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# SACRED SCIENCE

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## THE HIGHEST THOUGHT CURE

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BY OLIVER C. SABIN, PH. D.

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AUTHOR OF  
CHRISTOLOGY, DIVINE HEALING, THE  
TRUTH UNCHAINED, ETC.

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*FIRST EDITION*

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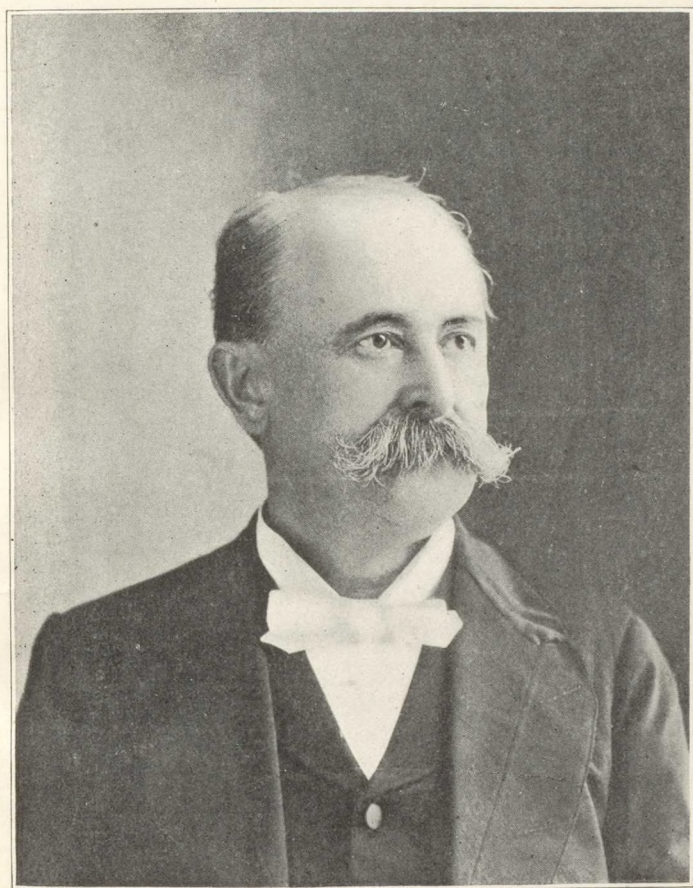
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Oliver C. Sabin

## INTRODUCTION.

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The author of this publication, about three years ago, put forth a book entitled *Christology—Science of Health and Happiness*.

In the realm of *Metaphysical Healing*, it speedily entered upon an extended field of usefulness.

Laymen and professional healers have, alike, been very commendatory in their criticisms of its text. In the brief period of its existence, it seemingly has been instrumental in accomplishing much good for mankind in general. As to this view there exists extensive corroborative evidence as, already, ten large editions have been issued from the press with strong probabilities that others will soon follow.

That its practical precepts may be augmented, *SACRED SCIENCE—THE HIGHEST THOUGHT CURE* is now presented to the consideration of the public as a progressive companion volume.

Its several chapters will be found replete with philosophical deductions and practical suggestions on some new lines of thought, the direct outcome of professional experience gained through successful application of psychological healing methods in extensive practice, both public and private.

New, but approved, methods for the treatment of patients afflicted with various maladies must unquestionably ultimate in exceeding value to all persons interested along lines of metaphysical healing. It is hoped and believed that this book, the author's latest and most comprehensive work, will meet with equal or, perchance, greater favor from appreciative readers than did his initial volume.

EDITOR.

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## CHAPTER I.

### SACRED SCIENCE.

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HARMONY WITH THE INFINITE FREES HUMANITY  
FROM SIN, SICKNESS AND SUFFERING.

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This Science which we are teaching is intended to bring the student strictly in tune with the Infinite. In other words, it is to elevate him from the plane of quasi-mortal mind through the grades of advanced thought until he comes to the super-conscious, or to that point where his mind is in harmony with God, where he knows as God knows; and knows in the same way that he derives his knowledge from God direct.

The object of all this teaching is to bring the student to the point where he will no longer be the slave of that materiality which exists in his surrounding environments; but, will be made entirely free.

It must be remembered that we have a pattern; we have always had it; and that pattern is Jesus Christ.

What He did we can do. What He did He did through thoroughly and perfectly fixed scientific rules. He went down to his own home at Nazareth



and the people there were going to lay violent hands upon him and destroy him. By a perfectly natural rule, He became invisible and passed through their midst. They saw Him not, and He went away. At another time, we find him walking on the water; at still other times, we see Him feeding the multitudes with loaves and fishes. All of these things Jesus did through absolutely scientific methods. These methods are given to us, and they are to be taught in the pages of this book. We can point the way but you must do your own work; nobody can do it for you.

As the first objective lesson, I am going to teach you how to clarify the brain by the use of water through the nostrils and the mouth. I have placed before me a bowl of tepid water. Now, the object of this water is to give you the practice of making this fluid go through your mouth, forming a pump with your throat, throwing the water up through the nostrils and out at the nose. It is very simple to do this work. Now, for instance, I take in a full breath. The object of taking in this full breath is to prevent, by any possible awkwardness on my part, strangulation, because the water can not go into my lungs so long as they are full of air. I then place my face in the bowl of water, making a pump out of my throat. The water comes up through the nostrils and out of the nostrils back into the bowl.

Continue this practice so long as it is pleasant. It has a tendency first to cool the brain, to harmonize

your mind; it will absolutely prevent the contraction of any belief of cold; and, it is a certain cure for all kinds of catarrh.

Remember well that all is spirit and spiritual manifestation; that these bodies of ours are the spiritual manifestation of God's creative power; and furthermore, they are given to us for use. Therefore, the idea that we must ignore the body as nothing, is perfectly absurd. That class of Scientists who proclaim that the body is nothing are simply the blind leaders of the blind; they don't know what they are talking about; but it is not matter; there is no such thing in existence as matter. All is spirit and spiritual manifestation; and you will find along the whole line of these practices that this God-given body is allotted to us for use; and, by its proper management and control, we will go right straight up the ladder of knowledge until we reach the super-conscious mind.

## CHAPTER II.

## LOVE AND TRUST.

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THESE QUALITIES LEAD DIRECTLY TO THE REALIZATION OF INFINITE MIND AND ITS SEEMINGLY MYSTERIOUS MANIFESTATIONS.

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The student, in studying the teachings in the following chapters must bring to the work a clear consciousness of perfect love and the spirit of perfect trust.

The lessons are not easy. The practices are laborious, taking much time for the accomplishment of even partial success, but if persisted in and practiced in spirit and in truth, every reader will obtain more and more light, more and more knowledge, until finally he or she reaches the ultimate of man, which is the possession of infinite knowledge.

In taking these studies, one should be careful to read daily some portion of the sayings and doings of our Savior, Jesus Christ, and as advance is made in the practices, you will see in Him, and His works, and His

teachings, the exact pattern which you are to imitate and the path in which you are to follow. He is the way, the truth, and the life; and, as we come nearer and nearer to Him and His teachings, brighter and brighter are the developments of God's kingdom within. When we come to a clear realization of His teachings, we have the realization of Infinite mind.

Each one is particularly cautioned to not take these treatments promiscuously; but to study them as they are given in the following chapters, practicing each one conscientiously, truly and faithfully, in accordance with the instructions, leaving the results entirely to God; having no fear, but giving absolute trust, absolute faith and absolute reliance in God for everything, and all will come well and all will be perfect.

Many of these practices, to the neophyte, would seem strange, incomprehensible and difficult to believe. These unbeliefs, so to speak, can be overcome only by practice. You take up the practices given and follow closely along the lines, in which you are instructed to go, and you will realize the demonstration. This must not be expected too soon. Some natures will obtain results sooner than others, because some are more susceptible to the convincing evidences of truth, in their sub-conscious minds, than others. But the Truth is for all, for God is the Author and it is from Him that we receive everything. Oftentimes the answer comes

slowly, partially, and then continues until stronger manifestations appear, yet, with persistent and continuous practice, as directed along these pages, the student will reach the full Realization of the goal for which he is striving.

The foregoing is especially true in regard to the last manifestation, or when one reaches the realms of Infinite knowledge. This does not come at once; it will come in fits and starts, so to speak. Your mind may be going along in its regular channels when, without any previous warning, the new heaven and the new earth will appear to your vision and you will see and know as God would have you see and know. Then, the mind will be closed so to speak. In my case—I will give my experience—personal when taking these practices. Seemingly the top of my head is lifted off and I know and see everything, all is bright and the white light of God's love covers me and surrounds me. Then, again, it closes down, and my mind goes on in its usual trend. The more we practice and the nearer we live this life of love God and love your fellow men, bringing a perfectly sincere and earnest desire for the accomplishment of the work, the longer these visions will remain. When, by and by, we reach perfection, each and every one will be in the enjoyment of this Infinite mind all the time. How long it will take to reach that condition I do not know.

In the practice of the exercises given in this book,

commencing with the vibrating treatment and ending with the last exercise given, you will find that one of the first manifestations coming to you will be a perfect peace, which goes over your consciousness. Then your mind becomes imbued with love for God and love for your fellow; nothing but love can dominate in your heart or in your consciousness. As this seed of love is sown, the crop which you will reap will be lovable in its character. You will be blessed with a beautiful countenance, serenity and happiness, which you never knew of before; with perfect peace and perfect rest pervading your mind. Your body will become like your mind, and you will soon be in the enjoyment of everything which makes you the perfect child of God. Continue on with the work and it will enable you to do as our Savior did. He knew, without reading. He could tell the woman at the well all she ever did. He could walk upon the waters, overcoming the laws of gravitation. He overcame death, and we have the promise that, if we believe in Him, we have passed from death unto life, and shall never see death. These promises are sure to be fulfilled, and, ultimately, we will do as He did; we will ride in the clouds, and nothing can harm us in any of the vicissitudes of life. We can become visible or invisible, and we will know as He knew, do as He did, and practice as He practiced. In making these promises to you, I

have His word that such may be the case, that we may do the works He did and even greater.

This is an era of great things. The scroll is being unwound, and we are permitted to read and decipher the letters which have been so long hidden from public view, and as we unroll this scroll, we are filled with wonder and amazement at the glory and the beauty of God Almighty. We are led to rejoice from morning until night and from night until morning that we do live, move and have our beings in this Father of light and of love, and we have more and more of this perfect realization.

This book, of course, is written for students. None should attempt to take the course, who have not already been taught how to heal the sick, or who have not already reached what we term the realization of the spiritual and perfect allness of God, because to those who have not this realization these practices are but meaningless words. With that realization, all is plain and all is simple; therefore, commence at the bottom round and study zealously. You should be a good healer of the sick before you even commence this study, and to be perfect in it, you should have this perfect Realization, which I have mentioned.

I have made everything, so far as in my power, simple and plain; written in plain language and tried to make all propositions extremely easy for all to understand. The success of your studies, depends entirely

upon your efforts. Nobody can walk with you—you must go alone. We can point the way, but it is for you to work out your own salvation. The time when people can go with you and study for you, has passed by. That belongs to the simpler work, the work in the domain of healing the sick. There we can lead the babies and think for them, and act for them to a great extent; but, here, you stand upon your own merits, reap the fruits of your own labors and nobody can assist you, nobody can retard you. We have God's promise for perfect Realization, perfect deliverance and perfect success. It is for you to demonstrate those promises and work out your own salvation.



## CHAPTER III.

## TEMPLE OF GOD.

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SUCH IS THE HUMAN BODY IN ITS EXTERNAL MANI-  
FESTATION—DIVINITY OF SOUL WITHIN US—  
RIGHT BREATHING ESSENTIAL TO  
CORRECT LIVING.

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In my earlier book, "Christology," its readers have been taught how to heal the sick, and to minimize the body. This was for the purpose of throwing out all the responsibility of so-called materiality. We understand, now, that there is no such thing as materiality; all is spirit and spiritual manifestation. Bear that well in mind, when we come to say that there is no life. As to truth or causation in matter, we look at it from the realizing sense that there is no such thing as matter. The so-called matter which we cognize with the five senses is nothing but spiritual manifestation.

In these higher studies, we recognize the body as the temple of God. It has been given to us to use; and,

we must use it properly, just as we must use any other part of our spiritual being. We can not say there is no such thing as a body. It is the spiritual manifestation of God's creation; it is a body, and it is a real body; it is a perfect body; it is the body which God Almighty gave us.

The object of teaching this Truth is to bring this outside external manifestation to the realization of its nothingness; and, to instruct the student how to look correctly within. The world is full of fanatics suggesting how to do this or that to the outside or objective fellow who connects with the five senses, and that is all they do in their lessons.

We now take up the phenomena of that system of philosophy which enables us to look within and fix the objective point, which is the proper basis, until we can realize the God that is within us; until the God within us takes possession of us and enables us to go on as God wills that we should go.

The first exercise along this line comes with the knowledge which enables us to determine how to breathe right. First, in order to breathe correctly, a person must be in the proper position. His back must be free from all pressure. Nothing must touch the back to press upon the spinal column which is formed of a series of sections somewhat resembling the figure 8, with one section set upon the other, the uppermost thereof ending in the medulla oblongata in the base of

the brain. There are thirty-three of these sections. The spinal column has three distinct openings, one on the right hand of the figure 8, so to speak, one upon the left, and one through the center. The nerve center which comes through the spinal column is entirely free; it is not touched at any place, in any shape, or form by the bones or vertebræ. Yet, it must be protected. This is one of the absolute essentials and will be discussed farther on in these pages. When a person is in position to breathe correctly, his head, neck and chest are in a perfectly vertical line, while the whole body rests directly upon the ribs. The spinal column is not in any way involved in the holding up of the body.

The importance of right breathing and the management of the breath can hardly be overestimated. The breath is what might be termed in mechanics the drive-wheel, or the flywheel of the engine. It is the first to turn into action, and is in turn the moving power which sets the whole machinery running. The breath drives the machinery of the body, even to its most minute and delicate parts. It first controls the nerves, then the vital forces of the body; it finally controls the thought. It is by virtue of this force largely that we are indebted to the unraveling and victory over so-called materiality. Everything that is is spiritual, for God is all, and God is spirit. Always remember that. God, being omnipresent life, is everywhere life, and all life is God. "Therefore life and this body of man are but the mani-

festation of God's spiritual power, a spiritual creation. The one life controls all. The breathing exercises form the initial part of many of the important steps in this road of advancement. Now, mark you, it is essential that the student should well and thoroughly understand the philosophical results thereof, and the reason why these results are obtained.

If the student would calm the nerves and get perfect action of the nerve-centers by the practice of systematic breathing, he should closely follow these directions. It must be thoroughly understood that the breathing organs of the body must, as we have carefully explained, be perfectly untrammled and free. By proper breathing, control of the nerve centers is obtained; and the nerve-centers control the respiratory organs in turn; the partial control of the other nerves of the body is gained, until finally, breathing, properly exercised, controls thought.

In these lessons on respiration, it is essential to breathe in a regular and thorough way, in and out. I will give an example and explain it as best I can. You seat yourself in a chair. I have always advised my students to face the sun when they take this breathing exercise. But where there is a company of several we form in the shape of an arc, which will be fully explained to you later on; then in harmony we all breathe. Now, to illustrate, several of you seat yourselves straight, facing the inside of this circle; keep your hands upon

your laps or upon the arms of your chairs, palms open with head erect, the neck and chest all in vertical line. In this breathing exercise you can use any thought, any word which comprehends any name of the Deity. The word OM is supposed to be one of the most potent, if not the most potent, of all the names by which the Deity is known. But any word which means God, as we understand it, is good for this exercise.

While all breathe, I am supposed to count one, two, three; then breathe. One, two, three. Throw the thought into the vibration as you evolve the breath. Now, when one, two, three are uttered fill the lungs with air; then throw into the vibration the words, "God blesses me now." Now, we will take this exercise. One, two, three. Breathe. "God blesses me now." You must be in harmony; no one can go ahead. One, two, three. Breathe. "God blesses me now." Now, that will be sufficient to show you the thought. Or, if you like the word OM, you will say one, two, three, and breathe, then exhale OM-M-M-M-M.

The effect of this breathing process or exercise will soon become most marked upon your bodies. In the first place, it will destroy every wrinkle in your face and throw everything like the blues out of the mind. You take it before breakfast, that is the proper time to take an exercise of this kind. It will destroy the faintness of your stomach, and you will feel as well satisfied as though you had eaten a full meal.

In short, it brings you in line with Infinite thought; and gradually the body assimilates, so to speak, this thought, manifesting itself in these improved conditions.

## CHAPTER IV.

## MIND AND MATTER.

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DESTRUCTION OF INHARMONIOUS MANIFESTATIONS IN  
BODY DEVELOPS RARE INTELLIGENCE THROUGH  
SUPER-CONSCIOUS MIND.

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Remember this, that death is the abnormal creation of man. God Almighty never created death. It is only the person who wants to die that has to die. Now, we say this plainly because we desire to tell the truth without any ifs and ands—the unvarnished truth. We do not intend to throw pearls before swine. He who wants to live can live forever; and, it is only for you to say whether you are willing to perform your part, or whether you are not. Recollect you have got into the position where every one of you has to work out your own salvation. All that I, as a teacher, can do is to point out the road; but, it is for every one of you, dear readers, to work out your own salvation through your own practices.

In the past, teaching students how to heal the sick, we have been enabled to advise them what thought to hold—the realization of the Truth which heals the sick. All these thoughts we have been able to teach you very largely, and to help you in a great many ways. You are all able to heal others on this lower plane, but here we have left disease behind; we have left so-called materiality behind; we have stepped forward for the education of the inward man; to bring out, develop and manifest the God that is within us. When we get there, our bodies will be spiritualized and we will overcome these material thoughts as we gradually grow-up and advance on this ladder of spiritual progress.

In these lessons on respiration, it is essential to breathe in a regular way. Remember that. You must not be spasmodic, but you must take a regular rythmical breathing, a certain line, as we will teach you later on. We give a certain number of seconds to each breath, and let it go out into the vibration another number of seconds; and, the seconds you are to take in a breath so long, etc. When this practice has been carried on for a few minutes, you can repeat these words, "God loves me," or the word OM, or any other sacred word; and the immense power of those words which are thrown into the vibration is manifested in the inherent power given to you. It will be no uncommon thing for earnest students by-and-by to be filled as full of what we call magnetism as if they had been charged with a mag-



netic battery. You can place yourself in a chair with each leg of the chair sitting in a glass tumbler, and then put your feet on a piece of plate glass, say about fifteen by twenty inches, and then by taking these breathing exercises with these words sufficiently, you will be lifted up out of that chair—lifted up bodily into the air.

You will always know when you have enough to stop. I would not advise students to become too radical to begin with. When you feel that you are surcharged with this power, filled with this which we call God—and God only knows what it is, for it is the power of God coming direct from God into us—we will know by the feeling within us when we should stop. Then stop.

The result of these breathing exercises, as I before remarked, will be to destroy every inharmonious thought in the mind and every inharmonious manifestation in the body. This is one of the steps toward the realization of the perfect life, and closely following, developments will be that youth will supplant old age, which is another thing which I have failed to mention. As before intimated, the wrinkles will leave the face; the muscles of the body will harden; the mind will become harmonious and at peace; and, you will have an intelligence develop which was a stranger to you before, because you are in the road climbing the ladder to the super-conscious mind. Without this

breathing exercise, you can do nothing. Mind you, there can't be a round knocked-out this ladder, because you can't go up the ladder unless you go up round-by-round.

The first step in the ladder of progress is the breathing exercise. Recollect you can't stop that practice until you have been enabled to go higher, which you will be taught later on; but, you have the exercise laid before you, and you must practice right along steadily for months. This gives you the control of the nerves absolutely; and by-and-by, it will assist you, as I shall show you, to control the mind.

You have now acquired two practices; that of the water and this breathing. Those are the first steps. You have to take every advance, step by step. You may occasionally get into places where you will be led to doubt whether such things will come to pass. Then, all you have to do is to go and practice as told, and every doubt will vanish in the realization of the perfect truth. It will prove itself conclusively by its own demonstration.

Now, it really appears singular from the standpoint of our former education to think that persons can sit down and take this breathing exercise; and that it will revolutionize their bodies, yet it will. We can take persons whose visage is as severe as that of any man or woman you ever saw; and, if we can get them to drive hatred out of their consciousness, they will soften

down, and their faces soon become serenely beautiful, through the taking of this breathing exercise.

In your primary lessons you have been taught that hatred, malice, jealousy, vindictiveness, anger, deceit, dishonesty, and all of those so-called material-minded evils, are left behind. Love your neighbor as you love yourself. Do the right for the sake of the right; and, the good for the sake of the good. The love of the Almighty reigns supreme.

## CHAPTER V.

## CONCENTRATION.

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ACTIONS INTERNAL AND EXTERNAL AGREEING WHEN  
THE MIND JOINS ITSELF TO CERTAIN  
CENTERS OF CONTROL.

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There is an old Indian legend which claims that, if a drop of water falls into an oyster's mouth during the ascendancy of the star Svati, that drop of water becomes a pearl; and, the story is that the oysters at that time come to the top and hold open their mouths till they get a drop of water, and then go to the bottom of the sea and there they remain until this drop fully develops into a grand gem.

I give this as an illustration of how, in a manner, we may control this beautiful pearl of the mind, for without the absolute and perfect control of the mind, you can't succeed in your advancement along these lines; it is certainly impossible. It is only when the mind is taught to be controlled that it can really

help in this advanced study; it is only when the mind is taught to be controlled that we can be of any assistance to the person sought to be helped. To control the mind, we must concentrate thoroughly and perfectly the mind-thought, and have the power to do so at will. This comes from practice and practice only. Take the word "concentration;" we ask what is it? Then we consider the external instruments and their external organs in the body, through the nerve and brain centers; and this, we call mind. These attach themselves to some external object, and that is what we term perception. Thus, we perceive the object under consideration; and at the same time we find it difficult to concentrate the mind upon one organ only, the mind being the slave of so-called materiality until it is freed.

We often hear good advice, "Don't steal, do no wrong, be virtuous, be truthful." At the same time we know that this advice alone can never make the person what we request him to be. If we don't want the person to steal we must teach him how not to steal, and this can be done only by showing how to control the mind, to lead it in the paths of rectitude and spiritual perfection. Actions external and internal agree when the mind joins itself to certain centers, and these centers are called organs; and this control, acting on the mind, whether willing or unwilling, joining itself to certain centers, is the cause of people doing foolish

deeds and feeling misery because thereof, which, if the mind were under control, they would not do.

We are conscious of much, meditate much, yet of many things we are not conscious. One is conscious that he sees a friend sitting before him, that the friend is there for he sees him. One is not conscious of the organs on the inside of his body. The brain and parts of the brain, none can be conscious of these. When one eats, he eats consciously, but the assimilation of the food is carried on unconsciously; the food is carried out into the various parts of the body, and becomes this or that through unconscious, but certain, spiritual law. The food is changed into blood, then the blood is carried to all the departments of the body; and this is done unconsciously. The eternal creation, in the beginning, is going on all the while; and yet it is the perfect child whom God made that is doing all this through these immutable and unchangeable laws, the manifestation of God's spiritual creation.

The heart beats without apparent control by man; seemingly, it goes on in its own way; but, by practice and control of the mind, concentration and meditation, that heart can be brought under perfect control until it will beat more slowly or quickly, or almost cease to beat. Every part of the body can be brought under the same control. This all shows that these things are done through mental processes. They are unconscious

methods so far as carnal mind can investigate. All is spiritual development along spiritual lines.

There are two planes upon which the human mind, so-called, works—the conscious plane, that is to say, when the work which is accomplished with feelings of egoism; and the next the unconscious plane; and on this plane that part of the mind is unaccompanied by these feelings of egoism. In the lower creations, if we may make the distinction, this unconscious work is called instinct; in the higher it is called mind. There is still a plane much higher on which the mind can not meditate, which goes beyond consciousness, just as unconsciousness is under consciousness, there is this other plane which works above consciousness, from which all feelings of egoism are divorced. This feeling of self belongs to the intermediate plane, and in that plane in which the mind is above and below the line of egoism, there is no feeling of "I," or self, in the mind. Yet, the mind does its work. When the mind goes above this line of consciousness, it is what we call super-consciousness, that is, it is above the conscious plane. We know when this plane is reached by the condition of the mind, of the thought, which goes above self, which goes above Egoism. The particular plane upon which we are acting is known by the results of the work, whether it be above or below this so-called consciousness.

For example, a man in sleep enters a plane beyond all

consciousness. The body works all the time, breathing goes on; but there is no feeling of self, or Egoism, in him. He is unconscious, and when he awakes to consciousness he is the same man that he was before. If a person goes into the super-conscious condition of mind, even though he reached this condition an ignorant person, he comes forth laden with all the knowledge of the Infinite. From one state a man comes forth the same man that he was before, out of the other he is enlightened with all the wisdom of God. He may be a philosopher, a prophet, a savior or a saint. His whole character is changed; his life, his mind, his thoughts are illuminated; he lives in the sphere of knowledge, which is the super-conscious condition of mind. There is nothing that can confine; there is nothing that can stay it. The super-conscious mind is its own teacher and apostle, and this mind is endowed beyond all reason, beyond all physical knowledge. To such a man the transcending of all human nature comes. This may be called inspiration. In one case it may seem to come up by divine nursing, in another through a sage, but always through God.

This condition means that the mind has been brought to the knowledge of its own nature, and it also means that the mind of man has been brought to the knowledge of Truth by its own nature. Mahomet claimed that the truths of the Koran were given to him through the angel Gabriel, who at one time took him on his



heavenly horse Harak. We suspect that was simply an unconscious condition of mind in which he gave forth some wonderful truth in his great book. In order to reach the super-conscious condition of mind, now mark you, the student has to practice carefully and thoroughly the exercises given and those which are to follow, commencing with the first, giving to it as much time as is designated; and then, take up the next, and go on and follow the daily practice each day until he has arrived at that degree of concentration and meditation where the super-conscious mind comes up to him, and then he can see its beauties and derives its benefits. In this practice the mind must be concentrated upon an object. One must be able to continue the concentrated thought for that length of time, and then dwell only upon the internal part of the perception. To such a mind everything comes under control. It is said that the animal has its happiness in the senses, man in his intellect, and God in spiritual manifestation. It is only to the soul that has attained to this high degree of meditation that the world is really beautiful. To him who desires nothing for himself and does not mix with the world, the manifold changes of nature are one panorama of beauty and simplicity.

In his subject of mind control, one should always be careful not to allow any person to take control of his mind, as through what is termed hypnotism, mesmerism, or any other kindred system of control of mind by

others. The hypnotist by his suggestions causes morbid thoughts for the time being, and these suggestions can act only upon an unhealthy body or an imperfect intellect. Until the hypnotist by manipulation, fixed gaze, or in some other way succeeds in obtaining control of the subject in a sort of passive or morbid condition of thought, his object can never be accomplished. In other words, the mind must be diseased through some of these methods before he can take control of the mind of another person. All control of the mind centers which is used on the patient to this effect by hypnotism is wrong, and ultimately leads to mental and physical injuries, if not annihilation. Hypnotists do not control the brain centers by moral thought, but by simply pounding the subject's mind, by sudden mental thoughts which the author thereof delivers to them. The person operated upon, loses mental energies, and at last, the mind, instead of gaining power and perfect control, becomes a shapeless and helpless mass, and the only proper place for the so-called patient is the asylum for the mentally diseased; and, every attempt to control the mind of another person or persons, is not only disastrous, but also in turn defeats the end sought. Therefore beware of everything which takes away your freedom, and know that all such is dangerous and should be avoided by every means at your command.

## CHAPTER VI.

## INTROSPECTION.

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DEVELOPMENT OF POWER THROUGH MEDITATION OF  
UNIVERSAL GOOD PRODUCES HARMONIOUS  
CONDITIONS INDUCING PERFECT HEALTH.

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The first lesson in concentration or mind control, which I will give my readers, may be practiced in this way. Sit for some time and let the mind have free run. Then, sit up erect, close your eyes, let the mind have free run, and see where it will go. Well, you find that it will be bubbling over with this or that all the time. Having thus placed yourself in proper position, hold close to your mind, and think steadily of your heart. Drive every other thought out of the mind, think steadily of your heart for just a minute. All who are able to hold the mind constantly on the heart without letting it go out upon any other object are making proper progress.

Wait and watch. Knowledge is the power which

will control. Until one understands thoroughly what the mind is doing, he can't control it. Recollect this chapter forms the entering wedge to this upward step which you have to take. This control of the mind is really the first hard work you have to perform. This is really the first serious part of this whole work. I mean to say you are getting down to real hard work. As I said before, the breathing exercise is the flywheel of the engine; but, here you have got to where you have fairly started on your journey; you have to work. Therefore, give free rein to thought. Many thoughts come in, some of them so hideous as to cause astonishment, as you will find in your early practices. When you come to give more time you will think you are holding your mind upon a certain thought, a certain object, and here you have some vagary that has no more to do with it than that the moon is made of green cheese; right there in your mind, and you are nursing it, and nestling it up there. By practice, you have got to be so you can absolutely control this mind. You will find that at each practice these vagaries become less and less violent; that, at each time, more serenity and calmness is developed. In the first few weeks, or perhaps months, you will find that the mind has many vagaries. Later you will find that these are becoming less in number, until finally the mind comes under perfect control. This result can be attained only by continual practice day after day. It won't do for students

to take but little interest, and then go on with their regular avocations in life, not practicing at all along these lines. You will be enabled then to point the road and say you can go the road to somebody else, but you can't go that road unless you go by persistent practice. You have to work out your own salvation; nobody can accomplish it for another; you have to work it out for yourself in proper manner.

This result of controlling the mind can be obtained, as I previously remarked, only through continual practice, that is a practice day by day. This control in not allowing it to join itself to outside thoughts or centers, is what we term introspection, the perfection of which can't be attained in a day, but only after a continuous struggle, to some persons, perhaps, for years. In some cases it takes years, before they can succeed in arriving at ultimate and perfect victory; but the victory when accomplished is worth more than all the world, because you then come into the land of the Infinite, of God, and you will know as God knows. When one has acquired this power of introspection he will naturally take up the kindred thought of absolute control of the mind, concentration, meditation, etc., that is the ability to hold the mind to certain thoughts, force it to follow certain parts of the body to the exclusion of the other parts. The mind should be made to think of one point, say the heart, and one may imagine that there are flowers there; that these flowers are

filled with effulgent light. Put the mind upon it and think of the brain as full of light; or, one may think of the different centers of the central canal in the spinal column. Remember this, that is, to concentrate your mind, you must hold it on every one of these. It takes practice to accomplish the object sought; but, such is the power of this universal good that even slight practice along these lines has its beneficial tendencies. You don't have to wait until you are perfect before you begin to get the good. "Excelsior" should be the student's motto, nothing less than perfection should be sought to be attained, and that can be accomplished only by well-directed, persistent labor.

The beneficial effects of this practice will be made manifest by the destruction of all nervousness, giving a bright mental comprehension. The general condition will become perfect; the temperament will be restored to harmony; absolute and perfect health will be one of the first symptoms; the face will become beautiful; and the effects on the voice will be beneficially changed. This is usually among the earlier manifestations, and those who practice assiduously and give more time secure more demonstrations. Sometimes, sounds will be heard, as the ringing of bells at a distance; sometimes, strange things will become visible; light specks will be seen floating in the atmosphere. When these come, know that you are progressing rapidly.

Recollect the controlling of the mind results from

methods of the practice given to you in these pages. Now, I will state in as simple a way as possible how to take this practice. Say you commence to practice in the morning as early as possible after your routine duties have been attended to. In order to make the practice complete you should be in a room by yourself; if possible. That room should be one where no person sleeps. There should not be, so far as under your control, anything allowed to enter that room of an inharmonious character. To be perfect and complete, fresh flowers should be put into the room each day. When all of these are complied with, your environments are in condition to make your work more perfect than if they were otherwise.

Seat yourself alone, in the silence, facing the sun, go into yourself and take hold of your mind as directed here. You may think of the heart; you may think of any part of your internal anatomy; but whatever part you decide shall be the subject of thought, hold your mind right there for ten, fifteen, or twenty minutes. That would be the extreme limit which I would advise any new pupil to exercise, twenty minutes at the outside, better ten to commence on. Let this exercise be given, if possible, twice daily.

But carefully remember this, that you must not take up these practices unless you intend to continue along this line of study, for it would be better that you never heard of it than to commence and abandon it. So sure

as you go along this road as indicated, you will receive blessings; aye, great blessings. The moment you stop and abandon these practices and exercises you will lose this advancement, and I am not sure but that you will be farther back than when you commenced. Therefore, commence your practice in a conservative way; continue it, and as you grow older, stronger and more perfect, the developments of perfection will show themselves strongly on your body and your mind. Your environments will come into harmony with this thought, this beautiful work and these beautiful exercises; and, you naturally will increase in ability until by-and-by you will be able to sit for an hour or even two hours, and hold the mind closely as in a vice. What else you will receive we will teach further in the lessons found in the succeeding pages.



## CHAPTER VII.

**HARMONY.**

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THIS BIRTHRIGHT OF MAN DISPELS DISCORD BY  
ESTABLISHING EQUILIBRIUM, MAKING US  
MASTERS OF ALL ENVIRONMENTS.

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In the further consideration of this subject of vibrations, I wish to make a few preliminary remarks regarding the environing conditions which should be in every one's possession before taking what we term these vibrations, or these vibrating treatments.

The first thought that I want to discuss in this connection is that of diet. When taking these practices, one will be all the more benefited if he is somewhat careful as to what he eats. Milk and cereal foods are considered the best; but, those persons who wish simply to practice a little and go a little way, should be only careful not to overload the stomach. They can eat what they like in reason; but the perfect demonstration is made more rapidly with milk and cereal food. I

will say here in regard to this, that there are more elements of all perfect foods in milk than in any other one substance in the world. Rice perhaps is the second, but the whole cereal family is rich in the elements of life-giving food. As one climbs this ladder of mental perfection, the mind becomes finer and the brain more sensitive. You will find as you advance that the least inharmonious vibration seems like a hideous jarring; the mental organs become attuned to much finer conceptions. After this stage of progress those who wish to persevere should never allow themselves to be drawn into argumentation because there is no good in it. Such conversations tend only to unbalance the mind and destroy its equilibrium. Give up all utterly worthless talk, read only the writings of persons who have had these realizations. The proper way is first to practice, then understand; leaving all distractions behind; shut out from your mind all outside things, and earnestly concentrate your whole thought and nerve centers upon the God within, the Truth within.

None should take up these practices for the novelty of it. Take up and do one thing at a time; do it thoroughly and continuously before you take the next step. Now, while teaching in these lessons, we must necessarily give all the requisite steps; but, remember well that you are to take up one step at a time, and master that thoroughly before you venture upon the next. Recognize that the ideal is one thing at a time; just one

thing. The person who sticks closely to one idea and concentrates strongly, will the more readily reach the desired goal than the one who scatters. Those who take but a nibble here and a nibble there, never succeed at anything. They may have here and there a little demonstration for the time-being, but it will end at that. They will be slaves in the hands of nature and never will get beyond the control of the five senses. Therefore, take up one idea and earnestly carry it out; make it the object and aim of your daily life; think of it; live with it; dream of it; let every part of the body, the muscles and the nerves as well as every part of the five senses be full of it; and leave all else alone. This is the only way to succeed; thus spiritual giants are created. The more continuously you practice the greater will be your success.

To concentrate successfully one must use perseverance. "I will drink the ocean," says the determined spirit. "At my command the mountains will crumble up." That is the kind of energy which will enable you to reach the ultimate goal for which you are practicing. That is the full enjoyment of the super-conscious mind.

All sickness, all sin, all death, all sorrow, all want, and every other inharmony, which manifests itself in the material world, is subject to destruction and annihilation by the Truth which Jesus Christ taught. As we follow in His footsteps, read closely His words, study His acts, and ponder upon His history, we see a

perfect and well-defined scientific pathway in which He trod, which leads us away from material death into spiritualized, eternal life. In following it the annihilation of all kinds of inharmony is demonstrated. He has given to us the knowledge of their utter and absolute nothingness.

Those who have studied the primary lessons, as to how the sick are healed, and the philosophy and phenomena of such healing, will find this series of lectures comparatively plain; but, it is an advance in the direction of these primary lessons beyond the initial thought. This higher thought, the knowledge which frees the man, and brings him in touch with Infinite knowledge, gives him eternal life, makes man the master. In other words, as our Savior has stated, *it is the knowledge of the Truth which makes us free.* This freedom does not mean partial emancipation; it means the absolute freedom of the man; freedom from all the chains of so-called materiality; it manumits us here and now.

It is God's law that everything should be active; that everything should have motion throughout the universe; from the stars in space down to the atomic life, that can be seen only with the strongest glasses, we find eternal and perpetual motion, unceasing activity—everywhere life. The currents of the ocean, ceaseless in their activity, show everywhere life; and when we consider that God is life, and that God is omnipresent,

then we wonder not that life is everywhere, for God is there.

In our previous study of how to heal the sick, we were enabled to lead you to a very great degree, walk as though it were by your side, teach you how to demonstrate; but in all of this higher study, each individual walks solitary and alone, fulfilling the Scripture literally, in working out your own salvation with fear and trembling. It is true that we can point out the way, but go with you we can't; neither can you go with us. Master these lessons, these practices, and you will realize the truths in your own body, in your own mind, in your own spiritual understanding. But this result can be manifested only after assiduous labor and deeply concentrated thought, with a perfectly sincere and intelligent desire in actual practice. In the degree in which you accomplish this work, you will be enabled to climb the steps which lead to this realm of Infinite knowledge; and it is the lesson which Jesus taught, although He taught it in a different tongue.

Much of this work in the higher teaching to the uninitiated would be but foolishness; but where the mind and body of man are dominated by the thoughts of the senses, He can't enter into the kingdom of this Holy-of-Holies, until after he has been baptized with the spirit of fire which cleanses the dross from the gold. You must bear in mind that the object to be attained in

all of these studies is the freedom of the man, his disenfranchisement from the environments of so-called materiality which have been woven about and around our race through the past cycles. These studies must be continued until the student has reached perfection. Harmony is the birthright of man; and you will find further on that the God within you, speaking through you, develops. We will advance above this realm of reason and the necessity for facts, and reach the fulness and perfection of the super-conscious mind. There is no half-way; no place in this grand work except for the industrious and sincere. None can succeed except those who devote their lives, their hearts, and their consciences to God and His leadings; and follow strictly the instructions here given. Man must be free; he must be master, not only the master of material environments, but the master of everything. He must be in the full enjoyment of the God-given dominion which belongs to him; and when he becomes thus endowed, he is thereby enabled to climb these steps of knowledge which lead to eternal Truth, and possess his birthright in the realms of God's love.

The student must further bear well in mind that he is created in the image and likeness of God; that he was endowed at his birth with power and dominion over the earth, and all things in the earth, and all things that are created in around and about this so-called material sphere; that that power belongs to

each and every one of the children of God; that God created all equal, with the same power; He gave all the same powers; we all have the same powers, except where these powers have been barred, as we might term it, by self-limitations, placed upon one's self by our own conduct. One must understand that as he thinks so he is. This rule appertains eternally and universally. In other words, we make the laws which control us; and, if in our consciousness, we place limitations upon ourselves, and deny these God-given rights to ourselves, we are placing limitations which will destroy us in the exercise of all power and all dominion.

## CHAPTER VIII.

## THOUGHT TRANSFERENCE.

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HOW THE HUMAN MIND WHILE IN A SUPER-  
CONSCIOUS CONDITION IS VARIOUSLY INFLUENCED  
THROUGH VIBRATORY CURRENT.

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In the advance of this higher thought, the control of the mind is absolutely necessary and this control can be obtained only through Scientific practices and Scientific methods. It is no more unreasonable to set a steam engine to going without a governor and without an engineer, and expect it to work out its daily task for which it was manufactured and created than it is for us to expect the mind without Scientific control to do that for which it was intended.

To illustrate this, let one seat himself and commence to think. Let him seat himself in the silence, and see the vagaries, as you may call them, the thousands of them, which will pass through the mind as he sits there and lets the mind play. It falls into this kingdom and



into that, hither-and-yon, without a governor and without control. This condition of affairs must be rectified. The mind must be placed in a certain channel, and trained to do its work in a particular way as perfectly as an engine, or other piece of machinery is required to do its specific work and its designated part in the economy of nature. Until this absolute and perfect control can be established, the student can't come into the perfect enjoyment of the super-conscious mind. To obtain this follow the rules given herein.

When we look at history we observe here and there a prophet who was endowed with this super-conscious mind. In most instances, we find, however, that these lights are but what we may term flashlights. They come at times into the super-conscious condition and see with the mind of the Infinite. Then, they close-up and see material developments, that is, this sub-conscious and material mind, as we recognize them, controls their actions, and controls their writings. It is just as possible for us to read the future and know the past as it was for Daniel, Jeremiah, or Isaiah. But, in order for us to do that, we must control the mind. We must bring it under perfect subjection, so that it will work in accordance with its mission; in accordance with fixed and Scientific rules. When this is accomplished, and the student is in the land of the knowable, and the super-conscious mind is in control, books and information are no longer necessary, for we know as

the Infinite knows. In this perfect condition of mind, we go above reason; that is to say, we follow reason as far as reason goes; then when reason fails, reason itself supplies the vacuum, so to speak, and gives us further light and further knowledge.

When the children of Israel who were under the command of Joshua were told to go round the walls of Jericho once each day for six days, and on the seventh day seven times, blowing their horns and tuned instruments, the people on the walls of Jericho no doubt looked down on them and laughed in scorn and derision for that set of fools; yet, at the same time, Joshua was bringing into action the most irresistible power that is used by Divine Mind, the law of vibrations. You can take, for instance, two stringed instruments, one of them a piano, the other placed on a table directly across the room therefrom (both being tuned exactly alike), and by sounding one instrument the same intonation will be given out by the instrument in the farther room, more than fifty feet away.

The law of vibration works only when all is harmonious. Take a band of students, placed in the form of an auric egg, and let the intonation go out from each one of these attuned alike, and what we can't do is something that I would not dare to say. We can move the mountains; we can destroy error; and we can do anything that Infinite mind has for us to do; but we must work in unison, in harmony. Now, for instance:

When we are taking this treatment, this vibrating treatment, giving as we will explain more thoroughly later on, take up the word "OM," one member of the class will give the intonation out, say in one key, and another away above or away below, such practice will make that class thoroughly worthless, absolutely worthless. Mind well, you have got to follow the keynote. If you don't, you not only disorganize and destroy the power of the others, but you absolutely prohibit yourself from receiving any benefit whatever. Harmony must come with perfect law, and this harmony is a part of the law of sound and of vibrations. But it must be harmonious, given in the same key, and it must be musical. It can't be coarse and rough, and brutal in its noise and in its tone.

I know a friend of mine, who is now residing in a far western state, who was destroyed almost for the lack of this protection; but, to save his life, I never could get him to give it in a musical tone. It was always in a coarse mumbling out voice that was repellent in its tendencies.

In this material mind with which we are surrounded, there is that which is known and was known throughout the old Egyptian times of magic and magicians; it was the same class of people who tried to interpret Nebuchadnezzar's dream, and filled the courts of Cyrus and Darius, following Alexander and his conquering hosts throughout Asia. Coming on down farther, it

was known as black-magic and witchcraft, thought transference, malicious mental mal-practice, and animal magnetism. All of these evils are the misapplication and the misapprehension of this so-called law of vibrations. The law is perfect and its workings are perfect, unless it is attempted to be used by persons for an impure or wicked purpose; and, if they do that, it not only destroys the operator, but followed up will leave its mark upon the world's history, as now shown in the annihilation of the Chaldean empire, the destruction of the Medes and Persians, the loss of Grecian learning, intelligence and power. A lesson of retributive justice is shown in the fact that that same power has brought the Egyptians down to so low a condition that the heirs and children of those once mighty people are whipped with lashes upon their bare backs, to make them work harder in order to earn money to pay the interest on the bonds which are held by the descendants of their former slaves, the Jews.

The lesson which should be learned from this historical fact, is: Never use any of these God-given powers except for purposes of good; and, as we have always held, you must come to God only when your heart is pure, filled with love; love not only for your friends, but love for your enemies; love for the children of God; and let not one particle of malice come into your heart.

Furthermore, you must have in your consciousness

a feeling that no life must ever be sacrificed. In this connection there is a little incident I will speak of to you. One Sunday afternoon, I saw a little bug, a tiny little thing, going slowly over the floor, while the church was just about to be dismissed. I knew that if that little bug was on the floor, all these people with their feet would destroy it, and while the pastor was pronouncing the benediction, I took my handkerchief, and tenderly brushed the little bug off into a place where it was safe and would not be crushed. Save life, never take that which can not be returned. Kill not, must be one of the inexorable laws which govern you; and, let life, life from God Almighty, be your watchword. Stand by your guns along these lines and you will grow strong.

## CHAPTER IX.

## MENTAL THERAPEUTICS.

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REALIZATION IN CONSCIOUSNESS DESTROYS SO-CALLED  
DISEASE THROUGH HEALER'S SINCERE  
EFFORTS.

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The first exercise I gave the reader was a little simple exercise of how to clear the head, so to speak, clear the brain, by letting water pumped through your throat, go up through your nostrils and out into the basin.

The next was how to concentrate the reader's thought; and I also gave a little example of how to look into the heart. Sit down and concentrate your mind upon the heart. Now, these exercises are very simple, yet exceedingly important. It is a very simple thing when we see a person who is suffering from so-called disease to make the realization in your mind that that child is the perfect image and likeness of God and can't be sick; yet, that realization in our consciousness destroys that so-called disease. All these things are very simple but they are very effective.

In this course of practical mental therapeutics, I am going from the very bottom up to the end of the ladder in the teachings of these lessons, and I intend to take up this subject with some care and tell you exactly how to do the work. Of course, we can't cause you to accomplish everything merely through one brief reading. You can not cover this ground in a day, a week, or in a month. But we can teach you; we can direct you the way to go; and then you have to proceed by yourself; you have been taught; it will take some students months; it will take others years; and still others will never reach the goal. Why? Simply because they won't do what they are told to do; they bring to this study a dishonest heart. You had just as well stay away from the study of this divine science if you are insincere or distrustful. Anybody who is not controlled by absolute sincerity, and from love, can't walk up this mental ladder; it is not possible. Remember, I am not only speaking for the individual reader, but I am talking for everybody who peruses this book. I have to appeal to all classes of people.

Persons who are to receive the blessings and achieve the powers which are being taught in these pages must possess an eye single to this one thought; and, they have got to walk in this straight and narrow path, straight up, looking neither to the right hand nor to the left. Recognize the forcible fact that, when you obtain the power which you can secure through the concen-

tration of your mind absolutely, there is nothing you can't accomplish. Jesus Christ walked upon the water; He overcame the laws of gravitation; when He wanted to be visible or invisible He could do so at His pleasure; and, finally, when He went away, He was caught up in the clouds and vanished.

I have no more doubt that Jesus Christ is among us to-day than He was 1,800 years ago. I don't think He is here in visible form, but I think He will come as He went, because, when He left, He had the perpetual body that belongs to the human family, after they have become spiritualized. However, I have no doubt in the world that Jesus Christ is among us at times. I have had this in my experience, that there have been four different women, without the knowledge of either one of the others ever having said a word to me, and so far as I know none of them ever knew of the others, tell me of a man who was hovering over my head at times, with his hands over my head, and each and every one described the same looking man. Sometimes it would be when I have been praying; at other times, it was when I have been lecturing; but, it has always been the same looking man, beautiful in character.

I have no doubt that the spirits which have gone beyond are clothed in their proper spiritual bodies and are progressing with their work. Now, mind you, I am not talking now in favor of what we call this modern spiritualism. I don't think it is necessary for



us to go into a dark closet and put our hands upon a table, to call down God Almighty to write between two slates. I have nothing to urge against anybody's religion, but I say I don't believe in that kind of religion. I don't think God manifests himself in any other way than in a straightforward way which everybody can understand.

## CHAPTER X.

## THE VITAL SPARK.

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LIFE FORCE OF THE BODY CIRCULATING THROUGH  
THE NERVES OF THE VERTEBRÆ OR  
SPINAL COLUMN.

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Now, in this chapter I desire to make clear to the reader the fact that there is a mental effort placed upon the life-force of the body, commencing at the lower part of the spinal column and ending at the top, in what we call the medulla oblongata. Introductory thereto, I am going to quote from Gray's Anatomy a short sketch pertaining to this spinal column, so you will more readily understand its physical construction :

“The spine is a flexuous and flexible column formed of a series of bones called vertebræ (from *vertere*, to turn).

“The vertebræ are thirty-three in number, exclusive of those which form the skull, and have received the name cervical, dorsal, lumbar, sacral, and coccygeal,

according to the position which they occupy; seven being found in the cervical region, twelve in the dorsal, five in the lumbar, five in the sacral, and four in the coccygeal.

“This number is sometimes increased by an additional vertebra in one region, or the number may be diminished in one region, the deficiency being supplied by an additional vertebra in another. These observations do not apply to the cervical portion of the spine, the number of bones forming which is seldom increased or diminished.

“The vertebræ in the upper three regions of the spine are separate throughout the whole of life; but those found in the sacral and coccygeal regions in the adult are firmly united, so as to form two bones—five entering into the formation of the upper bone, or sacrum, and four into the terminal bone of the spine, or coccyx.

“Each vertebra consists of two essential parts—an anterior solid segment, or body, and a posterior segment or arch. The arch is formed of two pedicles and two laminae, supporting seven processes—viz.: four articular, two transverse, and one spinous.

“The bodies of the vertebræ are piled one upon the other, forming a strong pillar for the support of the cranium and trunk, the arches forming a hollow cylinder behind the bodies for the protection of the spinal cord. The different vertebræ are connected together

by means of the articular processes and the intervertebral cartilages; while the transverse and spinous processes serve as levers for the attachment of muscles which move the different parts of the spine. Lastly, between each pair of the vertebræ, apertures exist, through which the spinal nerves pass from the cord."

It will be seen from the quotations just noted that this subject of the spine is very much hedged in, around and about by technical language. In order to explain more fully the following practices, I will give as clearly as possible my instructions, leaving out, so far as I can, all technical language, writing mostly in plain English.

These vertebræ are piled one upon the other, as though they were figure 8's, laid right straight up, commencing at the bottom of the back, and extending right up to the base of the brain, one on the other right up, thirty-three of them.

The spinal column is composed of a series of figures, so to speak, as will be seen by reading our description of it, and these figures, each of which may be likened unto the figure 8, are laid horizontally, one upon the other. As previously described, there is a tube through which circulation is had in the right, and also in the left side of this column, extending from the base, or bottom, of the spinal column, and ending in the base of the brain, the medulla oblongata. Then, again, there is an opening through the center of this column

which can be made to circulate only by and through mental manipulation.

In following these practices, the student will readily observe that it is important to sit upright, not allowing the spinal column to be touched by the back of the seat, and that the head, shoulders and upper part of the body rest upon the ribs, thus giving perfect circulation to the breathing processes, also to the circulation of the spinal column and the currents therein. We told you in giving these breathing exercises how to sit; that you must sit upright in order to give the lungs full and fair sweep. Also, in giving these exercises, you must be perfect in regard to that.

In the following exercises the student takes his seat facing the sun.

This, however, is essentially a treatment always by yourself; and, you will never take this culminating treatment in company. It is not possible so to do as it is an insulator alone with you and God; nobody with you; you can't take it any other way with any kind of effect and profit.

After seating yourself facing the sun, you will then concentrate your mind upon these circulating tubes, as we may call them, the tubes of the spinal column, the first upon the right-hand going carefully from the base of the tube, then turning, take up the thought and go carefully through each one of the thirty-three up to the

base of the brain, from that side; then the other side should be treated in like manner.

I am going to illustrate how to give this practice. Now, here is, we will say, the spinal column; we see it in our mind's eye, the series of figure 8's piled one upon the other from the end of the spine to the base of the brain. Here, as I have said, through the right side of these lobes, or figure 8's, there is an opening, a nerve center, through which the nerve sensibilities go from the base of the spinal column up to the base of the brain, a constant communication. The same exists in the left series of lobes, the apertures we may call them, from the base up to the brain; then through the center. Right through the center of this spinal column there is an opening; but it is not open, yet it can be opened by mental manipulation. It is there and you can open it by mental thought with mental processes.

The proper way to take this practice is this: Seat yourself in a chair straight and square, facing the sun; then concentrate your mind—this concentration you have learned by practice in the other exercises. Give over your mind absolutely into your spinal column. You take up the first aperture on the right side. Now, remember the object of this practice is that God will give you Infinite knowledge. Remember, further, that so soon as you obtain control of this practice which I am giving you, you will know as the Infinite

knows. You will absolutely be above reason, and will know the past and the future, and the present; and people won't have to tell you what they are thinking about, because you will know just exactly.

Then, seat yourself, as I have suggested, and take up the first aperture of the spinal column on the right-hand side, and then throw into the vibration this thought: "God does give to me infinite knowledge, and He gives it to me now." Then you bring it from this aperture up to the second. "God does give to me Infinite knowledge, and He gives it to me now; and He does aid me in pulling it through this aperture." Now, these words are realized to be true in your consciousness, the same as when you make the realization, as I remarked before, for the healing of the sick. You go on through every one of these apertures, from the bottom up to the thirty-third; and then you land in the base of the brain, the *medulla oblongata*. After you have done this on the right side, you take up the left, and go through the same exercise. It won't do for you to go any other way with these exercises than I have indicated. You must practice this pulling through of the side openings, we may call it, for at least two months; there are two months' work for you right there, pulling it through. During these two months, you will recognize but little of the realities which you shall later on obtain.

The only way that I can describe the feeling is, and it

is a very homely description, too, that it seems as though the top of your head had been taken off; the base of your skull removed, and that you can see with the brain above everything that exists. In other words, materiality is lifted from the top of your head and you can realize the Infinite knowledge of God. Then, it will close down, and you will be in the dark again. Of course, I have not got yet where it stays with me for a long time as I have not practiced sufficiently along this line. Nobody can accomplish it without much practice; but I have practiced far enough to realize the truth of what I am saying. I have also seen a great many others possessing similar experience.

In taking the Vibrating Treatment, it will be observed by the reader that we confine ourselves entirely to the position of facing the sun. It must be remembered that this explanation is given simply to those who are in small numbers. Where a class of half a dozen or more meet together, they should always take it in the form of the auric egg, forming a circle, and joining hands, whereby the vibrations will be intensified. But where given in small numbers, students should follow the rule given at the beginning of the chapter on vibrating treatment.

After you have taken the exercises in this way for a few months, then return to the main work for which all these directions and these exercises have been given,



so as to fill your spinal column; to clean and clear it from the "coiled," the *kundilina*.

The next step after this two months' practice is to take up the thought of the central tube, commencing at the bottom, there taking the vital spark in your mind. Bring it up from the first opening, that is the first figure 8, or the first vertebra, then through the second, and so on, through the entire thirty-three, until the thought lodges in the base of the brain, the *medulla oblongata*. The name of the center at the base of the spinal column is the *kundilina*, and the meaning of the word is "coiled up." That is, it is coiled up, as I said. All power is located at the base of the spine. It is considered to be the source of all dreams, all imaginations, and from which all so-called perceptions are evolved. When fully aroused and brought into active force, it gives a direct perception of the knowledge of God.

In this practice of bringing this "coiled up," so to speak, from the base of the spine to the *medulla oblongata*, one must take up the mental thought through every lobe of the spine until it finally rests at the base of the brain. This mental process should be exercised from thirty minutes to two hours each day. When this power at the base of the spine is liberated, as it will be through assiduous practice, then the heavens of light and knowledge which come to the student enable him to see and know. In other words, this is the straight road to the enjoyment of the SUPER-CONSCIOUS MIND.

This practice must be continued until one has obtained complete control and mastery thereof, which gives the full knowledge of the Infinite Mind. It is through this Scientific method that one is enabled to read the history of others instantaneously upon sight, as our Savior did the woman at the well of Samaria; to fathom occult knowledge without study. This he can accomplish, because he is in complete touch with the mind of the Infinite, or the super-conscious mind. It may take a year; it may take two years; it may take a longer time; or it may take a shorter time; but, it depends upon the degree and the concentration which the student is enabled to practice and achieve through his perfect sincerity, honesty, and devotion to the grand work in which he is so meritoriously engaged.

What will come hereafter is merely the putting the feathers on the bird, or the clothes on the child. There is the work of concentration of the mind, until you can complete this mental climbing up into Infinite knowledge. It is just as simple as a, b, c. All it takes is work; you can't do it without labor. I learned one thing a great many years ago which has been intensified since I have become interested in metaphysics, and this is that nothing grand can be accomplished without zealous persistent work.

If you keep your mind well upon this concentrated thought and depend upon Infinite power for sustainment, there is no limit either to your physical endu-

rance, or your mental capabilities. There is no need of us going through this world groping ourselves in ignorance for we can just as well be masters and a good deal better. Now, this is the correct road, and we can point the way; but you have to work out your own salvation.

Right here may appropriately be asked: What is the substance of the center column? The substance of the spinal cord is nothing more nor less than the extension of the brain. It is the same material, of the same character of matter all the way from the kundilina to the brain. Now, this kundilina is a little round ball, so to speak, located immediately at the end of the spinal cord exactly. If we were a monkey, it would be right at the root of the monkey's tail. It has a corresponding terminal in what we designate as the medulla oblongata. That is another ball which is placed at the base of the brain, covered with a shield of almost glutinous consistency; in case it is hit at the base of the brain, this covering of the medulla oblongata protects the vital organ from being seriously hurt.

You readily notice the spinal column in all well-regulated anatomies by a crease. Occasionally, you may find a horse that has been worked so much that his spinal column has got outside. That is not the normal condition. The spinal column should have two creases through the column up into a sort of hollow. Then, it will be protected. In the razor-back hogs, I

don't think their spinal column is protected as it should be.

As to where did the word "kundilina" originate, though I have read a number of books on anatomy, I have not seen the word set forth in any scientific work. I think it comes from Brahmanism. When I say Brahmanism, I don't mean Buddhism; and if we take the history of our laws and of our language, and of many of our sciences, we can trace them back by irrefutable evidence to the Brahmin, who settled India in the neighborhood of four thousand years before the advent of our Savior.

## CHAPTER XI.

## HIGHER METAPHYSICS.

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ANCIENT ORIENTAL PHILOSOPHIES AND RELIGIONS AS  
PERTAINING TO MODERN HEALING  
METHODS.

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The idea exists very largely that Higher Metaphysics is nothing more than a revamping, as we may call it, of the Oriental religions and philosophies of the far distant past. For the purpose of showing to our students everywhere that this view is not correct, I have thought it advisable to outline a few of the more important of their so-called leaders and tell something of their tenets, so as to compare them critically with the doctrines as taught by Jesus Christ, whose followers we are.

The first character whom I will mention, and one perhaps we will hear more frequently spoken of than any other, is Brahm,—meaning in Hindu, earnest, intense prayer; but, it is now used, and has been for

many centuries to represent the name of the eternal Self-Existent Being whom we know as God, AUM, Jehovah, I AM THAT I AM. Brahm is the name of the God worshipped by that people. Brahmanism is given in the institutes of Manou, the Vedas, and a very few other ancient writings.

The world is perpetually repeating itself. Everything goes in cycles, so far as we are permitted to glimpse into that long distant past when Brahmanism was supposed to have been established in India by the Aryans. This religion was filled with much purity and extreme simplicity. It had a tendency to uplift mankind and bring him nearer to the God within. These Aryans became classified into cliques. They called the first clique, or the upper caste "spokesmen," or the men who talk with their mouths. The second were the class represented by the arm of power of the sword. The third class was represented by the thigh, and were called Vaisyas (pronounced visyay). The last class was represented by the foot, or the men who labor. The first three classes were the dominant classes; and, those represented by the fourth class were the laborers and those held as slaves.

When the Aryans came into India, so far as history even permits us to surmise, they enslaved the natives of that country. These Aryans came from the great nursery of nations on the central steppes of Asia. They were strong and vigorous, coming from a rigorous

climate. The conquering of the natives was a very easy task. These adventurous Aryans ran over the fertile plains of India, with its salubrious climate, enslaving the people, making them into what is termed the Sutra or fourth class, the common laborers, the only people who were low on the ground; the ones who were trampled upon by members of the caste.

Again, these subordinated classes were intensified by this first class entering into what we might appropriately term a system of priesthood. They made ecclesiasticism a fine art, and the result was the same it has ever been since that period wherever ecclesiasticism has attempted to control the state and the people through its priesthood and its forms of religion. Great oppression resulted to the masses. It is supposed that these Brahmins existed in the zenith of their glory something like four thousand years before the time of Christ. But the entire history of all of these oriental countries, showing what they did, is lost, with the exception that here and there stones have been unearthed, and the hieroglyphics thereon have been interpreted. These stones have thus given back to man a glimpse of the history of these mighty nations.

Ecclesiasticism caused ignorance; ignorance cruelty; cruelty oppression, and oppression disintegration. Instead of now being one great combined nation, as we have reason to believe they formerly were, they became divided into thousands of what we might term

patriarchial families. Interesting instances are portrayed of these peculiar people, in the lives of Abraham, Confucius, Zoroaster, Pythagoras, and further along that line of ancient philosophers.

Somewhere about 624 years before Christ, there was another philosophic man in India who has been handed down through the annals of time, nearer in the footsteps of Jesus Christ than any other one. His name was Gautama Buddha, by some merely called Buddha. The exact date of his birth is not definitely known because of the lack of authenticated history. The best authorities place it about 624 years before Christ; others give it as a thousand years prior to the Savior's advent, all of which goes clearly to prove my assertion as to the dark ages existing prior to this renaissance of philosophy, when Confucius appeared on the mundane stage.

This Buddha was the son of a king; and this potentate had determined to save his son from knowing anything regarding evil, sickness, sin or death. He built the young prince a magnificent palace; and, after a very severe test, the priest subsequently selected him a wife. He lived there in perfect happiness for a while and, then, the surrounding subordinate princes commenced to demur that he was kept in hiding all the time; that his position was such that he must be out and train his armies and be ready, when his father passed on, to hold up and defend his kingdom. The



dignitaries of state put him through many wonderful tests; and, tradition tells us that he was equal to all of them. Ultimately he not only proved himself the greatest warrior, and the most successful man with arms of every kind and character, and of finished intellect, but truly great in many other wonderful ways. History and tradition alike advise us that he had much in common with the character of Jesus Christ. Some of these traditions claim that at his birth there were earthquakes; the sun, moon and stars stood still; the blind saw; the lame walked; the dead were raised. But he finally showed his humanity by marrying 40,000 wives, with 80,000 concubines thrown in to add dignity to his exalted position.

Tradition goes on and tells us further in regard to this remarkable man that he became disgusted, like Solomon of old, when he could hold up his hand and say "All is vanity, vanity and vexation of spirit." This young man concluded he would go out into the world alone and see it. Then he went into his gardens and met an old man, supposed to be the first old man whom he ever saw. He asked him who he was and what he was. The old man explained to him how people grow aged. In another of his journeys, he met a man diseased with leprosy, and this disease was described to him, and how the human family became diseased, disintegrated, and finally went down to death. He left this place clandestinely, went to the mountains and

there lived for a number of years in the most abject poverty, alone. Finally he emerged therefrom a philosopher, filled with divine knowledge. It is true that Gautama Buddha has given to the world many remarkable sayings which stand on a parallel with those of Moses, and those of Jesus. But in all of his religion, his morality, and his philosophy, there was the one great thing lacking. It was also lacking in Brahmanism, and that one thing was LOVE.

We come on down farther, and take up Confucius. He lived something near the same time that Gautama Buddha existed. Confucius was not a religionist. He had no religion; but, he taught a system of morals. Take the average Chinaman, who believes in the doctrines of Confucius, and he has no idea of a future existence. He was taught by Confucius first to be absolutely and strictly honest; second, to love and obey his parents; third, to be loyal to the king and state. These are the great cardinal principles upon which the philosophy or so-called religion of Confucius is based. After his death, the kings of China saw that his system was a philosophy which tended to make the people loyal to the crown, and thereupon they deified him. Throughout that vast empire, and also in many other Oriental countries, especially in Japan, Confucius has many worshipers. But, there is not the slightest thought of religion in it, as we understand religion. He had no thought of love; no thought of pity; no thought of

mercy; and that is why it is nothing uncommon in that benighted country to see hundreds of people decapitated at one execution.

If a person in China, a member of one of their families, be dishonest and fails to make reparation for his misdeeds, his family is called on to square his deficiencies, and, if it is so that the united financial ability of the relatives can not make the wrong right, the whole family are summarily taken out and decapitated. This course has a tendency to make a very great clannishness among relatives. They have thus an incentive to watch closely over cousins and second cousins, and their cousins, uncles and aunts to see that these individuals are tracking along on the line of personal integrity.

Zoroaster was a Persian. His life, or the time that he lived, is also in dispute. Some historians accredit him along about the same time as Confucius and Buddha; others date him before. Some go back so far as five thousand years; but, the truth is that nobody really knows the exact period. He was the founder of the religion known as the Magian, which afterward degenerated into what we know in ancient mythology as sun worshipers, magicians and astrologers. They were the class of philosophers in force when Nebuchadnezzar had his dream, and they were called upon to give an interpretation, which they failed to do, and Daniel, the Jewish captive, had to be brought forth.

This so-called religion has been the curse of every country that it ever touched. In all the doctrines of Zoroaster, as they come down to us, there is not one redeeming ray; but, it has taught the blighting darkness of the brotherhood of the shadow. In other words, Magic, Black Magic. It is this terrible thought which has overrun Persia, Chaldea, Assyria and Egypt, and brought its people down. They are drunk with malicious mental thought which is injected into them by virtue of their priests, their dogmas and their practices. Take the average believer in this Magian religion, and he is worthless as a laborer; he is worthless as a citizen, and he is worthless as a child of God; he is no good on earth to himself nor to anybody around him. His country suffers as with the blight of the hand of God Almighty, as though it had been struck with the besom of dire destruction.

The next whom I deem worthy of notice is Socrates, the Grecian philosopher. Socrates was the son of a sculptor living in Athens. There he learned the trade of his father, and followed that artistic calling for a great many years. He had a very large fund of what we might term extraordinary intellectuality. A very wealthy man of that city gave Socrates money whereby he could purchase books so as to study and become thoroughly educated in all the higher learning which was then known to mankind. There is very much misunderstanding regarding this remarkable man. I can

remember when I was a small boy of reading the life of Socrates, how he drank his cup of the deadly hemlock decoction, as also of his beautiful conversations with his students, till my face would be bathed with tears. Coming to an understanding of the life of Socrates, it is but little wonder when we take into consideration human motives as interpreted along the occult line. This great philosopher, from the time he went into his life as a public teacher, was a whip and a scourge to everybody. His more than cynical tongue, voicing his acute mind, proved sharper than a two-edged sword when he deemed it proper to make sarcastic attacks.

In personal appearance Socrates was a sloven, going through the city's streets, month in and month out, year in and year out, barefooted, hatless, oftentimes coatless, followed by his eager students wherever he went. This uncouth, undressed, cynical yet intellectual giant, castigated nearly everybody who came apparently in his way, and he did it in such a clever manner as to throw ridicule upon whom he sought to overwhelm with his pungent arguments. So much and so true was this that Socrates became to a very large class of people, notably the epicureans, a most deadly enemy; and, they were his enemy. Finally, he was tried, convicted and executed by being forced to drink the deadly hemlock.

There is another important episode in Socrates' life

that may be mentioned. A beautiful lady of fashion, Xantippe by name, fell in love with the philosopher's extraordinary ability, and she married him. I presume, upon the theory that familiarity breeds contempt, her reverence for her philosophic husband became very slight indeed. She lost no occasion to taunt by stinging him with her sharp tongue, and abusing him in many conceivable ways. So venomous was she in her scoldings that the word Xantippe became a world-wide nickname for any woman who is a common scold. In reality, that woman has my sympathy. She was married to a brute from a physical standpoint, and one that cared nothing for her feelings, nor for anybody else's.

Notwithstanding this somewhat critical picture which I have drawn of Socrates, he possessed another and a brighter side. He was the first philosopher to discern the immortality of the soul, of whom we have any record. It was Socrates who taught a purer system of morals, more uplifting to the world than anything which had previously gone forth. If you carefully read his sayings as handed down to us by Plato, you will find in Socrates' thoughts much that to-day has a tendency to uplift mankind, and make us better, brighter and wiser. Socrates never wrote, but his student Plato has given to the world copious extracts of his philosophy, and of what he taught. In continuation Plato's student, Aristotle, has written out and given us other branches along the same thought lines.

This brief review comprises all at this point which is worthy of note regarding so-called ancient philosophers who taught what some are pleased to term religion. Take the doctrines of Gautama Buddha, the moral philosophy of Socrates, and the history of the Brahmins out of literature and you have a world which is a blank from what may be termed a moral standpoint. But the time did come in the fulness thereof when the little stone, as prophesied by Daniel, was hewn from the mountains without hands; and, it came forth rolling on and on, until the glorious doctrines of Jesus Christ, whose disciples we claim to be, are filling the earth. The Nazarene came teaching the doctrine of LOVE—love God and love your brother. He came proclaiming the fatherhood of God and the brotherhood of man. He came teaching the doctrine of the golden rule, that whatsoever ye would that men should do to you, do ye even so to them. He came announcing the doctrine to do right for the sake of the right, and to do good for the sake of the good. So that the beautiful gifts of God Almighty shall be handed down to us. It is in his path we follow. It is his teachings that we are promulgating. It is His philosophy that we are exemplifying; and, if we will be as He was, do as He did, we will walk upon the water; we will read the minds of people; we will overcome the laws of gravitation; and, finally, we will be gathered into the clouds of glory, and go forth forever among the spiritualized hosts

who belong to the children of God. That is the doctrine we are teaching. We are teaching no heathenism, and no so-called occultism which holds its anchors in the roots of by-gone barbarism; but, we have the living and loving Christ, the Son of the ever-living God, in whom we live, move and have our being.



## CHAPTER XII.

## INSPIRATION.

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SPIRITUAL ILLUMINATION, MENTAL STRENGTH AND  
PHYSICAL VIGOR THE OUTCOME OF  
RIGHTEOUS LIVING.

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I wish to call especial attention to a few isolated topics which are necessary to be understood along this Higher Work. The first subject is that of human knowledge which is expressed as sex energy, sexual functions and sexual thoughts, all of which must be, and will be, absolutely controled in this work; and all forces will be subject in the way of the higher form of energy. It is only the chaste man or woman who can be thus illuminated and have the brain stored with this energy. That is the reason why chastity is of the utmost necessity. In fact, it has always been considered the highest virtue. The unchaste have no spirituality; and besides, they lose their physical vigor and mental strength. History shows us that in all the

religions of the world where spirituality has been exhibited in this or that particular person, intense chastity has always been the rule. That is why so many orders of men and women have been formed in which chastity has been practiced, because it is not possible to get into this more perfect illumination of the great power without chastity, without purity, without concentrated effort. Unless a man is filled with love, and free from hatred, from malice, and vindictiveness, he is not safe in taking any one of the practices which we have given in this book. We must always remember the words of our Savior: "Therefore, if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift, go and be reconciled to thy brother, and then come and offer thy gift."

Jesus Christ gave us a perfect line of conduct which we must closely follow. He is the WAY, the TRUTH and the LIFE.

Another important thought which I wish to have more thoroughly understood is this subject of inspiration. When we take up the old prophets and read them, we can see how they forecast the world's history for many centuries. We were always led to wonder how they could do that; but, in this upper or super-conscious mind, the gift, so-called, of prophecy belongs to all, because we all will be able to see and to know exactly what the world's history will be, not only

for one year, but for any amount or number of years. In the thought of inspiration where we are here, we often hear said of such and such people that they wrote as if they were inspired from the Infinite Mind; and they were. You want to bear forever in mind that all the children of God have been created with like privileges and like powers. If there ever was a person who was inspired, he or she was inspired by certain rules or methods, or laws, which are as thoroughly fixed as are the radiant stars in the firmament. These same rules and same laws appertain to us.

Now, if you wish to write an inspired article, or deliver an inspired speech, or have inspired thoughts, there is but one way from the lowest round of the deliver an inspired speech, or have inspired thoughts, what we term prayer. Go to God scientifically affirming that you have inspiration; that God does inspire you to do this or that, which you wish to do. God inspires me to write this article; God inspires me to deliver a lecture; to do this or to do that. Make that affirmation with the perfect realization, and you will be led as it were by the hand, and God Almighty will put the words into your mouth, the thoughts into your mind; and you will go on and deliver or write that which will be a surprise to you, when you come into the inspired condition, often more than surprised. Frequently, when I read my own writings, or my own lectures, it is as new to me seemingly as to anybody

else. Oftentimes, I have quoted authors whom I have not seen or heard of for twenty years; the inspiration comes and everything is yours. What comes to one, comes to another. It belongs to us all; and, therefore, cease to wonder, but commence to know that all is yours, so long as you keep yourself in tune with the Infinite Mind.

Another thought which I want to impress more urgently upon all of those who are taking this course is the necessity of keeping close to God. There is one means by which we can approach God, and that is through what we term prayer. God will answer the prayer of every person who asks Him with the spirit and with the understanding; and this answer will not be long delayed. If you can have the perfect realization of the spirit and the understanding when you ask God for anything, you will have a perfect and immediate answer; and, in the degree that you are able to demonstrate this perfect understanding and wisdom, in that degree will God answer you rapidly or otherwise. But commencing with the perfect man, who has the perfect spiritual understanding, who receives an instantaneous answer, affirmative, it grades itself down to those hundreds and millions of so-called Christians who pray and who never get an answer. They never expect an answer; they never had an answer; and they never expected an answer; they would be surprised if they were to get an answer; the only thing that would

surprise them would be that God would hear them and answer their prayers; and in a large majority of cases they would think it was the spirit of the devil that did it. It is no part of our work or philosophy to talk against any Christian denomination; that has nothing to do with us. Everybody, every church, and every organization that teaches Jesus Christ, and that He is the way, the truth, and the life, is an organization that is teaching with a tendency in the right direction; but where they stop short of the perfect knowledge, in that they are lame; and, the reason why so many prayers are unanswered, is because they are either asked amiss, or asked without the spirit and the understanding.

Try to keep close to God. ASK, SEEK, KNOCK, perpetually along these lines; and as you do so, the clouds will roll away, the heavens open and the sunshine of eternal knowledge break into your consciousness. Then you will dwell with God in the full knowledge of the Infinite Mind.

Another very necessary thought which I desire to impress strongly upon the reader is this: "Industry." You may read my books and study them until your hair drops out of your head, and it will do you no good, unless you work; unless you practice. If you practice what we have taught, you are on the direct road to the SUPER-CONSCIOUS mind, absolutely and perfectly. If you cease your studies and your labors with the closing of your book you might as well never have perused

its pages. We have shown the road, and you have to work out your own salvation. I advised you in the earlier portions of these chapters that I could only do that; and, that I could show you the way, but you must walk alone. I can't go with you, and you can't go with me. We are each one of us responsible to God for our own talents; I have not the holding in my own hands of your talents. No one is responsible to me for what he learns, or what he does not learn. All of us are responsible to God Almighty alone. If you seek, ask and knock, and persist in your work industriously and honestly, you must win the crown. If you don't, you simply do not win anything. It is only the one who uses his talents industriously, persistently, conscientiously and honestly, who can and does succeed.

Now, I would advise in regard to this subject of practice that each and every one of you set aside a particular time for a certain practice, or practices; and, so far as possible, never allow anything to interfere with that particular time. When that time comes around, go and do your practicing. The man who gets up and goes to work at daylight, saying he has not the time to stop and thank God for the blessings that he is receiving, and works on until night, is not so likely to achieve success and prosperity in his avocation, as is the man who systematically gives thanks to God and asks His spiritual wisdom and direction during the day, and quits at a respectable time in the night.

The praying Christian is the man who always will succeed, if he prays with the spirit and with the understanding.

All these practices have a tendency to bring you forth in perfect liberty, in freedom; clear you from all kinds of human environments which have a tendency to drag you down; and, in the degree that you absorb this perfect freedom, which God Almighty has vouchsafed to you, in that degree will you grow stronger and stronger and stronger.

One other thought which I desire to impress strongly upon the mind of each reader is that he or she must be sincere. You must be sincere with your own selves. Now, remember, in the pathway that you are traveling, you can not afford to be dishonest. You have everything given to you so long as you walk in this path as laid out. The very moment you commence to be dishonest, or insincere, you have wandered out of the road, or out of this sunshine, so to speak, of God's love, and you are in the cold, dark, damp cellars of sin and wickedness. There you will be destroyed, if you remain. You can't afford to go to the right hand; you can't afford to go to the left of perfect integrity. The first person whom you must be honest with is your own self. Absolutely know that you are honest with your own self. Have you a certain duty to perform at a certain hour? Yes. Then do it; though the heavens fall, do it; and, allow yourself to

come into no combination which will interfere with you and your honest duty to your own self. When you have made yourself perfectly sincere and honest with your own self, you will find in like manner you are perfectly sincere and honest with God and with your fellow man. In all of your surroundings there is nothing but the perfect square of perfect integrity. So long as you are on that line using the powers of intelligence as will be given to you, if you ask, seek and knock, then the gates of eternal knowledge will be lifted up, and you will walk into this Holy-of-Holies where you will dwell with the Infinite Mind forever and forever. That is the ultimate; that is the home of the student; the home of the student is Infinite knowledge; perfect freedom in the love of God Almighty where we will dwell forever and go on with our lessons, until we come up to God. Then what else there is for us we know not.

Now, if you will follow closely the lines laid down in these pages, everything which is promised will demonstrate itself to you, and you will have to take nobody's word. You will not have to believe anybody but your own consciousness. God Almighty will prove everything by signs following, if you do as you are told. Follow closely and sincerely the outline herein laid down, and success shall crown your efforts. This is the earnest, heartfelt prayer which I give forth in the presence of God Almighty.



## CHAPTER XIII.

## THE SPOKEN WORD.

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SPIRITUAL ADVANCEMENT GAINED BY OBLITERATING  
INDIVIDUALITY FROM THE CARNAL MIND  
AND MERGING IT INTO THE SUPER-  
CONSCIOUS.

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The aim and object of this teaching is to free the man; in other words, to bring us up from the realm of carnal mind to the super-conscious mind. The ultimate condition and sphere of the entire human race will be the super-conscious mind. What I mean by this is that all study and exercise tend toward this uplifting until we come to the bosom of the Father; and, there we will live, move and have our being in God, and exercise our image and likeness.

In a previous chapter, I treated of the spinal column, giving especial attention to the right and left lobes, so to speak, of these vertebræ, or in horizontal figure 8's as we illustrated. We complete this subject by taking

up the thought and the exercise of freeing the central conduit, or avenue, from the kundilina up to the medulla oblongata. The thought which we have when we are undergoing this exercise is somewhat different from that which we have when we are bringing it up through the different lobes. Coming up through the center, we commence at the first of the thirty-three at the foot of the column, and we concentrate our mind upon that particular point, and we utter these words sub-consciously, or audibly, just as we choose. However, the better way I have found is not to speak the word audibly, but remembering always our primary teaching, which was that a thought unformed and unspoken has no existence. It is like a child who is born before it ever breathes; it is born dead, in other words. So it is with the thought: in order to give it vitality, it must be formed and the words must be thrown vigorously into the vibrations, either audibly or inaudibly. Then, it has existence; and when you thus send it forth, it goes on doing its duty; performing its message, its function. Therefore, now, in taking this prayer, you form these words, and you throw them into the vibrations, either audibly, or inaudibly, and you say: "God does bless me now, and enables me to open up this vertebra in my advancement towards Infinite knowledge." Supplement this assertion again immediately: "God has Infinite knowledge; and I have it, for I am His image and His like-

ness." Now, as you pass up through each one of these vertebræ, you give that thought, or you give that prayer with your mind concentrated, as you must have been taught before reaching this exercise to concentrate your mind upon that one thing, upon that one exercise, and upon that one thought: "God does bless me now, and enables me to open up this vertebra, in my advancement toward Infinite knowledge. God has Infinite knowledge, and I have it, for I am His image and His likeness."

Now, when you have thoroughly mastered that thought—concentrated thought—you have gotten through, and your thought is through number one. Then, you concentrate on number two, and so on up the entire thirty-three. In taking this exercise, it is always better when you start in to go up the entire thirty-three. I could illustrate this in another way. I don't know how appropriate it would be, but there are so many things connected with this thought of vibrations, and mental concentration, that, unless they are properly handled, they do not have the tendency to accomplish the full extent of good in the workings. Some of them are absolutely deleterious, if not properly handled. Now, for instance, there is one word which you can use, which for purposes of mere intellectual advancement, excites all of the so-called passions of the lower nature. If you stop with that word, you stop with the thought in the solar plexus, and it has a tendency to deaden

spiritual advancement; but you take it through, and you take the additional word, the word AUM and you go on and you throw the word and the thought into the brain. Then, it gives an intensified vigor, an intensified intelligence, and an intensified spirituality.

In taking this particular practice, when you commence, go through with the thirty-three, even though you are not able to give it the time always that you should; but, if you commence, go through, and don't leave the thought dying upon the road in some one of these vertebræ; go through until you reach the base of the brain. After you have taken this exercise, for this is the last one you have to take, practice it for months, maybe for years; but, the demonstration is yours, if you will give it the requisite time. You will go above into the super-conscious mind, the Mind of the Infinite; and, you will know as God Almighty knows, because you will be with Him and will see Him as He is.

When you have come into this condition, and into this practice, you sit and meditate—you are free—free from the carnal mind; you are free from the sub-conscious mind; but, you are in the Mind, that is, no other thought between you and the Infinite; and you meditate as you take this practice, as you utter these words, or prayers. All knowledge which comes to us in every way, is measured by the measure of consciousness. I am conscious that here is a chair; that

here is a mirror; that there is a piano. I am conscious that I see a beautiful class before me. I am conscious when I take an apple and bite it and eat it. I am conscious when I drink a glass of water. We are conscious of the objective things of life; but, I am not conscious of what goes on within me. I don't know how food is turned into blood, and then sent coursing through my veins to build me up stronger. I am unconscious of God; I can't see Him. I am unconscious of what Truth is, for it can be known only through the super-conscious mind.

All spiritual subjects and all spiritual knowledge comes to us unconsciously. A person in sleep is unconscious, and yet his body works on; his digestive organs go on; and his heart beats unconsciously. Yet, it is possible for each and every one of us to overcome every one of these physical manifestations. It is possible for each and every one of us to control the beating of the heart; we can make it beat slower; we can make it beat faster; we can control it through this super-conscious mind.

· Our Savior walked upon the water. He did it through this practice of the super-conscious mind, overcoming the laws of so-called gravitation; and, what He did, we can do. This is the road which we have given you, as perfect and simple as A, B, C, and every one can travel it who will; nobody can travel it for you. We can point you the road, "There it is, go." If you

go, you go alone; you all work out your own salvation.

Still, there is another thought I will place here, which serves to illustrate this general subject; and, that is the thought of "I," the "Egoism" of a person. In the objective plane, "I," "Myself," "Ego," I am "IT." I go below in the sub-conscious mind, I leave Egoism; I sleep without Egoism. I go above this into the super-conscious mind, I leave this "I," "Self," "Egoism."

Now, mind, for fear of misunderstanding, because we can't be too careful on some things; don't mistake me that believing in this super-conscious condition, or heaven, or what you may call it, I believe in the obliteration of the individual. I don't We have here a pattern who was the Way, the Truth and the Life—Jesus Christ. He came to show us the way. His body after the crucifixion was the body which we will all have after we have passed from this material, so-called, plane. When I talk of materiality, I only talk of it in the sense that it is generally used in the world, because there is no such thing as materiality. All is spirit, and spiritual manifestation. Your bodies and our bodies are spiritual manifestations. Everything which is created is but the creation of God Almighty's spiritual workings. Yet I say the body that Jesus Christ had will be the body which we will have; and we shall know one another as well as the disciples knew Him after the resurrection. We will not have to pass through this hell called death, unless we volun-

tarily go; because, first, He tells us so: "He that believeth on me hath passed from death unto life, and shall never see death." Secondly, this is the road which we have laid out for you to travel.

These exercises taken honestly and harmoniously will destroy the thought, the look, and the essence of old age, and our youth will be renewed. Just in the degree that we do these things, we correspondingly succeed. I may tell you the way. If I neglect my practice and my study, and my own upward traveling, I will fall by the wayside, and this universal thought of universal death will overcome me. But, if I keep in the straight and narrow path, there will be no death for me; there can be no death for any person who walks in this path. Therefore, when I say that when we come into the super-conscious condition there will be no "I" there, no Egoism, I mean that our thoughts do not control; but the "I" in us is controlled by the super-conscious or Infinite Mind. We will go as God leads us, as God directs us, as we have to go and fill our time and perfect destiny. I could greatly extend this record of metaphysical thoughts, but it occurs to me that I have come to the best place in these pages to conclude. I believe I have come to the place where the work is virtually complete.

So take these practices as I have given them to you, one after another; consider each one of them conscientiously and honestly; give them the proper time, and

you will find that your mind will open out, it will become illuminated, and you will know as the Savior of the world knew; you will know as the Infinite knows.

There are other though minor practices I will give to my readers, but, they are all side issues. The line I have herein mapped out is the STRAIGHT and NARROW PATH, without deviation. If you will follow along the paths which I have directed you, your victory is sure and complete.

I would not advise taking this last exercise more frequently than once in twenty-four hours until after the student has practiced for three months. Then take it twice a day.



## CHAPTER XIV.

## THE GOD WITHIN.

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AT-ONE-MENT WITH THE UNIVERSAL SPIRIT FORMS  
THE KEY-NOTE OF ETERNAL LIFE.

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In concluding my several chapters in this course of studies, I deem it wise to give a few pertinent hints along some practical lines. The main work has been carefully laid out, and is as straight as an arrow. All the reader has to do is to follow closely in the footsteps of his teacher's trodden paths.

In this connection, the first thought to be considered is that before taking any of these practices which the author has given you, you wash your face; wash your mouth; comb your hair; dress yourself decently and in proper order. Then, sit down serenely and take your vibrating treatment deliberately before you eat your breakfast. You must have method as well as decency in your conduct while studying along these lines, the same as you would if you were going

into the most particular company of very exacting people. Secondly, those who can afford it, should have a particular room set apart especially for this work, in which no person should ever be allowed to enter who is not in harmony with the thought. Now, in my own case, I have a private room, and if a person comes there whom I don't want to go into that particular room, he is not invited up-stairs. I don't want anybody in that room who is not in harmony with my thought. I can meet him or her in the parlors below as upon common ground; but, when persons come into your sacred chamber, their minds should be pure along these lines, in harmony with yourself. That room should have every day, or each alternate day as is my practice, flowers, fresh, fragrant, beautiful flowers, brought into it, put attractively into a handsome vase. This sanctum should be dedicated alone to God and His work. Everything ought to be in harmony with the beautiful. These are more important suggestions than you would at first imagine; but, you will understand them thoroughly as you advance in this grand work. When you find that your whole body, your whole mind, and whole being becomes so attuned that even a cross-thought, or an inharmonious word jars you like a mountain falling from the very deeps, it will stir you from the crown of your head to the soul of your feet. It absolutely feels like a shock of horror projected violently through you. That is one

reason why you should live in harmony; and, as you advance more in this divine work, you become more susceptible to this exquisitely attuned condition.

Another thought. The first treatment which you should invariably take, I don't care in what state of advancement you are in the work, should be the Vibrating Treatment, which I have given you. Its text is presented in full in this book. It thoroughly protects you from all evil minds which may have a desire to hurt you personally or injure your work. It is an absolute protection against this universal evil called malicious animal magnetism, and, in some forms, known as witchcraft. I suppose animal magnetism is what the orthodox people would call the devil. It is this evil mind, this terrible evil thought which goes viciously up and down the earth, as the old devil did when Job was made the special subject of its wrath.

This vibrating treatment thoroughly destroys every inharmony in your own consciousness, bringing your nerves, so to speak, into perfect at-one-ment with the Infinite Mind. It builds you up and makes you strong. It is better for you than a breakfast. Let me strongly urge and indelibly impress upon your minds that this vibrating treatment should invariably be the first exercise you take on all occasions.

You must remember always, furthermore, to succeed in this advancement, that you can only succeed as you have a healthy body. You are, dear readers, supposed

each and every one of you, to be a past master in the art of healing the sick. You are supposed to understand that thoroughly. With a healthy body the thought vibrations which go out from you are healthy. Your thoughts are healthful and your mind takes on a healthy growth. But with a weak and diseased body, your mind is mixed, and the mixed thought is not pure. In the degree that you lack perfect health, in that degree are you hindered along this line. Therefore, remember, that you must have perfect health. Demonstrate it! Of course, you all have attained perfect health, and you will continue to have perfect health, because you understand how not to be sick. You know what sickness is not. Sickness is error; and, no error can come near you, because God Almighty's children are perfect in His love; therefore, you can't be sick; there is no such thing as sickness in, around, or about you.

Now, when you are taking these breathing exercises which I gave you, I want to emphasize especially that you keep your body in that particular position in which you are instructed to pose properly; upright; straight. Man was not built or created to sit on his kundilina, backbone, or the end of his spinal column. That is not the position for a man in sitting down. You are made to sit down squarely. Your ribs are put around your body to give you strength. Hold up yourself, head and shoulders. Therefore use them and sit squarely down.

Also, in taking these exercises and every other, never permit yourself to cross your feet; but sit square. It would be an odd and awkward looking set of students who would sit down with feet crossed. Press the kundilina back into the bottom of your spinal column, and then go to work demonstrating to bring that up into the medulla oblongata.

Now, remember well what I seek to impress upon you. The position in which you take these treatments is extremely important; aye, imperative. It is a great thing, and you must do exactly as you have been instructed. In taking the breathing exercises, be careful to take them regularly; have a certain time for inspiration and exhalation; let it go regularly. You take the common class of people, they do not know how to breathe. They breathe improperly, yet get enough air to keep them from dying, sometimes. But it is a haphazard performance. Breathe regularly, systematically, as though you were a regular engine. Breathe strongly and vigorously. You will learn how to breathe after you take these exercises for a while.

If there is trouble over you in any way, and you are not where you can take a regular treatment of this higher thought, and want to reach out farther than the primary lessons I have given you, throw the word "AUM" into your vibration. I have been stricken with evil thoughts a number of times on the streets, when I would wheel around at once and walk toward the sun,

if I was walking from it, and in a low tone of voice, so low that I would not attract attention of passers-by, throw the word "AUM" into the vibration. It gave me instantaneous relief and restored harmony. Of course, we have given the history of the word "AUM" in the record, and it is not necessary for me to elaborate any farther on that point.

Any other sacred word has more or less power. Call on the name of God, or Jehovah, E-LO-I. Any other of these words has more or less power; but, the word of greatest power, as we have told you, is "AUM."

I will give you a little treatment which is used a great deal by the Indian adepts. They say that you must take it but four times—that is, four inhalations and four exhalations in the morning, and four in the evening by way of commencement. By and by, you can take as many as six. It is a treatment of great power; but, it is dangerous, so to speak. It has a great many dangers about it. One danger is that, if you commence to use it and fail to keep it up from any cause, it is liable to destroy the equilibrium of your so-called mentality. You must, in other words, be exact, if you use it, and use it with exactitude. It is a treatment of great force, and will soon bring you into a position where you will see the heavens of knowledge, where the heavens and the earth, so to speak, will be opened, and you will see; you will go above facts; you will go above reason; you will see, and it will shut down again.

The only treatment I know anything about which will take you up there and hold you there with perfect safety, is the treatment I have given you, bringing the thought up through the spinal column. This has been fully illustrated heretofore in previous pages.

This treatment which I am going to give you now is taken in this way. You first put your thumb of the left hand upon your left nostril, then you draw in a full breath through the right nostril, hold it there for about four seconds; then place the right thumb upon the right nostril, and exhaust the lungs through the left nostril. Then fill again through the left nostril and exhaust through the right. You should take about ten seconds in filling the lungs; you should hold in the lungs about four seconds; exhaust in about six to ten seconds. Now, remember, don't do this more than four times twice a day until after you have practiced it a few months; then you may take it as often as six.

Another practice which will be oftentimes beneficial and very beautiful to you, when you concentrate your mind, is to concentrate thought upon your heart. Imagine that you see a flame of fire in your heart; hold it there for a while, and this flame of fire will become your soul. Then you see beyond the flame, and see the God within. It is a beautiful little exercise, and one which will intensify your concentration.

Another thought. If a person is to succeed in this work and become strong and vigorous, and make his

advancement as he should, he has simply to abandon all ideas of sex. There is no sex in the spirit land. In the world that you are going to all is Infinite Mind. This sexuality, or sexual thought, has nothing but a tendency to drag you down. If persons take as vibrations, the word AUM, it throws all such thoughts above, and puts them into the intellectual and moral parts of man's nature. Thus he liberates himself from everything pertaining to materiality.

Still another thought. Don't kill; don't take life. You are taking something that you can't return. Remember don't kill; it is imperative that you understand and practice this precept. Don't steal. Be thoroughly and perfectly honest, and, absolutely and perfectly virtuous.

All the great men and great women who have ever lived and made advancement along the line of moral sciences, have been noted and notable because of their perfect virtue—an abandonment, so to speak, of all materiality—and in at-one-ment with the spirit of God. Never receive gifts. If you do anything for any person, you are entitled to pay for it; and, if a person does anything for you, you are entitled to pay him for it, honestly and perfectly; but never receive gifts. It has a tendency to place you in the moral position of being under obligations to material mind, carnal mind; and that you can't afford to be. Never lie. Under every and all circumstances always tell the truth. There is



one position for the liar, and only one; that is out among the goats, as the Bible tells us, in the blackness and darkness of oblivion. So never lie.

If you will faithfully follow these examples which I have given you, zealously carry out these practices and thoroughly follow the instructions which you have received from the pages of this book, you will be able to say to a man, "God bless you," and he will be blessed. By and by you will have power with God; then you will speak the word and it will be donē.

All so-called human misery is created by what we term sin. If you obliterate from your consciousness every thought of sin, sinful practices and sinful combinations, then you are in the broad light of God Almighty's Truth; and you are in the position where our Savior says, "Ye shall know the truth, and the truth shall make you free."

## CHAPTER XV.

## RETROSPECTION.

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SCIENCE ENLIGHTENS WHILE OCCULTISM DARKENS  
—MYSTERIES OF MAGIC, BLACK AND WHITE—  
MALICIOUS TELEPATHY, OR WITCH-  
CRAFT WORKINGS.

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Science is the perfection of knowledge, or the systematic arrangement of truths according to their natural relations, while occultism indicates that which is covert, hidden, dark, secret or mysterious.

Magic signifies the employment of methods invoked from beyond the realm of ordinary action; or, in other words, that which is termed Supernaturalism.

Two distinctive branches of magic exist, and, these stand widely apart in their respective characters and purposes. One, though illusory to the senses of most individuals, is absolutely harmless but highly entertaining. This species is appropriately termed the "White Art," and, is mostly employed by professional

conjurers to amuse their expectant audiences. But the "Black Art," or "Black Magic," is stealthily insidious and viciously dangerous, covertly attacking, capturing and overpowering the minds of unsuspecting people, when its workings, or even its existence, are not contemplated by the innocent parties whom it insidiously injures.

White magic merely mystifies through the sense of sight, largely by reason of the great manual dexterity of its clever performer. It never works injury, though it perplexes the uninitiated. But not so with Black Magic, which is the quintessence of Satanic insidiousness and turpitude. The witch or wizard who is proficient in the nefarious workings of the Black Art, depends absolutely upon her or his psychological ability to produce injurious hallucinations or other discordant conditions in the minds of selected victims—not, alone, mere vagaries or illusions, but strong impressions which produce actual physical pain and well-defined sickness. Not only this, the malicious mental attack may be sufficiently vicious and virulent to craze, stupefy, pain and injure, exactly as willed by the heartless wretch who resorts to such noxious, covert methods of telepathic suggestion. This foul infamy is strictly a subtle, mental process, occult and mysterious to those who are not skilled in its iniquitously injurious workings.

A vast field exists along this line for close scrutiny and searching investigation on the part of scientific

men, so that better protection may be afforded the private individual and the public at large. In the light of progressive intelligence, people generally must soon awaken to the extent and the enormity of this insidious infamy which really works more destruction to the health, happiness and lives of humanity than ordinarily results from microbes, miasma or other pollution.

The origin of this Black Magic, Malicious Telepathy, Witchcraft, or by whatever other appellation this insidious destroying agent may be designated, is quite ancient.

But, through long centuries, it has appeared, disappeared and reappeared in various guises. Some historical and scientific writers claim that traditionally it is first traced to the Sunken Continent of Atlantis; and, then, through Asia and Africa, later to appear in European and American communities under various guises of witchcraft and wizard wonder-workings. Egypt and India have been prolific fields for its development, each having long fostered exclusive classes of fakirs, priests, magicians, medicine-men and other professional workers of magic who seemed to possess secret methods of great potentiality for influencing and holding in thralldom other people's minds and actions, either close at hand, or at remote distances.

Epidemics of witchcraft wonder-working have greatly perturbed the inhabitants of Europe and America at different periods in their history. Unex-

pectedly, individuals, families and communities would be greatly harassed through the development of occult, or hidden, forces in their midst. The masked-evil assumed various forms of noxious development.

Long prior to the advent of witchcraft in America and Europe, the ancient Jews had to confront this terrible evil and combat it through enforcement of severe legal methods. The Holy Bible distinctly recognizes and severely condemns the existence of witchcraft and its unhallowed workings, as it emphatically says: "Let not a witch live." This is the stern command given in Exodus, Chapter XXII, and similar denunciations against witches, wizards and sorcerers occur in the Books of Deuteronomy and Leviticus.

Sir William Blackstone, the learned commentator on English Law, thus wrote:

"To deny the possibility, aye, the actual existence of witchcraft and sorcery, is, at once, flatly to contradict the revealed word of God in the various passages of the Old and the New Testaments; and, the thing itself is a truth to which every nation in the world has, in its turn, borne testimony, either by example well attested, or by prohibitory laws, which, at least, suppose the commerce with evil spirits."

Luther, Calvin, Wesley and other prominent divines, not only firmly believed in the existence and pernicious workings of the insidious Black Art in the form of witchcraft and wizard workings, but they all severely

denounced the same most vigorously from their respective pulpits.

In the clear light of later and more accurate knowledge secured through scientific investigation, mankind is intellectually equipped far better now than then to cope successfully for the neutralizing or dissipating of such malign influences; as several chapters in this book most amply demonstrate. Malignant animal magnetism, or mental malpractice, as telepathically directed against enemies, real or imaginary, who are to be thus "disciplined" by fanatical followers of pampered personality, is naught else than the witchcraft and wizardcraft of Satanical Black Magic.

Medicine, material or mental, can and does produce diametrically opposite results according to the methods employed in its administration. Reverse the rule in the practice of medicine, or in anything else, be it material or spiritual, and the opposite result invariably ensues. This is a philosophical proposition and an established scientific fact, from which there is no appeal as its symmetrical workings furnish the conclusively demonstrative truth.

"To be forewarned is to be forearmed" is an old and significant adage which has especial significance in this particular connection. Precaution judiciously adopted before the infliction of a wound is invariably far better than cure after it has been made. Prudence counts for much in its application to all things; and, it

always proves to be good diplomacy. Hence, when one knows of the existence and location of a masked-battery, it is prudence to keep well out of range of its deadly rapid-fire guns. Knowing as to the witchery, or Black Magic of malicious mental mal-practice of unprincipled persons, it is always well to adopt an impenetrable armor which will absolutely repel its satanical shafts. This, the vibrating treatment does most effectually, through making its users impervious to all malicious mental assaults upon telepathic lines of communication. In this connection, it is well to recall the pertinent fact that there is no evil ever so great but what must ultimately yield to the mild and beneficent power of exquisite love when extended through the proper vibrations. Love always firmly closes the door against evil, which, when securely barred out, speedily resolves itself into its native nothingness and thus becomes absolutely nugatory.

Throughout the entire realm of nature, there is always a bright side, and a dark side, just as we perspectivevly view objects. Especially is this so in the healing of humanity. The medical man who has the wrong label on his bottle may poison his patients.

The Golden Rule, that righteous precept which proclaims vehemently for strict equity as between man and man, must be vigorously observed by every healer, as he is critically measured by the standard of his own

acts, rather than through his assertions and pretensions, for all acts ultimately speak more forcibly than uttered words. Our students always must be on the alert as against malicious mentalities. Malice prompts mischief, and mischief indicates injury. Never let the semblance of an improper thought find even a temporary lodgment in your mind. It is not the professing, but the right-acting which speedily and surely gains the substantial victory over sin, sickness and suffering. Every evil thought passing from your mentality to that of another is a species of Black Magic; but, if you are a sincere person, witchcraft nor any other subtle wickedness can ever harm you, so long as you remain faithfully entrenched under the protecting influence of the Vibrating Treatment. Read the 64th Psalm.



## CHAPTER XVI.

PREFACE TO VIBRATING TREATMENT.  

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The vibrating treatment, which is published in the following chapter, was given to me especially for the protection of myself and others against this malicious mental malpractice. I have taken it in accordance with the instructions given in the treatment and found it to be an absolute protection against all malicious thought.

There are so many phases of thought that one can hardly understand them all. I know a lady, who threw a thought at another one as she was going out of a house, and, afterward, the lady who was going out of the house told me of the circumstance, that she was struck in the back of the head as she was leaving; and afterward the other one told of giving the thought to the person at the time. It was a thought of jealousy. It struck the one to whom it was sent with almost the power of a club. If one is covered with

this vibrating treatment, no thought of an unfriendly character can come near him.

If the reader will take his Bible and turn to the 64th Psalm, he will find that King David understood this malicious thought thoroughly, and also the cure, because then and there he tells us that the thoughts of the malicious will be returned to those who send them, causing them to be destroyed.

My students must be very careful never to give out the vibration of anything but love, to any human being on the face of the earth, for two reasons; first, because they injure those to whom the unfriendly thought is sent, and secondly, because the sending of unfriendly thoughts will absolutely destroy the one who sends them. There is only one line to follow in this quest for knowledge, and that is to be governed by the rules that our Savior taught; LOVE being the only weapon of defense or offense. NOTHING BUT LOVE; that must be the first and the last. Those who are governed by love, protected by love, and depend alone on love for their protection, are absolutely invulnerable.

I have suffered much, and many of my friends have suffered much, from malicious thoughts sent out by persons who are misguided as to their thoughts of right and duty, but God has given me the victory over all such and they no longer have power or potency against me, or any other person who is protected as he should be by the vibrating treatment.

Every person who reads this book should study my book, "Christology," for the more perfect understanding of the subjects herein given. This book embraces the higher metaphysical thought; "Christology" is along the elementary lines. It is the beginning; this volume embraces the finished thought.

## CHAPTER XVII.

**THE KEY TO ETERNAL LIFE.**

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The exercises given in this chapter, if followed intelligently, honestly and persistently, will destroy the evil known as material death, as well as every other inharmony which besets man in these so-called material surroundings. It will give peace to the mind, the peace that comes from God. It will destroy the wrinkles in the face; it will bring roses to the cheek, and will renew our youth. It will protect one, absolutely, from antagonistic evil thoughts which may be thrown against him by any person or persons desiring to injure him; it will protect one from accident and give harmony to his spiritual, physical and material surroundings; will broaden and widen his intelligence and give him more and more spiritual understanding.

The treatment may be taken anywhere, under any clime and under any circumstances, but the most perfect way to take it is in a room alone, where none but God can hear. This room, if possible, should be dedicated to God and no inharmony should ever be per-

mitted to enter its portals, and love supreme should be the only occupant. Fresh flowers should adorn its tables. The person who takes the exercise should do so the first thing in the morning, before eating, after having washed the face and hands, and the teeth and mouth. Thus the vibrations will go forth ever pure, holy and uplifting.

Another preliminary, which is imperative and must never be ignored, is that the person who takes these exercises, must have no malice, anger, hate, jealousy or envy against any person or persons, or beings which have life, in the world. Love must dominate the mind—love for God, a love that absorbs the nature and consecrates the man and makes him love his fellow, his neighbor, as himself; a love that seeks to do one's neighbor good rather than take the advantage of him; a love for the good for the sake of the good; a love for the right for the sake of the right. In the degree that one is enabled to exercise this love divine, in that degree will he advance to the more perfect knowledge of the lessons given.

God is love, God is all; therefore love is the only force, love divine. Fill your heart with this love; let it be your nightly prayer and your morning salutation; let it be your companion during the day and your sleeping fellow in the night; let it be your watchword and the impulse of your every thought, act and deed; let it be your only instrument of conquest and your

only weapon of defense, and you will become invincible, because God's power will protect you, God's bounty will supply you, and God's love will cover you—cover you as the waters cover the fishes of the sea.

This exercise is a prayer, which, after compliance with the foregoing preliminary requisites and instructions, may be proceeded with in the manner and form following:

Seat yourself in a chair; if possible one that has arms to it, so that the hands and arms may rest upon them. Sit facing the sun, extend the arms along the line of the arms of the chair, the palms of the hands open and turned toward the sky. Then close the eyes. When in this proper place and position, invoke the power of God in the name of Jesus Christ, as follows:

#### THE PRAYER.

“God does give me wisdom and spiritual understanding; God does free my heart, my mind, my thoughts, from every evil, from malice, from hatred, from revenge and from vindictiveness. I have nothing but love in my consciousness for everything which breathes. This love fills my heart and controls my nature. God drives out every thought of impurity, of licentiousness, of hatred, of malice, of envy, of jealousy and dedicates and consecrates me and my life to God and to His work. I thank Him and praise

Him for all these in the name and through the name of my blessed Savior, Jesus Christ. Amen.”

The student will then rise to his feet and turn toward the East, and will repeat the following words: “God does bless all beings in the East and makes them happy, peaceful and harmonious.”

He will then turn to the South and repeat: “God does bless all beings in the South and makes them happy, peaceful and harmonious.”

He will then turn to the North and repeat: “God does bless all beings in the North and makes them happy, peaceful and harmonious.”

He will then turn to the West and repeat: “God does bless all beings in the West and makes them happy, peaceful and harmonious.”

“This I ask in the name of Jesus Christ, my Savior.”

The student will then be seated, facing the sun, hands in position as before, eyes closed, thoughts upon God, and will then pray as follows:

“I am God’s child, created in His image and in His likeness, endowed with all power and all dominion. That power and dominion are God-given; they are mine and I accept of them, and I thank God and praise Him for them. I know that I have power and dominion over the fishes of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth, and over every living thing that moveth upon the earth.

"I have wisdom, spiritual understanding, righteousness and holiness. God does broaden and widen the manifestations of these gifts and gives me more and more perfect realization of them, and enables me to show forth to all men that I am His image and likeness; God does bless all of my environments; He blesses my brothers and my sisters in this holy thought; He blesses my family and all mankind. Those who would injure me, those who would hurt me, those who would spitefully use me, God blesses them; He blesses their hearts, filling all of these with love, with righteousness and holiness, and makes them love me. He disarms their malice; fills their hearts with love for the good. God walks with me in the day, He guards and protects me in the night, and no so-called evil can come near me, or about me, whether I be waking or sleeping. God makes me strong in my faith and in my spiritual understanding. I have perfect trust and reliance in God for everything, in every respect. He intensifies my reliance and destroys every vestige of fear or doubt; leads me with His wisdom, protects me with His power, supplies me with His goodness, and covers me with His love.

"I dwell in the secret place of the Most High and abide under the shadow of the Almighty; and the Lord is my refuge and my fortress, and in Him do I trust."

(Here may be added to the prayer petitions for any and all specific blessings for which one wishes to pray,



remembering always, of course, that prayer is made by affirmation rather than by supplication.)

After this is all concluded the student will close this part of the prayer with these words:

“All this I ask in the name and through the name of Jesus Christ, my Savior.”

Continuing the prayer the student will continue sitting as before, hands open, eyes closed as directed, facing the sun, the mind fixed upon God as omnipresent life; and will then inhale and exhale the breath slowly, deeply and fully. As the breath is inhaled these thoughts go through the mind, the words being formed and thrown into the vibration silently: “God does bless me now.” And then, as the breath is thrown out, the words are formed and thrown into the vibration, silently, as follows: “I thank God and praise Him for it.” This may be repeated from two to five minutes, as the student may desire, remembering that in this, as in all other exercises which will be hereafter given, when the power of God comes down over one strong, the student is at liberty to stop, and will always understand when this power is sufficient.

The student should close his prayer with the words: “This I ask in the name and through the name of Jesus Christ, my Savior.”

There is no danger in this exercise.

Continuing the prayer the next step is as follows:

The student remains in the same position as before, eyes closed, and prays as follows :

“Man was created in the image and in the likeness of God, endowed with dominion over the fishes of the sea, over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth, and over every living thing that moveth upon the earth. Therefore, I thank God for this power and this dominion, and I have them now, and I accept of them now; I no longer deny them, nor deny myself the right to them, but I praise God and I thank Him for them. I have dominion and I have power, and I am the image and likeness of God. I have life, I have power, I have strength, I have love, I have goodness, I have wisdom. God has given me and does give me all, and I have all, and I have all now, and I thank God and I praise God for all His blessed gifts. All good comes from God, and all is good, for God is all. Therefore God gives me power, protects me with His power; God gives me wisdom, leads me by His wisdom; God gives me goodness and supplies me with His goodness. God gives me love, fills my heart with love, covers me with His love; and nothing but perfection can come near me, around me, or about me, for I live, move and have my being in God, and therefore I am perfect as God is perfect. I am the child that God created in His image and in His

likeness; I am the child of God endowed with all power and with all dominion.”

### I AM THAT I AM.

The student remaining in position will now throw into vibration the words, “I AM THAT I AM,” in this way: Sitting in position as directed he will say, “I AM THAT I AM.” He will take a full breath and give out the first two words, “I AM,” in a long musical intonation. He will then inhale deeply and give out the word “THAT” and immediately give out the next “I AM” in a long-drawn-out musical intonation. Continue this exercise by throwing into the vibrations the words, “I AM THAT I AM,” “I AM THAT I AM,” in musical intonations. He will continue from three to five minutes.

After this the exercise will be closed with these words: “I ask this in the name and through the name of Jesus Christ, my Savior.”

In taking the next step in this prayer, the student remains sitting as before, thoughts centered on God absolutely, every material thought driven out of the consciousness that is possible. Then he repeats in substance the following:

“My heart is filled with love. I love God with all of my heart, with all of my mind, and with all of my strength, and I love my neighbor as myself. My heart

is free from malice, from hatred, anger, vindictiveness, jealousy, envy and every evil thought against any person or persons on the face of the earth, and I have only love for my fellow. God does fill my nature with this Divine love; He fills my nature with this righteousness, holiness, happiness and perfect contentment, joy and peace. He protects me now against evil thought, against the malicious thoughts of those who practice malicious mental malpractice, Black Magic, or any other system of so-called evil, or the evil thoughts of any person or persons on the face of the earth who desire to injure me. God blesses my enemies, does good unto those who would despitefully use me, and He fills their hearts full of love, full of righteousness, full of holiness, and turns them into the paths of peace. God knows what I need better than I. Therefore, I ask God to bless me in all ways that I should and do need, and I do affirm that He does bless me. He blesses me in everything; He gives me joy; He gives me wisdom; He gives me spiritual understanding; He blesses me in all things that I do need. God gives me an ample and abundant supply; He prospers me in my work, in my business affairs; He broadens and widens my influence for good; He dedicates and consecrates my heart to God and His work; He fills my heart with a burning desire for righteousness, and fills me, as promised by our Savior, with these blessed gifts.

“In the beginning was the Word, and the Word

was with God, and the Word was God.”

The student will now throw into the vibration the word AUM (pronounced OM) given in this way. Inhale a full, deep breath, and give out the word O-M-M-M-M-M-M-M-M-M. Continue this exercise of throwing this word into the vibration from three to ten minutes, being guided as to the length of time by the vibrations which you may feel coming down from God into you.

When you become thoroughly filled with this God power, then close the exercise with these words: “This I ask in the name and through the name of Jesus Christ, my Savior.”

Continuing now with the prayer, the student will proceed to give the last part of it. He will remain sitting in the same position as before, his thoughts concentrated on God as absolutely as possible and will say:

“God does give me perfect peace, the peace that passeth understanding; fills my heart with righteousness and holiness; dedicates and consecrates my life to His work and to the work of all good; He broadens and widens my spiritual understanding, and gives me more and more power, and a more perfect realization of my God-given dominion. He destroys all fear—the fear of disease, the fear of inharmony, the fear of sickness, the fear of poverty, the fear of catastrophe. In short, He destroys the fear of inharmony of all kinds, and gives me perfect trust and reliance and

dependence on Him for everything. God leads me, He directs me in all of my undertakings, and I have a perfect realization of His presence, evermore."

Then throw into the vibration the word E-LO-I. It is given in vibration as follows in the same musical tone as before—E-LO-I (pronounced like EH-LO-I). The word must be repeated in vibration, as before, from three to five minutes, as the student may be able to take it.

Then close the exercise in these words: "This I ask in the name and through the name of Jesus Christ, my Savior. Amen."

The student will understand by his feelings when he has taken this treatment sufficiently at any one time. There is no danger in any one of these exercises. When the exhilaration becomes excessive the student will know from his own sensations when to stop.

This treatment should be taken twice daily, in the early morning and in the evening, when practicable; and if the student should have a manifestation of so-called sickness, or material inharmony of any kind, either in the mind or in the body, or in his material surroundings, the taking of this treatment will restore harmony.

All of this treatment is taken in silence, excepting the three words, which are thrown into the audible vibration. To be effective, all the words of the prayer, both audible and inaudible, must be formed and

thrown into the vibration. The thought alone is not enough, it must be completed with the formation of the word. A thought which is not clothed in a word dies still-born, and has no force or effect. A thought, clothed with a word thrown into vibration silently or audibly, does the work, and none other has effect.

### EXPLANATIONS.

In order to answer the questions which will naturally come into the mind of the student, I think it well as we go along to make some explanations of the more important features of these exercises.

The student, in taking his seat, facing the sun, must have the head, neck and chest as nearly as may be in a vertical line, allowing no part of the body to lean against the back of the chair, being careful to keep the spinal column free, and allowing the upper part of the body to rest squarely upon and be supported by the ribs. This gives a perfect circulation to the nerves of the spinal column, which necessarily must be free in order that this work may be perfected. The reasons for this are explained in the former lectures of this course.

The student is required to sit facing the sun, when possible, because the sun is the center of our solar system. His thoughts, however, must be centered on God, the center and circumference of the universe. This in no way embraces the thought of sun-worship;

but it is the attitude and position found most effective in these advanced exercises.

The words "I AM THAT I AM" and the prayer of that part of the exercise are simply the claiming by the student of his birthright from the Power of Omnipotence. "I am the child that God made, created in His image and in His likeness. I am the image and likeness of God. I am endowed by God with power and dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth, and over every living thing that moveth upon the earth; and I have that power and that dominion now. They are my birthright; I accept of them, and I thank God for them."

This invocation is but the claiming and acceptance of your birthright, as the child of God; and the sincere offering of this part of the prayer will be answered by Omnipotence, Omniscience and Omnipresence, by the ocular manifestation of this power and dominion, and will bring you into the enjoyment of your inheritance as the child of God.

To be great in this work you must have the knowledge and the realization of the God within you—that you live, move and have your being in God, and that God dwells within you. "I and the Father are one."



## EXPLANATION OF THE WORD "OM."

"In the beginning was the Word, and the Word was with God, and the Word was God."

This mystic emblem of the Deity was for thousands of years forbidden to be formulated except in silence; and there are hundreds of millions of people to-day who dare not to audibly express this word. It is formed of three letters, A-U-M, which in enunciation coalesce and make "O" and the nasal consonant "M," the letter "A" being the root sound, and pronounced without touching any part of the palate or the tongue. The letter "M" is the last sound in the series, and is pronounced by the closed lips, while "U" rolls from the end of the sounding board of the mouth. It can be readily seen that "OM" represents the whole phenomenon of producing sound. It denotes the entire range of all the words that can be made. In addition to this, there are centered around this word "OM" religious ideas which have been in existence for thousands of years. This word "OM" has become deeply sacred to a vast majority of the human race. Compared with other words by which the Deity is known, of which there are hundreds, it is the most comprehensive and far-reaching and perfect of all; and the certain manifestation, on the repetition in vibration, as directed, of this word will be that the introspective power will become more and more manifest, and all the mental

and physical disabilities will vanish as the frost before the morning sun. The human body is given us for use while in this dream, and must be the body that will carry us to the other shore of this Ocean of life. Let it be manifested in the spiritualization and annihilation of all beliefs of materiality, or whatever other manifestations may be given.

In these exercises, mental laziness is certain to cause us to lose interest in the subject, without which interest there can be no results. The oldest of us have doubts, and they arise in the mind about the truth of this science, as well as every other. It matters not how strong one's intellectual conviction may be, until these psychic experiences are realized the doubts will not vanish. But, as we practice, we become more and more endowed with the understanding, and these doubts disappear. At times we will find ourselves almost arrested by staggering doubts, but the only certain road to success is to continue the practice herein given, and a certain realization of the truth will come.

The repetition of "OM" and the self-surrender to the Lord, strengthen the mind and bring forth fresh and perfect energy. If nervous shakings do come, mind them not; keep on practicing, and that will cure all inharmonious manifestations. "OM" is the word, the name, and the only name, given to exhaustless Spirit.

In using this word, as directed, the student must

bring to this practice a mind that is void of malice, hatred, envy, jealousy and vindictiveness. He must have a heart that is filled with love, love for God supreme, and such love for his fellow as he has for himself, combined with a sincere desire to know the Truth—the Truth which makes us free—together with an honest, upright and conscientious mind; and to the extent that these conditions are complied with will be the success and spiritual advancement of the student's upward course along the line of Truth.

The word "E-LO-I" was the word our Savior used while hanging on the cross, and the student will find that the use of this word will fill him in an intensified degree with what seems to be electric currents, upon the proper practice as herein described—a word of great force.

If one wishes to intensify the effects of this treatment, he may add to the instructions given heretofore the following:

Place each leg of the chair on which you sit while taking the treatment in a glass tumbler. Obtain a piece of glass, say twenty inches wide and twenty-four inches long. Place that upon the floor in front of your chair, while taking the treatment, and rest your feet on this glass. You will be, thus, detached, so to speak, from all the rest of the world, and all of the power which comes down from the Father of Light will be held within your own body, and nothing can be electri-

fied except your own body. The student will understand from his own feelings when he has enough of this. It is possible to take it so that the power will lift you up out of the chair, but not without taking it longer than one desires.

I wish to add a word of caution. None should take this treatment whose heart harbors malice, hate, jealousy, or ill-will against his fellow. I can not be held responsible for the results if persons take the treatment whose minds are actuated by such feelings. I would not dare to do so myself. In order to obtain this great blessing and receive God's power, strength, vigor, life and youth, you must come to him with a pure heart, in which love dominates.

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