

HINTS ON METAPHYSICS,

WITH ACCOMPANYING CHART (FOR
TEACHERS AND STUDENTS).

PROJECTED IN SEVEN LESSONS, WITH TWO LECTURES, AND A
PHILOSOPHICAL POEM ON THE CONJUGATION
OF THE "VERB *TO BE*."

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"Happiness consists in the right view of things."—SOCRATES.



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Dedication.

TO HER WHOSE NAME IS "MARVEL," WHOSE TRIUMPHANT SURVIVAL OF MORTAL CRITICS, AND MORTAL DISEASE, RENDERS HER A TEACHER IN THE HIGHLAND SCHOOL, —

AND

TO HER WHOSE NAME IS "BERTHA," WHOSE IMMORTAL SPIRIT WAS THE INSPIRATION OF HIS "PHILOSOPHICAL POEM," —

AND

TO ALL MEN AND WOMEN WHO ASPIRE TO THE COMMUNION AND THE COURAGE OF "LOVE DIVINE," THIS LITTLE BOOK IS INSCRIBED BY "BENEFICIO."

DESCRIPTION OF CHART.

(SCALE OF 36 INCHES.)

THE CLAIMS for the Author's Metaphysical Chart are : —

1. That it represents, on a major scale, or plane-sphere, the logical relation of the so-called "material" and "spiritual" universes.
2. That it represents on a minor scale, and on the reverse side of the chart, the two hemispheres of "physical" and "moral" disease, or deflection from Life and Truth.
3. That on the major scale it indicates the four divine principles, or compass, of "Infinite Reality," the "Finite" and "Infinite Ray," and the deflected "Shadow Ray of Light."
4. That on the minor scale is represented the reflecting and deflecting angles of "Truth and Life" and "Truth and Love"; the false phenomena of "cold," "cough," "consumption," etc., and the moral deflections from the medial line, indicated by the words, "God is Spirit."

AUTHOR'S PREFACE.

AN increasing public interest in metaphysical subjects, especially in reference to healing the sick and the preparation of students for the beneficent work, is the author's apology for offering these "Hints."

Of course, the first principles of mental science have been stated more or less clearly, in all ages, and by many philosophers, from Aristotle to Berkeley. But the application of "metaphysics" to the cure of disease has had a new revival in the present century.

While hospitable to all schools of thought, or modes of practice, the author disclaims the entire acceptance of any one of them. A student at this august threshold of knowledge, he prefers still to ask for "Light! more light!" especially in the contemplation of a well of life so deep that even the wisest step back and ask, "What have we to draw with?"

In answer to that grave question, however, we endeavor to prove that there *is* something to draw with, and more to *draw from*; that we are exploring a mine so exhaustless that the deeper and wider we drill the richer and rarer are the treasures of "Life and Immortality."

B. J. B.

7 MT. PLEASANT PLACE, HIGHLANDS.

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PART I.



HIGHLAND SCHOOL LESSONS.

NOMENCLATURE.

SPIRIT. — “Breath of Life” in Life (Eternal); Essential Reality; “God (or Good) Manifest.”

SOUL. — *Sense* of Spirit (“Ego”).

MIND. — *Understanding* of Spirit (or “Ego”); Intelligence.

BODY (*Spiritual*). — Reflector of Mind; (*Material*) Deflector of Mind (Non-Intelligence).

MATTER (*in general*). — “Mind-Stuff”; “No Matter.”

SUBSTANCE. — Divine Intelligence; Spirit.

REFLECTION. — Likeness (of Spirit).

DEFLECTION. — No Likeness.

REFLECTED SPIRIT. — Soul (and Body) in Health.

DEFLECTED SPIRIT. — No Soul (or Body); Nothing (“Disease”).

HEALTH. — Wholeness; Harmony.

DISEASE. — No (“Ease”); Misapprehension of Health (or Harmony).

DEATH. — Misapprehension of Life (Eternal).

EVIL. — Misunderstanding of Good; Ignorance.

SIN. — Misconception of God (Finite Presumption).

MORTAL MIND. — No Mind.

IMMORTAL MIND. — Soul-Mirror; Pure Mind.

REAL. — Eternal; a Principle (in Mind).

UNREAL. — Temporal; No Principle (in Mind); *Nothing*.

PERSONAL. — Limitation of the Impersonal (“God Manifest”).

MAN. — Divine Ego; “Son of Man”; Image of God (Good).

ANIMAL MAN. — *Not* Man (Shadow of Man).

ANIMAL BODY OF MAN. — No Body (No *Mirror*) of Man.

ANIMAL SOUL. — No Soul (*Sense*) of Man.

SPECIES. — Forms (Moulds) of Spirit (Eternal).

GENERATION. — Involution of Spirit.

BIRTH. — Evolution of Spirit.

GROWTH. — Inspiration of Spirit (“Transfiguration”).

“SPACE AND TIME.” — “Succession and Duration of Thought,” *i.e.*, No Time nor Space in Thought (Divine).

“CAUSE AND EFFECT.” — *Suppositional* Relations (in Space and Time).

“SUBSTANCE AND SHADOW” (Phenomenal). — Real (Eternal) Relations of “Mind and Matter” and “Soul and Body.”

FINITE. — Limited; “Phenomenal” (as “*Matter*.”)

INFINITE. — Limitless; Eternal (as Truth).

METAPHYSICS. — Science (Demonstrated Truth) of Being.

HINTS ON METAPHYSICS.

BY "TEACHER" AND "STUDENT."



LESSON I.

STATEMENT OF BEING.

Teacher. The true statement of being lies at the basis of metaphysical science.

Student. What is science?

T. Demonstrated truth.

S. What is metaphysical science?

T. The science or demonstration of being.

S. What is being?

T. Being is real existence ; whatever *is*.

S. Does metaphysical science teach that whatever is, is right?

T. Not under the accepted interpretation of whatever "*is*." Metaphysics discovers the being or entity of right, and hence, the non-being or non-entity of wrong. If wrong, like right, were an entity, there could be no reliable basis for science (demonstrated truth), physical or metaphysical ; neither terra firma for man, nor resurrection for angel.

S. Are not right and wrong inseparable concepts of the mind?

T. Inseparable as entity and non-entity ; but right is the entity, and wrong the non-entity.

S. Why not say they are co-eternal entities?

T. Because that would be a contradiction of the laws of mind and the first principles of reasoning. If wrong, like right, were an entity, I could argue that you ought to accept a proposition because it is *wrong*.

S. What, then, is your definition of the term "entity"?

T. Real being; the opposite of which must be unreal. Wrong is unreal.

S. And therefore really wrong?

T. And therefore really excluded from the premises of being; otherwise we could disprove the axiom that two entities cannot occupy the same place and time.

S. How do we know that *right* is an entity?

T. By the moral sense.

S. Does not the moral sense affirm the same thing of wrong?

T. Nay; it affirms directly the opposite thing of wrong, that it is neither an entity nor a reflection of an entity. It must be a suppositional (impossible) *deflection* of the being of right.

S. How does this philosophy relate to what are called our moral obligations?

T. It secures their fulfilment (in reason and religion), as the loyalty of citizens is secured by their recognition of right as distinguished from wrong in the rule of the State. The sense of wrong is intensified in the presence of right because wrong has no sovereignty, that is, no being, save in our finite *misunderstanding*.

S. What is finite being?

T. A reflection of the infinite.

S. How is being expressed, or by what formula?

T. By the general term "Mind and Matter."

S. What is the evidence of being?

T. The being of both mind and matter can be manifest to mind only. Therefore all evidence of being is mental evidence; that is, evidence of the being of mind.

S. On what, then, does the being of matter depend for proof?

T. Upon the being of mind, that is, upon mental observation, since there can be no other.

S. What does mind observe?

T. Mind, whether finite or infinite, can observe nothing exterior to itself, or outside of its own being. Hence, outside of the being of mind, finite or infinite, there can be nothing for mind to observe. The being of mind must, therefore, exclude the being of matter, except as a manifestation or reflection of the being of mind.

S. Are not mind and matter inseparable ideas?

T. They must be, since matter is mental phenomenon.

S. Why not say that mind is material phenomenon?

T. Because that would not alter the fact, but only prove the *mentality* of matter.

S. Could these inseparable ideas ever have existed otherwise?

T. They must be eternal in genesis, that is, the dual idea of God or infinite mind.

S. What are the forms of being?

T. They are subjective and objective, mind and matter, or God and Spirit.

S. Do you mean to imply that all being has form—subjective as well as objective?

T. How can the objective effect (or relation) have form, if the subjective cause (or relation) be formless? The castle must be “in the air” before it can be objectively constructed; that is, it must be in the mind.

S. Is the form of man in the mind of man?

T. The form of man, and every other conceivable form, is in the mind of God, and thence reflected (or deflected) in the mind of man.

S. I see that you include "God and Spirit" in your statement of the "forms" of being.

T. All we know of being is what we know of its organized forms. Of an unformed tree, mineral, animal, angel, or deity, we can know nothing.

S. What, then, can physical science know of "*unorganized*" matter?

T. Nothing. Even the "germ cell" or primal "atom" must be already formed, as an antecedent condition of formation.

S. Then you would say that the Spirit of God must be in the form of God?

T. I would reverse the statement, and say that the form of God is in the Spirit of God, whether it be atom or angel.

S. What do you regard as the highest manifestation of the form of God?

T. The form of man and woman.

S. What do you mean by the form of God as distinguished from God?

T. The forms of vital force, the universal phenomena of being, mystically named the "Word of God" or "Breath of Life."

S. What do you mean by the term "matter" as related to "spirit"?

T. Matter is the vitalized form of spirit. It is the objectively organized germ, or protoplasm, and its physical evolutions.

S. Who, or what, evolves the forms of matter?

T. The forms of spirit.

S. Who, or what, evolves universally the forms of spirit?

T. God, or Infinite Spirit.

S. Is God personal or impersonal spirit?

T. Both. But it is not easy to conceive of the *impersonal*. Some metaphysicians make God a principle, as if *principle* transcended *spirit*. The illusion is analogous to that which makes matter transcend mind. "Twice two is four," they say, and "that is a principle of mathematics." But the principle is a non-entity outside of its mental conception. The laws of numbers exist in the mind (finite or infinite), and nowhere else. In other words, they are spiritual concepts, since there can be no other. Hence, the term *Infinite* Spirit or God is the logical opposite of *Finite* spirit or man. In the sense of real being, God is apprehended as Infinite Father and Mother through the exaltation, and not the obliteration of our finite humanity. God must be as relatively (or absolutely) personal to his spirit and its manifestations as is man to his own soul and body. Paradoxical as it may seem, God must be the one impersonal Personality, the infinite I AM.

S. What is soul?

T. Soul is likeness or image of infinite spirit, reflected (or deflected) by finite mind.

S. What, then, is your definition of mind?

T. Mind is spiritualized matter, or, *vice versa*, materialized spirit. It is intelligence in the human, sensation in the animal, life in the tree, and cohesion and disintegration in the mineral world. It is universal propulsion of matter *versus* universal *impulsion* of spirit.

S. What do you mean by *impulsion* as distinguished from propulsion?

T. By impulsion we mean impulse *from within*, that is, spiritual causation. By propulsion we mean objective phenomena or motion. In other words, matter is mind in motion; spirit is motion in mind, that is, *emotion* or inspiration. Spirit is real being or substance.

S. Why do you employ the term "spirit"?

T. Because it is our highest conception of universal substance or real being, that is, the being of God. The objective phenomena of such being is the visible universe. The universe is "*uni*," that is, one or homogeneous in nature.

S. Is this universal one mind or matter, or is it both?

T. Mind and matter are one, as we have shown, but that one is MIND.

S. Do they hold the relation of cause and effect?

T. They hold the relation (by spiritual reflection) of substance and shadow. That is to say, matter is the mirror of mind, and mind is a reflection (or deflection) of spirit, or real being.

S. What is your complete statement of such being?

T. God is Spirit; Spirit is Life, Love, Truth, and Good. Man is the image or likeness of spirit, and hence is spiritual in genesis,—a child of God. Matter is the opposite of spirit and of man, existing only as a shadow of spirit, and with no independent life or being of its own.

LESSON II.

GENESIS OF BEING.

Student. Then man is not born of matter?

Teacher. No; man is born of spirit. "Man is the spirit of man; but the soul reveals the image or likeness of spirit in a healthy mind and body, and not in the deflected caricatures of men and women whom we see.

S. You have spoken of the principles of Life, Truth, Love, and Good, as being of the divine substance. The opposites of these attributes are Death, Hate, Error, and Evil. Can these opposites be real?

T. No; this would be a contradiction of real being, the opposites of which cannot themselves be real.

S. How do we know that Life, Love, etc., are attributes of real being?

T. For the reason that all we know, or can know, of such being is what we know of life. Of death we can know nothing but the appearance. Hence, that is all death can be to us.

S. Can death be real, even in appearance?

T. It may be said that it cannot, *in truth*, be real, even in appearance, since it must be supposed to be alive in order to *appear* otherwise.

S. Then death, and consequently disease, is a pure supposition?

T. Verily, they are mistakes, misapprehensions of life and health.

S. And do you include moral diseases—Hate, Sin, and Evil—as equally unreal?

T. They are of the same genesis. In other terms, they were never generated. Only Life, Love, and Truth can generate; for generation is spiritual and not material in causation. Hatred, Sin, and Error are impotent. "We can do nothing *against* the truth," said Paul, "but *for* the truth."

S. Then we are all alive and well; that is, well *in truth?*

T. Just so. And the sooner we discover the truth, the wiser and better are we; for we shall then find our true ego. We shall return to our Father's house, from whose life and love we never can stray.

S. But that is contrary to all our material understanding. We must shut our eyes.

T. No; we must open them.

S. But we must shut them on *evil?*

T. Verily; else we cannot open them on *good*.

S. That is to say, open them on the outward and dying universe.

T. Nay; on the inward and living universe—the universe of spirit.

S. But if disease and death are not realities to spirit, why do they seem to be so to man?

T. They are not realities to man in the likeness of spirit or real being. They seem real only to man astray from truth, and through the deflection of his material sense, which substitutes error for truth, or evil for good.

S. How could this substitution take place? Does God, or Good, originate evil?

T. Evil has no origin. The material *misunderstanding* alone affirms its existence.

S. Is the material understanding itself an illusion, that it should ignorantly testify to the reality of evil?

T. No; but material *mis*understanding is illusive. The material understanding is not an illusion in its own sphere, but relatively to the spiritual understanding. It is not the office of the material understanding to affirm what *is*, but only what *appears* to be. This is the limitation of physical science. It affirms the sun to rise in the east, until corrected by the observation that the earth revolves upon its axis; both observations being phenomenal only. It sees an inverted picture of the external universe in the retina of the eye, and then attempts to correct the illusion by pretending to walk upright. Whereas, to the spiritual understanding, there is no other way to walk.

S. What is the spiritual understanding?

T. It is the intuitive or subjective faculty of knowledge, by which we perceive ourselves as distinct from our physical bodies and the material universe.

S. Is this the only office of the spiritual intuition?

T. No; we not only distinguish ourselves from matter below us, but from spirit above us. As souls, we are capable of conceiving of Infinite Soul, or Spirit. In a metaphysical sense, we may declare that God thinks, and so do we, and our thoughts "do wander through eternity."

S. What is eternity?

T. It is well named the "dwelling-place of God," or "the ever-present moral world."

S. Do we consciously enter eternity at death?

T. No; we enter eternity at birth.

S. You mean the spiritual birth?

T. There is no other birth.

S. Do you mean to imply that the "natural birth" is an illusion of material sense?

T. So far as man is concerned. Man is not the "natural man."

S. Is not the natural man, that is, the "first man," an animal?

T. Only in appearance. Man is the "second man," who is "the Lord from heaven."

S. Has the animal-man a soul?

T. No; but, until better taught, the soul has an animal-man. The animal is in the man, and not man in the animal.

S. Your ideas are novel, if not true.

T. Or else they are novel *because* true.

S. Then man is an uninstructed animal?

T. Not by any means. The "animal" is the uninstructed man. So far as he knows anything, he knows he is man, and not animal.

S. Then the animal is not the "coming man"?

T. No; a man is a man; and the animal is his receding shadow.

S. But does not the animal foreshadow the man?

T. No; the man foreshadows himself. He comes not by the evolution of his shadow, but by the involution of his soul. That is, he comes by germinal inspiration. The rose, to prophetic insight, is in the seed of the rose, as much as in its blossom or calyx; and the spirit is all there is in the rose or the man.

This is all there is in species. Species are spiritual and eternal. There never was, nor ever will be, an era when man, plant, mineral, or angel, were not.

S. Whence, then, is the origin of species?

T. They have no origin. The oak does not come of the acorn, nor man from protoplasm; nor *vice versa*. To be a man is not to *come* to be from the ape, nor to *ape* to

be from sea-jelly. Man is the mind of man in the mind of God. The human mind is not held in solution in the world-ether; but the world-ether is impregnated, and all species made possible, by the world-spirit, which is the human mind inspired by the divine.

S. Are you not speaking in figures, and from the realm of mystery?

T. The realm of "mystery" is the realm of reality. It is the Milky-way, resolvable into suns and planets.

S. So the genesis of being is as poetic as it is scientific; and poetry is as real as prose?

T. It is more so.

S. How, then, would you explain the literal, that is, the real, origin of man, — the infancy of the race?

T. I would not attempt it through the methods of physical scientists alone. Their "monadology," "molecular motion," are no more conclusive than the idealism of poetry or song. I would no sooner quote Darwin, or Huxley, on the babyhood of man, than the metaphysical poet, when he asks and answers the following questions: —

"Where did you come from, baby dear?"

"Out of Everywhere, into Here."

"Where did you get those eyes so blue?"

"Out of the sky, as I came through."

"Where did you get that little tear?"

"I found it waiting when I got here."

"What makes your cheek like a warm white rose?"

"I saw something better than any one knows."

"Whence that three-cornered smile of bliss?"

"Three angels gave me, at once, a kiss."

"Where did you get this pearly ear?"

"God spoke, and it came out to hear."

"Where did you get those arms and hands?"

"Love made itself into bonds and bands."

"Feet! whence are you, you darling things?"

"From the same box of the cherub's wings."

"How did these all just come to be you?"

"God thought about me, and so I grew."

S. Then the growth of species, as well as their origin, lies in the divine substance; that is, in the thought of God? What is the distinction between the finite and the infinite thought?

T. The finite reflects the infinite, though no part of it; as the mirror reflects the object, though no part of the object.

S. An object implies space. The object, in this case, is God. Can God occupy space?

T. All the space there is. Space is finite. It exists only in deflected thought. So of time. Space is succession, and time the duration, of conscious thoughts. They are not reflections of the soul's being in God, since, in God, neither space nor time can have being.

S. What bearing has this view of our being on disease?

T. It leaves neither time nor space for its existence. Disease was never conceived, gestated, or born, except in the finite thought. And in thought, as Dr. W. F. Evans says, "It is just as easy to locate disease in the foot as in the head; or in a post as in any part of the human body," since it is but zero, and will count only where you put it.

S. Can it be made as real in a post as in the human body?

T. It can be made as *unreal*. The psychic subject may believe himself a post, and have the backache.

S. Yes; but the psychic subject has a back of his own.

T. How so, since you can push a pin into his back, and he will behave like a post?

S. But there must be a back somewhere. The magnetizer, if not the psychic subject, must have a back.

T. He has a backer.

S. And who is his backer?

T. God, in whose name all pain and disease must disappear.

S. Then we can exorcise our aches as nonentities?

T. Verily; we can transfer them to a post; in other words, to the nowhere, and the no-whence, they came; for we are born in the image of God.

LESSON III.

REFLECTION *versus* DEFLECTION.

Student. But an image in a mirror is supposed to be a perfect reflection, or "throwing back," of the whole form and features.

Teacher. Not necessarily, except the mirror and its focus be perfect. A concave or a convex mirror will apparently distort the features.

S. How, then, can the imperfect finite reflect, or "throw back," the infinite?

T. The finite is no more imperfect *as* finite than is the infinite. The reflection, as distinguished from the deflection of the features of truth, lies in the right focal relation of mind and body, or soul and spirit, to infinite spirit.

S. Of what is the human body the mirror?

T. Of the human mind (by reflection or deflection).

S. Of what is the human soul a reflection (or a deflection)?

T. Of infinite soul, or the spirit of truth, life, love, &c.

S. What is reflected soul?

T. It is immortal mind, the "Mind of Truth."

S. What is deflected soul?

T. It is mortal mind, mind in error. (No mind.)

S. If the mirror of the mind, that is, the body, be destroyed partially, as in disease, or entirely, as in the phenomenon of death, what is the consequence?

T. The image in the mirror disappears to the mate-

rial sense ; but the soul or immortal mind, being in the likeness of spirit-substance, remains to the spiritual consciousness.

S. What is your definition of substance ?

T. Substance *sub*-stands, that is, *understands* or holds up. In a metaphysical sense (which is the true sense) it is understanding or intelligence. As such, it is potentially “under, over, and apart from all *appearance* of matter.” God is the Infinite understanding ; and we are spiritually sons and daughters of God ; bearing the likeness of eternal life and love, truth and good, wisdom and justice.

S. How do the best thinkers define the term “metaphysics” ?

T. As the science of spirit-substance, or of “God and the human soul.”

S. What is physics ?

T. The science of matter, “natural philosophy.”

S. Does metaphysics include physics ?

T. Yes ; it includes physics as substance includes shadow. The substance is real ; the shadow unreal. In the highest metaphysical sense, God is substance ; and the universe is shadow.

S. What are some of the general terms you employ to express the relation of substance and shadow, or the apposition of the real and unreal ?

T. Reflection and deflection, or immortal and “mortal mind” ; soul and body, or me and not-me-below-me ; soul and spirit, or me and not-me-above-me ; or the infinite me and the mirrored soul-and-body me and not me ; soul-solvents and chemicals ; thoughts and things ; compass and conscience ; God and Nature ; or “mind and matter” ; heavenly Father and Mother ; and earthly son and

daughter ; spiritual *versus* material genesis of worlds and of world souls. And the moral opposites : right and wrong ; truth and error ; good and evil ; and love and hate.

S. If metaphysics includes physics as substance includes shadow, does it not also exclude physics (when the mirror is broken) as substance excludes shadow?

T. Yes ; metaphysics excludes physics as the real excludes the unreal.

S. How, then, can the unreal shadow or diseased body become really well, or the opposite "mortal mind" really become immortal?

T. The "diseased body" is not *the* body of man (which is spiritual) ; nor is the "mortal mind" *the* mind, or soul of man ; and hence the term is somewhat contradictory in definition. The *mortal* mind and body, being deflected shadow, and not reality, cannot *become* anything. But the *immortal* mind or very-soul, being a reflection of truth, that is, of the spirit or mind of God, has but to assert itself, and disease disappears from the body or mind-image, as soon as it disappears from the very-soul or spirit-image.

S. What is your exact definition of mortal mind?

T. It is soul in error, or out of true relation to finite and infinite.

S. What are we to understand by the soul in such a relation? Is it substance, or is it shadow?

T. Both ; substance relatively to the body, which, as a shadow, obeys the mind ; but shadow or reflection, relatively to God or Spirit, whom, in its finite freedom, it obeys, or *thinks* to disobey.

S. Then the soul is not really free to disobey God, and hence cannot be lost or annihilated?

T. No; God is not liable to treason, or rebellion, under his divine government. "The wages of sin is death:" not to God or his image, but to *sin*; and when sin is effaced from the mirror, the sinner discovers his true likeness, and the abortiveness of his attempt to *realize any other likeness*. Hence, soul or "mortal-mind" disease, no more than "physical" disease, can be reality to truth. God is truth, that is, real being. The soul of man, that is, the very-soul, the immortal man, exists in the likeness of real being; and neither real being nor its likeness can ever become non-being.

The little child in the brambles, away from the true path, may *think* it is lost, and lost because of its disobedience. So it may *seem* to be, also, to its earthly parents; but not so to the heavenly, in whose garden no seeds of evil could ever germinate, or footsteps of sin or sorrow be taken.

S. That *seems* like the true gospel.

T. It is the true gospel; the gospel of "glad tidings and great joy" to all peoples. A gospel whose "leaves" of truth are for the "healing of the nations," as well as the cure of physical disease.

S. How does the metaphysical law apply to political problems and the social state?

T. It lifts the depressed masses above their material limitations, by assuring them of the omnipotence of truth and right, under whose recognized reality no such limitations could continue to exist. It disabuses all classes of belief, in the power of evil or injustice, in the constitution of nature or of nations.

S. Wherein does this new gospel differ from the "consolations of religion," which have been offered to the poor in all ages?

T. It differs radically, not by ignoring, but by affirming, the true religion. Instead of despising the human body, by dropping it into the grave, it renders it immortal by making it a fit temple for the Holy Spirit. As it saves the soul, not in the death, but in the life of the body, so it saves the social state, not by revolution, but by *evolution* of the "body politic." It promotes evolution, not by engaging, but by disengaging belligerent parties. It does this in the name of a third party, in whose wisdom all parties are one in the right, when they have discovered the impotency of the wrong.

S. Then nations, too, are "alive and well," so soon as they discover the metaphysical truth of being. But where are we to look for the causes of evil and sorrow?

T. Nowhere; they have no causes in spiritual science.

S. Where, then, shall we look for life and health?

T. Everywhere. God is omnipresent.

S. Then your metaphysics is so all-inclusive as to accept the whole hydra-headed monster, Evil, Error, Sin, Sickness, and Death, as a part of your ultimate philosophy of health?

T. By no means. How can metaphysics include these nonentities *as entities*? Nay; metaphysics includes only the real.

S. How can it include the real if it excludes anything?

T. This is the third time you have personified the impersonal by dignifying evil as a reality. Metaphysics *excludes* nothing, for the reason that it *includes* all there is. To cure disease it looks away from or beyond the mortal body altogether, as being a shadow and no part of the real man. The real man is a reflection of the mind of Truth, and hence cannot be diseased. Disease is a deflection from the truth.

S. What do you mean by the term "deflection"?

T. A false *reflection*. It is analogous to *refraction* in material perspective, which deceives the eye, so that the shadow is mistaken for the substance.

S. How is the visual sense deceived?

T. By reference to our "Metaphysical Chart," you will see that the "material ray" of light, in passing from a rarer to a denser medium, is bent out of its course, causing the upright shaft, "TRUTH," to *appear crooked*, although it is straight.

Under the head of "Moral" deceptions, the first departure from "Truth" is named "Error"; the second, "Sin"; the third, "Satan," or personified "Evil."

Under the head of physical deception, or departure from Life, "Cold," "Cough," "Consumption," are named as illustrations.

On the other hand, the "infinite ray" of light from the "Spiritual Sun" passes through the denser medium in a direct line, and *unrefracted*; thus sharply indicating the law of distinction between the real and unreal, both in the sphere of relative, and that of absolute, knowledge.

S. If the "spiritual or infinite ray" be the only real ray, how can there be any refraction of a *material* ray, or any such ray to be refracted?

T. There cannot be; nor any such ray to be *reflected*. All light is spiritual, known only to the mind.

S. If you cannot speak, in truth, of the *refraction* of the material ray (as in the shadow in the water, or the image in the mirror), how can you speak of the *deflection* of the spiritual ray, as in moral error or disease?

T. I cannot. There can be no *real* deflection of truth. We employ the term as applying, not to spiritual reality, but to phenomenal illusion.

S. Whence is the illusion?

T. That is as if you were to ask: Whence is nothing, or *no-thing*? Of course, no thing can have no "whence," that is, no origin. Deflected health is no health. Health is real. No health, that is, disease, is unreal.

S. Are not health and disease relative phenomena?

T. Relative as the real to the unreal; as harmony to discord; as truth to untruth. There is no truth in disease: only untruth.

S. Do you not employ the same material senses in the discovery of disease, that you employ in the recognition of health?

T. I do not employ the material senses in either case.

S. Well, then, the spiritual senses?

T. The spiritual senses can discover spirit only, which is life and health. Disease has no spirit. It is a ghost, a phantom, nothing, mistaken for something by ignorance only.

S. How does the mistake happen?

T. That is precisely what does *not* happen. You cannot violate a principle. We cannot even *say* that twice one is three, since we cannot say what we cannot *think*. In other words, such a statement is unthinkable.

So life is a principle, and health its only phenomenon. The opposite of life, or death, is no more thinkable, in reality, than is the equation: $0=1$. All we mean, or can mean, by the term "death" is phenomenon. Though our knowledge of "life" is also phenomenal, it is *real*, that is, experimental; whereas, of its opposite we can know nothing by experience; nor can any such experience be reported to us.

LESSON IV.

GENESIS OF KNOWLEDGE.

Student. Then there *is* such a thing as *relative* knowledge?

Teacher. There is such a thing as knowledge of shadow and perspective, which is the proper domain of material science, whose assumptions of the reality of "solids" and "fluids," of "fixed laws," of "cohesion," "disintegration," or "gravitation," *as such*, are purely empirical. Even its latest concession to spiritual philosophy, that there is a "little feeling" in matter, is unscientific in statement.

S. What would be the scientific statement?

T. It would be that there *seems* to be a "little matter" in feeling.

S. What would be your metaphysical statement?

T. That there *is* a little "matter" in "feeling," and by virtue of its reflection of the divine sympathy, — the real being of God.

S. Then the mistake of the material understanding is corrected by the spiritual, or by absolute knowledge. What can be the basis of such knowledge?

T. Its relation to the relative, which is but a shadow of spiritual reality.

S. You are levelling physical science, and seem to leave us no terra firma to stand upon.

T. Well, physical science pretends to stand us on the "solid earth"; but in case of an earthquake, where is

the "terra firma"? The spiritual forces (and there are no other forces) which underlie the earth, and cause it either to "cohere" or to "quake," must be more reliable as well as more powerful, as a standing-place for the spirit, or the real man, than any narrow footpath of material knowledge.

S. Would you say that the spirit is all there is to stand, and that only "matter" can fall?

T. Just so. Spirit stands on principle as distinguished from expedient. If we could bridge the opening chasm at our feet, and so escape the phenomenon of death, the act would be an expedient, and all that physical science could do for us. But if the expedient fails and the Ego is still intact, our survival of the earthquake, as spirits, establishes a spiritual principle, and illustrates the genesis of real knowledge, which is through the spiritual sense or intuition.

S. Why is the spiritual sense, or intuition, more reliable in the realm of real knowledge than the material senses?

T. Because all knowledge of being is necessarily spiritual, and spiritual things are spiritually discerned. Life and health are a reflex of the mind, which is a reflex of spirit and not of matter.

S. How does the spiritual sense discover the unreality of disease and death?

T. Through its perception of the reality of their opposites, — life and health.

S. What, then, is the pivotal law of cure?

T. The spiritual understanding; such an attitude of the soul to the radiation of divine love and wisdom as will discover the truth. The law of attitudes lies at the basis of metaphysical knowledge.

S. Can you give some illustration of such a law?

T. The flame in the soul of the upright man burns uprightly. To think uprightly is to walk uprightly. Or, *vice versa*, to walk erect with deliberate purpose is to become erect in spirit.

All attitudes are psychological. The sight of a person kneeling in prayer with face to the orient, or standing in awe with eyes uplifted to the infinite dome, excites humility or adoration. As are our attitudes so are we. If we occupy in thought the centre of the zodiac, we are in rapport with real being, and can affirm because we know that we are a reflection of the Eternal Me and cannot die. The Ego then declares : —

“The heavens, gathered as a scroll,
My resurrection prove ;
The ‘still small voices’ of my soul
The universes move.

“And so the compass of my stars
I’ll trust on land or sea ;
Glad voices hear, thro’ earthquake jars,
Addressed to you and me.

“Above the storm and tempest’s sway,
Far out upon life’s sea,
Eternal sunbeams gild the day
Of my nativity.”

S. Has any man ever illustrated your gospel by healing the sick through his perfect relation to the Infinite Me?

T. The man Jesus has at least given the world a strong assurance of his possession of “the spirit without measure.”

S. Does this power require the experience of a new or spiritual birth?

T. It requires an understanding of what that birth is, that it can never occur while the soul is in its material beliefs; or, so long as death, evil, or error are accepted as realities in the divine universe.

S. What is material belief?

T. Belief in the power of matter over mind, or of mind over spirit. In other words, of body over mind, or of body and mind over soul and spirit. It is belief of evil in matter. It is spiritual scepticism.

S. What is your view of the so-called "faith cure" as a mode of healing?

T. Faith in spirit is better than faith in matter; but knowledge is better than either. Pure reason or demonstrated common sense, is the "magician's wand" of the true healer; and pure reason leads to the discovery that the material universe is but the inverted or deflected shadow of the spiritual.

S. Does pure reason or common sense discard the use of medicines or drugs in all cases?

T. Pure reason will reduce medicine to well-regulated diet. It recognizes water, air, light, electricity, and magnetism as healing agencies. But it denies the potency of drug or regimen, to permanently cure the sick man in his sins.

S. What do you mean by the sick man's sins?

T. I mean his blasphemy against the truth. He says, "Yesterday I was sick, to-day I am well"; both statements being a part of the same falsehood.

S. Well, what would you have him say?

T. "Yesterday I was a hypocrite; to-day I have discovered it."

S. Then sickness is hypocrisy as well as blasphemy?

T. What else can it be, since it makes a pretension to

reality in the presence of God, and exalts material above spiritual knowledge? The truth says, "I am spirit and all the matter there is." Error says, "I am matter and all the truth there is."

S. Can the materialist give no reliable evidence in the realm of true knowledge?

T. Not as a materialist; he is a false witness. He contradicts his own testimony. Himself a spirit by genesis, he yet declares, "I am not spirit, I am matter. I am evolved from protoplasm; that is all I know."

S. How can the materialist know this and not know more?

T. He is modest. He will not affirm "beyond what he knows." He is not so modest, however, as not to *see* beyond his "knows." Otherwise he could not see at all. Nor is he yet so immodest as to undertake to walk on his "knows." Otherwise he could not walk at all. Practically he cannot act on what he *assumes* to know; that is, material causation, but only on what he *assumes* not to know; that is, spiritual causation. Were he so practical as to try to act on the little he knows, as a materialist, he would soon discover that he did not know even that little. For all he can know of himself or aught else, as matter, is, necessarily, what he (antecedently or coevally) knows of himself as spirit.

S. Is all knowledge, then, of spiritual genesis?

T. Certainly; matter cannot generate — even ignorance.

S. Then there *is* no ignorance?

T. Not to spirit, which is omniscient and can reflect knowledge only.

S. Is the law of mental reflection analogous to what is called "mirage"? In certain localities the atmosphere

appears to mirror objects, as of a horse and rider, who are seen in the sky.

T. One's conception may be aided by that illustration, save that the *spirit*-sky mirrors only the *real* horse and rider; that is, the spirit of each, as distinguished from the shadow it casts. The spirit of the horse or rider is all there is of either. This is what we mean when we say there is no ignorance in the universe. Ignorance is but the *supposed* absence of knowledge; whereas, knowledge is infinite and cannot be absent.

S. Then to know at all is to know spiritually, as God knows?

T. Yes; and to be at all, is to be immortal as God is. It is too late, after we know we are, to discover that we are not.

S. Then there is, in reality, no knowledge of life but that of the eternal life, and this is the knowledge that discovers the nonentity of death or disease?

T. Verily; nor is there any other love but the eternal love; nor any other good or truth but the eternal.

S. In what does this focal attitude of the human mind to the divine consist?

T. In the discovery of the right relation of the "Ego," the "I," or the "me," to the "not-me." On this discovery depends the clear reflection of real being; that is, of eternal life.

The first step in this discovery is the recognition of the self-evident "me." The second step is the recognition of the two inferential "not-me's." First, the me below me or the physical me. Second, the me above me; that is, the spiritual me or spirit.

The me below me is the "*mortal*" mind and body; the me above me is the immortal soul of me; the image of God.

S. What is the logical use of physical science?

T. The discovery that matter is not me.

S. What is the logical use of metaphysical science?

T. The discovery that spirit is me.

S. What do you regard as the misuse of physical science?

T. Calling the human mind away from the true source of knowledge, — the spiritual universe.

S. What is the misuse of metaphysical science?

T. The recognition of evil in the divine universe, involving a mixture of truth and error, right and wrong, and life and death, in the constitution of both matter and spirit. This is the basis of the "Fall of Man," and of the whole "Scheme of Salvation" from a fictitious and personified enemy of God, who is supposed to have power to disturb the harmony of Nature and Providence.

S. What is the effect of the discovery of the true image of God in man?

T. The obliteration of all other images.

S. How do you disprove the truth of the accepted belief in the image of Evil or Satan?

T. By proving the truth of the accepted belief in the image of God. God is declared to be All-powerful Goodness, Love, and Truth, in whose presence evil and error are compelled to flee away. If these latter, then, are not realities in the Divine Being, how can they be reflected, as such, in the being of man or nature? Logically and inevitably, they are deflections from and not reflections of the truth to our finite reason. To the Infinite Reason or Logos, they cannot exist, even as deflections or shadows of reality. They are excluded from the premises of being.

S. True knowledge, then, consists in removing the

deflected shadows — sin, sickness, or death — from the mirror of the human mind?

T. Verily; and so from the human body, by discovering it to be (as a phenomenon of the soul) immortal through transfiguration.

LESSON V.

“TRANSFIGURATION.”

Student. What is the significance and application of the term “Transfiguration”?

Teacher. “Trans” means “across,” or “over.” Figure is form, or feature. Metaphysically, it is the mind that figures, and the mind that transfigures. The idea of transfiguration is all-inclusive. It embraces transformation, transmutation, translation, transfiguration, or infilling, and transfusion, or the interblending of elements. As applied to the human form, the term covers all these principles and more.

S. Is not the human form, or figure, fixed, or stable?

T. It is very unstable, every molecule, or element, being in rapid movement. As seen by clairvoyant vision, it is apparently as unstable as the dissolving and resolving views of a kaleidoscope. To transfigure the human form is not only to accelerate molecular action, or evolution, but also spiritual involution. This is indicated by a change or exaltation of the countenance or features.

S. Then transfiguration is involution?

T. It is more than involution. It is evolution.

S. You mean to say that transfiguration is growth?

T. Verily.

S. Do you mean material growth?

T. I mean spiritual growth, since there can be no other. Every plant, tree, animal, or man, is both figured and transfigured by spirit, or life. The rose is transmuted, or

changed, by inspiration and expiration of cellular substance, by transformation, transfiliation, and transfusion, as well as migration and transmigration.

S. Then growth is, itself, simply transfiguration?

T. What else can it be?

S. Then the crab-apple has been transfigured into the modern greening, the grasses into grains, and the ape into man?

T. No; the mind, or life, of the crab and of man cast their shadows behind them. The horticulturist has the greening on the brain, and the anthropologist, or world-spirit, has engrafted man into his own ancestral trunk. Man is thus transfigured into a living soul, and feeds on the bread of life.

S. Can humanity live on transfigured bread?

T. Humanity can live on no other bread. Such is the bread for which all men and women are starving.

S. You mean the Word of God or bread of life?" How does this differ from the baker's bread?

T. It differs in longevity. It confers immortal health and happiness. It is the bread of the communion.

S. Do you mean the communion of the saints? or the sinners?

T. I mean neither; for in heaven there are neither saints nor sinners. By bread of the communion I mean the communion of bread; that is, its circulation.

S. And by the circulation you mean the distribution of the "bread of life"?

T. I mean the distribution, not only of the "bread of life," but the *life* of bread. I mean fraternity. I mean humanity transfigured. I mean the feeding of the multitude.

S. Can this be done on five loaves and two fishes?

T. It can, if they are blest.

S. How are they blest?

T. By multiplication.

S. You mean an accumulation of riches?

T. I mean a rich accumulation.

S. Well, and how is this effected?

T. By performing a miracle.

S. And what is the miracle?

T. It is the transfiguration of the body and blood of Christ in the bread and wine of the communion.

S. Well, and what is that communion?

T. It is the breaking of baker's bread and the circulation of the minter's coin among the brethren.

S. But can the bread and coin be distributed sacrilegiously?

T. No; but they can be distributed religiously.

S. You mean in the name of the Son of God?

T. I mean in the name of the Son of Man. I mean that the silver plate and the wine-cup should be passed reverently.

S. To whom?

T. To those who earn them.

S. And who are they?

T. They are those who bless the single loaf by transfiguration.

S. You mean by re-production? Then every producer is a *Christian*, and a communicant of the Lord's Supper?

T. No; every Christian is a *producer* and distributor of bread.

S. But what is the difference between common baker's bread and the bread of the communion?

T. The difference is that one is transfigured and the other is not. One is accompanied with dyspepsia, liver-

complaint, and the heart-ache, and the other with soul-harmony and peace. One is barren of love, justice, and truth; the other is impregnated with these re-productive principles, which bring manna from heaven.

S. Would not your Christian law of increase be an excellent substitute for our slow political economy, since it would feed the people at once with heavenly loaves?

T. There is no substitute for justice. The heavenly loaves are earned in heaven, and not in hell. Hence they are transfigured; that is, they are genuine "baker's loaves."

S. What can you mean by genuine baker's loaves in such a connection? What is your evidence that the multiplied loaves on which the five thousand were fed were produced at a genuine bakery?

T. My evidence is that they were fed to the people, and not to the Scribes and Pharisees.

S. But whence came the bread?

T. It came from heaven.

S. What do you mean by that affirmation?

T. I mean that every honest loaf of bread is produced in heaven, and that Christ fed the people on their own earnings.

S. Then the heavenly manna must be earned *in* heaven; that is, in a heavenly spirit; and that is what you mean by transfiguration as applied to bread?

T. Just so. You are "brightening up," I see. Pursue your inquiry on that line, and your whole body will be full of light. You will then see, with Christ, that the Word of God is the bread of life, and that the miracle of the loaves and fishes is symbolical of the greater miracle of the abolition of poverty, sin, and sickness from the face of the earth.

S. How do you interpret Christ's transfiguration on the mount? Did heaven open so that he was seen with Moses and Elias, by the eyes of his disciples?

T. No; the eyes of his disciples were opened to see the reality of transfiguration. Heaven is always open; but our eyes not always. Were our eyes open, we would see Moses, and Elias, and the Christ in every man and woman. They would become transfigured. We would then see the spiritual only, that is, the real in all men, and all men in the real, as we must do in "healing." We discover that figuration is transfiguration; that the natural body is the figuration of the transfiguring spiritual body; that the natural world is the phenomenon of the spiritual world; that every new leaf on a growing plant or tree is a transfiguration; that the foliage of spring, and the fruitage of autumn, are panoramic miracles, no less than the feeding of the multitude, or the resurrection and ascension of Christ.

S. Do you believe in the resurrection from the dead?

T. No; I believe in the transfiguration of the living.

S. In other words, you believe in *spiritual* resurrection?

T. There can be no other. Matter cannot rise of its own purpose. Spirit only can rise or fall.

S. Cannot spirit fall, then, into the grave, or be annihilated?

T. It may part with its grave-clothes, but not with itself.

S. Then you believe in the ascension of the soul only?

T. I believe in the spiritualization, and consequent ascension, of both soul and body.

S. Then you do not believe in the spiritual body, or soul, as a separate essence or entity?

T. There can be no separate entity. All bodies are spiritual, both in substance and phenomena.

S. Is a diseased body spiritual?

T. Not by any means.

S. But is it not a phenomenon?

T. Not to reason or religion.

S. How, then, do I see it?

T. You do not see it, any more than you do a ghost when it is not there.

S. Can I see a dead limb on a tree?

T. You cannot see a lifeless limb.

S. Why, then, do I call it rotten?

T. Because your logic is rotten.

S. Then you would have me question my eyesight?

T. No; I would have you question your insight. Your eyesight is no more reliable than that of an owl sitting in judgment on the daylight.

S. But is not my eyesight reliable, when I look at a sound tree or a healthy human body?

T. Not if you lack the insight to see that nothing can be sound or healthy *out* of truth, and that *in* truth there can be neither rottenness nor rheumatism.

S. But how can we so transcend our finite deceptions as to see soundness and health only?

T. By transfiguration. By looking at all things spiritually. By studying the four points of the compass, as indicated on our metaphysical chart. By lifting our eyes up to heaven, while we lead our hungering and thirsting brothers by the hand into pleasant pathways, and out of the wilderness of error. By ascending the mount of clear vision, whence all Nature and Providence is translated into the language of the eternal life. Thus the whole earth is illumined by the light that radiates from the loving eyes, and glowing countenances, of ministering angels. Thus the heavenly manna is seen to fall upon every home and hamlet.

S. Then you regard transfiguration as spiritual illumination? as the radiation of every molecule of the human organism by the influx of divine love and truth? as the displacement of the unreal or phenomenal body of man by the abiding and eternal life of God in the soul? Hence transfiguration is not limited to the human form, or to any other form?

T. By no means. All Nature is translated into a new language, through the spiritual understanding. We see death and evil nowhere, but everywhere life and immortality. Our eyes are opened, not on the past or on the future, but on the rapt, undying present. We dwell in eternity, in the REAL. Every sense is alive to the eternal forms and verities of the spiritual universe, which is but a transfiguration of the “natural.” Every tree, or flower, or bird, or landscape, or ocean, or vaulted heaven, as well as every man or angel, is discovered to live in the radiance of the divine life, truth, love, and goodness.

S. Why do you name those four divine attributes rather than others?

T. Because I regard them as inclusive of all others; as the four points of the compass of true wisdom.

LESSON VI.

MAJOR SCALE OF BEING.

Student. Under the major scale of being you include "inspiration." What relation has inspiration to "voice-culture"?

Teacher. No student of Delsarte will question the application of mental science to the culture of the voice, and hence to lung-difficulties. But the relation of mental science to mental cure, and thence to general health, is no more than dimly perceived by teachers of elocution, or music-masters, as a class. At our "Highland School of Mental Philosophy," the application of metaphysics to voice-culture is fully recognized.

S. What is your definition of inspiration?

T. To inspire is to inflow or flow into. The lungs are the visible organs of inspiration. The three voices — medial, upper, and lower octaves — in music or in oratory, represent attitudes of the soul, of which they are the objective expression.

S. What is the subjective import of these attitudes?

T. The upper voice may be said to represent the immortal me (ego) above me; and the lower voice, the mortal (*not*) me below me; while the medial voice, in focal relation to the whole scale of being, represents the metaphysical me (or ego), which is a transfiguration of the entire man, body and soul, into the likeness of spirit, or real being.

S. Is the law of vocal attitudes illustrated in literature?

T. The lower octaves in literature may be said to contain the key-note of "sin, sickness, and death"; and the upper octaves that of the "eternal life." The attitude of the "mortal mind," metaphorically speaking, is manifest in the despondent wail of literature. In "Clarence's Dream" Shakespeare thus represents it:—

"O, I have pass'd a miserable night,
So full of fearful dreams, of ugly sights,
That, as I am a Christian, faithful man,
I would not spend another such a night,
Though 'twere to buy a world of happy days;
So full of dismal terror was the time."

The opposite of this, or the inspiration of the upper octave, is well represented in the stirring lines of Whittier:—

'Go! ring the bells, and fire the guns;
And fling the starry banners out!
Shout, 'FREEDOM'! 'till your lisping ones
Give back again their cradle shout."

S. By what degree, or tone of music, or oratory, is the medial voice expressed?

T. By the monotone. Under this come all forms of impressive, grand, and solemn discourse of Nature, or address to Deity. Our "statement of being" is made in this central octave. The sacred Scriptures of all ages furnish living examples of the survival of this grand inspirational rhythm, which sweeps the under and upper chords of the entire scale of harmony. The words of Isaiah, the Sermon on the Mount, the Books of Hermes, Ossian's Address to the Sun, and the writings of Milton and Bunyan, are among the soul's records of the monotone.

Of modern poems, the *Ursa Major*, by Henry Ware, Jr., is a good illustration : —

“With what a stately and majestic step,
That glorious constellation of the north
Treads its eternal circles, going forth
Its princely way amongst the stars, in slow
And silent brightness. Mighty one, all hail!
I joy to see thee on thy glowing path,
Walk like some stout and girded giant, stern,
Unwearied, resolute; whose toiling foot
Disdains to loiter on its destined way.”

S. I suppose you hold that these keys, or attitudes of mind and voice, have a direct action upon the secretions of the body?

T. Their action is as inevitable as cause and effect. The action of “mortal mind,” that is, mind psychologized by its “material beliefs,” is necessarily depressing to soul and body, as manifest in the false appearances of “liver complaint,” “hypochondria,” “insanity,” or “kidney disease.”

S. These appearances you hold to be unreal, even though the mind thinks otherwise?

T. They are not real because the mind (in error) thinks so. If any note in the musical scale should say, “I am out of tune,” the principle of harmony would answer, “Then you are out of the scale altogether; for one note is as much a rhythmic integer as another.”

S. But are there no accidents in music? no discords?

T. Not in the major scale, nor in the minor scale, except by supposition. Discords are pure tones of a grander rhythm. When the pure tones are discovered to be, the “discords” are discovered *not* to be.

S. The inference being that when soul-harmony is discovered to be, mortal error and disease are discovered not to be?

T. Just so; the two be's cannot be together.

S. Then there is no place, even in universal being, for mortal error?

T. Not if the rhythm of universal being is as perfect as that of the musical scale.

S. How do you prove that disease, or discord, is an illusion of the human mind?

T. By proving its non-existence in the divine mind.

S. When, if ever, can we heal by our human understanding?

T. When it corresponds with the divine understanding.

S. What is the evidence of such a correspondence?

T. "Good works."

S. What is the distinction between our being God and being "like unto God"?

T. Man has a conception of the divine attributes, Life, Love, and Truth, though only in a finite degree. He is "like unto God" in this conception. The son is not the father, or the daughter the mother, although reflecting the likenesses of each.

S. How do the parental likenesses of the "children of men" differ from those of the "children of God"?

T. There are no children of men other than the children of God. The children of error (by supposition) may inherit the deflected sins and sicknesses of their mortal forefathers; but the children of God can reflect only the eternal life, truth, and love of God in their own souls and bodies.

S. What place has fear or scepticism in the mind of a child of God?

T. No place. Fear is an animal instinct.

S. Is there no place for fear as to the action of poison in the healthy human organism?

T. Such an organism is rarely seen by the eye of sense. Being spiritual and not animal in genesis, it could not be obstructed, in its economy, by the action of any gross chemical. The so-called action of poison is due to the soul's ignorance of itself. The action is upon the animal-man, who has not yet outgrown his ante-natal error. It is possible only on the false supposition of inherent evil in matter.

S. How, then, do you explain the fact that the action is the same, though arsenic be taken unconsciously?

T. All mental action is not conscious. The mind is the only sensitive portion of any organism. Otherwise the arsenic would not require a living human stomach in which to prove its ravages.

S. To what are its ravages due?

T. To transmitted fear, or belief in the reality of the poison.

S. But will it not destroy or injure all the same, though we take it in full belief that it will not?

T. It may for the reason that full *knowledge* may be necessary. Belief in the ill effect of poison is universal. It is in the mental atmosphere we breathe, and we have not only to neutralize our own personal error in order to escape, but the social magnetism of the entire community. Error usurps the place of truth in everybody's minds: to wit, that it is the *drug* that does the mischief.

S. What else is it?

T. It is the quality ascribed to the drug. Qualities are transmissible because they are mental. Because they are mental they are psychological, and the presence of

arsenic in the stomach is equivalent to the mental action of all the antecedent beliefs of mankind, in its inherent enmity to the human constitution.

S. How about the constitution of the lower animals?

T. They are more sensitive to the abnormal action, because more in the realm of casuality, and under the dominion of fear. The glory of man is that he lives in a sphere which logically knows no accident, and hence no fear. In the perfect manhood of the race, no drug can either kill or cure, for the reason that it has no sensation of its own, and beneficent sensations only are then ascribed to it by the general mind.

S. What is the logical effect of the ascription of malevolent or poisonous qualities to persons or things?

T. The effect is depressing to the mind, and so inevitably to the physique.

S. You mean by the physique the physical body. What is the spiritual body?

T. It is the organism of the soul, as the physical body is the organism of the mind of man. It is sometimes confounded with the "astral body." This body may be assumed at will by "travelling" clairvoyants, or appear in the so-called "double," even while yet connected with the "natural body," and before the phenomenon of death. The "astral body," as distinguished from the more interior "spiritual body," is itself subject to the phenomenon of death, either simultaneously with the death of the "natural body," or subsequently. It is supposed to serve as a transition-form for millions of departed souls, *en route* to their real and substantial spheres of being. There the "astral spirit" discovers that it has a spiritual, that is, an immortal *body*, as well as soul.

S. Do you recognize spiritual mediumship?

T. As a metaphysician, I recognize no other mediumship. So-called "mediumship," so far as it is negative to "material beliefs," is a deflection from the truth. But these "deflections" are as good testimony to "materialization," as is the general material sense of mankind to the reality of the "natural body."

S. Do you believe in spiritual communications?

T. There are no other communications. Our minds are unquestionably in the most intimate rapport with the world of spirit. When raised in our thoughts to the spiritual understanding, we commune with very exalted human kindred. Grosser communications have all the reality of the illusions of material sense; but only as we aspire to the "Supreme Good," can we realize our true fellowship. Hence our direct appeal to the Infinite Spirit, when we would heal, as being nearer to us, in *reality*, than any departed friend can be.

S. What is obsession?

T. It is spiritual illusion.

S. Then it is not a reality?

T. Only psychologically. It is a false phenomenon, an abnormal transfiguration, which has only to be discovered by the subject to be "cast out."

S. What is real transfiguration, as distinguished from obsession?

T. The illumination of soul and body by the "Spirit of Truth." This is also the true resurrection, the spiritualization of the body.

S. Then you believe in spiritualization, if not in "materialization"?

T. I believe in both. In other words, I believe in substance and shadow.

S. Then you accept "materialization" as a truth?

T. I accept it as a phenomenon. As metaphysicians, we declare that the body is but the shadow of the soul. When "Spiritualism" proves the truth of our declaration, by its materialization and de-materialization before our eyes, it is with very ill-grace that we deny the fact, though we dispute the philosophy, that is, the belief of spirituality in shadow.

S. Where is the spirituality?

T. In substance.

S. And what is substance?

T. Infinite spirit.

S. Cannot finite spirits communicate?

T. Only through rapport with the infinite.

S. How, then, can there be any evil communications?

T. There cannot be, in reality; only communications from "evil" believers to believers in "evil."

S. What, then, is the mistake of "Spiritualism"? or rather, of "Spiritism"?

T. The same as that of false "Christianity"; a belief in the self-sovereignty of finite spirits, or their power to do evil in presence of the Infinite. It is the old misconception of "evil" as a personified entity. It is the substitution of matter for soul-substance; of mortal error for immortal truth; of the minor for the major scale of being.

S. In the major scale of being, as in your first lesson, you hold that the mind can "observe nothing exterior to itself." Hence all disease must be in the mind if anywhere. But the doubt comes in, in the public estimation, when all disease is declared to be a "myth." Is the myth in the mind?

T. It can be nowhere else. The myth is the disease.

S. But allowing that "as a man thinketh, so is he,"

the objector will ask how a cancer or tumor should grow for years, though the mind never *thinks* of it, until some physician may have discovered and announced its existence? Now, if disease is in the mind, why does one take a cold, or a malarial fever, though ignorant of any exposure?

T. All mental action is not conscious, as already stated. Not every touch of the finger of the pianist is recognized, though actually felt and reported to the mind. So our material beliefs, taken on from our ignorant or ante-natal ancestry, as well as from the *mental* malaria of our present surroundings, are not necessarily recognized at the moment of their action.

S. What is material belief?

T. Belief in the power of matter over mind.

S. What is mental malaria?

T. It is the atmosphere of error, or belief in the existence of physical evil.

S. What application has mind-cure to this belief?

T. It declares it to be untrue in the nature of things.

S. What do we mean by the nature of things?

T. The divine nature, which excludes the possibility of disease as an entity.

S. To what is the unconscious growth of internal tumor, or cancer, attributable?

T. To the action of unconscious mind in error.

S. How is the mind in unconscious error corrected?

T. By the mind in conscious truth. By the inspired mind, which knows no pain or danger.

S. What demonstrations have we of the power of mind to neutralize pain or danger?

T. The example of the martyr at the stake, or the soldier in battle. Or, better, the Scripture records of

prophets entering the lion's den, or passing through the fiery furnace, *physically* uninjured.

S. What is your opinion of the "Laying on of Hands"?

T. The keys of life are perfect; but the hand that sweeps over them is progressive. In it are the poles of all forms of physical and executive force, from the lowest zoöphites, with their primal feelers, to the magnificent gestures of Cicero, or the musical oratorios of Mozart or Beethoven. The scientists say that the hand was developed *from* the *lower* animal; but we aver that it was developed *by* the *higher* animal, — the spiritual man.

Go back a hundred thousand years, and look for the *human* hand. You do not find it, but only its germinal prophecy. Tracing it through the carnivorous eras, we find it to be a symbol of strength. But what kind of strength, as compared with the hand of man? The forearm of the tiger or bear is extended to destroy or strike down. But I extend my hand, or you yours, in friendship. The forearm of power has now become reciprocal. We "shake hands," and a beneficent current is formed. This is "animal magnetism." If my hand is cold, yours will seem warm to me, or *vice versa*. The whole question of "laying on of hands" in healing rests upon our benevolence of purpose, or upon the nature of the influence which moves the hand. If it be "animal" magnetism, merely, it is illegitimate in metaphysical practice.

Jesus often laid hands upon the sick, and healed them. But it was not the *hand* that healed. It was the moral goodness that was resident in the soul. So far as *hands* were concerned, everybody in Judea had them; but not everybody had the divine wisdom which constitutes spiritual magnetism.

The hand, as well as the whole body, metaphysically, is but a shadow of the mind. But in the focus of the mind, the hand is the lever of the mechanic, the persuasion of the orator, or the magic wand of the healer. It is the magnet of the psychologist, who may be himself psychologized. We are all psychologized by "disease," which is no more real than the belief of a mesmerized subject, who may be made to think he is in London, when he is in New York. Living, in truth, where alone we *can* live, we are made to *believe* in error, when a fictitious phenomenon like consumption, or dropsy, is accepted as a reality. The hand of God, surely, is not in this; nor is the hand of the son of man, though we may swear, by all our ancestors, that we see a dragon in the sky, when we only see a caricature of ourselves. The divine hand sweeps only the major scale of being.

LESSON VII.

RETROSPECTIVE VIEWS.

Student. What are some of the metaphysical ideas of the older philosophers, in reference to God and the human soul? For instance, what was the ancient Hindoo statement of being?

Teacher. In the Vedas, or Hindoo Scriptures, probably written five hundred years before Moses, we learn that Brehm was an omnipresent God: that the Trimurti, or Hindoo Trinity, were Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer. Among the emblems of the destroyer was that of a new-born infant, suggesting that life is continually reproduced from death.

The Trimurti was regarded rather as three personifications of the one infinite "Brehm," than as distinct or separate deities. Brehm was the only self-existent, pure, perfect, omniscient, and omnipresent being. "No vision could approach him; no language describe him; no intellectual power could comprehend him. The sun, and all the universes, borrowed their light from him. The wise called him the Great, Supreme, All-pervading Spirit."

Some of the Hindoo writers apprehended the metaphysical law we are considering. They declare, in the Vedas, that we "must consider mountains, oceans, etc., as illusions of the apprehension. When knowledge is pure, that is, real, or universal, the varieties of substance cease to exist in matter. For what is matter?" they ask. "Where is the thing that is devoid of beginning, middle,

and end, and of one uniform nature? How can reality be predicated of that which is subject to change, and which reassumes no more its original character?"

S. What is the Persian statement of being?

T. In the Zendavesta, — a term from "Zend," or "Living," and "Vesta," or "Word," — we learn the existence of one great incomprehensible being, from whom proceed Ormuzd, the creator of all good, and Ahriman, the author of evil. Six thousand years ago, according to Plato, we read in the "Living Word": "I address my prayer to Ormuzd, creator of all things, who always has been, who is, and who will be forever; who is wise and powerful; who made the great arch of heaven, the sun, moon, stars, winds, water, earth, animals, metals, and men; and whom Zoroaster adored."

S. Has not modern astronomy enlarged Zoroaster's conception of the "great arch of heaven"?

T. That is the office of the telescope, as applied to discoveries of material creation. But if there were a "spiritual" creation, subtending or antedating the "material," as suggested in the "Book of Genesis," "modern astronomy" is a *limitation*, and not an enlargement, of the "arch of heaven."

S. Then we conceited moderns are liable, as we increase in wisdom, to be brought face to face, not only with the "lost arts," but with the lost sciences?

T. There is, at least, some danger of our discovering that the "dead past" was more alive than the "living present"; and that the allegory of the "Garden of Eden" was not written by a dreamer, but by a philosopher.

S. What is the Egyptian statement of being?

T. The sacred Scriptures of the Egyptians, dating back before the age of Moses, affirm, according to the "Books

of Hermes," the being of one Infinite God. "Before all things that essentially exist, and before the *principles* of all things, there existed one God, immovable in the solitude of his unity. He is self-begotten, and the only Father who is truly good. He is the fountain of all things, the root of all primary existing forms. He is the Invisible One, who is worshipped in silence."

S. What is the significance of the expression, "worshipped in silence"?

T. It is of metaphysical import; a recognition of the supreme reality of the spiritual heavens. It is our key to the healing of the sick, the opening of the inward ear to the "still small voice" of Truth. "As for me," said Confucius, the Chinese sage, "I would never speak more: heaven speaks."

S. Had the early Greeks a written statement of being?

T. Orpheus, twelve hundred years before Jesus, says: "There is one Unknown Being, prior to all beings, and exalted above all. He is Life, Counsel, and Light; the One Power who drew all things, visible and invisible, out of nothing. The Empyrean, the deep Tartarus, the earth, the ocean, the immortal gods and goddesses, — all that is, all that has been, and all that will be, — was originally contained in the fruitful bosom of Jupiter. He is the Primeval Father, the Immortal Virgin, the Life, the Cause, the Energy of all things."

S. What are some of the miscellaneous statements of theists and thinkers, outside of the collected Scriptures of different ages?

T. Pythagoras, six hundred years before Christ, said: "There is one Universal Soul diffused through all things; eternal, invisible, unchangeable; in essence like truth; in substance resembling light; to be comprehended only by the mind."

“The universe,” said Plato four hundred and twenty-nine years before Christ, “belongs to Deity. He is the Shepherd of mankind, who provides for all things. He is the Architect of the world, the Father of the universe, the Creator of Nature, the Sovereign Beauty, and the Supreme Good.”

According to Socrates, who was Plato’s teacher, “happiness consists in the *right view* of things”; a statement which illustrates the metaphysics of health, which is essential to happiness. If health comes of the right view of things, disease must come of the wrong view of things. Hence, as Socrates declares, “The study of physics is worthless, unless we find the spiritual source of all science.”

Zeno, four hundred and ninety years before Christ, affirmed the same philosophy, which was also declared by Zenophanes a century earlier, that “the senses do not represent truth”; that our “experiences give us *appearances* only”; and that the true existence must be eternal. “Endless being, the only reality, apprehended by pure reason,” he asserts, “must always be clearly distinguished from the objects of sense.”

“The soul is not a mere harmony of the body,” said Aristotle; “it is a simple spiritual essence. The soul is immortal”; and “man’s highest good is found in his resemblance to the *Summum bonum*,” or Sum of all Good. “Love is the soul’s longing for unity with the Beautiful Beauty,” says this philosopher, “is spiritual,” and derived not from matter, but “from the soul. Thence it is reflected in the body, and in the arts and sciences.” “Substance, or God, is that which is in no other, but in which all other is.”

S. What are some of the views of the “Christian Fathers”?

T. Athenasius declared that to deny God is to deny the soul, and *vice versa*. "Soul is radically different from the body. It knows what sense does not reveal. It thinks and loves the unchangeable and immortal. Hence it is itself immortal."

St. Augustine says: "Authority precedes science, which cannot go so far as faith. Even in doubt is knowledge of existence." Hence, our spirit must be united mysteriously with the unchangeable truth. We know the truth by participation in it. We know the good by participation in the Unchangeable Good, or God.

According to Theodosius, we penetrate truth more perfectly, the further we withdraw from the merely sensuous. "The body is mutable; reason is immutable. Truth is in the soul, so far as it is recognized and known. Hence, immortality of soul. Evil is not of soul-substance. Evil is *no* substance; that is, no good. Evil is only possible through the good. A being purely evil is simply non-being."

Other writers, subsequent to the early "Fathers," affirm the essential supremacy of spirit. Descartes declares that the ego is known as distinct from the body. We can think away body, but not "ego." Hence, our pure knowledge of the spirituality of the soul. "Ideas of infinite, perfect being, are known by the ego, yet not originated by it. These ideas are above the limited soul, implying all fulness of reality, among which is objective existence."

Spinoza says: "The primal principle of substance is mind, force, which are one substance, equalling being, equalling God. Neither body nor soul are substance *per se*; but modes or affections of the divine attributes."

Leibnitz affirms that "the soul has no window through

which sensible objects can enter. Bodies are aggregates of monads, which are not atoms, but simple elements, imperishable and unchangeable, and analogous to the human soul. Therefore, human nature is to be considered in the light of monadology, the soul of man being in the highest grade of monads; that is, possessing intelligence and will."

Soul-monads come to consciousness, and are no longer "naked monads." Others "lapse to lower grades, from whence they came, and so are not immortal."

S. How does that statement agree with your affirmation that to be at all, is to be immortal?

T. To be immortal, and to be conscious of immortality, are not identical states of being. If the "monad" be "imperishable," as this writer declares, its "nakedness" cannot deprive it of "being." It only lacks its consciousness of immortality in God, who, according to Leibnitz, is "the monad of monads."

Hume affirmed that "belief in future existence rests on our propensity to feign continued existence." On what the "propensity" itself rests, he does not tell us. But if the ultimate "monad" of Leibnitz, or the "germ cell," or "protoplasm" of later writers, be imperishable, as "elements," how could their primal nakedness be "clothed upon" at all but with "immortality"?

According to Hegel, "In man, nature becomes self-conscious. The ego, from its otherness, becomes conscious of itself."

S. I suppose you would describe that "otherness" as the me below me and the me above me?

T. Such is not my complete statement of what may be called the triangular me. The three "me's" may be said to represent the subjective, objective, and *ejective* uni-

verses, or cosmos. The objective, or outer world, is the finite me below me, since it can be known only in my consciousness; that is, subjectively. But of the ejective world, or not-me, I am conscious only through the reflected consciousness of the spiritual me above me. Hence, "Thou shalt have no other gods before Me," is a metaphysical declaration of the Infinite Me that all other "me's" are "ejects," that is, not-me's. This Supreme Me is what may be called our divine "otherness," as distinguished from Hegel's "otherness" of Nature. The object, or matter, is known only by efflux; the eject, or spirit, only by influx.

Jacobi says: "Sensations are not caused by phenomena. They are in the mind. Neither by things in themselves, since cause and effect belong to phenomena."

Schopenhauer declares: "The world is not the best, but the worst possible. Existence is perpetual suffering. It must cease to affirm itself in order to escape."

Rather, "existence" must cease to affirm its *not-self*, that is, evil, error, sin, and death, in order to escape suffering. "Conscious of our identity with the universal will," says Schopenhauer, "we sympathize with suffering."

Rather, conscious of such identity, we *abolish* suffering.

S. Was it not the assumed reality of evil, or suffering, which impelled John Stuart Mill to say that "reason finds evidence of the existence of a being in nature of great but *limited* power"?

T. Undoubtedly that was his difficulty. All-powerful good cannot logically co-exist with the admitted reality of evil.

S. What is Herbert Spencer's conclusion relative to the divine existence?

T. He regards the absolute as "unthinkable; though there is an ultimate x , or reality, in which subjective and objective coincide. Our conception of this, though positive, is indefinite."

Comte affirms that we know nothing but phenomena. "As the mind is evolved, so is knowledge." But whether "evolved" mind has a *mental* antecedent as inevitable as evolved matter, its *material* antecedent, is not determined by "Positive Philosophy." Genesis of mind, however, is a primal, metaphysical truth. Heredity is of the soul, of which the body is the phenomenon.

S. What is the Berkeleyan statement of being?

T. George Berkeley, about one hundred and seventy years since, boldly announced, in his "Principles of Human Knowledge" the non-existence of matter, other than in mental perception. "For what," he asks, "are external objects, as trees, houses, etc., but the things we perceive by sense? And what do we perceive besides our own ideas, or sensations? And is it not plainly repugnant that any one of these should exist unperceived?"

If matter is not perceived by me, or any finite spirit, he argues, it must be perceived, if it have any being at all, by Infinite Spirit. But such spirit is limitless. Hence, "there can be no other substance than spirit itself, or that which perceives." In other words, matter, as distinguished from mind, or spirit, is not substance, and can have no separate being.

"How matter should operate on a spirit, or produce an idea in it," says Berkeley, "is what no philosopher will attempt to explain. It is therefore evident that there can be no use for matter in natural philosophy."

S. What is the so-called Quimby and Eddy theory as applied to healing?

T. The pivotal principle by which they have cured disease is the "understanding of God," or Christ, and which has been called "Christian," or "divine science."

This "divine science," or understanding, displaces or falsifies all human understanding, or wisdom, in reference to health or disease; demonstrating that our material senses are deceptive witnesses of truth. The assumed reality of the material world, inclusive of our bodies, is disproved by the counter-reality of the spiritual, in which there can be no death, sin, or sickness.

The students, or teachers of this school all agree, as I apprehend, in accepting the pivotal law, or divine understanding, but differ as to what that understanding is. As these differences have involved personal crimination and re-crimination, I regard them as outside of pure metaphysics.

S. What is Dr. W. F. Evans's philosophy?

T. That is best answered in his works, which antedate all others on the "Mind Cure." His method is oriental, of which his last work, "Primitive Mind Cure," is an advanced and able exposition.

S. What is your view of "Theosophy" and "Adeptship"?

T. They open the road to great power over evils, or evil-spirits. But the wand of power is not strictly of a metaphysical genesis, which knows no evil to control. Adepts, like rope-dancers, accomplish miracles of achievement, but on a higher plane of discipline.

S. The Hindoo Fakirs lacerate and heal themselves, or leave and re-enter their bodies at will.

T. And what of it? A great feat, indeed; but what relation has it to general health, or social progress?

S. Wherein does your "Mental Philosophy" differ from that of other metaphysicians?

T. The difference, so far as it exists, is best seen by a statement of my own principles and methods. This I have already made, in part, in our preceding lessons, especially on "Transfiguration," as applied to social as well as individual maladies.

S. Then you are a doctor of the social state?

T. I am not a doctor of anything. I am a teacher, and like you, a student also. The term "doctor" is an impertinence in our higher ether; as if there were anything to doctor. A pupil at the blackboard is not told how to *doctor* an angle or a circle in mensuration. Even the term "Mind Cure" is ruled out of this school-room, as we may endeavor clearly to illustrate in a more advanced series of lessons under "HINTS ON PHYSICS."

S. In which I hope the fundamental question will be answered: "*Do you deny phenomena?*"

QUESTIONS IN REVIEW.

LESSON I. — STATEMENT OF BEING.

Page 1.

1. What is being?
2. What is the basis of? Matter? or Spirit?
3. Science of? Physical? Metaphysical?
4. Evidence of?
5. Inseparable manifestations of?
6. Forms of?
7. Soul-reflection of?
8. Substance and shadow of?
9. Unity and duality of?
10. Attributes of?
11. Concepts of?
12. Complete and logical statement of?

LESSON II. — GENESIS OF BEING.

Page 7.

1. Is man born of matter?
2. Has the life of man an origin?
3. Of what is his life a reflection?
4. Is death a deflection?
5. Are moral diseases deflections?
6. Were they ever generated?
7. Are they real to man as spirit?
8. When do we enter eternity?
9. Is man the "second man"?

10. Is the animal the "coming man"?
11. Have species an origin?
12. Is the human mind held in solution?
13. What is the realm of "mystery"?
14. Does the growth, as well as generation of species, lie in the divine substance?

LESSON III. — REFLECTION OF BEING.

Page 14.

1. What constitutes a mirror?
2. Can any mirror distort the features of truth?
3. What is the right focal relation?
4. Is the human body a mirror? Mind?
5. What is substance? Reflection of? Deflection?
6. Does "sub-stand" pertain to physics?
7. What general terms express the relation of substance and shadow?
8. Is the soul substance? or shadow?
9. Is it free to disobey God?
10. Can it realize other than its true likeness?
11. How is the visual sense deceived in regard to it?
(See Metaphysical Chart.)
12. What is the "finite" *vs.* the "infinite" ray?
13. Whence is illusion, or how mistaken for reality?
14. Can we affirm what we cannot think?
15. Is death thinkable?
16. How does metaphysics apply to social problems?

LESSON IV. — GENESIS OF KNOWLEDGE.

Page 21.

1. Is knowledge relative? Absolute?
2. What are the conditions of each?
3. What is shadow and perspective? Domain of?
4. Terra firma of physical science? Spiritual?
5. Whence the sunbeams of our nativity?
6. Of the "new birth"?
7. Whence the magician's wand of cure? Did Jesus employ it?
8. Pure reason leads to the discovery of — what?
9. Is the materialist a reliable witness? Spiritualist?
10. Who is the blasphemer? Hypocrite?
11. To know at all is to know — what?
12. To be at all is to be — what?
13. What is the logical use of physics? Metaphysics? Misuse of each?
14. What is the first step in real knowledge?
15. Can there be knowledge of any life except — what? Any love, truth, good except — what?

LESSON V. — "TRANSFIGURATION."

Page 29.

1. What is transfiguration?
2. How applied to the human form?
3. Is the human form stable?
4. What is molecular action? Evolution? Involution?
5. What is growth? How illustrated?
6. How does man become a living soul?
7. Can he live on transfigured bread?

8. How does such bread differ from baker's bread?
9. Or, how is Christ's miracle of the "loaves and fishes" related to our slow political economy?
10. What is the great miracle?
11. How was Christ transfigured? Was he raised from the dead?
12. Are soul and form inseparable?
13. Can we see a diseased form of man?
14. How can we see life and health only?
15. What is figuration *vs.* transfiguration?

LESSON VI. — MAJOR SCALE OF BEING.

Page 36.

1. What is inspiration?
2. Organs, octaves, subjective and objective import of?
3. What is the metaphysical "me"? Illustrated?
4. What action have vocal attitudes on "secretions"?
5. Are there discords in the major scale?
6. Can we prove that discord is a mental illusion?
7. When do we heal by our human understanding?
8. What action has poison in a healthy organism?
9. Is such an organism perceptible to material sense?
10. To what is the action of poison due?
11. What is neutralized before it ceases to be "deadly"?
12. Whence its qualities?
13. What is the logical effect of ascription of malevolent qualities to persons or things?
14. What is mediumship? Obsession?
15. What is materialization? Spiritualization?

LESSON VII. — RETROSPECTIVE VIEWS.

Page 47.

1. What is the Hindoo statement of being?
2. The Persian?
3. Has modern astronomy enlarged Zoroaster's great
"arch of heaven"?
4. What is the Egyptian statement of being?
5. Import of phrase of Hermes, "Worship in silence"?
6. Had the early Greeks a written statement of being?
From Orpheus? At what era?
7. What said Pythagoras? Socrates, Plato, Zeno?
8. Who said the soul is not a mere harmony of the
body?
9. Views of "Christian Fathers." Augustine, The-
odosius, said — what?
10. Writers subsequently. Descartes, Leibnitz?
11. Nature becomes self-conscious according to — whom?
12. Hegel's "otherness" related to the triangular cos-
mos — how?
13. Jacobi, Schleiermacher, Schopenhauer — what?
14. Existence of being of great, but limited power, af-
firmed by — whom? On what premises?
15. How compared with Herbert Spencer's view?
16. Comte says we know nothing but — what?
17. What is the Berkeleyan statement of being?
18. The Evans School?
19. The "Christian Scientist's"?
20. School of "Theosophy"?
21. The Highland School?

LESSON VII.—THE FIVE FIVE

1. What is the meaning of the word "five"?
2. The word "five" is a number.
3. How many fingers are there on one hand?
4. What is the meaning of the word "five"?
5. How many fingers are there on both hands?
6. How many fingers are there on all four hands?
7. How many fingers are there on all five hands?
8. How many fingers are there on all ten hands?
9. How many fingers are there on all twenty hands?
10. How many fingers are there on all forty hands?
11. How many fingers are there on all eighty hands?
12. How many fingers are there on all one hundred hands?
13. How many fingers are there on all two hundred hands?
14. How many fingers are there on all four hundred hands?
15. How many fingers are there on all eight hundred hands?
16. How many fingers are there on all one thousand hands?
17. How many fingers are there on all two thousand hands?
18. How many fingers are there on all four thousand hands?
19. How many fingers are there on all eight thousand hands?
20. How many fingers are there on all sixteen thousand hands?
21. How many fingers are there on all thirty-two thousand hands?

PART II.

HIGHLAND SCHOOL LECTURES.

THE VERB "TO BE."



FIRST CONJUGATION.

THE statement of being lies at the basis of all science. Hence, the "Conjugation of the Verb 'To Be'" will neither disprove the *science* of physics nor of metaphysics.

"To be, or not to be,—that is the question." A question, however, of minor importance, if to *be* were only such a so-called being as we realize to-day; but a question of very great importance, if we include in the term the *possibilities* of being.

The being of a plant, unplanted, is practically no being. It may as well not be. But planted, and set on the line of growth, the being of a plant *is* being.

So, if the comparison holds, to be, or not to be, with us, is simply a question as to whether, or not, we *grow*—not as matter, but as mind. For we hold that we have a being, by spiritual genesis, that we do not know, just as the plant may be said to have a being in the seed which it has not yet realized.

Now, this possibility of being is the important question. It is the index finger of metaphysics, pointing to what our being really is, in the spirit, or the germinal soil in which alone the soul can grow. The actual and the

possible are one in principle. The rose is in the seed. But the actual — what we call the actual — is just that degree of growth to which the germ has already arrived, whether it be the opening bud, or stalk, or leaf and fruit.

But, unlike the plant, our possibilities lie in all directions. They are indeed infinite, because they are spiritual. In the direction of intelligence, a man's being is limited only by his mental grasp of the universe. Poetically, or in the direction of imagination, a man's being, that is, his actual experience, is measured by his ability to apprehend the real rhythm of existence, which no finite imagination can *over-draw*. In the general direction of what we call the higher sentiments, as of religion and justice, our being acquires a poise and power, limited only by our apprehension, or rather, *mis-apprehension*, of the being and attributes of God. To the limited apprehension of our being in God, or of our spiritual genesis, is due all our discordances of body or soul. These all come through our awkward attempts to conjugate the verb "To Be."

In the conjugation of being, we make the statement, "I am; thou art; he, she, or *it*, is." But the "*it*" is an interloper. *It* has no being of its *self*; but is an impersonal pronoun. It cannot say, "*I am.*"

Again, departing from the present tense, which is the metaphysical tense, we say, "*I was; thou wast; he was.*" We borrow from the past, in that case, to enrich the present.

Or, on the other hand, we look to the future, and say, "I shall be; thou shalt be; he, or she, shall be"; there being no "*It shall be*" in any living language. "*It*" is dead. So is "*shall*," and "*was*"; for whether we borrow from the past, or loan to the future, we deplete the present, and so land in the poor-house — spiritually.

The metaphysical being is the "I AM." The "I am" includes the past and the future, just as the sun's being embraces the whole extent of his radiation. We cannot live in the past, or the future, because the present, being full, embraces all the "I am" there is. We cannot loan to the future, since at the time we proffer our loan, there is no future to loan to. Neither can we take from the past, since the "I am" has already covered that realm of nonentity. Only in the poverty of the present do we clutch for the "*I was*," or the "*I shall be*." Every sound sail-boat contains its own "fore and aft." In our riches we are both fore and heretofore. Like the elderly lady who owned her gold spectacles, we need "neither borrow nor lend."

Observe, that the philosophy we are affirming is the essential supremacy of the "*I am*"; a supremacy in the sense of divine possibility; for only so far as we can know or be the *divine* "I am," can we know or be any thing.

Who, then, are we, who say, "*I am*"? Can a rock say "I am"? Can a tree say it, in the sense in which we say it? And how much of an "I am" can we say? The present tense of the verb "To Be," with the little child, is limited to its range of the dooryard. Its geography of the heavens is measured by its infantile attempt to grasp the moon or stars. Nor is the scientist's geography of the heavens more than the dooryard of his own being. The dooryard is "material," you say; but the knowledge of it is spiritual. It can only be conjugated by the child, or the scientist, as symbolical of the yet undiscovered landscape of their own existence. Hence, the greater the landscape, the greater the being; and the objection of some religionists that the study of natural

sciences is necessarily unspiritual, is based on a dogma of spirituality that will not tally with the verb "To Be." It implies that the works of God are unspiritual; that the faculties employed in their discovery and acquaintance are perverted to unhallowed uses. As if the foundation of all rational religion did not consist in our personal knowledge of God's works.

The expression in the Persian Bible, "I address my prayer to Ormuzd, Creator of all things," is truly spiritual only in proportion to the extent of the author's meaning of the words "*all things*." So, the expression of the Hebrew Scriptures, "The Lord said unto Moses," can embrace no more religious authority than is represented in the prophet's conception of the term "LORD." Before science had enlarged the field of human knowledge, Jehovah was king only of the Jews. But as the doorway of knowledge increases, the religious sentiments enlarge their borders. The mind that once saw authority, or sense, in the words, "The Lord is a consuming fire," may now recognize a grander sense of the verb "To Be" in the words of a modern writer, when he says, "*God geometrizes*."

That the divine geometry of being immensely transcends the divine wrath may be seen by the study of the angles and circles of the Deity's own thought, as manifest in the mathematical successions, distances, and attractions of the planetary and solar worlds. The scientific professor draws his geometric figures on the blackboard; his circle, sphere, section, or angle. But this is a mere imitation of the subjective or invisible mechanism of being—wherein lie all the original lines and surfaces—God's own stupendous plan of mensuration, outreaching to infinity.

Man geometrizes when he studies the nature, or meas-

ures the extent of surfaces; by knowing the length of two sides of the triangle he may calculate the third, and ascertain its area. But God geometrizes when, in obedience to the chemical law of proportion, or crystallization, he moulds the worlds into revolving spheres, or casts the granite rocks, or polar ice-mountains, into definite prismatic forms.

Man geometrizes when he builds the bridge, or lines a continent with railroads; but God geometrizes when he arches the world with his rainbow, or spangles the heavens with his "Milky Way." Newton geometrized when he estimated the properties of spheres and their magnitudes; but God geometrizes when he hangs the Ursu Major or Cassiopea in the arch of heaven, and graduates them by the genesis of His Infinite Thought.

Now, if we do not geometrize in the direction of God's thought; if we have not grown out of the limitations of our material sense, or rather, non-sense, what is the extent of our "I am"? How large is our dooryard? How much spirituality have we? How much do we know of life? of love? of truth? of goodness? that is, of God? Do we believe in Divine Providence? Or, are we cowards, and afraid of death? Do we live full and square lives? or, are we dodgers? Do we drink in the life of Nature, or do we stint ourselves, and breathe less and less, until we reach the graveyard, where we belong — in our ignorance? How much more immortal are the angels or the gods than we, if they do not know any more? or breathe any larger? or if they affirm the reality of death and the grave? Being is not local. Locality, in heaven or earth, is not immortality. Immortality consists in the *I am*; in the sum of our experiences; in what we think. As the ancient Buddhist declares: "All we are is the result

of what we have thought. It is founded on our thoughts ; it is made up of our thoughts. If a man speaks, or acts, with a pure thought, happiness follows him, like a shadow that never leaves him."

If, then, the basis of all real being lies snugly coiled up in a "pure thought," it is obvious that to state what it is to be, is to *be* what we state. It is said that when Webster had stated his case to the jury, he had won it. But stating a "case," and having a case to state, are not identical propositions. Nor is stating a case to a jury, and having a jury to state a case to, identical.

When a student of law and forensic oratory, the speaker was accustomed to go into the fields or woods to practise, addressing trees or stumps for an audience ; but he observed, that, under such circumstances, he was compelled to furnish brains for both parties, — a pitiful situation for a "stump orator." We are aware that Lorenzo Dow used to say, that if a man knew anything, he could state it. But we are inclined to think that there was a link left out in Lorenzo's logic. Otherwise, there should be no misunderstanding between a wise man and his times. In that case the great preacher could repeat his appointment from a stump, that in four years he would again meet his "dying congregation" — *the stumps*.

But in addressing a "living congregation," the metaphysician is not only called to "*be*" before he can say "I am," but to declare, despite appearances, to a consumptive, disconsolate, and woe-begone generation, "*Thou art*." If he comprehends spirit, and his spirit is comprehended, the complete conjugation of the verb "To Be" can be made. For if we comprehend spirit, we can state it, and state it logically, as God states the universe. But it requires ears, eyes, and insight, on

the part of the jury. God, being spirit, states his being, in all its transparent, grand, and harmonious evolutions. As we grasp that statement, we are led away from the graveyard of scepticism and mental stupidity, and up the mount of clear vision.

The verb "To Be" is the centre of all language. Yonder is a growing tree — an active verb — a declaration of life, out of which comes the entire language of the tree, — its root, stem, branches, and fruitage; all its names, — adjectives, adverbs, and connectives. Without the verb, the noun and the pronoun are impossible entities. Yet we have so-called scientists who aver the being of unvitalized matter; as if anything could be at all, and not be vital. The mind or life of the tree develops the language of the tree. The life of God develops the language of Nature.

Now I have asked, "If a rock says 'I am,' what shall we infer? Is there *not* a rock?" But if the rock does *not* say "I am," then *is* there a rock? Which dilemma will the physicist choose? Or can the rock, like himself, both affirm and deny its own being? Is it not man, or spirit, who says "I am." Or, can anything *not* man or spirit say, "I am"? If not, then what is the rock but spirit, if it be anything? You say that its molecules are in motion. Is this accomplished by their own volition? or do they perform their gyrations entirely independent of the verb "To Be," active or transitive? That is, independent of mind, or a principle of life? We should say not; that only through the verb "To Be" does the noun "rock" become a possibility.

Hence, we have spoken of the universe as the language of being. But the universe is spiritual. It is a living, and not a dead language. A *dead* language is *no* lan-

guage. The scientist may plant a kernel of corn, or a bean, and say it dies. But to plant beans is not to *know* beans. To know a plant is to know its vital genesis. The kernel of corn is not an atheist. It disappears only to reappear. It says, "I have power to lay down my life, and I have power to take it up again." How much more can the Son of Man say this?

To know man physically only is not to know him. Man is spirit, and to know him is to know his spiritual genesis; yea, his divine possibilities. You say man is not the Son of God, but of man. Well, who is the Son of Man? Is he born of matter? "His life, that is, his being, is in the blood," says the mole-eyed philosopher. But what is the blood? Blood to-day was not blood yesterday; nor is it blood to-morrow. The blood is renewed hour by hour. Does it renew itself? If not, what becomes of the statement that life is in the blood? Nay, life is poured into the blood, and the cancer is removed by the evolution of grosser, and the involution of finer being. The "*I am*" displaces the "*I am not*"; the "*me*" displaces the "*not me*." A cancer is no part of a man; and the Son of Man will make short work with it. It has no lease of life in the presence of the verb "To be." Unmanly in its genesis, it has but to be brought in rapport with a man, to obtain a "leave of absence." Man, being spiritual, is the Son of God, the hem of whose garment is life and immortality.

"Why, then, am I not healed," says the sceptic, "since I see many a man, and brush against him daily?" Nay; that is precisely what you do not see, nor feel. "Why not?" Because only a man can see a man. Granted the sight of a *man*, and this universe would appear as it is, — one uniform piece of cloth, without a

sleazy thread in it, or a lazy one. You say, "We die." That is your confession of indolence. Like the culprit, you had rather be hung than to shell corn. I say, "*We live.*"

"Well," you ask, "what is this phenomenon we call death?" It is life out of sight. It is the cunning of Nature, who lies down like a possum, and pretends to be dead. Or, rather, it is the verb "To Be" assuming the passive form, and pretending not to be. "Yes," you say, "but the heart of the possum beats, whereas death is absolute silence." Verily; and it is the silence of a lie. Life destroys it, as an illusion, and John Brown's soul still goes marching on. Metaphysically, it is not worth a moment's concern as to what shall become of us after that personified 0. The question of divine moment is, *how to live*. Few of us more than half live. Life is communal; and we can only live on the bread of the communion; that is, our true life is in each other, and in God. It is spiritual. It is immortal. It rises not from the dead. For who ever saw life die? Who has visited that "bourne" — that nowhere which no traveller ever *could* visit, or from whose impossible "coma" no saint or Saviour ever *could* awake. There is no show for it, or any of its cotemporary evils, in the conjugation of the verb "To Be."

But you say the verb is a part of speech which signifies "To be, to do, or to *suffer*." That is the grammar of our ancestry, which has undertaken, but failed, all through the ages, to *realize* suffering. As if the extinction of all the animal and nerve-rending species, before man, be not proof that suffering is just what cannot be realized. Nay, "to *be* and to *do*," in the realm of humanity, that is, of spirituality, abolishes the not being, or doing, of the animal realm of discordance and pain.

TO BE AND TO DO is our revised grammar of existence. It suggests the only true science of language, which displaces the possibility of suffering or disease as an entity in any crevice or corner of Nature or Providence.

Essential being is moral and spiritual. It is represented by mind, and its manifestations; by man, and his eternal health in the infinite life, love, and truth of God. For God and Man is all there is. They constitute the verb "To Be." All else is non-being; that is, non-sense, or *no* sense, which is equivalent to no-being. Outside of the verb "To Be" there can be no *sense* in being; and being in which there is no sense cannot be real, even to God, who is Supreme Sensation; nor can any other than perfect or harmonious being be real to Supreme Intelligence. Neither can any other being have a reflection in the reason or intelligence of mankind.

Such is our conjugation of the verb "To Be." It is the I AM, and the possible reflections thereof, *versus* the impossible deflections therefrom. It is the unity of being in God, the equality of the divine All-Father and All-Mother image in man and woman; God manifest in the *one-ness* and the *all-ness* of Nature and humanity.

THE VERB "TO LOVE."

SECOND CONJUGATION OF THE VERB "TO BE."

ON a former occasion I spoke on the "Verb To Be." I now purpose to speak on the dual counterpart of the same subject, to wit, the "Conjugation of the Verb To Love." For to be and to love are of the same genesis. They are both verbs. And if we were to judge of the slow incarnation of the love principle among us, they are both verbs to *be*.

Several years ago the speaker was member of an amateur class in the German language. As in most other languages, the verb "To Be" and the verb "To Love" must of course be conjugated; and it was suggested that a poem be written for translation, in which one or both of these verbs and their modifications would occur as often as possible, consistent with rhyme and rhetoric.

It having been left to the present speaker to choose between these verbs, he answered that, inasmuch as one might as well not be as be without love, he preferred to write on that subject. In spite of Hamlet's philosophy, "To be, or not to be, — that is the question," he declared that to love, or not to love, — *that is* the question; and he endeavored, in the philosophical poem, with whose rendering our lecture may close, to illustrate his own ideal conjugation of the love principle.

Starting as metaphysicians, with the essential unity and genesis of all the loves, we affirm that there can be but one love, and that the spiritual or divine. Hence we

should modify the previous statement, by declaring that to love or not to love *divinely*, — that is the question.

In my first lecture on the verb “To Be,” I remarked that the great significance of being, lies in its possibilities. These possibilities are spiritual; and if “To Be” has its basis in the infinite “I am,” then “To Love” must have its basis in the Infinite “*I love.*” Love has its only possible reflection in man or Nature, through the eternal love principle. Hence to be or not to be, in the direction of that principle, is a question more transcendent than that of simple animal existence. Neither the verb “To Love,” nor the verb “To Be,” can possibly have a separate reality. Being and loving, or inversely, loving and being, are inseparable conditions of growth in any world.

Hence love is life. Love is the inspiration of all being. “I love, thou lovest, he or she loves,” inclusive of the personified “it loves,” are the indispensable antecedents, as well as consequents, of the “I am, thou art,” or the “he, she, or it is.” The possible conjugation of the verb “To Love” is consistent only with the actual being of God, or of divine love.

But the importance of the conjugation of any love turns upon the question, Who is the “I am”? as well as upon the subtler question, Who is the who? The great question is, Are our loves limited to the narrow circle of *material* sustenance, or are they bounded only by the infinite? Beneath the spiritual dome, the “I love,” or “you love,” must imply somewhat more than a temporary or mortal esteem. It aspires to immortality. It is differentiated from its animal limitations, both in compass and duration of being, both in quantity and quality of the love impulse.

What, then, is the genesis of the verb “To Love”?

Referring to our "Metaphysical Chart," you read the statement, "God is Love," a statement which implies the divine origin of all our human loves. As indicated on the chart, love proceeds from God, as a divine unity, by the necessity of whose infinite yearning for expression, originates the divine duality. This is represented in the equation: "The Heavenly Father = the Heavenly Mother." In their unitary spiritual image, man, or mankind, is created. Therefore man, as a reflection of God's oneness, by the like necessity of love's dual expression, departs from spiritual unity, and becomes male and female as a condition of reproducing the divine likeness.

Hence the secondary form of the equation: Man = Woman; through whose apparent departure from, and reunion in, their spiritual image, proceed the sons and daughters of humanity, as types of the original equation of sex in God.

To this principle, or basic law of sex, the final settlement of the social, as well as religious problems of life must be referred. Indeed, the first step in the direction of vital religion, is the recognition of the divine Motherhood, from whose equation of being in God all the one-sided masculine ages have departed. In the spiritual analysis of the verb "To Love" lies the logic of the primary right of woman, the right to be God's daughter, a right co-equal and co-eternal with that of God's son.

The measure of the "I love," no less than that of the "I am," is dependent upon the co-equal genesis of the divine duality, as well as the divine unity. Or, more accurately speaking, neither the divine nor human unity of love is possible, except through co-equal reciprocity of expression.

The failure to illustrate in heredity the perfect reflec-

tion as distinguished from the apparent deflection of the love principle, is manifest in the frigid and narrow theology of all times, which has recognized a Heavenly Father, but no Heavenly Mother of humanity.

On this stupendous misapprehension of divine love, rest the priestly orders who have paid their irreligious and conceited homage to a male divinity. The "Thirty-nine Articles," and all the creeds of antiquity, were written by men. Hence, to the equation of God in religion, and the corresponding equation of man and woman in marriage, in labor, and income, do we look for the full conjugation of the verb "To Love," and the complete realization of our human possibilities. "To love," and "to be loved" divinely, that is, co-equally, will constitute the millenium of our social state. Then the church will restore the lost member of the dual Godhead. Then she will revise the Lord's prayer, and in the name of the Lady's prayer, chant, in her loftiest cathedrals the more than Catholic *Ave Maria*: "*Our Mother, who art in heaven, HALLOWED BE THY NAME!*" And to this divine revision of the gospel of sex, all the halls of state, and the marts of the exchange will respond, "*Thy Republic come.*"

To the wrong conjugation of the love principle we trace the origin and descent of the social and moral, as well as physical diseases of mankind. These are all but suppositional deflections from the true image of the divine love, the logical result of which is just the kind of social anarchy we see around us. The result is manifest in the subjection of women in marriage, business, and society. The signs of her subjection are written out in her destitution and her prostitution; that is, in her poverty, both of purse and of love; a poverty which reacts upon man in the form of dogmatism in religion, corruption in politics,

distrust and failure in business, and vulgarity and frivolity in general society.

It is idle to expect that either men or women can know what the verb "To Love" means, in advance of equity, or the just equation of the sexes. *Divine* love includes justice ; but not always human love.

Hence everybody is prepared for love on the side of personal sense ; but not everybody for equity. Nevertheless, equity lies at the basis of all our loves. It must exist in the very germ of our being. As the perfect stalk, branches, foliage, and fruit, reside as possibilities in the seed of the plant, so does perfect conjugal, parental, filial and fraternal love reside in the *spiritual* genesis of man. And as the rose awaits the genial climate and the equation of soils as conditions of its advent, *as a rose*, so do man and woman await societary conditions for the development and proof of their divine origin.

Hence we repeat that the law of spiritual equation must apply to society and its social discords, as well as to the individual and his physical maladies.

As neither soul nor body can be well except in harmony, so neither can states or nations prosper and endure while women are compelled to choose between love and a home, or between poverty and prostitution. The right conjugation of the verb "To Love," which has awaited the centuries, should be given by reformers, religious teachers, and progressive statesmen. Our divines, who utter the words "Heavenly Father," in solemn accent, omitting the more beautiful symbol of the "Heavenly Mother," either do not know what they say, or else do not say what they know.

In the light of this unique view of the application of the love-principle, it is manifest that the loves of the pres-

ent tense in our world are deflections of the divine love, which includes all the tenses in one. From the poverty of the "I love" or "you love" of the present tense, come all the suppositional and high-sounding loves of the past and the future, such as: "I *might*, could, would, or should love"; or "I *may*, can, or will love." In the eternal riches of the "I *do* love," the "I *did* love," and the "I will love," are included. Perfect love is in the conjunctive, and not in the disjunctive mood. The conjunctive mood of love declares that "What God hath joined together, let no man put asunder." And hath not God joined together *all* the moods and tenses of love in one eternal communion? Indeed, it is only the spiritual "I love" and "you love" that *can* conjoin at all. All other loves so-called are disjunctive. You have but to turn the sharp corner with them, to classify them either among the "I *did* loves" of yesterday, or the promissory "I *will* loves" of to-morrow.

Hence the importance of spiritualizing our conceptions of the love-principle, as a primary and indispensable step in the advancement of humanity. Our view of the spiritual *versus* the material elements of love may be aided by reference to a phrenological bust, which is a theoretic or cranial representation of the perfect man or woman. Draw a line between the so-called upper and lower brain, and call that the line of deflection. The spiritual light, in passing from the rarer soul-medium into the denser animal-medium, is turned out of its course, analogously to that of a ray of material light on passing from the atmosphere into the water. This deviation from the direct line of soul-love deceives the eye of the lover, and is what constitutes the radical difference between the sensual and the spiritual expression of the

love-life. It is clear that in the perfect man and woman there can be no "line of deflection," nor "deflecting medium," since the whole being is illuminated by the one unitary or divine love-principle. Under such illumination it is evident that we cannot speak, or act, or even think, impurely.

The abolition of this line of deflection, or departure from spiritual love, is more clearly illustrated on our chart, by supposing the water-line to disappear, by the conversion of the water-medium into atmosphere, in which no rays of light are deflected, but all objects are seen in their right relations. In the spiritual atmosphere the radiation of love is perfect, because the motive power of soul-love is spiritual. Its penetrative rays transform the whole man and woman into the divine love-likeness; a transformation by which the birth of Jesus, Vishnu, and the saints and saviours of all times, is explained.

That the spiritual illumination of our human loves is indispensable to the highest healing power, whether as applied to physical or moral diseases, is manifest in the historical records of the great apostles and redeemers of mankind. These have always been the world's moral teachers and healers; from the age of Moses, who received the command, "Thou shalt love the Lord thy God with all thy heart," to the era of Jesus, who said, "Love your enemies; do good to them that hate you."

Now, if Jesus was a great metaphysician, was he not, therefore, a great lover? In applying the law of cure to our fellows, can we heal a person whom we hate? Healing comes through the prayer of love. Can you love those who "despitefully use you, and persecute you"? And can you heal an enemy without love? Hardly, as

an enemy. Only as a brother or sister, whom you carry to the very bosom of the divine Father and Mother, can you give life and redemption to body or soul. For love is the divine impulse, manifest in our humanity. First, in the pure sexual desire. Thence in parental, filial, fraternal, and universal, or divine yearning. The health and harmony of human society awaits the advent of such love. For such love all men and women are starving; yea, dying, so far as humanity can die at all. Such love is one of the four points of the compass, represented by our metaphysical chart. I have endeavored to elucidate it in the philosophical poem referred to at the commencement of my lecture, but whose publication elsewhere may supersede the occasion for its recitation here.

“ LOVE DIVINE. ”
A PHILOSOPHICAL POEM,

BY J. V. BENEFICIO.

“ TO LOVE, AND TO BE LOVED. ”

CONJUGATION.

“ I love, thou lovest, he or she loves ; we love, ye or you love,
they love. ”

PART I. — COMMUNAL LOVES.

1.

Deep mirrored in life's holy sea,
Our human loves, on unal tree,
All blend in sweetest sympathy :

2.

Parental love, and filial true,
Fraternal love, life's fortunes through,
The lover's love, forever new ;

3.

The love of country and of home,
How far soe'er the child may roam,
The love of God 'neath Nature's dome ;

4.

The love of woman, and of man,
Above the party, or the clan,
In which the ancient love-life ran ;

5.

The love which maketh woman free
As man, in state or family,
With right to love as well as he ;

6.

Communal love, which joins the hand,
And heart, and purse, on every strand,
'Till earth becomes the promised land ;

7.

Which builds for all a central home,
From whence no wanderer can roam,
So high and broad its sacred dome ;

8.

The loves that yearn at home to be
Within the bosom of love's family,
How far soe'er away at sea ;

9.

The nestling loves, all good and wise,
That look within each other's eyes,
Unjealous and without disguise, —

10.

Because each loveth as it seems,
By wisdom angels, in love's dreams,
Admonished to avoid extremes.

PART II. — LOVE'S DURATION.

1.

Oh, love me little, love me long,"
Some poet said, in plaintive song ;
Oh, love me right, and never wrong.

2.

Who loves me much should love me well,
Far better than the tongue can tell,
Whose pulses pure the bosom swell.

3.

Who loves me well will love me true,
And sing the song of me and you,
Nor ever say to me, " Adieu."

4.

Nor will some other love supreme
Dispel the early lover's dream ;
Pure love is an eternal stream.

5.

Who loves me well at twenty-four,
In eighty-eight will love me more ;
Love's rainbow spans from shore to shore.

6.

Who loves me well when I am near
Can love me better 'cross the sphere,
If but the lover's eye be clear.

7.

Ascended to their azure throne,
Divided, as from zone to zone,
True lovers speak in telephone.

8.

Across the waves of Jordan, too,
If to the laws of love we're true,
You'll come to me, and I to you.

9.

Above the jealous frosts that nip,
Our spirit forms the nectar sip,
Though touching not the mortal lip.

10.

Who loves me well in earthly guise
Will love divinely in the skies,
Whence mine immortal lover hies.

11.

In sacred, holy self-control,
With heart to heart, and soul to soul,
E'en now we quaff the heavenly bowl;

12.

That is, if we are wise and good,
And labor for love's brotherhood,
So love divine be understood.

PART III. — PERFECT LOVE.

1.

Platonic love, which seraphs teach,
The highest round that mortals reach;
Such is the gospel prophets preach.

2.

Though failing oft, the soul shall rise
Abreast of angels in the skies,
As chaste, and free, and good, and wise;

3:

In whose caresses we may see
The perfect law of liberty,
Well symbolized for you and me.

4.

Perfecting e'er the outer sense,
We taste the inner fountain whence
The loves divine fore'er dispense.

5.

And if our loves well rounded are,
The loves of each and all to share,
We'll ne'er a single lover spare.

6.

Who loves my sister loves my brother,
My father, daughter, son, and mother,
As we, as one, do love each other.

7.

Who loves my lover, loves me too,
For if so be my love is true,
Then I can love both you and you ;

8.

Not like the loves to mortals given,
That oft are from each other riven,
But as the angels' love in heaven.

9.

As drops of water in the sea,
Reflected all, from lea to lea,
So arch love's rainbow over me.

10.

Who loves me thus doth love me most,
Like Father, Son, and Holy Ghost,
And Mother, too, of the heavenly host ;

11.

Whose loves as universal are
As sunlight, beaming everywhere,
On daisy, and on lily fair.

PART IV. — LOVE'S SANCTUARY.

1.

In every soul there is a shrine,
In every face are loves divine,
Which e'en in loveless lovers shine ;

2.

Reflecting well to all who see
The inner bond of unity
That makes mankind one family.

3.

So let each flower its petals ope,
In shady dell, or sunny cope,
From buttercup to heliotrope ;

4.

E'en though the "passion flower" doth reign
From age to age, and main to main,
The queen of all the floral train.

5.

The "tender passion" may elude
The wisest lover's attitude,
E'en though the gods themselves intrude.

6.

However gracious or well meant,
Your love, or mine, with best intent,
Our loves may go before they're sent.

7.

Unbounded by our narrow view,
'Tis not for me, nor yet for you,
That love decends the ages through.

8.

My love-gift likeness is not me,
Since love-gift likenesses are we
Of the forms of all our ancestry.

9.

To be with you is joy indeed,
While hand in hand we on proceed,
And eye to eye our fortunes read.

10.

To think of you is e'en the same ;
Nor are the laws of thought to blame,
If love thus grows into a flame ;

11.

Such love as makes the human seem
The form of God revealed in dream,
More real than the sunlight's gleam ;

12.

Tho' real love implieth more
Than merely by your hand adore,
Or mine to give you evermore.

13.

Such love will make the honest neighbor
Give love for love, and labor for labor,
And wield for truth fair justice's sabre.

PART V. — LOVE CULTURE.

1.

True love will check her passions strong,
The right discerning from the wrong,
Thus honoring fair freedom's song ;

2.

For who so from love's fountain draws,
Well knows that freedom, too, has laws,
As each effect must have a cause.

3.

The law of culture is the clew
That brings the love divine to view,
For him and her, and me and you.

4.

Our "ruling loves" are always free,
Our "underlings" most need to be
En route to "social liberty."

5.

All hail the man of self-control,
Whose love inspires the loveless soul ;
His name among the gods enroll.

6.

Whose kisses are as pure and free
As woman's love and sympathy,
Because they end at one — two — three ;

7.

While leaving still a margin wide,
For ebb and flow of true love's tide,
E'er kisses false are multiplied.

8.

For loves, untrue, can scarcely kiss,
E'en once, with love's intrinsic bliss ;
Enchained by lust or selfishness.

9.

Chained loves the skies of love encloud,
Fair virtue weaves her funeral shroud,
And Nature weeps, in pain, aloud.

10.

But doubt not true love's rich supplies ;
Through equipoise and culture wise,
Fair souls in soul-love bodies rise.

11.

Then let the lover's song be sung,
By all the old, and all the young,
In every land and every tongue.

12.

Then love me great, and love me small,
Since we are children short and tall,
And God is love, and " All in All."

QUESTIONS IN REVIEW.

I. — VERB "TO BE."

1. What is "actual" *vs.* possible being?
 2. What is the genesis of the "I am"?
 3. In what direction is man omnivorous?
 4. What is "unconscious" being?
 5. What is the realm of imagination?
 6. Is there any impersonal pronoun? Is God personal?
 7. What is the dooryard of Science? Religion?
 8. Is Nature "unspiritual"?
 9. What is divine geometry *vs.* "divine wrath"?
 10. How does man geometrize? In what directions?
 11. Is being local?
 12. To state being is to be what?
 13. What is the import of "judge"? "Jury"?
 14. God states the universe how? Man states what?
 15. What part of speech is the centre of all language?
- How illustrated?
16. Has a molecule volition?
 17. What is it to know a plant or a tree?
 18. Is life in the blood? What is poured into it?
 19. What is it to see a man? The son of man?
 20. Life out of sight is what?
 21. Death is the silence of what?
 22. Import of "bread of life"?
 23. Of "to do"? Of "to suffer"?
 24. What is essential being? Relation to sense? To thought?

II. — VERB “TO LOVE.”

1. The import of the term “conjugation”?
2. How is the verb “To Be” related to the verb “To Love”?
3. What constitutes the unity of the loves?
4. The fundamental question?
5. The possibilities of being are what?
6. Inseparable conditions of, are what?
7. Basis of complete conjugation of “To Love” is what? How illustrated by the chart?
8. Unity and duality in God? In man? Nature?
9. Equation of being in God? In man?
10. How related to social progress? To heredity?
11. Deflection in the male priesthood? Creeds of?
12. “Thy Kingdom” *vs.* “Thy Republic”?
13. What are the proofs of deflection in the sexual equation?
14. “Love” *vs.* “Equity”? How analyzed?
15. Is Equity germinal? Conditions of?
16. Loves of present tense are deflections of what?
17. Love that includes all moods and tenses is what?
18. Conjunctive *vs.* disjunctive moods of love?
19. What is the “line of deflection”? Illustrate “Deflecting medium.” How abolished? (See chart.)
20. How explain birth of Christ? Of Vishnu, etc.? They were all great — what?
21. Can we heal an enemy?
22. Significance of divine yearning? Evidence of, in whom?

LOVE DIVINE.

(Interpretation of metaphysical phrases.)

PART I. — COMMUNAL LOVE.

Verse 1. Significance of “unal tree”? Import of “blend”?

2. Import of phrase “forever new”?
3. What constitutes “Nature’s dome”? Horizon of?
4. Explain “ancient love-life”?
5. “Free as man”? “State”? “Family”?
6. “Hand, and heart, and pulse”?
7. “A central home”? “High and broad”?
8. “Yearn at home to be”? What is “homesickness”?
9. “The nestling loves”? Philosophy of? Religion of?
10. “Avoid extremes”? How explained?

II. — LOVE’S DURATION.

1. “Love little — long”?
2. “Love much — well”?
3. “Song of me and you”? Limitation of?
4. “An eternal stream”?
5. “Love’s rainbow”? Spans from — whence?
6. “Cross the sphere”? “Love’s eye be clear” — how?
7. “Divided” — how? Zone of love?
8. “Waves of Jordan”? “Laws of love”?
9. “Jealous frosts”? “Spirit forms”? “Mortal life”?
10. “Earthly guise”? “In the skies”?
11. “Self-control”? “Soul to Soul”?
12. “Love’s brotherhood”?

III. — PERFECT LOVE.

1. "Platonic love"? Gospel of the prophets?
2. "Abreast of angels"? "As good and wise"?
3. "Perfect law of liberty"?
4. What is perfection of "outer sense"?
5. What are "well-rounded loves"? "Loves of each and all"?
6. What is "family" love?
7. "Both you and you"? Principle of?
8. What are "riven" loves? Why riven?
9. "Reflected all"? Why? The "arch"?
10. "Heavenly Father" and "Mother" — who?
11. "On daisy and on lily"?

IV. — LOVE'S SANCTUARY.

1. Shrine of soul-love? — whence?
2. "The inner bond"?
3. Law of "each flower"?
4. "Passion flower"? The "floral train"?
5. The "lover's altitude"?
6. What are "unsent" loves?
7. "Our narrow view"? Does "love descend"?
8. What is "my love-gift likeness"?
9. What is "hand in hand"?
10. "The laws of thought"?
11. "The form of God"? "Sunlight's gleams"?
12. "Mine to give you"?
13. "Labor for labor"? "Justice's sabre"?

V. — LOVE-CULTURE.

1. "Freedom's song"? How honored?
2. Freedom's laws?

3. "Law of culture"? "Love divine"?
4. "Our ruling loves"? "Our underlings"?
5. "Self-control"? "Loveless Soul"?
6. "Love and sympathy"?
7. "Margin" of love?
8. "Loves untrue"? Metaphysics of ?
9. "Skies of love"?
10. "Fair souls"? "Philosophy of soul-love bodies"?
11. "Old" and "young"?
12. "God is Love"? (See Metaphysical Chart.)

APPENDIX.



EXTRACTS OF LECTURES.

WRITTEN AND VOCAL SYMBOLS; OR METAPHYSICS APPLIED TO LANGUAGE.

In the January issue of *The Voice* (Albany), the speaker gave some hints on the relation of vocal to mental attitudes, and thence to health, or physical harmony.

But mental attitudes are correlated to mental symbols, and thence to vocal or written expression. That is to say, we are compelled to *think* as well as to *speak* in symbols, or not think or speak at all.

To think is to *be*. To be is to *express* being — subjectively or objectively. Expression of being is language. Language is *significant*, or represented by *signs*; and there is no other *known* language. The unknown in science, literature, or art, can only be known symbolically. With every thought is born necessarily and simultaneously its corresponding sign; and this correspondence relates not only to every sentence, or word in written or oral speech, but to every *element* of every word.

On this metaphysical principle we have long since recognized the importance of starting the student in oratory with *infallible elemental signs*, since the sign must be in the mind, as a correct sound, before it can be orally represented.

As an assistance to perfect articulation, we have employed a very simple system of phonetography, covering both spoken and written language. In this the student is required to rewrite his own, or selected composition, with a distinct enunciation of the only letter-sign that can form the component part of the word. All other letters are lies in orthography, and of course must be treated accordingly, so far as reading or elocutionary practice is concerned.

In preparing the accompanying table we retain as many of the letters of the accepted orthography as possible, and consistent with the science or art of speech.

ELEMENTS OF LANGUAGE.

CONSONANTS.		
<p><i>p, b; t, d; tc, dj; k, g; l, r; m, n; nk, ng; ks, gz;</i> <i>f, v; th, dh; s, z; sh, zh; w, y; h, wh; hw, hy.</i> <i>ch</i> (Ger. hard, as in <i>Buch</i>); <i>ch</i> (Ger. soft, as in <i>Leicht</i>).</p>		
VOWELS.		DIPHTHONGS.
<i>ē</i> in <i>eel</i>	<i>i</i> in <i>it</i>	<i>ēi</i> in <i>deity</i>
<i>œ</i> in <i>earl</i>	<i>u</i> in <i>up</i>	<i>āi</i> in <i>gaiety</i>
<i>ā</i> in <i>ale</i>	<i>e</i> in <i>ell</i>	<i>ōi</i> in <i>owing</i>
<i>æ</i> in <i>air</i>	<i>a</i> in <i>at</i>	<i>ôi</i> in <i>Louis</i>
<i>ă</i> in <i>art</i>	<i>ā</i> in <i>ask</i>	<i>ai</i> (<i>ī</i>) <i>aisle</i>
<i>â</i> in <i>all</i>	<i>o</i> in <i>on</i>	<i>iu</i> (<i>ū</i>) <i>due</i>
<i>ō</i> in <i>old</i>	<i>ō</i> in <i>none</i>	<i>ou</i> in <i>our</i>
<i>ô</i> in <i>ooze</i>	<i>ō</i> (<i>ũ</i>) <i>foot</i>	<i>oi</i> in <i>oil</i>

The student may comprehend the table of elements, and represent them, approximately, as follows: —

1. Utter the first column of vowels in the rising and

falling inflections of the natural voice, respectively; then alternately. Same in treble and bass voices.

2. Same [except in rising inflection] with second column of vowels, and the diphthongs.

3. Combine the sets of consonants, successively with the vowels, in the same manner, exploding where possible; beginning with *p* alone; then *p b*; then *t* alone; then *t d*; &c.

In writing, as the term “phonetography” may suggest, the student uses the same signs, as above, or as are used in printing, save only those which *mis*-represent the elemental sound, or which represent no sound at all.

We correspond with our students, and they with each other, in phonetography, and there is a pleasant sense of a scientific, as well as artistic, perfection in doing so, since the exact articulation *must be in the mind* before a word can be written.

EXAMPLE.

Fōl prāziz giv tō dhōz hō stand
 Az sentinelz ov liberti;
 Hō gārd dhe hōmstedz ov our land,
 And mā́k her institūshons frē;
 Hō bōldli fās dhe kannon’z ām,
 And grappel widh dhe mīti fō;
 In mortal kombat ō’er dhe slān,
 Expīring āft [oft] in frēdom’z thrō.

These lines, thus printed (or written), exactly represent the student’s enunciation, whether his orthoëphy be good or bad. The first word might have been written either “Ful,” or “Fōl”; the second might have been “prāzez”; the last word of the second line might have been “libērti,” the word “hōmstedz” might have been “humstedz,” or “hōmstedz”; or “institūshons,” “institōshons,” etc.

Phonetography (fōnetografi) could thus be introduced

among elocutionists, without insisting upon an entirely new alphabet. By the use of "accented letters," as found in all dictionaries, and with which all good printing offices are provided, and by quoting proper names, and terms which would look too objectionable spelled phonetically at the outset, the chief objection to the use of sound-symbols would finally be removed.

In the interest of civilization *vs.* barbarism, we await the advent of clearer thoughts and clearer symbols in literature.

“OUR COSTUMES.”

From a lecture of Prof. Bryan J. Butts, given at No. 7 Mt. Pleasant Place, Roxbury, we make the following extracts:—

“Our subject may raise the query whether the latest French fashions, the masks of the theatre, or Carlyle’s ‘Philosophy of Clothes,’ will form the web of my present lecture. But from the standpoint of our ‘Highland School of Mental Philosophy,’ the term ‘Costume’ has a double significance. The ‘rounded feet and dainty’ of the little child, as well as the ‘tiny shoes of crimson,’ with which mother clothes them, are a part of the baby’s costume in the earth-form. Are they not even more a part of it in the world of spiritual reality?

“I know the preacher has declared that ‘all flesh is grass.’ But what is grass but the costume of the fields, and the beauty of the spreading landscape? The Evangelist speaks, too, of God ‘manifest in the flesh,’ thus exalting the costume of humanity; while St. Paul talks of the different kinds of flesh, as of the flesh of the birds, and the flesh of beasts, as well as of men.

“If flesh, then, be the garment of all life, then life, as it advances, must re-clothe itself in better, or more improved costumes. Ascending to the realm of the spiritual, it assumes the transfigured forms of the Christs, and dwells in the heavens as well as the earths.

“The scientists start with the germ-cell, molecule, or monad. But what is molecule, or monad, unclothed upon? Leibnitz speaks of the ‘naked monad,’ or soul

without a garment; as if life and her costumes could be separated.

“No scientist has yet been able to discern the starting-point or form of the ‘germ-cell’ from the life-principle. He finds a ‘nerve’ at the lowest round in the ladder. But it is not a ‘dead’ nerve, which, as a material substance, has no *manifest* life. As ‘mind-stuff,’ the so-called nerve or muscle is only such relatively to another form of life. For the costumes of life are not all of one pattern, and it requires life to doff an old garment, as well as to put on a new. Nor is life so stinted in her resources that both her ‘brightly-plaided stockings,’ and her ‘soft arms fondly twining’ around us in the earth-sphere, may not be reproduced or transfigured in the heavens.

“Refinement of organism is a basic law of being. The *spirit* of life determines the *forms* of it. The organization of the radiata, the fishes, the birds, and the mammals are their spiritual costumes. The wolf-robe is woven by the wolf-spirit. The texture of the robe is in perfect correlation to the animus of the wolf. But the animus and its costumes are *out* of correspondence with the perpetually renewing Spirit. Hence the wolf-robe is continually being woven in the progressive web and woof of the wolf’s life.

“What, then, you ask, is the wolf’s life? Evidently it is not *in the robe*, or physical body. On the contrary, the physical body must be, if it be at all, *in the life* of the wolf, since it appears only while life is present, and disappears only *as a costume*.

“Now if the life of animal or of man were mechanical or mathematical, and not spiritual or resuscitative, the loss of a costume would be the loss of life. The severance of a finger-nail, or of the entire body, would then be equiva-

lent to a severance of the mind, or soul-substance, independent of which it is manifest that neither finger-nail nor body could either be or be severed. It is equally manifest that a causation which is equal to both the growth and severance of its own costumes in *one* sphere of being, may be equal to their renewal in another. For what is the phenomenon of the germination and growth of seed-vessel in vegetable, or spermatozoa in animal life, but the fictitious death, that is, doffing of one form of being for another form of the *same* being?

"We call ourselves men and women, and not wolves, having doffed our costumes for many generations. But it is evident that we are still wearing not only the doffed costumes of our ante-human ancestry, in whose wools or furs we parade, but that we are also continuing the internal manufacture of their fleshly robes. Fortunately for us, as metaphysicians (though unfortunately as physicians), it is not the animal, but the spiritual costume that survives, whether in the fish, bird, reptile, or mammal, whose habiliments man has both taken on and thrown off, from the dawn of eternity. All species are but the ante-natal generations of man, as typified in the human ovum, which assumes successively all the gradations of the pre-existing genera.

"Well, then, you ask, What is man? or who is he? To answer your question is to explain all knowledge. But though we may not say what man *is*, we are equal to saying what he is not. He is not matter, that is, costume only, whatever *that* may be. His ego and his doffed finger-nail or beard are not equally pro-creative. Man knows, so far as he knows anything, that he *is* man, and not animal; that he is neither a wolf nor of the texture of a wolf-robe. He knows these as the 'not me'

below 'me,' while he aspires to the spiritual or divine Me above 'me,' whose costumes alone can perfectly *fit* 'me.'

"Man is the Son of Man. He is the 'world-spirit,' in whose vital magnetism all species below him are possible. They are possible only as his inadequately adjusted garments. He lives in them as an actor lives in his temporary characters. All through the ages man has been performing a masquerade among the awe-struck species. The kernel of corn, starting from its germ-cell, disappears in the jointed stalk and leaves, and only unmask itself again in the re-appearance of the kernel in the ear. So man, being spiritual in genesis and evolution, disappears all through his earthly generations, to reappear only in his native heaven?

"Now it is to our native heavens that we call your attention, when we would heal or nullify all your earthly maladies. The heaven of the human mind being that of thought, reason, and spirituality, it is obvious that neither the germination, nor the evolution or growth of physical disease or error, can originate in that soil."

JUSTUS,

Reporter.

7 MT. PLEASANT PLACE, ROXBURY.

EXTRACTS OF INSTRUCTIONS.

I. "LUNG STRICTURE" (*False*).

The lungs are spiritual, and responsive to thought and emotion. The "stricture" is as unreal as is the misconceived image of it in the mind (no mind) of error. The ancestral "belief" renders the phenomenon *psychologically* possible, but not actual or real. The disproof of its reality by logical demonstration, or spiritual intuition, will displace the false mental image by the true; when it will be seen that no *other* image ever has, or ever could play upon the "stringed instrument" of the soul.

Consequently, no stricture of the student's lungs can be *rationaly* affirmed. A moiety of inward breathing (the only breathing possible) will prove the nonentity of the "stricture."

II. "NERVOUS PROSTRATION" (*False*).

Such the symptom; not the verity. Let the cloud that hides the truth be dissipated at once, as in the presence of a strong Angel—the Angel of the Almighty. This phenomenon of weakness is a libel on the Divine Purpose; as if that were as shiftless or idiotic as these symptoms would imply. Let the guardians of this lady face about and away from all this infernal nonsense. Cease your insane and incessant assertion of the reality of a *lie*, as if "Error," and not Truth, held the chart and compass of being. The student's strength lies in God, and her weakness—nowhere.

Let the Angels of the Orient appear, while you orient yourself in the beams of divine truth and harmony. Your false guardians have leave of absence.

III. "SICK ABED" (*False*).

Waits for a "cup of tea" to recuperate.

This is an illusion. The only virtue in the tea is the *mind* in it, and that is imputed to it by the mind *not* in it. Why not employ the "mind-stuff" at once, without dissipation? As if the mind could be any more mind by seeing itself in a tea-cup.

This is a cowardly, vicarious transaction — like the "Scheme of Salvation," which would give backbone to human souls by "imputed righteousness." As if an empty bag could stand up on its assumed fulness!

Arise, thou idiot! A spur in the mind is worth two in a tea-cup.

IV. "OVARIAN WEAKNESS" (*False*).

The paleness of the face (so obvious to the eye) is not the criterion of truth. Your being is in God. All other being is *non esse*. To prove this, look beyond the pallid cheek, the spasmodic fever and chillness, to the primal source of health, — the *Countenance of God*. Looking thereon, all physical pain and weariness departs. As shadows, they flee from the Orient. As the displaced cells in a withering leaf resume their normal functions when turned to the sunbeam, so the deranged ovaries, the depleted blood-vessels, and the lustreless eye assume their natural action in the presence of divine light.

Prayer.

Thou Infinite Mother! permit this child of thy love to repose in Thy Divine bosom. May the pulses of her life respond to Thine, and all her being renew in the radiance of Thine Omnipotent Spirit. Let her be assured that as Thy child there can be nothing to fear but her own distrust of Thee, and Thine eternal goodness. May nothing contradict her ability to walk *in thy light*. Bid her arise, in Thy Holy Name, and be well. Amen.

V. "BLOOD POISON" (*False*).

The blood has no mind of its own. Its vibratory molecules are determined in their movements by the quality of the student's mind-substance. The belief affects the phenomenon. Reason will affect the belief; religion will abolish it. In reason and religion there can be no such belief. Hence, no such phenomenon.

As a daughter of God, imbued with the divine vitality, let the student regard these symptoms as unreliable witnesses of truth.

"Chemicalization."

Let it proceed until the light is fully manifest, and the pupil beholds her true likeness in God. Meanwhile, may the agitation be pacific and painless, like the gentle flow of angelic affections. With your hands in those of your Heavenly Father and Mother, arise, O sister! in the majesty of Truth, and say: "*Hallowed be Thy Name.*"

VI. "SECRETIVENESS" (*False*).

Truth is worthy of confidence. The pupil labors under the illusion that he can be well in "error"; that with

one hand extended to his teacher, and the other to his "worldly means," he may secrete the facts from the eye of God.

The "Spirit of Truth" is searching. All they who would become well some other way are thieves and robbers (phenomenally). Health is Spiritual. Eternal Justice presides. The case before the jury is *bona fide*. No evasion. No circumlocution. No reservation.

Hence, "Secretiveness," you are a liar. You are a mole blundering into the daylight, with the dirt on your head. Shake it off, and be a man; or else go back to your burrow — and your "rheumatism." *Amen.*

VII. "DISTRUST" (*False*).

Truth and Trust are twin brothers — lawfully born. Error and Distrust are abortions — spiritually unborn. Distrust is atheism. But atheism, having no being in the Divine Presence, can give no being to distrust. These pupils cannot distrust *in truth*, and out of truth they cannot be. They can only *mistrust* by attempting to realize their *distrust*. In our "distrust" of God we banish ourselves from heaven (happiness); in our distrust of our brother ("Son of God") we may lock him out of our hearts or homes; but we also lock ourselves in; for the same key that closes on him closes on us. "He that would save his life (or property) shall lose it." But in Truth (Trust) no man's life is lost.

"Distrust," and not "Tumor," is the students' (un) real malady. Trust in Truth will abolish both.

VIII. "MONTHLY PERIODS" (*False*).

The vision of blood is a symptom of lunacy. The "moonstruck" mind is negative to lunar changes. It

varies from its orbit (apparently) when the moon varies, permitting the Divine Image to trail in the dust; as if man or mind was ever born of "flesh and blood."

Let the student also be instructed that her "turn of life" can only occur under the same lunar illusion. Life never "turns." It is continuous and immortal. The "turn" is the mind (no mind) halting in "material belief," and attempting to make error truth by saying, "I am born of matter." As if there were any barrier to divine motherhood, or "God manifest."

IX. "DROPSY" (*False*).

Only the spiritual body, the soul's costume, is real. All enlargement or diminution is deflection — shadow — possible only in "material" light.

To the pure intelligence, which is of God, we appeal. In the light of such intelligence (the only true light), there is no malady: only eternal peace and repose in the bosom of God.

All ill is in finite thought. The divine thought is all inclusive of good, and hence, all exclusive of ill.

But "ill" is not excluded in human thought except spiritually. It is not abolished by any ledgerdemain, or circumlocution, as you would set a trap for a thief. Nor even by direct onslaught, as you would eject a burglar from your house. You may catch the "thief," or eject the "burglar"; but so long as their images remain as verities in the world's thought, neither thief nor burglar is dead.

Let the student face away from her deflected "natural body," and behold only the face and form of her Angel Mother in Heaven — thus denying the phenomenon (dropsy) as representing truth. The truth in this lady's

being is not manifest in any such guise. The reality is not that side out.

Arise, then, O student of divine harmony, and be clothed upon with right reason! Let health and sanity reign!

X. "INTEMPERANCE" (*False*).

Appearance of fulness of blood.

These are symptoms — not of what is, but of what is not (in truth). There are no "red globules" in the blood, or any blood, other than of the mind's creation. To accept the redness of the face (phenomenon of the "red wine") as a reality, is to color the white soul with an error, and thus lose sight of the truth, whose reflection is perfect — more perfect than the *hues of the rainbow*.

Let the student, therefore, see himself as he *is*, that he may no longer *appear* as he is not. Let him discover the illusion of the supposed power of matter in alcohol over mind in God, and consequently the fictitiousness of his apparent need of "stimulation." The soul needs truth only; and it is not true that there is any potency in a drug not imputed to it. To *believe* you require wine or brandy is to inflame your blood with it (phenominally), though you touch it not. To discover their nonentity is to end their psychological reign over you, and make it easier for you to succeed in business.

XI. — "TOBACCO" (*False*).

Same as "intemperance"; an imputed righteousness (that is, power) in the weed, to minister to happiness. The "pallid face," the "coated stomach," the "nervous tremor," the "mental impotency," are false phenomena

of "mind in error" (no mind), none of which can have a being in the mind of truth, which will make short work with them all.

XII. — "INSANITY" (*False*).

Sanity only can reign. Non-sanity (insanity) is impotent, that is, unreal. Sanity only is real, and its opposite can only be accounted real by mind (absence of mind), which is itself "insane"; that is, upon whose soul-mirror the false image of "insanity" can be reflected as real. The true mirror can reflect health and sanity only. Whoso looks in any other mirror will see his own *mis*-conception reflected, that is, "thrown back," upon himself (where it belongs).

Let both student and guardian, therefore, look away from the false perspective, and into the divine mirror, that is, the *countenance of God*, which can only "throw back" the divine "reason," the eternal "Logos." We deny the charge of "insanity" which is made against our sister, who is God's child. Looking upward, we declare that her angel doth behold the face of her Mother in heaven, to whose holy guardianship we commit this daughter of Her infinite love.

XIII. — "OBSESSION" (*False*).

Infinite thought is all there is or can be. The thought or belief of "obsession," therefore, is a nonentity. The infinite cannot obsess the finite. There is nothing to obsess or to be obsessed. The truth will not obsess itself. The phenomenon is illusive, based on the assumed reality of error, or deflection from the truth. The angular gesticulations of the student are supposed by her and others to be real, through their ignorance of the impossibility of distorting the form or features of truth.

XIV. — "GRAY HAIR" (*Premature*).

A phenomenon only. Let the student recognize the truth: that there is no color in the mind other than its own reflection; that his hair is gray only through the soul's apparent deflection from the perfect spiritual life. Let him acknowledge only the style of hair consistent with health and normal beauty, and his knowledge will be confirmed by the re-appearance of a darker thread of hair as an inevitable response to the life force.

God is true beauty and true health. Think as God thinks; paint as God paints, and no undue prominence of gray or black can exist as a phenomenon. Deny what *seems*; affirm what *is*; act in the "spirit of truth," and the gray-headed liar will disappear.

XV. — "LOVE-SICKNESS" (*False*).

False, because unhappy. The student thinks it necessary to fast in order to gain the wisdom that will lead him out of his apparent trouble. "*Apparent*," because it cannot be real in presence of the eternal Father and Mother love, of which "love-sickness" is not a *re*-flection, but a *de*-flection. This sickly phenomenon is not love. Love was never sick. Love is well (in truth). The student is a hypocrite; first pretending to love, and now pretending "love-sickness." His "disappointment" is the "chemicalization" of his pretence. Through his mis-belief that he loved, followed his lady friend's "duplicity," and his present opinion of the "cruelty of truth." Let both parties recognize the reality of that soul-solvent (Truth), and not love again until they come to it. Then they will be happily in love.

XVI. — “DOMESTIC TROUBLE” (*False*).

Let the student, as well as her husband, be instructed that her “domestic unhappiness” is wholly illusive; that she has not, nor ever did have, anything to fear, as a lover, in the presence of “love divine.” Let both be assured that there is not any inharmony between them that is not fictitious; that they are simply dupes when they bemoan their sad fate; no such fate being possible in reality.

Be assured, sister, that the mind, as a reflex of God, is above accident; that no domestic disagreement is possible in your real being, and that it is well for you to grasp the eternal verity of this statement. You can then see clearly, either the wisdom of your marital relation, or else the steps that wisdom may indicate in your way out of it. The causes that render woman (or man) conjugally unhappy can only exist through her misunderstanding of herself. In God she may learn the nonentity of these causes, and see her husband, metaphysically, as he is, and not as he appears to be. Retiring to her closet, and shutting the door on all inharmony, the “Spirit of Truth” will open for her the eyes of her husband, and her own eyes, and they will continue to walk hand in hand, or else — part in peace.

Prayer.

Wherefore, Holy Father and Mother in heaven, permit this child of your love to behold your countenance, and be well and happy.

MISCELLANEOUS QUOTATIONS.

“The enemy is routed, so far as to seek new quarters. The truth is, there are no quarters for error. The symptoms are to be interpreted in the divine language, in which all terms of disease are null and void. There is no place for them.”

“The sister and nurse of the student need severe instructions. They reason from symptoms (physical), such as ‘difficult breathing,’ as if God were ‘out of breath’; or from accelerated ‘heart throbs,’ as if His child were liable to ‘drop dead.’ Let them be assured that there is nothing to fear; that, with their own minds in serene *rappont* with truth, health becomes possible to themselves, or their elder sister. Let the pulse beat gently, Holy Spirit, and all fear be cast out by ‘perfect love.’ ”

“Hold on to the only reliable staff, in this life, or any other, — the staff of pure reason and true religion. Then, health and sanity will be manifest. There is no other health — no other sanity — but the spiritual. Awaken, then, to the eternal reality, O child of God! and the morning will open in whose radiance no semblance of sorrow can remain.”

“What is the ‘Spirit of Truth’ in this case? Is this picture of ‘cancer,’ or ‘tumor,’ drawn by an artist? Is the Divine Purpose represented here? Or, is this a caricature? Let not the perfect ideal, that is, the *real*, in God, be thus mocked, as if such a phenomenon could be

reported as a 'fact' to any other than an insane hospital. Facts are spiritual. There are no other facts. Facts are in the mind (of Truth). Whatever contradicts truth, love, life, good (harmony), is not a fact, but a fiction."

"Do you love truth, O artist! and therefore, paint these features as *real*? But loving truth, do you yet wish that it were untruth, so you could paint otherwise? More likely you are deceived, and the truth is not in you. Else you could see no inharmony to paint. A true artist can draw no such likeness of this lady, who is a child of God, and without spot or wrinkle in her real image."

"The tumor is a shadow, which obeys the substance. It is a symptom of health. There are no other symptoms. Nothing can impede the life-force; and the force that accumulates (dropsy) can dissipate. The 'doctor' (or 'nurse') is an idiot, who thinks that the student is in danger from *any* cause. The tumor is Nature's declaration of independence, her affirmation of its nothingness to *her*. The physician who interprets it otherwise is himself a tumor in the womb of truth, and will be ejected accordingly.

"The sickly sophistry of 'doctor' and nurse is baseless, and impotent as the opinion of an owl sitting in judgment on the daylight! Let the owl's eyes be blasted! I, Truth, will show the door of exit for these nocturnal blasphemers and hypocrites, these imps of the 'Infernus,' who dare to stand up on their ancestral extremities, and declare that man is 'born to die,' that they have discovered a tumor that my Spirit cannot deal with, nor their own puny knife cut away from death! Ought I not to give place to such (infernal) ignorance, and permit a vision of a graveyard to come in between Me and my people? Nay; I declare their impotence! A single whiff of my

Spirit (breath) shall leave them where they belong, — nowhere.”

“The student is ‘lazy, cowardly, conceited, sceptical’ — these, the false symptoms, as manifest in ‘dropsy, costiveness, parasitic growth,’ etc. All of which, and more, the student is accused of by that unconscious liar, — ‘Material Sense.’ A liar, because attempting to bear testimony in the Supreme Court of Spirit. Groping only in the darkness, it would disprove the divine likeness by the reflex phenomena of its own ignorance. Burrowing in ‘matter,’ it ignores the potency of mind. Born of ‘dust,’ of ‘dust’ only can it bear witness.

“Let the heavenly witnesses come to the stand, and the case of the student be tried before the Supreme Judge and a ‘jury of her peers.’”

“It is obvious that no wisdom can justify this man’s opinion that ‘death’ is necessary as a relief for his pretended ‘suffering.’ Nor is there any basis for his lady friend’s fear? Let her ‘hold her tongue.’ Her impertinence is the companion of her fear, and is only equalled by her ignorance. In her ignorance she has no right to be within a thousand miles of this man for whom she professes friendship. Friendship will not confound a friend with the clothes he wears. Nor will friendship accompany a friend in mortal procession to a graveyard; but only to life and immortality.”

“You are a brazen-faced or — what is worse — a *blank* idiot, when you attempt to contradict your health in God. Your cancer is ‘*real*,’ is it? — a vision of *truth*? Out with you into the outer darkness whence you came! — you blasphemer of the very name of God. An ‘event of Providence,’ is it? — ‘swollen leg’ included,

and which you project into the daylight, and say, '*Behold how real!*' The linked lightnings of the wrath of God are meet for such a mad venture into the light of such hideous deformity of darkness! Reason, religion, and 'common sense,' are all violated by the accepted reality of these symptoms."

"Symptoms: moral 'chemicalization' of lies, circumlocution, and accumulated folly. Indolence, 'shoddy aristocracy,' and desire to escape both the name and hardship of work, with swinish willingness to see herself wallowing in the gilded sty of her lingering opulence. The pupil has her 'fine furniture' on the brain, and her 'dear child, Mabel' in her heart, except she bite too hard at the nipple, when the parental tushes appear."

"These, the symptoms to the material sense. But to the Spiritual sense, *none of these*. The pupil is not untruthful to Truth (God), who cannot be contradicted. Her 'lies' are nonentities. Nor have her 'errors' a name in the Supreme Court, or her apparent ingratitude to the writer a place in the mind of God. She can do nothing against the truth, but only *for* the truth, whose name alone can be hallowed; and whose angel (in the pupil) still beholds the face of the Divine Mother. Let that Face be revealed to the daughter. Let the chemicalization that still must follow the finite illusion restore her to reason. The 'chemicalization' is the Voice of the Almighty, before whose Face all lies and duplicity must dwindle into inanity and nothingness, while the better soul rises, like the eagle, to her native skies."

POINTS OF THE COMPASS.

(PRINCIPLES OF BEING.)

Life and Love, and Truth and Good, as Divine Principles, constitute our key to health (wholeness).

Life, as a principle (divine), disproves the being of "disease," or "death."

Love, as a principle (divine), disproves the being of "fear," or "hate."

Truth, as a principle (infinite), disproves the being of "error," or "untruth."

Good (God), as a principle, disproves the being of "evil," and affirms universal wholeness (health).

These four points of the compass sweep the horizon of thought, and constitute our logical affirmation.

Good, however, is the one polar ocean of being, in whose "Breath" of Divine Life and Love the Needle of Truth becomes the Index Finger (of God). By this Index we discover the wholeness of the "Spiritual Body" (and of the "Social State") in the outer, as well as the inner courts of the Temple.

Let the student rise in thought to the spiritual altitude of these immortal principles. Any one of them, by divine personification (being infinite), demonstrates the impossible being of all opposites, or finite negations.

The demonstration is made by the Logos, or Divine Reason, as well as by Spiritual Intuition, or Divine Love.

Love and Life are dually grouped, because *Love is Life*, and *Life* (divine, the only Life) is Love.

Good and Truth are also dual, or inseparable. So is any divine attribute from any other, though not equally obvious in all dual relations.

MODES OF APPLICATION.

These must vary according to the idiosyncrasy or inspiration of the teacher, through whom the "Spirit" alone can give life and health.

Begin, therefore, by orienting yourself — (in the silence which lulls the sense of the outer world and its illusive turbulence). Thus prepare yourself to enter, reverently, the sphere of the student, and to teach ("heal") either in silence, or orally, as wisdom may direct. For it is not the attitude of the body, but of the soul, that is of divine consequence. The earnest, most fraternal, most cheerful, as well as most reverential manner, is best.

Commence your sitting by holding firmly in the mind God (or one of the divine attributes) as the only reality, and the soul of the student as a perfect mirror thereof.

Reverse the physical phenomena, — the outer body of your student, and your own, and of the entire realm of matter, — and *see* and *sense* only "God manifest." Over-shadow your student, as in the halo of Eternal Goodness, and realize his or her angel beholding the face of the Father and Mother in heaven, in whose reflection the "material" body disappears forever in the form and features of the spiritual.

Deny the possibility of any *other* form or features of Truth, affirming the nonentity of the "mortal" body, and the entity only of the immortal.

Destroy the fear of the student, in the name of Love, which is of the divine Substance, in whose image there can be no fear, and which excludes every other image.

Destroy "error" in the name of Truth, and "moral" disease, or "social" inharmony, and sorrow, in the omnipotence of Good.

Affirm that mind only and not "matter" can make conditions, and that mind in truth (all the mind there is) affirms the reality of health only.

Regard yourself as a teacher rather than "healer," whose concern is more with mental than with "physical" symptoms, knowing that the physical must conform to the mental, and both to the spiritual and eternal verities of being.

Avoid stereotyped phraseology, or the formal use of any but the most impressive language, such as "God is Spirit," or "Peace, be still," which may be employed at the commencement and close of the demonstration.

SUMMUM BONUM

(Spiritually Comprehended).

GOD IS WELL; AND SO AM I.