which

we see three, therefore everything that we see is something spiritual seen materially, seen wrongly, and the proof that an animal is a spiritual idea of God in heaven now, is that they are helped by your realisation that they are ideas of God, spiritual, perfect and divine. You work for them just in the way that you work for a human being.

Plants.—

Plants are still easier than animals. The wife of a friend of mine, one of the best known American sculptors, told me that she had taken twelve tulips, and treated every day for one of them. It grew up, she said, the finest tulip that any of her friends had ever seen, quite unlike the others. In other words, those people saw the heavenly tulip a little bit more like what it really was.

Keep an Open Mind.—

When I was retained by the *Daily Express* I had the great advantage that I knew that our natural science theories were wrong. As Sir Oliver Lodge showed in his opening speech as President of the British Association in 1913, all our so-called natural laws are not really laws at all, they are only approximately true. I had learnt to keep an absolutely open mind and try everything, however startling and impossible it appeared to be. I also had found that when a man came to me with an invention that was against theory, I had to listen carefully to all he said, make certain that I understood him, and

then go and carry out the experiment exactly in accordance with what he told me. If he was right I would then get practically the same result. It was no use thinking that I knew better than he did, and making some change. Consequently, when I started my examination, I listened carefully to what was said and made certain that I understood what I heard. I then did exactly what I was told. The result of this was that I got instantaneous results in the first week. My eczema, from which I had suffered for about fifteen years, disappeared in a night, and a hard swelling, about an inch in diameter, which had been increasing for about two years, shrivelled up instantaneously to about the size of a pea, and was gone in two or three days.

Impersonal treatment.—

In working in the way that I have practised, practically from the time I commenced to work, I do not think of the person at all, neither of the material man nor of his spiritual reality, the real man of which we see the counterfeit in the material world. I treat myself; that is, I try to drive out of my own so-called mind my false belief in there being a material man who is sinning, diseased, in danger, or in trouble, as the case may be. If you can do this, the person is healed or out of his trouble, as there is only one sub-conscious mind. This is what is called the ether, the devil, mortal mind, cosmic consciousness, the universal consciousness, etc. Consequently if you destroy any particular false belief in your own sub-conscious mind, this belief is destroyed in

that of the patient and of everyone else who holds that belief about the patient. The denial only gives temporary relief, destroying the thoughts at the moment causing the trouble. If the healing is done by the affirmation, that is, by the realisation of God, it is permanent, as the mind is thereby permanently changed and purified. I have never had a case healed of any serious trouble, such as cancer, fibroid tumour, or consumption, where, as far as I am aware, there has ever been any return of any kind or description.

The Love of God Demonstrable.—

When I found that every thought that a man thinks has an effect, I came to the conclusion that the highest thought I could think ought to give me the best result. The highest thought that I could think of was to turn in thought to heaven and realise the absolute love of God, getting away from all recognition of the material world. For the first six months, by simply thinking in this way, not only was I able to help others and myself to be better in every way, but I got instantaneous results of every kind and description, not only in healing people, but when I saw, say, a drunken man on the ground, or a fallen horse, they would get up at once, apparently perfectly right. When in the middle of the night a child would run out of his room calling out at the top of his voice, I found that by realising the love of God, he would immediately stop screaming and go straight to bed and at once fell asleep, instead of requiring five to ten minutes' soothing.

I found that I could stop both people and animals fighting and free animals in pain ; help people who were out of work or hard up ; miserable people were made happy ; lost things were found ; difficulties from losing trains or missing appointments became a thing of the past. Not only were things forgotten recollected, but knowledge was acquired and people were miraculously found whose whereabouts I was unaware of. In fact, I could help myself and others in the innumerable things, important and unimportant, that are continually causing us trouble in this material world, this hunting-ground of devilish thoughts.

The Existence of God Demonstrable.—

Later on I found that there was a higher thought than merely thinking of the love of God, and that was to think of God and God's manifestation, called heaven, the infinity and unity of good.

The first time I tried working in this way, merely realising God as clearly as I possibly could, a trained maternity nurse, who was in agony, and not expecting to live more than a few minutes, was instantaneously healed. The trouble was a serious one, which necessitates careful and skilful surgical assistance with special instruments, and even then always takes a long time to get right. This was about 14 years ago, and I saw her a few months ago, when she told me that she had never had any recurrence of the trouble

No Fixed Formula for Treatment.—

Remember that the above is only one method of working. There are other ways which are easier for some people. The reason for this is that we have very little to learn; we have an immense amount to unlearn. Each of us has different false ideas to get rid of. I had any amount of scientific rubbish to throw overboard, and a very fair amount of religious rubbish. The difficulties that each has to pass through vary with the character of the individual. A business man or one with a trained scientific mind will, I believe, find the method of treatment set out herein—the flat denial of the evil and then the clear realisation of the exact opposite—the best. There is no loss of time. To some it is necessary to lift their thought up and get in close communion with God for a little time, before they even start to deny the evil, and affirm the good. Their mind needs feeding with beautiful images of thought. To these, suitable texts and quotations are of help, as, in fact, they are to most. There is one rule, however, that all must follow. You must not think of the material world at all, and it is better to treat quite impersonally, that is to say, not to think even of the spiritual reality of the person you are trying to help.

In showing anyone else how to work, first present to them the glorious nature of God. Lift them up to the new outlook on Life that this includes. Then explain to them how to turn in thought to God and heaven, and how to deny the evil and affirm the good. You can then give them a list of the dangers

and troubles that it is advisable to work against, but do not give them the affirmations if you can avoid it. Let them work these out for themselves. Correct them when wrong, but let them as far as possible rely upon the action of God to show them how to work. Feed them from time to time with spiritual food, always uplifting them, and relying yourself upon treatment and not upon the human intellect to tell them what is of most value to them.

One word more. If you find a person treating in quite a different way from the one you have adopted, do not think that they are all wrong. Provided they are thinking of the reality, of God and of heaven, and doing their best, it is all that anyone can expect. Be glad and thankful that they are pulling on the same rope. Never mind if they tell you that you are working wrongly or that you cannot understand science. Do not let that lie into your consciousness. Whilst they are talking, just realise "It is a lie. Man knows Truth, loves Truth, and rejoices in Truth." If you do this properly, you will find that they will stop voicing evil and harming their fellow beings, and a better understanding of God and man will come into their consciousness. You also, instead of being harmed, are helped onward in your path from sense to Soul.

CHAPTER V.

THE RELIGIOUS POINT OF VIEW.

Fortunately we need not trouble about dogmas and creeds, forms and ceremonies. Leave them to those who trust in such matters and are interested in them, or consider them vital. Utilise any of them that help you. Paul said : "*Prove all things ; hold fast that which is good*" (1 Thess. 5 : 21). Give up nothing until you get something better, something that will help you to lead a better life, to be more unselfish and thoughtful for others, and to get happiness by doing this. If you are thinking rightly, being unselfish is a great happiness ; if not, it is a great trouble. Making yourself happy is not selfishness. It is your duty. You then can make others happier. You can only be certain of being happy and making others happy by right thinking, by the constant realisation of God.

Dogmas and ceremonies are not a thing in themselves ; they are means to an end. People on a material basis require material symbols to lift them to God. People who are full of fears and doubts and sick of wandering through the labyrinth of human opinions, like to rest on the dictum of someone else. Different religions appeal to different classes of minds. A High Churchman may think the Quaker's service cold. A Plymouth Brother or a Calvinist may think the Roman Catholic service blasphemous. Neither would be brought closer to God, which is the end desired, by the beliefs of the other.

The Knowledge of God Demonstrable.—

The only science worth knowing is divine Science, the knowledge of God and man. The different religions are differentiated by the amount of truth they present, and this depends upon their idea of God, as God is Truth. The only real test of a man's knowledge of God is whether he can heal sin and disease instantaneously by merely thinking of God. Our knowledge of God is now demonstrable, and therefore of vital importance.

The world needs, and greatly needs, the good there is in every religion. This unfolds the one true religion, which consists in the obtaining of a better knowledge of God so as to help our fellow man. The war is wiping out petty religious jealousies and futile bickerings. Be thankful that a man believes in God. Do not break down the prop on which a man has hitherto leaned until he can step on to the rock of demonstrable proof. Be grateful to and bless the man who is trying to help his fellow man to a better knowledge of God, whether he is a Roman Catholic or a Puritan. Help him in every way you can. Also be grateful to those atheists and agnostics who are living an unselfish blameless life. They are all daily getting nearer to God, gradually learning that God is not a distant potentate, but a loving, ever-present Father. This Father is an ever available help whenever we pray rightly.

Love Essential.—

We have to love God, love good, because only in

this way can we improve our capacity to love and therefore to help our neighbour. Love is the basis of all true work and of all healing; it is the basis of all true religion and all true prayer. I have never had a case, whatever the trouble, where, if I have really felt loving to the patient, or indeed to humanity generally, the healing has not been instantaneous. In one case I had to treat for myself for ten hours, right through the night, before I felt loving enough towards the patient even to start to help him. The effect then was instantaneous.

WATCH AND PRAY.

We are continually told in the Bible to "watch and pray" and "pray without ceasing." This means that, as every thought we think has an effect either for good or for evil, we have to watch our thoughts and think rightly, so as continually to do good instead of continually doing harm, as hitherto we have unfortunately been doing. "*Let the wicked forsake his way; and the unrighteous man his thoughts*" (Is. 55 : 7).

Anger.—

When you see someone angry, instead of thinking of him as angry and making him worse, turn in thought to heaven and realise that there is no such thing as anger there, and then think of the absolute love, peace, and happiness in that perfect world.

We ought to be continually working for love by realising that God is Love, man reflects this impar-

tial and universal Love, and is always absolutely loving. At the same time, we must realise the absolute purity of the real man.

Finding one's way.—

If somebody tells you about not being able to find his billet, clearly realise that man (the heavenly man) is never out of his place, he always is in the right place, in Mind, governed by God, by good. Instantly he finds out where he should go. Only last week, one of the men at the front, for whom I am working, having got lost, treated, and instantly was shown where to go.

Untruthfulness:—

When a man tells you of someone who is always telling lies, turn to heaven and realise clearly enough that God's man never lies, for God is Truth, and man is made in the image and likeness of God, absolutely truthful, and the man will never lie again. Even if you do not realise this clearly, he is permanently improved. You can make up for want of clearness by greater frequency of reversing the thought.

Delayed Rations.—

When you hear that the men's rations are lost, or that they cannot get the food through, realise that it is not true; man's food consists of the ideas of God, which are infinite in number and always in the right place, unfolding to man.

Tiredness.—

When your friend tells you that he is dead tired, realise that there is no tiredness, man reflects Mind and has all activity and energy; man reflects Life, and has all power and all strength.

In the Wrong Place.—

On hearing that the regiment has been ordered to an objectionable place, realise that man can never be in the wrong place; man is in a perfect position, in Mind, in God, doing perfect work.

Lost Things.—

If you are told of something being lost, realise that God's ideas are never lost, they are always in the right place; man can never be separated from any idea of God, but has instantly everything he needs.

Weather.—

If you think what a disagreeable day it is, and you turn in thought to heaven and realise that there is no bad weather, and clearly enough realise the absolute gloriousness of heaven, away will go the clouds, and out will come the sun. Night is the best time for it to rain. I should think that this has happened with me close upon a hundred times. Even fogs will disappear in a few minutes. A week or two ago there was a bad fog in London, and whilst talking to a dozen or more people in my room I was asked by someone present how to work for the weather. Whilst

I was still treating it began to break, and within half-an-hour the sun was out shining brightly, and there was a beautiful day. Some may say : Why don't you always work for the weather? We have to give our time to what is of most value to the world, and it is far more useful to treat for people and teach them how to do such work themselves, than to spend the time on comparative trifles. At the same time, if you have got a wrong thought in your mind, you must drive it out, and if you drive it out thoroughly the trouble disappears, even though it be bad weather. One who had asked how to stop the rain when his men were in the trenches has just written that it only rained when they were out of them.

Pray without Ceasing.—

In this way, every wrong thought even of limited powers, and every false sense of any kind, any thought unlike God that comes into your mind, has immediately to be reversed. The nature of evil is to destroy itself and these wrong thoughts become signposts turning you back in thought to God, which is the only method of helping yourself. Your progress depends solely upon the number of seconds throughout the twenty-four hours that you are thinking of God and of heaven. "*Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ*" (II Cor. 10: 5). The evil thoughts thereby get destroyed by the action of Truth, and the so-

called mind gets permanently improved. In no other way can a man help himself or anyone else, as everything, unless one prays properly, is fixed beforehand.

Good for All Must Follow.—

Nothing but good can possibly be done by this form of prayer. If you treated thoroughly before attacking the enemy you would in every case find that, whilst you would be far more successful, the number of Germans killed would not be greater; on the contrary, it would be less; but the number of prisoners taken would be far greater, as nothing but good to all concerned can come about from treatment. You will all admit that the best place for the Germans, both for them and for ourselves, is in our internment camps.

As I have stated, the Bible prophecies show unquestionably that Germany will be defeated, and therefore anything that quickens that end without harming anyone is good for all concerned.

Doctrine Demonstrable.—

Fortunately, this right thinking is the only thing we have to trouble about. Never mind about questions as to which of the many details of the many religions are correct. Leave them to theologians, listen with deference when they try to explain them to you, and utilise what you can. If you will work in this way you will know the truth. Jesus said, "*If any man will do his will, he shall know of the*

doctrine" (John 7:17). Doing the will is thinking rightly, being loyal to God, loyal to good. If every time you think, "I wish I knew whether that was true or not," you turn in thought to heaven and realise that in the kingdom of God there is no want of knowledge, God is Truth and man (the spiritual man who is one with Him and in Him) knows Truth, you know better what Truth is, and sooner or later you will be able habitually to prove your knowledge of Truth by the performance of so-called miracles. Then the thoughtful theologians will listen gratefully to you and they, in their turn, will take from you what they can accept and utilise.

CHAPTER VI.

OUR WORK.

Now we see exactly what our work is. It is not to meddle with what other people teach, or to prove that others are wrong. It is not to find fault with the lives and opinions of others, and to try to turn people to our views of dogmas and creed. Each has to work out his own salvation. Let all hold fast to what they think is good until they gain something that better enables them to help their fellow men.

We Must Mind our Own Business.—

We have nothing to do with what others do, say, or think; merely with what *we think* of what others do, say or think. We must watch and reverse our own wrong or harmful thoughts, so that we not only think badly of no man, but help every religious denomination as much as we possibly can, not by upsetting their beliefs, but by thinking rightly for them, and by giving them a better knowledge of God and of how to pray by the realisation of God. This will be approved by every religious instructor, and he will look upon you as a help, as a fellow comrade, instead of as a dangerous firebrand. You must live your religion, not merely talk it. Then you will become a power in the world.

Let God do Your Work.—

The whole fight in the material world is to become selfless, so that, by true prayer, the action of God can freely take place. "*Be still, and know that I am God*" (Ps. 46:10). It is God's business to do our work. It is our business to be happy. The maximum happiness we gain by making others happy. We have such a belief in ourselves, in our so-called intellect and wisdom, that by strong determined thinking and will power, we force on ourselves and others what we think is good, and thus stop the action of God taking place and giving us the happiness to which we are entitled.

Oh! imaginary free will! belief in a power other than that of God, mother of cursed will power, godless in the way it has set itself up in the place of God. With what hellish tortures have you afflicted poor suffering humanity, bringing our mighty God down to your own level, instead of claiming your birthright, the only free will, the will of God. Self! what a pitiable thing is self, the poor, human, mortal, deluded self. What a mighty power man, the real spiritual man, is. He is the power of God, the wisdom of God, the activity of omnipotent Mind, invariably manifesting omnipotence. Utilise your God-given power. Awake and know thyself.

Our work is to save poor suffering humanity as much misery as we possibly can by destroying in our so-called mind the evil thoughts that are our unfortunate inheritance, and which will be attacking us during the short time that is left of this "hell upon

earth" that is rapidly developing in front of us. We have also to spread the truth and show others how to work so that they also may go on their way rejoicing, minimising the evil that they see around, blessing and being blessed by all with whom they come in contact. I know that in proportion to the way in which I am selfless, not pushing forward my own views and my own wishes, but relying upon my prayers to bring about good, so am I able to help others.

We can only improve rapidly in our power of helping our fellow beings by becoming better men ourselves; more loving, sympathetic and thoughtful for others, wiser and purer in thought, word and deed. This can only come about through the action of God, which action is called the Holy Spirit or Holy Ghost. Our progress in improving ourselves depends solely upon this action of God. A man cannot alter himself or his future in any other way. Let every wrong thought, every thought even of limitation be a sign post to turn you in thought to God. He is our only creator, our only salvation, Lord of Hosts and King of Kings, everlasting Life, infinite Love, omnipotent Truth, omniscient Mind, our great and mighty God, our loving Father. And, think of it, we are the activity, the "stupendous agency" of this infinite God.

HOW TO END THE WAR.

It will be clear that, if what I have said is true, this war can be accurately expressed as a series of

cinematograph pictures of people apparently killing and harming each other. All these pictures existed, as far as they can be said to exist, thousands of years ago. This is why many men, not only the prophets of old, but comparatively modern men, such as Count Tolstoy, have not only foreseen this war, but have foreseen and put on record many of the more important events connected with it.

It will be clear also that if enough people knew the truth sufficiently, and thought rightly in the way pointed out in order to end the war, the war would stop instantly. Unfortunately we are all so material that it takes a little time before a man is sufficiently interested in spiritual things to habitually reverse his wrong thoughts and pray for himself morning and evening in the scientific way taught and demonstrated by Jesus the Christ. If he did he soon would prove the truth of what I have stated.

It is natural also that, whereas many men will start to work for themselves and get themselves out of their difficulties, it takes a little time before they are sufficiently unselfish to habitually work to help to stop the war. Every time that a man turns in thought to God and heaven, and realises that there is no war in that perfect world, and then thinks of the absolute love, peace, and harmony that is there, he is helping to reduce the length of the war. Jesus said: "*Ye shall know the truth and the truth shall make you free*" (John 8 : 32). If even one quarter of those now fighting would turn to heaven and realise clearly that there was nothing but God, and lose themselves

in the realisation of that perfect world, which is the manifestation of God, the war would at once stop.

It is interesting that it is not only the Bible that shows that the war is going to stop by true prayer ; others who can read the future have foreseen this. A few days ago a lady called upon me with a friend, who, several years ago, had told her that the war was going to start in the first three days of August, 1914, and that the war would ultimately be stopped by prayer. She saw the cinematographic pictures that such men as Esdras and Isaiah saw when they pointed this out.

It may take a little time before there are enough working, but if there were only some central organisation whose business it was to get all interested to work in the way above pointed out, the war would soon cease.

While the truth is gradually spreading, all of us ought to "do our bit." Every time you think of the war as taking place, turn to heaven ; get right away from all thoughts of the war, and realise with all the certainty that you are capable of that there is no war (in heaven) ; then think of the opposite, think of the absolute bliss, joy and harmony, and of the perfect love that exists throughout that perfect world, the world of reality.

If you have time, realise that man cannot possibly desire to kill his fellow man, for God is Love, and man reflects that Love and is infinitely loving towards his fellow man, for man is the love of God. God loves by means of man, infinite Love surrounds and

actuates man, therefore all men are absolutely loving.

If you still have time, you can realise that there is no greed, for man has everything he needs instantly; man cannot desire anything, for God's ideas continually unfold to him, there are infinite ideas always available instantly.

Every time you pray in this way not only is the length of the war slightly shortened, but the horrors in connection with it are in the meantime slightly reduced.

Work Against Hypnotism.—

The Germans obtain their results by a form of hypnotism, it is advisable therefore to work against hypnotism. You can do this by realising that there is no hypnotism, nothing but God acts, God is the only power and the only ruler. They obtain their results by being dead certain that they are going to get everything that they want. This is the action of the human mind, and it is an absolutely broken reed, it is only a question of when it collapses. Then this strong thinking turns against them, because when everything is going well, they are dead certain that it is going well; directly they give up hope, they are just as certain that everything is going badly, and then that strong thinking that everything is lost acts not only upon the military heads and the men fighting, but upon everyone in the country. Consequently when the Germans break down, they will break down with a rapidity which will astonish the

world, with the exception of those who understand what is going on.

I must qualify this by one thing, and that is that the Bible shows that the war is going to end before the pre-determined time, by people thinking rightly; that is to say, by people praying to stop the war. Should the war be stopped by prayer to-morrow, it would stop instantly, without the wrong thinking of the Germans having the above-mentioned effect. You may reply, "But we don't want the war to stop suddenly, because then we shall simply have troubles in the future. The Germans must be entirely smashed or else they will not agree to our terms." Those who say this have not yet recognised the power of God, and have not yet recognised that God must always act for the good of everyone concerned. Should the war be stopped by prayer, there could not possibly be the difficulties that otherwise would take place, because a large amount of evil in the future would be destroyed, as well as evil in the present time. God does not do His work imperfectly. The action of God is absolutely perfect and complete. When God destroys a thought it is destroyed for ever. When God purifies the mind it can never retrograde.

The nature of evil is to destroy itself; that is to say, when trouble becomes very bad, and every other method of getting rid of it fails, a man will at last turn to God. Then the action of God takes place and the evil is destroyed. This is how the so-called end of the world is coming about. The universal tribulations turn men in their writhing to God.

The Lesson to be Learnt from the War.—

So this war, the final material battle of Armageddon, is leading to a destruction of evil by the realisation of God, that nothing else has yet done. Man is finding that of himself he has no power to protect himself. The horrors are so dreadful that when he is shown a method of escaping, he jumps at it and at once takes trouble to try it and see whether the claims made are correct.

He soon finds this to be the case, and then begins to get out of all his difficulties. If it had not been for his troubles, he would have lazily loafed out his existence, a series of cinematograph pictures, a mere painted monkey on a stick, pulled about by the string of circumstances.

BE READY.

This war is the preliminary skirmish. It is the training ground for the real fight with evil that is shortly coming about, when your fellow man cannot be the slightest use to you, unless he knows how to pray in the right way. Then will come terrible troubles. Jesus said: "*ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.*"

"*All these are the beginning of sorrows.*"

"*For then shall be great tribulation, such as was*

not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." *

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven [only dimly perceived by most] with power and great glory" (Matt. 24 : 6-8, 21, 22, 30).

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21 : 26, 28).

Learn How to Protect Yourself.—

Now is the time when you must learn how to protect yourself and those you love from their troubles. If you wait until the troubles are upon you, it will be too late. Jesus said: "*The night cometh, when no man can work*" (John 9 : 4). This means that the evil will be so bad that you cannot then turn to God. Even now quite a good worker is sometimes so attacked by evil thoughts that he has to get someone to help him. Before very long, many of those who want help

* This means that by the united right thinking of those who know how to pray properly, not only will the troubles be reduced, but the end will come a little earlier than it otherwise would. I show why this is the case, and give the prophecies on the subject in "The War and the Great World Change to Follow."

will not be able to get it. There will not be enough workers. This is the time spoken of by Zechariah who, writing of the latter days, says: "*the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea, many people and strong nations shall come and seek the Lord of hosts . . . In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you*" (Zech. 8 : 21-23). In the parable of the ten virgins the five foolish ones tried to get oil from the wise ones. While they were away obtaining oil, the bridegroom came and they were locked out. Jesus finished the parable with the words, "*Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh*" (Matt. 25 : 13).

The Date of the End Foretold.—

We are never told in the Bible that we should not know the year or the month. On the contrary, we are told that the date of the end is appointed, and that we shall be able to foretell details. For instance Daniel says: "*Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be*" (Daniel 8 : 19). Daniel shows the date of the end fairly closely. II Esdras shows the actual date within a day or two. So does the Great Pyramid. As Jesus

pointed out, no one can tell the exact day or hour. It depends upon how we do our work when the time comes.

Be one of those of whom Isaiah writes : "*Thou wilt keep him in perfect peace, whose mind is stayed on thee*" (Isa. 26 : 3) ; and not one of those of whom Peter writes : "*there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming*" (2 Pet. 3 : 3, 4) ? for he "*shall come in a day when he looketh not for him, and in an hour that he is not aware of*" (Matt. 24 : 50).

The Second Coming of the Christ.—

Nearly all recognise that we are on the eve of the long looked forward to, but little understood, "Second Coming of the Christ." This is the knowledge of God and man now breaking in upon mankind, the Gospel of salvation, the realisation that we are spiritual beings in heaven now, part of the Christ. As one leading divine has recently written to me, looking for a personal return of Christ is like looking through a telescope to find a friend who is by your side. The kingdom of God is within. It is a mental state.

The most advanced metaphysician of this age, who is little understood by the multitude but to whom I owe an eternal debt of gratitude, defines the Christ as "The divine manifestation of God, which comes to the flesh to destroy incarnate error."

Mrs Eddy

The Troubles at the So-Called End of the World.—

By working in the way pointed out we rapidly prepare ourselves for the final battle, the fight against all evil. The awakening of the world has started. The dawn of the Christ idea now "*as the sun cometh out of the east, and shineth even to the west*" (Matt. 24 : 27).

Troubles of every kind, from which we can not only guard ourselves and those we love, but a wide circle of others around us by right thinking, are now, as foretold by all the prophets and those able to read the future, shortly to turn a suffering world to the knowledge of the one true God. Esdras in the last chapter, which is his prophecy of the end of the world, speaks of "*wars, fire, plagues, lightning, earthquakes, great sea bores, sorrows and great mournings, famine and great death, evils, tribulation and anguish.*" No wonder Daniel, in his prophecy of the end of the world, said : "*there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered*" (Dan. 12 : 1). Jesus, in his well-known prophecy of the end, said : "*For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be*" (Matt. 24 : 21).

Freedom at Last.—

When enough know the truth, the truth that sets us free, the whole world appears to wake up and find that they are now, always have been,

and always will be, perfect beings in a perfect world, governed by a perfect God. Then comes the time of which John writes: "*And I John saw the holy city, new Jerusalem*" (our heavenly home), "*coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God*" (the presence of Truth or realisation of God's presence that protects us) "*is with men, and he will dwell with them*" (in their consciousness), "*and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away*" (Rev. 21:2-4).*

Between now and then, those who learn how to think rightly will gain a heavenly peace, an increasing joy; those who think wrongly will find themselves in an indescribable hell. It is these that we have to help. Be ready.

* The date of this so-called end of the world, which would be more aptly spoken of as the commencement of life, is set out in "The War and the Great World Change to Follow," together with the proofs of this date. No one has yet been able to bring any proof of any mistake made in these proofs, and those at one time violently antagonistic to the idea, are now admitting its accuracy.

CHAPTER VII.

HEAVEN CLOSE AT HAND.

This perfect world is called heaven. Mathematically, as I have said, it is a world of four dimensions, of which we see only three, seeing it all wrongly. "*The things which are seen are temporal; but the things which are not seen are eternal*" (2 Cor. 4:18). The fourth dimension is infinity, which absorbs the other three. Thus "*mortality*" is "*swallowed up of life*" (2 Cor. 5:4).

The Past.—

You have existed for infinite time, individualising the eternal Christ. To you have come an infinite number of God's glorious ideas, ideas that in this material world we speak of as art, music, literature, scenery, etc. In your God-appointed task you have grouped some of these ideas into an infinite number of entrancing, new combinations, which have radiated out from you into infinite space, giving infinite joy and happiness to an infinite number of spiritual beings. This is the only creation that there is in heaven, and it goes on for ever.

During your existence in the great for ever of Life, you have known numberless perfect beings, and have become conscious of the beauties of worlds of infinite variety and of a perfection of which it is impossible to form even the faintest conception.

These worlds are infinite in number ; for each of the material worlds around us, the number of which we are now finding out is infinite, is a real spiritual world, seen wrongly, seen materially as a planet or a star.

The Future.—

With regard to your future, the glorious possibilities of which you will shortly realise, an infinite number of new and perfect ideas will come to you ; you will group them together into an infinite number of marvellous and entrancing combinations, which you will pass on to and discuss with your fellow beings ; you will revel in the beauty of an infinite number of new resplendent worlds and will interchange ideas with an infinite number of divine spiritual beings, whom you have never met before, but whom you will love, while they reciprocate, with an indescribable love, infinitely greater than the love that any material being can enjoy, as it is infinite, the infinite love of God. God loves by means of you. You are the love of God, by means of which God, being inexhaustible Love, forever expresses His divine nature.

Free from Limitations.—

Finally you have infinite life, infinite love, infinite truth, infinite wisdom, joy, knowledge, peace, purity, etc. In fact you have no limitations whatsoever, except that you can never know the whole of God, the whole of reality. For instance, you can never

know all the spiritual beings, they are infinite; you can never know all the wonderful worlds with their marvellous beauty; you can never know all the ideas or combinations of ideas, or cease creating, for the unfolding of God's infinitude is eternal life. You have, however, the infinite Christ capacity, and can know any idea of God, can know or instantly be with any spiritual being, to his great joy, and can be conscious of any of the marvellous beauties of any spiritual world directly you so desire, and have any of the perfect ideas directly you need them.

Our Loved Ones Found.—

This is the wonderful world in which you, and all those around you, will shortly find yourselves, when the whole world appears to wake up and gain a knowledge of Truth, a real, absolute knowledge of God. Then you will see those loved ones that you appear to have lost and will see them as they really are; all the good that you ever saw in them intensified a millionfold. Then you will never lose them again, but will be closer to them than you have ever been before; you will traverse with them the mental realm, God-crowned because God-created.

SUMMARY OF RIGHT THINKING.

Let me finally summarise the practical method of working which I have tried to set out and which I myself try as far as I can to put into practice throughout the day, and which will lead you into a growing

uplifting consciousness of the glorious kingdom of heaven described above.

If a wrong thought, any thought of disharmony, however trivial, comes into your mind—

(1) Turn in thought to God and heaven, whatever your best concept of God and heaven may be.

(2) Deny the existence in that perfect world of the wrong thing thought, seen or felt.

(3) Then realise as clearly as possible the existence of the opposite perfection in that marvellous, God-governed kingdom to which you belong. Dwell upon this affirmation as long as possible.

By the denial, the evil thoughts attacking are destroyed and temporary relief is obtained until more evil thoughts come sweeping by.

By the affirmation, the action of God can be utilised completely to purify any portion of the so-called mind so that the evil thoughts in the future, that otherwise would cause trouble, have no effect.

Get these three points well into your mind. Put them into practice and you will be surprised, and will soon understand the meaning of "*his name shall be called Wonderful*" (Is. 9:6). You will demonstrate your God-given rights and see what are called miracles take place in front of you. Then give thanks to our heavenly Father.

RESULTS OF RIGHT THINKING.

Fortunately you need not believe a word of what I am telling you. You can prove it all yourself.

The first result of learning how to think rightly is

that we find an easy and scientific, and therefore sure method of getting rid of sin out of ourselves.

Secondly, if you get your realisation clear enough you can heal a man instantaneously of any kind of sin or disease.

Thirdly, you can help yourself or anyone else out of any trouble under the sun. It is only a question of how soon the trouble disappears; every time you reverse the thought permanent help is given.

Fourthly, sooner or later, you must obtain perfect peace of mind and happiness, and understand the meaning of the words, "*The peace of God, which passeth all understanding*" (Phil. 4:7).

Finally, dear fellow soldier, take to heart Nurse Cavell's last words, her God-given message to us:

"Standing as I do in view of God and eternity, I realise that patriotism is not enough. I must have no hatred or bitterness towards anyone."

Divine Love is the sacred fire that heals every wound, that protects from every ill, that saves every poor, lost sinner, that "*is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. One God and Father of all, who is above all, and through all, and in you all. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you*" (Eph. 3:20; 4:6, 32).

The following letter was written for publication by a well-known officer, Lieut.-Colonel W. W. MacGregor, D.S.O., with the object of helping others and as a token of gratitude. To meet the requirements of the censorship all names have been eliminated. Although Colonel MacGregor had only learned since the beginning of the war how to think rightly in the way shown in this book, it will be seen that he has been able to help himself and those under his charge, in a wonderful and inspiring way:—

**COPY OF LETTER FROM LIEUT.-COLONEL
W. W. MACGREGOR, D.S.O.**

January 25th, 1916.

DEAR MR. RAWSON,—

I am glad to write some of my experiences in the present war, and give details of the way in which help and guidance has been received by working in the way shown, whereby divine Principle, the Principle of good, invariably helps a man out of all troubles and difficulties if he only thinks rightly.

True Prayer.—

You can make any use of this letter that you like, as the knowledge gained is invaluable. I am firmly convinced in no other way can a man help himself except by turning in thought to heaven, and realising the perfection of God and the real man. This, called treatment, is true prayer, prayer in the way that Jesus the Christ taught and demonstrated. It is quite different from the old method of asking God to do something you thought would be good.

One great advantage is that we need not take things on faith; you told me that I could prove everything myself, and that I was to rely as far as possible on God and not upon Rawson.

I find that I have been able to prove nearly everything you have told me, and although one has ups and downs, in fact one sometimes feels as if one cannot think rightly at all, looking back I see the tre-

mendous strides that I have made, and how things that would have upset me for days together in the old time, now have not the slightest effect.

Originally Sceptical.—

When I was advised to ask help from you, I thought it impossible that anyone could get me out of the trouble I was in, and I was absolutely sceptical. I knew, however, of some of the wonderful results that were obtained by mental working, and therefore I called on you. To my surprise the trouble went in a short time.

Early Results.—

Not only this, but as you said that all difficulties could be overcome, I asked help for some half-a-dozen things. These troubles disappeared; and the only thing that did not seem to come out right was that whereas I asked you to work in order that my regiment should be sent into good quarters, we were ordered to what I thought was one of the worst places possible. You said that I would probably find that I was mistaken, but that you would work again specially for it, realising that man (this means the real spiritual man in heaven) is always in the right place, for man is in Mind, in God.

I turned out to be utterly wrong, and the place proved to be most satisfactory; so much so, that a short time before leaving England, when we were ordered to go to another place, I asked you to work in order that we should not have to leave it. Three days afterwards the orders were countermanded, and I was very pleased to find that we were to stay where we were. This demonstration has been made time after time as regards work and billets. The result has invariably been that not only were we in the best place, but everyone else was absolutely satisfied with the place allotted to them. The action of God cannot bring evil to anyone, but must result in good to all concerned. Otherwise one would have almost felt that one was taking every good thing for oneself, and

leaving the balance for others who have not the knowledge of Truth to make them capable of helping themselves.

One of the first proofs of how this knowledge can be used for everything was that when we were leaving for France our mess boxes had not turned up. The people making the boxes said it was impossible to get them done in the time. On asking you for help, I said I could not see how they could be delivered, but you replied that you were sure that everything would be all right, and in a wonderful way they turned up in the nick of time. I, relying upon material means, sent a telegram, which I thought might help, but it was never delivered, and luckily so, because it would have upset everything. Even little things have all come out right; for instance, a day or two before I left England I thought that I would sell my car. I treated, and in a few hours met someone who wanted it, and sold it at a good price.

Freedom from Heat and Insects.—

One of the many proofs was that as long as you worked to protect me against heat and insects there was no trouble from them. I wrote and said further work on them was unnecessary, when the weather and the wind at once changed, and I was bitten for the first time.

Stopping Mining Trenches.—

The help that I have received at the front has been unquestionable. You know that I wrote to you asking whether by treatment we could stop the Germans mining our trenches, as I heard that this was taking place. After treating a short time, I heard nothing more about it.

Stopping Bombs Bursting.—

I then asked how to work to prevent the continual accidents from bombs exploding, when being handled for instructional purposes. Thereafter there was not a single accident, and the chief instructor was

specially protected. You said that you gave only one treatment, and I must confess to having hardly worked at all for it.

Stopping Shells Bursting.—

Being so successful in this I wrote to you about the shells, and you told me that if, when I heard them, I would realise that no matter could touch man, for man is spiritual, there was no matter, nothing but God and God's ideas, they either would not burst, or would fall where they could do no harm. The non-bursting of the shells around me after that was so remarkable that a report was made about it.

Protection.—

Until the recent fighting the casualties of the battalion were practically nil, and we were always in and out of dangerous places. Even during the recent fighting they were few. Personally I have been immune from wounds and sickness. A clear realisation that man is spiritual, surrounded by divine Love, gives absolute protection. One day my pony backed into a ditch and fell on his back, but as he came down, somehow or other I fell clear and was not even shaken. On another occasion a bullet from a shell hit my foot, but did not even cut the leather.

In Right Position.—

Lately knowing that there was going to be a "push," I wrote to you, and asked for special help, as we were likely to be in danger. I asked especially that we should be in the right place. You told me to realise that man was always in the right place, because he was in Mind, in God. When the time came for our position to be allotted, there were two places. In the ordinary way I should have done everything possible to get into what I thought was the best place; but instead of this, I relied on the treatment, with the result that everyone was pleased. There were very few casualties in my company.

Inspirational Guidance.—

There are situations where one right thought will change the whole character of an operation, and you can feel certain that if you realise God this thought will come to you.

In the operations about September 25th, through treatment, I had a distinct and unmistakable inspiration of what to do. I realised that God was the Principle of all knowledge and that man was spiritual, and therefore knew instantly everything he needed. I was then led to do exactly the right thing. This helped to put right a misunderstanding of an order, which would have resulted in serious harm to the regiment.*

Very soon afterwards I again felt that I had something special to do, and on treating was led to the very right place, and was again able to put right and so wipe out a most unfortunate incident.

Success of the Regiment.—

I did not know what a prominent part our Division took in the successes of September until afterwards, when we were congratulated all round. I feel certain that the treatment largely contributed to this.

In October the Battalion were again thanked, when they worked so well together as to enable them to earn the grateful thanks of the General Officers commanding two Divisions. A telegram received

*The following is a copy from the *Times* of November 5th, 1915, giving a description of the incident referred to above; which took place in one of the most important positions on the British front, and for which Colonel MacGregor obtained the D.S.O.

DISOBEYING A DOUBTFUL ORDER.

"For conspicuous gallantry during the action at — on September 26th, 1915. He received an order to retire, but, after retiring to the German front line trenches, he became doubtful of the authenticity of the order, and, although large numbers of men were retiring, he called on two companies and led them back through Loos under heavy shell fire. He reoccupied his defensive position, and held on from 5 to 8 p.m., when he received reinforcements, which enabled him to remain in position all night. His prompt action helped to prevent the Germans turning our flank."

read: "Please accept my grateful thanks for the excellent and untiring work done by your Pioneer Battalion for the —— Division. Neither officers nor men spared themselves, and the way they got through their work in the short time available was wonderful." I think that the best way to treat so that work is well and quickly finished is to realise that God works not man, everything is finished, perfect and complete.

If I give you particulars of what happened during my last leave, it will give a good idea of the benefits received. The day I left on leave home, orders came for the battalion to move next day, and leave was closed, so that only I and three privates got away.

Kindness of Others.—

When I returned, on arrival at a station at the front, unexpectedly I got a lift in a car to rejoin the battalion—about eight miles—and the owner went out of his way to take me.

It is just as easy to treat for people when away from them as when with them, and I found the battalion had been doing most excellent work, only one man wounded, though they were working in most exposed places. Everything had been going well, everybody pleased with everybody—a very happy family.

When I arrived there seemed absolutely no chance of a billet for me, as the village was quite full. I met an interpreter in the road, who took infinite trouble in helping me to look, but nothing turned up. I looked in to see the Colonel, and walked down to see the General to ask if there was any news. As I walked down I treated, and as soon as he heard I had not got a billet, he at once took me into his house where I had one of the best billets in the place—electric light, bath with hot and cold water, a room to myself, and a clean bed.

Later on some new people came, and I was nearly put out; nothing but right thinking and treatment for love—by the realisation of divine Love—saved me.

If you realise clearly the absolute love of God, people will go out of their way to help you. On that day or the next, all the chairs were taken out of our mess by an angry female, but before I left without being asked, she had brought back sufficient. I was only in there ten minutes, and we all had seats for dinner.

Weather.—

I find that what you say about the weather is true, namely, that it is an easy demonstration. Sometimes it has been pouring with rain, which looked as if it would last for hours, and shortly after the treatment we have marched off in glorious sunshine. At first it did not seem right to try and alter the weather, but I quite see now that by the realisation of the absolute gloriousness of heaven, one cannot possibly damage anyone. It is quite different from the old method of prayer when, as the Germans appear to do now, you asked a man-like God to do something that you thought would be good for you. As I have heard you say, the rain ought to come down at such times that it causes no inconvenience to anyone.

Sleep.—

By realising that man never sleeps, he is ever active and ever energetic, you can reduce the amount of sleep, so that the time saved is more than the time given to treatment and study. I have found treating so effective in enabling me to help my fellow-men and the Regiment, that I am steadily increasing the length of time I work.

The Principle Provable.—

I do not always manage to succeed in my demonstrations. For instance, I lost half my kit, and although I treated could not get it back again, but there have been many results which have added unshakeable evidence to the fact that miracles are not a thing of the past, but that the omnipotence

of God is available here and now by right thinking, in the way that Jesus the Christ taught and demonstrated. Being able to help others at the front when they are ill, instead of worrying over them, is a great thing.

The results seem much greater when you look back upon them; at the time you are apt to take them as a matter of course, or rather as a matter of luck. People are always saying how lucky we are. It is only the constant disappearance of difficulties directly one treats that are the proof. There have been a number of escapes, such as big shells falling where our men had left, but everyone has these escapes more or less, and it is only the continual recurrence of escapes that proves that the protection takes place through knowing how to think rightly, and not through coincidence.

Divine Guidance.—

The treatment—realising divine guidance and that God rules and governs—is a great help when the shells and bullets are flying about, so many people look to one for direction. As an example, once there was very heavy firing, and it was a problem how to get the company away safely. The result of the treatment was that there was a sudden lull, and we got away without a shell being fired at us.

When you do not know where to go you will find that by treatment you are led into the right position by the action of God. On one occasion we made a complete circle and came back to where we started. We were just again going in the wrong direction, when the result of treatment was that a small party came up and showed us the way. We met no one else who could have directed us.

On another occasion we were out on a working party quite close to the enemy's trenches for two nights, and no shells or bullets came near us, although they must have heard us. The protection was wonderful. Continually not a man was touched. On one occasion the men for whom I was treating had all to lie down because so many splinters were

flying about. I got such a clear realisation of "Lo I am with you always" ("all the way") on one occasion walking through a town ruined by shells. The words, "Though I walk through the valley of the shadow of death, I will fear no evil," seemed most appropriate, and all thought of fear for myself and my men disappeared. It is a queer feeling walking through a shell-smitten town in a misty moonlight, when you meet nothing but spectres moving hurriedly, and no one smokes and no one talks; while your road is so ploughed up as to be unrecognisable; nothing but debris everywhere, and you nearly fall into an enormous shell crater while you are looking at the ruins.

Nerves.—

Every now and then I used to cross swords with fear, vague indefinite fear, called nerves. I know now how to become master of it, and obtain perfect peace and happiness.

Efficiency.—

The Regiment, for which you have been working, have been congratulated all round, both on our work and on the appearance of the men. Knowing that it is divine Principle at work, I can say, without exaggeration, there is no cleaner regiment in France, and there is no regiment that does better work. As to the officers, they are like one family, no fighting, no cliques among them. The sickness among the men is nothing, and they take the greatest pride in themselves and the battalion.

One of the earliest results was when my regiment was made a Pioneer Battalion, and in consequence our work is much more interesting than that of others. Most of our men have been miners, and to see them dig themselves in would astonish you.

Only our own Thoughts to Change.—

When a few weeks ago I was sent to command another regiment, I was rather sorry at first that I

had got the appointment, because I thought it meant a lot of fresh work treating to help and protect them. But I found that it was as you had written to me; the only thing I had to change was my own thoughts. This I was able to do, and the result was wonderful. The accidents and troubles that the Battalion previously had were immensely reduced. The number of sick, for instance, was reduced to under one-fifth.

All Troubles Diminish.—

As the work went on so did our troubles diminish in every way; the men were more cheerful, they were not so tired, arrangements worked smoothly, and things in general went very well.

Freedom at hand for all.—

In conclusion I must again give you my most heartfelt thanks for your continual help, and for showing me how to make all difficulties and dangers vanish by scientific right thinking. May I be enabled to show my gratitude to God by helping others to wake up from the self-imposed dream that we are subject to sin, sickness and death, and that these are sent by God. I see clearly now that no happiness is so great as that which one gains from passing on to our fellow-men the secret that lifts them out of the troubles that have hitherto been their lot in this world of terrible suffering. This happiness is gained, not by forcing our own will or views on others, but by letting them do as they wish, and relying on the action of God to make all do what is best. Thus is brought into evidence the heaven which is always about us, and which is only hidden through man's ignorance of God and God's perfect laws.

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APPENDIX.

Barwell Court,
Chessington,
Surrey.

DEAR ,

We have to watch our thoughts continually. "Watch and pray" and "Pray without ceasing." This means that directly we think a wrong thought, that is, even any thought that is not harmonious, we have to drive it out of our mind, and cease thinking of things material, raising the level of our thoughts until we are thinking only of God, and things spiritual, i.e., truly mental.

One method of doing this is to split up our thoughts into three heads :—

First. **Turn in thought to God and heaven.** This is absolutely essential. It does not matter much what your concept is, provided it is your best idea of the glorious world called heaven.

Second. **Deny the existence in heaven of the wrong thing thought of, seen, or felt.** When, for instance, you see an angry man, or feel angry, realise, after first thinking of heaven, that there is no such thing as anger in that spiritual kingdom, the kingdom of heaven, the reality.

This is called the denial or Angel Michael.

Third. **Realise the existence of the opposite,** namely, in the case of anger, whilst still thinking of

heaven, realise that in that perfect world, the world of reality, all is peace and love. Think of God as Love, and the spiritual man as absolutely loving. Dwell on this realisation and get it as clear as possible.

This is called the affirmation or Angel Gabriel.

I think that if there is then time, it is advisable to split up one's thoughts into two more heads, viz. :

Fourth. **Realise why this is so**, namely, because God, the Principle of good, rules and governs all; because there is nothing but God and His manifestation in the spiritual kingdom, the world of reality, called heaven.

Fifth. **Try to form as clear an idea as you can of God and His manifestation**, heaven.

Reversing our thoughts in this way all day long is prayer without ceasing, and is leading us continually to abide "*in the secret place of the Most High.*" It is also teaching us clearly and perpetually to recognise that all sin, disease, worry, limitations, etc.—being merely the effect of wrong thinking—are non-realities, i.e., have no permanence about them. It causes us also to realise the truth, namely, that God and His manifestation are spiritual and perfect, All-in-all, omni-present.

Do not take this as a hard and fast rule for working. It is only the way that I have found the best. Let God teach you the way to work, not man. "*Prove all things; hold fast to that which is good*" (1 Thess. 5 : 21).

Yours sincerely,

F. L. RAWSON.

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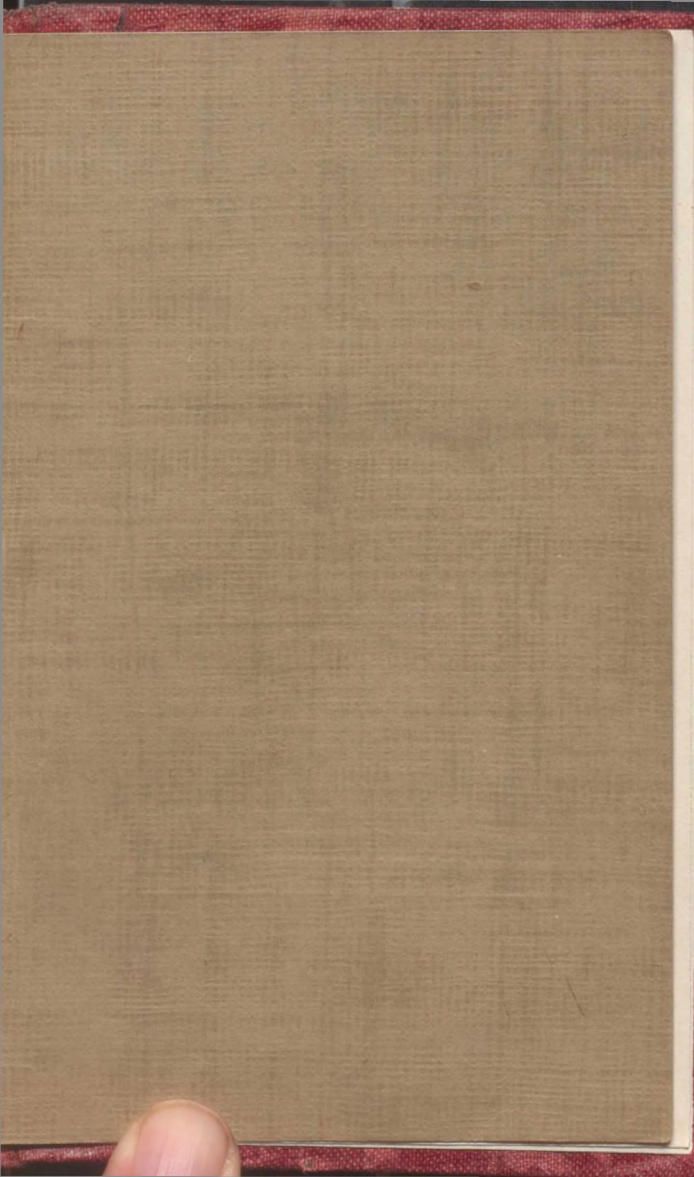
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