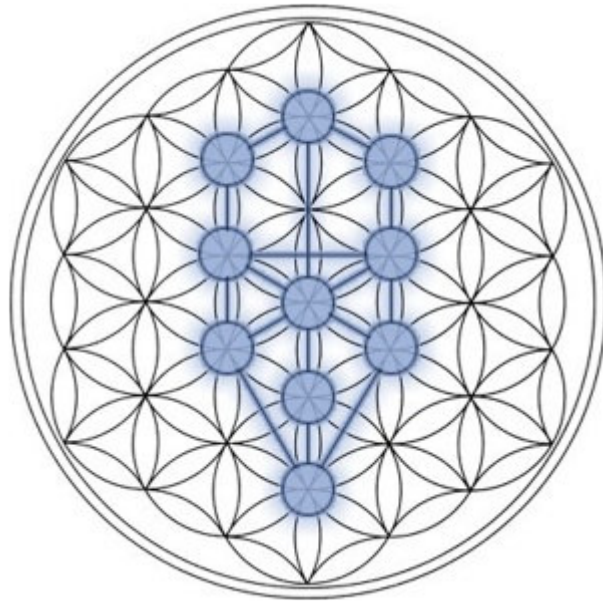


THE HEALING POWER IS LIFE



Genevieve Behrend

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FOREWORD

THE purpose of this volume is to indicate the natural and scientific principle governing the relation between mental action and physical conditions, and to thereby prove of lasting benefit to those who are interested in the subject of healing, both of themselves and their fellowmen, as taught and practiced by Jesus, the Christ. To my way of thinking, Jesus taught a definite system of healing and in no sense a mere creed.

The truly religious nature of man has been surfeited and sickened by dogma and creed. The sorest need of humanity today is a deeper, a more scientific, a more practical spiritual life which can only come, as Jesus taught, by finding God within ourselves. This is exactly what Jesus used in the healing of all manner of disease. His was a definite system resulting from the three-fold source of spiritual inspiration, intellectual reasoning and experimental observation, which are the three modes in which the Universal, or Parent Mind, manifests Itself as conscious reasoning power, or "the Word;" or was, as Troward wrote, "a statement of the action of Universal Principles at the level where they find expression through the human mind." This, it seems to me, expresses in a perfect manner the never-failing system taught by Jesus Christ.

Everything expressed and recommended in this volume is based upon the fundamental truth that man is Living Spirit; that his inmost nature is the real manhood. The physical body is the complementary form through which, and in which, the unconditioned Spirit of Intelligent Power manifests specifically; and the body is also Spirit. Therefore the body could not be opposed to the Spirit of Life which lives in it. There can be no sense of incompatibility between the two, which are in reality not two but *one*. One is but the outside, the other the inside of the same vessel. Each is the compliment of the other. The only reality is the true combination of the two, rather the *one* manifesting from different planes of In-

telligence. To again quote Troward, "The true situation between spirit and matter, or mind and body, is that they are one, expressed from different planes. The error of the extreme materialist lies in endeavoring to realize the relative without the absolute; and the error of the extreme idealist lies in endeavoring to realize the absolute without the relative. On the one hand the mistake is in trying to realize an outside without an inside, and on the other in trying to realize an inside without an outside. Both are necessary to the formation of a substantial entity."

The body with all of its mysterious glands, nerves, muscles, blood, bones, flesh, is just as real as the Intelligent Power which brought it into existence for the sole purpose of manifesting through it. "The general forces of the universe circulate in and through our bodily organism. But in addition to these there are peculiar movements that are only attributable to an animating Spiritual Principle," says Doctor Evans.

The truth is, the life of the body is identical with the life of the mind, the only difference in the two being that of a difference in the degree of the intelligence. This fact was recognized long before Herbert Spencer wrote, "Although we commonly regard mental and bodily life as distinct, each from the other, we need only to ascend a little above the ordinary view to see that they are subdivisions of life in general, and that no line of demarcation can be drawn between them otherwise than arbitrarily." The body is not merely a beautiful and complicated physiological machine controlled by the ordinary forces of the universe. Every atom and cell of the body has intelligence, and is animated by an interior spiritual nature which is the source of life and the spring of all its vital activities and actions.

As a rule the foregoing truth is ignored in the practice of healing. The more it is taken into conscious consideration the greater will be the advance in all healing. It would be most unreasonable and

ineffective for one who repairs watches to confine his whole activity and attention solely to the hands of the chronometer without regard for the hidden springs and other inner works of a watch which was out of order.

Great discoveries in any branch of science are the result of inspiration which the intuition has captured in the form of ideas from the Infinite, that higher realm of Life and Intelligence which fills all space, but which is not visible to the physical eye. The ideas originate in a light which comes from above, and which passes them into the human reason or intelligence, where they are worked out into practical utility. This Spirit of Life seems far removed from us at times, but in reality it is nearer to us always than is the beat of our own heart.

To heal ourselves or others we must lift our consciousness out of the realm of symptoms and the senses into the Source of Life, into the spiritual perception of the things which *are*, and see them *as they are*. To assist the student of mental therapeutics in exploring this inner realm of Life, is the object of this volume. The pool of salvation, or the system of healing power, which was uncovered and used with such great efficacy by Jesus has not been, and can never be, drawn dry. It still exists as the pool of everlasting, joyous Life. Perhaps the great difficulty with most of us lies in the fact that we find the pool too deep, and wholly materialistic science has nothing with which to draw up the living waters from its concealed depths. Neither have we the courage to plunge into the pool of Intelligent Life to let ourselves be healed. The power is always present and ready to be called into action at the slightest touch of true recognition. The great vagus nerve of the human body, for example, responds to the thought which recognizes it as the physical symbol of that power in man which carries messages of feeling to different points of action in the body. The vagus is the medium through which many vital messages go from the main office, the brain, to the stomach, or city of understanding, to the heart, the city

of love, the lungs, the city of life. To all these vital cell-areas, or cities of cells, the vagus goes as a great telegraph cable. For want of a better name we shall call the names given above to stomach, heart, and lungs, the Spiritual Prototypes, or the different specific actions of Spirit for the purpose of producing required results, all of which combined go to make a complete human being.

The different systems of mental healing, which at present are attracting world wide attention, have risen, in my belief, in the same order in which Intelligent Life brought the world into existence, lives in it, manifests through it, and governs it. All this can only mean a still higher development of the inner nature of man. To live a truly healthy life oneself, is to help others to do the same. An epidemic of disease, such as the ravages of cholera, proves how the thought of one mind travels to another. By the same law other thoughts are spread from person to person. We can all recall Armistice Day. How the thought of joy at the restoration of peace to the world traveled around the globe! And with it from mind to mind went joy. Since all Life is the manifestation of the one great Universal Life, the mental state of any one individual affects that of all others through affecting the whole realm of mind.

The keys to the kingdom of heaven are given to the sincere, determined, unselfish enquirer. To such a person it is given to know the mysteries, the hidden wisdom, which ever has been, and always will be, concealed deep within the Soul of Life. There the wisdom is safely hidden from the materialistic and superficial multitude, while to the earnest seeker the keys are readily surrendered. That mind which recognizes its Oneness with the Great Whole, and which is thereby able to relate itself with any part of the Whole, has the passport to the kingdom. All communication of mind with mind takes place in harmony with this Universal Law, even when it is effected through written or spoken signs and symbols. Unless two minds come into the same state of thought and feeling they do not understand each other. To fully comprehend what another

writes or says to us, his ideas and feelings must to some extent be reproduced in us. Examples of this are almost daily occurrences to most of us. We receive a letter from some loved one, a relative or friend. In reading the communication, we sometimes get one feeling and again another. If our own mind is absorbed in self-pity at the time, we often read our own thoughts and feelings into the letter and thereby miss its true meaning entirely. Many of our misunderstandings with friends are due to our not being able to enter fully into their feelings because of our having held our attention almost wholly upon ourselves while talking with them or corresponding with them. If, on the other hand, our mind is free and happy when communing with the friend we get his true feeling readily, and can share his joys with him to the fullest extent; or if he is endeavoring to tell us something for our own eventual good we accept it as such most appreciatively.

The same is true of us in our relation to the Great Parent Mind. All too frequently we are not able to enter into Its true nature because we are too absorbed in self. Herein lies the value of the spiritual prototype. Our understanding of the spiritual purposes of the material or physical thing takes us out of the world of limitation at once into the origin of all things, the kingdom of heaven, where all is harmony, health and power.

Through investigation of the operation of the law of electrical sympathy, or induction, it has been often demonstrated that a tiny instrument in a railway car or automobile may transmit from the moving vehicle an electric influence to a very great distance, and messages sent as well as received by utilization of the power, just as with the wireless telegraph or radio. In the kingdom of mind the law of sympathy or induction has a much greater and wider range of action. "In the world of Mind or Spirit its influence is as extensive as is that of gravitation in the material universe; in fact the latter is but the physical expression of the former."

All mental or spiritual healing, or other communication of mind with mind, whether on the plane of the individual or the universal, takes place in harmony with this law. The mental science system of healing recognizes this law and turns it to practical account. In other words the mental scientist simply makes practical use of principles which have long been known, and endeavors to observe and record the laws of its operation, thereby intensifying its action in the specific cure of mental and bodily disease. The system demands of its devotees and practitioners only that they possess a sound mental, moral, physical and spiritual condition, and that they study and know the laws and their true application to inharmonious conditions. If this volume, which is written in the interests of self-healing, and in the hope of being of aid to any individual who wishes to climb up from the depths of fear and misunderstanding to that clearer atmosphere of faith and wisdom where disease is impossible to him as either a short visitor or permanent guest, is of any help to any person in acquiring this knowledge, it shall not have been written in vain.

"I have found what I have proved to be a certain method for the alleviation of pain and the cure of disease. If the readers of this little volume will follow the suggestions given they will be able to heal themselves and others of 'all manner of diseases.' "

—GENEVIEVE BEHREND

"To my mind Jesus taught a definite system of healing and in no sense a mere creed."

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"That Christ Principle which healed all manner of diseases has never departed from our midst. It always has been and always shall be embodied in the laws of life."

—GENEVIEVE BEHREND

CHAPTER 1

ANIMALS HEAL THEMSELVES; WHY DO HUMANS NOT DO LIKEWISE?

"The spirit of God hath made me and the breath of the Almighty hath given me life." Job: 33:44

ALL animals and birds are my personal friends. Whether furred or feathered, domestic or wild, I love them all. There exists a reciprocity of feeling between us; almost any wild thing will take food from my hand. One day when I was in the woods, gathering hickory nuts with some friends, I saw a beautiful, wild, grey squirrel. He also was looking for food. He was so very pretty I was prompted to try to make a friend of him; so I sat down on a stump and coaxed him by offering him some of the nuts I had gathered. In the beginning I threw the nuts quite a distance from me, and after a little hesitation the squirrel came to get them. He kept coming a bit closer every time I offered a nut until he became quite convinced of my friendly attitude. Finally he was in my lap. I noticed at once that one front foot of the squirrel was missing. The leg, however, was perfectly healed. I could not help but wonder what kind of a surgeon the little fellow had had. Did it have a doctor among its own kind as some ants have leaders? Since I have studied wild animal life for some years I knew that such was not the case. I know that in the kingdom of wild animals, each member is his own physician. I have also observed domestic animals sufficiently to determine that they too possess a similar power of self-healing. Often I have seen dogs and cats, when ill, eat green grass. Just how do these animals know that to them the grass is an emetic, and that by eating it they shall free their systems of the food which is not compatible and which is perhaps poisonous to them? It is instinct we say. Regardless of what the power prompting them may be we humans are confronted with this query: If animals are able to heal

themselves why cannot man, who is made in the image and likeness of his Creator, do the same?

Just as my love for animals has caused me to study their ways, so my love for my own kind has prompted me to delve into the ways of man in an effort to determine how I may best be of aid in assisting him to help himself to the great blessing of health in abundance. In so doing I have found what I have proved to be a certain method for the alleviation of pain and the cure of disease. If the readers of this little volume will follow the suggestions given, they will, with patient practice and the growth of their understanding of their true relation to the One, Ever-Present Healing-Power, be able to heal themselves and others of "all manner of diseases."

"To you it is given to know the mysteries of the kingdom of the heavens." (Matthew 13:11). If instinct is so reliable a power for healing in animals, would it not be well for us to look a little deeper into the nature and qualities of so great and beneficent a gift? Instinctive powers are by no means confined solely to our four footed friends. Funk and Wagnalls' Practical Standard Dictionary defines instinct as a "natural impulse, or propensity, which incites animals (including man) to the actions which are essential to their existence, preservation, and development; inborn tendencies." One of life's tendencies is a desire to heal. Almost every human deep within his soul has a natural impulse to heal. It is an instinctive urge to be of help to our fellow creatures.

The secret of *all* healing lies, as Jesus said, in one's being "born again", in the resurrection of our innate but lamentably dormant qualities.

There is nothing in the human mind to which something in the body does not act as a physical correspondent; and that correspondent in the body may be rightly called the embodiment of a thought

or thoughts. The deeply rooted, instinctive desire in the soul of man to heal is, of itself alone, positive proof that there is that in the nature of man which heals, an influence and power which will "come forth by its own divine right to assume command," if man will let it do so! This ever-present healing power is endeavoring to shine through the windows of the conscious mind. We humans feel this inner movement of life, this stir within, this longing to heal. This urge for freedom and happiness for ourselves and others many times becomes so active that finally we begin to inquire into the laws of life. Among our first revelations is the fact that the Creative Energy, the Father-Principle of Intelligent Life, has given us the longing to heal much as He has given us a desire for food, a sensation which we call hunger. Hunger is appeased by food; the craving for healing is satisfied with health. Gradually we come to the realization that all health and life are within us, that everything which exists on the outside is just so much scenery as it were, our home, our friends, all. Our real health and happiness lie within the gates of our own souls.

The rapidity with which the ideas of man are changing causes all of us to realize that a new civilization is manifesting itself in a clearer and ever clearer understanding of the relation between man and his Maker. The epochal keynote of the present generation is that Mind is the kingdom in which man rules supreme. Only a few years ago the experiments of a few dreamers with the radio were considered most fantastical, the delusions of mad men. But now when people speak of one day flying to the moon we say, "Far be it from me to say or think that soon it will not be done." It is a tragic truth, however, that notwithstanding the miraculous advance in the science of Mind there are many people in this blessed world whose lives are a perpetual struggle with disease. To date they have been unable to discover a pathway of life which unerringly conducts them out of their troubles. All medical help has apparently failed. Some person says, for example, that she is subject to terrific headaches. "If only I could be rid of, once and for always, that peace

strangling malady, I am sure I could then not only enjoy life but really do worthwhile things. As it is, one is afraid to undertake anything of a serious nature. One even hesitates to accept an invitation for dinner with friends lest one of the violent headaches will appear and insist upon taking up its abode with one. In fact there is little or no joy in the present state."

All of us are familiar with the cures wrought by Jesus, and many times long for the second coming of Christ, whereas that Christ Principle which healed all manner of diseases has never departed from our midst! It always has been, and always shall be embodied in the laws of life just as the immutable laws of nature have always been and shall always be. To know *how* to do a thing is to be able to do it. Everything which is done must be accomplished in accordance with some law of nature, and always has in it the relation of cause and effect. The great Law of Life is Joy, "Life and Life More Abundant." Anything which does not increase our joy in living is out of step with life's laws and causes a jar, a dis-ease. As our present consideration it is a violent, perhaps a chronic tendency towards headaches. Since everything in life has its origin in Mind, a change in our thought and feeling must be effected in some manner.

Again the All-Intelligent, Creative Power has provided for our needs—Mind is dual. There is an active, intelligent department of our being, and another which is passive and receptive. "The unity of the two constitutes the mind; the function of the one is to act, of the other to receive and react." The dissipation and cure of headaches can be easily accomplished if one will follow these steps: First, and vitally important, regard the pain as a good and helpful thing, since it is a warning signal that one is out of harmony with the pure Life-Stream. Next, sit in a comfortable chair. Relax both body and mind. Remember every physical thing has an exact correspondent in the mind. Think of the mind as the *capacity* to *know God* (or Life). In that *capacity* all is harmony and perfection. Ask a

friend, or a member of the family, to think as strongly as they can, after first calling your name, "Your mind is a center of Divine operation!" Have one of them also place his right hand at the base of your brain and his left hand on your forehead, you at the same time making your mind as completely blank as is possible. In this way your true self may become awakened. You will soon experience the fulfillment of the announcement made ages ago, "that God, pure, joyous Life, is pouring out his spirit on all flesh." You will know also that your capacity to know God is perfect. By making the mind a vacuum, as nearly as one possibly can during the treatment, one has deliberately held the receptive side of one's soul open to the thought that each individual mind is a center of Divine operation. As a consequence the whole mind is completely filled with love and harmony. Although such may seem to be the case, this spiritual truth has not come to us from without; rather it has come from the inner depth of one's own soul. That Christ within, in whom are hid all the treasures of wisdom and knowledge, has been awakened, and we experience that sublime calmness of an evenly balanced mind; we feel that we have imbibed knowledge from its inexhaustible fountain, and this wisdom has healed us. We no longer feel that we must carry our empty bucket to be filled from our neighbor's well. We now realize that we have within ourselves a well of the living waters of love and intelligence springing up into everlasting life; and this thought carries everything before it. Our consciousness has been swept clean of every sense except that of the ever present, intelligent Life and Love which receives unto Itself the you which is you. This conscious union with the joys of life in us gives birth to the ideas which are flowers from the garden of God, blossoms composed of celestial light and dew. All is well; joy reigns in its specialized kingdom, one's own mind. Try this experiment faithfully. I am sure that soon the old adversary, the headache, will no longer trouble.

I accept as historical truths the many cures of Jesus of Nazareth. To my mind Jesus abundantly proved that by consciously relating

one's self to the higher degree of Intelligent Life one can control all modes of spirit which have not yet reached the same level of self-recognition. Cures are effected through a steady recognition of the fact that the Life-Principle, the Whole of Spirit, "is present at any point in space we choose to fix our thought upon." Every physical thing, including our bodies, is simply Spirit slowed down to a point of visibility. Jesus healed disease by *retiring inward* to contact the Spirit of God (Life) within himself! Thereby and therefrom he imparted to men the feeling of an ever present healing power within themselves. We see in the progress of science at the present time, through its many late modes of transportation, the radio, etc., a wide and very far reaching generalization of the possibilities of Mind. Soon we shall realize that the resource of Mind is even as infinite in the realm of our own bodies and that there comes to us through the same channels an instinctive knowledge of true healing.

CHAPTER 2

THE VALUE OF RECOGNITION OF ONE'S TRUE RELATION TO LIFE

THE instinctive knowledge of healing which comes forth by its own Divine right in the animal would manifest in the same unerring way in man if the latter would only apply the proper key to the lock of the door of release—the key of *recognition*. The whole Life Principle is a responsive power. The secret of Jesus' power to heal was his ability to relate himself with the Principle of Life through his recognition of its presence as specialized life in himself. Now the greatest advances in modern science are those proving the supremacy of mind. All is mind in its different forms of manifestation. The ability of an animal to heal itself is one of the many proofs of this indisputable fact. Every cell in the body of both animal and man has a mind-center. Science has proven this in many ways. One of the scientific experiments used consisted of decapitating frogs and toads. After severing the heads a drop of powerful acid was applied to the legs of the victims. Invariably the headless frog or toad tried with a foot to rub off the burning acid. These cell-centers contain all the qualities of the One Great Mind as a branch of a tree contains all the elements of a tree.

It has been conclusively proven that thought *is* mind's one mode of action. As mind acts it creates. *Our health and our happiness are dependent only upon the direction in which we are mentally headed.* Is our creative thought-power keeping good wholesome company? Or are we letting into the privacy of our souls companions with whom we would be embarrassed beyond words to dine? These inner thought companions *must* come into outward manifestation—that is the law of life. On every hand we have mute and lasting evidence of the wonderful strides the science of mind has made to serve man. In the main, however, man spends his mental energies in discovering how to make an automobile run more

cheaply, and in like endeavors, while little of his thought-energy is devoted to finding out just how to develop his own efficiency through his consciously relating himself with the source of all life. Let us try from this moment to realize that the body lives and acts from an animated mind, and that the whole material universe exists from, and is moved by an inner, corresponding, spiritual world which is its animated soul.

The great forward strides of efficient engineering "which have brought about the extreme development of natural material resources and their conservation is paralleled by a pitiable neglect of human mental resources." Man spends much energy in finding out how to get more out of mechanical things, but very little of his time or thought is spent in the development of his own mental efficiency. Now which way are we headed? Are we going to let our minds look out for themselves? Every problem in life could be solved if we would realize that Life's laws are mechanically perfect, that guess work is not to be tolerated in the realm of mind any more than in the laboratory or in mathematics. The whole solution lies in proper, orderly, scientific thinking, in doing the right thing in the right way.

Truly there is but one intelligent, responsive Life in all the universe, the different forms and degrees of that ever present Vitality being only varied manifestations of it. So when there is a consciousness of underlying unity in all the manifestations of material nature, when this energy is discovered by us, and the laws underlying and governing it are identified, it will be revealed that all is Spirit, Life, Mind. When also we learn that all of Life's laws have an important relation to the specialized life of the human organization, and are available for the cure of disease as no other known agency can be, it will be found that the step from disease to health can be intelligently and easily taken.

The story of life is not unlike the story of a bridge. Try for a moment to picture how much preliminary activity occurred before the bridge came into form. The image in the mind's eye of the engineer was a veritable motion picture of many reels. Look into that mind for a moment and see the myriad stirring scenes he must have witnessed, and the mental efforts he must have made, to bring his thought-images into practical objective service. We must all admit that the bridge was first in the mind of the builder before it could ever later be a material fact. "So the bridge grew, first the picture in the mind, then the will to do—and finally an arc outflung against the sky; that arc which first took shape within the tumbling brain." And that is the story of your life and mine. "Bridge building is hard and dangerous work. We refuse to take the risk. We are content to stay on our safe, accustomed shore, although the further shore may seem very beautiful." We sometimes envy the people who are over there. We almost always envy people who have achieved freedom, success and power. But we can also throw out a bridge from our minds and hearts, a bridge which will connect us with the further shore of intelligent, progressive life. So why stay where we are? The trail is not so difficult. Others go on building bridges and facing dangers and winning. Let us also try to know there is not anything in the body, not a bone or even a drop of blood, that has not a prior existence in the mind or the soul.

Let us take another example, one of the kind we call accident or chance. Even there, there is always the immutable relation of cause and effect. Suppose one runs a splinter into one's hand. No doubt one would wonder how the mind, or thought action, could have been the cause of that. It occurred, you say, before you thought about it. Now let us see if what is called the accident were not both "thought" and "willed". Did the hand place itself of its own volition where the wound could be received? Or was the splinter in the hand the result of handling a rough piece of wood? Surely we must admit that the act was due entirely to our volition. We thought we would do so and so with the wood, and the hand could not move of

itself. Both hand and splinter were passive. Admit this we must. This then leads us to the conclusion that the only active cause was the mind. Since thought is mind's only mode of action the splinter in the hand was the *result* of a careless, hurried thought, or perhaps a thought of resentment against some person or condition—a fruitful cause of "accidents." "The active cause was in the mind."

The same things are true of disease. "Right thinking and right breathing are the two things most essential to health and happiness." "*The spirit of God hath made me, and the breath of the Almighty hath given me life.*" (Job 33:4). When one feels the vitality is low, one should try taking a few long deep breaths with the above quotation in mind. The lungs are one of the most vital organs of the body and their correspondence in Spirit or Mind is Intelligent Life, Understanding. Respiration is the primary movement of the body, and is that on which all other movements depend. There is an importance attached to breathing which very few ever stop to reflect upon. Many tubercular persons have been healed through an understanding that the lungs represent Intelligent Life taking form; in other words, a correspondence between the lungs and the mental action which fashioned them is Intelligent Life. Couple strong movements of the arms with deep breathing, swing the arms as you focus this thought at the solar plexus: "*The Spirit of God made me and the breath of the Almighty giveth me life.*" Lift the arms high over the head and swing them backward as far as possible, always holding the foregoing affirmation in thought.

In the laboratory of mind the arms are symbolic of one's ability to pass on the intelligent ideas of life to one's fellow men. Psychologically there is a sympathetic connection between the arms and lungs through the brachial plexus. It will help to relieve any congestion of the lungs if one will ask some friend to rub the arms vigorously while both patient and friend hold steadily the affirmation given. An affirmation intelligently and reverently thought is the most profound form of prayer. Prayer is the vehicle through

which the spiritual remedy is given. It is part of Life's plan that mortals should find relief through prayer or, in other words, the act of consciously relating oneself with the Source of all Life. Jesus cured all diseases of mind and body by bringing man into *conscious* relation with the one and only Life Principle—the Father of Life.

Intelligent Spirit must be present in all forms of matter. It must be the hidden force in all the phenomena of the universe. This Life-Spirit is immanently active, and must be totally and essentially present, in every material atom of Creation. God, Spirit, Life, is universally present in all Mind. Mind fills all space, therefore God dwells in every cell of the body. Troward expresses universality of mind and its different degrees of action in his Edinburgh Lectures by saying, "There is no difference in kind between the operation of Spirit, or Originating First Cause, in the Universal and in the particular; the difference is only a difference of scale. The power itself is identical." If we realize that Mind or Intelligent Creative Spirit fills all space, the cures we see effected through the medium of inanimate things do not seem wholly unreasonable.

For example, one is influenced by wearing a piece of jewelry belonging to a friend. These and similar incidents would indicate that the influence of one's particular personality and share of this universally diffused life essence, is imparted to another's immediate surroundings in an unmistakable manner. Our clothes, the house we dwell in, the bed upon which we sleep, every object we handle, are impregnated with our particular characteristics. We leave the impress of our life upon everything about us. We know this to be true from our own experiences of the influences we feel which have been left by others. Can we not recall times when we have gone into an empty room, or an empty house, and felt so unfavorable an influence that we wished to leave it at once? On the other hand, in a certain room, though objectively there was nothing to recommend the place to our artistic taste, still we were influenced by

such a sense of peace and pleasure by being in that room that we wished to remain. Some claim even the food one eats "is pervaded by the aural emanations and affected by the mental conditions of those who prepare it for our tables." To the invalid, food certainly seems far different when prepared in kindness by the hands of sympathetic friends than when coming from those who are uncongenial and indifferent and toward whom the invalid feels an involuntary antipathy and spontaneous repugnance. At times we have all experienced something like the above, which of course holds good in everything.

Love is the most powerful of all remedies. When we receive a letter from another who loves us (if our mind at time of receipt is still and in an impressionable state) rather than reading our personal meaning into the letter, though the words may not convey the love, we *feel* it. The letter is pervaded with both the life and soul principles of the writer. We sit and hold the letter in our hand while we mentally enjoy a personal visit with our friend or relative, though he may be thousands of miles away physically. The letter has opened a sympathetic communication between us. Since it is the inmost essence of the soul which carries, once we really realize how far reaching our influence for good or evil is, I am sure we shall all take special care to make our minds centers of Divine operation.

While we are thinking on the subject of the influence of inanimate things, let me explain how easily one can help a sick friend who can only think of material remedies as being efficient. Pure water is a powerful conductor of electricity—also of thought. One can easily charge a glass of pure water with the subtle power of one's thought. This is not fancy; it is a scientific fact. Hold a glass of water in the palm of the left hand. Bring the fingers and thumb up around the glass. Then move the palm of the right hand slowly over the top of the glass and hold it there a minute or two while you direct a strong affirmation into the water. One will feel a sen-

sation of heat in the center of the palm of the right hand as one holds it over the glass of water. The taste of the water will be changed also. Sometimes it will be sweet, other times bitter; and then again it will take on the taste of bicarbonate of soda.

To some this may seem too ridiculous to even merit investigation. To my mind any harmless instrument which will convey the idea of relief to a sufferer is worthy of a trial. I have many times used a simple glass of water to act as a cathartic, and have relieved long-standing constipation in a very short time by means of this one agent alone. Again I have used a simple glass of water to induce a healthy tranquil sleep. One may wonder if a simple suggestion without the medium of water would not produce the same result. In my practice I have encountered types of mind where some physical medium such as a glass of water, a written affirmation, or something of this character was much more effective. The long-standing habit of thinking that it is necessary to take something for every ailment is not eradicated at once. When the "patient cannot be cured of false notions that he must take something", nothing could be more harmless, and as experience has proved, nothing more efficient than magnetized water, or some other simple preparation charged by the healer with his psychological force. The logical conclusion is always the same: *it is one's faith that makes one whole*. The purpose is primarily always the same— to stimulate the faith. Jesus did not disdain to "touch" the bier of the dead man whom he raised to life, and he anointed the eyes of the blind man with clay before speaking the healing word. Anointing with oil in connection with healing was a practice of the early Church.

CHAPTER 3

HEAL YOURSELF!

IN SELF-HEALING certain steps are essential. First it is necessary to become very relaxed and sensitive. One of the easiest and quickest ways to induce this state of mind and body is to place oneself in a comfortable chair. Lift the eyes to an angle of about forty-five degrees (which means roll the eyes up). This physical lifting action of the eye balls will help to turn one's whole thought inward. (One can easily induce sleep, if inclined to be wakeful, by looking at a spot on the ceiling which requires one to roll the eyes back). If this position of the eyes is carefully taken and held—(Look at an object if you find it difficult to hold your attention on keeping the eyes turned up)—one will soon find one has inhibited every thought except the short affirmation being held, such as, "I am Intelligent Life." Soon one may feel the eye lids closing involuntarily. When you feel this, close the eyes but keep the eye balls turned up and back. A state of mental exaltation, of quickened perceptions, will soon come. In this state all the senses are reduced to a unity—"an indefinable perceptivity". The great Troward says, on page 117 in his book, *The Edinburgh Lectures*, "The point to which I would now draw attention is that these faculties (of mind) always work under the influence of something which stimulates them, and this stimulus may come either from without through the external senses, or from within by the consciousness of something not perceptible on the physical plane. Now, the recognition of these interior sources of stimulus to our mental faculties is an important branch of Mental Science, because the mental action thus set up works just as accurately through the physical correspondences as those which start from the recognition of external facts, and therefore the control and right direction of these inner perceptions is a matter of first moment."

In self-healing when one has thus turned all the forces of one's mind inward, every cell in one's body has become extremely sensitive to mental influence either from oneself or another. The malady is now almost entirely under your thought control. Your silent suggestion by way of affirmation will influence the action of every organ in the body. For example, if one is suffering from headache: Suggest, affirm to yourself that your *capacity* to know God is perfect in its action and realization. The headache will at once disappear. Whatever one suggests to the body while in the above stated impressionable state, at the same time *believing* it to be true, will at once manifest. In truth pain can no more be predicated of the head than of the hat or bonnet. To come to the inward consciousness and certainty of this is a great step toward the cure of it. Headache in its various forms is only some disturbance, some inharmony or unhappiness in the thought action. The body will obey the command from the ruling mind. The mind simply asserts its Divine right to rule the whole physical domain.

Any change one may wish to effect in the body, believing in the Divine Life within, is certain to be done! One's whole being thus comes under the Divine rule of faith. If one is suffering from pain or disease in any form, understanding as we now do that while in this susceptible state every cell in the body is subject to the Supreme Mind, it should not be any more difficult for one to believe that one's body will manifest health and harmony than to believe that two and two are four. "This is not mere fancy any more than the disease is." It is not necessary to try to make oneself believe what one knows to be untrue. Simply believe in the intelligent operation of the Divine laws of nature.

In case of pain or inflammation, hold the attention away from it. The more completely one can abstract the attention away from it, the more complete and quick the cure. "Withdraw the mind from the diseased part and pain and disease will go." Any *diseased* and painful part of the body may be healed if one will learn to keep

one's thought forces directed elsewhere. In this way one leaves all of nature's forces to operate without obstruction and interference. This method will greatly aid in the cure of almost any chronic disease with which pain is coupled.

On the other hand, where there is excessive weakness, lack of vitality, take the opposite course. Instead of taking the mind completely from the *dis*-eased organ, reinforce it with strength and vitality by directing positive thought to it. For example, one's legs feel weak and tired. Fill every cell of them with the thought and feeling of God's power to move from idea to idea. "Unlimited power is now manifesting in me to move in any direction I choose," is a powerful affirmation to use. Mentally see yourself running with the ease of a child, and you will find strength and action flowing into your legs. The real question is: What is the cause of this want of action on the part of your vascular system, this weakened movement? It seems to lack spiritual vital force; hence with your thought you turn life's vital stream in that direction. In so doing you take from one and give to the other, and thereby restore perfect balance. Harmony is health in mind and body. If we could only be persuaded to study more, and understand better, the wonderful restorative powers which are latent and dormant within us from lack of use, *dis*-ease would be almost unknown.

The time is fast approaching when it will be as discreditable for a physician in any line to be uninformed along these therapeutic lines as it would be for him to be ignorant of the science of chemistry and physiology. These curative agencies are invisible. The cures effected are accomplished by mental forces, and as Troward says, "All we can know of Mind or Spirit is by observing what it does." These forces in the alleviation of *dis*-ease are none the less effective for being invisible. All originating causes are invisible; "Intelligence manifests by responsiveness. If we realize that *all visible* things *must* have their origin in Spirit, then the whole creation around us is the standing evidence that the starting point of all

things is in thought images or ideas, for no other action than the formation of such images can be conceived of Spirit prior to its manifestation in matter." (Troward).

Certain it is that this creative ever-responsive Life Energy fills all space, and that it is ever ready to be called into particular action. This great "marvel of repair" is waiting to rush to our aid whenever we feel the need of it and call. "Call upon *me* and I will answer." (Jer. 1:29; Psms. 91:15; Psms. 50:15; Jer. 29:12). "*Call* upon me in the day of trouble, and I will deliver thee." "He shall *call* upon me, and I will deliver him, honour him." In my personal work, especially in public meetings, we use the medium of the Lord's Prayer to relate ourselves with this Father-Power. One great essential in healing is that the *call* should be in His (Mind's, Spirit's) name, not as a separate, outside power but as the Divine of our very life-existence. This is quite easy once you realize that every physical thing has an exact mental or spiritual correspondent which is conveniently called a spiritual prototype. Prototype means original, a pattern, a model.

In all healing it is necessary to change the current of thought into a decidedly different channel. We know that the "physical body is a mechanism specially adapted for the transmutation of the Mind or Mental powers into modes of external activities." With this knowledge it should not be difficult for us to call the *original* name of every part of our body and get an immediate response. For example, the head is the special instrument which houses the brain, and the brain is the fountain of all nerve forces. To restore this organ to a perfectly harmonious action will restore the whole system to a healthy condition.

In the case of pain in the arm one would first find out the Divine or originating pattern or purpose of the arm; in other words, in Mind or Spirit what would one's arm symbolize: Let us say the arm is the outward expression of the inward pattern, or model, in the Crea-

tor's mind of the passing on of His ideas from man to man. To heal the pain in the arm one would therefore fix the entire attention on the ability of the Almighty, Intelligent, Creative Energy to pass His ideas freely and harmoniously from man to man. Get really interested in asking yourself how much pleasure and purpose the divine in you has found in passing on its ideas of loving understanding. Then lift the arm slowly with the *whole* attention held on the action of passing on God's ideas. The deltoid muscle, whose office is to lift the arm, is crying out for more joy (blood) in the receiving and passing on of God's ideas. Each time one slowly lifts the arm, one will find the pain decreasing until it is entirely gone. That state of consciousness which we call pain is in reality a mental disturbance. If one will find the mental disturbance and change *it* to a sense of "understanding and joy", the cure will be both perfect and lasting. Life is Energy. All energy is some form of motion. All movement originates in the mind. If one's arm is lame, "stretch forth thy arm". The motion or movement of the arm opens the door of energy and lets in an inflow of Universal Intelligent Life.

Always keep in mind that every physical thing, both in the body and without, has a direct mental or spiritual correspondent. By lifting the thought and feeling into this spiritual correspondent of the physical thing, one can unerringly heal disease, and life becomes a never ending source of joy. It is an established fact that if one can dislodge from one's own mind, or the mind of a patient, a morbid idea with its joint ideas of fear and doubt which keep mulling themselves over in the mind until they hold the whole of the attention, there is no incurable disease. If we can shut these false ideas out by dwelling mentally upon what we *really* are, and what our true place in life is, at the same time assuming the facial expression of "joy", playing the part of a happy person, getting right into the part and assuming the outward attitude of one who is happy, we shall experience an immediate and radical change in our physical being. Troward says, "Now the principle universally laid down by all mental healers in whatever various terms they may explain it, is

that the basis of all healing is a change of belief." A change of ideas from fear *to faith* in the mind of an invalid will cause the malady to disappear. When I make this statement I feel myself standing on the solid ground of a scientific, impregnable position. The only question is that of how to effect this change. That is the important consideration, how to pluck from the mind the deeply rooted idea of disease. Habits of thought are much more easily formed than changed.

Knowledge is power, truth omnipotent. The seemingly impossible is easily accomplished if we know how to do it. Hence if by Divine Truth we can lift from an invalid that which is really holding him down, he will "arise, take up his bed and walk." I once read a striking illustration of this truth, which has in similar ways been verified times without number in my own experience. No doubt you will be able to see your own mental image in this mirror also. The case was of a man who during an epidemic of fear was affected with a slight cold. He became alarmed and felt certain he was seized with fever in its earliest stages. Under the dominating influence of this idea, he closed up his office, hastened home and went to bed. He sent for his doctor, in whom he had implicit faith. Upon arrival the doctor gave the patient a careful, searching examination and assured him that his fears were groundless, that there were no symptoms of any kind to indicate the dreadful malady. The patient accepted as truth the doctor's diagnosis of his case. The fear was completely dethroned. In a very short time, as if a great load had been lifted, the patient arose from fear to health (joy) and was back at his desk. It is a commonly known fact that fear or misbelief is the tap root of nearly all disease. Fear is but faith suppressed; it is *not* a blotting out of the power or faculty of believing. Therefore when we remove fear, faith (its other side) spontaneously rises. It is like taking a cap off a fountain; the waters of faith gush forth.

Now let us go carefully into the lesson involved in the above mentioned case, into the mental principles of it. First, there must be the desire to get well. In this wish there was a willingness to use the proper remedy; there was great faith in the ability of the doctor. This faith was sufficiently strong to constitute a predisposition to follow the doctor's suggestions. In this submissive condition of mind, the kindly authoritative affirmation of the doctor completely changed the trend of the patient's thought in regard to the disease. The idea of fever was readily displaced and finally blotted out of his mind entirely. With it went also the disease in its incipiency, with its family of symptoms. If we analyze this example carefully, we shall find that it contains, condensed into small space, the arcane mental or spiritual science of all healing effected by all the prevailing methods, and especially the wonders of healing wrought by Jesus. If we will put ourselves in the same mental attitude toward the Christ in us as the patient did toward his doctor, the Christ in us will heal us in both mind and body. "He that cometh unto me I will in no wise cast out." He has never yet failed. If He does not answer in your case, yours will be the first in the history of time.

Now let us return to the question of how this change in thought, either in oneself or a patient, is to be brought about. This can only be decided by the intuition and skill of the healer. A change of thought in the mind of a patient can only be wrought with his consent and hearty cooperation. "Wilt thou be made whole?" Jesus asked. This question must always be answered by the invalid in the affirmative if there is to be hope of relief or cure. One can lift a person from the track of an approaching train by main force, whether the one being rescued so wills or not, but disease is not cured in that way. The true healer will accommodate himself to the different mental and spiritual levels in which mankind is found. Sometimes it is necessary to descend toward the level of the cup of cold water in order to lift the patient to one's own plane. At times it is necessary to understand the cause of the patient's malady, to

condescend to his position and come into true sympathy with him in order to take him back with one to a higher view. The principle of sympathy is believed by some Hindus to be the key to the mysteries of the cures effected by Jesus. Of course this does not mean sympathy with disease, but sympathy with the true man made in the image and likeness of his Maker. Jesus knew that the Originating Father Principle made man out of Himself. This truth is obscured in the mind of an invalid by the shadow of the disease. With the powerful sympathy of the healer in the direction of the patient's true being, the shadow gradually disappears; the veil is lifted and the patient sees himself as he is, a perfect idea of God.

CHAPTER 4

HEAL YOURSELF (Continued)

WHERE a pain is *thought* to be there it is! By thought and with thought we give disease its location, because thought is the creative energy of mind. By the same power of thought, used positively instead of negatively, one can completely dislodge any pain or discomfort. This does not mean specifically the thought of a toothache, for example; it means the *tendency* of thought. Teeth were made for the mastication of food. The idea of teeth in the Originating Mind is the *capacity* to *analyze* and *dissect* God's ideas. (This is the spiritual prototype for teeth). Immediately we know that a capacity to analyze God's ideas could not possibly ever be painful. In some way the sufferer has inverted the creative power of his thought, which was intended to give real joy, in the analysis and dissection of ideas. Thank God that by the same power with which one caused discord, one can bring about harmony. It is the office of faith to make this correction. In order to give faith a free reign it is necessary to change the current of thought.

It is never necessary to deny the existence of the physical form (matter). It is only essential to assure oneself of the sovereignty of Mind over form. There can be no doubt of the existence of the material side of life. It exists in our consciousness as a lower degree of intelligence. Disease exists only as inverted ideas endeavoring to have the lower degree of intelligence control the higher. If one were to try to compel an electric current to go contrary to the principle "that electricity must always pass from the higher to the lower potential" one would get unsatisfactory results. But if one will bear in mind this one fundamental law pertaining to electricity, then electricity is one's obedient servant. It is the same with disease and pain. The nerves are the channels through which vital energy flows. By shutting off one quality of power we let in another. Judge Troward says in his Edinburgh Lectures, "Even if we

say that this current is some form of electricity, and that the variation of its action is determined by changes in the polarization of the atoms of the body, then this change of polarity is the result of mental action; so that the quickening or retarding of the cosmic current is equally the result of the mental attitude, whether we suppose our mental force to act directly upon the current itself or indirectly by inducing changes in the molecular structure of the body. Whichever hypothesis we adopt, the conclusion is the same, namely, *the Mind has power to open or close the door to invisible forces, in such a way that the result of the mental action becomes apparent on the material plane.*"

If one saw a man fall and break his leg one could not cure the fracture by denying the existence of the sidewalk or the fact of the man's physical existence. There is no saving grace in trying to make oneself or others believe what one knows to be untrue. One could help the man, however, by recognizing the fall and the fracture and affirming steadily that the spiritual man inside the physical shell continues to make uninterrupted progress. (The leg is the physical symbol of the progress of mind from idea to idea). Then the universally diffused Intelligent Power would rush to the obstruction (the wound) to heal, to mend, to establish a bridge in order that its ideas might continue to move forward without interruption in joy and in peace. One's recognition of the true nature of the Originating Power in all Life liberates that mysterious miracle of repair which is ever-present, releases at once the imprisoned, dormant, health giving power within oneself or others, according to the direction given it.

Life is much more Divine than it ever appears to be to the material senses. All disease is but driftwood on the surface of the current; deep, deep down at the Divine Center of all things, without loss of individuality or personality, each of us is inseparably connected with the Infinitude of God. In healing it is necessary to look entirely away from the surface of the patient's being, and to recognize

his unchanging spiritual self-hood alone. Look beyond the *appearance* of life into its Divine reality. There is a great saving power in this Ever-Present Truth. Let us take refuge in it and hold to it with a tenacity of faith whose grip no earthly power can loose, not even our senses or our reason. "The expressor and the expressed cannot be separated." There can never exist, therefore, any schism between the Creator (God) and Man. All nature is an outward exhibition of the Inner Creative Spirit (God) to the objective mind of man, the mirror on which man's shadow falls, the dewdrop in which the sun of His omnipotence is but poorly reflected. "Endless and without beginning flows forth the stream of Divine influence which encircles and possesses the All of things."

As we reflect upon the system of healing used by Jesus, and the theory of health and disease upon which his principle was based, we find great prominence is given to prayer. He tells us to ask believing we have and we shall have. True prayer springs from a deep desire for, and expectation of receiving, an inflow of ideas from God. Any other method is as a "cloud without rain, a well without water."

Man is inseverably connected with his source—God. In order to enjoy the liberty of this fact it is only necessary to recognize it as truth. Hegel's conception of creation is a splendid one, that since God, or Intelligent Life, "created the world by thinking it, so it is governed and progresses according to the laws of thought or logic." The same is true of the human body, which is the outside of the vehicle created by the Spirit of Life for its own manifestation, just as a theatre for its actors. The bodily conditions of health or disease are the result of thought and governed by its laws. The head which contains the instrument of the brain is the main office of the mind. Every part of the body has a counterpart in the head. The same "logic of events" which exhibits in the world's history, manifests in the varying conditions of the human body, the same laws of mental or spiritual cause and physical effect. Ideas are the

images and inmost reality of all created things and always manifest on the external and material plane. True prayer unlocks the door of God manifest in His physical creation. True prayer is direct communion with the God within. This communion is rendered possible by the laws governing the reciprocal action between the Universal Action of the great Universal Mind (God) and the specialized action of the same power (man).

Prayer lifts the soul and brings it into conscious contact with the fountain of Life. The most profound prayer of all is not only without oral utterance but goes still deeper than distinct thought. It is simply conversing with God, opening the heart to Him to receive whatever influence He may send. Our thoughts naturally and spontaneously clothe themselves in the words which we have the habit of using as their representatives; but there are occasions when no words present themselves, when our feeling is beyond words. In this state of consciousness knowledge is communicative, not by the slow and laborious process of teaching by oral instruction, but by direct transmission from the one Great Parent Mind to us.

If one wishes to come consciously into this receptive relation with the Great Mind, it can be done thus: Take a comfortable position; relax every muscle in the body; inhibit all active and voluntary thoughts; assume an attitude of perfect passivity, an attitude of mental emptiness. In this state of perfect relaxation first direct the consciousness to the Christ within. Mentally feel Him there, see Him there, say at the solar plexus. In this sympathetic sense one comes into direct relation with any mind in the whole universe. If there is some one whom you wish to help, then direct your whole attention to that person; mentally see the person stand before you in perfect vigor and health. This real Presence of the one whom you have in mind, and your perfect picture of that one, will influence and elevate his mind to the level of your consciousness for him. In this state there is a communion, a reciprocity of thought and feeling. It is in this way that the two minds become as one;

they flow together like two drops of water in contact. In this way the inmost thoughts and feelings of the one you have in mind will reflect themselves in your mind, provided of course *your* mind is completely empty. The thoughts and emotion of the other person flow into your empty mind and fill the void and you will have a conscious perception of them.

The really strange thing is, "his thoughts and emotions will endeavor to embody themselves in the words you have laid up in the storehouse of your memory; the spontaneous tendency of thought to ultimate itself, or find some mode of outward expression, will be seen in an almost imperceptible effort upon your organ of speech. This effort is similar to what takes place when one reads a letter with the mouth closed. In this case the ideas represented by the words enter the mind through the eye, or rather, arise in the mind through the sight of the words, for the thought is in the mind and not in the words. They produce a slight trematousness of the tongue and vocal organs, and are, as it were, heard within. It is a voiceless voice, a deep and calm revelation." Before one is a presence as real and true as one's own soul; and while the inmost soul is face to face with the soul of another, one may ask him any question one will, and the answer will be wafted back from his mind and will be a true response from his *inmost* feeling, in regard to the subject in question. In this state of consciousness no one can make believe or say what he does not believe, "for there is nothing covered that shall not be revealed; and hid that shall not be known." (Matt. 10:26). "In the inner realm we know as also we are known." (I Cor. 12:13).

Let us not forget that the action of mind in its highest phase, which is *thought*, holds the same relation to language that words do on this material plane. When we ask a question in this universal language of thought, the mind addressed (whether it be a particular manifestation as a person or the Great Universal Mind itself) has a perception of the thought, and answers back through the same

medium of communication and we perceive the cogitative reply, which is directly impressed upon the sensitive mind, and it may be imparted to others insofar as it can be embodied in the words which we have at our command. By this natural and easy method of using the intelligence of the inner life, one can converse with whom one will, with greater felicity and certainty of being perfectly understood than one can in one's social relations on this objective plane. This is one step beyond radio. It is to some extent an understanding of the human mind and soul, a vague grasping of the causes which give rise to appearances. It is through this law of the responsive action of mind that true prayer addressed to the Father-Principle of Life *must be answered* by all the laws of sensitive responsive life.

Once we understand this law, prayer is placed on a solid philosophical basis. If one's prayer is one of love from the depth of one's soul it tunes one in with the rhythm of all life. We know there is rhythm in the lives of all mankind, in brave courage, in noble living. Life moves in rhythm as the rhythm of trees against the sky. Human lives which are kind and self forgetful in their search for truth and in doing kindness move in a perfect rhythm. "We feel the rhythm when we come in contact with such lives. It is like hidden music in each thing they do; like a great river running underground. We feel the force and beauty of many wonderful things we cannot see. They are part of something greater than themselves, these lives in rhythm." Whenever we find a life out of rhythm we find a selfish, morbid life. Such persons are trying to make the harmony of their own lives end with their personality; they are like discordant notes in beautiful music; they jar and disturb. We often wonder why being with so-and-so makes us feel tired and out of sorts. "He is out of tune," we say. He really is out of tune with the rhythm of life.

The Christ says, "For whosoever will save his life shall lose it, but whosoever will lose his life for my sake shall save it." No person

can really understand this sublimely beautiful statement until he has sensed and experienced the real rhythm of life about him. Until one has suffered one does not understand that it is necessary to give up one's life to the rhythm of all Life, that Life of which the Christ is a part. To really understand this is to heal oneself and to make life beautiful, strong and significant. It is necessary to be well and happy to lose one's life in the lives of others, in that Great Universal Life of which we are all a part. To my mind this is health and wealth, "the real civilization of humanity, the gradual merging of our individual life and desires within the great rhythmic plan of all life, the giving up of self, the development of a sense of other lives, this being caught up with the Great Universal Rhythm."

Once one has sensed the joy of this linking one's life with all life, things do not hurt one as they once did because one does not react to hurts in the same way. The things which happen to one no longer take on such enormous magnitude. One is always conscious of something so much bigger and more important in the manifestation of all life, including one's own individual life. Being ill and alone do not pain so much then; being poor is then a less bitter lot; and with the passing of selfish concentration on one's own misfortune, the door of understanding begins to open. Soon, then, one finds one's former problems to have been but illusion; one stands on the threshold of true Life where all is health, love and joy. Let us merge our individual life into that Great Life of Love and Rhythm. By doing so we can come into the sphere of sympathetic receptive relation to the Higher Intelligence in all life. Getting into the sympathetic rhythm of life renders the relation of prayer as certain and reliable in its results as that, under certain conditions, between a sound and its echo, or the reflection of one's image from a mirror. When we tune in with the rhythm of life and feel its sympathetic love, it is not difficult to believe that wherever Life is there is the Healing Presence of the One and Only Healer.

CHAPTER 5

THE SPIRITUAL BASIS OF HEALING

THE many healings of Jesus of Nazareth I do not deem miraculous. To my mind his power to perform the acts was derived from a great spiritual intelligence and a clear perception of the true relationship between the expressor and the expressed, the soul, the body and the spirit, a knowledge far beyond the grasp of the sensuous age in which he lived. His ability to relate himself at will with the Source of intelligent Life indicates to me that he made a careful and profound study of the phenomena of Life. The understanding thus derived he linked with an affectionate appreciation which amounted to sheer adoration. It seems to me that his system might be readily reduced to something of an exact science, at least to a statement of certain fixed and intelligent principles which upon being divested of all mystery brings them within the apprehension of the spiritual consciousness of every person who is not completely in the bondage of material sense.

The recognition of our inseverable connection with Spirit, Life, God, affords us a solid foundation from which to start our consideration of the subject of healing. Belief in God, the Creative Energy of all Life, gives us a receptive mental attitude to the best in life, provides a definite center around which to form our thoughts instead of letting them become scattered like so many skippers on the water through an infinite variety of hypothetical theories which will lead one into the position of those who are described in the Bible as never having learned, as never having arrived at a knowledge of truth. Our recognition that this center is the God in us, as Intelligent Life, serves as a solid basis on which to build up the thought of Life and its healing influence which are particular to one's individual expression of Life. The suggestions offered here are given in the hope that they may contain a thought which will help each to attain a spiritual understanding of life, and

the consequent perfect health which is the common desire of all and the birthright of all. Our very highest spiritual experience must have a firm base in a sound physical condition. "It matters not how high we mount in our upward flights into the spiritual realm, from the marshes upon the seashore to the summit of celestial mountains, we should not pull the ladder up after us but leave it firmly fixed on the solid ground. Otherwise the mysterious tie between soul and body will be loosened."

The true key of the relation existing between Spirit and matter, Soul and body, Troward says, "is to be found by comparing one degree of livingness with another. They are not opposed to each other in the sense of incompatibility, but are each the complement of the other, and the only *reality* is in the combination of the two. The error of the extreme materialist is in endeavoring to realize the relative without the absolute (to realize matter without Spirit): on the one hand the mistake is made in trying to realize an inside without an outside, and on the other in trying to realize an outside without an inside; *both are necessary* to the formation of a substantial entity." We should never lose sight of the fact that the physical body is the outside boundary of the individualized Mind or Spirit. Life, Specialized Spirit, has created its own environment and lives in it. The soul (Mind) made the body and governs it, not the body the soul. Every atom of the body is a correspondent of something in the mind.

Again Troward writes, "The great truth which the science of hypnotism has brought to light is that of the dual nature of the human mind. Much conflict exists between different writers as to whether this duality results from the presence of two actually separate minds in the one man, or is the action of the same mind in the employment of different functions. This is one of those distinctions without a difference which are so prolific a source of hindrance to the opening out of truth. A man must be a single individuality to be a man at all! And so the net result is the same whether we conceive

of his varied modes of mental action as proceeding from a set of separate minds strung, so to speak, on the mental thread of his one individuality; and how we may picture the wheel-work of the mental mechanism is merely a question of what picture will bring the nature of its action home to us most clearly." Hence we understand that while there is but *one* mind, it is composed of two distinct though not separate departments, the one which *directs* (the objective or intellectual) the other, the creative part (the *subjective* quality of mind) "which *receives* direction and with unerring precision carries into outward manifestation the idea with which it has been impressed."

When these two qualities of mind are recognized and understood, we shall cease giving the creative or subjective quality of mind suggestions of sickness or poverty, or anything else we do not wish materialized in our life.

In exact correspondence with this dual nature of the One Mind there are "two kinds of cerebral and nervous substance; the cineritious or gray, and the medullary or fibrous." The one is the organ of the objective qualities of mind, the other the medium of the mind's subjective qualities. Corresponding to this there are two classes of nerves, "the sensory and the motor which are correlated so that the action of the one class excites the action of the other".

Let us think of the nerves as a network of wires which serve as channels of communication between the indwelling spiritual ego, or Mind, and the various parts of the body. Spiritually the nerves represent that in Mind which we may call "channels in consciousness through which man receives the messages of God's ideas of Life, Joy, Harmony." Again referring to the duality of the nervous system we find that one system, "known as the sympathetic, is the channel of all those activities which are not directed by our volition, such as the operation of the digestive organs, the repair of the daily wear and tear of the tissues, and the like. The other system,

known as the voluntary, or cerebo-spinal system, is the channel through which we receive conscious perception of the physical senses and exercise control over movements of the body." (Toward—*Edinburgh Lectures*).

There are certain service stations in the body, like telephone or telegraph offices, which are located above and below every organ. These centers, or main offices, are distribution points, conscious channels over which God's ideas pass from place to place. The names of the three chief centers of this type are the brain, the spine and the epigasterium. All life has its origin in Mind, and the brain is the instrument of the mind. Therefore we may say that the brain is the source of all nerve force in the human body. Once this organ is restored, when one is ill, to harmonious, happy, healthy action, the whole system reacts to it. Since every part of the body is in direct communication with the brain, by means of the spine and nerves, if we purify this fountain of life the whole stream soon runs clear, pure and vital.

CHAPTER 6

LAYING ON OF HANDS: GENERAL INSTRUCTION

IN VIEW of the vastly important relation of the condition of the nervous system to the health of the whole body, I shall herein supplement straight mental treatments with certain selected forms of treating the nervous system by means of the imposition of the hands of the physician or healer to the person of the patient.

In nervous diseases where the muscular system is greatly weakened it will always be found beneficial, in effecting a cure, to restore the equilibrium of the nervous energy. This is many times best accomplished by placing the hands on the head of the patient, the left hand on the forehead, the right at the base of the brain. In giving the subsequent treatment the following points should be thoroughly borne in mind:

(a) The hands, which in Mind represent the capacity to grasp and pass on the ideas of God, properly applied to the head will soon restore the proper balance in the circulation of (love) and the distribution of (Life's ideas), the forces which have their origin in the brain.

(b) The head (in the Mind of Creative Principle), bears the relation of one's capacity to know God.

(c) The nerves (in Mind) represent the channels in consciousness through which man receives the Creator's ideas of life, joy and harmony.

(d) While giving the treatment with the hands, ask the patient to relax completely in body and mind.

(e) All sense of two distinct persons, patient and healer, must be removed from the minds of both healer and patient. In the One Great Mind there is no line of demarcation.

(f) The one treating should upon beginning the treatment proper, and throughout its course, hold in mind an affirmation something of this nature: "God blesses His ideas with perfect and harmonious messages of Life."

(g) The brain is extremely sensitive to mental influences and to magnetic ones as well. Therefore five or six minutes as a maximum is sufficient for the treatment. A longer period of time is to be religiously avoided.

After due consideration to the mastery of the foregoing points the treatment can be given thus:

(a) Upon placing the hands to the head of the patient, the left hand on the forehead, the right hand at the base of the brain, hold the hands in that position for perhaps one minute.

(b) With a gentle pressure all the way, bring the hands together at the apex of the head. Hold them there perhaps another minute. This act establishes the circulation of the nerve force and the blood from the sensory nerves, where it has been in excess, to the motor nerves, where there has been a deficiency.

(c) Go back then to first position and from there pass the hands around the sides of the head, with the same gentle pressure, to a position just over and behind the temples. Again pause there a minute.

(d) It is also helpful to rub the head and scalp of the patient with the ends of the thumb and fingers much as if giving a shampoo. Have you not often felt very much refreshed and invigorated after

a capable shampoo? Although the reason for the exhilaration might not have been known to you, I am sure you have experienced the sensation. A lady once came to her bishop and asked him to please repeat the confirmation service for her as the imposition of his hands had helped her rheumatism.

(e) As a rule this treatment should be finished by passing the hands down the spine of the patient. This distributes the magnetic energy imparted to the brain over the entire body.

The spinal column is also an important nerve center. It is scientifically recognized as occupying an important relation to, and connection with, the involuntary life processes equal to that of the brain itself, of which it is a continuation. It has been proved in some instances that after the brain has been entirely removed the vital functions can be prolonged by the spinal nerves alone for longer or shorter periods. Some say that under these conditions the vital machinery continues to operate without any consciousness of the movement on the part of the individual. Since it is my hope to help my readers to know how to relieve the diseased condition of this great network of message carriers, I shall avoid long discourses relating to *why* and confine my remarks to *how*.

Nervous disease, we have said, is caused by loss of balance between the motor and sensory nerves. The important question is: How can this balance be restored? We have seen how this can be done by treatment of the head of the patient by use of skilled hands; but in the spinal region also Nature as usual has taken care of this matter by arranging the nerves of motion as if she specifically intended them to be treated by use of the hands. Along the spine the nerves cross each other and unite with each other into an intricate mass or web called a plexus. The most important of these ganglia controlling the motor nerves are situated between the shoulders and at the small of the back just back of the pit of the stomach. The entire nervous system is so interwoven that if we

affect one branch we affect the whole of it. The motor nerves of the lower extremities, those of the kidneys and reproductive organs, and the large intestine, are all united into a sympathetic ganglia, at the upper beginning of the small of the back, just behind the pit of the stomach, called the solar plexus, or the abdominal brain. To restore harmony here is to effect a cure.

In treating nervous disorders, and illness originating in such, it is often very helpful to pour water, heated to the temperature of 100 degrees Fahrenheit, or thereabouts, slowly along the spine. Begin at the base of the brain and move downward. Pause at each sensitive spot along the spine, if the patient complains of any sensitive areas, and concentrate the water there for a brief period. The water may be poured from any vessel from which one can project a small stream; from the mouth of a pitcher for instance. The philosophy of this treatment is easily understood. We know that in all congestion there is a contraction, a tightening of the tissues. We also know that heat relaxes and expands tissues. The warm water applied in this way, which is preferable to hot applications of other substances, to the congested and inflamed fibres of the tissues, by expanding and relaxing them, removes the obstruction of function and thereby restores them to normal condition and action. There can never be a cure contrary to the laws of cause and effect. To understand nature's laws is to be invested with the power to cure disease. When in using the foregoing treatment of water one comes to the region of the solar plexus, one should realize and affirm, by use of an affirmation, Strength and Vitality. "The epigastrium, or what is usually called the stomach, is one of the most important nerve centers in the whole organism and must claim special attention". In order to bring about a permanent cure of a patient by treating in this region, one of the most effective measures is to first place one hand over the abdomen, rather low down, the other hand on the spine. Hold the thought that "Intelligence is now everywhere manifesting as harmonious action, strength and vitality." Both the thought and the magnetic influence are at once felt pene-

trating the tissues, passing from one hand to the other. This acts as a healthy vital force and stimulus to the several organs. It is amazing how quickly the sufferer will improve under the influence of this thought combined with the proper application of the hands.

Above our consideration of these wires of life, however, should be the one all-important matter of the kind of messages we consciously send and receive over them. If we send thoughts of poverty, illness, hopelessness, and other negative impulses over the nerves we shall surely receive back over them into our every day lives exactly the same things we sent out, and usually magnified several times in intensity and complexity. Naturally if a wire is obstructed or broken, which latter is rarely the case, it must be relieved and repaired. One great scientist says, in connection with the cure of nerve exhaustion, or that tired feeling, that "the nerve-cells are not exhausted; they are as well nourished as ever. The trouble lies in the individual mind which causes them to work in strange and unseemly ways. The nerves are sound and the muscles healthy, but within the mind some past experience, hope or ambition is cherished and disguised in the form of fatigue. How can a cure be effected? Very simply but at the same time in a most surprising way. When the sufferer explains fully what the inner grievance or dis-appointment is, the cause of the particular disorder is found, and likely as not the condition suddenly disappears almost as it came, out of a clear sky!"

In concluding this chapter, I shall give a mental exercise for relaxation and invigoration of the nerves which I have found infallible as a cure for insomnia, also general lassitude and weariness. It will require considerable practice to visualize it fully and to attain proficiency in its use, but it is worth the effort required a thousand times over. Sitting in a comfortable chair, or reclining upon a bed or couch, relax every muscle in the body, the tensed mind also. Beginning at the very end of the spine, the lower end, focus the thought there. If in the imagination one can see a small sun glow-

ing there, it is most beneficial in affording concentration on the spot. Concentrating all the thought at that focal point, think either silently or softly, repeat aloud, slowly and with much feeling and intensity, the one word, "Re-gen-er-ation." Then coming upward along the spine focus the thought again at the small of the back, just at the top of the hips, again with the glowing small sun at the focal point through use of the imagination, while repeating the word, "Il-lum-i-nation." At the solar plexus region, still higher on the spine, repeat the act, using again the one vital word, "Regeneration." Half-way up between the shoulders, repeat again using the word, "Illumination". Where the neck joins the body repeat the exercise using the word, "Re-gen-er-ation". At the base of the brain repeat again with the word, "Illumination", and finally focusing the thought in the center of the forehead conclude the exercise with the word, "Re-gen-er-ation". (Refer always to the diagram in the front of the book.)

CHAPTER 7

THE ART OF FORGETTING DISEASE

PERHAPS the most important question in this mental mode of cure is: How can one get all thought of disease out of one's mind? Everyone knows the value of a memory which holds all truth ready for instant utilization whenever the occasion may arise. But there are times in the lives of most of us when we would be very happy to exchange this valuable mental faculty for the ability to forget; this is especially true when we are unhappy or when disease seems to have a permanent strangle hold on our thoughts. We know, of course, that it is only necessary to change the current of our thought to banish disease, to turn wretchedness into joy.

But how can we banish, erase from the tablet of our minds, the morbid ideas that refuse to depart when told to go? "Like lingering unwelcome guests we bid them good-bye in the fond hope that we are rid of them once and for all, but without warning they are back again through the unclosed door." Memory is strengthened by cultivating an interest in the thing we wish to remember. This is best accomplished by thinking of and talking about the thing. There is no better method of forgetting a thing than to not permit oneself to think of or speak of it. Do not let a thought of it stay in the mind. Every time the disease, or whatever it is, comes to the door of the mind, close the door at once by pushing the thought into some new idea of great interest. *Since thought and being are one and the same, if we change the current of thought and feeling we have changed our whole being.*

Once we have convinced ourselves that every physical thing, including our bodies, has its *origin* in mind, that in mind only it has both its root and whole existence, we shall find our old notions slipping away. Certain it is that no human generated Life in the beginning; or can anyone as a physical being only, perpetuate it. In

proportion as one holds the thought on something outside of one's self or malady the disease will quickly vanish. Think these or similar thoughts until there comes a real conception of the *power in you* to direct and heal. One will feel the Faith of Life stimulated by making the effort to hold the attention only upon that which one wishes to see manifested.

One's thoughts in action might well be compared to the voice spoken into a phonograph recording apparatus. What goes into the instrument is exactly reproduced! The thoughts we think impress themselves upon the Creative Energy of Life and are reproduced in our individual lives with absolute fidelity and accuracy. Now faith, real faith, the current, determines the direction of this inconceivably sensitive and absolutely responsive Life-Energy in working towards the result desired. Faith is a mode of thought in union with feeling, and by it and its use disease is cured. It is possible by exercise of faith to forget what we do not wish perpetuated. Disease can be put permanently to sleep through faith in the Intelligent Life within us.

Perhaps one is prone to ask: "Yes, but how can I get this faith?" The very question involves in it a fundamental error. One does not *get* faith; one simply uses it! Thinking about disease or inharmony only increases their reality. Only by forgetting it, and turning the attention into other channels, can one cause it to vanish. The surest way of forgetting anything is by means of holding the attention entirely away from it and on some other thing. To entirely refrain from speaking of that which one is endeavoring to forget is also one of the greatest aids in forgetting.

Truly all things are possible with God. God can only manifest His love and power in us when our mind is stayed on him. Life is much more interesting than death. Healthy, happy thoughts are much preferable to morbid, unhappy thoughts. Why not make it our business to control our thoughts? "The Lord in the midst of thee is

mighty." Try to realize this fully by thinking about it, that each of us is a distinct portion of Him and contains a specialized part of God in one's self. Let this fact *fill* your consciousness. There are many interesting trails that one can follow on this line of thought. Think of your truly noble birth. When you are talking, try to ask yourself: "To whom am I talking?" To God! When exercising, try to remind yourself that you could not move if it were not for God's Life in you. In some religious schools and in many homes all are reminded before eating a meal that the food is blessed by God, that whether they play or work, God, the Father within, is the Power which works or plays in them.

Some may scoff at these thoughts and say, "Oh, old religious stuff; I am not interested in religion." Epictetus, the Greek slave, was not interested in religion either in the sense quoted. Yet Epictetus knew much of Life. He could feel it sing in his soul and tingle in his flesh. Because he taught himself to study and hold his thoughts on Life, this poor slave became one of the greatest of the Greek stoic philosophers. "Because he respected Life he respected himself who was a part of Life." He realized that he carried Life about within himself. Once we realize this fact too, even vaguely, others will become aware of it and it will tend to help all conquer disease and unhappiness. This awareness helps all to uncover the true self, the invisible but powerful self.

Another aid in acquiring this realization is to know that all causes are absolutely invisible to the objective mind. The object-mind sees only effects. For example: When you raise your arm you exert a certain mental energy which is called will. The arm is raised. The visible act is the outward manifestation of the unseen mental energy. If one lifts a book or chair the power which does the act is not seen. A good illustration is also found in the movement of one billiard ball upon another. "The first ball is not the cause of the movement of the second; the real cause lies further back. It originated in the mind of the player. He makes an exertion of will

which communicates a motion to the muscles of the arm. This is transmitted to the cue held in his hand, and through it to the first ball, through that to the second, and so on." The true cause is an invisible mental or spiritual energy.

In a certain sense analogous to this the spirit of Intelligent Life governs the universe, and man his body. Of one thing we can be positive: Man must convince himself that it is a fundamental axiom that "matter in all its modifications, forms, movements, conditions and qualities, whether in the human body or the world at large" is always an effect, the outside of a spiritual force. The body of itself can be nothing or do nothing. Can the billiard ball or the marbles the boys play with move themselves? Obviously they cannot. Because theirs is a lower scale of intelligence, they do not know how to move of themselves; they must be controlled by something higher in the scale. Only the highest forms of intelligence have volition and the power to move from place to place. Where the thought goes the body follows. When the thought is powerful enough, when the consciousness is lifted higher into the sphere of Intelligent Causation, the mind is the center through which the Divine Originating Action of Mind, or Spirit, takes specific form. If one will deliberately turn the inner capacity to understand (the inner ear) towards the ever-present Christ one can hear "the heart of silence throb with a soundless Word." The true light of Intelligent Life is concealed in the depths of the soul. "It speaks to man the advent of a saving idea clothed in silence", a profound revelation.

The foregoing is not in any sense a new idea. It is an old friend, a companionable companion returned after a long sojourn in the world of outside things, just when we had forgotten what it was like to bask in the light of His Reassuring Presence, to listen once more to the Divine Oracle as He whispers in our inner ear, "I am with you to save you. Blessed is the man who heareth me." The joy of being in conscious touch with this Divine Source of our soul and

body is beyond all description. It means perfect health and perfect joy. Once we have touched this fountain of living waters with the consciousness, we know, if ill, that recovery is surely ours. This thought, this feeling of love, which heals all disease, may come to one through the influence of others; but the really important thing is that one has recognized one's friend in Christ and has let him in.

There is only One Mind and it is common to every human being. "We are all woven together in the great web of humanity." Once one really, truly recognizes this truth, one's wish or prayer reaches another because all woven together in the human web. It will help one to feel strong and well, to make an effort to forget small, narrow dreams, aims and desires and grasp the vision of the "woven whole." Just the minute one really grasps this thought one's life will change. Nothing will ever seem quite so dreadful and hopeless again because one can see beyond the one frail strand in the tapestry of life—one's self—and at least glimpse the vision of *his place* within the great and beautiful web. The joy which comes through that vision no words can describe. It means new prides, new strength, new understanding, new tolerance. All at once one seems to have found the true self. All one's powers, which before were hesitant and shrinking, have assumed a new vigor and sureness. All men are an inlet to the same, and all of the same. "All of this Universal Mind is one more incarnation."

CHAPTER 8

LOVE AS A GREAT CURATIVE AGENT

I ONCE heard of a remarkable cure which was fundamentally brought about as a result of a school teacher's understanding of the oneness of Life. She understood her pupils because she made herself one with them. One day this teacher fell ill, and was taken to the hospital. The case was immediately pronounced serious. The room was full of nurses and doctors in consultation, when there came a knock at the door. One of the nurses opened the door. There stood a little barefooted urchin about fourteen. He was dirty and unkempt.

"What do you want?" the nurse inquired.

"I came to see the teacher, Miss Lewis."

"Well, you cannot see her; she is very, very sick. Perhaps if you come again tomorrow you might see her. Would you like to leave a message?"

The boy was embarrassed and shifted from one foot to the other. After a moment's pause he replied, "No, I won't leave a message. I just wanted to love her a few minutes."

"Well, come back tomorrow or the next day." The doctor had been listening to the conversation. Realizing the case was beyond his knowledge, he called to the boy, as he turned to go, and said, "Come in, I want to talk to you."

The boy was ushered into the room and the doctor asked him what he wanted. "I don't want nothin' but just to love her a few minutes. I hain't got nothin' to give her, but I love her better'n all the world,

and I hoped it would do some good if I could tell her and just love her for a little while."

The physician led the boy into the room where the patient lay unconscious. Taking the nurses with him he left the room and softly closed the door. The little barefoot boy knelt by the teacher's bed, and took her cold hand in his little warm ones. After about half an hour the doctor softly opened the door and looked in. When he saw the boy kneeling there by Miss Lewis' bedside he silently closed the door. In a few moments the boy came out. "What did you do?" asked the doctor.

"I only loved her, just loved her. She has been so very kind to me doctor, no one ever treated me like a human being 'cept her, so I just had to do somethin' for her."

"All right," said the doctor, "would you like to come tomorrow about this time?"

"I sure would," the boy replied.

When the boy left, the nurses looked long at the doctor as he stood with his chin in his hand. Finally he said, "I thought I would try a new experiment. I shall call it the love cure, if it works. All doctors know they cannot cure *dis*-ease. They know they do produce some effects with medicine and surgery, but exactly what causes people who are ill to get well still remains a mystery. Some say it's Nature; others call it God. Love is the most powerful curative in the world. It is the power which *brings* life in the first place and it heals also. When you bruise a tree the great miracle of repair begins operations at once. Curative agencies in the sap rush to the cut, cover it, and heal the wound. Nature seems to do the same thing with us when *dis*-ease comes. She goes about making repairs in her own way. Certain it is something cures people. Some call this healing power prayer; to some it is scientific knowledge; but

just what it is no one knows. This little, ragged, barefooted boy had the *big* thing, the greatest thing in the world, Love. Let us see what it will do in this case."

After the boy's visit, Miss Lewis was unmistakably improved: she was free from pain. In a few days she, after daily visits from the boy, fully recovered. When the doctor was asked how she got well, he said, "Whether it was the love that made her get well or not I do not know; but I *do* know we are all trying to find out what the healing force in nature is. Maybe this boy had it. I wouldn't say that love can cure everything, but I will say that it is about as successful a cure as I know about."

The doctor was right. Love *is* a power. It is love which, in accordance with the laws of Life, causes all of Nature's forces to rush to the aid of man when *dis*-ease attacks him.

Love aims not only to repair the disordered body, but searches also for the hidden haunts of the seed of *dis*-ease. "Love is the most misused term on earth. It is a favorite alibi for selfishness, bossiness, greediness, laziness and general cussedness." True love really is God. Love never fails us! We fail love! It was God (Love) in the boy which healed the teacher. The boy thought of her as being well. She just must be well; he loved her so. His thought of love changed the teacher's thought about herself. When she realized the depth of the boy's love, her love was intensified and she thought a change in her physical condition. To think a physical change, and not simply think *about* it, will send all the living forces forward to that result, "as certainly as a stream issuing from a fountain will flow in another direction when we change the direction of its channel." The rose seed only attracts from the earth and atmosphere that which is necessary to reproduce a rose. Through the power of true love one only attracts that which is necessary to produce the God in one.

CHAPTER 9

PRAYER WHICH HEALS MIND AND BODY

THE present movement of the public mind in the direction of healing disease, both mental and physical, through the agency of prayer, must be regarded by all thinking people as one of the most important movements of the present day. "It is the first feeble shaking of the dry bones of the past Golden Age of the world," buried beneath the outward sense of things as the only reality, which is now struggling into a real resurrection. I recognize in this movement the pulse beat of a higher, freer life in all humanity. But let us not lose sight of the fact that a movement, if it is to be of permanent value in a sane and healthy community, must be through the development of the spiritual life in man. It is only when man discovers that this old "limited mode of thought has imperceptibly slipped away," that he has stepped out into an entirely new order of things where all is liberty and joyous life, that he can ever hope to attain a *mastery* over pain and *dis-ease* through a steady and determined effort to inseparably relate himself to that empire of Spirit, that Kingdom within, before which all other dominions must bow down and serve. This dominion is not accomplished through magic but through prayer, that conversing with God (the Spirit of Intelligent Life within) which comes through our daily experience on this physical plane. The wonderful power of even a little faith, which comes through prayer, is that one can prove it *absolutely* in one's personal life. In prayer or communion with God, the soul, through love and faith, is drawn to the mercy seat by an irresistible Divine attraction. Nearly all diseases and painful affections, "in so far as they have become a condition of the physical organism are a seeming stasis, or standing still of the circulation both of the blood and of the soul-principle through the parts."

Can you think of any greater pleasure than putting the organs and muscles to their legitimate use? If man puts all the power of mind and body to the divinest use he knows, he is using the law of health and the sovereign remedy for all diseases. "A golden truth of great practical value is that of substituting in your thinking the word pleasure for *dis*-ease or pain."—By doing so you will find yourself far along on the road of happiness and health. True prayer is communion with God. In other words, consecrate your thinking unto God. Such was the prayer of Jesus, a spontaneous breathing of the soul, and as natural as the respiration of the body. This conversing with God is simply the communion of a living soul with an ever-present God. Once you have experienced this true communion you will find great joy in doing as Jesus did. When the cares and labors of day are over, you will spend hours in this blissful way. Jesus often spent the whole night with the *All Father* in nature's sublimest temples of solitude in the mountains.

To pray means to think spiritually. (The words prayer and spirit are often used without any definite conception of their true meaning. The word spirit is about as hazy a word as we have in the English language). To pray means to think spiritually, to converse with God in his own language. To think spiritually (or pray) is to lift one's thoughts and feelings to a range of action entirely above and away from any and all of the physical world. When you pray you go into your closet (deep within) and close the door (of material sense). Your thought takes you into the interior and hidden Cause of all things which lie beyond the cognizance of the objective mind—and must be recognized by some mental power more interiorly penetrating in its range of action. When suffering from headache, one prays for release. This would mean simply this: Lift the thought entirely away from the physical head and pain into the thought, "I am the instrument through and in which God's ideas are now manifesting. My *capacity* to know the perfect joy of God is perfect now." In this way one is thinking God's thoughts after God.

In cases of headache it will help if some magnetic friend will wet his or her hands in cool water, place the right hand at the base of your head and the left hand on your forehead, while he holds with you the thought given immediately above. In this way both are recognizing that the body is not merely a nicely constructed mechanism moved by the natural forces of the universe, but that it is pervaded in every part and animated by a Divine *interior* nature which is the origin of its life and the spring of all its activities and movements. This illustration will, I feel sure, help one to find one's way into the depth of one's own soul where only perfect peace and harmonious action exist. Such is true prayer.

Prayer never should have been dropped out of the art of healing. The Spirit of Life is forever saying within each, "Before they call, I will answer; and while they are yet speaking I will hear." Again It says, "Pray one for another that ye may be healed." True prayer throws the arms of its despair about God and all life in Him. All limitations in time and space vanish before the power of Spirit. "God is the Father of Spirit, and imparts to the human soul the properties of His own omnipresence."

The Divine element in human nature is the common life and unitive tie which pervades the whole. All individuals are included in the one great unity of pure Spirit, are bound together in the same bundle of life, for God is all and in all.

Prayer, thought unto a living God, and not to any metaphysical abstraction, "must be in harmony with the known principles of psychometry, must be attended with the reflex influence issuing from the Divine Mind;" and when this is added to the powerful influence of one's earnest thought and feeling, and intensely directed toward another, it must avail much. The same is true for one's self.

Do you believe the Creator has inspired man with His own thoughts and empowered this action of His own mind, to reveal

His will to the human mind? Do you believe this? If you do your faith in prayer, or communion with God is on a solid foundation, and the door of direct access to God with all the health and happiness life has to give is wide open. You then have only to mentally step across the threshold from the material into the room of pure spirit.

What can be more desired in illness than to receive by faith an increased supply of the originating source of Life? It is ever present, closer than your own heart beat. It is always there to save you, is a real remedy at hand within the grasp of expectant faith, and is dispensed without price. In your inmost need the healing power of God, the Creator of Life, gives Himself to you as freely as He gives the light and heat of the sun. If you desire the gift of the Spirit of Love to illumine your mind with the inmost essence of health, to dissolve your doubts, to remove your fears as darkness vanishes before light, and to impart to you life, health, peace, you have only to open all the windows of your soul with your recognition and expectancy to the Sun in Heaven and it will fill every capacity of your mind, and penetrate every atom of your body.

God's love is a changeless desire to impart to you from Himself all that He is within Himself, "*Son, all I have is thine,*" says the God within you. One can draw health, harmony and love direct from God because the human mind is the Son of God, is a branch of the one great mind, "from whom *all* blessings flow," be they blessings of health, or wealth or happiness. Once we have learned to relate ourselves to God and can converse with Him, as within our inmost soul, we grasp the true meaning of the 91st Psalm, 10th and 11th verses—"There shall no evil befall thee, neither shall any plague (*dis-ease*) come nigh thy dwelling (body), for he shall give his angels (good thoughts) charge over thee to keep thee in *all* thy ways."

When one thinks this thought in the depths of one's soul for another, one is God's messenger, and His word, through one, shall

not return void. When we direct to God (the Spirit of Life) our desire and thought that is the very essence of prayer, whether it be oral or unuttered in the voiceless voice of our own Spirit. All real prayer brings one into this living, throbbing, vital relation to the Source of All Life—God.

If a prayer proceeds from one's inmost soul it draws its material from the Heart of Infinite Love—the everywhere-present Life, just as a seed planted draws to itself only the nutriment from the earth and air necessary to reproduce its kind. Have you ever thought how a tiny rose seed can protect itself and draw to itself everything necessary to reproduce what it contains in its inmost heart, a rose? Even though it be planted in close proximity to a pumpkin seed, it will not infringe upon the rights of the pumpkin nor be infringed upon. If Life knows how to express itself with so much intelligence in a seed, surely we, made in the image and likeness of Life's very self, can do likewise. Have you ever noticed how a water lily will rise and fall upon the water in which it lives as the level of the water rises or falls? The very life of the lily depends upon its resting upon the bosom of the water at all times. It cannot live long above the surface of the water or below it; so Life, Intelligent Life, has provided for this need in the water lily, a spiral cord which enables it to rise and recede with the tide. Thus it always rests upon the bosom of the water.

If we would only take a lesson from vegetable and animal nature it would surely help to establish the necessary faith in the hearts of men, "to heal all manner of *dis*-ease." Have you ever thought of the simple faith of a setting hen? She will suffer many discomforts, hunger and thirst, cold or excessive heat, because she believes that if she will only do her part by sitting tight she will bring forth her children. She cannot see her children in the egg; but she knows they are there and steadfastly holds her faith and recognition in place. Surely the human mind can have the faith and recognition that a setting hen has in herself. If the mind of man had the "faith

of a grain of mustard seed," *dis*-ease would soon vanish from off the face of man's earth.

On the interesting and many curved roads of life there are invisible guides. Some are guides of fear and discouragement which will unerringly lead one to the port of disease and limitation. Then there are the guides of faith and assurance in the influence of the Creator within. They just as unerringly lead to the port of harmony, health and freedom. We have our choice of mental guides, and according to the guides we follow we live in their haunts. Remember "signs follow"; they do not precede! When we are always looking for results, and wondering if the old pain will return at some unexpected moment, we are following the guides of fear and uncertainty. Stand fast in your confidence in the Intelligent Life in you. It alone can heal you! Your family doctor will tell you this. The greatest use of true prayer is that it brings you into line with the *facts* of *your life*. Through prayer (consecrated thinking) you get into the rhythm of the whole universe and are carried on into your port of peace, health and joy. Prayer allies you with God. The words you speak or think do not count for much. It is the motive back of them which determines the results you receive. Once we recognize this truth and consciously relate ourselves with it, then we pray truly, and a glorious light surrounds us and shuts out all else. Why worry about signs? Claim your "sufficiency in all things" and "be at peace." Let your prayer be "give me wisdom, the wisdom to know." God giveth His beloved rest. *You* are the beloved of God. If you are in vital communication with God you can easily place others in the same relation with the Center of all Life as did Jesus of Nazareth, both by placing your hands upon them or by mingling your thought with theirs.

CHAPTER 10

WHAT THE MENTAL ATTITUDE OF A HEALER SHOULD BE, AND TREATMENTS, MENTAL AND BY LAYING ON OF HANDS, FOR VARIOUS ORGANS AND AILMENT

HE WHO is called to help the sick should be the humble, willing, passive agent of the Power which calls him. He should be in conscious relation to the living Christ. As Paul directs, "Let every soul be subject to the higher powers." To this divine use, as an instrument through and in which Intelligent Life flows, he should consecrate himself. He should come into deep and sympathetic understanding with the interior realm of All Life, the Center of All Causation. With this as his purpose every living thing in life becomes a never failing friend. The Father within, whenever recognized is always responsive. With this mental attitude towards the patient, all that can possibly be done in any case will be accomplished. The healer never looks for signs; he knows signs follow. The true mental science healer never relies upon any power but the Spirit of Life, which, when recognized, always issues forth from the depths of the infinite abyss of Life and Light. Jesus is the best pattern, the ideal.

"The place where we treat the patient should be the point of communitive contact with the Universal Parent Mind. Then, as Paul said, when you are weak, you shall grow strong." In this attitude the healer approaches the unhappy patient from the side of his greatest need, in all the plenitude of the blessings and gifts of the Spirit of Life.

Before giving a treatment, the healer should completely empty his mind of all self, should make his own personality a vacuum to be filled with the true Life of the Intelligent Spirit which will surely rush in to fill the self-induced emptiness, and to assume command.

In giving a treatment remember that it is the idea which is the organ or part of the body diseased with which you tune in. Do not try to change a condition. Just try to establish the *normal and true state* by relating your consciousness to it. To attempt to change a condition would only intensify it, because the attention was held on the condition. When treating by suggestion, or by the laying on of hands, bear in mind always that what is called nature in the material body is but Spirit slowed down to a point of visibility; also that every organ, nerve, muscle, bone and atom of each in the whole body is a *symbol of thought* edified, a special manifestation of All pervading, Intelligent Life in form, and that it is always responsive and creative in its nature.

The unfailing method by which this All-powerful, Creative Energy can be called into particular action, or directed to a particular place in the body, or elsewhere, is that of *recognition* and *use*. Recognize the existence of this Divine, never failing Power as the *Life in you*, and you can give it any direction you wish it to take. Perhaps it might be more correct to say that the Power takes its own particular direction through our recognition. For example: In all healing for yourself or another you should begin by consciously relating yourself to God. This is easily done by reminding yourself of what you *really* are, an idea of God. God thought; and His thought took form—*You*. You are in your thoughts; the Creator must be in His creation. Hence you can say in all truth, "The Father and I are one. The Father in me, he doeth the work."

When you have thus mingled your thought and feeling with Life, *let* the Father, Creator, King, send his orders from his throne in the mind to his subject just as you would send a telegraph message. Since a thing is but the outside form of a thought; the power is the same at the root. Since you live in God so you think in and from Him. God is that Life Principle in you which thinks. As this very sensitive power passes through the instrument of your mind, it takes its form from the instrument. Let us say, for example, that

you have deliberately recognized your true relation to the power of God within you, that you are it and it is you, that "the Father and I are one," that "He doeth the work." Now this is all clear and true to you. Suppose then that one of the instruments of your body is out of order. Perhaps the liver is not as active as it should be because it has been burdened with doubts and fears. In the kingdom of Mind the liver represents faith. In correcting the derangement of the liver then, the saving power in you sends messages along the wires (nerves) of capacity to send ideas from one point to another just as the telegraph operator on a great system of wires can send messages almost anywhere he may choose. In this way the Father sends His messages of faith, sends word that He is increasing the activity of every cell in the City of Faith (the liver). At once the cells of the liver begin to perform their duties according to the laws of their particular local responsibilities; they resume their normal function under the stimulus of the corrective power, which is corrective because being spiritual it is perfect.

Use your imagination to think out similar ideas for yourself. As a rule it is a powerful aid to think of the messages as coming from the base of the brain, or from the solar plexus, or the top of the head. These points are easy to concentrate upon. You will soon be so interested in listening to the King's messages as he sends them from the throne in the brain to the faith center in the liver that you will forget the inaction or disease, and since disease thrives on attention, your forgetfulness aids in the annihilation of the disorder. With the crowding out of the unwelcome guest, normal order is restored to the entire system.

Treatments for Liver, Stomach, Kidneys, Intestines

Place hand on the vagus or pneumogastric nerve. If the hand is placed on the neck just back of the angle of the lower jaw bone you are near enough to the location. From this focal point you can affect any part of the body. You can, for instance, send a decided

and powerful message to the stomach. Tell the patient that the stomach is the instrument which symbolizes the ability to take in, digest and assimilate God's ideas. If both the healer and patient will hold that thought firmly in mind while the hand treatment is being given, the action of the stomach will soon become normal. In treating the liver, kidneys, or intestines the same pressure of one hand on the vagus nerve is used but the mental thought held is changed with each organ. When directing a message to the liver, hold and send forth the thought of faith; when to the bowels, "channels of consciousness through which Life's Intelligence passes in perfect action;" when to the kidneys, the thought, "God's ideas which act in perfect harmony to manifest purity and holiness;" when to the lungs, the thought, "the Perfect Life of Spirit manifesting as strength and harmony." To affect the skin through this wonderful and powerful telegraph system, centered in the vagus nerve close to the surface, know that, "the beauty of Life's covering and protection is perfect." In this manner a gentle perspiration which will cure mild cases of fever has often resulted in a very short time. Bear in mind that in giving all the foregoing treatments the hand is simply held with gentle pressure on the pneumogastric (or vagus) nerve for some two minutes.

Relief and Cure of Neuralgia

Wet the fingers in warm water and place them in the hollows just back of the tips of the ears, holding the thought, "God's love equalizes every action in my body." By applying the wet finger tips to the hollows behind the ears you will help to cool the inflamed state of the nerve called the tri-facial. This treatment correctly used affords almost instantaneous relief, and continued faithfully brings about a permanent cure.

Treatment For the Eyes

In cases of inflammation, wet the left hand in tepid water and place

it at the base of the brain. Hold the other hand on the spine at middle of shoulders. Put slight pressure on each hand. Keep this affirmation in mind, both patient and healer: "The discernment of God is manifesting in me now." In this manner the seat of the trouble is removed. I have seen many cures of the most painful inflammation made in this way in from two to five minutes. It is a law that if the cause is removed the effect ceases of itself.

Treatment For the Ears

In cases of inflammation of the nerves of the ear wet the left hand in cool water and apply it to the temples, pressing slightly, and then move it down just in front of the ear while the right hand is held at the base of the brain. While treating hold in thought this idea, "The capacity in me to understand God's messages is perfect now." I have known this treatment to relieve earache at once, also to restore the hearing of deaf persons when faithfully practiced for a number of days.

Treatment For Nervous Exhaustion

Lie flat on your back or sit in a very comfortable chair. Relax mind and body. Then mentally "see" the words given in the diagram of the spine, in the front of this book. After you have looked in your dictionary for the different shades of meaning of each word, think of the meaning in your own way—put the meaning into your own words. Go up the spine in this way (always starting at the base) three times. Then relax as if going to sleep, while you focus this affirmation in the center of your forehead: "God's channels for revealing Himself in his true nature to me are now clear and perfect." Or think out an affirmation for yourself—your own will be the best.

Treatment For Lungs

By kneading the muscles of the arms, with a reflex action of the spinal nerve you affect the lungs. While giving this treatment an affirmation something of this character should be held in mind: "The Spirit of Life in me is strong, happy and perfect."

It should always be the endeavor of the healer to ascertain in what direction the vital powers in any given case are making their effort to throw off the morbid condition, and then to reinforce their curative endeavor. The excretive organs are five in number; the skin, the kidneys, the liver, the lungs and the large intestine. In the Mind of Spirit the skin symbolizes a perfect and beautiful covering; the kidneys, the cleansing power of life; the liver, the power of faith; the lungs, the Life and Intelligence of God; the large intestine, the instrument through which the purifying effect of thought takes place. "To excite these organs to increased action, and thus eliminate from the blood all impurities, worn out and devitalized particles, is the design of alternative medicines." It is a thoroughly established principle of psychology that muscular exercise induces and necessitates an increased respiration. The nerve tonic stimulation of the muscles, in the way recommended above, affects the same change in the respiratory action. One great author has said the more you breathe, other things being equal, the stronger you are. Certain it is that increased respiration is always followed by an improved oxygenation of the blood. All disease of any kind or nature exhibits a defective oxygenation of the blood. Therefore your treatment must remove one of the most important physical causes of disease, and this it does with more immediate efficiency and certainty than any known remedy.

Jesus aimed to restore first the disordered mind to health and harmony and through this the outward body. His fundamental maxim was that a man is saved by faith, soul, spirit and body. "Be it done

unto thee according to thy faith," is the key to his whole system of cure and expresses the prime law of our being.

Jesus' secret of success in healing lay in his knowledge of the power of suggestion and his ability to relate himself to the Source of all power.

There is a profound philosophy underlying the cures effected by Christ. He recognized the supreme controlling influence of the mind over the body, both in health and disease. The body is not the real selfhood but is only the outside of the great inside, the soul.

The Seat of Intuition—How to Stimulate It

When perplexed and undecided on the proper course to pursue with any problem, have a magnetic friend help you to open the "little door" of intuition at the top of the brain. By placing the hands upon this part of the cerebral organism, where the instrument of intuition is located, a great stimulus will result. In giving this treatment both the healer and patient should hold this thought and feeling: "The unlimited wisdom and power of God is now manifesting in me."

Disease is not just a mere physical derangement. It is more an abnormal mental condition, a wrong belief, a falsity. This being so, change that wrong belief and we cure the disease. By faith are we thus made whole. But how can a fixed wrong belief be changed? When the patient is in an impressionable state a positive faith, unvariable in its action, is communicated by the healer. When the physician is under the influence of a strong, unvarying faith, it is readily communicated to the patient.

The life of all material things is Spirit. All force and all causation are of the immaterial, the soul. Spirit is the motive force of the

world. Mind animates and moves all things. This grand force is available to human contact, direction and use in curing disease.

The soul of man is constructed on a principle of constant progress. As sure as the germ of an acorn becomes the oak the infant powers of mind, perhaps now latent, can be developed until they expand into great and visible fruits.

"In this age of exact science, disease cannot be cured by magic or miracle. Knowledge, especially *Spiritual Wisdom*, is power; and that *Power* applied to the relief of mental unhappiness and physical suffering is the divinest manifestation of the Christ within that there is. Whoever heals the sick and gives comfort to the sorrowing is a follower of Jesus the Christ and citizen of the Kingdom of Heaven.

"In all ages of the world the hands have been used to relieve pain and cure disease, but without any scientific knowledge of the reason for their efficiency. The cures effected in this way were deemed miraculous whereas they were only miracles in the order of nature."

It is a law of our nature, on the uniform operation of which we may rely, that the passive holding of the hands on any part of the body increases the vital action of the point of contact. This is immediately indicated by the heightened glow of the part, consequent upon a quickened vascular action, which seems to be caused by the magnetic stimulation of the tissue. The psychic influence, which is in this way communicated, is more certain in its effect than that of any known medicine, and is a remedy that is always within our reach. It finds its most useful application in the imposition of the hand upon the brain, as in this way the mental manifestation and spiritual state may be modified by it. The top of the brain is the location of the spiritual and religious faculties, and has been expressively called, by Professor Buchanan, "the kingdom of heaven

in man." The placing of the hands here, as in the rites of confirmation and ordination, is no unmeaning ceremony. The religious faculties are the side of human nature that lie next to God and heaven. The imposition of the hands upon this part of the cerebral organism, which is so sensitive to influences from the spiritual world, must have a quickening effect upon the religious nature. In this way the Holy Spirit, which we have shown to be the inmost principle of life and health, was imparted in the primitive Church. (Acts VIII:17; IX:17; XIX:6). This may have been effected by the imparting through the hands of the spiritual states of the apostles to the subject, or it may have come by the reception of an influx from the spiritual world, from God and the heavens, into the subject.

But, in either case, what has been done can be done now. As the learned Hooker has remarked: "God hath His influence into the very essence of all things." He who is in vital communication with God can place others in the same conjunction with the Central Life by becoming a conductor to them of the Divine inflowing.

It is well to terminate the treatment recommended above by placing the hands upon the part of the brain constituting the crown of the head, or what is called the "region of the higher energies," and also over the middle of the scapula, or shoulder blade, as this is the center of muscular force in the body. It deepens the respiration, and has a marked effect upon the whole muscular system and infuses an element of life and force into every part of the organic structure.

The placing of the hands upon the forebrain quickens the action of all the intellectual powers, and their application to the backbrain, just above the last cervical vertebra, accompanied with vigorous friction and kneading, stimulates all the involuntary vital functions.

The treatment described and recommended above, under the general designation of the Magnetic Movement Cure, constitutes the

physiological basis for the sanative remedial action of the phrenopathic method of healing.

All spiritual forces act in the cure of diseases of mind and body in harmony with the laws of our being. It should be the aim of the physician to bring the remedial agency which he employs within the compass of the laws of human nature, for these are the "power of God and the wisdom of God unto salvation." The treatments described in this chapter give to the so-called magnetic or psychic force an increased efficiency, and its effects the quality or permanency.

The phrenopathic method of cure founded by Jesus, the Christ, nineteen centuries ago, and by him taught to his early disciples, will be revived in the new age upon which humanity is entering, and will receive an increased efficiency from the growing scientific culture of the world. Knowledge, and especially *spiritual intelligence*, is power; and that power applied to the relief of mental un-happiness and physical suffering is the divinest exhibition of Christian beneficence. Whoever does this, whatever may be his creed, is a follower of Christ and a citizen of the Kingdom of Heaven.

CHAPTER 11

HOW RECOGNITION OF LIFE DRIVES OUT DISEASE

SINCE thought is the one and only action of Mind, and Mind is the origin of all action, we easily realize that if a pain is not thought of it is not felt because that which is not felt has no real existence. Disease is only the result of wrong thinking. Inhibit it entirely from the thought and it no longer exists. As long as we keep the thought of disease out of the mind, mind triumphs over it and it is cured. This fact is the grand remedy, the long sought panacea. Grasp this idea in all its fullness, and one has the remedy for all manner of disease. This is as certain as life itself, an infallible and universal specific.

Doctor Carpenter says: "The acuteness with which particular sensations are felt is influenced in a remarkable degree by the *attention* they receive from the mind. If the mind be entirely inactive, as in profound sleep, no sensation whatever is produced by ordinary impressions; and the same is true when the attention is so completely concentrated upon some object of thought or contemplation that sensations altogether unconnected with it fail to make any impression upon the perceptive consciousness. On the other hand, when the attention from any cause is strongly directed upon them, impressions, very feeble in themselves, produce sensations of even painful acuteness; thus every one knows how much a slight itching of some part of the surface may be magnified by the direction of *thoughts* to it, whilst, as soon as they are forced by some stronger impression into another channel, the irritation is no longer felt."

The all important thing to us is: How can we get disease out of our thought? If this cannot be done, the whole system of mental cure, although theoretically true, is of no practical value. Very often the objection is made that as long as one feels pain one cannot inhibit the thought of it. There is a grain of truth in this. And it is abso-

lutely certain that as long as we *think* of it we shall feel it. Surely everyone can find some means to get his thought away from pain and disease, or any other undesirable thing, so entirely that it is utterly put out of thought and one no longer feels it.

Here is the contest between good and evil, feeling and thought, and the only question is: Which one shall govern and control the other. It is a well established principle in Mental Science that our thoughts are absolutely under the control of our will. But this cannot be said of our feelings and emotions. There is a self-determining power of thought which we call free will. We can change the direction of our thoughts as readily as a sailor can alter the course of his ship by varying the position of the helm.

In the mind the department of feelings does not come under the direct control or action of the will. The purpose of the will is to hold the thought, once started, in place and not to originate thought. If we are in pain, or unhappy, or diseased, it is possible for us to at least think of something else; and just to the extent that this is done relief is established. The will does not originate the change in thought, but it holds the change in place much as a tool-holder holds a tool in place in the power-lathe. The advantage of travel and change of scenery to an invalid is that the attention is diverted from himself. The therapeutic value of this lies in the fact that in proportion as the patient's disease or trouble is out of his thought, the disease and the trouble vanish. In case of chronic disease, which is a fixed thought in the subjective mind, a new idea, a radical change in the mode of thinking, will have great remedial efficiency.

We all know that we can change the *direction* of our thoughts. One may be in severe pain and yet be able to recall a very happy and enjoyable experience. If this is not a cure, it certainly is a relief. What we must train our minds to do is to go a step further than this, and call into motion a line of thought which runs contrary to

the disease, and which will neutralize it with as much scientific efficiency as an acid coming into contact with an alkali will change it to something else. We know some of the most deadly poisons can be rendered harmless by the chemical action of an antidote. "They are commuted at once into innoxious substance, a harmless compound."

When we are suffering, it comes within the compass of the powers of our mind to think that we shall speedily recover. Every person can easily conceive such a thought. We think this as easily as we say it; it would be impossible to say it, even as a repetition of the words of another, unless it were first a thought in our minds. Just here comes the value of constructive affirmations. Take a strong and powerful affirmation, memorize it, mentally squeeze every ounce of feeling possible into the words, and very soon we find that we have added *feeling* to a thought and thereby made of it an act of faith. For faith in its essence is a *feeling* that a thing is true. Thus, according to St. Paul, it becomes "the substance of things hoped for, the evidence"—the outstanding, convincing proof—"of things not seen". (Heb. II: 1).

Every operation or modification of mind can be reduced to thought and feeling. These two, thought and feeling, are the very essence of the soul, the substance of all mental activity and soul life. Without them we should be nothing at all. When this tremendous power is arrayed against disease, our very life-being is in combat to the disease and it must wither at the root. This is the great antidote to that abnormality of mind, that morbid thinking, which is the cause of disease. If all our mental forces have become weakened, and the mind has become fixed in its action in the wrong direction, and try as we will in our unaided strength we are not adequate to the origination of a strong and constructive line of thought and feeling, we should receive help from others.

Let us not forget that it is a new mode of thinking, and of feeling corresponding to the thinking, which comes in to overpower the disease and the unhappy mental state. In all treatment of disease we should always address ourselves to the soul of the sufferer. In this way we speak from the Divine Realm of Causation, and have power over disease which cannot be gained by occupying any other ground. If we are bound by the iron fetters of sense, and feel ourselves in the underground dungeon of materialism, we shall not be able to aid another in the same position as ourselves. Before one can speak to the divine soul in another, one must become acquainted with the divine realm of one's own being. We must find God within ourselves, and identify ourselves with a power over disease like that which was exhibited by Jesus. The real Christ principle in all life is to be sought and found *within*. There alone He can be found, "The Christ in you, the hope of glory."

If one will make the effort to hold the thought and feeling on the highest ideals, and hold the attention on this accomplishment, one should soon develop a power and joy beyond the fondest expectation. We are inclined to ask: Is there any reliable help which is always available and always effective? Can we come into union with, or can we consciously relate ourselves with the Ever-Present Power which created and governs the universe so completely that our frailties are completely absorbed in the Divine Omnipotence? The answer is that always *we can*. The mind of man is the son of God, created by the originating thought of God for the sole purpose of manifesting His love and power through His instrument or son. We ask where God is, and how may we find him? We look for Him in the distance and thus miss Him. The great astronomer, Lalande, said: "I have swept space with my telescope, and find no God." This is simply because he did not look for God where alone the soul can find Him. God is not to be discovered as we discover a new planet in the heavens. God is Spirit, and Spirit is only found and known by the spirit of thought. Let us seek God where we shall be certain to find Him, *within the enclosure of our man being*.

"The Father is in me, and I am in the Father." (John XIV:10-11). It is futile to seek God from external signs. Paul in an inspired moment gave utterance to one of the most profound truths in the universe of Mind, "In Him we live, and move, and have our being."

It is divinely true that somehow through God's love his life includes ours, and we live because he lives, and we shall live as long as he lives. The word of God is in no sense a person, and much less a book, but is the perpetual outflowing of His productive and enlightening thought. This Word of Power dwells in every human being as the light of Life, and invests him with a curative potency, for all things are made by it. Everything is God's thought, and when our minds are in conscious relation with it, in our struggle with disease, we are invested with the Divine power which makes us *know* that "the Father in us, he doeth the work." Jesus plainly asserts that he did nothing of himself, but did only what he saw the Father doing. We are all on the route which leads to God, where all Life begins, and in which it shall forever consciously act. The soul of man came from God, and is constantly returning to Him, "but so as to retain forever the freedom of its individuality in God."

If our soul longs for communion with God we need not search long, nor far, to find him. "Accustom yourself to seek God within and you will surely find him there." Every physical thing is the symbol of the originating idea which projected it. The entire body with all that it contains is the outward expression of the originating ideas taking form just as the thought of rest takes form in a chair, a couch, or a bed. These thought patterns have been called spiritual prototypes, of which a list is given elsewhere herein. If we would train our thoughts to think along the lines of the prototype, or the cause of the physical organ, rather than on the effect, we should find ourselves in touch with a tremendous healing power.

All nature, regardless of whatever form the manifestation takes, is but the thought of the Originating, Divine, or Universal Mind. Every visible thing is but Spirit slowed down to a point of visibility. In all nature we see the intelligent action of the Thought which projected it for the purpose of expressing an idea through it. Not only is this Intelligence manifested in our physical bodies; it is evident in all things, for all things are of It, in It, and *are It*. In our study of the healing power of God, or Life let us go again, in conclusion, to the kingdom of our animal friends. The animal, both domestic and wild, when wounded or ill, goes *alone* to some secluded spot where its thoughts and instincts can operate without the interruption of external conditions. There it is simply quiet; it waits until the Life-Principle in it has the opportunity to *direct* it, through instinct or otherwise, just what to do and what not to do.

I was once told of a beautiful illustration of this power in animals, an example which is deemed worthy of being related here. In a small village in southeastern Missouri there lived a man whose affections were almost evenly divided between his seven children and his old bird-dog. The dog was the constant companion of the children, and their faithful guardian wherever they went, to play, to and from school, and elsewhere. In his devotion to the children the intelligent dog seemed to know that the gravest danger his little charges faced was that of snakes, especially that of rattlesnakes which were quite common to the locality. Towards these reptiles the dog manifested a particularly violent dislike, and every one he encountered the dog proceeded to kill at once. During the eight or ten years of his life the faithful animal destroyed perhaps no less than fifty rattlesnakes, and in each battle it seemed that the dog was bitten at least once by the venomous reptile. Towards the end of his days the dog's muzzle was half hairless from the scars of his many battles with the snakes. We all know that the venom of the rattlesnake is extremely virulent, and almost invariably fatal to man or animal unless quick treatment is given, and the remarkable thing about the veteran bird-dog is that he survived every bite of

the rattlers! When bitten in his battles he would carry on heroically until he was satisfied that the snake was safely dead. Then immediately he would retire to the adjacent swamps alone. There he would wade into the deep, slimy mud of the bog, and immerse his wounds therein. For as many as three or four days the dog would lie there in the mud, without water, or food, and with very little movement of his body. Then he would emerge from the swamp victorious over the deadly poison. Upon some occasions the animal would be very stiff in his movements for another three or four days, and once in a while he seemed blind for a like period upon coming from his retreat. But invariably he would be whole and sound within a week or ten days from the date of his wound, and ready and eager for battle with the next rattlesnake which crossed his path.

What Power told this wonderful dog how to heal himself of his venomous wounds? How did he know that the deep mud in which he lay for a few days would withdraw the poison from his bites and his system, and that it would have a curative, healing effect upon him? After his first visit to the swamp the dog perhaps knew of its curative properties from his past experience. But how about his first battle, his first wound, his first victory over the virulent poison? What Voice prompted him upon that occasion? There is no doubt that it was the Voice of Intelligent Life within him which told him what to do. He obeyed it, and won. Creditable indeed it is that he put into practice the knowledge thus conveyed to him. In that respect he was far superior to many of us humans.

If God supplies a mere dog with such knowledge and such powers, if He clothes the lilies of the field, and marks the sparrow's fall, is it not reasonable to assume, to *believe* and *know* that He will do, and *does*, as much for man who is the crowning glory of His creation, who is made in His image and likeness? Not only has the God of Life given man the same power and knowledge of self-healing which he has given the animal kingdom, but He has given every

human a far *greater* power! If it fails us, the fault lies not in the Power but in ourselves who are of so little faith. Let us like the Prodigal, arise and go to our Father who dwells within each of us. Let us truly and really, as Job so powerfully enjoins us, "acquaint now thyself with Him, and be at peace."

THE END