

THE SPIRITUAL SCIENCE
OF
HEALTH AND HEALING;

CONSIDERED IN
TWELVE LECTURES,

DELIVERED INSPIRATIONALLY,

BY

W. J. COLVILLE,

IN SAN FRANCISCO AND BOSTON, DURING 1886, AND PUBLISHED BY
URGENT REQUEST.

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PREFACE.

THIS little work has been prepared in great haste, amid a multitude of pressing duties. A selection has been made not quite at random from an immense mass of manuscript which has been steadily accumulating for more than a year under the reporter's hands. As the best reporters are not usually quite accurate and as extemporaneous speeches, even though delivered under inspiration, often contain some sentences which have too local, immediate and personal a bearing to render them valuable for permanent preservation, it has been found necessary to review the whole of the matter at first selected for this book with the utmost care, so as to eliminate as far as possible the less important and include the more important material. With a view to covering as much ground as possible in the fewest number of words, large portions of some lectures have been entirely omitted, and parts of others have been introduced wherever consecutiveness of ideas would permit. In a few instances a lecture appears almost word for word as it was delivered, but for reasons already stated, about twenty lectures have been employed in the formation of the twelve here presented. The publisher cannot hope to have succeeded to any great extent in making a very valuable book for study and reference, still without in any degree overestimating the value of its contents, it is only true to declare that the essential sum and substance of the

teachings given in the classes will be found in the following pages. Those whose minds are fertile as well as receptive, those to whom one idea suggests another and who have the gift of tracing conclusions to their sources, and following thought further than its outward dress can convey it, will doubtless be able to successfully treat themselves and others, if they carefully read and meditate upon the contents of this volume, as a perfect system of treatment is definitely outlined in its pages. The main object of the work is, however, to stimulate inquiry, awaken earnest thought, and remove prejudice and misconception. To the liberal, fair-minded and aspiring elements in the world's population, this little work is earnestly and lovingly dedicated and addressed. The prayer of the publisher is, that it may stimulate in some degree the noblest aspirations of men, women and children, to help each other and assist in some slight measure in turning the thoughts of old and young alike from the perishable unrealities of sense to the true realities of spirit. As the author is not a dogmatist, claims no right, and has no wish to force others to his conclusions, the hope is not expressed that his words shall be regarded as a criterion for the efforts of others.

The reader's sincere friend,

W. J. COLVILLE.

JANUARY, 1887.

PERSONAL SKETCH
OF
W. J. COLVILLE'S LIFE AND LABOR.

COMPILED FROM A NARRATIVE BY CHARLES BLACKIE MONCRIEFF.

W. J. COLVILLE, whose name has long been a household word on two continents, was born on the ocean between Europe and America, in the early morning of the 5th of September, 1859. His father was an Italian, his mother a Frenchwoman, connected with one of the oldest and most influential families of France. Her maiden name was Marie Lavinia De Mordaunt. Though born of parents of foreign race, his early life being spent almost entirely in England, W. J. Colville bears no very conspicuous trace of his descent, though on close acquaintance with him, no one can fail to detect traces of his origin, not so much in manner or accent as in character and disposition. In personal appearance, W. J. Colville is not singular, he is of average height, well framed but rather slightly built, with fair hair, blue eyes and a clear fresh complexion, though not apparently of a robust constitution. His temperament is wiry and elastic in the extreme; he enjoys excellent health and has amazing powers of endurance. His early life was comparatively unevent-

ful; his mother passed to spirit life when he was an infant, his father, when he was only eight years of age. His childhood was spent chiefly in London and in Brighton, England, among persons of decidedly slender intellectual attainments and members of the Anglican State Church. From them he received no bias whatever toward spiritualism or any progressive school of thought, but, without apparently any assistance from visible surroundings, his innate mediumistic powers showed themselves in a most remarkable manner when he was only five years old. At that tender age he used to see and converse with his mother, whom he could not have remembered physically, as she passed to spirit life when he was only a few weeks old, at most. Not understanding anything of spirit communion, and a beautiful lady appearing to him who told him she was his mother, looking perfectly natural to his vision, he believed the story of her death and burial to be a false report and imagined her to be yet living on earth. Not quite understanding how she came and left the house without observation, he spoke to his guardian about the matter, who being both an incredulous and superstitious woman, denied the possibility of the vision with one breath and expressed genuine fear with the next, for the child described his mother so perfectly that no one who had ever seen her could doubt that the picture was taken from life or some mysterious experience with the departed. These visions came and went for about a year and were then discontinued for no apparent reason and with no apparent cause. During the interval between five and fifteen years of age, W. J. Colville was sent to school very irregularly, and received in a preparatory academy a rudimentary training in what

are universally considered the necessary branches of education. Though possessed of much natural quickness of perception he was not a very apt scholar, as the routine of the schoolroom and the presence of a number of children exerted a deterrent influence on his intellectual development; moreover, during those years he was not in the best of health and was frequently kept away from school for various reasons. Spiritualism was first brought to his notice May 24th, 1874, by a placard announcing that Mrs. Cora L. V. Richmond (then Mrs. Tappan) would deliver an oration and poem under the influence of her spirit guides. He was attracted to the hall out of curiosity simply, but while there became so vividly conscious of a spiritual influence working upon himself as well as upon the speaker, and coupled therewith, an intense desire to become an inspired lecturer and poet himself, that immediately on his return home after the meeting, he was influenced to recite poetry on topics suggested by persons gathered round the supper table, during which recitation he felt himself lifted out of his body into the air, though his physical frame remained so stationary that his feet seemed almost as though they were glued to the floor. From that day till the autumn of 1876 he exercised his mediumship in private, creating much interest in the highest circles of society, for it was a truly amazing thing for an almost uneducated boy of sixteen to discourse off-hand on the profoundest themes presented to him by critical and specially invited audiences; no matter what the subject might be, he handled it fearlessly and eloquently, and displayed such amazing knowledge on rare and intricate topics as to call forth the admiring wonder of all assembled. In

February, 1877, he was introduced to the publisher of the *Medium and Daybreak*, James Burns, of 15 Southampton Row, Holburn. Mr. Burns called a meeting in the lecture room at the above address and published an account of it in the next issue of his paper, and also engaged W. J. Colville to deliver public addresses in a large hall on Sunday evenings, which addresses called together large and deeply interested audiences, and being published sufficed to create so much interest in the youthful speaker that letters came from all parts of England making him offers to occupy the platform in almost every center where enterprising spiritualists were to be found. His career in England for a year and a half was a phenomenal success. Wherever he went he won laurels even from the opposition, and it was with many sad farewells and prayers for his speedy return that his many friends in England saw him depart for America in October, 1878. Landing in Boston October 31, he was met by representatives of the society of spiritualists assembling in Parker Memorial Hall, and was by them informed that his reputation had preceded him so as to win for him an engagement in that splendid edifice for four Sunday afternoons. His first public appearance in America was in that hall, on the 1st of November, 1878, before an immense audience. From the moment he opened his lips his success was assured. The *Banner of Light* published glowing accounts of the proceedings and gave lengthy reports of his lectures from week to week. Engagements poured in from all parts of the country, and though Boston has been his headquarters ever since, and he has in that city a large constituency of regular listeners, who are unwilling to spare him for a single Sun-

day, except during the summer vacation, he has traveled very extensively over this continent, speaking many times in nearly all the large cities and in many of the smaller cities, towns, and villages throughout the east and west. He has twice revisited England during the past few years, and has also paid several visits to Paris. Wherever he goes he draws the most thoughtful and enlightened elements in the communities, never failing to arouse and sustain the deepest interest in the work he is so ably inspired to carry forward.

Perhaps the most noticeable of all his triumphs was his reception in California, last summer. The *Golden Gate*, published in San Francisco, and the *Carrier Dove*, published in Oakland, paid him the highest of high compliments, while the *San Francisco Chronicle* and other leading daily papers gave long and complimentary notices of himself and his work. One of the most astonishing features connected with his speaking is his utter insensibility to fatigue in the discharge of his arduous and multiple duties. While in California he frequently spoke thirteen times a week and grew strong upon it. It is almost impossible for any person attending a very few of his lectures to form a just idea of his style and manner on the platform. He has no fixed style, but vividly portrays the individuality of the inspiring influence at the time. On some occasions he remains almost motionless, at another time he speaks with great fire and energy and indulges in rapid and intrepid movements on the stage. Sometimes his accent is the purest English, at other times it is decidedly French or German. From this cause alone have arisen the most divergent accounts

of his appearance and manner while speaking, all of which were founded on some particle of fact. It is this amazing versatility in style and the almost unlimited range of subjects with which he deals, that causes those who know him best to compare him to an inexhaustible fountain of ideas and language. To question the fact of inspiration in his case is to present to the world an unsolved problem, for the solution of which no known rule exists, or at least none can be found. His prominence as a teacher of metaphysical healing leads us to enquire how he became so able and influential an exponent of Mental and Spiritual science as applied to health. The facts are very simple and easily told. When a child his constitution was delicate, and he was often in the doctor's hands, but never under any circumstances can he remember deriving the slightest benefit from any material remedy. Whenever notice was taken of his ailments he grew rapidly worse, but when left to himself an influence would come to him and restore him, but he must be left entirely by himself, unmolested by the thoughts as well as the bodily presence of others, to reap the full advantage of the subtle ministrations of this unseen power. Sometimes a strange person would heal him without knowing it; and often he would be led to certain places and people by an instinct similar to that which leads a cat to search for catnip when feeling indisposed. When about sixteen years of age, he became closely connected with a young gentleman who had studied Theosophy and whose natural healing gifts were truly marvelous, and at that time he gained a pretty thorough initiation into various occult systems of medicine. Noting, however, that mesmerism is a dan-

gerous power, his mind reverted to what is now called Metaphysical healing, and though he does not accept all the theories of the Christian Scientists, and positively opposes Mrs. Eddy's views on spiritualism, as set forth in her remarkable work, *Science and Health*, he found so much in the metaphysical theory in harmony with his own intuitive knowledge and actual experience, that yielding to the earnest solicitation of many friends, and the strong pressure of a spiritual influence, he undertook the work of instructing classes of students in Spiritual science, giving them thorough practical information and suggestions and always on moderate and generous terms. Though fully alive to the advantages of a good social position and the wherewithal to carry on necessary work in this world, and possessed of great business ability in many directions, W. J. Colville cannot be called mercenary by any one who knows him. He never demands extortionate prices for his services, and is always ready to welcome those who cannot pay to all his meetings without money and without price. In private life he is many-sided. He has great conversational powers, and can make himself very agreeable, but frequently he does not try to entertain. This may be largely accounted for by an instant's consideration of his manifold public and other duties. His sphere is public life and literary labor, and he really has little if any time for social gossip. Notwithstanding this feature of his character, few people have more warm personal friends than he, and as he enjoys the society of cheerful persons of both sexes and all ages, goes to places of amusement whenever he has time and opportunity, he cannot be said to be anything of a recluse. In appear-

ance and manner he is decidedly French, and has all the quickness and vivacity of that nation. As a writer he is fully as effective as a speaker, and writes as rapidly as he can talk, ideas pouring in faster than a pencil can write them. The above may be taken as a very meagre pen picture of one of the most remarkable public speakers of the age, one who has doubtless a great future before him, for though he has been before the public a considerable number of years, and has won a world wide reputation, he is still in the buoyancy of youth, and looks so juvenile on the platform that many persons find it difficult to believe he is as old as the years since his birth have made him. His greatest virtue in the eyes of many is the whole-souled interest he takes in the work of others, and his utter absence of jealousy or rivalrous ambition, but then, those who stand at the head in any line of effort, have small incentives to envy their brothers or sisters.

LECTURE I.

MIND CURE: ITS FACTS AND FALLACIES. INCLUDING A FRIENDLY REVIEW OF A LECTURE BY DR. STEBBINS, PASTOR OF FIRST UNITARIAN CHURCH, SAN FRANCISCO, UPON THE SUBJECT. DELIVERED IN ASSEMBLY HALL, SAN FRANCISCO, SUNDAY, SEPT. 26, 1886, BEFORE AN IMMENSE AUDIENCE OF REPRESENTATIVE CITIZENS.

THE very title of our lecture should be sufficient to prove to all strangers who may be here that we do not endorse all the vagaries of the Mind Cure system, and that we do not stand pledged to declare that Mind Cure, as it has been ordinarily interpreted and expounded, is the universal panacea, or that all the ills to which human nature is or can be subject can be disposed of by a few simple applications of what Dr. Evans has called mental medicine. Mind Cure always appears to us a very inadequate expression. We use the term Spiritual Science, as being far more expressive, or even Mental Science, if you like the word "mental" better than "spiritual," though it positively expresses less. The word "mental" literally signifies intellectual, while the word "spiritual" goes deeper into the soul of man, and treats upon the purely moral and affectional qualities of the spirit: the word "mental" being confined to what you may term the mind or intellect, signifies something different from what we term the spirit, which expresses the moral intuition

rather than the intellectual elements in human life. Spiritual Science relates to the whole of life and will : to narrow it down to Mental Science is to lower it, as Spiritual Science is a much ampler term, while Mental Science is much more than simply Mind Cure. Mind Cure gives a great many people the idea that you undertake to cure insanity and nothing else; and while it is true in a certain sense that all diseased people are insane — because sanity is health and insanity is the absence or reverse of health — and while those who heal by mental methods ought to make a specialty of healing those whose disorders are avowedly mental, and whose ailments have baffled the skill of physicians and shown themselves invulnerable to all the attacks made upon them by *Materia Medica*, at the same time it appears to us that Mind Cure suggests the idea that there is no science about it and that there are no scientific qualifications for healing required on the part of those who pose before the world as mental healers. Now, nothing can be farther from the truth; for if true Mental and Spiritual Science is to take the place of the old medical systems, if instead of a *Materia Medica* we are to have spiritual remedies, those who are to be the successors of the old-school physicians will not be ignorant and unenlightened people, who, by some peculiar form of incantation, can perform wonders, but rather do we need the most learned men and women, the wisest, the most level-headed, the most generous, pure-minded and spiritually-unfolded, to embark in the great enterprise of the physical, mental and moral redemption of humanity.

There are some people who suppose what is popularly termed Mind Cure is something that anybody and

everybody can learn in a few lessons; and while a medical student has to go to college and study for years and pass difficult examinations before the faculty will award him a diploma, it is supposed by many that any ignorant person, any charlatan or imposter, can pose successfully in the role of a mental healer, and that those indeed who are genuine healers, so far as there can be any mental healing at all, are illiterate persons, the popular impression being that illiteracy is no disqualification for mental healing.

Now we do not for a moment deny that an illiterate person, a person who has never passed through college, or a person who has never had what may be called a good liberal education, if well disposed, generous, kind-hearted, sympathetic, and spiritually-minded, can do a very large amount of good. But such a person is highly cultured in the spiritual faculties. A person who is highly moral, very generous, sympathetic, and in love with humanity, one who will work at any sacrifice to himself for the good of the world, is one who has an education or an unfoldment far beyond any education that can be gained by merely attending school or college. There are many learned men with their degrees and diplomas who are lacking altogether in the finer sensibilities of human nature. There are many doctors who go forth from the colleges full of nothing but pride and conceit. They have, it is true, a smattering of medical information, but are anything but moral and anything but spiritual, and are the very people whom you would not like to introduce into the bosom of your families if you really knew them. There are many people everywhere who have been *highly* educated, who have graduated with honors from

the most renowned universities in the world, who instead of being spiritually-minded, are carnally-minded to a remarkable degree; and as it requires a spiritual person, one who is noble-minded, one who has something to commend him to humanity far in advance of outward attainments, to touch the deepest springs of human nature, we should decide that even an illiterate pauper might be in a very true sense educated or unfolded far more than a literary man who was lacking in all that is finest and noblest in human development. Therefore do not understand us to say that an illiterate person cannot be a successful healer. But while many illiterate persons are successful healers, those illiterate people are people who have a great deal of character, a great deal in them which is truly admirable on account of their unusual moral and spiritual qualifications; and this spiritual education, which raises one above the literati of wordly renown, must be regarded in an especial sense as a revelation of God to the world.

But leaving this matter of literacy and illiteracy, in the scholastic sense, and proceeding to the question of what the necessary qualifications really are for a good moral or spiritual scientist, we should say that no education can be too rich and varied, no knowledge can be too profound, no intellectual culture and no experience can be too great to duly qualify one to enter into what may be termed the metaphysical profession. We consider it a very great mistake when people suppose that in the far East and in Palestine, in the days of Buddha and of Jesus, that the greatest healers and teachers of the period were unlearned people. It is true they may have gained their knowledge intuitively rather than through collegiate courses; it

is true they may have been enlightened by a purely spiritual development of their intellectual understanding, and may have had, therefore, an illumination rather than an external education, but it is emphatically stated in the New Testament that it was a great surprise to all the people round about that Jesus was eminently literary. They inquired, "Whence hath this man letters, seeing he has never learned?" What does it mean to have letters, but to be well up in all literary matters, to be an authority on literary subjects, to display literary, even scientific knowledge?

You are told that when Jesus was twelve years of age, he entered into the temple and disputed with learned doctors of the law who constituted the Sanhedrim, the very highest council in Israel, and made an impression of the profoundest nature by answering the wise men's questions, and also asking them questions in return. Their wonder and astonishment was that his erudition was so perfect, his knowledge so profound. You are told plainly in the records that Jesus, that great and wonderful man, who, between thirty and thirty-three years of age, performed those wonderful cures that defied duplication by his contemporaries, though he had possibly never studied in the colleges of the world, was nevertheless highly educated. He had gained his education somewhere and somehow, for it was the surprise of the learned men of the day that he knew so much; the marvel of the people at large was that he was so literary, being only the son of a village carpenter.

We are told in Edwin Arnold's "Light of Asia," that when Gautama Buddha, who afterwards became the Savior of Asia, was brought before the most

learned men in his father's kingdom, though only eight years old, he knew more of science, of mathematics, of history, more of the deepest subjects which the learned were wont to discourse upon, than his preceptors; the sign and seal, the credential of his divine mission was, that he knew more than any one else in the kingdom. No premium whatever has been placed upon ignorance in the Jewish or Christian Bible, nor in the great records of the far Orient; but on the other hand, those who have been called and have shown themselves able to respond to the call to teach and to heal have either through ordinary avenues of instruction received information of a literary and scientific kind, or in some mysterious manner, commonly styled marvelous or miraculous, through the opening of their spiritual understanding, have come to a knowledge of the truth in all its ramifications and applications. Therefore we maintain in this age that we do not endorse a company of ignoramuses who pose in the role of teachers and healers; we do not desire that superstition and quackery should prevail over reason and common sense. We do not endorse those movements that decry learning and extol ignorance, but on the other hand we declare that in the future, when the world becomes more spiritualized its universities will teach far more than they teach now, professors will know vastly more than they know now, the successors of the modern clergymen and doctors will be far more learned men than any who have yet occupied pulpits or adorned the medical profession; and as the word doctor really means a teacher (it is simply a Latin word meaning a teacher), the original intention was that the doctor should educate his patients instead of treating them in some mysterious manner

with minerals and drugs. The very fact that doctors of medicine were spoken of, as well as doctors of divinity, proves that the word doctor was intended to convey the idea that patients were to get well through their own understanding of truth, by their acquaintance with the laws of being, not by continual dosing and experimentation.

If, therefore, the true position of the modern doctor is understood, and any man or woman is entitled to write M.D. after his or her name, they should be teachers of medicine — not administerers of drugs, but teachers of the people in the science of health. We are told of an Oriental monarch who kept continually by his side a celebrated physician whose work it was always to keep the king in health, and who would be decapitated if the king fell ill, but had large revenues as long as the king remained in good health. While the penalty of decapitation we should not advise for infliction upon the doctor who allowed his patient to become ill, we can see far more reason why a doctor should be paid for keeping persons well than permitted to run up long bills, the longer the illness lasts, the longer and the more the patient suffers, the longer time it takes the remedies to work. Doctors nowadays are very frequently paid for killing patients, or, at all events, for not prolonging their lives or even ministering to their comfort. Among the funeral expenses the doctor's bill is generally a very large item, and many a poor widow left with children dependent upon her, unless she has to do with a very benevolent physician, has found it very hard work to satisfy the claims of the doctor and the undertaker, who are usually very closely allied in their business — so closely that an outsider might almost say

pose they were partners. The doctor's bill and the undertaker's bill are often sent in together; and as the doctors of all countries have grown rich upon the ailments of the public, as they have grown rich by keeping people always in their hands, as the family physician has been often only the family doser, the family experimentalist upon the lives of its members, a panderer to the family hysteria, there can be no doubt whatever that in the light of modern civilization, which educates every boy and girl in the country, that professors of the science of health, teachers of the science of being, those who might well be called Ontologists, will soon take the place of the Physicians and Druggists of past days. Wherever civilization spreads the druggists begin to make their living out of Soda Water rather than drugs. Many Apothecaries have already learned that in a healthy and intelligent population they must depend very largely upon their soda water fountain for their revenue, and there are many of the best druggists in the country who make much of their profit upon the fancy articles they sell, such as toothbrushes, soap, sponges and other things people continually need, and which metaphysics has not attempted to do away with. Wherever persons become enlightened they take less and less medicine. One of the most influential and learned men in America and a great ornament to the medical profession, Oliver Wendell Holmes, made a statement almost equivalent to the following: That if all medicines had been thrown into the sea it might be good for man but bad for the poor fishes. There are a great many doctors who by diligent study have come to the conclusion, and have openly made the statement, that the less medicine taken the better. Such doctors

are of course in no sense quacks or impostors. Those honorable and scientific gentlemen who adorn their profession are those who instruct their patients how to keep well a great deal more than they advocate dosing or taking medicine. If you take a really learned doctor's advice it will often prove well worth a great many times his fee. If you observe those rational laws which the doctor lays down for you concerning diet, exercise, fresh air and proper moral conduct, it may have been a very good thing for yourself and your family that you called in an intelligent, scientific man when you or any one else felt indisposed. If a doctor is really qualified, if he is what the term "doctor" implies, he is a teacher of health and a teacher of morals; such a doctor, though he be ever so wealthy, though the revenue he draw from his profession be ever so great, must be numbered among the instructors of the rising generation and the benefactors of the less well informed.

We therefore utter no words of contempt or abuse when we speak of wise and noble men who abound, we are happy to say, in the various schools of medical practice, in all of which we have found the most intelligent and liberal-minded persons of our acquaintance. But those fussy and superstitious doctors who are always dosing their patients are a nuisance to society, and even though they have a diploma they are the greatest quacks of all.

We affirm that Mind Cure in and of itself means simply that the mind must cure whatever is wrong both in mind and in body, and that the universal specific is mental and not physical. "Who shall minister to a mind diseased?" is the question continually asked by sufferers. How long will physicians continue to treat

ailments which are purely mental as though they were bodily? is a question that comes up in all our popular literature. We need greater sagacity and a much wider sweep of intelligence to reach the mind than merely to reach the body; the endeavor to tinker up the flesh while the mind is ill at ease is of no use whatever. The endeavor to cure people of dyspepsia when it is not their food that disagrees with their stomach, which is not out of order except as an after consequence, for their ailment proceeds from mental unrest, from grief, disappointment and unhappiness, from something that weighs upon the mind, a heavy load upon the heart, a sting of conscience rebuking them for an error, is all in vain when you rely on pills, powders and balsam. If you could get at the reason why people suffer from dyspepsia, if you could get at the reason why good food makes them sick, or remains undigested, if you could get at the reason why they are unhappy and unable to obtain relief, you would then be able by dealing with and removing the cause of the unhappiness to heal them. If you could not remove the thorn from the mind, which afterwards produced the semblance of a thorn rankling in the flesh, you would at least be able to do what a spiritual teacher was able to accomplish in his own case — help them to receive from heaven grace sufficient to bear it.

If you could reach the innermost springs of human nature, find out why people are miserable and touch their mental and their moral condition, it would be surprising to see how many wasting lungs would cease to waste, how many pallid cheeks would begin to glow again with the bloom of health, how many dull, sad eyes would be lighted with the fires of youth, happi

ness and peace, how many poor, miserable dyspeptics would enjoy their food, and find that anything that was fit for man's consumption agreed with them.

If we can touch the springs of action, and go directly to the sources of trouble and annoyance, by reaching the realm of causation instead of forever dealing with effects, we are able to change the condition of a person because we change the source whence that condition flows.

Mind Cure, even in its humblest forms, even in its seemingly unscientific application, has, without doubt, produced results far beyond any that could be produced by any form of drug medication or mineral administration. Not only is this fact claimed for Mind Cure by those who are its acknowledged advocates and defenders, but in Dr. Stebbins' recent lecture he made no attempt to deny it, while a recent writer in one of the popular magazines, Dr. Buckley (in *The Century*, June, 1886), who is a Christian minister, declared that cures which were performed either by faith, by prayer, by spiritual mediums, or through visits paid to the shrines of Romish saints, were all of them in many instances well-authenticated cases of recovery.

There is no doubt either in the scientific or religious world today that what is called Mind Cure is a great fact, and where Dr. Stebbins seems to us to have made a misstatement is, in supposing that this wave of mental healing is a mere transitory appearance, and that while it is here today it may not be here tomorrow. Dr. Stebbins and all other ministers and (to use his own language) all doctors may make up their minds that it has come to stay. It has always been in the world,

but in ages of religious darkness and superstition it has been shrouded, and never, until quite recently taught as a science to the world in general.

All the charm said to attach to the relics of saints and to objects blest by ecclesiastical dignitaries, all the charms said to attach to certain holy places, holy wells for instance, answered very well as an evidence of supernaturalism to those closely wedded to the theological beliefs of the mediæval centuries; and until public school education was offered to every child in this republic, until people demanded the why and wherefore of everything, until miracles were challenged and the realm of the supernatural was fearlessly invaded by the scientists of this generation, a weird and fantastic garment of mystery was naturally woven around all cures that were performed without the aid of ordinary material assistance. But now that all these facts, gathered up from the East and West, the North and South, from recent times and from remote ages, are brought to bear upon the great law of the universe, and people ask, "What is the reason for this?" we know there cannot be an effect without a cause, there must be a way of reducing all these facts to a science, there must be a law that lies behind them all. People no longer credulous as they formerly were, no longer blind believers in the church as they have been until recently, no longer prepared to believe that God acts spasmodically and intermittently, as though the universe were run by machinery which God put into it at first, and wound up, and with which he occasionally interferes; no longer ready to believe there is a peculiar sanctity attached to certain externals: the world today says it must know the law which governs all these phenomena,

the intelligence of today says there must be a reason for this, and there *is* just as truly a law governing spiritual or mental action which operates in answer to prayer, resulting in a faith cure, or in a cure which is the result of drinking the water of a holy well or touching a cup that has been blessed either by the Pope or any other ecclesiastical dignitary, as there is a law which causes an unsupported body to fall to the ground.

It is today admitted in the scientific world that prayers are answered; that there is a result following upon earnest faith; but as yet *physical* science has been the only science taught in the Academies, while theology, instead of being a divine science, as the word signifies, has been relegated to the realm of the unknowable, the mysterious, the mythological and supernatural.

We believe in prayers and we know they are answered; but God answers prayer as much in harmony with his divine and immutable law, as He causes the grass to spring up and the fields to be covered with ripened grain in obedience to an immutable law. We know there is a result which follows earnest faith, as much in harmony with the constitution of the universe and in accordance with fixed laws of being, as the phenomenon of sunrise or of sunset. We know those events take place. The mind has in all ages asserted its sovereignty over sense, but naturally rather than supernaturally.

We are now beginning as a people to see that there must be a reason why for everything, that God is not an occasional interferer with the regular course of natural events, but is the very life, inspiration and soul

of all law and of all universal government. True spiritual or mental science (science meaning knowledge upon this subject of the power of the mind over matter) will lead in years to come to the practical understanding, not of physics, but of metaphysics, to the erection of colleges in which spiritual science will be taught, and the relation of the soul to the body explained, as today you are taught the relation of one part of the physical organism to another in anatomical and physiological classes. The time is coming when mental and spiritual science will be taught everywhere, when physical research committees will be composed of men and women whose qualifications have made them peculiarly adapted for the Psychological Professor's Chair. There will be Psychological chairs in all the world's universities ere long; professors of Psychology, which means the science of the soul or spirit of man, will become as common in every hall of learning, as a professor of chemistry is now well nigh universal.

If any one imagines that this mental cure movement, vague and chaotic though it may be as yet, is going to die out as the blue glass movement did, referring again to Dr. Stebbins's similes, we tell them there is no analogy between Blue Glass and mental science, as true *Mind Cure* acknowledges the whole of the mind of man, not merely one-third of it. If you are going to advocate a light and color system of cure, you certainly cannot see it perfected if you believe in blue glass only; you must have red glass and yellow glass as well as blue, for one primary color is not likely to do all the good which can be accomplished by the three primary colors acting in concert. We may have

a light and color cure, such as Dr. Babbitt so learnedly elucidates in his "Principles of Light and Color," a most interesting illustrative work, but to attain it we must employ all the colors when we apply color to healing of disease. If we employ music, as some French scientists have done with considerable success, we should never consider we were justified in applying one-third of the octave and leaving two-thirds of the scale entirely out of our calculations.

The Blue Glass movement may be called a "craze," because it recognized one of the primal colors and ignored the other two; and while blue no doubt has a quieting effect upon the nerves, and blue, being the color of the sky above you is symbolical of constancy and truth, and is most eloquent in the language of colors, whether it be the blue of the turquoise, which has always symbolized fidelity, or the blue of the forget-me-not in the floral kingdom, which has always been regarded as a token of constancy to one's friends, blue cannot and does not meet more than one-third of the necessities of human nature. Thus the "blue glass cure," passed away; it was not possible for it to act alone without its comrades of the prism.

If pure white light is administered, and is allowed to flow through all channels of communication with the mind; if the influence of all colors and all sounds upon the human mind and nervous system is understood — and we all know that both sounds and colors have immense effect upon both men and animals, and even upon the growth of plants — we have no hesitancy in saying that a scientific system can be built upon a recognition of the curative and sanative influences of light, sound and color. But to take one por-

tion of sound or one portion of color and say that fragment will cure everything, is to be a crank and ride a hobby, for every one is a crank and rides a hobby who believes that what he chooses to take up with will do all the work of healing, while he leaves more agencies untouched and disregarded than he acknowledges or advocates.

In Mind Cure as well as in physical science we must learn to be *in*-clusive rather than *ex*-clusive. Bigotry and narrow-mindedness will never succeed in doing more than making ripples upon the surface of human thought; but those who go deeply into spiritual science will find at length the philosopher's stone and the elixir of life, which the Rosicrucians and other mystics in Europe were so eagerly hunting for in the seventeenth century. It will never be found in the mineral world, nor yet in the vegetable or animal kingdom; but humanity will discover it in the spiritual nature of man; they will find it cradled deep in the soul which is immortal. When you are told in the first book of the Pentateuch that God said unto the human beings whom he had formed in his own image: "Subdue the earth; I have given every green thing and every living creature into your charge," does not the author of the narrative really put this sentence into the mouth of the Eternal: "I have given you a body which contains all there is in the three kingdoms of nature; I have given you a complex organism to control, and if you can control that perfectly, you will be the acknowledged lord and sovereign of nature in the physical domain."

And so in every age it has been found that those who have had power over wild beasts, who have

charmed the deadly serpent, have been those in whom the lower nature was held in abject submission to the higher; but the moment a man loses control over himself, immediately he lets the lower passions rule, then the lion can devour him and the serpent can sting him to death. There is no safety for man, no immunity in the midst of danger, until he arrives at that point where he is able to command and control everything beneath what is divine in himself by his own divine strength. Such is an epitome of the teaching of all sages.

So we say perfect health and perfect happiness are always results of spiritual culture, and that as the spirit rises superior to the flesh, as the divine nature in man asserts its sovereignty over the animal propensities, as man says in his higher nature to the brute within him, "Lie down and obey me," as he compels every mortal passion to yield to the supremacy of mind, to that extent and no farther will he be exempt from all danger and from all suffering.

You are told in the olden days that Elijah raised to life one who was apparently dead; that when he stretched himself upon the widow's son, who appeared dead, and looked up earnestly to heaven, calling upon the Eternal Being, the spirit came back into the body of the child, and he restored the boy to his mother. There is, perhaps, no adequate reason for believing the boy to have been really dead; the final link which bound the spirit to the flesh may not have been snapped; the probabilities are that the boy was in a deep trance and past all ordinary methods of restoration; those who gathered round him, including his poor, heart-broken mother, believed him to be really dead, and he

would soon have been dead in reality if it had not been for the prophet's touch and divine power. Elijah was a man of like passions with humanity indeed, but one who controlled those passions; a man who could stand alone on the top of Mount Carmel challenging eight hundred and fifty prophets of Baal and of the Groves, and compel them to behold the sovereignty of divine truth in the midst of an idolatrous and licentious company. If he was thus able to stand alone in the interests of eternal truth, daunted by no superstition and no danger, such a man could surely perform a wonder others were unable to attempt.

When we are told of the self-denying life of Jesus, of his long fasting in the wilderness, of his encountering and overcoming temptations in their most subtle and attractive form; putting every carnal appetite under his feet, together with all vain-glorious desires and selfish ambitions, refusing to use magical power to minister to sense, refusing to make a spectacle of himself by performing an ostentatious miracle, refusing to make compromises with the powers of darkness and thereby try to serve God with only half his heart, and the world, the flesh and the devil with the other half—it is no wonder to us that, having reached those spiritual heights on the summit of which he declared that his kingdom was not of this world, refusing all solicitations to head an army and figure in the rôle of a personal, warlike Messiah, that he not only spoke about putting all lower things beneath his feet and standing erect in true, spiritual manhood, but proved that he had gained a complete victory over himself and thoroughly tamed his own passions by controlling those of others. It takes a greater than

an Alexander or a Caesar to bid temptation and disease depart, and even to raise to life again those who are apparently dead. So when the disciples of Jesus, unable to come up to his standard in the performance of noble works, asked their Master, "Why cannot we do what you have done and what you have told us we also can accomplish?" He rebukes them not only for want of faith, but tells them of the necessity of prayer and fasting, *i.e.*, of continual aspiration toward heaven and perpetual reining in of the lower instincts as necessary prerequisites to the exercise of such highly spiritual powers.

If we take notice we shall observe that all through the New Testament record those who could perform such wonderful works were men who would dare everything in the interests of a righteous cause. It was no light thing to be followers of the persecuted Jesus in the first century; it was no fashionable and conventional move to join one's self to a Christian society then; it rendered one liable to be persecuted on all hands, to be relentlessly pursued by foes even to the death; the primitive Christians would fight for their religion and for their conscience at any sacrifice, and by the spiritual victory which they gained over pride, self-interest and worldly ambition, they developed the power which made them in a special degree healers and teachers of mankind.

There is no other road to equalling the wonders of past ages except by treading in the pathway of self-sacrifice in which the prophets, Jesus and the disciples trod.

When the question is asked, What then are the qualifications for real work in a metaphysical direc-

tion, what are the qualifications for real healing? we answer: You must heal yourself of pride, of selfishness, of carnality, put all Mammon worship beneath your feet, in place of the death of sin rise to a life of righteousness; overcome all desire for personal aggrandizement, and cultivate a supreme wish to benefit all mankind. Before you can be truly a healer in the highest sense of the word, the understanding of truth and the living a life in harmony with it, knowledge of truth and the love of it are both necessary. The true metaphysician, whose works follow him and prove the divinity of the science which he professes, is one who has first healed himself of all inordinate love of self, for then only can he go forward and heal his brethren.

The power to teach is the result of the understanding of truth; the power to heal is the result of the fervent love of truth coupled with love to all humanity. You may teach others, and yet yourself be a cast-away, as Paul expresses it; you may address the intellect, you may expound spiritual verities and may help others to understand truth, but you will never be a successful healer until you are a spiritually-minded person.

So long as people go into the work of healing for the sole object of making money, so long as they desire the gift merely as a means of livelihood, so long as there are any who take up mental healing simply for the sake of tiding over a difficult crisis in their financial career, but would willingly lay down the work as soon as they have piled up money enough to live without trying to help their fellow-creatures, there will always be some who make metaphysical healing appear ludicrous,

as such persons will be noted for their failures rather than for their successes. But all persons who go into the work with a sincere and honest desire to bless mankind, and while they do not refuse to be compensated for their time and services by people who are well able to pay, would never turn a poor patient from their doors because he had not the fee in his hand to pay for a treatment, must succeed. A true healer never refuses to give instructions gratuitously to those who are unable to pay, for true spiritual workers, while they acknowledge that the laborer is worthy of his hire, whenever they confer blessings upon others only allow themselves to be compensated by people who can afford to pay, and then only for the purpose of meeting necessary expenses. All true workers would go on working and working quite as fervently if they came into the possession of immense wealth, as those who love their work, however they may be circumstanced financially, do it for the love of it; willing workers, and these only, are true mental healers or true spiritual scientists in this or any age, in this or any country.

We hear it continually said that mental healers are mercenary, that people go into the work only to make dollars and cents. Now, while a great deal is exaggerated and a great deal is only unkind comment on the part of those who are more mercenary themselves than the mental healers whom they accuse, still there is no question that the very large prices charged for teaching and the very heavy fees exacted for treatment, and the attitude which many have taken toward the poor and needy, has brought an immense amount of reproach, some of it merited, upon what has been termed mental science, mind cure or metaphysical healing; but mental

healers as a body are certainly not an especially money-grubbing section of the community.

The use of the term Christian Science by Mrs. Eddy and her followers has naturally led people to suppose that the power to heal is a secret confided to some woman who gives particular interpretations of Christianity — a secret, moreover, to be obtained by payment of three hundred dollars for an ordinary course of instructions, and two hundred dollars more for a supplementary course, before people can exercise genuine healing power. Mrs. Eddy styles herself the discoverer of metaphysical healing. She is in truth no more so than is any person who has discovered metaphysical healing, which is only the discovery that mind is sovereign, and that the body can be made completely subservient to it. Mrs. Eddy no doubt was cured in the way she states in her book. She no doubt did find that all the methods of material science were unavailing in her case, and then a spiritual revelation came to her, and Divine power healed her as she was reading her Bible. She no doubt has received spiritual illuminations which have opened her understanding to see the nothingness of the vain show of matter, and the exclusive reality of spirit. But for any persons to imagine that they must make pilgrimages to Boston and sit at the feet of Mrs. Eddy in order to understand spiritual healing, is to be lamentably deluded. Any person who imagines there is any Mecca or Jerusalem upon the earth, or any one teacher who has in her keeping a special secret from God which she can sell at a large figure to those to whom she chooses to impart it, is the victim of a pernicious form of superstition.

When you are sitting in your own private room,

waiting for the spirit, the spirit can come to your attic or to your cellar as well as into Mrs. Eddy's class-room, though if you feel you are not so intuitive as to be able to receive the truth direct from the source of all life, that your relations with the spirit world from various causes are not so intimate as the relations of some others, then as it is God's will that we should help each other, by joining classes and sitting at the feet of teachers and holding communion with those in the higher life who have graduated beyond this earthly school, you can obtain very great assistance and help both from those who have cast off the material form and those who are yet subject to earthly limitations. It is an absolute fact that those whose clairvoyance is undoubted, and who have given the most satisfactory tests of their power, have seen spiritual helpers by the side of those who were engaged in a work of benevolence. Your "departed friends" do assist you, whatever may be said to the contrary. We do not say that all who derive assistance from their spirit friends know it; but when some who do know it hide a truth simply for the sake of satisfying the demands of what they think to be the influential part of society, the really influential, whether in the Christian church or anywhere else, will never approve of cowardice or hypocrisy. If you believe in Spiritualism and pretend you do not, there is not an honorable member of any Christian church who will respect you when he finds it out; but if you go before the world and state your convictions and say frankly, "I believe this, I feel so and so," letting the public know that you have the courage of your convictions, there may be people who will say, "I do not agree with the opinion

of such and such persons," but all honest persons will add, "I respect their honesty and admire their straightforwardness." We would far rather have our opinions contested and be considered in the wrong theoretically than be considered either cowardly or dishonest, as we must be if we cloak honest convictions. In the present state of the world's attitude toward all psychological subjects, to draw a veil of mystery over any work in which you may engage, to hold back facts with which you may be acquainted, may answer very well for those who seek only to sway the uneducated, but it will never take with enlightened people who have as much intellect as yourselves and as much power to understand and appreciate spiritual truths as you have.

Wherever metaphysicians endeavor to hold themselves aloof from others, organizing themselves into sects, and try to make out that all the power they have is locked up in some little narrow combination, they will find that truth will be like the wind, to which Jesus likened the Holy Spirit, when he said, the wind bloweth wherever it listeth, and you cannot tell whence it cometh or whither it goeth, so is every one who is born of the Spirit.

We do not use the term Christian Science ourselves. Why? Because there are many of our Jewish friends who have not the slightest intention of giving up the grand old religion of Israel, who are today performing cures metaphysically, and doing fully as much good as anybody who has taken a course in Christian Science either from Mrs. Eddy or any one else. Many of our friends, who have been in our meetings regularly, are Jews, and intend to remain so, and these have found nothing whatever in metaphysics which has shaken

their faith in the religion of Israel. There are also many who are members of Christian churches, and who intend to keep up all their church associations, who have found nothing whatever in metaphysics out of harmony with the teachings of Jesus and his apostles. If we use such expressions as spiritual science, spiritual knowledge, mental science, mental knowledge, we shall express the true idea, viz., that the unfoldment of spiritual and mental powers, not the learning of a form, not the ability to repeat off in a parrot-like manner a number of formulas, constitutes ability to heal, which is a result of one's spiritual and mental culture, allying one with the higher powers of the spiritual universe. We need to know that the true metaphysician is one whose own mind, whose own spiritual and intellectual nature is in the ascendant, for we have power to help others into the higher chambers of being only when we ourselves have risen. Spiritual and mental science means nothing more than spiritual and mental culture. People calling themselves Christian Scientists, declaring that it is almost a sacrilegious act, almost idolatrous, to advocate even fresh air and proper attention to dietary laws, are simply absurd. Jesus said to several whom he healed, "Go wash and be clean;" and while the spiritual significance of those words is undoubtedly far deeper than the letter, and referred to the washing of all impurity from the mind, not merely to taking a bath, yet we all know the cleanliness enjoyed by the Mosaic law contributed very largely to the health of the Israelites, in the midst of nations suffering from dreadful diseases, and such is always the case where sanitary laws are observed. But we must always remember that results on the

external plane are the natural outcome of our mental and spiritual state; that as we become more and more allied to spiritual realities, more and more mental, moral conquerors over sense, we become more and more scrupulous in all that appertains to health, even on the material plane. Instead of the body being neglected, and mental science meaning that you should ignore the body and all demands of the body, what is meant by pure metaphysics is that mind should be assigned its rightful place over sense; mind must be supreme and matter its servant; the body is the instrument of the soul, but the soul must be the exclusive performer upon the instrument.

We have nothing to say in *reply* to Dr. Stebbins' lecture, only that to our way of thinking he did not go far enough into the science and philosophy of the subject; he does not appear to have thoroughly grasped the great spiritual principle which underlies Mind Cure, and we do not wonder if he and many others have not, for it is very rarely that mental healing is so presented to the world that it can gain acceptance at the hands of the thousands who have been educated in the prevailing materialistic (even though religious) modes of thought.

When the New Testament is interpreted in harmony with reason and the higher intuitions of man we shall regard perfect health as the reward of perfect purity; and when we thoroughly understand metaphysical healing we shall know that we must pay close attention to our every thought, and that only by moral purity can we advance to the perfection of external blessedness; we shall know that we must cure the mind of jealousy, pride and carnality, finding an outlet

for error and an inlet for truth. To get people into such a way of thinking and acting that they think more of the welfare of their fellow-beings than they do of their own private interests, will be to bring nearer the glorious time when health, happiness and virtue will be forever united upon the earth.

True metaphysical science is the basis of all reform. The true metaphysician is found in the Kindergarten and in the Moral Educational Society; the true metaphysician is found attending to the culture of good habits in those whom he treats and educates; but instead of whitewashing the sepulchre or making clean the outside of the cup and platter, patching up the body while the mind is yet in error and the morals are yet debased, the true mental healer affirms the spiritual to be the realm of causation, the realm whence all words and actions spring: "as man thinketh, so he is." As long as we entertain pride, vain-gloriousness, selfishness and sensuality, so long shall we be the victims of suffering and death; but so soon as we think only of righteous and humane thoughts, and get ourselves into true and loving relation with God, the Infinite Being, shall we rise superior to all lower things, ride safely over the tempestuous billows of the outer world into those calm havens of perpetual peace and rest, where beatified spirits, their earthly pilgrimage safely ended, work in the enjoyment of a rest that is forever active, in a state of being where there is no fatigue, no sickness, no decay and no death, throughout the boundless ages of eternity.

LECTURE II.

WHAT IS METAPHYSICS, AND WHAT IS MEANT BY METAPHYSICAL HEALING?

THE public is frequently told by professors of metaphysical healing that it is necessary for students to join private classes for instruction in the science; and to the end of supplying such instruction many teachers are constantly forming classes, admission to which can be obtained usually on payment of a fee ranging from a few to a few hundred dollars. Mrs. Eddy, the well-known leader of the Christian Science Movement, president of the Metaphysical College in this city and pastor of a religious society, claims to have discovered metaphysical healing, and consequently many persons suppose it necessary to go to her or one of her certificated students to obtain the needful instruction in the event of their desiring to become conversant with the theory and practice of the science. In *Science and Health*, a large volume written by Mrs. Eddy, and in the *Journal of Christian Science*, a monthly magazine enjoying a considerable circulation, the ground is taken that this particular lady is the originator of the metaphysical movement in this country, and the almost, if not altogether *infallible* exponent of metaphysical science. This position is, of course, fiercely antagonized by many who claim to possess fully as much power as Mrs. Eddy or any of her

students in the direction indicated, and who have not taken a lesson of her or any of her students, or read a line in her book, or seen a copy of the official organ of the college over which she presides. As we are continually besieged with questions as to our position with regard to Christian Science, not being ready to adopt the title Christian Scientists ourselves, we deem it advisable in this preliminary or introductory lecture to give once for all our plain, unvarnished views and state clearly our position in this matter. Your present speaker, in common with many another naturally sensitive and impressible individual, has from earliest childhood been the subject of intuitive guidance, and when at the tender age of five years he became conscious of realities not discernible by external sense, a revelation came to him instinctively that ailments of every kind were aggravated by dwelling upon them, and were in most instances speedily overcome by forgetting their existence, and directing thought elsewhere. At that early age, then, a child grasped the first principle of metaphysical healing, and that without books, teachers, or the slightest assistance from the conversation or opinions of the persons with whom he lived, all of whom were destitute of any such perceptions or beliefs. Mrs. Eddy says a light broke in upon her mind after a very severe illness, while she was yet almost at death's door, and that the New Testament narrative was the source whence her mind received its first bent in the direction of Christian Science. This we can readily believe, and can also easily understand how peculiarly susceptible a religiously disposed mind is to receive as literally true the New Testament anecdotes at a time when ordinary physical means have

been tried and found utterly wanting in a time of direst need. So far we go heart and soul with Mrs. Eddy; but our proposition is to dilate upon the universality of experiences and powers similar to hers. We propose therefore to take a leaf from her bound book of counsels and acknowledge principle rather than person in all that appertains to true spiritual science. Mrs. Eddy is one out of many who have been blessed with remarkable spiritual experiences, but it is not to her or to any other individual who now lives on earth or who ever has dwelt on this planet that we must turn for infallible light and guidance. Men and women are but windows, through which the light of immortal spirit shines, and the less restrictive our opinions are concerning that part played by single individuals in the accomplishment of human happiness and welfare the nearer we grow to spiritual truth and mental liberty. Having said thus much on the score of the source from which metaphysical science is derived, let us now proceed to give our reasons for publishing this present series of discourses. We have already alluded to the prevalent statement of teachers that they must organize private classes for instruction. We will add that we do so ourselves, and for the following reasons.

On the public platform and through the agency of the printing press we can give a fair general outline of what we teach in private; but the special advantage of private classes is that they afford opportunities for elaborate discussion of the views advanced by means of questions and answers. These cannot be embodied satisfactorily in a printed address, because no two minds need exactly the same explanations, and there-

fore in the classes no two persons ask precisely the same questions. The subject is infinite, and touches upon every conceivable topic of interest to mankind; and were the readers of these pages present in a private class composed of smart, intelligent, inquiring minds, they could not fail to be impressed with the great advantages to be gained in the class-room, almost unprocureable outside of its precincts: for the class instructs itself; one member enlightens another, and there can be no true class unless it be made up of men and women, yea, and children also (for children are the aptest scholars), who come together not simply to listen to a lecture, but for mutual edification. The lecture-hall and the class-room are not rivals, and one can never do the work of the other. The lecture-hall is for the multitude, the class-room for the few, *i.e.*, for the few at a given time, though for all at some time; as the science of being, ontology, as it is sometimes termed, is a science for all mankind, it is a gospel, good news for all people. The term Metaphysics is very old, and has been much used by scholars to define a system of reasoning prevalent among the ablest German thinkers, and powerfully proclaimed by the renowned Bishop Berkeley, an Englishman in the last century.

Though much mystery has been attached to the word by controversialists, it is itself a very simple and innocent expression, literally signifying *mind over matter*; and just here now that we have arrived at a lucid definition of the word, let us proceed to our task of further explanation by considering frankly and fairly the relative positions of the two great schools of thinkers into which the world which really thinks at all is

divided. There are really only two prominent and distinctive schools of philosophy extant, the metaphysical and the physical, the materialistic and the spiritualistic. The metaphysical school properly includes all who believe spirit to be the dominant force in the universe, all who believe in the sovereignty of mind and the subserviency of matter; thus all consistent Theists are metaphysicians, in that they attribute all material effects to spiritual causes. Swedenborg states the metaphysical position tersely and accurately when he declares that the world of spirit is the realm of causation and the material world the region of effects. The great question of the day among students is whether does matter evolve or generate spirit, or mind beget matter. There may be many great and almost insuperable difficulties attendant upon such an inquiry; we do not propose in this address to bewilder our hearers or readers with an incomprehensible succession of arguments and counter arguments on this knotty point; we will content ourselves with calling your attention to a few prominent facts which throw light upon the inquiry and tend to simplify the elucidation of the vexed problem. Let us begin with the old adage or axiom, "Out of nothing, nothing comes." We do not wonder at the contempt and ridicule poured upon certain assumptions of narrow-minded theologians by modern skeptics, for theology has been so debased in many quarters as to give utterance to the absurd statement that the world and all that is in it was made of nothing. To say the world was created by God is not ridiculous, for by God is meant Infinite Spirit, Eternal Mind, Supreme Intelligence; but to say God made it out of nothing is to speak so foolishly as

to bring Theism into ridicule and contempt. Were theologians consistently to affirm that God made all worlds out of his own idea, and thus return to the wisdom religion of antiquity from which the doctrine of emanation sprang, theological utterances would be intelligent and credible, and happily a move is now being made in that direction, especially by the liberal clergy of all denominations. The homogeneity of the substance of the universe is a doctrine very generally proclaimed by science; the atomic theory, now put forward with much vigor by some of the most brilliant intellects on the planet, leads to the conclusion that there must be a condition of being absolutely homogeneous; all heterogeneity is therefore simply phenomenal and transitory, while the true essential substance of being is self-existent, eternal, immutable. The theory of atoms is very well so far as it goes and may commend itself forcibly to the intellect; but we beg of you to ponder well this startling truth in connection with it, viz., that the existence of atoms is purely hypothetical and conjectural; they are reached only through mental processes of inference and deduction; as they make no appeal to any one of man's five bodily senses, no believer in their existence ever professing to have encountered one in any of his physical researches, they are mentally apprehended, certainly not physically comprehended; they have no relation to sight, hearing, touch, taste or smell; they exist therefore in the minds of professors, and so far as the schools have any knowledge — nowhere else.

This consideration leads us to make the following declaration as a basis for our metaphysical temple: Atoms are known only to mind; therefore they are

mind and in mind, and being mind they have become known to mind, mind taking cognizance of mental entities which the physical senses fail to perceive. Let us see where this proposition lands us. Atoms are conscious, intelligent; they think, feel, love; they are, in a word spiritual ideas, living, moving thoughts; and being such, when their motions are witnessed through their subordinates the oft-mentioned molecules, they display powers of choice, preference, selection, etc. Let the proposition be once admitted that behind the moving, shifting scenes of matter mind is operative, acknowledge mind as primal and causal, and you will no longer be bewildered as you watch the evident intelligence and sagacity displayed by the individual monads as they evince selective appreciation and in their marvelous movements show attractions and antipathies similar to the emotions which sway humanity.

Let us try to think of God as the Eternal Infinite, the grand and glorious sum of all life and intelligence, the infinite ocean of uncreated Being in which we live and move and have our being. A personal or anthropomorphic idea of Deity is foreign to metaphysics and also foreign to pure Theism, unless the personal idea have reference to the microcosmic revelation to the human mind of the macrocosmic infinitude of Being.

We, as individual souls, live in the Infinite Soul; we are within the embrace of infinitude. God's life embraces, encircles us; it is the only life there is, and our life is included in the infinite whole. We are then in the Eternal, and can never get outside the Infinite; there is no time outside of eternity; there is no space outside of universal substance. Infinite substance, infinite being, not infinite space, is the metaphysical

idea; for what is space but the imaginary distance between two points, two objects or two ideas? The idea of space is itself a conception born of impotence and ignorance; for there is no space, there is neither void nor vacuum, anywhere. Spirit is omnipresent, and where the senses fail to discern anything, and the human intellect fails to realize anything, the nothingness supposed to exist in the universe is the measure and limit of man's mortal and finite thought of being.

How ridiculous it is when we think of it to try and conceive of empty space, unoccupied distance. How far more rational to dwell upon the omnipresence of spiritual reality. You will doubtless have observed ere this that in speaking of Deity and the soul we have used the word "being," but not "existence;" the two words to us convey totally different meanings: to be is greater than to exist; that which is, is greater than what exists, for to exist is to stand out apart, away from something else. Being is spiritual, existence is eternal; being can never be destroyed or lessened, existences come and go; they are here today and gone tomorrow; therefore there is a subtle means of reconciling creation out of nothing with metaphysical truth, but in order to do so you must make two words out of one, and nothing must stand no thing. Things may be brought into existence out of what is superior to all things, if by things you mean objective existences palpable to external sense. A thing is generally considered neuter; chairs and tables are things, but it would be an insult to call a human being a thing, as a human being is infinitely superior to a thing, and it is always an insult to compare an individual to what is inferior to him or

herself; using the word "thing" then for an inanimate, outward, perishable object, a something modeled from mind, but only mind's expression on the lowest plane of its operations; things are produced out of no things but out of a power, force, energy, impulse, will, which can create and destroy things by remodeling as it pleases the something which for want of a better term is commonly called the force of nature. That *something* is self-existent is an axiom; the puerile inquiry, if God made everything, who made God, is unanswerable; for the word "God," meaning Infinite Goodness, the Good One, stands in the English language for eternal and self-existent Spirit. Power is Eternal and Infinite, and Power in its last analysis is Deity.

Now let us proceed to a definition of the individual human spirit. Every human soul is a manifestation of Deity, a living thought of God, a divine idea; the divine soul or essential ego called by Oriental mystics the *atma*, is the divine of man, the immortal entity which never changes, and can never lose its individuality. This divine spark of the infinite fire of life is all there is of man in the image of God. The divine soul is the center round which all else revolves, and thus we are justified in speaking of the absolute deathlessness or immortality of the soul only as we regard each separate spiritual unit or essential atom of life distinct from its external relations and environments. Immortal mind is the consciousness of the soul, its understanding of itself and of its relation to eternity. Mortal mind is an anachronism, as all mind is immortal; it is, however, employed by some as a convenient figure of speech; to be more definite

and explanatory it is necessary to use an ampler phrase, such as mortal state or condition of mind.

You often speak of changing your mind, and by so doing you only change your opinion of your method of thought. This is changeable and changes constantly, while the mind or seat of thought lives forever. In the use of language we cannot be too careful, as careless speaking creates more ill-feeling and entanglement than all besides; but a difficulty unfortunately, and we may add improperly, inheres in words themselves, scarcely two lexicographers agreeing perfectly as to their exact meaning, and all dictionary-makers giving several often diverse interpretations of the same word. From this source alone innumerable misunderstandings have arisen among professed metaphysicians as well as with the outside public; almost all metaphysical treatises need to be supplemented by a glossary, and as glossaries differ, obscurity to the mind of the general reader is almost inevitable.

In this series of lectures we shall endeavor as far as possible to simplify and popularize metaphysical terminology, not so much by the almost futile attempt made by some to exclude all unusual and difficult words as by an endeavor to trace their derivations and explain them, so as to make them familiar and self-evidently expressive throughout this course of instruction at least; whether others will be ready to adopt our interpretations or not remains to be seen. Our principal object is to make our own utterances plain enough to give those hearers and readers who may have hitherto been unfamiliar to a large degree with metaphysical phraseology a practical introduction to the many words constantly in use, and

yet vaguely misunderstood by a large percentage of students of metaphysics. Let us say once and finally we are no one's followers. We commit ourselves to indorse no one's theories, and we do not even pause to inquire whether we agree with Mrs. Eddy, Dr. Evans, or any other accepted authority on matters metaphysical. We are uncompromising advocates of free speech and a free press, and pity the wretched sycophancy, we might almost say idolatry, of those who make worshipful heroes, almost divinities, of certain men and women whose conspicuous position before the public, while it naturally and justly brings them celebrity, is no guarantee whatever that they are in any special manner divinely illuminated or inspired. The first step to be taken by all students of spiritual or mental science is to achieve mental or spiritual independence. Thus the oft-repeated cry of metaphysicians, "Let go of all earthly props and lean only on God," is never too loudly shouted. The question, of course, naturally arises, how can we lean on God? The first commandment of the decalogue, Thou shalt have no God beside the Eternal One, is susceptible of a variety of interpretations. Consequently, while the mass of Christians as well as Jews the world over are willing to join in the fervent ejaculation of Israel scattered all over the earth, "Hear, O Israel! the Lord our God is one Lord!" and, while they are willing to unite further in the sublime words of the Old and New Testaments, "And thou shalt love the Lord with all thy heart, with all thy soul, and with all thy mind, and with all thy strength," the question of the manner in which divine revelations reach mankind is always a matter of dispute.

Conservatism alleges that God miraculously, supernaturally, revealed himself to patriarchs and prophets who lived several thousand years ago; and Christianity sums up all ancient revelations by affirming that in the historical Jesus of nearly two thousand years ago divine revelation was finally completed. Liberal thought, on the other hand, is never tired of affirming that God's revelation is incessant, uninterrupted, that God speaks as well as spoke, writes as well as wrote, and reveals as well as revealed his will to mankind. The translation of the idea of revelation out of the past into the present tense is the great triumph of true liberalism over conservatism. This liberal view of revelation is the corner-stone of metaphysical healing, as the true metaphysician depends solely upon divine, omnipresent help in all times of trouble, and relies exclusively upon divine strength, not as doled out professedly by narrow and exclusive schools of theology and medicine, but as imparted by way of celestial influx lighting up the entire nature of man and teaching him to consider himself as in daily and hourly communion with the Infinite Parent of all spirits. This idea does not, as some suppose, and that most erroneously, do away with the intervention of kindly human beings; it does not separate us one from the other as regards our existence on earth or in any other part of the universe, but it teaches us to bow before the shrine of truth only, and it makes individual conviction of right the standard for each human being. It recognizes no infallible or semi-infallible book, church, creed, or man; the essential ego, the *atma* within, is the final court of appeal: so every man becomes his own king and priest, as the chart whereby

he must steer his vessel safely into the port of endless felicity is not an ancient parchment scroll, neither is it the fleshly tablet of the heart; it is the spiritual table of stone, or rock of ages, the divine nature in man, which lies at the very root of man's being and will forever constitute him a self-reliant entity and yet a continual pensioner on the divine bounty; as Swedenborg says, "All life is an influx from the Divine Mind." In that sense all are dependents and recipients, and none of us have anything which we have not received, though in another sense we are self-dependent, as we do not need that any finite being should stand between us and the Infinite Fountain of all life. Metaphysical healing, which is healing by the power of mind over matter, acknowledges the Infinite Mind as not only very near to but positively the essential life of every finite intelligence, and it is to arouse that thought and feeling within the human mind, to enable it to lay hold of this great truth, that constitutes the true art of healing.

No one can have read the New Testament narratives without being forcibly struck with the constant allusions therein to a power resident in the patients themselves, called faith. This faith must have been vastly more than simple belief in a man or a doctrine, or it could never have been the instrument whereby they were made whole. Faith literally means fidelity; its Latin equivalent is *fides*, from which the English word fidelity springs; now fidelity or faithfulness means honor displayed in conduct, or honorable motive. Acting with an honorable motive is necessary to faithful work. Now, if faith makes whole, faith must be equivalent to spiritual health, wholeness

or soundness ; faith has no fraternity with hypocrisy or simulation. Faith is honor, integrity, pure and simple. It shrinks not from persecution or opposition ; though it does not hazardously court oppression, it has no fear of man-made law ; it scorns Mrs. Grundy, and is ready to take its stand on the simple rock of conviction, smiling at the angry breakers as they dash in blind fury and impotent rage against the solid terra firma on which the spirit conscious of rectitude takes its stand. This is, in brief, saving faith ; it is loyalty, and loyalty must ever be assigned the highest place in morals.

We have no intention whatever in this course of lectures of indulging in historical controversy on the New Testament ; that is not our aim and object, but as this book will doubtless fall into the hands of a large number who have been brought up in the Christian faith, and who still revere the New Testament as a heaven-inspired volume, we will leave it to theologians and historians to settle the external points of controversy always raging and address ourselves to the spiritual teaching beneath the cover of the letter. Divine laws and methods never change. It is a matter of utter indifference to us whether names, dates and localities can be depended upon or not. We have a record in existence highly prized by millions of civilized men and women, which is literally crowded with cases of the marvelous restoration to health by unusual means, means not endorsed by the conservative medical colleges, at least, when every device of medicine was useless, and had been abandoned in despair, and what lends added emphasis to the New Testament story is that it is not altogether unique. Other his-

tories perhaps more venerable still are replete with similar narratives. Egyptian and Hindoo priests in the long, long ago healed men and women in ways so similar to the methods of Jesus and his disciples that one may be easily pardoned for thinking that possibly the Christian scriptures were in large measure transcripts of older Bibles. Be this as it may, the greater the antiquity and the more numerous the instances of such kinds of healing, the more testimony in its favor. If spiritual healing were something new, born in this century of novelties and sensations, it might be a craze, a nine days' wonder, a bubble on the surface of thought, here today and gone tomorrow; but as it has stood the test of thousands of years, and constituted the great secret of Oriental theosophy long before A. D. 1, there can be no chance of its exploding now; it has lived too long and conquered too many obstacles to be silenced by persecution or ridicule, but like the hardy forest oak of centuries' growth, it grows hardier with every storm, and promises ere long to become the supreme, masterful giant among the trees, in comparison with which all other forest growths will fade into impressive insignificance. Idiosyncrasies like parasites will come and go; for a time they may so cover the stately trunk of the tree round which they wind their poisonous arms that they are by superficial observers mistaken for the tree itself; but one by one they perish and are looped away, while the tree whose life they threatened, being a tree of life immortal, shows its vigor in no way so powerfully as by its repeated victories over what may be termed the enemies in its own household.

Metaphysical healing, or more explicitly, healing by

spiritual power is the only absolute method of healing. Spiritual science like mathematics is absolutely exact, while all beneath it is valuable just in so far as it is related to it and no further.

We do not, in our teachings, deny that cures are performed apparently by outward remedies. We do not deny that many reputed cures through the agency of faith and prayer are unreal, and are followed quickly by relapses; we shall not strive to evade an issue or shirk a difficulty arising from such, to many most unwelcome facts; we shall, however, make a sincere and earnest effort to help all who study with us to meet these difficulties bravely, until at length we hope they completely overcome them. All we can do either in lectures or classes and all healers can do in their practice is to help all whom we and they come in contact with to rise to such heights of spiritual attainment that, like climbers to the summit of some lofty mountain they find themselves above the tempest, while the dwellers in the valleys are drenched with rain and alarmed with sonorous peals of thunder and flashes of blinding lightning. Those who have made the steep and toilsome ascent of a great elevation, standing at its top can look up only to clear blue skies and shining sunbeams, beneath their feet the clouds and tempests hold their carnival. In brief, metaphysical studies are intended to help you all to ascend the mountain of health, on the summit of which you are free from, because above the reach of, drenching rains, furious storms and sombre clouds which hide all heavenly landscapes.

To qualify one's self for healing others needs that all the work of self-healing through spiritual growth

be accomplished first, and before you can yourselves be free from disease and suffering you must be free from that dwelling-in-the-valley condition of mind which, in spite of all the boasted culture of these closing years of the nineteenth century, is unhappily the average state of the average member of polite society. Let no one imagine there is a royal road to health other than the king's highway of constant and soulful effort to attain what lies before and on high; none can dispense with the initiatory work of spiritual culture, which is not always easy at first, but is on the contrary like the little book said in an ancient allegory to have been eaten by a prophet, bitter to the taste, difficult to swallow, but sweet as honey when once it had passed the alimentary canal. To correct a vulgar misapprehension in the minds of many, it is a duty we owe ourselves as well as the public, to say that simple denial of the existence of disease will never effect radical cure in difficult cases, however much it may charm away the minor hysterical difficulties of hyper-sensitive people. The utter disregard of all so-called laws of health advocated by extremists is to a large extent a fallacy based upon sciolistic assumption, and certainly not upon a spiritual understanding of the true science of being. "Say it's not there, and it's not there," is not a formula which will be found to answer in serious cases of derangement; magic may be very attractive to the marvel-loving and the superstitious, and it is impossible to affix limits to the power of human imagination; but stumbling along in the dark of nescience is not walking in the light of science, and if we are to teach a science and expound a philosophy we are surely called upon to insist that a race must be run and a battle fought by

every separate student before a prize is secured or a crown is won. To indicate the line of march to be followed by every soldier in the regiment is the work of the teacher, and to struggle to discipline every passion, appetite and desire so that every inclination which wars against the soul may be curbed and reined in, is the work of every student. Let us then accept this great twofold truth at the outset of our studies. "My Father worketh hitherto, and I work." The Father coöperates with the child; the human mind must do its part, the human will learn its lesson and throw its influence on the side of truth, and then in rightful relations between the Creator and the creature we can discern the advent of a glorious state in which sickness will be unknown, and error and ignorance be dead, crushed by the all-victorious heel of the sun-clothed woman, or the affections illumined with divine wisdom. No more beautiful hymn was ever written than the one by Bowring, found in almost every collection, every verse of which ends with the glorious sentence, "God is wisdom, God is love." Here we have the sphere of truth, not a single hemisphere. We must be wise as well as loving, intelligent as well as sympathetic, rational as well as emotional, before we can scale the pyramid and reach the apex of successful humanitarian endeavor.

LECTURE III.

WHAT IS DISEASE, AND HOW DOES SPIRITUAL SCIENCE
PROPOSE TO OVERCOME IT?

IN our last lecture we hope we defined with sufficient clearness our reasons for adopting the phrase "Spiritual Science." It appears to us the most lucid and comprehensive title or name we can possibly apply to the system we are trying to expound. Remember, we lay no claim to invention, discovery, or originality; exposition and explanation constitute our only forte. Mrs. Eddy and her followers use the term "Christian Science," and call themselves Christian Scientists. For several reasons we refuse to accept that label; because of its exclusiveness, and by reason of its distastefulness to many minds, we consider it should be surpassed by those who do not claim to be Christian in the narrower sense of the term, which is after all, an ecclesiastical and to some extent a sectarian one. The words "Christ," "Christian, and "Christianity" are not pleasant to the ears of our Jewish friends, neither are they at all acceptable to a large number of Spiritualists, Theists, and Free Religionists, all of whom can study and practice mental and spiritual science. That the power to heal does not belong exclusively to a set of persons belonging to an exclusive sect or party is self-evident, and no publication of recent times has done more to enforce this fact than an article in

the *Century Magazine*, June, 1886, in which an eminently Christian man, a Christian apologist and partisan, we may say, points with unexpected candor and liberality to the equal benefits flowing from the practice of persons of widely different schools of thought and phases of religious belief. Roman Catholics and Protestants, Faith and Prayer Healers, Spiritualists and Buddhists, all point to the miraculous cures effected by them in accordance with their own peculiar and distinctive methods of operation; and it cannot be denied that Allopathy, Homœopathy, Hydropathy, Magnetism, Electricity and Eclecticism, besides an immense number of minor systems, can all point to their laurels and bring forward marvelous cases of cures performed to substantiate their claim that their particular system or mode of treatment is the only really efficacious one. Not only miracles, but miracles of healing, *i.e.*, wonderful or astonishing, and therefore truly marvelous cases, are continually brought before us. Statuolence and vitapathy are numbering up their jewels and sending out accounts of the wonders performed through some mysterious agent hard to define, but evidently potential and curative in its influence, while Light and Color cure is so much the rage in some quarters that the disciples of the sun's rays refracted through the prism and admitted to rooms and baths through various colored panes of glass triumphantly point to the refulgent orb of day, and declare that when any are sick among them they have only to call upon old King Sol to restore them to health.

The tendency of the present day is toward eclecticism in everything; but unfortunately the so-called eclectic is

as much creed-bound very often as the most rigid allopath. His creed itself is perhaps a more liberal one, but he is often a rigid dogmatist nevertheless. True eclecticism in spirit rather than in name never denies the good accomplished by any person or any system; and when a metaphysician is intelligently and inclusively eclectic in his theory he never refuses to accept gratefully the blessings conferred by those who do not sail under the metaphysical flag or avowedly practice in harmony with metaphysical formulæ. Disease, as the word itself implies, is the want of ease, the opposite of ease. Health is harmony, disease is discord; and while an old-school doctor may attribute illness to a mincepie, while a mental healer will argue that functional derangements have their rise in disturbances of the mind, diverse though their opinions and methods may be, both may succeed, or possibly in some instances the disciple of Esculapius may succeed where the mental healer does not, in removing at least the symptoms of the malady. That medicine is not an exact but only an experimental science is everywhere conceded, and the simplest common sense is surely enough to convince a most ordinary thinker that to experiment with poisonous drugs and dangerous minerals is a pretty risky affair. We advocate a system which employs nothing deadly and permits the use of nothing at variance with man's highest ideal of correct and harmonious living. We place spirituality and morality in the foreground and teach a theology rather than *materia medica*. By a theology we mean a spiritual science, just as truly a science as geology is a science. You notice the termination of the two words is the same; the distinguishing Greek noun in the one case is

theos, and in the other *geos*. *Theos* means God and all divine things, *geos* the earth and all terrestrial things; therefore theology should be as much a science of the heavenly world as geology is a science of the earthly state.

Anthropology, or the science of man, can never be truly taught unless we consider man as a spiritual being; the gross materialism of medical colleges brutalizes instead of elevates the students. They are taught to ignore if not to deride all things spiritual, and in their learned ignorance tap their foreheads and declare all their intelligence is boxed up in a physical brain in the interior of their heads, whereas the simplest reasoning ought to convince them that such cannot be the case, as the human brain changes as constantly and as radically as all other portions of the body, while the four great spiritual powers possessed and manifested by humanity, Memory, Understanding, Affection and Will, live on long after the molecules forming the brain have changed so entirely that probably not one of these original minute particles of matter remains. "The brain secretes thought as the liver secretes bile," is the utterance of many a college-bred young man, and medical colleges are educating women in these days to the same height or rather depth of sciolism. Life is a spiritual power, man is a spiritual being, the basis of life is spiritual. "Dust thou art, and to dust returnest," was not spoken of the soul, but only of the frail changing tenement called the physical body. These and many other aphorisms and truisms stand at the very threshold of metaphysical discoveries. The basis of our philosophy must be spiritual, and when we have found the spirit we have found the key to all the mysteries of

human existence. Who can minister to minds diseased? is the question ever recurring among invalids. Popular novelists put into the mouths of their heroes and heroines the plaint, "Oh! how much longer will doctors try to discover in the body the cause and seat of these ailments which we know only too well can be found only in our sad and discontented minds?" Dyspepsia, neuralgia, consumption, liver and kidney difficulties, and a host of other distressing maladies appear in the body reflected in a mirror as it were, only after they have found a lodgment and taken their origin in a discordant mental state. Many metaphysicians say there is no body and therefore it cannot suffer. Such reasoning may be considered thorough and logical by some minds, but to the mass of humanity it does not and cannot appeal with the force of truth. We do not deny the existence of the body, though we regard it only as an effect, certainly not as a cause. Even the spiritual body, which is the real imperishable structure in which the spirit dwells or which it forms by the exercise of its volition as an instrument of expression, is only an effect of the essential life principle, without which there could be no body, which is but an instrument, the body holding the same relation to the spirit the organ holds to the organ-builder.

We can conceive of the possibility of there being in the world men who could build organs if they tried, but have never built any as yet. We can conceive of slumbering talent, sleeping causational power, if we may use such an expression; latent genius, dormant energy we meet with on every hand, but an organ without a mind to bring it into existence is an impossibility. To try and think of one is to endeavor to realize the im-

possible. We can conceive of spirit entirely separate from matter, dwelling in a realm of pure mind with no organ of expression, and so we can think of spiritual beings who have never had any earthly experience, but a body without a spirit is as impossible as a house without a builder. The New Testament informs us of two distinct bodies, one natural, the other spiritual. The word "natural" in that connection of course means physical or material, or, when applied to mental things, to that state of condition of mentality which man shares in common with the lower animals; there is then an animal body and also a spiritual body. You must take notice not only in reading the Bible, but also the works of Swedenborg and other spiritual philosophers and seers, that the word natural, whether rightfully or wrongfully we will not now discuss, has been used only in its lower sense, and signifies animal material, or physical, therefore it is said the natural (animal) man (or part of human nature) does not comprehend the things of the Spirit, of God. They are indeed, as Paul says, foolishness not only to the physical senses, but also to that worldly mind and proud intellect, which, though capable of amassing many important facts concerning physical existence, has no means whatever at hand for discerning spiritual truth or demonstrating immortality. It is to the spiritual body our attention is turned when we utter the oft-repeated truth, "Man never dies." The human body never dies, for the spiritual organism does not see corruption. It is not dust, from dust it did not spring, and unto dust it can never turn. It may improve, and grow more and more beautiful as ages move, but death and decay can never effectually assail it.

It is a noteworthy fact that in all ages when angels or spiritual messengers, ministering spirits, have appeared to men they have shown themselves as perfectly human in their form, and always in the enjoyment of perennial youth. The angels never grow old ; they are young always, and these angels, ministering spirits or messengers, are your own brethren, members of the race to which you belong, human beings more fully developed than yourselves ; as men are more fully developed than boys, and women than girls, so angels are more fully developed than men and women, and that is all the real difference there is between the angels and you, who are a little lower than they. The spiritual body cannot wear out or decay, and there is no reason why the physical body should ; and here we are stating a novel and startling proposition, not new to students of the occult, not new to those who have peered deeply into Rosicrucian and other mysteries, but diametrically opposed to the prevailing belief of Christendom and all the rest of the world. We ask you to lay aside all your prejudices and preconceptions, and lend us not only your ears but your most earnest attention while we reason with you on this matter, for remember we are no dogmatists. We ask no one to agree with us, but we fully agree with the author of Proverbs in this at least, that it is a shame and folly to answer a matter before we have heard it ; we must all be ready to welcome revolutionary truths, and not let the popular idols of misbelief and ignorant superstition bar for us the Golden Gates which open into the temple of heavenly wisdom.

The body is frequently compared to a machine, and a machine wears out : therefore say those who compare

things which differ, and a machine differs widely from a human body, "the human body must wear out too."

"Constant use wears out my piano," says a musician, "and constant use wears out my body too, for my spirit's fleshly tabernacle is an instrument which wears out by constant use just as truly as a musical instrument grows old and useless by continued service." Now let us see whether there is really any true analogy or not between the piano and the human body. In the first place, the body is animate and the piano inanimate; that is a wide difference to start with. In the second place, the wood, wire, ivory, and all the other materials which go to make up a piano are just so much inert matter put together by mechanical skill, but endowed with no recognizable power of recuperation or increase. Can a piano lose several pounds of its weight and then recover them? If a piece is knocked off from the piano it is gone, it never replaces itself; if the bulk of the instrument is lessened it never recuperates; but man does. Man's body is not made in any sense after the fashion of a neuter machine. The physical body of man is an ever fluctuating course of molecules; the particles composing the human body change every moment. Thus the structure is being incessantly renewed, and this perpetual renewal of the fabric is an antidote to all destruction and decay.

The elixir of life so long sought for by the mystics could never be discovered in any powerful medicine or potent spell administered by sense, and those who become to any degree versed in the esoteric doctrine of magic know that the utmost claim made by the wise and learned initiates of secret spiritual orders was that by a life of rigid and long-continued self-discipline

they could arrive at so high a point in spiritual development as to be able to look from thence with sublime indifference on all material things. They claimed, as Jesus claimed, that the highest condition of man was when he had reached a stage in his unfoldment where he could say with truth, "I have power to lay down my life and take it again, power to destroy the body, the living temple, and build it again." This power is not the exclusive right or possession of one here and there, but is common to universal humanity, and the secret of the unlimited prolongation of life in the body is the simple but all-comprehensive secret of so disciplining the lower to the higher nature, that the spirit can command the body instead of the lower passions controlling the spiritual aspirations and desires.

We do not say that physical immortality is ever desirable, but we do say that the happiest, purest, easiest, and most natural way for the spirit to quit the body is for it to withdraw from its sensuous envelope in response to a more powerful drawing toward the spiritual realm of being.

There is a vast difference between the thought of always dwelling in a material form and the thought of being able to do so if one desired. We do not believe the most perfect race of beings the planet will ever sustain upon its surface will become physically immortal, but we do believe the reason why they will not always remain on earth is because they will not wish to. Is there not a vast difference between voluntarily leaving a tenement and being rudely evicted from it? Is it not far sweeter and more reasonable to contemplate death as the voluntary severance by the spirit of

the chord which binds it to the flesh than to think of death as an accident or a something dreadful and inevitable to which we must all reluctantly submit? In death robbed of its terror, regarded as a welcome change, a happy release, there is nothing to be feared; but in death as the result of accident, the effect of dissipation, or the last stage in a long, painful illness, there is indeed much to be feared and avoided if possible, and judging by all accounts received from communicating spirits who have passed through death summarily or prematurely, their condition beyond the grave is anything but an enviable one. They seem in many instances to be like poor victims of a sad catastrophe, driven from their homes, their dwellings swept away by fire and flood, while they, homeless, helpless, hungry and naked, wander as wretched mendicants around the haunts which once they called after their own names. Disease is most certainly unnatural, and so is unwelcome transition to the spirit world; the dear good old man or woman who departs in peace, having fulfilled every duty on earth, passes away, not reluctantly, but joyously; in such cases the spirit makes no effort to retain the body, but rather gladly lets it go. In many instances those who attained power to preserve their earthly forms as long as they wished, according to mystic writers, preferred to pass from the realm of mortal sense to lingering any longer here, and as Hargrave Jennings, an eminent writer on the Rosicrucian Mysteries declares, that those very men who had power to make gold by magical means no longer cared for it, as no mind bound by the love of mortal things is sufficiently emancipated from worldly desires to have attained to that sublime spir-

itual altitude which must be reached before one can exercise the true magician's wand.

Disease should not be nor will it be the reason for man's passing to spirit life in the new generation. Disease is a something so repulsive, so hateful, that fortunes are spent every year in the endeavor to overcome it. The numberless doctors in every city, almost in every village—there are swarms of medical men, and most of them have a fair, some a very large practice—amply testify to the natural hatred of sickness which in every part of the world naturally fills the human breast. The greatest men of the East, the most celebrated in all history, are those who have destroyed and conquered disease and established health in its stead; but though there are a great many excellent men, ornaments to society, in the medical profession, it cannot be denied that diseases multiply, and the death rate increases in the very heart of the pretentious and highly cultured civilization of the present day. Why is it, we enquire, that while doctors multiply, so do diseases? Why is it that almost every new medical work contains a description of some new disease and how to treat it? Theological quackery has always taken for granted that children came into the world already ruined and lost. Schemes of salvation have been invented to save men from the inherited curse, and children's minds have been blighted in the bud by the inculcation of doctrines, upon which every conceivable abuse has fattened. Medical quackery has taken it for granted that children come into the world physically damned; but the medical man, unlike the priest, does not offer a full and free salvation from all the physical effects of Adam's fall, while the church does hold out

hopes of unending felicity and more than a return to the bliss of Eden for those who take her spiritual nostrums in the forms of belief and sacraments.

Children should never be taught to look upon disease as anything but unnatural and foreign to their original constitution. Health, not disease, should be held up before them as in accordance with nature's laws. Disease, the want of ease and its opposite, is no more natural and necessary than discords are in music. The science of melody, not of an unmelodious noise, is taught in our academies and conservatories. Truly, disease is a state of imperfection, but it is more and worse than imperfection. It is a state of inversion of good, a perverted condition, disorderly and utterly foreign to the law of growth; it is a mistake, an error, a something never to be expected, petted, fondled or condoned with. Diseases and vices are all alike tares which truth must bind in bundles for the burning in the unquenchable fire of purity and divine understanding. We must make no concessions to disease, no compromises with it. It must be attacked root as well as branch, eradicated from the system by its prior eradication from the mind, and it is this work of eradicating disease which spiritual methods are alone capable of accomplishing. Causes, not symptoms, must be attacked, for if we fail to find the source of error, no matter how often we may lop off its branches, its root remaining, it will continue to put forth new wood, new leaves, new flowers, new fruit. A razor can never do the work of a depilatory, scissors can never take the place of tweezers. External methods of treatment temporarily destroy appearances; they remove outward indications, but instead of destroying the root of the

malady they essay to cure, they throw fresh strength and vigor to its already robust root.

We cannot for a moment doubt the evident sincerity and deep conscientious feeling of many who parade the vices of society before the world, and especially before the young, but while giving them credit for the goodness of their motives we are compelled to differ from them entirely in their method of operation. Private lectures to young men only or to young women only are not necessarily evil, and when of a strictly anatomical and physiological character may fairly be said to constitute a legitimate fraction of collegiate education; but our deep-seated conviction is that co-education, or the equal training of both sexes in mixed schools and universities will soon completely supersede the one-sided training still so much in vogue. It seems to us for this and other yet more important reasons a mischievous concession to old fogysm for modern reformers to speak to one sex in the absence of the other on any matter in which both sexes are equally interested; and as nothing can possibly affect man without also affecting woman, and vice versa, so that system of training which seeks publicly and privately to educate men and women, girls and boys together, in all that pertains to their genuine welfare is the nearest approach to the ideal in education.

But the most important question before the world is what to teach and how to teach it. The recent celebration of the two hundred and fiftieth anniversary of the founding of Harvard University, one of the most celebrated and influential colleges in the world, has opened afresh the question of the true basis and best methods of human

culture everywhere. Newspapers are crowded with glowing accounts of anniversary exercises, reports of brilliant speeches by eminent educators, and learned essays by worthy men and women on educational topics fill the pages of the leading magazines, while the pulpit takes as a text, "Add to your faith knowledge," and straightway discourses upon education. Education is unfoldment, not cramming; it is a healthy, natural exercise which ought to be positively delightful to all who engage in it. Instead of being regarded as an irksome task or unpleasant duty it should be unalloyed pleasure, and it is wherever the true meaning of the word is upheld in the methods employed. The trouble is that a great part of many people's time is spent in learning what they have to unlearn afterwards. Children and adults are all taught many things it can do them no good to know. The less one knows of vice the better, for knowledge of evil benefits no one. It is only the knowledge of good we require; there is infinite meaning, which does not, however, lie upon the surface in the old allegory in Genesis, of the tree of the knowledge of good and evil. The knowledge of good is enough, to learn evil is both a mischievous and superfluous study. Time is fleeting, and the conservation of both time and energy is the object in view in all sound ethical and economical instruction. Many persons talk ridiculously of young people seeing the world and sowing their wild oats. A popular delusion seems to have inebriated the minds of many to the effect that contact with sin is positively beneficial; thus young persons ought to see death (miserable life) in all its hideous foulness, not always indeed in the naked ugliness which is so repellant to all sensitive

persons, but masked in brilliant salons, in aristocratic brothels and polite gambling hells; the cesspools of iniquity in which many young men are not only permitted, but encouraged by their elders to roam, are the plague-spots of society, the festering sores on the social body which should never be recognized except by those who recognize them only to remove them.

When we were lecturing in San Diego, in Southern California, we were questioned as to the good or harm being done by a certain Ben Hogan, who was drawing crowds nightly to a Methodist church and regaling his audience upon the sweetmeats and spices which he had carefully culled from the gaming table, the habits of confidence men and other disreputable individuals — the newspapers publishing column after column of instructions in the art of cheating. All this, remember, from the lips of a "converted" man posing in the role of evangelist, or revival preacher. Again we say we do not impute unworthy motives to the man in question or others who follow courses similar to his. We do, however, most vehemently denounce the *modus operandi* of any such revival work, for if it revives anything it can revive nothing but prurient curiosity and a distorted inventive genius which will in many instances set to work and endeavor to improve upon the models presented from the sensational pulpit. It is useless to say the lecture is delivered in the interests of morality, and the lecturer never finishes without sermonizing upon the wickedness and terrible consequences of such dastardly acts. The bulk of the young people in his audience who have been attracted merely for amusement are in too many instances like children who eat the middle out of a tart and leave the crust; to such

the glowing accounts of vice are the jam or mincemeat, while the moral teachings between which the sensational body of the discourse is sandwiched is the forsaken and unpalatable crust and as the crust of a strictly orthodox pie is often nearly as unwholesome as the center, it may not be altogether a mistake to refuse it, for revivalists instead of dilating upon the natural and inevitable consequences of misdeeds, picture on the one hand a hell utterly at variance with all ennobling sentiment for the finally impenitent, and instant salvation, and, in the event of the body's dissolution, glorification, for all who believe then and there that Jesus is their Saviour and the atonement made on Calvary the propitiation for all their sins, past, present and to come.

We cannot be too urgent in our protest against bringing young people especially, face to face with evil; necessarily such befouling contact with pitch only blackens the one who handles it, and never does it give the slightest resisting power to those besmeared. The work of true science is to enlighten youth in true knowledge and virtue. There is no science of evil; evil is unscientific, irrational; it is opposed to all truth and right and it can never assist any one to the right knowledge of anything to be shown a picture of something maimed, hideous, distorted; such a mental image should never be allowed to pass before the mirror of the youthful mind. Plenty of evil will be brought before young people in their contact with society as at present organized in any case without teachers of morals stirring up foulness and causing their listeners to inhale the stench of error.

Just as it is with moral obliquity so is it with physical disease; to study disease or *pathology*, the

so-called science of disease (literally a treatise upon disease, or a word about it), is to make a lamentable mistake, as it introduces a highly objectionable, an exceedingly pernicious element into a curriculum. We do not want to know anything about disease except in this sense: to know what health is, and therefore to understand that whatever is opposed to it must be disease. Take, for example, a teacher of art: he needs to show the students whom he is instructing how to draw or paint correctly, he must show them how the lines and colors should look, how they should blend; his incessant and untiring endeavor is to place the true model, the correct ideal, before them; in their ignorance and inexperience, and too often through carelessness, they will do a good deal of bad work, they will disfigure paper and canvas by crooked lines and discordant combinations of color; but it is not for the teacher to imitate their errors and discords, wasting time, energy and material in multiplying incorrectness. He must be in all things faithful to his highest ideal of right and perfection. If the lesson is only how to draw a line, the teacher must draw the line correctly and never any other way than correctly. The student must become familiar with the perfect line, see it before his mind's eye, and by constantly gazing at it and dwelling upon it he will at length be able to duplicate it. Now, nothing is so necessary in a college of health as to get the minds of students and invalids onto health and away from disease. Everything in the house should be harmonious, colors should blend, forms should be true to nature, sounds should be melodious, everything grating and jarring should be rigorously excluded, and, above all, patients should

never be encouraged to talk about their ailments. Disease is not a proper subject for conversation. It is well enough to mention it confidentially to an experienced friend, or one to whom you apply for relief, but to make it a topic of discussion on ordinary occasions is both poisonous and disgusting, as many persons are so pitifully sensitive to the feelings of others, and many have such vivid imaginations, that they are at once made unwell themselves by hearing of the sicknesses of others. A hospital for this reason is often a nursery for disease; dormitories filled with ailing and complaining patients, moaning and sighing, turning restlessly from side to side on their uneasy couches, prevent recovery among sensitive people, despite all the care and kindness of doctors, nurses and attendants. The same is true of lunatic asylums, prisons and penitentiaries. In all such institutions, no matter how good the management and efficient the officials, the inmates corrupt each other as one breathes disease and insanity from the atmosphere impregnated with noxious emanations. A vitiated room from which air and sunlight are excluded is a chamber of death, but when poisonous gases breathed from the patients add to the unwholsomeness of the in any case "sick chamber," the combination of horrors is fearful to contemplate.

Thanks to the progressive spirit of the present, sanitation is being made a study; ventilation is receiving attention, sunshine is being welcomed, and forms of treatment are surely if slowly becoming less barbaric, but the institutional fever shows little signs of abatement even yet; to mass sufferers, lunatics and criminals together is still the prevailing custom and idea, and

until such ideas and practices are fully eliminated from society disease will increase, crime will multiply, and organic efforts to check it will prove ineffectual. In short, metaphysical methods, though in perfect harmony with sanitary and dietetic measures, though in full sympathy with every effort to put virtue and cleanliness to the front in place of vice and dirt, are at deadly variance with all those antiquated hospital and asylum theories which still hold sway in popular belief. Overcome evil with good, is the adage of all true metaphysicians. This good is health versus disease, sanity versus insanity, virtue versus vice. To isolate the sick and then surround them with the healthy, to isolate the insane and give them thoroughly sane companions, to isolate the vicious and put them in the society of the positively virtuous, is the key to complete reformation in medicine and reform. Whenever possible, patients should be treated in their own homes, and every true healer must teach his patient the science of health, thereby making him strong to resist disease in future.

LECTURE IV.

PRAYER AS A HEALING AGENT.

FROM the earliest times, prayer has been assigned a prominent place in therapeutics, not indeed by the hard-headed scholars and materialistic philosophers who pride themselves on what is now popularly regarded as scientific agnosticism, but by the great mass of mankind, and we can never overlook the fact that the majority of men and women are not and never have been great thinkers. Emotion sways a far larger multitude than can be influenced by cold logic. Thus the logician may have a select, but usually only a small assembly to address, while the emotional enthusiast, no matter how illogical or even irrational his conclusions, usually finds himself when on the platform face to face with a numerous auditory. It is just so with literature. The books most widely read are never those which appeal to the profoundest depth of human intellect. They are sensational and romantic treatises dealing with the affections rather than the reason. Love stories flood the book-market, and they always find a sale, while purely scientific works have only a very limited circulation. It cannot be denied that mankind in general is far more emotional than rational. They are far more religiously than scientifically disposed; for if today scientists may be

counted by millions, religionists number ~~hundreds of~~ millions.

Religious belief is natural to the race. It cannot be eradicated; all endeavors to eliminate it must entirely prove futile, for it is an essential product of human nature; but like all other tendencies, it does mischief when allowed to run wild; it needs training, disciplining and hedging round with reasonable walls or fences of intellectual restraint. The emotions, sentiments, feelings, all need to be assigned to their proper places; their functions need to be studied, and their culture and exercise made a matter of the most careful consideration. Emotion is essential to love, for love is itself an emotion. or at any rate it is the source of emotion. Hate and dislike are only inversions or perversions of its expression. Religion is truly founded in love; thus the two greatest commandments of religion are, Thou shalt love God and thou shalt love thy neighbor. All religious sentiments, duties and obligations take their rise and find their fulfillment in love. God is love; love is the supreme good; without it there can be no virtue worthy the name either in theory or practice. Even the old Roman idea of virtue, as synonymous with valor, courage, bravery, had its source in love. Men love their country, their homes, their families, their co-patriots; therefore they are ready to fight for them. They even shed the last drop of their heart's blood for what they love the best. Whatever is beloved has its valiant defenders and, if need be, its martyrs, but whatever calls forth no affection inspires no heroism, no ardor, no devotion. We all know how potent is the spell of affection; it is stronger than all beside; it is the absolutely unconquerable element in

man's constitution which links him to deity and immortality. Love inspires prayer, and true prayer is nothing more nor less than love in exercise. Prayer must be regarded as affection struggling to accomplish wonders on behalf of a beloved object. As love laughs at bolts and bars and undertakes to effect an escape from prison which reason could never pronounce feasible, so love lays hold upon infinite benevolence, allies itself with faith, forms allegiances with hope, and controls both faith and hope, using them as servants to do its bidding. Love is mightier than either faith or hope, mightier than both combined, but employs these sister graces in the accomplishment of its end. It takes them indeed into partnership with itself; but they are juniors, it is ever the senior and the director of the firm.

Prayer is spoken of as foolish by many who do not understand it and cannot comprehend its relation to eternal and unchanging law. From their standpoint it is folly to pray; prayer to them is idle breath, and were they to attempt to pray in their present frame of mind, unless the attempt to put prayer to a fair test changed their position and personality, they would utterly fail to gain answer to their petitions because in reality though seeming to pray they would not and could not pray at all. Prayer is the outgoing of spiritual energy; prayer is no rival of work, no substitute for earnest and practical effort. It is work, only it is not work of any ostensible kind. It is not physical employment, but it is the putting forward of the most earnest effort of the spirit. It is sometimes hard, even painful, agonizing work. It uses every nerve of the spirit, it strains every fibre of the mental being;

thus many persons are exhausted through the fervor of their supplications; they are positively worn out mentally and physically, through the hard work some earnest prayer has been to them. True prayer, however, does not of necessity involve difficult and trying labor. On the other hand, quite the opposite; for when rightly understood and intelligently made use of, the agency of prayer is the exercise of the sweetest, calmest and most tranquilizing of all the powers and activities of our being. Let us consider prayer under several distinct heads.

First, does prayer, or does it not, presuppose fickleness on the part of Deity, or mutability in the law governing the universe? We answer unequivocally, without an instant's hesitancy, true prayer acknowledges first and last the unchangeableness of Deity and universal law. How then does prayer accomplish anything if God and law are immutable? Precisely in the way that all work is rewarded and industry crowned. We must understand what the universal, immutable law is before we undertake to say what can and what cannot transpire beneath its sovereignty. On the question of universality and immutability of law in the universe most thinkers are agreed, but on the question, what is the source and character of this all-pervading and all-prevailing law? philosophers differ widely. Theism postulates law as the manifestation of intelligence; it conceives of Infinite Mind as the original inspiration of law, but atheism considers law to be supreme over intelligence and the cause of it. To use a favorite expression, and adopt a favorite method of those calling themselves agnostics or materialists, reasoning from the known to the unknown,

from the seen to the unseen, from the physical to the spiritual, from effect to cause, let us see where we will be landed. Will it be in the arms of cold, unfeeling force, or in those of warm, conscious and loving intelligence? There can be in the earthly state no law without pre-directing mind. Laws are not the creators of will; the laws of a country or a state do not pre-exist and then slowly evolve will in the persons whom they govern; but will is in every case the source of the being, and the only means of the enforcement of law. If we then have to do in universal nature with an Infinite Intelligence, an all-directing mind, and if we ourselves are recipients of the Divine nature, may there not be infinite truth in the Scripture passage, "God worketh in us both to will and to do of His good pleasure?" God works in us, God prays to us. We hear the supplicatory voice of the spirit of the Eternal in our own souls whenever conscience speaks, for conscience is not as some vainly imagine — a mere product of earthly training to be altered and modified by changing beliefs and circumstances. Conscience is collective knowledge, universal knowledge, concrete information, truth heard and known to some extent by all humanity.

Dr. Solomon Schindler, in a very excellent discourse delivered in the Columbus Avenue Jewish temple, pointed out to his audience one of the most striking illustrations of the fact of the Divine indwelling, when he showed how human ideas of wrong always remained, but they grew keener and more vivid as a brighter light of truth and knowledge illumined man's understanding. We think more things wrong today than we formerly did, because we have keener perceptions of right as a

people than the Israelites had in the days of David and Solomon. But we never call that good which our ancestors regarded as evil, while we do consider many things evil they in their ignorance at least tolerated as allowable. Every one of the ten commandments constituting the Decalogue still remains at the foundation of all enlightened jurisprudence the world over. To acknowledge one only God, to refrain from evil speech, to observe one day out of every seven for rest, to do no murder, to commit no adultery, to deal honestly and bear only true witness, and to covet naught, all these are commands engraven on the heart of society. Truth when once apprehended is never lost sight of by the world. Truth never becomes falsehood, wrong never becomes right. We do not all hear the voice of truth with equal distinctness; we do not all enjoy an equally abundant moral revelation, but so far as it expresses itself at all, the moral sense is the same in every human being the wide world over. We must never let go of the proposition, there is an absolute right and an eternal distinction between right and wrong in the very nature of things. Sophistry alone endeavors to rob us of our moral heritage and becloud the clear vision of the immortal soul.

It is natural to man to ally himself with celestial power, to seek divine help and heavenly aid in every time of doubt, difficulty and trouble. The very act of prayer is a conscious and effective effort put forth by man in reasonable hope of achieving by means of it a definite and desired result. Half-way fatalism, with its manifold errors and inconsistencies, is always ready to step in and declare prayer to be foolish and valueless, because prayer as a spiritual power cannot be measured

and detected by earthly standards. The thorough-going fatalist, if there is such a person living, must deny the possibility of changing any conceivable condition in any part of the universe by any conceivable kind of effort on the part of man. Therefore, all action is either inevitable or useless. We must either consider ourselves entirely incompetent to accomplish anything by any sort of endeavor, or we must allow that all our endeavors are foreordained and part of an infinite plan we have no hand in altering. If fatalistic argument is sound, even fatalism itself does not necessarily offer any objection to the efficacy of prayer; it merely compels us to consider ourselves in the light of machines, and our prayers as a part of the inevitable working of the clock-work arrangement of our being. Prayers are answered at all events; to say the least, they appear to be answered. They are not in vain, for many and many a sufferer who has vainly sought relief in all other directions has found relief in prayer. Let scoffers say it is fancied or imaginary relief, let them in their supercilious contempt for all things spiritual declare prayer to be consummate folly, an exercise unworthy of rational beings; their vulgar jibes and sneers can never alter facts, which indeed are stubborn things. The efficacy of prayer is a demonstrated fact in this world in the nineteenth century, and if imagination and fancy can be induced by prayer, and these are such powerful therapeutic agents that can relieve suffering and cure distressed maladies, if they can turn despair into hope, misery into joy, complaint into thanksgiving, then let us thank God for having so constituted us that we are amenable to the blessed curative influences of fancy and imagination.

But what are fancy and imagination? can skepticism decide? Are they not mysteries, well nigh insoluble factors in human economy? The word "imagination" leads us to suppose that, when we imagine anything, something is imagined upon our brain or some state of our consciousness; to imagine is to reflect an image; something impresses the brain and imprints thereon a likeness of itself which we see with the mind's eye, independent of the physical organs of vision. Imagination should not be repudiated or laughed to scorn as it too often is, but carefully and scientifically recognized and cultivated; imagination and fancy need careful training and discipline it is true, not repression, they are spiritual and mental powers of great importance and interest to us all and can be so utilized as to render unspeakable benefit to their possessors and cultivators.

A great many answers to prayer, so-called, are simply results of stimulated fancy or quickened imagination; but the peculiar state of activity into which these powers have been brought by the effort of prayer has proved itself therapeutically indispensable under the existing circumstances. When some years ago Prof. Tyndall proposed his "prayer test," which excited so much controversy and feeling both in scientific and religious circles, he entirely failed to comprehend the true nature of prayer and showed himself totally destitute of knowledge on spiritual subjects. If prayer were an outward, formal, mechanical act consisting in the repetition of certain formulated phrases, it would be easy enough to employ prayer in one hospital, but not in another; but as true prayer is entirely distinct from ritual observance and is an emotion of the spirit,

an inspiration of the mind, not the parrot-like repetition of stereotyped words, Prof. Tyndall could have no possible means of knowing where prayer was offered and where it was not; he could only tell where an outward form of words was employed, and the employment of a set form of words or the introduction of the element of outward speech into prayer is not regarded as essential by any true believer in the efficacy of prayer.

In the New Testament prayer is permitted orally and possibly recommended in the adoption of the *paternoster* as a model form of prayer; but Jesus laid by far the greater stress on silent, secret prayer, the prayer of the retired chamber, the prayer of the earnest soul, pouring out its petitions at the throne of heaven, when no earthly eye or ear could see or hear. In a hospital oral prayer might be peremptorily forbidden, an intolerant board of directors might refuse to sanction any kind of religious service on the premises, but no managers could force the souls of the inmates to be silent; watchers might be stationed at every bedside, to prevent the slightest semblance to a prayer escaping from the lips of any person in the building, but all the while that prayer was forcibly interdicted the most earnestly heartfelt, the effectual, fervent prayer of the righteous, which availeth much, might be ascending like fragrant incense to spiritual realms and obtaining from thence responses so marvellous that the materialists who had forbidden prayer could only attribute signal cases of unexpected recovery in their wards to the inexplicable action of undefined laws and forces of nature.

Prayer is not confined to locality. It matters not how far away the one may be who prays for a sufferer.

A prayer offered in India is as effective for an invalid in London as though offered in the British metropolis at the patient's bedside. It is, therefore, impossible to interdict prayer, which is a lifting up of the spiritual nature in confident expectancy of winning a suit in a heavenly court. Prayer, moreover, does not depend for its efficacy upon the correctness of the suppliant's creed; prayers are offered to the Eternal under the greatest variety of names. Jehovah, Brahma, Allah, Jesus, are all names frequently used in prayer to designate the Supreme Being. From the point of view of controversial theology they cannot possibly be all correct, as they do not all represent the same idea of Deity. Jehovah is a distinctly Jewish conception of the Infinite Being. Indeed, there are two distinct and widely divergent ideas embodied in this mysterious name. Jehovah, or Yahveh, represents the Eternal Being, infinite in power and majesty to the most advanced and illumined seers and sages of the house of Israel; but to the ordinary undeveloped Hebrew mind Jehovah is a local and titular being, the unseen head or president of the Jewish clan, a tribal divinity, who takes up arms for Israel against all its oppressors. Etymologically speaking, the name legitimately represents the Infinite, as it signifies the always-enduring, the ever-living; but no matter what the word itself may mean to scholars, when used in prayer its value depends solely upon the idea associated with it in the mind of the worshiper. Thus we can readily see how very wide apart in thought and feeling many Jews may be while they all address Jehovah in their prayers. One addresses the Infinite Being, boundless, ineffable. He endeavors to affix no limits to the being and love

of God. He views the Supreme Intelligence as an infinite fountain of matchless justice, love, truth and wisdom, utterly incapable of an emotion of fanaticism or partiality toward any race or individual, while another, using the same outward form of prayer, pictures before his mental vision a capricious Deity, who fights for one race under all circumstances against all others for the sole reason that he has elected Jacob's descendants to share in his covenant of mercy. The prayers arising from the minds of two such widely different classes of religionists (though sheltered under the cover of a common family name, the poles asunder in belief and sentiment) would necessarily induce totally different results in the suppliants who offered them, and draw responses from widely separated planes of spiritual existence.

Take now the name of Jesus as a very common example of similar diversity of thought and object; no two minds conceive of Jesus in exactly the same way, while different bodies of professing Christians have persecuted each other even to death on account of diversity of view regarding Jesus. Calvin and Servetus were both Christians; both called on Jesus to deliver them in their hour of need, but one called Jesus "God the Son," the other called him the "Son of God," and for this difference in expression one believed the other to be in danger of everlasting condemnation. There can be little question of the sincerity of either the apostle of Geneva or the celebrated Socinian whose death he instigated. Such a terrible result of verbal and creedal bigotry is only valuable as a most powerful incentive against attaching too much importance to creeds, dogmas and expressions, while the real

worth of religion, its spiritual element, is ignored and well nigh forgotten. We cannot, however, if we study spiritual laws and principles fail to see to what an immense extent our motive or intention in prayer determines the result. The Roman Catholic Church has always laid great stress on direction of intention. The same prayers, almost invariably the Paternoster and Ave Maria, are repeated, whether the object be one of universal or private and personal import. Masses are said in the same words for widely different intentions, and it is always claimed that masses and prayers bring about the special ends for which they were offered. The spiritual truth veiled in this practice does not lie near the surface : we have to dig deep into the wells of mind to find an adequate reason for this belief. If prayers were answered according to the letter of a petition, then it would matter very little what the state of mind might be so long as the correct words were uttered.

Such a foolish belief appears to hold sway not only among those pagans who use praying machines, which grind out prayers as a hand-organ grinds out music, but among many whose so-called Christian education ought to have instilled far more enlightened ideas into their minds. What is really no prayer at all is often confounded with prayer, and prayer is therefore brought into disrepute, insulted and ridiculed, because the common sense of the country cannot see the utility of a pretender masquerading as a genuine spiritual power. In many houses of worship prayer is brought into disrepute more than in any infidel lecture hall or atheistic publication ; the stale jokes and supercilious jibes of the worst kind of atheistic attack on spiritual

truth are furnished by the ridiculous mummeries of professedly religious people; the very persons who are most punctilious in their outward observances of religion are frequently religion's worst enemies, not of course intentionally, and not always hypocritically, as many persons who are no hypocrites are simply thoughtless conformists to an ancient habit, and go along with prescribed "devotions," because their ancestors were accustomed to say the prayers they repeat daily.

Reform in religious worship today shows itself nowhere so advantageously as in the changes made in old liturgies. Take the orthodox Jewish service for example. Not only is it tedious in the extreme on the mornings of all fasts and festivals, and a considerable tax on the ordinary attendant at a synagogue at the usual Sabbath morning service, not only does it contain no end of phrases utterly out of keeping with the best sentiment of the age and entirely foreign to the condition of all civilized communities, but on account of its extreme length and extraordinary complexion it is usually gabbled through with by the reader, while many of the congregation talk to each other in their seats, and scarcely make a show of giving it any attention. Then we may ask, why do they attend the synagogue regularly; are we to censoriously condemn them and uncharitably number them among that worst element in the sect of the Pharisees which receives such scathing denunciation in the New Testament? Are we to conclude that they are sharks and Shylocks, men without mercy, pretenders to religion for the sake of gain? By no means. They are simply superstitious, modern Kabalists of the unenlightened type; shrewd men of business they often are, but frequently honest

in their transactions, kind and merciful to the poor and the distressed, good husbands, fathers, brothers, citizens and friends; they are simply in matters of religion creatures of habit; they believe in some vague, mysterious way that a peculiar value attaches to certain old forms of words muttered over in certain supposed holy places at holy times; they have borrowed from antiquity the customs of Oriental Kabalists without understanding, as the uninitiated never did understand, the inner significance of Kabalistic incantations.

The enlightened spirit of today wants no Kabala, or if retaining one at least proposes to translate and understand it, and if employing it at all use it with the intellect, not ignorantly, as a savage employs a talisman. In the Episcopal Church of England and America, as well as in the Greek and Roman churches, we find many vestiges of Kabalism, though the ordinary English country squire does not look much like an Oriental advocate of mysticism. The principle, however, is the same; you must go to church, you must read or say your prayers. As to praying, that is quite another thing, even an extemporaneous form of words is discountenanced by extreme liturgists; not even a clergyman is expected to pray except from memory or from a book; the living thought and living word are checked in favor of stereotyped formularies, yet many attendants on Episcopal churches say they have everything they need in their prayer-book. They may have a "sound form of words," but soul cannot be printed, published and sold at every bookstand.

We do not for a moment say that the Church of England service is not a beautiful compilation, and we do not deny that many a clergyman so reads the service

that we can feel a real spiritual force emanating from the reader and inspiring us to lift up our hearts to God; but too often the prayers are read off mechanically without awakening any responsive feelings in the hearts of the auditors, who ought to be, and professedly are, worshipers. Not only in churches where liturgies are employed, but in many denominations where they are frowned upon, prayers are studied beforehand, fixed up to look nice, committed to memory until they look like dudes and dandies aping a clerical costume; they sound like ripples of soft music on the cultured ear; they are refined, scholarly, tasteful, gentlemanly, ladylike, artistic, poetical prayers; but how often are they true prayers, how often are they prayers at all? When the Angel of Prayer travels over the earth, according to a beautiful Eastern legend, to gather the prayers of humanity and bear them aloft to the throne of God, how much incense do you think he receives from the prayers of those who are renowned for the exquisite loveliness in which is couched their anything but heartfelt petitions? Nothing to us is more repellant than something not a prayer, trying to appear such! We do not, we beg of you to remember, bring a charge of insincerity against any sect of persons, neither do we urge the discontinuance of any liturgy and litany any of you may find helpful in your own lives, but we do ask you to consider that you may teach children to say their prayers day and night, yet never teach them to pray. Indeed, it is hardly necessary to teach, or to try to teach them to pray. True prayer is spontaneous, ejaculatory; it is involuntary, as natural as breath. It would require an effort to keep it back; to repress it would be to stran-

gle, to suffocate spirituality. Just as where there is fire there is always smoke as a consequence, so where there is true devotion in the spirit, prayer results as a necessary consequence. What then about public prayers offered audibly in the midst of public assemblies by a person appointed to conduct or take part in a religious service? All we can say is that if a real prayer is forthcoming in such a place at such a time, no matter whether the words are extemporized, read or given off from memory, the necessary conditions to make a prayer is that the soul dictates and speaks through the utterance. When that is the case every one in the room feels a spiritual presence and acknowledges the kindling of a supernal fire. Some advanced minds of today use the word aspiration instead of prayer. Perhaps it is on such occasions very often the fitter word of the two. To aspire is to pray; it is to desire, to mentally ask, and therefore, physically, to place one's self in a receptive attitude to receive present blessings. Our own idea of true prayer is exceedingly simple; any child can understand it; and whenever we have been asked to address young people on prayer, we have found most of them catch the idea immediately. By prayer we no more undertake to change any law or reverse any established rule in nature than we do by opening a window, inserting a ventilator in a wall, ploughing the earth, irrigating the soil, pruning the fruit trees, taking exercise, food, sleep, or a bath, or, in a word, doing anything to change outward conditions in ourselves or our surroundings, by intelligent compliance with natural demands, and by sagacious and industrious coöperation with nature's laws and provisions. Now, one of

the most formidable objections against prayer is, we can neither change God nor nature. Certainly we cannot, and we do not attempt to. But there is no law of God or nature which, when we understand it, does not make provision for some exertion on our part, for some exercise of our free agency. To revert to the fatalistic objection, all our reply to the fatalist is, if everything is ordained, our prayers are ordained. We cannot, in that case, help praying, if we pray, and thus prayer becomes a part of the universal plan, and must be recognized as a divinely appointed agent in bringing about a predetermined result. Many physicians and fatalists scoff at prayer; they tell us all spiritual aid is sought in vain, but at the same time they give you powerful material remedies and tell you that you are violating all reason and common sense if you do not swallow their nostrums. Now, on the plane of physical sense, called by some metaphysicians the substratum of the mortal mind, material agents doubtless have a certain value; certainly that value must have been originally imparted to them by mind and can at any time be augmented or decreased and in many instances created, or removed *in toto*, by mental action. We say to all such objecting doctors, if you can believe in the potency of your drugs, minerals and manipulations, surely if you have the slightest apprehensions of spiritual relations at all; you can conceive of prayer being effectual in healing the sick, if only by an excitation of those feelings and affections which in all cases must be aroused, or recovery is impossible. Prayer is a voluntary act of the mind, undertaken with a direct and specific object. Some special desire is uppermost in the mind, and by mental effort a sufferer, or a friend of a sufferer on his

behalf, offers up a petition to the highest power he can spiritually or mentally apprehend, and in doing so he opens a window in his spiritual being through which healing sunshine and air can enter. The mind totally engrossed in worldly affairs, wholly occupied with mortal beliefs and pursuits, fails to realize the spiritual help which is ever ready to the hands of all who stretch out their hands to take it. You may suffocate on a windy day in a close room, no matter how much light or air there may be outside, if your windows are closed, your curtains drawn, every crevice hermetically sealed against approaches and influences from without. It is all in vain, so far as you are concerned, that the day is fine, the sun shining brightly, balmy breezes blowing and birds sweetly singing, if you are imprisoned in a cellar which you need not live in by any provision of nature; either by your own or another's wrong and foolish act you are doomed to unnatural incarceration, into your chamber of death life-giving influences, freely dispensed abroad for the good of all, cannot enter. Change all that, remove all those barriers which keep you from the enjoyment of universal benefactions, and without the slightest change having taken place in the order of nature, or any of God's appointments, your condition is in an instant reversed. Prayer is the stretching out of a spiritual hand to unbar a door, to unlock a window, to open a ventilator in the chamber of the mind. Prayer is answered, and the posture of the mind is of the utmost importance. We may open our windows to the north, and invite the cold, bleak breezes from the pole, or we may open them to the south and welcome the warm breezes from the tropics; we can make our rooms front to the east and

thereby enjoy the morning sun, or we can face the west and see only its setting glories; or we can have rooms so constructed that there are windows all round, and then from all points of the compass we can derive the invigoration and blessing nature so freely bestows on all who ask for a share in her bounties. Let us be very wary of praying unadvisedly to God for what only a power of darkness could grant; let us be extremely careful, ever on our guard, lest selfishness, jealousy, and fear, or any unjust rivalries or unduly emulous feeling should dictate our prayer, and thus bring us into relation with the very elements and agents we most desire and need to shun. Above all things, let us never consent to pray for anything we do not conscientiously feel it would be for the best interests of humanity for us to have, for wherever self and self-love are uppermost in our hearts, wherever our affections are inordinately set on private advantage, wherever our own personal welfare or that of some individual we elect to unduly favor, dictates petition, we do not pray in truth or for truth, we do not pray in the spirit of universal love or wisdom, and therefore do not enter into true relations with any beneficent source whence divine inspiration can proceed. In our next address we will indulge in further explanations and specific illustrations, and take up the latest theological deliverance on this question, with a view to aiding you to put prayer to as much good use as possible.

LECTURE V.

PRAYER AS A HEALING AGENT. PART II.

PRAYER TO GOD AND TO INDIVIDUAL SPIRITS.—HOW, WHY,
AND UNDER WHAT CIRCUMSTANCES IS IT ANSWERED?

IN our last address we laid what we intended to be, and we hope will prove, a solid and reasonable foundation for what is now to follow on the all-absorbing question of the nature and efficacy of prayer, especially as applied to the healing of the sick. It may strike some of our hearers and readers, that we do not confine ourselves very closely to the simple fact of healing; we do not attempt or desire to do so in any restricted sense, as we do not regard the power to heal the sick as a solitary gift or endowment, but rather as a result of a combination of powers and developments in the successful practitioner. That there is such a gift as the gift of healing, or that there are such gifts as the gifts of healing, as Paul states in his epistle to the Corinthians, we freely admit, and all such gifts we gladly recognize whenever our attention is called to their spontaneous outburst. But then there are an immense variety of gifts, all of which are so closely allied to acquirements that it is almost impossible to separate one from the other, fully. Take music as an illustration, and Mozart as a sample of natural genius. It is perfectly true that the gift of music, the fire of natural

genius very conspicuously manifested itself in him while he was yet a little boy, still, no one who is in the slightest degree acquainted with the history of his subsequent career can ever fail to admire his earnest and persistent endeavor to utilize that gift to its very utmost. When he composed his greatest works he was both a gifted and an educated musician.

We think it is a grave error to preach a doctrine of human irresponsibility in the presence of divine and natural gifts; for, though we are not responsible for our natural and unsolicited abilities, and we are not deserving either of praise or blame for what seems thrust upon us by a power which acts independently of our volition, we are without question very deeply responsible for the use we make of the gifts bestowed, and we think if you study the matter carefully you will all arrive at the conclusion that in many instances gifts are rewards, and genius is the outgrowth of applied energy. Many persons who believe in and advocate what is called the "prayer cure," use a spiritual power which they do not understand, almost at random. Their intentions are excellent, their motives sincere, their dispositions benevolent, and, as a consequence of their real desire to help humanity through their intercession with the Almighty, they are instrumental in many cases in raising up those who are seemingly on the brink of the grave. But they give offence to many equally well disposed people whose minds take a more scientific turn as their methods seem to such to savor of fanaticism and superstition, while scientists of every name appear almost blasphemous to the simple-minded enthusiasts who recognize God as a Supreme Sovereign over all natural law with which, according to their

theory, He interferes on their behalf in answer to their cry.

Now two facts have to be taken into consideration and carefully met in these present days; truths can never antagonize, facts can never be opposed to each other, however much they may appear to disagree. If we cannot reconcile truth with truth, and fact with fact, it is no argument against the perfect friendliness of all truths and facts to each other; it simply shows to us how limited are our powers and how small our knowledge.

Nothing seems more incontestable than the proposition that there is only one law of the universe which can never be reversed or set aside from its regular course under any circumstances whatever; with this law no Deity ever seems to interfere. The further we advance in scientific studies, the more deeply we investigate the mysteries of being, the more certain do we feel that there is an eternal, immutable, irreversible law which never varies. On the other hand the burden of proof on the side of the reality of what are called miracles (now occurring) is so overwhelming that we are forced, no matter how unwillingly on the part of some of us, to what at first sight looks like a counterconclusion, viz., that there is some power in the universe, and moreover, a power somewhat subject to the will and prayer of man, which does set aside what are commonly regarded as the fixed laws of nature. Out of the first part of our statement Atheists derive all their support, and out of the second portion of it believers in miracles derive their argument.

Now we think it only requires a little diligent study of nature, law and miracles to reveal to us the fallacy

of Atheism and the equal fallacy of what is often designated supernaturalism. The truth lies between these two extremes or poles of thought. Granting an immutable law is not necessarily granting anything more than an immutable Deity. If God is immutable and if the law of nature is His law, why should it not be or how can it not be immutable like its author. The mutability of earthly laws springs from the mutability of their framers and enforcers. The immutability of divine law (and natural law is divine) springs from the fact that God never changes, and therefore his mode of action never changes. Universal law is, correctly speaking, neither more nor less than the unvarying habit of the Infinite Being. But to grant the immutability of law is only to grant one of its characteristics. An immutable law may be kind, cruel, wise, foolish, just, unjust, and still immutable. It may make infinite room for human freedom or no room for it at all, and yet be immutable. The single attribute of immutability covers relatively very little of the ground we desire to go over, and we shall never understand our subject if we confine ourselves to a cold, sterile belief in immutable law or even in an unchanging God, unless we go further into an examination of what the law is we agree in calling immutable.

It is an immutable law, so far as any one can discover, that an egg requires just so much heat to hatch the bird out of it. Nature left to herself provides the heat in the body of the mother bird, but does not refuse to allow you to invent an artificial incubator. A certain amount of heat is imperatively demanded, that must be supplied or the chicken will not be hatched, but nature does not seem to lay down

any arbitrary law as to where the heat comes from or how it shall be generated. A law stares us in the face which we cannot get over, we cannot hatch the chicken without heat; but if you can devise unusual means for generating and supplying that heat, nature allows the result you desire to follow just as though the ordinary measures had been adopted.

The most surprising wonders of the Orient, according to those who have most carefully studied them, are just as amenable to a fixed and universal law as are the most common occurrences of every day life. If a mango tree blossoms in a few minutes from the seed of a gourd, nature's processes are simply accelerated by unwonted aid, and what is known as forcing is carried on to an extent so surprising as to suggest to the uninitiated the idea of a suspension of natural law. Now when we pray do we or do we not put forward some energy which brings about a result? Is there or is there not something going from the suppliant to the one who is eventually healed, or in the case of prayer for one's own recovery, is there or is there not something used by the patient to heal himself? We believe that whenever a person uses prayer and succeeds in healing himself by means of it he uses a spiritual force within himself which is just as much, yea, far more a remedial agent than any physician's prescription can be. When he prays for another and that other is healed apparently in direct answer to prayer, as no other reason can be assigned for his unexpected recovery, a force is communicated to the sufferer, from the one who offers prayer that he may get well; the cure is therefore performed in what is really a perfectly natural way, albeit in a manner usually called super-

natural by those who limit nature to the narrow domain of their own personal acquaintance with it. We know many people will step up just here and tell us we are ruling God out of all our calculations, ignoring divine aid and substituting for it some magical virtue inherent in human nature. We are doing nothing of the kind, though we are acknowledging the operation of divine power in its own way and through its own appointed channels. It is an unmistakable fact in nature that we must all sow in order to reap, or even if we apparently reap what others have sown, the very act of reaping implies effort; we get nothing for nothing, whatever we obtain we have got hold of by the putting forward of some energy physical or mental; it does not then appear that God chooses to work for us independently of us, and if we can be sure of one thing more than another, we can feel most abundantly certain that God insists upon it that we shall work for one another and be his agents and ministers in dispensing his blessings among our fellow beings. Christian Scientists, as they call themselves, are very apt to speak in ignorance disparagingly of the assistance rendered by spirit friends to their kindred on earth, but whenever they do so they resort to worn-out platitudes concerning the privilege we enjoy of going directly to God and thereby avoiding the necessity of relying in any sense on human or angelic instrumentality. Their arguments usually fall worthless to the ground by reason of their perpetual misstatement of views they undertake to denounce. Men of straw are built up with much elaborateness and then with great energy demolished. More than once we have been told that we were guilty of a species of idolatry if we

imagined we could do anything to assist God. As we never imagined we could assist the Infinite the arrow was pointless and hit nowhere; but if we gratefully acknowledge the Infinite Goodness in working by us and through us to accomplish his beneficent designs while we confessedly owe everything to God, we do not refuse to acknowledge the modes of divine operation chosen by the Infinite Mind. If you give a treatment and that treatment is successful, no matter how you give it, you employ energy in giving it; if it is only a lesson in truth, you must so present the truth that it will be accepted or the lesson is not received. To bring the truth home with power to the mind of your patient is the one thing needful; to do so you must exercise your own spiritual nature in harmony with the divine intent. Prayer seems to us nothing more than spiritual effort; incantations are vain, mere words are valueless in themselves, formulas are dead letters unless a living spirit breathes through them; but when what Montgomery calls "the soul's sincere desire unuttered or expressed, the motion of a hidden fire which trembles in the breast," is brought into active exercise with beneficent intent, work is being done, the soul is engaged in profitable industry, and the answer to prayer comes through the working of that universal law which compensates the toiler for his effort. Now let us look at some of the aspects of this question of prayer which call for especial review at the present time. All over Christian Europe, Jesus and his mother are said to have appeared in certain places, performed miracles there and ordained that pilgrims who visit consecrated shrines should be made whole, no matter what disorder they may be laboring under. These shrines have been

and still are sources of immense benefit in a financial sense to the Roman Catholic Church. Witness the magnificent church at Lourdes erected through the offerings of pilgrims, see the crutches hanging up in many of the churches, see the medals reaching from floor to ceiling in many a lofty chapel, and then inquire into the likelihood of the apparitions which gave birth to such singular devotion. Easily enough you may dismiss the whole subject with a sneer, and having contemptuously hissed out "nothing but superstition," refuse to bestow any further thought on the matter. The question then arises, is not superstition a therapeutic agent of great value? and if people are by nature superstitious let superstition be cultivated by all means if it produces such benign results; but we cannot dismiss the subject in any such summary manner,—there is something far more real than superstition at the bottom of these "miracles of healing," as they are called. An undoubted spiritual power is at work in all those places, and to find out what that power is and how it works is one of the most interesting and useful psychological studies of the day. No further away than Hoboken Monastery, in New York, and the Portuguese Church in North Bennett Street, Boston, have persons been cured of long-standing and distressful maladies when brought face to face with "holy relics" at Hoboken, and water from a "holy well" in Boston. Then among Protestants we have the striking case of Dr. Cullis' work at the Consumptives' Home, Roxbury, where nothing but simple prayer is relied on. Patients do recover; though some do not, the fact that any respectable percentage get well is enough to commend the mode of cure to enlightened study. A very perti-

nent query sometimes indeed often raised is, do not the patients carry enough faith with them to cure them any way, and is not the simple fact of the mental tranquillity and hopefulness consequent upon that faith a sufficient reason for their cure? We have to answer in the light of facts, in a few instances yes, but in the majority of cases no; for the surprising feature of the subject is that some who have faith are not cured, and those who have no faith to start with get well the soonest. Usually a positive, determined mind is influenced by its own beliefs and unbeliefs far more than a susceptible, pliant individual who easily yields, often without knowing it, to the beliefs of those around him. Belief seems a somewhat positive attitude of the mind. If one believes anything it seems as though he has thought about it and come to some kind of a conclusion regarding it; but when a person is totally ignorant of the theory or method of practice, and is carried helpless into an institution, expecting perhaps to die in a few days or weeks at the most, if he is cured under any kind of treatment his own mind can have very little to do with the result attained. Of course an invisible and unsuspected power may work silently and secretly upon his mind and bear fruit afterwards in his recovery, but that power belonged outside of himself, it came from outside influences, not from any original belief or expectation of his own. Many prayers exercise a mesmeric influence over a patient; they lull him to sleep, soothe away his pain as they lull him into the arms of prayerfulness; they play the part of anæsthetics and render the entranced subject, while in a singularly negative condition, pecu-

liarily susceptible to the beliefs and wishes of those around him.

Cures are performed by mesmerism; this we know, and can prove by many thoroughly well-authenticated instances; but a question arises, are they permanent? often we confess they are not. The question now arises, so long as really healed, does it matter how they are healed? Is not one method of cure as good as another, and if all kinds of prayers addressed to all kinds of divinities are available what matters it whether we profess a true religion or a false? Right here in the use of the word religion comes the answer. True religion is a matter of principle, of right feeling, of noble emotion, of inspiring sentiment, rather than of rigidly defined intellectual admissions. Religion is a question of love, of purity, of magnanimity, of fervent aspiration. It centers in the love of all good and of humanity; it is good and seeks to do good; it proceeds from the soul rather than from the intellect, and thus is far more a matter of the heart than of the head. If people were truly pious in their lives because they held certain doctrines and approached God in certain forms of words while all others were impious, we should then be compelled to look upon intellectual exactitude as necessary to salvation; but when we find the most excellent and truly religious people holding diametrically opposite views on all questions which can be submitted to the intellect, we are compelled to look deeper than opinion to find the secret of spiritual life and growth without which all ceremonies and invocations are empty forms and hollow mockeries. Whenever prayer is sincere it is an uplifting of the spirit to a plane of being which the spirit in its hour

of need recognizes as real and present, or at all events near enough to be communicated with.

We hear much nowadays of mind-reading and thought transference; we hear and read much of curious experiments tending to prove the palpability of thought and the possibility of one mind communicating with another without any kind of contact between bodies; and while there is of course much difference of opinion among the learned as to the nature of the force which is employed in the transmission of ideas from one mind to another, the general impression seems to be that there is a subtle force within us and around us, subtler by far than electricity, which does a work in mind in the transmission of intelligence analogous to that performed by the electric fluid on the sensuous plane of communion. In every instance of thought transference we hear of certain conditions being necessary to success, the experiments being successful only when some subtle and mysterious requirements are fulfilled, these requirements oftentimes being of so unknown a character that the phenomena are noted more for their erraticity and incomprehensibility than for anything else. Just as it is necessary to employ machinery and apparatus in the conduct of electrical experiments, just as the telegraphic wires cannot be dispensed with in the transmission of intelligence from point to point, so in the subtler realm of mental interaction something analogous must be established to bring two minds *en rapport* with each other. Prayer seems in one at least of its phases to be the sending forth of a subtle force from within ourselves which grasps some power beyond us with which we desire to ally ourselves, no

matter to whom we pray. The personage addressed, though a fancied historical character, may be after all only a myth, still we do lay hold of something and some one, we do get a response somehow from somewhere, and it is a response which in many instances answers perfectly to our idea of the being we addressed in our prayer. Now it seems to us incredible that an impossible or a non-existent character should ever have found its way into human thought or literature.

Novels we have in abundance; so-called works of fiction are plenteous as daisies in spring, but are works of fiction, works of fiction in the strict sense after all? Where do the characters come from? Are there no actual patterns after which the writer copies? Are not novels very often simple biographies more or less distorted, names, dates and places changed, personages considerably mixed, but still the whole tale made up from real life? It is an open secret that popular novelists put people of their acquaintance into their books and often travel and seek society for the purpose of collecting material for fresh romance. Supposing the myriad personages involved in prayer by the various bodies of worshipers the world over were for the most part fictional ideals, still they would have their counterparts in real life, each one would stand out distinct from all others as the embodiment of some especial quality, and an invocation to an imaginary being possessed of such quality would bring the mind of the suppliant into relation with some real being in whom that particular characteristic was peculiarly prominent. Suppose now, for the sake of argument, Jesus of Nazareth never existed. Historical evidence of his existence is extremely slender and many

modern critics assume that he was merely a mythical or an ideal personage. If that be so are we forced to conclude that all the prayers ever offered to him are fruitless, that they represent just so much wasted energy and idle breath? Such a conclusion would be too pitifully cruel for us to entertain for a single instant. The value of prayer is in its spiritual fervor and intensity, and if one prays to Jesus with an ideal before him and with the sole object of conforming his life nearer to the standard of that ideal, if he invokes that to help him to become more like itself, such petitions instead of being valueless are ladders to living spheres of spiritual being, and it matters not whether there ever was on earth a human personality who lived out that ideal in mortal form. The ideal in the human mind is a reflection caught from the realm of spirit; it is exceedingly probable that history more or less clearly proves the outward manifestation of the ideal; but if history does not, prophecy assuredly does, and the future condition of mankind on earth is a condition already reached in spiritual being somewhere and reflected upon the consciousness of those yet dwelling amid the shadows of materiality.

Now take away from the character of Jesus all that savors of what is commonly termed the miraculous and supernatural, draw aside the curtains of mythology and let the human personality stand out in all its spiritual and natural loveliness; forget all theories of a miraculous conception, throw to the winds all thought of anything other than a pure and perfect manhood, think of Jesus only as an elder brother, in a word take the view of him which Theodore Parker took, and what have you to contemplate but a human being who has reached

a nobler height of holiness and devotion to truth than the rest of mankind. As Moses was the greatest law-giver mentioned in Jewish history, as Phidias was the greatest sculptor known to Greece, as Confucius was the greatest ethical teacher and reformer known to the Chinese, so Jesus was the greatest spiritual light known to Christendom. But some will say, and with great showing of truth, there is no evidence that any one man ever lived in whom all moral excellences met; have not historians borrowed from many and many a person, many and many a clime, and decked their chosen hero in many borrowed garments which were not rightfully his own? Such may be the case, but even if it is, it does not alter the fact that there are human beings, if not a solitary human being, in whom these excellences have met; the whole glory may not belong to one alone, it may be the joint possession of a great multitude, but the hope of relating one's self to those realms of intelligence and virtue in which such moral beauties are outwrought in beneficent conduct is not a baseless dream, it is a well-grounded confidence.

Surely there are no skeptics who will not admit as much as this. Nothing can be in the world's history which transcends the attainment of the human mind. If Shakespeare was not the author of the plays which bear his name, Lord Bacon or somebody else wrote them, they did not write themselves. They are written and some mind or minds must have lived adequate to the task of producing them. So with Homer; if such a man as Homer is generally supposed to have been never lived, the *Illiad* and *Odyssey* being in existence were brought into existence by an intelli-

gence adequate to the task of their production; and so with the ethical teachings of Jesus, they have been given to the world some where, by some one, at some time.

Beyond that point where the baldest skepticism may possibly stop, we as gnostics rather than agnostics necessarily go, knowing that no life perishes, that no mind fades away; that all intelligence enjoys a career immortal. We confidently proclaim our unfaltering conviction that if you in sincerity of purpose fervently address a plane of being called by you by any name you please, or by no name at all if you cannot give it a name, you enter into living relation with that very degree of mind which made the teachings and products you most admire possible on earth. You may then have an erroneous idea of personality, you may address the name of a myth, but you address the real spirit which you are endeavoring to find and commune with it beyond the myth which partially obscures your mental horizon. No doubt many divinities invoked by many nations are mythical creations, so far as their literal history is concerned, and we can none of us doubt that many "saints" have been canonized because of services they rendered and offerings they made to the church, while their characters up to the very last were anything but saintly, their death bed repentances and conversions being unreal, as they were only induced by fear and in the hope of escaping deserved punishment and winning unmerited reward after the death of the body. These "saints" are, no doubt, at this moment, many of them, in a very dark and unprogressed condition in spirit-life, and utterly beyond the reach of the adorations of those who invoke them.

Still the suppliant has before him a mental image of true sanctity, he invokes an ideal in his own mind, and when he does so he forms a connecting link between himself and some being or beings who really do represent the ideal height he desires to reach, and from which he is laboring to win a response.

Paganism and Romanism alike acknowledge an immense number of lesser divinities somewhat corresponding to the *Elohim* or *Demiurgos* of the Kabala. One of these divinities is supposed to protect the one who seeks his or her patronage from drowning, another shields from land accidents, another from fire, another helps his charge to the acquisition of wealth, another finds and restores stolen property, while others whose missions are more spiritual assist those who invoke them to the acquisition of graces and the development of their higher nature generally. If there were no such thing as communion with departed spirits at all these prayers would not be in vain, as the very desire to enter into relation with a certain type of mind would introduce the petitioner into the sphere of other individuals on earth whose mental exhalations fill the air and affect us more or less powerfully as we become receptive or non-receptive, according to the bent of our desire.

We come now to an intensely practical part of our subject, viz.: the means whereby and the reasons why persons affect each other so powerfully under some conditions, and scarcely at all under others. Spiritual science teaches you before all things the paramount necessity of properly directing your thought and wisely using your will. A true spiritual scientist is never a mesmeric dupe, never a victim of any and

every influence which may be floating by. We must try the spirits in the fullest sense, *i.e.*, put every influence which approaches us to the test of reason and conscience, and never allow ourselves to be blindly led by the passing breeze in whatever direction it may be blowing.

An incalculable amount of danger may be avoided and misery averted if persons will only act by intuition and by reason, not by blind impulse. Untold misery is occasioned by that prevalent externalism abounding everywhere which teaches the child from his earliest breath to bow to authority and bend to custom. We must set rather than follow fashion; though ever ready to take advice, we can never be too careful in hesitating to follow an impression because it is an impression. An impression is not an intuition, as an intuition is an impulse of the soul, while an impression is only an impress made upon our mind by some effluence of another's mind which is at the moment in our vicinage.

When we have settled the point that thought is a substance, when we realize with sufficient vividness that we are constantly praying to others while others are praying to us, that every thought, desire, wish, and certainly every effort of will is a prayer, we shall see that we are both praying and answering prayers continually. Prayer is aspiration, desire, will, request; so when an apostle said, "Pray without ceasing," and coupled with that injunction, "Watch and pray," aspiration and vigilance were estimated at their true values and placed in their rightful relations. We must not only watch as well as pray, but we must watch, and that carefully, ere we pray. We must not allow ourselves to pray for anything and everything; it is a

mischievous fallacy to suppose that because God cannot answer a prayer for what is evil, and no good angel can reply to it either, that therefore it goes unanswered; it is most assuredly responded to from that state of mind toward which it gravitates and with which it is in sympathy. We have known children as well as brigands to steal, and pray that they might not be found out. We have known people to deliberately set out upon an evil course, and before they undertook to plunder their fellow-creatures, offer up a prayer for success in their nefarious undertaking. Now are such prayers harmless, do they amount to nothing? Are they mere wasted breath? We might wish they were, but as it is they are causes of the direst misery, as they link those who offer them with the powers of darkness, and these powers of darkness which inhabit the air are none other than other minds similarly intentioned who clasp hold of all who invoke any mysterious or unknown power to aid them in a work of evil. If prayers for evil ends are answered are we not then in continual danger? Yes, but only when we do not curb our lower instincts; only when we encourage, or at least allow the baser proclivities of our nature to assert themselves.

Obsession is doubtless a fact, but it is occasioned by low and evil thoughts and desires, by those very thoughts which necessarily lead to vicious practices whenever indulged in. Metaphysical healing makes a dead set against errors in mind; it utters its protests with clarion voice against all secret thoughts of evil; it does not and cannot stop where physiology and sanitary legislation are compelled to stop, at the making clean of the outside of the cup and platter.

Metaphysicians frequently say very little about outward practices, why? but because they know the truth of the adage, "Out of the abundance of the heart the mouth speaketh." It would indeed be a blessed thing for the world if prohibitory legislation could put down evil, but does it? Alas, no! In a republic prohibitory legislation is impossible if the people are not sufficiently well disposed to desire it, as laws can only be made by the people, and they will never make better laws than they desire, and they will only desire good ones when they are morally and mentally enlightened. And then again, if a prohibitory law is passed and enforced where people are too vicious to appreciate wise legislation, they resort to every conceivable artifice to evade it, and their moral progress is therefore retarded rather than advanced by pressure brought to bear from the outside. Education and Moral Suasion are the only two possible means of bringing about reform; force is impossible, utterly impracticable, unless you are dealing with serfs and savages, and even then it only leads in the long run to mutiny and revolt and an exhibition of the most flagrant vices possible to humanity. Some Socialists, we know, laugh at moral suasion, others distrust its power; almost all believe in improved legislation and state interference as the sovereign remedy for existing ills, but how are they to get improved legislation, how are they to get a well-organized state, without education and moral suasion? If some like the word education, and do not favor the words moral suasion, how, we should like to know, are they going to separate the two unless they rob education of all its moral elements and thus reduce it to an artificial and utterly ineffect-

ual attempt to accomplish the impossibility of raising mankind to a higher level without appealing to the only lever which can lift society, viz., the moral sense.

Intellectual and physical culture alone are miserably inadequate to evolve a perfect state. Greece, Rome, Babylonia, Chaldea, and multitudes of ancient names stand eloquently forth in history, vetoing any such absurd attempt. The nations which fell away most completely from virtue and at length from material prosperity also, those which have been utterly destroyed, and whose ruins alone remain to tell the tale of their once glory have fallen when culture was at its height and schools were crowded with learners.

The one thing needful in education was unhappily left out, and that was moral and spiritual culture. Healing by spiritual power means healing the mind of evil thoughts, exorcising the demons of impure wishes; and as every physician and sanitarian knows disease and vice, health and virtue are intimate associates, the true spiritual healer must minister to a mind diseased, to affections depraved, and by inducing first the love of virtue and begetting in the patient's mind the understanding of it will soon find that as all growth proceeds from the center outwards, not from the circumference inwards, so it is impossible to change fruit without changing the condition of the root from which it springs. Just as the use of cosmetics can never purify the blood or impart the natural glow of health to the cheek, as all the beauty of skin stimulated by rouge, pearl powder and other vain and injurious compounds, products of an age of insincerity and sham is indeed less than skin deep and tends to increase rather than lessen the pallor caused by sickness, as such prepara-

tions clog the pores and prevent that natural action of the skin which is indispensable to health, so all attempts at glossing over defects and making persons act and speak well without any motive power from within impelling them to do so can only intensify instead of relieving the moral maladies under which society groans.

We must devise some more radical means of improving the morals of the rising generation than physiological text-books will supply. When well written they are good as far as they go, but they lack all power of appeal to the spiritual nature. Boys and girls are told if they indulge in sexual excesses they will suffer from nervous debility, that as they grow older diseases will overtake them when they least expect it; they will lose health, strength and powers of enjoyment by contracting vicious habits. All this is true enough, no one can dispute it; but we fail to see how an address to selfishness, or at the best an appeal to the animal instinct of self-preservation as conspicuous in rats as it is in man, how an appeal to fear of consequences falling upon lawless indulgences can do much to stimulate that moral and mental force without which it is extremely difficult, almost impossible to restrain the passions.

A spiritual treatment succeeds where the physiological argument fails, because the former induces the dormant spiritual energy in the one treated to come forth, assert its power, and hold the lower impulses in check. Spiritual healing is the victory of spirit over sense, of mind over matter, and true prayer addressed in all sincerity to infinite purity cannot fail to arouse in the one who prays thus, that very moral vigor

which is more than a match for all the wiles and seductions of the lower nature. When we pray for another we should never desire or expect more than this, to enter into some blessed fellowship with the powers of light in such a manner as to assist in the awakening of the divine light within the sufferer or sinner in whom it a while lies dormant. Prayer is spiritual effort, the truest, noblest and most earnest work in which we can possibly engage.

LECTURE VI.

MIND-READING, THOUGHT TRANSFERENCE AND KINDRED PHENOMENA.—WHAT IS THEIR SCIENTIFIC EXPLANATION?

THE columns of the daily and weekly newspapers being at the present time almost filled with accounts of more or less successful experiments in what is properly termed Mind Reading, we have chosen as the topic of our discourse tonight some of the more familiar phases and aspects of this singular and interesting phenomenon, feeling sure our hearers and readers (for this discourse is being reported *in extenso*) will be interested in hearing what we have to offer on an always attractive but just at present peculiarly seasonable topic. You are doubtless all of you pretty thoroughly familiar with the now widely accepted theory of animal magnetism. You all have heard and read and perhaps experienced something of its alleged marvelous potency, and while many of you are willing to lay it aside for what you feel to be a higher revelation of truth, you cannot but admit that the theory of its existence on the sensuous plane of thought is both tenable and logical. The magnetic theory, as we understand it, is practically this: The human body is an aggregation of molecules or minute particles of matter kept in a constant state of frictional motion by means of that subtle power we call life. As long as life operates upon these molecules

their activities are continuous, but when life retires their wonted movements are instantly and finally suspended so far as their remaining part of a particular body is concerned. The constant friction of atoms must necessarily produce an energy, or force, an emanation or effluence, hard to define, perhaps, but nevertheless to be palpably felt, and under certain conditions susceptible of analysis. That heat and moisture are constantly being thrown off from the human body no one can deny, and no one, we should think, could accord to heat and moisture no properties.

On the plane of physical existence animal magnetism operates as all material forces operate; this subtle fluid emanation is without doubt communicable from one person to another, with or without contact consciously or unconsciously on the part of both the donor and recipient. Now in mind-reading, or thought transference, animal magnetism plays a very subordinate part, as ideas are what we have to deal with rather than physical sensations. Animal magnetism, if it ever acts as a therapeutic agent, if it ever aids in the relief of pain or the cure of organic disease, can only act as food or any physical remedy can act; it cannot convey ideas or act as a self-intelligent agent in the conveyance of mental impressions; but when we turn our thoughts from the body to the spirit, from matter to mind, we can readily see how closely analogous magnetism on the physical plane may be to thought on the mental.

Thought is without doubt a substance, a something real, tangible, objective to the senses of the spiritual body, and we must never forget that man on earth is a spiritual being, the possessor of a spiritual body which

he will continue to inhabit when the mortal form has crumbled into dust. Man, then, on earth has latent within him all the potencies and capabilities of so-called departed spirits. Death does not revolutionize character, neither does it necessarily produce any immediate change in the moral and mental status of an individual. Departed spirits, as those are usually called who, to use Shakespeare's language, "have shuffled off this mortal coil," are not necessarily either more or less advanced than you, and our most decided conviction is that without a solitary exception, if you were every one of you to pass out of earthly existence at this moment, you would each one commence your progress in the unseen world at that precise point in your development which you had reached the instant prior to experiencing the change called death. If this inference be correct, and both Spiritualism and reason endorse it, we can surely see our way towards an amicable settlement of many differences of opinion between Spiritualists and others which occasion much unpleasant controversy and the manifestation of much hard feeling on both sides.

Metaphysicians, Theosophists and Spiritualists are for the most part all laboring to the same end, and frequently they are only calling the same thing by three different names, and thus their dispute is rather over the name by which the flower shall be called than over the rose itself, whose fragrance is not affected by any name which may be given to it,—to allude again to Shakespeare and borrow from him an illustration. The experiments with Irving Bishop which have formed the subject of so much discussion of late are extremely simple and can very easily be explained by an intelli-

gent student of spiritual science. Such experiments are valuable more on account of their bringing metaphysical and spiritual matters before a class of the community often hard to reach by less sensational methods than on account of any great inherent virtue they may possess, as they constitute only the alphabet of Spiritualism, and explain only the very first principles of metaphysics or theosophy.

What is thought? is a question ever recurring. How is thought generated? does the brain secrete it? Is it dependent upon an organized brain for its existence, or is it rather an independent reality which manifests itself outwardly through the brain, using the brain as the vehicle of its expression, while the brain has no power to produce it but only to make it outwardly manifest? These and hundreds of allied questions are being raised continually in the present state of psychological controversy, and it is our object in this address to make an attempt to discuss and if possible to answer a few of them.

Now in the first place it always strikes us that the great fundamental error in materialism is that the materialist reverses the natural order, and while of course recognizing both cause and effect, declares cause to be effect, and effect to be cause, falling therefore into the precise error called in a homely proverb, "putting the cart before the horse." A few simple axioms or truisms which no one can successfully dispute seem to us to thoroughly confute materialistic reasoning. Take, for instance, the following which we believe are almost universally admitted to be unanswerable: "Out of nothing, nothing comes;" "A cause must be equal to the effect produced from it;" "A stream cannot rise

higher than its source;" these and many others too numerous to mention, all in the same strain and absolutely irrefutable, answer finally the assumption of the materialist, that matter produces mind.

Nothing can be evolved which is not previously involved; involution is the key to evolution and the only intelligent and adequate explanation of its phenomena. We often have occasion to refer to what are commonly called the physical sciences; we never speak disparagingly of them, but we insist that there are spiritual sciences which explain them and without a knowledge of which they are both misleading and inexplicable. Take phrenology and physiognomy as instances, it is beyond dispute that character can be read by the organs of the brain and also by facial expression. Even hand-writing portrays character, character is depicted moreover in every line of the hand and in every movement of the body; but because we admit all this and do not refuse to be guided by these outward indices, if we have no better and more interior methods of judgment at our disposal, are we compelled to commit ourselves to the self-evident fallacy proposed by some, that the character is the result, the outcome, the effect of these externals; are not these externals the results, the outcome, the effects of character? Outward experiences do not influence mind or limit intelligence, but mind and intelligence certainly do occasion and regulate all outward indications. A thermometer has no effect upon temperature, it cannot heat or cool a room in which it hangs, but it certainly can indicate the temperature which it has no possible power to modulate. A barometer has not an iota of influence upon the weather, still the quicksilver

in it can warn you of the rains, winds, or tempests it has no hand whatever in inducing or preventing; we do not refuse to acknowledge the value and usefulness of these indicators because we are not foolish enough to believe them to be weather-makers; just in this proportion do we acknowledge and utilize phrenology, physiognomy and kindred sciences.

If a child is brought to us whose development is very meagre in certain respects, if the conformation of the head proves him to be very unevenly developed, we do not tell the parent that he is stamped for life with certain littlenesses and infirmities. Rather do we endeavor to spur on the parent to exert himself to the uttermost in overcoming these defects and annihilating these limitations. The brain has nothing to do with the intellect, any more than the barometer has to do with the weather; it may indicate how far the intellect is expanded, but that is all. How often we observe coarse, brutal expressions marring the faces of unkind people; a change of mind, or a change of heart as Christians often say, completely revolutionizes a person's appearance. Kind thoughts lead to genial smiles and pleasant lines in the face, while disagreeable thoughts, even when kept to one's self and never translated into speech, pucker up the countenance and give it a sour and repellant aspect. Far too much stress is commonly laid upon externals; the majority of mankind are altogether too superficial and conventional; formal etiquette receives far more attention than it deserves, and thus a whitewashing of sepulchres full of corruption within, and a cleansing of the outside of a cup and platter filthy within, is as much in vogue today as it probably was when condemnation of such

hypocritical pretense found its way into the New Testament.

Thought is not only a substance or reality ; it is a far greater reality, a far more important and influential substance than either word or action. Thus we need the Arabic as well as the Christian statement of the Golden Rule. Combine them and the rule is perfect : "Thou shalt feel and do towards thy neighbor as thou desirest thy neighbor to feel and do unto thee." If we recognize thought as more powerful than anything visible, audible, tangible, or otherwise perceptible to man's outward or bodily senses, we harmonize perfectly with chemistry and other physical sciences in declaring the invisible to be vastly more potential than the visible. Chemistry positively demonstrates the invisible forces of nature to be far the more potent of the two. No mechanical engineer needs to be told this truth ; he knows well enough the superiority of invisible steam to visible vapor. Every chemist knows of the superiority of ether to matter ; all matter can be converted into ether, but all ether cannot be converted into matter, for when the conversion is attempted a residuum always remains on the side of ether. Of course we may be found fault with for suggesting that ether and matter are distinct ; many scientists say ether is only refined, rarified, etherealized matter. We maintain that that is a wrong statement of the case. The truer statement is that matter is a lower form of ether, as experiments go to prove that there is something in ether there is not in matter, while there is nothing in matter there is not in ether ; ether may therefore be the parent cause of matter, but matter cannot be the parent cause of ether, as matter

cannot produce what is greater than itself, while ether may produce what is less than itself. Consciousness is surely greater than unconsciousness. The conscious is surely greater than the unconscious. Thus matter may be a product of mind, but mind cannot be a product of matter. When organization is spoken of as necessary to mind, truth is inverted, turned topsy turvy. The fact of the case is the direct opposite of the statement. There can be no organization without mind; mind is the organizer. It is the inevitable habit of mind to organize, therefore if it should be true that wherever mind is there is organization also, the organization or organism is not the creator of mind, but its creature, not its cause, but the effect of it.

If you will follow this process of reasoning to its ultimate you will quickly see where the fallacy of materialism lies, viz., in confounding cause and effect, reversing them, mistaking one for the other. Now to apply this reasoning to the curious and exciting phenomena under discussion, a pin or some larger object is hidden away somewhere out of sight of a "mind-reader," the mind-reader usually insists upon it that some one who knows where the object is hidden shall concentrate his mind upon it, and then either with or without physical contact with the person who knows where the article is concealed, the mind-reader finds it and produces it, much to the amazement of the spectators, who greet his success with acclamation, without attempting to solve the mystery or tell how the thing is done. Mr. Bishop is a notorious example of a power lying dormant to a greater or lesser degree in every one, and he himself admits it can be cultivated by those who pursue it

with perseverance and assiduity. It of course involves an effort and exhausts the performer much as any other kind of work does which involves taxation of the mental energies. The experiments which have been conducted both publicly and privately in many places in the presence of many distinguished men of science and representative clergymen can only be explained in one of two ways; they may be adduced as evidences of spirit control, or they may be brought forward simply as samples of the wonderful power resident in the human mind while yet associated with an earthly body. We will take the latter view into consideration first, as it leads up to the former; a due consideration of what is commonly called mental phenomena paves the way in the popular mind for what is always designated spiritual phenomena, for though the use of the words "mental" and "spiritual" in that connection and with such implied limitations may be open to criticism, we all know that such use of them is very common, and therefore needs to be taken into account in presenting an explanation to the general public.

The mind of man here and now is assuredly the same typically that it will be after it has severed its connection with flesh. Death cannot materially alter the condition of the mind; it may liberate it and afford it wider scope than it previously had for the exercise of its powers, but substantially the condition of yourselves and your so-called departed friends is the same, with the single difference of outside organization. Now if we are all spiritual beings here and now and forever, if we can generate and transmit thought by reason of our being spiritual entities, why can we not communicate with each other, and that

perfectly, without bringing into requisition the physical senses at all?

Probably no one is entirely destitute of interesting psychic experiences; it is really extraordinary to note how many peculiar events have taken place within the knowledge of almost everybody, events which have been dismissed as inexplicable until the present deep and growing interest in the spiritual side of nature calls them up from the recesses of memory where they have long lain stowed away, and offers a reasonable explanation of them in harmony with a hitherto unknown law. When you shall have accustomed yourselves to depend more on spiritual means of communion with each other and less on external avenues of intercourse, you will find yourselves receiving impressions conveying news of distant friends to such an extent as to enable you at length to dispense with outward means of converse almost entirely.

No power unless specially sought after or unusually prominent makes itself manifest under ordinary circumstances except in case of necessity. There is no reason whatever why people should not write with their left hand as easily as with their right, the only reason why they do not is because they have not been educated to do so, and have never felt the necessity of trying to accomplish what they have not been taught. But let an affliction deprive one of his right hand, the necessity of writing with the left frequently gives power to use it, or at all events it affords an incentive to an exercise which, if faithfully persevered in, is invariably crowned with success. Even the toes have been made to hold a pen where both hands have been lost, and the caligraphy of the toe-writer has been quite intelli-

gible. Just as children have only been taught to use one hand and no toes in writing, and have, therefore, only developed the power of using one hand in penmanship, so they have been taught to rely exclusively on their physical senses for all communion with one another, but let a sensitive, impressionable child be educated from the cradle to respond to thought without the use of language or anything outward, and that child will grow up a natural seer. Seership can be cultivated or repressed as well as any other power indigenous to the minds of the human family. When Mr. Bishop conducts his experiments he always tells some one who assists in the exhibition to keep his mind firmly fixed on the hidden object to the exclusion of all other thoughts for the time being; he therefore succeeds much better with one person than with another, though all who constitute a committee may be equally friendly and desirous of seeing the experiments a success; still one has more concentrativeness than another, and the person who can rivet his attention on one object to the exclusion of all others for the longest time and with the most fidelity is always the one whose mind the mind-reader can read most freely.

We knew two ladies at one time, one an Englishwoman, the other a Spaniard; the one could not speak or understand anything of the other's language, yet they conversed with each other in mind so perfectly that the one was a perfect companion to the other. We will give you two or three illustrations of the manner in which they communicated, as it was a singular and deeply interesting, also a most instructive, case to the student of psychism. We will say, before proceeding with the narrative, that the ladies con-

ceived a strong attachment for each other at the time of their first meeting, thereby manifesting an intense natural sympathy which always greatly facilitates thought transference. They were accidentally left alone together in a large London house late one evening in a thoroughly and exclusively English-speaking neighborhood, when the Spanish lady was suddenly taken with a fit of indisposition; this greatly affrighted the English lady and also deeply disconcerted the Spaniard, but only for a moment, for no sooner did the sufferer express a wish for hot water than her English companion brought it to her; no sooner did she desire a window closed or opened than the English lady opened or closed it, of course at the time being acting automatically, scarcely knowing what she was about or why she acted as she did, as her companion's words conveyed to her no meaning whatever. From that day forward they were the most intimate and confidential of friends, and, though they had neither of them learned anything of any phase of mental or spiritual science from any book or person, they acted out a spiritual play perfect in all its parts. Of course, the question may be raised legitimately, how far was the English lady a medium? how far was she influenced by spirit friends? but, without endeavoring to finally decide that point, let us look over the ground a little and see what warrant we have for indorsing such a conclusion.

Clear proof of spirit intervention must necessarily transcend the abilities of those present in the flesh. We are not justified in recklessly attributing everything to departed spirits without adequate reason for believing in their intervention. Over-credulity among

Spiritualists does quite as much to retard an intelligent understanding of spiritual operations as does any amount of skepticism or even opposition on the part of those avowedly hostile to the theory of the Spiritualist. Whenever we have proof of spirit intervention we stand confronted with a fact not logically referable to the action of our own unassisted minds; for instance, if the lady whom we have brought forward as an example of the working of mental telegraphy, did nothing more than she was mentally requested to do by her Spanish friend, the Spanish lady stood in the position of spirit guide and the English lady served as her medium. If at other times their relation was reversed, as it often was, the English lady was the directing intelligence and the Spanish lady the subject sensitive; but if information was obtained foreign to the knowledge of either of the ladies, if either of them acted beyond her own and her companion's thought and knowledge, then we conclude there must have been a third party to the result and that party an unseen spirit.

In frequent instances a mesmeric subject is taken entirely out of the hands of an operator and made to obey another will, there comes in the action of the unseen spirit disconnected from the body; but even in such cases there is not always absolute proof that the influencing mind is not still on earth. Our theory, however, while it may at first sight appear to cut the ground from under Spiritualism, in reality makes it stronger, as our science is anthropological and we cannot study man as he is and where he is without gaining new light on his probable powers and conditions in another state of existence. We may say that we

know that many of the instances recorded by the Theosophists are unquestionably genuine cases of thought transference, but they do not support an antagonism to Spiritualism when they are rightfully explained, they rather cut the earth from under the opposition. If while here on earth, environed in matter, limited at every point by the senses, we can still exercise our spiritual powers to the extent of conversing with one another across miles of land and sea as well as when near each other in bodily presence, what must be the powers of those liberated minds who, no longer hedged in with mortal surroundings, no longer impeded with earthly exactions, can use their divine resources to an unlimited degree. Mrs. Eddy, in her celebrated book, "Science and Health," gives no adequate reason whatever for her militant attitude toward Spiritualism; she says she knows spirits cannot communicate with their friends on earth, while she dilates at great length upon the power of one mind to affect another in this world mesmerically when not metaphysically. Mrs. Eddy's very argument in favor of spirit being the only reality, and the physical man virtually a nonentity, are just so many practical contradictions of the anti-spiritualistic statements she makes elsewhere.

Many Mind Readers, Mental Healers and others seemed possessed with the delusion that a belief in spirit communion or a recognition of it as a fact must be given up if mind reading or metaphysics can be proved true, whereas the exact reverse is true, for all phases of mental and spiritual phenomena strengthen one another, and direct spirit communion entirely independent of physical accessions is only the apex and crown of all lesser demonstrations of what is in all in-

stances virtually the same power. There are indeed diversities of gifts and operations, but the same spirit worketh all and in all; the Spirit of God indeed is the primal fount of all intelligence, but the spirit of man also is the appointed medium of the Infinite. It is surely the will of God that we should help each other, gregarious instincts are evidences of the divine intent that we should perpetually serve one another; in no other way than by mutual service can we rise to celestial altitudes; thus, instead of ignoring the ministry of angels in our work, let us thankfully recognize it, but at the same time never fail to credit ourselves with what is duly ours, as no truth needs borrowed plumes or is ever enhanced by the addition of anything not strictly in accordance with veracity. Our practical application of these thoughts is this, we cannot always say to a fellow-being, give up such and such a habit; our position in life, the circumstances in which we are placed often erect formidable, almost impassable barriers on the plane of mortal sense between us and those we most desire to reach and help, but no barrier of caste or prejudice can clip the eagle wings of thought, no law can forbid our thinking; where we cannot go in body there let us go in mind. If we cannot say drop that cigar, drink no more liquor, frequent no more that evil haunt, indulge no more in that vice, we can think our message, we can direct our thought earnestly, prayerfully, confidently; we can sow good seed in mind, we can give silent treatment where all outward attempts would be rebutted scornfully as unwarrantable interference. If we will recognize the power of thought more and rely on outward operations less, we shall be both surprised and delighted to find

ourselves running a mental telegraph, not for the purpose of filling our pockets with golden ore through ministering to the love of the sensational and the curious in the minds of those who are always searching for attractive novelties, but with the blessed intent of relieving, not primary and chiefly bodily suffering and sensuous distress, but the fruitful cause of it in depraved thoughts which lead inevitably to words of blasphemy and cruelty and acts of crime.

In so doing, whether we know it or not, the hosts of heaven will work in union with us, and as we afford the only really necessary condition for true affiliation with pure and holy beings, our work will be one with that of angels and we shall in our turn become angels, ministering spirits, helpers of our brethren, whose sole delight and ambition is to consecrate our every power to the furtherance of the best interests of humanity.

LECTURE VII.

THE LAW OF LOVE.—LOVE AS A HEALING AGENT, AND ITS APPLICATION TO SINNERS AND SUFFERERS ACCORDING TO THE METHODS OF SPIRITUAL SCIENCE.

IT has often been stated, as we think very falsely, that the law of love was first enunciated to the world by Jesus of Nazareth, whose name is always coupled by Christians of all denominations with every pure and ennobling precept found in history or romance. We hear constantly of Christian graces and virtues, as though there was no excellence in the world before the Christian era, while the truth is that Jesus was simply the teacher of ethics and revelator of spiritual truth, to whom Christians have ascribed the origination of every beautiful maxim that he indorsed.

The real Jesus was unquestionably a very different personage from the exacting and self-asserting God to whom Orthodox Christendom superstitiously and idolatrously bends the adoring knee. Out of the only four gospels which are called canonical, only one, the fourth, even seemingly favors the deification of the Nazarene. Matthew, Mark and Luke present to us a very natural and intensely human character, in which the grace of humility is conspicuously present, while the Gnostic author of the fourth evangel mystifies readers by his blending of the personal Jesus with

the Logos of philosophy, which is nothing other than the divine wisdom in its life-giving operations, made mention of in the Book of Proverbs, where, in Chapter VIII, wisdom is personified, and made to speak as the divine maternity, who co-existed with the divine paternity from all eternity. "I was with him in the beginning," says Wisdom, when speaking through Solomon of her part in the formation of worlds. This divine wisdom in the divine nature forever exists and acts in perfect conjunction with divine love; and when this love and wisdom are combined and operating in precisely equal measure, then and there, and then and there *only*, can be found that perfect sum of all perfections whose name is Eternal Justice. Justice is the true governor, savior and redeemer of the race, and justice is equally wise and loving. Justice is the perfect sphere; love is one hemisphere, wisdom is the other. Love may be compared, for instance, to land, and wisdom to water. Could there be a perfect globe if there were water only, or only land upon its surface?

There was once a time, far back in the history of earth, when the waters covered all the land, and at their subsidence in sections of the globe dry land appeared. As the earth is surely and steadily advancing toward perfection, the land is gaining on the water; about two-thirds of the earth are now under water, and there must be a perfectly equal division of empire between these elements ere the earth attains the zenith of its perfection. The outer earth, as it becomes constantly more and more perfectly dual in the front it presents to space, registers outwardly in the equalization of its elements the unfoldment of the life of nature, which is dual in its essence, but not in its

expressions, until such time as it has gained an equilibrium in the realm of manifestation.

This great and most important and essential truth was shadowed forth in monuments and Kabalistic writings long ago in Egypt and all over the Orient, and in various parts of the pre-historic world. The grim old Sphynx on the banks of the Nile, with woman's head and lion's body, propounding its question to every passer-by, is not a riddle to the student who is conversant with the hidden meaning of ancient imagery. The head of woman means the reign of love; the lion's body means the subserviency and at the same time the coöperation and coördination of reason. Reason is wise but not loving when alone; love is not wise when disassociated from reason. The perfect blending of reason and affection, or love and wisdom, produces justice, and to arrive at a perfect understanding and administration of justice is to solve the problem of all the ages, and make strife, discord, unhappiness, bloodshed and tyranny henceforth impossible. The reign of justice is the reign of the Prince of Peace, whose sceptre is righteousness. Without equity, strict impartiality, there can be no safety and no freedom. Liberty can only dwell in safety beneath the roof of justice. The slightest deviation from the strictest rule of justice is unkindness and unwisdom. To spare the rod is to spoil the child; but to lash the child in anger is not to be just.

Among the beautiful precepts laid down for the guidance of man, in Deuteronomy, we find many so essentially rational and so exquisitely humane, that it matters not who reads them with unprejudiced mind, he must agree to them. Take, for instance, the com-

mandments referring to the taking of a pledge, to the reaping of the fields, to the paying of all just debts. No one but a fool can dissent from the wisdom there enunciated. Modern critics may deny inspiration if they please; they may treat dramatic and sensational stories of burning bushes, quaking mountains and mysterious voices and thunders as old wives' fables, if they will, but surely he is utterly bereft of reason, of humanity, of the simplest sense of justice, who fails to recognize both the nobility and utility of the major portion of the Jewish law, which is not only a moral but a sanitary and hygienic law; a law, moreover, which so well agrees with the necessities of human nature that multitudes are sick, suffering, dying today because they disregard it.

Utilitarianism and expediency may altogether fail to see a truth in divine interpositions in human affairs, but let the utilitarian deny inspiration or revelation as he will, if he be but a student of human nature, as an anthropologist and advocate of pure ethics, he must perforce admit the divinity of the useful, the safe, the humane; in a word, of all that conduces to consolidation and to liberty. Liberty can never mean license. No one can ever be justly free to injure his brother in order to please himself. The interests of the race form a unit, and if one member of the race suffers all suffer; if one is uplifted all derive a benefit. In purely private, personal matters people may have an unlimited right to please themselves, but whenever self-gratification produces a state of being which affects one's surroundings, then that portion of society which is affected has a right to complain and interfere, and the constituted officers of any government are simply doing their duty

when they step in to prevent all fanatical actions which imperil the safety of the commonwealth.

We are not today dealing with a semi-civilized people, journeying through a desert, and therefore are not called upon to make our own in every minor detail the customs and observances of three thousand years ago; we can only follow truly the leadership of truly great men when we emerge from bondage, cut loose from old limitations and strike out for ourselves in a new and broader pathway than the broadest in which our ancestors could see to walk. The more liberal, radical and progressive you become, the more truly conservative of all that is truthful and ennobling you will become. Any child can pluck a flower to pieces, or destroy an exquisite vase which no money can replace; the ability to break down is a power the iconoclast shares with every baby and idiot the world has ever produced. There is nothing sublime or instructive in making fun of other people, ridiculing them, deriding their belief and speaking contemptuously of their organizations. The true reformer builds far more than he pulls down; he knows that if the soil be rank, and he uproot weeds ever so often, they will grow again; he knows that there must be an improvement in the quality and condition of the soil, or no harvest of delicious fruit and nutritious grain will result from clearing earth. To improve the earth itself, to remove the means of growth from under the roots of weeds, to substitute a normal, healthy, vigorous constitution for an enfeebled one, to cast out the twin demons of vice and disease by introducing into the system a powerful active force which makes for health and righteousness, may not be a simple or an easy task; it may need much labor, strength,

patience and knowledge to perform it; the new seeds may take a long time in sprouting, the new temple may take many years in building, but good must ultimately triumph over evil, love must eventually conquer hate, truth at length must vanquish error, even as the power of sunshine alone can dissipate the darkness of night and the mists of early morning. Of what use would it be to fight the mists, or seek to drive them away unless something came with superior force ready to supplant them; nothing, no matter how unlovely or obnoxious it may be, will go away to make room for nothing. If you have darkness and wish to get rid of it, you must introduce light; and light being stronger than darkness, takes up the room the darkness formerly occupied. If you are stifling in a dense, oppressive atmosphere, how do you get rid of it? Surely, by admitting the fresh, pure air, which drives away the dense and obnoxious vapors from your room.

The strong man of sin, error, death, darkness, ignorance, misery or disease, will retain possession of all parts of the earth and man, until the stronger man of virtue, truth, life, light, knowledge, happiness and health, comes into the world and into man, to cast the evil genii out. Giant Despair will keep possession of his castle until an invader stronger than he comes to evict him; and were one giant turned out, and his castle demolished, others would soon arise, unless a new dynasty were established, and the land fell into the hands of other rulers and occupiers.

In so far as the Mosaic laws are simply prohibitions, in so far as men are simply told what not to do, the Christian has right to claim superiority for the affirmative commands of Christ. But where the Christian griev-

ously errs is in his statement, oft reiterated in Orthodox pulpits and through the press by men who ought to be better informed concerning the contents of the Bible, certainly, as many of them have graduated from colleges where it has been their daily study for years, that Christianity, or Christ, first brought before man's consideration the affirmatory command to love. All through the Old Testament, yea, and to be fair to other nations beside the Jewish, we are in honor bound to admit all through the sacred books of India, Persia, China, and many other lands, teachings identical with those of Jesus of Nazareth may be found.

He whose boast it was that he fulfilled the law, he who never claimed it in his mission to discard it, has been grossly insulted, shamelessly misrepresented, crucified afresh and put to an open shame by those who have taken his name as the label for a system which has persistently dishonored him by lip-service coupled with alienation. The name of Jesus has been associated with absurdities and immoralities so detestable that it is hateful in the ears of many modern reformers who endorse almost the whole of his teaching. To bring Christians into oneness with their own historic Christ would indeed be to accomplish a miracle of reformation, and for endeavoring to do this, hundreds of liberal and conscientious ministers and laymen have been branded infidels, and refused admission even into the pulpits of the avowed liberal and progressive Unitarian as well as Trinitarian churches of Christendom. Theodore Parker's crime was his imitation of Christ. In his life he illustrated the great and glorious precepts laid down in the Gospels of all climes and centuries. He was a man who knew he would never feel happy in heaven while

his brethren were suffering in hell. He was too broad, too lovable too loving himself, to worship a caricature of Diety which made Omnipotence a fiend, and substituted vengeance and tyranny for justice ; and because of this, only two pulpits in Boston and its suburbs were open to him, and prayer-meetings were the scenes of blasphemous petitions that his lips might be closed and he never allowed to return to his place in that city. Boston today reveres Theodore Parker as one of the greatest of its teachers. His name is now heralded forth from East to West, and far o'er the seas, as one of the noble army of prophets, martyrs and confessors who have died in harness, and even cut short their earthly career by their intense devotion to the cause of truth and human liberation ; while the churches that opposed him have either so far remodeled their theology that it almost resembles his, or have lived a cold, narrow, stunted life, regarding with chagrin the liberalization of thought around them, finding themselves growing weaker and smaller every year, until in the dim distance they see only annihilation staring them in the face, unless a miracle be worked to rekindle the dying embers of the old, awful faith in endless hell and relentless devils, which has now so nearly left all the cultured part of the earth that Calvin's and Edwards' theologies are little more than names for systems as practically defunct as the Ptolemaic theory of astronomy.

Religion, however, lives ; no foolish tirades on the foolishness of prayer can destroy the practical life-giving power it wields today ; no coupling of the terms religion and folly in an announcement of a meeting in a public newspaper can destroy the power of true relig-

ion to reform, uplift, console and bless mankind. Religion is as far removed from the puerilities of a blind Materialism as it is from the narrow dogmatism of those who consider a band concert on a Sunday a nuisance which the strong arm of the law should suppress. Infidelity is the natural outcome of superstition. Idolatry and bigotry have made infidels, and all the folly we perceive in rampant atheism is to us traceable to that unnatural, and certainly unbeautiful and ungodly slavishness, that blind devotion to a capricious letter, which makes the form of religion a matter of infinitely more concern than the power of godliness made manifest in whatsoever conduces most to the present and future welfare of the human race, individually and collectively. An old proverb says that none are so blind as those who will not see, and it seems to us pretty often as though some persons will not make a distinction which can be made most easily by any person of even ordinary intelligence who reflects at all upon the subject, between the unchanging intention and the constantly fluctuating application of wise and humane law.

Recently the Sabbath question has been agitated afresh here and elsewhere, and though quite a number of very liberal sermons have been preached, and articles written full of good sound sense, the voice of intolerance, more adapted to the days of Cromwell or the Puritan forefathers than to the closing years of this nineteenth century has not been silent. No enlightened physiologist will deny that one day out of seven is needed by man and beast alike for rest and recreation, and no one can fail to see physical degeneration among all who neglect to conform to salutary disci-

pline, and obey wise and loving laws formed for their guidance under the highest intelligence expressed on earth in this or a bygone age; but the very words of the fourth commandment show how utterly irreconcilable is its spirit with the narrow prejudice and interference with public liberty which often masquerade as concern for the religious welfare of the whole community. If Saturday or Sunday is to be a day devoted entirely to religious observances of the puritanic type, no provision would have been made securing rest to the ox and the ass, as well as to son and daughter, manservant, maid-servant and stranger. Oxen and asses have no souls which puritanism recognizes. They are under no obligation of serving God on one day of each week in any especial manner, but their bodies, yea, and their minds also, for animals have minds, and are capable of intellectual exertion, need rest on the Sabbath as well as yourselves, and none of you are keeping holy the Sabbath day in the sense in which it needs to be kept holy, unless you so employ the day that when you rise on the following morning you feel refreshed and strengthened for all the duties that lie before you through the week.

We do not say that incessant attendance at balls and parties or constant frequenting of the theater is calculated to unfold the nature of man and qualify him for his daily work under ordinary circumstances. We do not believe that popular excursions on crowded boats or trains, where the day is often wearisomely spent in seeking pleasure and finding only fatigue, are adapted to the real needs of the populace, or that they tend in any considerable degree to point out the true and natural mode of Sabbath observance. We believe,

moreover, in the need of satisfying the spiritual or religious side of nature, and regard that mind as dwarfed, and that life as crippled which has not fully unfolded the organs seated in the coronal region of the brain. The front brain and the top brain must be cultivated as well as the middle brain and the back brain; and the great defect in the present system of education, despite its many advantages, is, that the moral and spiritual organs have too little attention paid to them. We hear a great deal about morality, but in practice it is often reduced to mere conventionality. A simple outward respectability, which is aped by many because it admits them into society into which they could not go if they did not bear a good moral reputation, is too much sought after, while character is too little estimated and far too little stress laid upon real worth.

But, some will say, how utterly impossible it is for us to scrutinize each other's motives. How can we know when to excuse and when to condemn? The sermon on the Mount comes at once to the rescue and affords an answer to all such inquiries. Judge not. You cannot judge correctly oftentimes, and when you can you are not called upon to pass sentence upon another's life. Cast the beam out of thine own eye; make thine own life pure, and then shalt thou see clearly to cast the mote out of thy brother's eye. But does not this look as though we ought to take action in condemning others as soon as we are no longer flagrantly sinful ourselves? By no means; the conduct of Jesus with the woman taken in adultery forever decides the question of judgment for all true followers of the spirit of the Nazarene; and that spirit which we are told animated his breast is the identical spirit whose pres-

ence and constant activity made truly great all the really successful moral reformers the world has ever seen. To cast out the mote from your brother's eye after you have expelled the beam from your own, does not imply that a censorious, pharisaical or condemnatory impulse should actuate you.

How can you best reform another? How can you best help a fallen brother or sister to sin no more? "Go and sin no more," if said earnestly and practically, surely cannot mean simply that you utter a trite phrase and then dismiss a penitent without providing him or her with the means of subsistence or opening the doors of any home or workshop where the once culprit may retrieve his forfeited honor by works of usefulness henceforth. It is plainly the duty of all interested in the welfare of society to set their faces like flints against every form of crime and immoral practice, by making it as difficult as possible for people to do wrong, and as easy as it can be made for them to do right, but this does not in any sense or way necessitate your speaking, acting or thinking unkindly toward any one. No matter how lowly fallen a human being may be, he is a child of the Great Universal Parent and a brother of yourself; and as a brother it is for you, if you are wiser and stronger than he, to hedge in the road which is to him beset with so many difficulties and temptations. A weak and erring child should not be allowed full liberty if he uses that liberty, or, rather, misuses it so that it degenerates into unhallowed and dangerous license which imperils the safety of all around. Penalties must be administered; houses of correction must exist; administrators of justice must do their work until lawlessness is dead, and

every one so acts that he is a comfort and blessing, not a shame or terror to his fellows.

But we must learn to treat sin as an infirmity ; crime must be regarded as a disease, an infectious ailment, a contagious blight ; and hospitals be provided for criminals, as insane asylums are provided for those bereft of reason, and the best surgical and medical skill, accompanied by the best of nursing, is provided for those who are bodily diseased or ailing, even though the sufferer should have brought his ailments upon himself by his own sins, follies and indiscretions. If you find a poor, broken-down wreck, humanity prompts you to take him in and do for him. No matter though he has been a drunkard or a libertine, his case is urgent, his necessities pressing, and society is endangered if with an infectious malady he is allowed to roam at large ; so you have fever hospitals and cancer hospitals, and institutions of every kind and name, for the cure of sufferers and as safeguards to society.

Now as we do not deprecate the hospital, but regard it as a necessity today, even though we may include it in a catalogue of necessary evils, we are no opponents of a prison system, provided it be a humane and enlightened one, and widely different from that now in vogue both in America and abroad. No doubt American prisons are almost palaces in comparison with some Siberian dungeons ; no doubt the governments of Europe devise means of torture unheard of in the United States today, and you have much to congratulate yourselves upon in the humanity of your prison discipline compared with what it was a century ago, and what it still is in many parts of the world claiming to be civilized ; but revelations made not long

since excuse the impetuous enthusiast for saying that all places where human beings are deprived of light and liberty are abominations. So they are in comparison with the institutions of a perfect world.

Sewers and heaps of rubbish; dust and dirt and poisonous insects; stagnant pools and slimy bogs are all abominations, and will eventually be swept away; huge cities with their hundreds of tenement houses, where human beings are crowded together without sufficient air and comfort to properly expand any side of their being, are abominable, and will give place to widely different centres of industry and dwellings ere long. But reform cannot be fully accomplished all at once. All nature's processes are gradual; it is ever here a little and there a little, line upon line and precept upon precept, that truth and right gain the victory over falsehood and wrong. A celestial condition on earth is not possible until the whole human race has fully outgrown every thought of evil, and each unclean, unkind and unwise disposition. But progress can never be made unless continuous effort is made to progress. Your best actions yesterday may be culpable mistakes today, because the discipline of yesterday should have prepared you to live a higher life today. So methods of correction, tolerable and possibly necessary in olden times to carry out the true spirit of legislation, may be iniquitous and utterly unjustifiable at present. There can be no excuse for punishment in any case until all mild measures have been tried and prove ineffectual. Then and only then are you morally justified in resorting to harsh treatment; and when you are obliged to resort to asperity and coercion, you should blame yourselves fully as much

as those to whom you have literally to administer the rod of correction; for not only their obtuseness and incorrigibility, but your own deficiency in the higher qualities of the spiritual nature, have compelled you to resort to a semi-brutal mode of correction.

Some people are great advocates of the whipping-post, and of the gallows even; they cannot understand any one being benefitted or society being protected by mild and persuasive measures; they take delight in shaming and humiliating others, and even in taking away life, as they say, for the good of the majority, whereas in a mode of castigation which only degrades the chastized one in the eyes of others, no appeal is generally made to the higher nature. We have known many brave, high-spirited boys who would have been noble, courageous, generous and just, had they been properly trained, almost transformed into brutes by the absurd and inhuman floggings to which they have been needlessly subjected. No parent, teacher or guardian of the young, and no custodian of public morals, will ever succeed in doing real good to those under his charge, unless he inspires their confidence; and when or how can brutality and fierce anger inspire confidence? No one ever has a right to strike a blow in anger, and this has even been recognized to some extent among duelists, who have usually fixed the hour of meeting early in the morning, and under the most dispiriting circumstances. Before you strike a blow you should remain by yourself long enough to carefully analyze your grievance; and when you rise the next morning to meet the one who has wronged you, the chances are that in nine cases out of ten you would
it a degradation to yourself to deal the blow, as

the offence does not merit so deadly a means of expiation.

The law of love is based upon justice, and that strange command, strange at least in the ears of many, "Love your enemies," by no means implies that we are to associate on equally intimate terms with everybody, for natural preferences are not only legitimate, but positively of divine appointment. Neither does it signify that we should allow the burglar to escape only to commit depredations elsewhere, when he has been let off after having attempted theft, and possibly murder, on the premises of the man who has been weakly good-natured enough to throw him out upon society, chuckling over his easy escape from the clutches of the law. The law of love, however, enforces such action in all cases as will leave no reason for personal spite and angry retaliation. No law has ever been regarded as juster than that which ordains trial by jury, because twelve unprejudiced men are supposed to be found who have no personal feelings in the matter, and can feel no individual interest in the condemnation or acquittal of the prisoner at the bar, while the persons whom he has wronged directly can scarcely be expected to feel no resentment or bias against him.

The law of love does not command us to wink at calumny, slander and detraction; neither does it compel us to be silent in our defense when enemies are blackening our names and spreading reports damaging to our standing and usefulness in society; because, as no one can seek to injure another without really harming himself, and as no one can possibly indulge in habits of gossip without bringing himself into a state of mind in which he becomes the prey of evil-disposed men and

spirits, there can be no fulfillment of the law of kindness in allowing another to persist in a course of action which, while injurious to ourselves, is doubly harmful to the one who is indulging in it. It becomes, therefore, an imperative duty devolving upon the teacher of morals to show plainly the difference between an exhibition of hatred, revenge and spite, and a proper concern for the safety of society, by means of the just punishment of evil-doers.

But here comes in the most important question of all: what kinds of punishment are really just, and what measures can be wisely and safely adopted to elevate the sinner and protect society? In this connection allow us to express our unqualified disgust with the present system of prison discipline, both in America and elsewhere. Probably the prisons of America to-day are almost palaces compared with European dungeons in the middle ages. Even Newgate in London was, in the time of Elizabeth Fry, a reeking cesspool of the vilest abominations, black as the hole of Calcutta, a disgrace to civilization, and a blot on the escutcheon of Christianity, which it will take centuries to efface. Bastard systems of religion which have been fathered upon primitive Christianity are, however, in no sense attributable to the spirit of Christianity itself, as the horrors perpetrated avowedly in the honor of Allah are in no sense natural outgrowths of the religion of Islam. It is vain and foolish in the extreme for iconoclasts, in their rabid onslaughts upon systems of religion, to denounce the system for all the evils committed in its name, or presumably in defense of its honor, or to extend its conquests. If allegiance to any particular form of religion made people necessarily

good or bad, we should of course find good people all grouped together around one common standard of faith or profession, and evil-minded people gathered around an opposite centre. If Roman Catholicism or Church of Englandism made people of necessity bigoted and cruel, we should find bigotry and cruelty largely confined within the territory covered by those religious systems; but though both Catholic and Protestant have burned heretics, and the fires and dungeons of the inquisition have been apparently outgrowths of an aggressive ecclesiastical hierarchy, we cannot shut our eyes to the treatment accorded to Socrates by the Athenians, nor to the diabolical fanaticism of the French Communists, nor the atrocities of the modern Russian Nihilists, while highway robbers and scoundrels of every name are, in many instances, utter unbelievers. Still we should be most unjust in fathering upon modern skepticism, or an avowed system of intellectual infidelity, the crimes and misdemeanors of the present century.

The truth is, neither sacraments nor ordinances, neither faith in dogmas nor belief in "nature," can change the stony heart to one of flesh, or hold in rein the turbulent passions of undeveloped humanity. Spiritual growth, moral development alone can do this; and so we find in the same church the saint and the sinner, the one loving, humane, generous, self denying, just, the other proud, hard, lascivious, dishonest, dangerous. Often such contrasts have been baptized at the same font and received the eucharist together at the steps of the same altar; but the one receives from the sunshine what warms into life all that is beautiful, the other only an added incentive to evil. Religious cere-

monies and beliefs make some people better and others worse. Even a knowledge of spiritual truth itself, if unaccompanied by heart devotion to goodness, will but give added power to men to work mischief. So in this day we see illustrated all around us the four kinds of magic admitted by Orientals. Some attain to the red magician's supernal power of subordinating flesh utterly to spirit, and, being infilled with divine life, find in every outward faculty and grace a means for promoting the highest welfare of mankind. Some, as white magicians, though not as yet fully and finally victorious over sense, are on the road to complete and ultimate conquest over pride, passion and infirmity; and these employ every means of spiritual development as a stepping-stone to a higher life. Many there are who are quite contented with the gray magician's compound of good and evil; an admixture of purity and foulness seems best to suit their taste, and, while they use some gifts aright, they befoul their lives by the misuse of some portion of their power. Others again, as black magicians, prostitute, desecrate every pure, holy and useful thing to purposes of wrong and for the advancement of criminally selfish or malicious ends.

The same philosophy, the same science, the same outward knowledge, the same visible practices may lead these four classes of persons to such diametrically opposite results, and do we not see an analogy to all this in physical nature? Behold the sunshine streaming down in golden beauty upon a rose-bush and a neighboring dunghill. That light and warmth which makes the roses blossom and causes them to emit so sweet a fragrance on the surrounding air, makes the

dunghill hot and putrid, sending forth a poisonous stench all around. Without the heat and light of the sun, neither the rose-bush nor the dunghill would have displayed its latent possibilities. Spiritual influx, the light of knowledge, the means for arriving at the highest standard of moral excellence, by perverse and selfish persons can be so inverted that the very light is the cause of their deeds of darkness. See that the light within you be not darkness, or the greatness of that darkness will be such that, enveloping your soul in its plutonic shades, it will shut you out for ages from all sense of true happiness and all companionship with wisdom and its followers.

We have introduced these observations neither discursively nor irrelevantly, as they were needed to rebut an unjust attack which is often made upon whole societies and classes of men by those who attribute to belief or opinion that which springs from indwelling pride, lust and selfishness. Change the opinions and faiths of the world a million times, and with all your success in helping men to arrive at correct views of truth intellectually, you will fail utterly in reforming society unless you reach their inner being, and cause the spiritual nature to break its bonds, free itself from its entangling chains, and stand erect and liberated in the glory of a royal independence which only those can know who are honest not because a penalty is attached to stealing; who are pure not because external chastity may be advantageous in a worldly sense; who keep all the commandments not because the law will punish those who break them; but because the ways of virtue, of true wisdom, have been found to be indeed ways of pleasantness and paths of peace, and

the spirit that has yielded to the charms of virtue can see no longer a beauty or delight in vice.

We say, once for all, that in the dealing of Jesus with the woman taken in the act of adultery we have a setting forth of the highest of all examples of reformation. She out of whom the Christ cast seven devils, tradition says, was Mary Magdalene, the penitent, the faithful follower, who counted no sacrifice too costly for him she loved, and who stood last by the cross and first at the sepulchre. These stories of the overcoming of evil with good are no mythologic fables, or if they be such in the eyes of any, then to those we would point out the hidden teachings of mythology, and unveil the important truths the ancients hid in allegoric guise. "Go and sin no more," one short, simple sentence of only five words may do more today to render society safe, as well as to accomplish the restoration of the fallen, than all prisons and penitentiaries the world has ever seen.

But of what avail are words without action? Of what use is it to say to the hungry and the thirsty and the naked and the shivering, be warm and clothed and fed and thirst no more, when your coal-bins are full, your pantries crowded with food, your wells running over with water and your warehouses overstocked with apparel, if you hug these treasures to yourselves and do nothing to dispense them to the famishing? Of what use is it for you to pray verbally the *pater noster*, and then do nothing whatever to save others from temptation or deliver them from evil? Good resolutions may pave the infernal realms if not carried into effect in life. Prayers can be but mockeries in the sight of heaven if the spirit of every prayer be not a

desire to become yourselves instrumental in furnishing answers to the prayer you pray for others' welfare. The true life of a reformer is not one of indolent inaction, of prayer that is a substitute for work. His prayers are rather his soul's sincere desires, accompanied by his life's most earnest efforts to call out all that is divine and true in his own and every human breast.

In conclusion — and we must conclude this address, though we have but lightly touched the hem of our subject's garment — we would urge upon you to consider how more than necessary it is that you should let every weak and erring mortal know that you believe sincerely and devoutly in the latent goodness which smoulders within every life. No matter how depraved, let education, the unfoldment of the spiritual being, be your manifest object in every administration of reproof. We may safely have pictures, pianos, flowers and good living in our prisons, provided we teach every prisoner how to work, and see that he never eats the bread of idleness. The utter elimination of barbarity from modes of correction is the spiritual ideal, and as idleness is one of the most prolific parents of all evils, if we make our captives work for an honest living, and then reward them for their toil, we shall not only be rendering good for evil and overcoming evil with good in obedience to Gospel precepts, endorsed by seer on earth and angel in heaven, but we shall be effectually protecting society by cutting off the supply of marauders and disturbers of the peace, as, through our instrumentality, the once criminal becomes a useful being on the road to angelhood.

LECTURE VIII.

SPIRITUAL SCIENCE AS RELATED TO MESMERISM AND MAGNETISM.

NUMEROUS are the enquiries from all points of the compass as to the attitude to be assumed on the part of Spiritual Scientists toward Mesmerism and Magnetism, especially as to the use to which these systems are put in the relief of pain and alleged healing of the sick. To treat these systems fairly and intelligently it is necessary that we should know something of their origin and history ; we shall, therefore, occupy a short portion of the time allotted to this discourse in tracing the sources whence these systems spring, and then dilate upon the work which their supporters and exponents are actually performing. The word Mesmerism, you scarcely need to be told, is sectarian, *i. e.*, the word is derived from the name of a man who was as much the founder of a sect as any man ever was. Anton Mesmer stands in logical and historical relation to a system properly called Mesmerism, as Luther stands to Lutheranism, Calvin to Calvinism, the Wesleys to Wesleyanism, Swedenborg to Swedenborgianism, Mohammed to Mohammedanism, and so on, *ad libitum*. Mesmer himself was a medical student at Vienna, where he took the degree of doctor of medicine, in 1766. A few years later he began to study the curative powers of the magnet, and was led to adopt the opinion that

there exists a power similar to magnetism which exercises an extraordinary influence on the human body. This power he designated *Animal Magnetism*; he soon began to publish accounts of his discoveries of the medicinal value of this newly found therapeutic agent. Honors were conferred on him in Germany, where his researches were warmly endorsed by many persons of influence in scientific circles. In Paris he also attracted much attention. His system commended itself to many distinguished lights in the medical profession and to intelligent and educated communities at large. He seems to have regarded his knowledge as a personal secret, as he refused a considerable sum of money which was offered him if he would reveal the secret; his refusal to accept about four thousand dollars as an annual pension for making the desired disclosure gave rise to suspicions and provoked much antagonism, which led to the appointment of a commission by the government composed of physicians and naturalists to investigate his claims as thoroughly as possible; as the report of the commission was unfavorable to Mesmer he soon began to lose his former popularity. Having fallen into disrepute he left France for England, where he made no great stir; he then retired into complete obscurity.

Such is in brief the history of the founder of the modern system called *Mesmerism*, or *animal magnetism*; let us now look at the system itself, and turn our glance toward some of the other notable characters who figured prominently in its history at the close of the last and during the present century.

Animal magnetism is always closely associated in theory with a subtle mental force, a power of thought

or will which, emanating from one person can strangely affect others. The claim is not made by magnetists of the mesmeric school that bodily emanations suffice to induce the magnetic or mesmeric sleep, or the somnambulic condition : on the contrary, all professors of the art or science claim that *will* is a powerful operative agent ; thus mesmeric and magnetic treatments border upon mind cure, as they pre-suppose the exercise of a purely mental force in addition to all that proceeds from body to body in the act of manipulation. The theory of animal magnetism is not by any means ridiculous, and it is vain for metaphysicians to argue there is no efficacy whatever in magnetic treatments ; simple animal magnetism exuding through the pores of the physical organism has properties and produces results on the plane of mortal sense, just as food nourishes the external body, and other outward agents play a part in sustaining the outward frame.

Animal magnetism is largely animal heat ; heat is generated as we all know by friction ; thus the rapid and sometimes violent movements of magnetizers serve to evolve a vast amount of animal energy, which by means of the respiratory system can be easily communicated from one body to another. A person taking a magnetic treatment believes and admits that somebody else's vitality enters his body through the pores ; he therefore acknowledges dependence upon the physical force generated in another system than his own.

Mesmer supposed animal magnetism had some relation to the magnetism of the loadstone. The method of inducing the magnetic state employed by Mesmer involved the use of quite extensive apparatus ; iron rods, etc., were employed, but the more popular phase

of treatment has always been the use of passes made by the hands of the magnetizer from the head of the subject or patient downward, sometimes to the feet; in many instances, however, passes have been dispensed with and the subject has been commanded to fix his eyes upon the operator, under which circumstance some of the most remarkable psychological or biological results have been obtained. When passing into the sleep, the subject usually feels a curious creeping sensation come over him, he seems to lose all power of voluntary thought or action, which sensation is occasioned by the will of the operator directing the patient's subjugated mind wheresoever he (the operator) desires. Various estimates are given by different authorities as to the average percentage of mesmeric sensitives in an average community; some fix the average at one in ten, others at one in seven, again others say that probably thirty-three and one-third per cent of the entire population are amenable to magnetic influence. It appears, however, on closer inspection that the average varies considerably in different countries; climate, personal temperament, education, average of intelligence and many other causes too numerous to mention, tend to immeasurably modify the susceptibility of persons to the will of others, and while, as said before, simply animal emanations have an effect on the animal plane, no Mesmerist is simply a Magnetist of the physical order.

Mesmer was no *rubber* of the illiterate type; he was a man of will, power, and decision, who when he set out to accomplish a result had great force of intellect and dominant purpose of mind to back him. According to the Mesmeric theory the nervous energy of

the operator has overpowered that of the subject, and while the word nervous may convey to some only a physical idea we think it would be difficult to find a sane individual anywhere who does not recognize to a greater or less degree the direct action of mind in all nervous conditions. Many of the best scientists, including members of the French government commission appointed to investigate the source and secret of Mesmer's power, or at least the efficacy of the system he originated, have arrived at the conclusion that it is a delusion to attribute the power which entrances the human subject to an influence emanating from any physical object. The effects, whatever they are, said these men of science, must have their origin elsewhere. As early as 1785, when the report of the commissioners was handed in (one of the commissioners was no less a man than Franklin, who was appointed by the king of France to investigate the subject), they had arrived at conclusions almost identical with those which find favor among mental scientists today, for though at that time the reflex action of the mind upon the body had not been studied as extensively as it has been since they pronounced the phenomena the result of imagination.

The word "imagination" needs careful and elaborate definition and explanation to render it a really appropriate one for use in such connection; but understanding imagination to be simply an image or reflection produced upon the mind by some thought or object influencing it in ways not ordinarily understood, imagination is a good and expressive word. Imagination is a power, gift or faculty natural to man; it needs proper cultivation, but should never be

decried as useless or injurious, as it only becomes a snare when allowed to run riot, as all faculties do when not properly disciplined. In many instances persons have been most powerfully affected when nothing whatever was done to them, but when they thought something was being done; there is such a thing as self-mesmerism, though what is usually called such is generally brought on in the first place by the operation of some outside influence. Among the early believers in the magnetic theory who had not extricated themselves from the meshes of too much dependence on assistance derived from inanimate things was the justly celebrated Baron von Reichenbach, a German naturalist, who in the earlier days of his manhood became involved in serious political struggles resulting in his imprisonment. On his release from prison he seems to have given up to a large extent his political ambitions, and devoted himself almost entirely to the natural sciences and their application to industrial arts. He was a man of great force of character and power of mind, capable of engineering vast undertakings and managing large estates. He was, therefore, of that peculiar temperament of mind necessary to success in all enterprises where the subjection of one will to another is involved. He it was who thought while studying animal magnetism he had discovered a new force in nature. This force soon took the name of Odyle or Odylic force, to the operation of which many of you may remember the spiritual manifestations of thirty-five or forty years ago were attributed by many. This Odyle, sometimes called Od (supposed to mean all-pervading), Reichenbach declared pervades all nature just as Vril does according to Bulwer Lytton. Vril in Lyt-

ton's mind was probably a higher manifestation of the Od conceived of by Reichenbach; it manifests itself, according to him, as a flickering flame or luminous appearance at the poles of magnets and crystals, and wherever chemical action is going on. This force was said to account for the luminous appearances sometimes seen at graves which have given rise to terrible frights and no end of weird superstitions.

Od force is said to have, like magnetism, its positive and negative poles. The human body, according to this theory, is positive on the left side, and negative on the right. Reichenbach claimed to have demonstrated as a positive fact in his own experience that sensitive people positively see the odic radiation like a luminous vapor in the dark, and can feel it by the touch like a breath. As the meeting of like odic poles causes an unpleasant sensation, while the pairing of opposite poles produces an agreeable result, a reason is assigned for those remarkable attractions and antipathies which can never be logically accounted for unless some such theory, or a still better and more explicit one, is given for their explanation.

You have probably all come in contact with some of those apparently fastidious persons, whose extreme sensitiveness makes them keenly and often painfully alive to influences unfelt by the majority, at least to any appreciable degree. We often come across persons who say they cannot sleep in certain positions, and according to Reichenbach and his theory of Od there is a scientific ground for their peculiarity. Some sensitive persons declare they cannot sleep when in the northern hemisphere on their left side, because the north pole of the earth, which is od — negative, affects

unpleasantly a person's right side which is also od — negative.

As all motion generates Od, this force is said to account for many singular phenomena usually attributed to a mysterious but unknown power, such as the use of a divining rod for the finding of water under the ground. Why, it is asked, may not a stream running underground affect a sensitive water-finder so that the divining rod in his hand shall move without any conscious effort of will?

Reichenbach ascribes all mesmeric phenomena to the working of this Od, but not being a sensitive himself, he never claimed to have had first-hand sensuous proof of its existence. His conclusions rest entirely upon the experiences of the many sensitives upon whom he operated and by means of whom he conducted his interesting experiments.

Comparatively few scientific men of renown have given much credence to this theory in its physical aspects, and it appears to us the time has now come for a reconsideration of its claims, rather with a view to discovering a mental cause for mesmeric phenomena than with the hope of establishing a physical basis on which they may scientifically repose.

Kindred phenomena to those attributed by Reichenbach to Od have been explained by the light of what is termed Hypnotism by Dr. Braid, of Manchester, England, who published some very interesting papers on the subject in an English journal of Medical Science in 1853. The word hypnotism, as some of you are doubtless aware, is derived from the Greek *hypnos*, signifying sleep. The hypnotic state, according to Dr. Braid, proceeded rather from the physical and psychical

condition of the patient himself than from any outside influence.

Directions given for inducing the hypnotic state which some persons have followed with considerable success are substantially as follows: Take a silver lancet-case or other bright object and hold it between the fingers of the left hand about a foot from the eyes of the person on whom you desire to experiment, in such a position above the forehead as to produce the greatest strain on the eyes compatible with a steady fixed stare at the bright object. The subject must be directed to rivet his mind on the object at which he is gazing. The symptoms are, first, a contraction of the pupils of the eye; then they will dilate considerably; then after they are widely dilated the operator should extend the first and second fingers of the left hand, keeping them slightly separated from the bright object, toward the subject's eyes. The eyelids will probably close with a vibratory motion. After ten or fifteen seconds have elapsed, the patient can be made to keep his arms or legs fixed in any position in which the operator places them.

It will usually be observed that all the senses except sight become highly exalted; the special senses are the first to exhibit this exaltation; the muscular sense and sensibility to temperature become remarkably keen; but this exaltation of function is followed by depression or torpor, placing the body in a condition far below the state of natural sleep. Only when in that torpid condition is a person thoroughly hypnotized.

This rigidity of the muscles and extreme torpidity of the nervous system can and ought to be instantly removed. An opposite condition can be induced by

directing a current of air against those limbs or muscles the operator wishes to render limber, or against an organ he wishes to excite to action; by mere repose the sensitive will return to his normal condition. If a current of air directed against the face is not enough to arouse the sleeper, pressure and friction should be applied to the eyelids and the arm or leg sharply struck with the palm of the operator's hand. Dr. Braid, after a careful analysis of a large number of experiments, came to the conclusion that by a continual fixation of the mental as well as of the bodily eye upon an object, with absolute repose of body and general quietude, a feeling of stupor supervenes which renders a subject liable to be affected in the manner recited above. Such experiments are found to succeed with blind persons, thereby proving the action of mental rather than visual action and concentration on the part of the one affected; the effects then cannot be produced through the agency of the optic nerve of the body, but must be rather due to impressions made upon the sentient, motor and sympathetic nerves, and above all upon the mind.

Many surgical operations have been performed painlessly upon hypnotized patients, and hypnotism has frequently been employed with much success in various forms of disease, especially in cases where nervous derangement was the explanation of the disorder concurred in by the faculty. Now that mind-reading and thought transference are agitating the popular mind so violently as to render mind-reading one of the most popular topics of the day, it behooves all students of Spiritual Science and all mental healers to address themselves to the task of finding the true explanation

of these phenomena in mind, not in matter, and from what has been quoted and advanced in this discourse you will see that the general drift of thought in the scientific world even among physicians and physicists has been to refer mesmeric, magnetic, biologic, and hyponotic phenomena to a mental and not to a physical cause.

We will now proceed to state as tersely as possible wherein metaphysics must of necessity be far in advance of mesmerism, animal magnetism, biology, hypnotism and all other phases of semi-mental phenomena which favor the employment of physical assistance, and start with the assumption that one human will is stronger than another, and then proceed to argue and act as though it were a divine appointment that stronger wills should control the weaker. Up to a certain point these quasi-mental systems are pure and lawful, but in no case are they the equals of the true metaphysical system we endeavor to advocate and explain. Now what is the essential contrast between Metaphysics and Mesmerism? Surely in this all-important fact that metaphysical treatment aims at liberating a patient's mind and will, and mesmerism aims at controlling or enthralling it. Disguise the fact as one may, mesmerism, according to its accepted exponents, is a system of mental bondage, a system which boasts of the ability of one mind to hold another in subjection; it is then a system which upholds mental slavery, and no slaveholding system can harmonize with the advanced views of liberty now everywhere proclaimed as essential to the highest civilization. Given all the credit it can possibly merit, mesmeric methods are only suited to the infancy of human development;

as children are held in obedience to the minds of others until they are able to walk alone and act independently, so persons who are in an extremely weak and suffering condition and also powerfully influenced by other minds in error, whose influence over them retains them in sickness, may be reached beneficially at first by the mesmeric power of a really well-disposed, healthier and more enlightened person than those whose mental outgoings exercise so baneful an influence on the invalid. In such a case as this we may compare the mesmeric treatment to the transfer of a slave from a bad master to a good.

In the days of negro slavery many of the negroes in the South fared so well with kind masters, they did not desire freedom. Many women today who have good husbands and happy homes, put the greatest obstacles in the way of the Woman Suffragists, by maintaining that women have all the rights they need to demand, citing themselves as examples of woman's happy lot, with which say they all women should be satisfied. No one denies that many negroes were well treated while yet they were slaves, and no one questions the fact that many women without the ballot are in a comfortable condition, but in discussing the question of slavery and the question of suffrage, principle must be taken into consideration, not immediate comfort or discomfort of certain individuals. Is the system right or wrong? not, are certain persons happy and contented under it? is the question of the hour whenever a reform is called for. In grave national contests the arena of battle is principle at stake; under a despotic sway people may live very happily and be very kindly treated, as they often are, by humane rulers.

A sultan, a czar or emperor may be an excellent, truly kind-hearted and justice-loving man, during his reign all may go well and the people have no cause for complaint; but rebellion against despotism in theory is imperatively called for by reason of the fact that at any moment the removal of a single individual from office may deprive a whole nation of all their rights and liberties and land the entire population in the arms of cruelty and all its hideous results. Now the case of a mesmerized sensitive is about parallel with the case of a slave dependent on the good nature of his master, a woman dependent on the caprice of her husband and a nation dependent on the personal character of a solitary head; at any moment the mesmeric influence may be withdrawn, at any moment the kind and wise mesmerist may remove his protecting arm; and as human nature is not yet infallible and unchangeable in all its operations on the external plane, a mesmerist formerly wise and kind, may, under the influence of some strong temptation or other powerful incentive, begin misusing his power so as to bring the sensitive under a most baneful sway.

To be the creature of another's will is to be in slavery, and even though the will may be kindly and mercifully directed we should all strive to obey the command, "Thou shalt worship the Eternal thy God, and him only shalt thou serve," which translated into plain, everyday language practically means no more and no less than that we should under no circumstances allow ourselves to be blindly led by any kind of influence, but in all our dealings with forces seen and unseen employ our conscience and our reason, and only yield to truth and goodness because our interior sense

points out to us that what we are asked to obey is a divine monition.

The writer of these pages has had personal experience in mesmerism, so far enlightening him as to its nature and effects as to impel him, in duty to those who may not have had the same experience, to speak decidedly on this matter. The writer will now devote a brief space to personal illustrative reminiscence, by way of enforcing the lesson here intended to be conveyed. When about sixteen years of age, and at that time very impressible to all such influence as that commonly called mesmeric, he made the acquaintance of a young man whose mesmeric ability was unusually great and who exerted over him the most complete sovereignty for more than twenty-seven months. During that period a great number of deeply interesting and at the same time highly instructive experiments were tried, proving conclusively the absolute surrender of the subject's to the operator's mind. As the operator in this case did not abuse his power to any serious extent or in any important direction, no harm sprang from their association, but a sample of the experiments successfully conducted will convey to the mind of every reader a faint idea at least of the absolute sovereignty of the one mind over the other.

In the year 1876, in a London drawing-room, in the presence of a numerous company of distinguished and influential ladies and gentlemen, including doctors, lawyers, clergymen and others high in their respective professions, the subject was engaged in close conversation with one of the gentlemen, while the operator was taken by another into a room up-stairs and there shown some curious old prints at the bottom of a trunk; he

took a definite and complete mental photograph of them and then willed the subject down-stairs to tell the assembled company what he (the operator) was looking at overhead.

Instantly the subject commenced to describe the trunk, pictures, dates and other writing on them, the precise arrangement of a number of articles which had been removed from the trunk and lay in confusion on the floor, with all the exactitude of a closely observing eye-witness. Immediately the description had been given, most of the company hurried up-stairs, and there found everything precisely as the subject had described it.

In many instances he would be made to do the most extraordinary things without rhyme or reason, and that so suddenly and impetuously as to cause the greatest wonder and merriment among all his companions. Not only were similar phenomena of frequent occurrence, but so great was the influence upon him of this gentleman's mind that he liked everything and everybody his operator liked, and detested everything and everybody the operator disliked. He could, moreover, at any moment and at any distance from the operator be thrown into an unconscious state, and made to say and do whatever the operator desired.

This is no singular or isolated instance; it is a common experience wherever mesmerism is practiced. If Professors Carpenter, Cadwell and others about whom we hear so much in New England, and whose exhibitions are truly marvelous, can so influence their subjects as to make them think ice is hot, and burning coals are cold, if they can give to lemonade the flavor of brandy, and cause tea or coffee to taste like whisky

to the palate of the entranced or semi-entranced sensitives with whom they exhibit, and if this power is not confined to place or time, but can be exerted from any distance when once a subject is completely brought into subjection to the operator's will, in what danger are persons placed who yield blindly and unthinkingly to every influence which strives to excite or lull them to submission.

Eternal vigilance is indeed the price of individual mental liberty, and while we do not tell you to yield to no influence whatsoever and under no condition, we do tell you that state of mental passivity which makes you the mere creature of another's will is hazardous in the extreme, and ill befits any one who believes in human equality and in the right of individual human beings.

X Mesmerism can be used to allay pain and also to impart vitality. Vital force can be, and often is conveyed from mind to mind while animal magnetism passes from body to body by the mesmeric process. But Spiritual Science, telling you to depend on God and draw your supplies of strength from universal mind, not from personal beings whose caprices may at any time land you in sickness, crime or disaster, urges you to so cultivate your own spiritual being that anywhere, at any time you can obtain from the fount of all life the health and aid of which you stand in need.

Mesmerism subjugates, it enforces submission, it controls; while metaphysics teaches, argues with the patient, and instead of endeavoring to reduce him to the level of another's creature, brings him to see his own true position as a child of God and invites him to listen to the voice of God in his own soul, not recogniz-

ing the intermediation of any priest or Mesmerist claiming authority to dominate the will of another being. In our next lecture, which will treat on Mediumship, we shall pursue this subject into the arena of Spiritualism, to which Mesmerism always serves as a gateway and introduction.

LECTURE IX.

METAPHYSICS AND ITS RELATION TO MEDIUMSHIP.

IN our last address we spoke very pointedly on the subject of Mesmerism, or animal magnetism, and took decisive ground against that blind submission to another's will which is the leading element of success in mesmeric operation. Some persons, indeed many, seem to be so unhappily constituted as to be unable to steer clear of extremes; either they must accept another mind as their superior and master, almost as their God, or else repudiate its influence altogether.

Though metaphysics is old enough in India, and lies at the very foundation of the ancient Brahmanical religion, which is a purely, indeed an abstractly metaphysical system, in this country and in Europe, metaphysical ideas are so comparatively new to the mass of mankind at least, that any amount of error and misconception prevails among the populace as to what is really taught by metaphysical science. Some metaphysicians, indeed many, claim that spiritualism is a gigantic delusion, and style all mediumship error of the mortal mind; others again endeavor to unite the two, and in some instances manage to employ both most advantageously. The oft-repeated quotations, "You cannot mix oil and water," "there can be no fellowship between truth and error, light and darkness, Christ and Belial," do not apply in this connection, for

mediumship rightly understood and intelligently employed is one of the greatest blessings which can possibly come to humanity.

If we are to consider this subject fairly we must first define what we consider to be the true metaphysical view of death. Poets affirm "there is no death." At the Spiritualists' Camp Meeting in Oakland, California, where our teachings were received with so much kindly favor during June, 1886, these words were inscribed over the platform. Such an inscription of course excited much attention and provoked much comment; people were for the most part familiar with the quotation; it is to be found in Tennyson's "In Memoriam," in some poem of Longfellow's, and doubtless in the compositions of other poets also, but no matter how familiar the ear may be with certain words, no matter how often they may be heard in poetical readings or recitations, poetical license is always allowed for, and it is only when they come to be written up in plain blank prose as though they were as self-evident as the favorite motto, "Honesty is the best policy," and other equally sober and well-worn proverbs, that the public mind begins to challenge their truthfulness or really bestow much if any serious thought upon their import. Many Spiritualists and many who are not Spiritualists also take these familiar words and accept them as conveying a great truth; they find no fault with the phraseology and yet they make all kinds of fun and ridicule out of the assertion of metaphysicians, "There is no disease," a kindred statement; if one can be supported the other can, if one falls to the ground the other falls with it. Do those people who write over their platform, "There is no death," mean that there

is no death in appearance? certainly they teach nothing of the kind, but very wisely draw a distinction between appearance and reality; while they affirm most positively there is no death, man never dies, they enter the body in the earth and acknowledge that it crumbles into dust, they are simply wise enough not to confound an appearance with a reality, they know the physical body is not man but only his fleeting garment.

When we affirm there is no disease we do not mean there is no appearance of disorder on the surface of the flesh, neither do we mean to deny that there may be disorders to clairvoyant vision in the interior of the physical frame, but we deny that man's body is himself just as we deny that man's clothing is his body. Science denies sunrise and sunset, but all experience acknowledges the rising and setting of the sun every day as appearances, nevertheless sunrise and sunset are illusions; the sun neither rises nor sets from the point of view of scientific vision, it only appears to; from the standpoint of science there is no sunrise, there is no sunset. Just as science disposes of appearances and illusions by revealing facts and truths otherwise unknown, concerning the constitution of the external universe, so spiritual science, which is the highest degree of all science, makes known the truth of Spiritual being in direct contradiction of every mortal and erring belief and appearance. Death is an appearance, an illusion, a belief of mortal mind and nothing more, and judging from the testimony of Swedenborg as well as from that of any number of modern seers and mediums, man does not know he has died unless he has himself passed through the belief of death in his own

mortal mind. Swedenborg tells us he encountered spirits who had left their bodies fully fifty years and still did not know they were separated from them; again and again are we told by persons who claim to be in daily communion with so-called departed spirits, that there are myriads of spirits who do not know they are out of their earthly bodies, they cannot realize death unless they pass through the belief of death, while they have died to the belief of their companions on earth who have laid away their bodies in the ground, satisfied their mortal minds and memories that such and such persons are dead and gone, therefore, they see and hear from them no more unless some extraordinary phenomena occur in their presence which lead them to create another belief stronger than the belief that they are dead; this other belief, the belief in spirit return or in clairvoyant vision, is in such cases the stronger man turning out the strong; a stronger belief always overcomes a weaker one, a belief in spirit communion or in clairvoyance often suffices to neutralize the effects of the previous belief that some friend is really dead, has actually perished, or else has gone far, far away to some mysterious bourne from which no traveler returns, and whither no message from earth can reach or from whence no answer can be returned even should the message reach its destination.

Mortal belief establishes the idea of death, it then requires physical phenomena, test mediumship, clairvoyance, clairauidance, etc, to break down this misbelief. The greater part of the work done by many Spiritualists and in many circles is an iconoclastic work, a work of pulling down, rooting up, image breaking, etc.; this work is in many instances positively

necessary, and were it not done spiritual truth could not find an entrance to the mind of man on earth in its present average condition. Sites have to be cleared, rickety buildings must be torn down and carted away before new wholesome edifices can be erected on the land where once the shanties stood. The farmer knows well how necessary it is for some one to clear the ground of stones, kill the snakes and in various ways make ready for the sowing of the good seed which when planted in the cleared earth will in due time yield luxuriant harvests.

We must not condemn, neither must we undervalue, the hard iconoclastic exertions of the sturdy pioneers, who during the past nearly forty years have stamped through this country proclaiming that man lives after the death of the physical body, and that those yet in mortal form can hold communion with those who have laid aside the mortal tenement. Many of these rugged teachers who have dealt sledge-hammer blows at error, may, like Cromwell's soldiers, when they entered the English cathedrals and parish churches, have broken down much that was beautiful and much that later on will be restored, but if like an army pursuing in hot haste the foe, trampling down gardens and cornfields on their way to victory over tyranny, injustice and oppression, these sturdy men and women, with little reverence for old beliefs, have overthrown some beautiful works of art in their endeavor to destroy only hideous idols, if they have sometimes been too reckless and have not fought with the most spiritual of weapons, we must remember that storms clear the air, and there is a perfect correspondence in the realm of mind to the facts of external nature, or rather, to state the idea the

other way and more correctly, as the spiritual realm is the seat of cause, the physical universe being only the region of effects, there is a perfect reflex action in the external sphere corresponding to the events transpiring in the unseen realm of mind ; storms, hurricanes, earthquakes, volcanic eruptions, in a word every physical disturbance encountered by man on earth, corresponds to and results from some prior agitation in the kingdom of thought. We shall always observe, if we watch the signs of any times, that periods of great mental excitement and upheaval are marked physically as seasons of violent storms, and dread convulsions of external nature. It is now commonly admitted that the physical atmosphere of this globe is very considerably affected by human conduct, it being an almost undisputed fact that storms accompany and follow battles, and even large and brilliant pyrotechnic displays. If the inventions of man can create thunder and lightning and bring rain from the clouds, then surely as these inventions proceed from mind and are carried out by means of mind, no one need doubt that mind unassisted or rather unhampered by material things, can and does produce the greatest conceivable modifications in external temperature. The weather cannot be controlled by any one solitary mind, but when a concentrated mental effort is made, climate certainly is modified, storms are warded off, or rain is caused to descend.

In praying for rain two difficulties have to be met. First, all persons are not agreed as to the weather they desire, thus their power of will or influence of thought discords, one mind helping to bring about what another assists in warding off, and secondly many persons who employ a form of words have no real faith in

the efficacy of what they are doing. Union and faith are both necessary to a result; where one is absent, and more still where both are absent, prayer and work are rendered ineffectual as means toward the accomplishment of any desired object. All miracles and wonderful occurrences which have taken place since the world began are just so many demonstrations of the power of mind over matter, nothing more or less. They are not, strictly speaking, supernatural, and they will not always be styled miracles, as miraculous correctly speaking is wonderful, and things no longer inspire wonder when the law governing them is understood.

Spiritual manifestations, and those in whose presence and seemingly through whose instrumentality they were produced, were in olden days supposed to be the favored few, the specially chosen of heaven to demonstrate the being and will of God to men on earth. To-day, as phenomena multiply and all sorts of trivial things are attributed to the action of "departed spirits," it becomes highly necessary for some one to so deal with the marvels of the present day, nineteenth century miracles as they are sometimes called, as to make of them a means for enforcing great universal truths not very well apprehended by the majority of those who pay to witness them and enthusiastically uphold them.

Now once for all let it be stated that metaphysicians cannot afford to ignore or taboo spiritualism. It is for them to recognize its claims and throw light upon its phenomena; to attribute all phenomena to illusion or delusion will not do. It satisfies no profound thinker, and least of all will it weaken the hold Spiritualism has gained on the minds of the people.

We must all admit that, making all due allowance for imposture and exaggeration, alleged phenomena do occur, and these phenomena are indubitable demonstrations of the transcendent power of mind over matter in many instances. No matter what interpretations may be put upon old-time wonders; no matter by what processes of subtle reasoning and the invalidation of history and testimony Rationalists may seek to explain away the miracles of the old and new testament and those of the ancient books of India, China, Persia, Egypt and other distant climes, these "miracles" are being duplicated in our midst today; we see the cheap jugglery of the mendicant fakir of India imitated by many "mediums of the new dispensation," and however we may dislike so low a phase of mental action, it is vain and absurd to try and defend the hypothesis of fraud, which is no explanation whatever of either the oriental or the occidental medium's performances.

We have, however, ample evidences of far higher manifestations of spirit power than those which can possibly come under the head of jugglery, even when the word is used as applicable to much that is really genuine in India, though on a low intellectual and moral plane. Unmistakable evidences of a higher order of intelligence accompanying the phenomena are multiplying on every hand, and surely no one can read Crookes, Wallace, Zollner, and many another celebrated writer in defense of phenomenal Spiritualism without seeing that men of unquestioned scientific standing and ability are compelled to consider spiritualistic phenomena as worthy the closest scientific scrutiny and most persistent investigation. Professor Huxley and other learned men who have spoken derisively of Spirit-

ualism have by such actions done far more to demean themselves in the eyes of the fair-minded than they have injured the cause they have treated with disdain.

No subject bordering on the question of human immortality can ever be regarded by the really serious and studious as other than of the deepest interest and utmost importance. All attempts therefore to belittle so grave a theme can only expose the shallow-mindedness of those who treat it with flippant contempt. Unfortunately, many Spiritualists play into the hands of their detractors by approaching a subject of the most serious importance in a spirit of levity and idle curiosity. From the traitors within the camp far more than from avowed enemies on the outside Spiritualism receives its deadliest attacks. But the movement itself is vital and prolific enough to successfully resist all opposition both from within and without, and though many Spiritualists are nervously afraid lest the enemy should prevail when the phenomena are submitted to the searching analysis of reason, such apprehensions must, in the nature of things, be groundless unless those who entertain them have secret doubts of their own as to the real genuineness of what before others they enthusiastically maintain.

True metaphysicians, instead of denouncing Spiritualism and decrying mediumship, in order to be true to their own standards and to act in defense of their avowed principles, must be the interpreters and exponents of the truths of Spiritualism, though at all times and under all circumstances they must not be backward in exposing fallacies and correcting prevailing errors. To rightly understand the nature of men we must consider man not as a compound of matter and spirit,

but as spirit only. We have bodies as we own clothing and dwelling, but we *are* spirit. Man is altogether a spiritual being, and therefore the whole of man, not only a part of him, lives after the death of the body. The very first step in the direction of a right comprehension of spiritual science is for the mind to arrive at a point in its perception of truth where it can intelligently asseverate its full conviction that man is only and altogether spirit; man being entirely spiritual, not partly spiritual and partly material, it stands to reason that man's prerogatives and powers are not necessarily affected to any appreciable degree by his retaining or losing the outward structure called the body. If man is not wholly spiritual, if it takes spirit and matter, two opposite and distinct elements to make man, then throughout eternity you will all of you be something less than perfect human beings, unless you are re-embodied in a physical structure lasting eternally.

No end of vagaries have arisen from a belief that the duality of human nature is a duality of spirit and matter, which it is not. The true duality of man is the duality of love and wisdom, of intellect and affection, of man and woman, but the masculine and feminine principles which constitute the perfect dual are equally and immortally spiritual and spiritual only. It certainly seems high time, after nearly forty years of spiritualistic advocacy in this country, that Spiritualists at least should have long since abandoned the false beliefs which have led to a carnal doctrine of the resurrection of the physical body on a future day of judgment, a doctrine indeed which Spiritualists most emphatically deny, but one which they must nevertheless ultimately accept if they share the radical error

which originally gave birth to it, viz., a belief that man is a compound of mind and matter.

Does it not appear evident to every one of you that if it takes mind and matter both to make man, that those who are minus matter, having left their material bodies in the ground, must either at some future time be rehabilitated in matter and have matter secured to them forever, or else be eternally minus something necessary to their completeness as human entities?

We know there are many of the school of Kardec who advocate what Kardec calls re-incarnation, and that the same doctrine in slightly altered form is now extensively advocated in Spiritualistic circles under the name of re-embodiment; we know also that Theosophists, as a rule, accept this doctrine in yet another modification, but the tendency of all re-incarnationist teaching is to the effect that the wearing of a mortal body indicates a somewhat imperfect and unprogressed condition of the spirit. All desire to see the time when they will be embodied in mortal forms no longer, while all who are to any extent familiar with Buddhistic teachings know that the Buddhists make many sacrifices of earthly pleasure that they may shorten the term and lessen the number of their earthly embodiments.

It will be seen then that not only is it not taught even by believers in the necessity of several successive earthly embodiments for the human spirit that the body is necessary to the existence of the spirit, but the case is put very much more strongly; the only logical inference from such teaching being that whenever the spirit arrives at a condition of maturity or perfection it will have done with matter forever. The reverse

doctrine, that matter is necessary to the perfect human being, is taught by orthodox Christians whose views on the resurrection and eternal duration of the physical body are borrowed from the crudest and most external views entertained long, long ago by the Egyptians, whose scriptures were evidently familiar to many of the Christian teachers of the first century. Paul in his epistle to the Corinthians had evidently been reading the Egyptian scriptures: he refers to them and not to the Hebrew writings, which contain no such doctrine, when he argues against the prevailing ideas concerning the resurrection entertained at Corinth in his day; he accuses those of folly who entertain the materialistic fallacy he undertakes to answer and demolish, and while he teaches of a body which is indestructible, and incorruptible, he vehemently protests against the belief that the resurrection-body is the physical frame.

Though a long chapter giving Paul's views on this subject in detail forms part of the burial service of the Episcopal church, that church, in common with the Roman and Greek Catholic churches and all orthodox Protestant sects, maintains the resurrection and deathlessness of the physical organism, and while no one can possibly reasonably accept such a dogma, it is accepted by all strictly orthodox Christians as a matter of faith, tacitly though blindly assented to and usually included in a catalogue of insoluble mysteries, which on closer investigation can never be vindicated when judged at the bar of reasonable religion.

The Christadelphians, Second Adventists and some other singular modern sects, have gone so far as to proclaim the inseparability of consciousness from the physical frame. Man, say they, is his body and his

body is himself. Man is mortal only according to their theory, he actually dies, he has no immortal soul, he goes down into the grave and knows not anything until the shrill blast of Gabriel's trumpet shall re-awaken him on the resurrection morn.

This latest expression of folly is the legitimate offspring of a belief in the physical body of man as a necessary portion of himself. Endow matter with sensation, let yourself believe that the physical body can feel and suffer, admit the theory of a sensorium in the physical brain, and it is only a step to the *reductio ad absurdum* of the Christodelphians, for they, seeing the folly of believing that man is made up of two diametrically opposite elements, both of which are necessary to his real being, discard the idea of spirit altogether, and make the flesh everything.

Again and again have we said to our students and audiences, "Choose ye this day whom ye will serve. Matter or Spirit, which? Materialism or Spiritualism, which?" One or the other you may accept, but logically you cannot accept them both. They are like two horses hitched together in a team, when the one horse insists upon pulling in an opposite direction to the other. A comic picture full of the keenest and wittiest satire, published some years ago, exactly illustrates the "matter and spirit" theory of human nature advocated by so many. Two lawyers were pulling at a cow; they seemed both about equally strong men. The one tugged vigorously at the cow's head and tried to pull her forward; the other with equal force tugged at the tail with the intention of dragging her backwards. The result was, the animal remained stationary.

Progress in thought is impossible, it is hopeless to

arrive at any intelligent result in investigation, if we have one theory possessing our minds perpetually neutralizing the influence of an opposite; as you lean more to spirit than to matter, so far you succeed in demonstrating truth, and in reaping such advantages as accrue from faith in truth; but in so far as you lean to the idea of the reality of matter and regard your physical organism as a necessary part of yourself, the partner of your spiritual nature, as a kingdom divided against itself is brought to desolation and no man can serve two masters, so you fail utterly in arriving at any logical result in your reasonings, and continue impotent to conquer the ravages of disease because your mind is held in the thralldom of mortal misbelief in which you are children of darkness and slaves of error, not knowing the freedom of the spirit which alone is liberty.

But it may be asked, if the physical body is not even a part of a real human being, what is it then? is it a mere illusion of mortal sense, having no kind of real existence whatsoever? We know many metaphysicians take that extreme ground, and sometimes appear to render their position defensible by elaborate arguments; but for all practical purposes we do not need to go further than to deny to matter when organized into a physical body any more power than it possesses when in the form of an article of wearing apparel which we may wear and constantly be seen in, but which is in no sense a part of ourselves. A poet speaks the truth and nothing but the truth when he says of the discarded form lying on the bier about to be interred in the earth, "it was mine, it was not I."

When we speak of mortal bodies in the possessive case we can recognize their existence in the same man-

ner as that in which we recognize the existence of our clothing, and you none of you believe there is any sensation in your coats and dresses. You can witness the destruction of your wearing apparel on your person and yet feel no pain; the fabric cannot feel and you do not imagine that it can, but if the flame or rent passes from the clothing to the body, you then under ordinary circumstances, begin to suffer pain; metaphysics, however, takes you further than the outward shell, and tells you you feel no pain in the physical structure any more than in the dress, but in your mortal mind which is reached through your body just as your body is reached through your dress. When anaesthetics are given to dull pain, doses of mortal mind belief are administered, the mortal mind consciousness of the patient is benumbed; if completely so, then there is no pain whatever during the performance of the most difficult surgical operation of the longest duration. If the mortal mind is only confused or partially stupefied then the patient suffers from experiences which may be likened to bad dreams and distressing nightmare. When mesmeric treatment is given, if the operator be a person of intelligence and good-will, far less danger is incurred by the patient than by the use of ether, chloroform, nitrous oxide, gas, cocaine, or any of the other deadly drugs and gases usually resorted to by physicians and dentists. When a very mediumistic person comes under the influence of a spirit friend who entrances him, and thereby removes his thought entirely from the outer plane of consciousness, the mesmeric method is still employed, only in such cases the operator has passed through the change called death.

Dr. Baker Fahnestock in his work on Statuvolence, which is a species of self-mesmerism, relates many interesting anecdotes of persons who have thrown themselves into what he calls the statuvolic condition, and while in that state have remained quite impervious to sensations conveyed from without.

We do not wish in any degree to derogate from the purely metaphysical position we have taken in these lectures, and which we know is the only really logical and tenable one; still there is such a thing as "rendering to all their dues," "rendering to Cæsar the things which are Cæsar's," etc., and with a view to not neglecting this duty, we give all due credit to those lower agencies which, as secondary causes, necessarily operate on their own plane with outward and visible results, sufficient to lead to the avowedly scientific theory that material remedies have a power and virtue resident in them, whereas Mesmerism alone is adequate to demonstrate that mortal mind operating upon simple matter can apotheosise it to such an extent as to convert it into wine, beer, ardent spirit, tea, coffee, lemonade or anything else the operator may choose to will it to become to the perception of the sensitive who drinks it. Mesmerism deals in hallucinations, it purposely hallucinates, and by so doing demonstrates what we are teaching, that mortal mind endows matter with such properties as it may choose to impart to it.

Man's creations are unreal, God being the only true Creator; the witness of mortal sense is incoherent, so that when a question is raised as to what are the properties of a simple glass of water, one mesmerized sensitive describes brandy, another lager beer, another whiskey, another coffee; to the audience, which is

usually in a state of the utmost hilarity, all the subjects on the stage are acting most comically and unreasonably; the professor makes his living by repeating these experiments night after night before crowds of excited, often enthusiastic spectators; but what is the outcome of it all? Has the simple fact that mortal mind endows matter with such attributes as it evolves from itself been utilized as a rule among mesmerists and their followers in the elucidation of the greatest problem of the ages? Here and there there have been and there still are men who devote themselves to the practical and humanitarian work of making such experiments serve to teach the community many a useful lesson, but who can deny that in the majority of instances curiosity, sight-seeing, love of sensation and mystery constitute the stock in trade of those who throng the halls where mesmeric entertainments are given? Now how is it with Spiritualists and mediums? Is there on the whole a much higher tone in the spiritualistic than in the mesmeric community? Are spiritualist meetings and séances at large devoted to much more than the gratification of curiosity? If we utter something of a Jeremiad against the present widespread apathy among Spiritualists toward the higher phases of Spiritualism and the almost insane demand for tests everywhere, we shall only be echoing the voice of the spiritualistic press all over the country and abroad.

Take Boston as an example; Boston has long been celebrated as spiritualistic headquarters, the *Banner of Light*, the oldest newspaper in the world devoted to the advocacy of modern Spiritualism, has floated on the Boston breeze for many and many a year; public

meetings and private séances have been held continuously with many fluctuations in their number and importance for a period of well nigh forty years, and yet today a large percentage of the oldest spiritualists are crying as with the voice of the horse-leech, give us more, more. More what? science? philosophy? No, alas! no, tests. The same old, old tests over and over again, without even a break in their monotony; the same faces may be seen year in and year out at meetings and séances, demanding these everlasting tests which must long since have lost the least approach to novelties. This insatiable greed for tests is as bad as any other depraved appetite, it is like a taste for liquor, opium or tobacco, it grows upon the persons who indulge in it, and what under heaven can be more farcical than to see a company of people, many of them gray-haired grandsires and grandmothers, demanding the same old tests of every old and new medium, and then shrieking themselves hoarse whenever they platitudinize on "progress" and "advance." Such is of course not a faithful portrait of all Spiritualists by any means, but unfortunately it does no injustice to a numerically powerful section of them.

Now what influence do such people exert on mediums? How far do they influence the communications? We reply unhesitatingly that in the case of susceptible and partially developed sensitives it reacts upon their mental sphere like a fog to obscure the sunlight, it rears impassable barriers between them and the higher spheres of intelligence, it checks their aspirations and keeps them perpetually on the lowest round of the ladder of intellectual and spiritual culture. Mediums are constantly blamed for the delinquencies

of their clients; their over susceptibility is the cause of their reflecting to the extent they do the desires of those around them, and so depressing is this incessant demand for the most inferior kind of tests that many a medium confines himself or herself to this incessant ministration to the lowest condition of mortal mind curiosity, for the sake of a living for self and family. Demand regulates supply in every market; if articles are never called for tradespeople soon cease to keep them, but let an article be asked for with any degree of persistency and it is soon procurable almost everywhere.

We must in every particular strive to conform ourselves to the truth embodied in those often quoted words, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened, for every one who asketh receiveth, he that seeketh findeth, and to him that knocketh it shall be opened." The paltry twaddle and the hateful recrimination continually passing from lip to lip, against mediums and mediumship, the sanctimonious attitude of the "unco guid," who stand aside with an air of "I am holier than thou," can no more raise the tone of mediumship and stem the torrent of misleading information conveyed through mediumistic channels, than streets can be cleaned by people exaggerating their foul condition, but never raising a hand or taking a single step in the direction of cleanliness. To remove evils, not to bemoan them, is the work of the true reformer; to stand still and rail at evils while all the while you accept them as inevitable, is the worst kind of folly; when we see an error we must set to work to overcome it. "You must take people as you find them," "You must

make the best of things as they are," and similar speeches so constantly heard are the most effectual barriers imaginable to true progress, and here we come to a point in our address where we must explain the difference between *clairvoyant* and *intuitive* diagnosis and prophecy.

Ordinary clairvoyance, which is rarely genuine clairvoyance (clear-seeing) at all, looks at disease, evil, misery, and after describing the condition of a patient at the time of examination as pitiable in the extreme, sometimes goes on to depict future hopelessness. Such delineations are vile and false in the extreme they are worse than useless; not only do they do no good, they lead to the most distressing results, as they fill the patient and his nearest friends with the gloomiest forebodings of impending disaster, thereby robbing the patient and his attendants and sympathizers of the bright rays of hope they might bask in, were it not for the influence exerted upon their minds by the prophetic utterances of one who by reason of some singular gift of thought-reading has impressed them as an almost infallible discernor of their actual condition and destiny. Astrology, clairvoyance and a whole batch of kindred mixtures of truth and error, science and superstition, need considerable revision, expurgation and elucidation before they can be of much real service and do no harm to communities at large. "A little learning is a dangerous thing," "A little knowledge inclineth man to atheism," no wiser sentences than these culled from the poet Pope and the philosopher Bacon, have ever fallen from human lips, but we know how studiously both those geniuses pursued the fair goddess

Knowledge into her secret hiding-place that they might wrest from her her most hidden secrets.

A superficial smattering of information on occult subjects is often dangerous and misleading; the student of the occult needs a well-disciplined mind and must be prepared to make some hard and consecutive effort to reach the deep still waters of safety beneath the rushing, treacherous breakers on the shore. An astrologer in Boston handed out some horoscopes the other day with this inscription: "The wise man rules his stars, the fool obeys them," and this audacious acknowledgement of human free agency he declared harmonized perfectly with the conclusions of the best astrologers of ancient time. If this be so, then astrology is no more objectionable and quite as serviceable as meteorology. If clairvoyants can take the stand and proclaim the wise man conquers fate, the foolish submit to it, clairvoyance may be utilized as a means for the prevention of catastrophes instead of, as it is too often, alas, misused as a means of fixing error ineradicably in the human mind. Clairvoyant delineations of disease may be and often are superficially true, but in many instances they are not even that; often a reputed clairvoyant becomes morbidly sensitive to the latent fears of a patient and to the fears of those who fear for him also, and in an abnormal condition proceeds to locate imaginary diseases in all parts of the body. The danger you incur if you permit such diagnosis to affect your belief, is that nervous affections, notably hysteria, which is the most extreme form of nervous excitement, in many instances lead to the creation and external manifestation of the very disorders which a person dreads and believes he already has or soon will have.

To see an evil is not necessarily to be able to cure it; genuine clairvoyance, or rather intuitive perception, finds the cause of the evil, discovers why you have anything the matter with you at all, and by ferreting out the primal cause of your being in any way disordered or diseased, sets to work to overcome the effect flowing from the first cause of the malady by meeting that cause courageously and helping you to vanquish its hold upon your mind. Jesus, we are told in his conversation with the woman of Samaria at Jacob's well, exercised what might now be called clairvoyance; he read her past life and told her all about her marital relations, past and present, but instead of giving her to understand that she must always remain burdened by her misdeeds and the consequences of them, he used his gift of seership only as a prelude to a glorious oration on the all-potency of the living water which every human spirit can find within itself, the panacea for every ill, the right divine which conquers every wrong.

Many mediumistic persons are really influenced by minds who have not yet outgrown their earthly errors; they are therefore led to prescribe the same abominable medicines they used on earth, and to predict the doom of patients after the method of ignorant medical prognosis. All such proffered information and advice should be attributed to the source whence it really emanates, viz, mortal mind in error, and as the dissolution of the outward frame does not guarantee such spiritual illumination as will enable one to become immediately infallible, as earthly errors are often slowly laid aside one by one, we must assume precisely the same attitude to "spirits" as to "mortals," knowing that error will continue to manifest until overcome

by spiritual growth, not by the dropping of the mortal robe of flesh which no more changes the condition of the spirit than the dress changes that of the body. Let mediumistic powers be estimated at their true worth, cultivated and utilized accordingly; but a blind idolatry which has for its watchword "Thus saith the spirits," is a return to the errors of barbaric ages, and accords only with a slavish subjection of one's own mentality diametrically opposed to every enlightened conception of individual liberty.

LECTURE X.

PRACTICAL SUGGESTIONS FOR STUDENTS COMMENCING PRACTICE.

THE preceding nine lectures in this course, as you must all have observed, have been devoted largely to laying a foundation on which to build a consistent method of practice in accordance with such new light as the world is now receiving on the science of life immortal. It is said of Jesus that his mission to the world was to bring life and immortality to light, in other words, to reveal to man the nature of his own being, to help the human race to discover and to recognize its own latent possibilities.

The new birth so constantly preached upon from Christian pulpits is nothing other in its esoteric sense than the unfolding of man's spiritual nature so that he discovers what he really is. "Man, know thyself," the celebrated motto written over the great Athenian Academy of old, is the command of Spiritual Science to all the world today. "The proper study of mankind is man," does not surely mean that anthropology must be confined to the study of man's outermost vesture, the mere shell which for a brief span apparently encircles and encloses the kernel of immortal man. Spiritual Science, or Theosophy, is, properly speaking, comprehensive anthropology, and it is at the same time pure theology, for theology is as much a science as

geology; but as we do not look down into the earth to find the stars, neither do we gaze toward the heavens to discover fossils, so we cannot investigate spiritual truths by means of simply physical research.

With what exists on the plane of mortal sense, and with all the bewildering and utterly discordant beliefs of mortal mind spiritual truth has no other dealing than the sun has with darkness, mist and fog, truth drives away error as light banishes darkness. What is error? what is darkness? nothing, a simple negation. It is, therefore, incontestable logic to affirm there is no disease as there is no darkness, which means that disease and darkness are both on a level, they are nothing, they are simple negations of the intellect, and as negations only must they be fought and overcome. Darkness occasions fear, it engenders every form of horrible dread; weird and awful superstitions are born and cradled in ignorance which is spiritual and mental darkness; dispel the illusion produced by ignorance or darkness and fear flies away with the approach of dawn. The first step for the healer to take is to affirm the nothingness of error; you must in your practice make it nothing to your own mind and nothing to your patient's thought also, for as long as either of you regard it as something you will fear it, and fearing it, it will have power over you as it will receive power from above, *i. e.*, from your mind endowing it with the semblance of reality.

Some practitioners fail to demonstrate truth in many instances because of their failure to comprehend the true principles of the science of which they are the professed exponents. Take the case of many well-meaning but poorly-informed aspirants to metaphysi-

cal knowledge; they evidently have no clear idea in their own minds, and therefore cannot impart any clear thought to their patients when they employ certain formulas which they suppose are endowed with some talismanic value; such Kabalistic incantations often mystify and mislead, as they savor far more of blind mysticism than of intelligent appreciation of truth. You have no cancer, no tumor, no fever, etc., etc., conveys to many a mind no truth whatever, but rather it instils error and fails to break the hold of mortal mischief upon the patient's mind, as the patient hearing such an utterance or receiving such an impression mentally, while understanding nothing of spiritual science, reasons thus with himself: Some people are afflicted thus with disorders it is true, but I am happily not one of that number. I have been misled by false diagnosis into a belief that I have a disease with which some of my fellow beings are afflicted but from which I am free. Such a conclusion is false in many cases, as the process of reasoning which leads to such a conclusion is utterly erroneous; that person has that disease whatever it may be, as much as it is possible for any one to have it. There has been no mistake whatever in diagnosis, the diagnosis has been absolutely correct on the plane of mortal sense; the condition and appearance of the flesh is just as the doctor stated, and it is not any part of the work of a metaphysician to deny that there is such an appearance in the flesh as the one indicated. The metaphysician must turn from flesh to spirit, transfer the glance of his mind from mortal error to immortal truth, look away from the outward garment, tattered and disfigured as it may be, to the perfect spiritual form in health and harmony. You

may be ill in body, you may suffer in mortal mind, but what matters it if you do? you must look away from sense to spirit and start right in your treatment or you can never hope to arrive at satisfactory results. Bad beginnings can never lead to good endings, for as surely as the flower and fruit will correspond in type and species to the nature of the sown seed from which it has sprung, so certainly will dire results of harm and failure follow upon all attempts at treating mentally, starting from false premises.

Every practitioner should regard himself or herself as a teacher rather than as a healer in the ordinary sense, for as spiritual science recognizes neither magnetism, Mesmerism nor any external force or aid whatsoever in method of treatment, the spiritual doctor (Latin equivalent of teacher) must never undertake to tolerate the assumption that he is to heal another by virtue of imparting his life-essence into another frame; vampirism is possible but detestable, and must be sternly discountenanced in all its phases. Likewise we must boldly denounce the hateful and obnoxious error that supposes it necessary for a healer to take on a patient's disease in the process of removing such disorder. You surely do not consider it necessary to take on people's immoralities in order to cure them of theft, lying, or impurity; you cannot cleanse the moral atmosphere around you by becoming befouled by its corruptions, neither can you help to raise the sick to health any more than you can raise the fallen to virtue by descending onto the plane of error and becoming yourself a victim of disease.

We will here introduce a few remarks upon some of the most salient difficulties with which young stu-

dents have usually to contend. The first great obstacle in the way of accomplishing the healing of a patient is your own as well as other's belief in hereditary sin or transmitted disease. Now how are we to meet and vanquish the prevailing belief in heredity, apparently so well grounded in exact knowledge. The sins of the parents, we are told, are visited upon the children unto the third and fourth generations: daily experiences seem to prove the truth of these declarations of the Jewish scriptures. Adam's sin transmitted, even if not imputed, is said to be the fruitful source of human suffering, and in some form or other hereditary vice and suffering are acknowledged by all classes of thinkers. We freely admit the truth of the theory of heredity up to a certain point, but under no circumstances do we deem it advisable to dwell upon transmitted evil and let our belief in it tie our hands and cripple our confidence when we can all go back to the sublime opening words of the Pentateuch and exclaim, "In the beginning, God,"—God is the beginning of every life, the foundation principle of all being, and to God (infinite goodness) we must all trace our origin. If God be for us, who or what can prevail against us? if we are partakers of God's infinite nature, how can we be subject to any finite power? we must direct our thought immediately to the supreme fountain of all life and make God the all in all of being in our thought. We must look at each other in spirit as in God, as all alike partakers of the divine nature; we must forget all save the *atma*, the absolutely pure and only really immortal part of our being. Gazing at a patient in spirit and not in sense, with the clear vision of the soul, we see the soul in another, all phantasms

of mortal sense are blotted out, all the will-o'-the-wisps of earthly fancy and illusion fade away, and, standing face to face with man in truth, with man as Son of God in heaven, we see the Father in the Son, recognizing the Eternal Parent in his offspring.

The fourth gospel teaches this glorious truth esoterically; exoteric interpreters claim all the utterances ascribed to Jesus as pertaining to a solitary embodiment of divinity in Palestine nearly two thousand years ago, but spiritual discernment troubles not itself with history; it recognizes as ever present the life of God in man, and thus, overlooking all ancestral taint as derived from the first man, Adam, it acknowledges only the second Adam, the Christ, the Lord from heaven. Paul the Gnostic undoubtedly labored hard to impress these esoteric verities upon the minds of the Christians of the first century; he never talked to them of Christ as a personality but as a living principle of truth within them. Christ in them the hope of glory meant the soul, the discovery of which assured those who found it of endless and fadeless glory. Paul's attitude toward bodily dissolution appears to have been one of utter indifference coupled with perfect submission and resignation to Divine Will. He speaks at times as though debating the question with himself, as to whether it is more desirable to prolong existence on the mortal plane, or to quit the earthly tabernacle; but one way or the other, let God's will be done, says the devoted apostle.

A considerable amount of misapprehension seems to prevail among many as to what the mortal body really is and what earthly discipline is designed for; the strangest theories are promulgated in some quar-

ters which by reason of manifest inconsistency demand rebuke and refutation. A prevalent idea among some metaphysicians seems to be that the physical universe is an unreality, a dream, a phantom, a shadow; in one sense it is just that and nothing more, but shadows are cast by substances; if there be a subjective there must also be an objective state; reflections are produced by what is more than a reflection; so the physical universe is the reflection of the spiritual; matter is only a shadow, spirit is the only substance; everything is spiritual and indestructible, and being so is infinitely greater than mortal belief makes it

Diseases are inverted mental images, misapprehensions of the truth of being, the sorriest and most miserable illusions, unworthy of an instant's countenance. Spiritual man in health is God's reflection of himself, physical man in health is man's reflection of himself. A perfect reflection is neither an evil nor error, it occasions no pain, sorrow or distress, it is beautiful to gaze upon, lovely to the view. Physical man in health is truth's reflection, wisdom's mirror, not indeed a reality in the sense that spirit is reality, but the beautiful product of a beautiful reality, like unto a lovely landscape depicted in clear waters, or a charming picture depicted on a screen. Physical man is created perfect by spirit, and while not destined forever to remain as a separate and apparently self-existent entity, is nevertheless produced as mind appears to mind, seeking expression.

Generation is a spiritual, not a physical act; mind wishes to reflect its image, mind desires communion with mind, and in the attempt made by God's ideas to communicate and manifest themselves intelligently, the

one to the other, the physical universe, including physical man, is brought into existence. The mortal mind is thus created, it is man's creation, and originally imperfect though not sinful; sin commences when the creature turns away from the creator and desires a life apart from the fountain of all good.

A question constantly raised by students is, to what extent is faith necessary on the part of the patient? Some appear to teach the absolute necessity of faith prior to healing, in a manner calculated to render it impossible for a large percentage of earnest seekers after health to receive it. To assist such enquirers as far as possible has been one of our principal aims in preparing these addresses for the press. There are without doubt several kinds of faith mentioned in the Bible as there are several kinds of wine mentioned in its pages. True, vital, saving faith, faith necessary to salvation as it is often called, is not simple belief, it is a result of spiritual unfoldment, it is the natural and inevitable effect of the spiritualization of the believer. This faith James defines as inseparable from good works; in his epistle which Luthur did not understand and therefore rejected, he contrasts two opposite kinds of faith as unlike each other as are the two kinds of wine mentioned in different parts of the Bible, the one being held up to execration and the other cordially recommended to the attention of all who wished to preserve their health and vigor. As unlike as the pure, unfermented juice of the grape is to the abominable health and morality destroying stimulant, the sale and consumption of which is the deepest degradation of civilized communities and the blackest spot on America's as well as on England's escutcheon, so unlike are

false and true faith, the one like alcohol leads to bitter persecution, hatred, revenge and murder in the name of religion, while the other brings forth only the peaceable fruits of righteousness.

Faith rests on evidence, mortal belief too often relies solely on fanatical prejudice and superstition. True faith is only one degree less than absolute spiritual knowledge or divine understanding; mortal belief is founded in most instances on nothing more credible than idle tales invented by ignorance and malice to win the unwary into the embrace of a dominant autocracy in which the rights of the individual are crushed beneath the relentless wheels of a tyrant Juggernaut. Aristocracy engenders mortal belief, democracy encourages the individual to place himself on a level with all other human beings; and instead of telling him to bend in abject submission to another finite mind, fallible and liable to error as his own, it directs him to the central sun of being, to the immortal luminary, even his own immortal soul. God is in me and I am in God, says the one who has discovered his own soul; have you found your soul? not are you in danger of losing it? is the question asked by the true spiritual director, who is not a prelate or a master, but simply a guide to the less experienced along the lengthy journey which most at least must take from the city of destruction into which they were born to the celestial city whither the road of earthly discipline, no matter how long and weary it may be, is ever tending.

It is all in vain to teach a philosophy of negation and label it spiritual science; science is knowledge, not ignorance, neither nescience nor sciolism nor pseudo-science can heal the sick and cast out devils; only the

bright light of truth dawning upon the soul can melt the icy barriers of prejudice and error which hold it away from salvation, and what is salvation but extrication from mortal misbelief. According to the theorizing of those who draw no clear line of distinction between saving faith and mere belief, theory and practice are so confounded that the former is supposed to include the latter. Salvation through belief in truth is impossible unless belief leads to action, and no further than belief does lead to action on the part of the believer.

What is sensible, rational belief? and remember there is such a thing as rational belief, and while belief is no substitute for knowledge it is the next thing to it; it is far less than knowledge oftentimes, it can never at its very best be quite equal to knowledge, but it may be on the road to knowledge, it may even be termed a lesser degree of knowledge, and is so accepted practically in every court of justice in the world, and in every daily transaction in business circles. Judge and jury sum up evidence and pronounce accordingly; they have not seen a crime committed, it is true, but they have examined and cross-examined evidence, witnesses have been called repeatedly to the stand and questioned with a view to extracting from them the utmost they know bearing on the case in hand. No sensible person could be guilty of the manifest absurdity of accepting testimony against his own positive knowledge as an eye-witness, but as decisions have to be arrived at in many instances where testimony is all that judge and jury have to go upon, so in almost every instance in daily life, faith, in its lower meaning of belief in the credibility of testimony which does not

fail when submitted to the closest reasoning, has to be relied on.

You may marvel at some people's obtuseness and incredulousness, but no honest skepticism can ever be sinful. The fact that it is honest is enough to prove it honorable and upright. Agnosticism, a merely negative condition of mind, may not be so conducive to a quick response to spiritual action as a more enlightened condition; but as an agnostic may be a thoroughly honest person and have the sincerest desire to learn, be in continual and aspiring readiness to accept truth immediately it appeals to him, agnosticism or skepticism, in other words ignorance and doubt, are no insurmountable barriers for either healer or patient to confront. Belief rests on evidence. How can I believe without evidence? and I have had no evidence sufficient to convince me. I would believe if I could, I don't want to be an unbeliever, but I cannot believe without more light than I ever expect to receive in this world at least. Such are the expressions we are constantly hearing from the lips of those invalids who cannot understand how they are going to reach the Jordan, or find the pool of Siloam, in whose healing tide they may lose their sickness and their pain.

The true spiritual scientist takes such people as he finds them and trusts to the active aggressive action of positive spiritual light to dispel the darkness of ignorance which yet enshrouds their minds.

Do I believe in sunshine? Is not the question rather, Do I feel the warm kisses of the sunbeams on my cheek? Do I believe the winds are blowing, the birds singing, the waters rushing, the insects humming, nay, do I realize these sights and sounds of nature? I

may indeed, if I am blind or deaf, accept the word of truthful witnesses and feel convinced they are not deceived when they tell me of what I cannot individually apprehend; but before I can enjoy any certainty on these matters I must come in relation with them for myself through the awakenment of powers heretofore dormant in my being.

To demand belief as a prerequisite to healing, without defining how faith comes about is unreasonable in the extreme. But it will be argued, does not the New Testament tell us that Jesus said to many whom he was instrumental in healing, "Thy faith hath made thee whole," and are we not told of many instances where he spoke approvingly of the great faith manifested by some who had not as yet been the recipients of any special blessing? The faith thus commended seems to have sprung from two sources, sometimes from one, sometimes from the other, and possibly in some cases from a combination of both. There can be no doubt that many in the surrounding country had heard the story of the wonderful cures performed by Jesus on those who were considered hopelessly sick, insane, or even dead, and having investigated some of the alleged cases of recovery and found them evidently genuine, they naturally were inclined to believe on the testimony of those whom they knew were relating positive fact when they described the manner in which they were healed.

Many of those whom Jesus helped appeared to be in some doubt as to the manner in which they were helped. In the case of a young man who received his sight the writer of the story implies that he knew little or nothing about his case except that he was formerly

blind, but after having received a treatment from Jesus his sight came to him.

Not in all instances, not in the majority even, does it appear that patients really knew how they were healed, but then how many people are there today who really know how the sunlight invigorates them, or how the air and food nourish and sustain their bodies? The great bulk of mankind stand in the relation of passive, unthinking, unknowing recipients of daily blessings. They have instinct or reason enough to place themselves within the reach of light and air; they know enough to eat food, and instinct, if not reason, teaches them how to select it; so is it in ninety-nine cases out of every hundred with those who place themselves in the hands of a doctor or healer. It should not be so; persons ought to be better informed, acting less in the dark than they usually do. Still so ready is God through Nature to bless us all that unless we actually turn away from what is needful for our sustenance we are sustained.

The understanding of truth is indeed necessary as a protection against the manifold errors and seductions with which all are constantly surrounded. Intelligent faith is a result of the partial understanding of truth at least; faith may be eventually lost in sight as the twilight of morning is lost in the fuller brightness of noonday; but to confound mere unsustained belief with any spiritual power capable of restoring the sick to health is to so confound truth and error as to make them almost synonymous. If you as a healer go to a patient suffering in darkness and foul air, and you open the windows and let in the sunbeams and fresh currents of wholesome atmosphere, you do not demand of the

sufferer that he shall believe in your power to do so before you have demonstrated your ability. The only attitude which places a barrier in the healer's way is a dominant, obstinate, aggressive error in a patient's mind, which causes him to wilfully spurn or reject the overtures of healing strength in a spirit of obstinate perversity, contempt and scorn. The proper attitude for a person to assume who knows nothing of spiritual science is a calm, quiet, negative attitude of receptivity to evidence if it be presented.

The truly scientific spirit is the only desirable one to cultivate. A scientist is supposed to have no opinion on a subject of which he knows nothing. He is, however, prepared to witness phenomena dispassionately and carefully and impartially weigh all evidence presented. Now let us see wherein faith, confidence, indeed absolute knowledge is required on the part of the healer, while the patient, on the occasion of a first introduction to metaphysics, should hold a calm position of agnosticism. If you advertise as a healer and undertake to treat the sick in mind and body, society has a right to expect that you have had some practical and indeed incontestable evidence of the value of a mode of treatment you eulogize and practice; you are expected not only to have some theoretical knowledge of metaphysics enabling you to talk well on the subject, you must ere you attempt to heal publicly or professionally have obtained some evidence not only that spiritual science is demonstrable somewhere and by some people, but that you yourself can demonstrate it, and indeed have done so.

Never rashly precipitate yourself into a position you may find through maturer experience you are unfit

to fill. The qualifications for teaching classes are distinct from those necessary for individual practice. In class teaching you only need to be able to argue the matter well, you have only to appeal to the intellect of your students, while in healing you have to individually apply your mind to the work of demonstrating what you teach by reducing theory to practice. A teacher does his work if he enlightens the minds of his students and aids them to reduce the theories into practice; but the healer, though it is well for him to be an eloquent speaker, one able to teach classes, or at least converse in private with ease and fluency, may, though he cannot talk well, heal wonderfully, while those who can teach admirably are not always in the right mental condition to heal. A public, busy life, crowded with miscellaneous cares, presses very hard upon a healer, while one who is simply a teacher can usually withstand the wear and tear of active life on the material plane very well. A healer ought to have many opportunities for privacy, should devote much time and thought in solitude to spiritual things, should live a contemplative, studious, secluded life as far as possible, and whenever practical should live in a quiet house in a not very noisy neighborhood. Teachers have to live more publicly, they must mingle with the outside world more extensively; but in the case of healers we would add, seclusion in the ordinary sense of the word, is not always necessary or even desirable. A quiet, contented, easy frame of mind, an unruffled disposition superior to the storms of prevailing misbelief, ability to defy the ordinary cares of the world and live unmoved by the worries and vexations which torment ordinary persons,—all this is imperatively

necessary, and apart from this mental serenity on the part of the healer we really do not see how under usual circumstances cases can be successfully conducted.

If your own mind is uneasy and perplexed, if you cannot rise above the breakers and bid the tempest of your own condition to be still, if you cannot quiet the heavings of your own agitated breast or keep your own passions and appetites in subjection, how is it likely you should be able to do all this for others? Physician, heal, tranquilize, compose thyself, and endeavor not to bid peace be still to the tumultuous waves of another's fears if your own feet are not firmly planted on the rock of ages. Living epistles are always more influential than written ones. Many an earnest seeker after truth has said he would gladly go many a mile to see a sermon put in practice, while he would scarcely cross the street to hear an excellent discourse delivered.

To practice upon one's self is the important part of all practice, for when a sufferer comes to you seeking relief he generally gets from you through some subtle psychical contact an impression from your sphere, a reflection of your condition. Thus some healers agitate and others quiet their patients, some make them worse while honestly desiring to better their condition; for to sit still and think towards any one a thought of trouble, disquietude or doubt is to think into them far more mental poison than healing truth. The patient, if he succeeds in feeling a treatment at all, always takes on the condition of the healer's mind to a greater or less degree. Thought is a substance; thoughts travel in the air and are carried by means

of atmospheric vibration from one mind to another; thoughts are the finer, words the coarser vibrations with which we all are constantly coming in collision. Frequently a patient entertains a belief that he is the victim of some deadly malady. Medical or clairvoyant examination has implanted in his mind a fixed conviction that he is seriously ill, possibly dying. This impression comes often to a healer, as thought can be heard often far more distinctly than words. If any of you when endeavoring to practice have such impressions enter your minds you may tell the sufferer that such thoughts have been suggested to you, but place no credence in their truthfulness. Never acknowledge they are correct; rather cast them forth as reflected errors of mortal mind, and explain to the patient that they are only floating mental impressions wafted from the sphere of his opinions or fears.

Jesus told the woman of Samaria that she had had five husbands and was then living with a man who was not her husband. In one sense then he appeared in the role of clairvoyant and test medium, but did he not at once proceed to tell her only of the living water, by means of which all impurities might be swept away.

Treat diseases and crimes as one and the same. Show no more sympathy for one set of errors than for another; give no more place in your thought to neuralgia, sciatica, or rheumatism than you would feel justified in giving to theft, drunkenness or bestiality. Take the bull by the horns, as the old proverb expresses it; deny what you see in the spirit of bidding it as an impious falsehood to depart and let your patient know instantly that you fear no disease, and do not recognize the possibility of any human being remaining a

moment longer the slave of error than the length of time it takes him to turn mentally from error to truth. No special number of treatments need be given, no specified length of time occupied in treating, and no arbitrarily prescribed formulas be used either mentally or verbally.

Spiritual Science is not Kabalism. Words, empty words have no saving power; stereotyped sentences are often but meaningless and valueless repetitions, and as no man or woman living has any right to legislate for others as to how they should heal, beyond discountenancing all methods opposed to a recognition of one sole Deity, and inconsistent with the rightful freedom of the individual, it must always rest with the healer to use or not to use any stated words set down in any book of instructions.

Many Christians believe Jesus to have given his disciples the *pater noster* only as a model of prayer, and consequently they rarely if ever use it word for word; and if that almost matchless composition of Hillel's which Jesus extracted from the Jewish service of his day was only a model or plan, a guide as to the nature of true petitions, we must surely recognize in this day, when we have no one person so far above his or her fellows as Jesus was above his contemporaries if history be not false, the great necessity of granting the utmost latitude to individual workers in the spiritual vineyard at this hour. If you are to arouse faith in your patient you must carry with you a faith-arousing energy, you must be mentally brimming over with what inspires confidence or you cannot awaken it; and just as a flower makes every one who enters the garden or conservatory acknowledge its fragrance by

breathing sweetness on the air, so must you who aspire to awaken confidence in spiritual healing in others carry into their presence an odor of spiritual power which their spiritual nostrils cannot fail to detect.

When Jesus expressed surprise at the incredulity of some who could not or would not accept his offers of goodness he appears to have attributed their failure to derive assistance to an obstinate rejection of proffered aid, not to a simple inability to apply or to comprehend truth.

Such expressions as quenching or grieving the spirit, or blaspheming against the spirit of truth, cannot by any stretch of the imagination be applied to any state of mind other than a culpable one. To close the eye, to stop the ear, to resemble the deaf adder who will not hear is sinful and foolish in the extreme. To choose death and darkness when light and life are offered is the only sin of unbelief of which the Bible properly interpreted makes any mention; and as metaphysical healing must be taught on a purely theological basis, understanding theology to be as much the science of divine truth as geology is the science of the earth you must ever remember you are not responsible for failure resulting from the turpitude of those who want to be saved in their sins and not from them. Such a desire as the wish to have strength to do more evil can only bring disastrous failure to those who desire health and strength only that they may pervert these blessings to unholy ends.

Perfect health and happiness are rewards of virtue. They are never concomitants of crime. You cannot cure an ailment if sin is the cause of it unless you can succeed in inducing your patient to renounce iniquity.

Allow us here a case in point by way of illustration. A man is ill from the effects of debauchery, drunkenness and licentiousness have laid him low, doctors or magnetists may be able to tinker up his body sufficiently to enable him to go out on another drunken spree; they may help to raise him from his bed only to give him the license, misnamed liberty, he craves of again frequenting some abominable haunt of evil where he will spend the time and money he ought to devote to the proper maintenance of home and the payment of just debts; is that a cure which helps a man to commit more sin, to do more mischief? A thousand times, no! In that state of mind he is better ill, if illness incapacitates from further prodigality. As long as he only desires strength to pervert it, you can no more give him what he asks and treat in accordance with truth than you can give a person a draught of poison because he calls out for it and offers to compensate you handsomely if you become his abettor in doing wrong. Morality first, bodily health afterward. Spiritual miracles in the shape of moral transformations first, and then a sound healthy body, and the full enjoyment of all innocent earthly pleasures.

Metaphysicians must deal deadly blows at sin, they must be purifiers of society on a moral plane, not imitators of those quacks in theology or medicine who endeavor to save people, not from the love and practice of evil, but from the disagreeable consequences ensuing from its commission. As long as error is hugged to the mental bosom, as long as desires and thoughts are impure, so long must pain, the voice of the alarmist be heard. Pain calls attention to error; suffering is itself both the effect and remover of wrong.

Thus all endeavors to heal the body while the mind is yet in error and morals are depraved is not only foolish and impossible, but all such attempts are to be classed as malpractice; they are malpractitioners and nothing else who do not make bodily health subservient to morality.

Just as the world is safer when criminals and lunatics are confined and not allowed to roam at large, though no one is the safer for any criminal or insane person being punished instead of reformed or cured, so it is better for all concerned that those who are so fixed in the love of evil that they only crave strength and opportunity to misuse it should remain physically incapable until the angel of moral healing opens the prison doors of their captive minds, and setting them free from moral and intellectual darkness, invites them out into the green pastures and beside the still waters of outward health and comfort corresponding to and resulting from spiritual liberation.

LECTURE XI

HOW CAN WE TRACE DISEASES TO THEIR SOURCE, AND ERADICATE THEIR CAUSE, WHEN THEY ARE PRESUMABLY THE RESULT OF HEREDITARY INFLUENCE?

IN this the eleventh lecture in our present course we shall endeavor to give yet more explicit directions to our students and readers on the subject of hereditary influence than we have yet attempted, and we will here remark that we have chosen for the topic of our present lecture the question, "How can we trace diseases to their source, and eradicate their cause, when they are presumably the result of hereditary influence?" at the earnest request of many who in commencing practice or in the endeavor to comprehend metaphysical instructions have found themselves baffled at the outset by the thought that if diseases can be transmitted from parent to child, from one generation to another even through a succession of centuries, it must be a hopeless task to endeavor to eradicate by a few simple mental treatments what inheres in the very constitution and temperament of the individual we are endeavoring to treat. In our written instructions, originally intended for private reference only, but afterwards sold publicly at a nominal price, the words occur, "Deny hereditary disease." As those instructions are somewhat too condensed for those who

have not pretty thoroughly absorbed a general outline of metaphysical principles, we have found it necessary to explain on many occasions that these instructions were simply a condensed recapitulation in very concise form, introducing the fewest number of words possible, designed for the use of those who wanted to keep by them a general digest of the plan of action recommended by us in our classes. As such words as "deny" and "denial" in their metaphysical sense are interpreted and the interpretation elaborated by questions and answers in our classes, it may seem strange to those who are not familiar with the exact meaning of these words in their metaphysical significance to be told to deny hereditary disease. Let us explain something on this score in this lecture. We must admit certainly that in measure on the external plane of thought and feeling all children take after their parents, and often after remote ancestors, while in physical appearance and general outward bearing family as well as racial peculiarities are often distinctly marked; but as the immortal spirit of man, the essential soul or essence of life, is not begotten through processes of physical generation, in the highest sense of this most paradoxical phrase you never had a parent, and you were never born. Such an astounding declaration, unfamiliar though it be to ordinary ears, is as familiar to diligent students of Greek philosophy, to say nothing of those who have penetrated into the inner sense of the sacred literature of the East, the Jewish and Christian Scriptures included, as any words which can fall from the lips of the most commonplace conversationalist on every-day topics of interest related to the mundane sphere.

You were never born, but what are you? You in truth, you in reality, are an immortal spiritual entity, an outbirth from the Eternal Spirit. You are a spark of the infinite fire which burns at the heart of the universe, through the countless ages of eternity; you are not a creature of dust and clay, neither are you a creation of mortal mind; you had not your origin in protoplasm, you did not spring from animalcules and gradually wend your way up from matter to immortal spirit. You are an ultimate atom, an essential primary in the realm of immortal being, and what you are as a child of God, an immortal soul, is all we have to consider in the higher metaphysics.

Plato taught the Greek academicians centuries before the commencement of the Christian Era this great truth of man's eternal essence and absolutely immortal constitution. From whence did Plato gain such transcendent knowledge? how did such a thought ever enter the mind of man? from what supernal state of spiritual understanding did a knowledge of the essential ego descend onto the plane of man's outer consciousness so that it could be spoken and written about, discussed in the schools, accepted by the truly wise and laughed to scorn by the materialist? Did such a truth as this come from heaven, direct from the throne of the Almighty as a distinct and definite revelation of truth which God gave in the exercise of his right of simple sovereignty to his specially elect? No. No such view of revelation or spiritual discovery is necessary to account for man's comprehension of himself in truth. God is no more willing to reveal himself to one than to another; there are no special providences in the old orthodox sense. God has no favorites. He is

no respecter of persons, and therefore he is as willing one should know the truth as that it should be imparted to another; but a law inheres in the very nature of being that knowledge can be only attained through effort, and the requisite effort can only be made by the living of a specially pure and aspiring life. The entire thought must be directed to the spiritual truths of being; no desire which conflicts with the monitions of the highest principle within us or which appeals to us must be encouraged, the lower self must be forgotten in the higher. The old man of mortal mind and sense must be crucified with all its affections and lusts that the new man of truth and purity may be revealed to the outer understanding, over which it casts a halo of immortal glory and which it purifies and uses as a means for expressing on the external plane of mental demonstration the ever-living truth of absolute spiritual being.

The Gnostic author of the Fourth Gospel, commonly called John's, relating a conversation on the new birth between Jesus and Nicodemus, puts these words into the lips of the great enlightener: "Except a man be born again he cannot see the kingdom of God." Why does he not say, "You cannot *enter* the kingdom?" Surely because the notion of going to heaven is altogether erroneous; "the kingdom of heaven is within" you; it is already within you, but most of you fail to discern it. Can ye discern the signs of the times? some of you can more than others; signs there are in the heavens above and in the earth beneath, but can you interpret them? How much have you discovered concerning the nature which lies all around you? how much do you know of yourselves? These are the ques-

tions asked by a truly spiritual catechist. *Look within*, is the command of spiritual teachers, not to some external light. Hug not to yourselves the vain delusion that you can go to heaven after the death of your body, and on making a journey or taking an aerial flight through space reach some *other world* where you will know what you cannot discover here. Look within your own spirit and there discover the ever-burning light of the divine presence, the shekinah illumining the holy of holies, the ever-burning lamp revealing the altar of God in the soul of man.

"Blessed are the pure in heart, for they shall see God," can be interpreted in no anthropomorphic sense. God is everywhere, and superior to every outward form; with external sight no man has ever seen or will ever see the Eternal Being, but as man is not his external shell, but a kernel of immortality disguised rather than revealed by an outer covering, it becomes necessary to rend the veil in the midst of the human temple, and that is accomplished when the son of man dies in you individually, that the Son of God may rise triumphant from the tomb. The whole story of the life, death, resurrection and ascension of Jesus is a spiritual allegory, and has in its highest interpretation no reference to time and place; the events recorded in the Gospels are not in their inner meaning morsels of external history at all; they are spiritual truths concealed in the guise of historical incidents, and while the crude and sensuous view of the Gospels taken by those who consider them as portions of the literature of Solar Mythology can never be accepted as their final interpretation by the spiritually minded, even that view can be pressed into the service

of spiritual revelation, as solar myths themselves were not simply astronomical creations; they were figurative characters designed to express spiritual truths veiled pictorially in a fanciful history of the journeyings of the constellations.

In the ancient world, in very remote times, even in buried continents and islands, as we have endeavored to show in our historical and scientific lectures on the ante-diluvian world, there were not a few sages who were so highly illumined with interior knowledge that they discovered facts and solved problems with regard to man's spiritual constitution utterly insoluble in the light of ordinary scientific attainment.

All spiritual questions are the x in algebra to students of nature merely on its physical side. There is far more truth than poetry in the assertion, man has seven senses; five senses can never enable their possessor to penetrate into the spiritual arcana. A sixth sense is necessary to constitute one a clairvoyant, a clairaudiant, or a psychometer, while a seventh sense is required for one to discern the innermost truths of spiritual being. The French academicians, when they investigated what has been commonly called intuition, were many of them in favor of pronouncing it a sixth sense, and what they styled intuition can be thus correctly defined; but true intuition, which far surpasses all clairvoyant, clairaudiant, or psychometric ability is a seventh sense, and for that reason beyond even the scope of the researches of all who confine themselves to ordinary phases of mediumship, perception and occultism. The senses of mankind through long ages have gradually developed, not all at once, but one by one, and it is a noticeable fact that when one sense is

dormant or absent another sense is usually almost preternaturally keen. Blind people are often, on the whole, quite as intelligent as those who can see, for what they lack in one direction they more than make up in others; the blind frequently have unusually keen hearing, taste, smell and touch; their hearing and touch are apt to be phenomenally keen by reason of their depending on those senses to compensate them for lack of sight. Deaf and dumb persons are often possessed of unusually quick eyesight, and their senses of smell and touch are also in frequent instances of unusual power. Now why is this? What are senses from a metaphysical point of view, as there can be neither life, intelligence, nor sensation in matter? How can we talk of bodily senses? Senses are merely avenues of perception; they are the result of the endeavor of the spirit to express itself in definite directions.

Senses are in no sense products of the material organism; they are, on the contrary, what Bunyan called them in his "Holy War," "Gates of Mansoul." The spirit itself possesses power of vision; it creates by its own volition an outward frame through which to express itself, and, as it desires to exert its power of seeing through that form which it has fashioned, its action upon the embryo creates an eye, but in order to create a visual organ on the external plane it needs to coöperate with that radiation of spiritual force which in its expression we call light; thus the desire to express the power to see, through a fleshly organism, and the action of light upon the embryonic form in the maternal womb is necessary to the production of a perfect bodily eye.

It is the same with all the other functions of the

body; they are merely appliances in the organic structure which the spirit creates, created for the express purpose of giving expression to preëxistent powers in spirit which seek expression in external form; thus, the power to touch, to taste, to smell, and to hear, are all necessary to the formation of organs through which faculties can be manifested, and, as a power must have something to exert itself upon to make itself manifest, odors, flavors, sounds and substances are necessary to the development of the four above-mentioned organs of appreciation. When the child is in its mother's womb, it receives every impression through her consciousness; whatever affects a pregnant woman affects her offspring, and we do not believe any child was ever born whose condition did not register and reflect that of the maternal parent during the term of her pregnancy.

Life is present at the moment of conception; if life did not inhere in the original form there could be no life manifested afterward, for evolution can only unroll what involution has previously rolled up. In the essential germ of life every potency exists which can by any possible contingency be expanded during the period of gestation. There is no such thing as spontaneous generation, all life proceeds from prior life, and the supposition that intelligence commences at a certain stage of embryonic development is a self-evident fallacy in the eyes of all who have conquered the first principles of true science; a reverse view of the matter is not only scientifically absurd, but encourages abortion and other disgraceful crimes too infamous to mention; judged by its fruits of flagrant immorality, materialistic sciolism stands judged, convicted and condemned.

Truth never countenances immoral conduct; error, on the contrary, always palliates and makes excuse for crime. Materialistic views of ante-natal life have done more to sanction and encourage abortion than all other causes put together. Remember, oh, all ye women everywhere, that you are parents from the moment of conception, you are mothers of living children directly impregnation has taken place, and you can no more destroy the life in your womb before its birth than you can commit infanticide without being guilty of murder. Whenever a woman knows she has conceived a child let her take upon herself courageously a mother's duties, and no matter what her earthly lot may be, trust in God to give her strength to bear a mother's part in truth and purity. From the first instant of ante-natal life, the forming mind of the child (for remember the mind is formed from the spirit during its efforts to express itself outwardly) derives all its impressions from the mind of the mother; whatever she desires creates a desire in her child; whatever she loves creates an affection in her offspring; whatever she hates produces an aversion, and so on through the whole catalogue of human desires, attractions and dislikes.

The father's mind influences the child but very slightly in any direct sense, but as in many instances a wife is under the mental jurisdiction of her husband to a very great extent, his thoughts are communicated to the children in a very pronounced degree. It is observed on all hands by those who make a study of heredity, that when a woman is very much under the influence of her husband's mind, her children are liable to take strongly after their father, while, when a mother

has been in a self-poised attitude during the gestative period, and her husband has had little control over her thoughts and feelings, the children resemble their mother in the most pronounced manner.

As every influence which tends to fashion temperament and disposition proceeds from mind and appeals to mind, close physical contact with any person does not itself affect offspring to any considerable degree. A woman may live with her child's father on the most intimate terms and scarcely spend an hour day or night away from him during the whole nine months, and yet her child may be as unlike him as possible. She may on the other hand be thousands of miles removed from him in body, yet if her thought continually goes out to him, earthly distance being no barrier to the flight of mind, the child may be what people would call the very image of an absent father.

This conclusion, which we have seen verified in numberless instances, leads us to pursue the thought still further and see how easy it is for children to grow up like people who have gained an ascendancy in thought over a mother's mind, while physically they have never had the slightest connection even to a hand-shake.

Sometimes a woman will feel herself strongly drawn to some man or woman with whom she is not acquainted; they are never introduced, they never pass a word with each other; the one who unconsciously affects the other has no notion that the one whom he is influencing exists; although the other party has been strongly drawn to him, he has never even noticed her so far as to bestow a passing glance upon her in a crowd; still having been powerfully attracted to him, she by means of the law of elective affinity,

and that strange and subtle power of selection which all creatures and even inanimate things seem to possess, she perpetually absorbs the emanations with which he charges universal mental atmosphere, and we must not allow ourselves to forget that spiritual science demonstrates the substantial nature of thought; thoughts are things, they vibrate upon the unseen atmosphere and can be attracted by mental volition or unwillingly absorbed through fear. We have hinted at this fact in our lecture on *Mind-Reading, Thought Transference and Kindred Phenomena*, but it would take many a bulky volume were we to pursue this subject to any depth or at any length; we must leave you to amplify our meagre suggestions through your own study and at your private leisure; all we can now do is to emphasize a law generally unrecognized except by special students of spiritual and occult science. The law is that every human mind gives off vital emanations with which the atmosphere of the globe is perpetually filled; these emanations are spirits or powers of the air, they have form and can be seen by those endowed with clairvoyant vision; "mind readers" are more sensitive to them than other people, but all persons are subject to their influence unless they have risen so high in spirituality that they are proof against all mortal mind exhalations, for these forces in the atmosphere are just as real and influential in the realm of thought as are sounds and odors on the plane of sense.

We must here endeavor to clear up a difficulty which often arises with reference to *unconscious mind*; strictly speaking, all mind is conscious, all mind has the attribute of consciousness, but all human minds are not so fully conscious of their relations to their entire

surroundings as to be able to determine what it is that affects them when they feel affected by something. Science alone can enable you to trace effects back to causes. On the material plane you are often affected powerfully by you know not what; you enter a room and feel exhilarated or depressed, an agreeable or a nauseating sensation comes over you and no matter whether you are improved in health or made unwell by this something which influences you, what it is that influences you remains a mystery until perchance some day you recollect your sensations at a given time, and while reading a scientific work receive light on the reason of such (at the time) incomprehensible sensations, or in talking with a friend you may relate a strange experience, whereupon he informs you of a similar one of his own and proceeds forthwith to enlighten you as to some experiments which have thrown light upon the cause of it. Your sensations, you may discover, were due to the presence of some flower you did not notice or to which you attached no importance, or to some condition of atmosphere or degree of temperature, and as you have all doubtless had many such experiences and can readily follow us thus far, we must now ask your most thoughtful attention as we cross the border and invite your attention to similar experiences on a less external plane.

Just as you experience physical sensations involuntarily, and these reach you from inanimate life, such as flowers, etc., there can be no doubt but the majority of persons suffer excessively from the influence of mental causes entirely unknown to them and purposely directed to them. Thus the unconscious mind of one person influences the unconscious mind of another.

To illustrate still further and break down all difficulty in the way of comprehending this subject, we will ask you to note your sensations on first entering a room or taking up a letter; you may be a perfect stranger in some hotel or restaurant, no one has observed your entrance or bestowed the least thought upon you, but you are conscious immediately of agreeable or disagreeable sensations overtaking you, and these certainly do not arise from visible causes, for often you feel happiest in the crudest surroundings, and most uncomfortable in the most luxurious; not only do places affect you, but you are also conscious of a strange influence either attractive or repellant brought to bear upon you from persons who bestow no thought on you and have not even noticed your presence. Human minds exhale such psychic influence just as flowers emit perfume; the scent of a flower is a result of its organization and condition, its odor may be pleasant to one person and disagreeable to another; take lilacs as an example — the perfume of lilac is most grateful to some nostrils, other persons feel sick if there is a bunch of lilacs in their room.

Our psychic emanations are always true to our condition; they are usually quite involuntary, as comparatively few people deliberately set to work to psychologize others, but so susceptible to involuntary psychology are most persons, that unless they have made especial effort to rise above the ordinary level of mankind they are subject to everything, good, bad, or indifferent, they are like barometers and thermometers affected by every change in the atmosphere which approaches them. Deliberate psychologizing takes place undoubtedly in many instances, and whenever

one person *wills* another to do anything or even strongly desires it, he is seeking to psychologize that other, no matter how little he may know of the art of psychology; but man's usual impressibility is the result of his negative condition to psychic forces as his physically negative state makes him amenable to the influence of all physical exhalations, and we may rest assured, both the outer and inner atmosphere of this planet are crowded with exhalations from every sort of mind and from every sort of body.

Psychometry reveals a great fact when it teaches you by means of exact experiments to read character and incidents in the life of persons with whom you are brought *en rapport*, by touching some article they have worn or a piece of paper on which they may have written something. Ordinary psychometric experiments, however, often fail because of their not being properly conducted; if a crowd of handkerchiefs, gloves and other articles are forced upon a person of unusual sensibilities on a public platform, definiteness is rendered extremely improbable, as when a crowd of minds are pressing upon you all at once and you are trying to satisfy a mixed multitude, you are in great danger of satisfying no one and greatly injuring yourself, as when you deliberately render yourself negative to everybody's emanations, you are liable at any moment to take on both their vices and their diseases.

Spiritual science teaches you to read psychometrically from a height of superior vision; it teaches you to throw yourself into a superior condition in which you can see what there is round about you without being influenced by it; you are never safe as long as you strive to get down on a patient's or sitter's plane

and merge your own identity in his aura, for by so doing you become immersed in the waves of his mental and physical emanations which in the present average state of society are too often disgustingly impure. Diseases are contracted far less by physical contact than most people imagine, though on a low plane of human development diseases are thus taken on; but as close physical proximity usually induces a less earnest and active desire for another's sympathy and co-operation than ensues when friends are separated unwillingly in body by physical distance, we are all the recipients and also the givers of *absent treatments* to a far greater extent than perhaps any imagine.

The nine months before birth are more important in shaping the disposition of a child than the seven years immediately following birth, which are usually acknowledged as those in which the most permanent impressions are received. Unborn children respond to every impulse of the mother's mind far more than they ever can after birth, as no association can ever be so intimate as that which precedes birth.

Next to ante-natal influence, the influence exerted before the child is weaned is, of course, the most powerful and protracted in its results; and here let us say that those mothers who can nurse their children and do not are guilty of a shameful neglect of duty, as no mother has a right to shirk her natural responsibilities by paying another woman to give her life to her offspring. However, if a mother is very ill or in a frightfully disturbed condition, most of all if she be a woman of immoral habits, the services of a conscientious, healthy wet nurse may advantageously be secured, for remember, it is not the milk which nourishes the

body half so much as the psychic force which builds the mind which is of consequence in shaping character; however, it is impossible for any true spiritual scientist to so far disconnect bodily conditions from mental states as to venture the assertion that by any possibility any physical condition can exist which is not a correspondence to a similar state previously attained in mind.

Woman suffrage, though not apparently a distinctly metaphysical question, bears so closely upon our subject that we must say in passing that all true metaphysicians must be woman suffragists, they must be on the side of that movement which acknowledges the equality in truth of man and woman, and though we make no distinction between the two, and do not try to institute invidious comparisons between men and women, we must take the side of those who claim that woman's freedom is more important than man's, and if one sex must rule the other, woman had better rule man than man govern woman; not only because woman is usually more intuitive than man, but because if a man is not free his influence upon the rising generation can never be so powerful for evil as that of a woman who is held in slavery, for the simple reason that man cannot be a mother and therefore can only indirectly through his influence with woman affect the rising generation to any very great extent. Women, love, cherish and honor your husbands, but do not attempt to obey them any further than mutual obedience is desirable and consistent with equality and true spiritual harmony.

No metaphysician can be married at any altar where a vow of obedience is required of her which is not asked of her husband. In the first chapter of

Genesis, where an account is given of the creation of mankind in truth, we read, God created males and females in his own image, he created them together, not one after the other; in the beginning they were divinely equal, and so they must be regarded the world over in every state of life if truth is to triumph over error. Man in truth may excel in reason, woman in intuitive perception; man may be adapted to the rougher work of life oftentimes, while the tenderer and more sacred functions of maternity are reserved for woman only; but as today women are as a rule purer than men, as they usually are less addicted to vice and have fewer bad habits, as society demands of them more spirituality than it asks for in the male sex, women must never for a single instant allow their better natures to be crushed beneath the iron heel of man's alleged superiority. All vaunted power and dignity on the part of man claiming to control woman, and all namby pamby sentiment expressing itself in caresses such as a child bestows upon a doll or a pet animal, all prattle about woman as a tender plant to be nurtured and loved but never to be taken into partnership as man's companion in the sober, earnest work of life, is just so much maudlin sentiment invented to cover tyranny in roses and drape manacles in silk.

Let every woman rise to her true dignity as wife and mother if she be a married woman, and if she remain single let her support herself by fruitful and practical industry. Let every married woman regard marriage as a partnership of interests. Let woman's work be regarded as in all things the equal of man's; husband and wife are joint bread-winners when properly united; no honorable, self-respecting man will

talk of supporting a woman as the creature of his bounty, and we are sure no right-minded woman will tolerate the thought of marriage as a stepping-stone to a home where she may eat the bread of idleness earned by the sweat of her husband's brow. Marriage in truth is the condition of angelic life reflected on earth, and those women only can be true to their divine mission who resemble the sun-crowned woman in the twelfth chapter of the Book of Revelation, whose head is adorned with twelve bright stars, and whose foot rests upon the changing moon. When the true principles of heredity are understood, it will be easy to see how directly a child is influenced by every thought which passes through the father's mind if the mother is either subjected in will to him, or if through fear or apprehension or aversion she holds him continually before her in the thought of error.

Kleptomania is a disease of frequent occurrence even in the children of the wealthy. The most influential and wealthy persons have often been its victims. Why should ladies of position, possessed of ample means, steal from the counters of the shops at which they deal? why should they take what does not belong to them clandestinely when they have ample means to purchase all they require, and are so shocked at their own dishonesty afterwards that they almost immediately return the purloined articles to their rightful owners? An explanation can be found in ante-natal influence only. A wealthy mother is often denied what she most craves, some secret desire and longing in her breast remains unsatisfied to such an extent that her offspring is imbued with a desire to grasp at any hazard and in any manner what cannot be obtained by

lawful purchase, and in cases of kleptomania such as those just alluded to, we can trace the working out of tendencies created by mothers using artifice and deceit to accomplish ends they are afraid of venturing to bring about openly. Pregnant women who frequent honorable places of instruction during their husband's absence from home, because they are afraid he should know of their going to places of which he ignorantly and bigotedly disapproves, are sowing seeds of dissension, dishonesty and misery untold in future generations. From the fear of man which bringeth a snare you may all well pray to be delivered; as long as you let your husbands frighten you into unwilling submission to their tyranny, or into clandestine rebellion against it, you are on perilous ground; you may at any moment succumb or see your children succumb to the most terrible vices and diseases. If men can go to their clubs without their wives' approval, surely women can go to respectable meetings where they meet refined and honorable women without standing in jeopardy of a husband's anger.

Let all girls be educated from their tenderest years to shun tyrannical men as husbands. Before marriage a young woman should prove herself so rightfully independent, so loyally principle-asserting, that her intended husband will know he can never intimidate her into making unwarrantable concessions to his arbitrary dictation after marriage.

Women's Rights and female education are at the very foundation of all reform; woman in bondage enslaves man, woman in freedom is his only elevator.

When you are called upon to treat hereditary ailments, weaknesses, or tendencies, to speak more cor-

rectly, call upon the immortal spirit of your patient to arise and assert its true power, place before a victim of dishonor a picture of himself in moral health, make him regard himself in the light of a conqueror, strong to resist and vanquish error, and never consider your work accomplished until you have convinced him that all error is of the earth, earthy, a false creation of mortal mind, a reflection of error, the likeness of a lie, no more real than any phantom, no more to be dreaded than the hobgoblins of childish fancy.

All theories of hereditary evil and of obsession have to be boldly met by the affirmation of the absolute power of truth and good. Mortal mind creations are unreal as mortal mind itself. Children of unreality are unreal, like their progenitors. Jesus called disease an error collectively and inclusively a liar from the beginning; when truth was demonstrated in the healing of the sick he saw Satan like lightning fall from heaven.

Mortal error strives to usurp the throne of immortal truth. It vaunts its own empty nothingness into the throne of God, and there as Beast and False Prophet it demands the worship of mankind. It claims to be God and exacts homage under the name of Nature, Natural Law, Necessity, or something else which tickles the perverted understanding of the worldly wise. How can error prevail? How can inherited evil triumph when God is the sole Creator and every soul is God's offspring? Truth says to the foul brood of the serpent error, You are nothing, you are shadows, you are mists, you are shadows flung against the light, and as rapidly as daylight dismisses and annihilates the lingering shades of night, truth crushes error, effect

nally, once for all, by virtue of its own positive and active moral strength. Darkness and disease are alike appearances, illusions, negations. Thus inherited evil in its last analysis is inherited darkness, inherited negation. Can darkness contend successively with light? Can negation contend successfully with indestructible reality? You cannot destroy a reality; you cannot annihilate an atom, or extinguish that which rests on a fundamental principle of being. To say disease is something, a real condition, as much so as health, as ignorant pathologists declare, is to announce in so many words the utter impossibility of its destruction; if disease were a reality as health is a reality, no one could ever cure it or destroy it; all remedies would be useless, as it is impossible to destroy a single particle of the substance of the universe; but if disease is only a phantasm, an unreal state, no more real than the *ignis fatuus* which lures a traveler to destruction, and yet apparent to sense just as the *ignis fatuus* appears real, we can then see clearly that truth and understanding, virtue in its own almightiness, can bid disease and devils alike to fly, for both are errors of mortal imagination, lies and the children of lies, and thus the only devil in the universe.

In all your practice you must insist upon the phantasmagoric character of all disorders. You must never for a solitary instant allow yourselves to believe in disease as anything more than the fabulous creation of mortal mind, for if it once gains possession of your thought and you fear it either for yourself or for another, you descend onto the level of weakness and susceptibility which causes illness to appear in you, who when acting on false premises become the victim

of a patient's disorder instead of its overcomer. Hereditary ailments are no more difficult to reach than those recently acquired. Chronic cases are no harder than acute ones to deal with except by reason of the greater tenacity with which mortal mind clings to errors of long standing than to those of recent date. There is but one infallible rule which works in every case, and is as undeviating as the rule in mathematics. Pronounce all disease a myth, a phantasy. Trust only in God, and fear no evil.

LECTURE XII.

HOW TO APPLY THE PRINCIPLES OF SPIRITUAL SCIENCE IN PRACTICAL TREATMENT.

MANY persons are heard to exclaim after listening to lectures and reading books on Metaphysics that while everything sounds reasonable enough and the arguments appear plausible there seems no way to reduce the theory to practice, except perhaps in the case of a very few specially qualified individuals. All students of theosophy must have been struck by the statement constantly reiterated in theosophical publications that only in two possible ways can the wonderful works be done which the neophyte desires to accomplish. One must either be a "natural born magician," the equivalent of what Spiritualists call a "good natural medium," or he must have labored, studied, and practiced the most rigorous self-denial, eventuating in that absolute control of mind over sense whereby alone an adept can perform what are termed by the world at large "stupendous miracles." As the word "miracle" is derived from the Latin verb *mirari*, which signifies to be astonished or to marvel, marvelous works, as we have often informed you, are no more supernatural than the germination of a seed.

Nothing is given by nature to those who do not work for it; nature has her rewards for all toilers, but she sends away empty-handed those who put forward

no energy to attain to honor. In every department of science, indefatigable ardor, unflagging industry is demanded of all aspirants either to fame or knowledge; and is it reasonable to infer that when the geologist, the chemist, the astronomer, the mathematician, yea, and the musician, the sculptor and the painter, have all to work long and earnestly ere they can rise to heights of attainment in their respective fields of operation, that by payment of a little money and the taking of a short course of metaphysical instructions, anybody and everybody can become qualified in a month or so to "heal the sick and cast out devils"? We have no intention of entering into a controversial argument on the authenticity of the Gospels, nor do we care to enquire how much or how little probability there is of Jesus ever having uttered the sentence, but the words themselves, "this kind cometh not forth but by prayer and fasting," embody the whole essence of necessary teaching for those who aspire to heal the sick and dispossess the minds of men of disturbing passions, evil tempers, unclean spirits. What is prayer but aspiration? what is fasting but abstinence from self-indulgence? To alter the phraseology somewhat, no one can ever be a qualified healer of others unless he has first cured himself of worldly ambitions and carnal lusts.

The highest achievements in spiritual science are only possible to those who have successfully resisted every lower impulse; we do not mean to say the lower impulses must necessarily be annihilated, but they certainly must be held in absolute subjection. Rigid asceticism recommended by many schools is valuable only as means to an end; if the end can be reached

without asceticism it may well be dispensed with. As questions are constantly recurring with regard to animal food and other hygienic and dietetic matters, it may be well for us to offer a word or two on these matters, although in the opinion of some they relate only to unimportant material conditions. Some metaphysicians affirm they can eat anything, as nothing hurts them; they are therefore totally regardless of all the laws of health, to use a common expression; these laws of health are said to be nothing but laws of mortal mind from which we need to be free, but we think a little closer inspection of the matter will point to a somewhat different conclusion. Mrs. Eddy says the desire for all stimulants and narcotics, including tea and coffee, should be regarded as a depraved taste, and that remark of hers opens up a wide and fertile field of thought and inquiry. Now, if it is of no moment whatever, as some say, whether we eat fish, flesh or fowl, or subsist entirely upon a vegetarian diet, why lay stress, as Mrs. Eddy does in many portions of her book, *Science and Health*, on the simple table metaphysicians usually sit at; why make any distinction whatever between water and whiskey, lemonade and brandy, or sugar and opium? If all material things are simply nothing, why make any fuss about them? The answer to such questions seems inevitably to be that even though we accept the statement, "all is mind, there is no matter," we are bound to consider things as mental if not physical, and that is all the difference between the position of a metaphysician and a physicist with regard to the external universe.

If everything is mind, as all our perceptions are mental then all we eat and drink and wear is in mind;

all our habits then are mental, our tastes and proclivities, our likes and dislikes are mental states, and our outward behavior is therefore due to a pre-existing mental condition. Being asked constantly for our opinion on outward modes of life and ever-recurring practices, we have perpetually insisted upon the paramount importance of cultivating such thoughts and inducing such mental states as lead to purity of conduct. Kind words naturally flow from kind thoughts, as unkind thoughts inevitably result in a soured visage. Mental changes regulate the appearance of the head and face, not only of human beings but of animals. Thus we can learn the disposition of persons and animals by examining their crania, not because the cranial evidences are the causes of mental conditions, but because these indications are brought about by mental conditions. A person or an animal does not appear kind or cruel, loveable or hateful because of some accident of physical organization, but the organization does most decidedly indicate the temperament and temper of the being who owns it.

You cannot take advantage of phrenology and physiognomy by endeavoring to change externals. You can only bring about external modifications by appealing to the mind of the person or animal whom you are endeavoring to improve. The marked improvements constantly appearing in animals are due to their constant association with enlightened men and women; psychically far more than physically does man rule the lower creation and lift it nearer and ever nearer to his own higher level. There can be no abiding health, happiness, beauty or symmetry of any

kind where beautiful thoughts do not precede outward expression.

There will never be any marked improvement in human manners and customs until a spiritual influence works at the centre of man's being to set outward things straight; from within to without, not from without to within, is nature's order of development. You cannot improve the centre by decorating the circumference; all attempts at making the exterior fair while the interior is sterile is no more genuine healing or reformation than it would be a genuine improvement in the actual condition of a tree for some one to fasten fruit onto barren boughs; though you might possibly deceive some ignorant spectators by attaching fruit by means of wire to barren boughs while the root was still, withered and the branches unprolific.

Under no circumstances should a healer endeavor to change outward appearances as such. What would a physician say of some one who tried to check the manifestation of humor on the surface of the skin by thrusting it back into the blood through denying it outward expression? Quackery often seems to cure because it represses, but instead of benefitting the patient it makes him suffer far more in future; a momentary relief may be gained, and doubtless often is, at the expense of years of anguish. The blood is poisoned, the vitals diseased, as the pimples and blotches are removed from the surface of the body. Proper medical treatment, electric or magnetic treatment if judiciously administered, would assist in bringing the humors to the front and then getting rid of them, which can only be done by strengthening the system and giving general tone to the constitution.

All matters of speech and etiquette must follow upon purer modes of thinking, as a man thinketh so he invariably becomes, outwardly. We have never met a solitary individual whose thoughts were refined whose conduct was vulgar; vulgarity is not due to outward circumstances; it is not brought on by surroundings; many persons are so naturally refined, nothing vulgarizes them, they manifest their innate gentility, as some would call it, wherever they go, no matter what company they may be forced to keep; this gentility is not an assumed mask like the good behavior people put on in company to attract others and belie their real state of feeling. Real refinement is impossible of acquirement through simple attendance at polished seminaries or through reading fashionable treatises on the manners of well-bred people. Only when the mind is free from evil, impure, or vulgar thoughts, will conduct be really polite; only when ill tempers are banished from thought, will pleasant words flow naturally from the tongue, and kindly actions characterize the individual.

Superficial treatment for all manner of ailments has prevailed far too long; we must change the base of operations if we are really to succeed in banishing suffering and distress from the midst of humanity. In treating a case, then, say of the opium habit, of tobacco chewing, of drinking, of frequenting some evil haunt, or any other vicious desire displayed in conduct, place no thought, lay no stress upon the action, endeavor by every means in your power to disgust your patient with wrong by cultivating within him the love of right. Do not take away medicine, tobacco, wine, or anything else a patient craves, but treat mentally, arguing with

your patient the utter undesirability of relying on such material props for strength or comfort. Divert your patient's thought from all such means of sensuous gratification by creating a taste for other and purer enjoyments. Give your patient no books to read treating upon vice, and enter into no conversation on topics which are always avoided in decent society.

Truth compels us to say that a vast amount of mischief is done by writing and discoursing on social vices; boys and girls do not require to be instructed in bad habits, nor to have their attention called to their lower propensities, and all reading and conversation which makes the lower passions a subject of consideration tends to inflame them. Children who are brought up to take a constant and active interest in useful pursuits with which their minds are filled to the exclusion of objectionable ideas, have very little trouble in mastering their lower desires, while those who have no useful and interesting work to engage their minds easily fall victims to every lust. The most virtuous lives are lived by those actively employed in something of sufficient importance and interest to keep their minds active in the coronal region of the brain. So work as to direct the bulk of your energy to the front of your head and you will have little difficulty with back-brain propensities. The true spiritual healer so works upon the mind as to divert the thought and resultantly the vital fluids from the base to the front of the head and thereby diminishes the pressure upon the lower organs by stimulating the higher.

You only think about and desire to gratify certain propensities when your thought, not being centered where it should be is free to roam into forbidden chan-

nels. Under no circumstances paint pictures of disease, conjure up no horrible pictures of despair and death; do nothing to arouse fear, on the contrary work to quell it if aroused already; for remember, those who abstain from evil courses outwardly through fear of consequences are not reformed, but continuing to love evil are still under its dominion in thought and, being so, may at any moment break out into some ebullition on the surface. If you are called upon to treat a young man for such habits as drinking, smoking, or gambling, if he is causing distress to his parents by riotous living, and you are anxious of inducing him to reform, commence right by setting an excellent example in your own conduct; your own life must be inviolate; you must make no concession to error by allowing yourself even for an instant to take a single glass of wine or even one cigar or cigarette; no end of harm is done by patronizing evil on a small scale and then condemning it wholesale. Life is made up of little things, and you can never afford to do a little harm and excuse yourself because it is a little, for that little is not only enough to prevent you from rescuing its victim, it is also sufficient to drag you down to a lower level. Having set your example of righteousness and continuing to set it, you may, if questioned on the matter of drinking or any other vice, express your own views very decisively; let there be no mistake as to the attitude taken by yourself on such matters, but if you are not questioned work in silent thought to convince your patient that his conduct is erroneous; think toward him what you could not say without being thought unpleasant or fanatical; many persons will not hear a truth in so many words without

defying it, while if you convey a thought to them they are at once conscious of an impression conveyed to their mind, and the thought coming to them in such a form that they cannot distinguish it from an impression or suggestion of their own; they are ready to think about it, submit it to reason and often will embrace it, as it satisfies them when submitted to their judgment that it is worthy to be followed.

We have known many instances where silent mental treatment has cured intemperance and many another vile and disgusting habit; one case which came prominently before us a short time ago we will here introduce as a typical instance. A young man a little over twenty years of age had fallen in with bad companions, and being easily led was soon made a victim of drink and other vices, occasioning much pain to his mother, who unfortunately bemoaned his vices without being able to help him to abandon them. A happy thought struck her; a gentleman about forty years of age, of the most exemplary habits, a handsome man, of pleasing manners and generally a favorite with younger people, was coming to the city where she and her son were living, and as he was seeking accommodations in a private family where he might have privacy and quiet for important studies and literary work, she invited him to her home and made a special request to him to accept her hospitality, telling him her painful situation and expressing both a hope and a conviction that he would help her son to give up his evil courses and begin a new life. The gentleman accepted the invitation, but very decidedly declined to say anything to his hostess' son on the subject of intemperance or any form of dissipation; his own conduct

at the table and everywhere else on all occasions was of course exemplary in the highest-degree; but the young man's mother was afraid mere example would not convert her son, and after two or three days, when she had had, as she thought, time to observe that no change for the better was taking place in his habits, she communicated her feelings very plainly in a private conversation with her guest; to her disappointment all the answer he made to her heart-rending entreaties that he would step in and save her boy, was an offer to take the culprit to the theater or any other respectable place of amusement whenever the young gentleman felt disposed to accept his company. From that day forth, however, matters began to take a decided turn; the young man accompanied his older friend to the theater one night, to a concert another, and so on, returning every evening at a respectable hour, having had nothing stronger than water or a cup of chocolate to drink; he began to appear regularly at breakfast, with no unhealthy flush or pallor on his countenance, no suspicious redness about the eyes, and no distracted manner of any kind. So far his mind and time had been pleasantly occupied in business during the day and innocent amusement at night.

After about a week of this better mode of living the crisis arrived; one evening the gentleman with whom he had been passing his evenings so respectably was unable to accompany him anywhere, as very important business of a peremptory and private nature commanded his attention; with many misgivings the mother saw her son prepare to go out alone, as he had done for so long previous to the preceding week and usually with such disastrous consequences. During the

whole of the evening up till midnight, the anxious mother worried over her son and conjured up the most distressful mental visions of his probable whereabouts. Just as she was on the point of retiring to her room for the night, her guest returned and astonished her by uttering in an abrupt and almost domineering tone the following sentence: "Duty compels me to inform you, madam, that if you persist in holding your son in error, he can never be reformed; go to bed and leave him in charge of the Almighty." Without another word except a courteous "good night," her visitor left her to her somewhat startled meditations, and retired to his own chamber. The lady could not sleep; she partly undressed, and then feeling terribly uneasy, attired herself in a thick wrapper and tried to read. Either the book was dull or her nerves too unsteady to permit of reading; the words addressed to her by her guest continued to ring in her ears. But what does he mean by "holding my son in error?" if he were in my place, if he had an only son of his own, ruining himself by evil courses, I venture to assume he would be almost as distressed as I am, unless beneath all his religious and moral exterior he has a heart of stone, callously indifferent to the welfare of all beside himself, ruminated the unhappy woman.

Presently a singular feeling of mingled hope and calm stole over her, she went to bed and soon fell asleep, and throughout her slumbers a vision seemed ever before her of an unseen hand supporting her son in some dangerous place, and at last causing him to dash a glass of liquor untasted from his lips. At breakfast next morning, her son met her with a smiling countenance and gave her indeed a joyful piece of

news. "Mother," he said, "last night about twelve o'clock, after visiting a theater with one of my old companions, he urged me as he always does to take a drink; we went into a fashionable saloon and called for iced champagne; he drank freely of it and seemed to think it excellent; what I tasted I thought was bad, whereupon I drank a sip from my friend's glass and he took a sip from mine; strange to say, both tasted equally good to him and equally bad to me; thinking my stomach might be a little out of order I let it go, and not feeling particularly well I refused his invitation to go elsewhere with him and wended my way homeward. On my way home, just for the sake of experiment, I went into another saloon and called for a glass of ale; that tasted even worse than the champagne, and as I asked myself whatever could be the matter with me, I heard a voice, whether in my ear or only in my fancy, I could not make out, saying distinctly, 'You never liked liquor, you never will, you never can; be a man and never degrade yourself by pretending you like what you hate anymore.' Just about that time I thought of you, mother, you came up vividly before me, I seemed to hear and see you and Mr. — together, you were talking excitedly and I caught the sentence, 'You must not hold your son in error'; directly I got home, I went to bed and to sleep; this morning I woke up feeling completely cured of all my taste for liquor, and do you know, mother, with God's help I feel certain I shall never drink again."

The young man began at once to live up to his good resolution, and there is no need to suppose that he has had any return to his old evil habits.

We have given this little anecdote a place in this lecture, not on account of its singularity, for many and many a similar instance might be quoted, but because it seems to us to embody the entire principle of spiritual healing, and to arouse the very questions we need to answer before we take our leave of each other. Please to observe the method of silent treatment adopted by the metaphysician; he studiously refrained from all allusion in conversation to the silent work he was doing so effectually, and here we have a lesson for all teachers which most of them sadly need to learn; you cannot always tell persons of their faults or remonstrate with them on their doings without being noted as a bore and a nuisance; you arouse hostility immediately you assume the role of censor, but what you cannot say you can assuredly *think*; the great advantage of thinking good advice instead of speaking it is that by the former course you appeal direct to your pupil's sense of right, and by the latter you awaken opposition, and encourage or at least challenge controversy.

Metaphysical treatments are not mesmeric for they are not subjugatory; you do not WILL another person to do as you desire, you do not tell him to obey you, neither do you seek to influence him to follow a blind instinct or impression; you acknowledge in him a reasoning principle, a faculty of understanding, a moral principle to which truth can appeal, and in addressing that principle you do not ask him to agree with you, to take you as an authority; you succeed in showing him the error of his ways by holding up a mirror to him in mind in which he can see the image of truth reflected; he instantly contrasts this picture of truth

with his usual course of error, to the advantage of the former and the disadvantage of the latter.

Every one has enough moral principle and enough good judgment to guide him if it is only appealed to, just as the occupants of a theater gallery can always be touched by the portrayal of noble sentiment on the stage; and all good actors know how powerfully they can appeal to the noblest sentiments of humanity by letting goodness make its own way to the hearts of the "*rabble*." So every true healer who is a sound teacher of morals must understand how to reach the inmost convictions of his pupil and lead him thereby to desist from evil courses, as his own inmost self tells him to sin no more, and shows him how to live righteously in future.

Observe the simplicity in mode of treatment adopted by the hero of our anecdote,—he was on no occasion anything other than an agreeable friend; his influence was exerted entirely in silence; and in these days of mind-reading experiments it should not seem incredible to an enlightened public that a strong, decisive, persistent thought is far more potent and eloquent than any words. Words are addressed to the outermost degree of human consciousness, and therefore appeal directly to the mortal mind which at once raises objections to the truth; this mortal mind is carnal and at enmity with God, it is the serpent of temptation with which all have to contend. Mortal mind uses words and brings forth sophistry wherewith to confound truth; it is the adversary within, the foe in the household, the traitor in the camp with which perpetual warfare must be waged.

To conquer this mortal mind immortal spirit must

be appealed to, and this can be far more readily done in silence than by conversation, as talking gives opportunity for mortal mind to assert its claims in a dusty cloud of words which it raises to obscure truth and befog the mind of the one who is proclaiming it. As the cuttle-fish throws around it a stream of ink, blackening the waters all about, and in that inky torrent conceals itself and its own designs, so does the sophistical intellect of man endeavor to hide its fallacies and gloss over its false reasonings by specious sophistry in word. To answer back in thought is far more difficult, as thought without a conversational envelope has to make an impression, if it be a thought of truth, upon a purer and more abiding principle in man than the shifting mortal intellect. Whenever a person like the gentleman we have introduced to your notice as our illustration desires earnestly to reform an erring intellect and lead one who is hastening to ruin back from the brink of destruction to paths of safety and honor, he necessarily feels his only way is to appeal to that side of his companion's nature which can and will respond to the call of truth and genuine reason.

While it is true enough that the carnal appetite of man craves sensuous indulgence, it is far more true, as it will remain true in the case of every human soul forever, that the immortal spirit of man loves righteousness and hates iniquity; to appeal to that within man himself which loves goodness is the only successful plan of reformation. The reason why so many well-written works on physiology, hygiene, etc., often fail to accomplish the good designed by their authors is because of their absolute externalism; they appeal to human selfishness, and selfishness is in and of itself

an error of mortal mind, one indeed of the first magnitude. No creature wants to suffer; rats always leave a sinking vessel; but where is the nobility, where the high moral purpose in a mere animal instinct of self-preservation, from which proceeds such maxims as "every one for himself," and "look out for number one"? Such aphorisms are the inevitable outgrowth of self-love; they spring from a development of the instinct of self-preservation without any corresponding development of the moral faculties, and as the moral faculties are the only ones whose development can give to their possessor power to effectually resist and overcome temptation, "hell is paved with good resolutions" arising out of a selfish desire to live purely for no other reason than because a penalty attaches to immorality and folly. To resist the encroachments of the sensual nature, to be strong to resist temptation, comes from an unfoldment of the inner principle of virtue within the life of man; and we care not who differs from us or what opposition our statement may provoke from materialistic minds, we affirm unequivocally, without fear of successful reply from any quarter, no one can live an outwardly virtuous life in all particulars unless guided by some strong moral impulse.

As long as evil desires are allowed to remain in mind, so long will they struggle to express themselves outwardly in word and deed; but reach the seat of the malady, destroy the root of the poisonous plant, and then, without taking the trouble to interfere with the leaves and branches, they will one by one dry up and drop away; as long as there is vigor in the root of a tree it will press its way up and out spite of all obstacles, as trees have been known after they were cut

down to force their way through floors and ceilings and destroy property built over their supposed dead roots. Let any evil propensity remain unchecked in thought, let any carnal desire linger in the mind, let the affections continue to cling ever so slightly to an olden error, and you are never safe from yielding to any temptation which may present itself from without.

It is not the saloon but the love of strong drink in man which occasions intemperance. We hate saloons, and are in favor of prohibitory legislation. We look with disgust upon any law which sanctions and legalizes vice, still most certain are we that outward legislation can never abolish an evil. We rely solely on intellectual and moral suasion as our weapons of defense against legalized iniquity. How come the infamous laws to be laws? How come those men into power who can be bought and sold by saloonkeepers? how comes it that the saloon can buy up the votes of loafers? How comes it that the ballot in many a hand is a curse rather than a blessing? Surely the answer is plain. There is a devil in man, or an outside tempter would have no power at all. To fear the devil is to acknowledge the devil within you. Cast out the unclean spirit, the evil tempter within, and we care not how strong nor how numerous the hosts of darkness may be, when any tempter approaches you from without, if there is nothing in you to respond to his appeal he has to retire balked and discomfited.

Demoniacal possession in olden times and obsession in the present day must be exploded as a fallacy in all other senses than the one just indicated. Why should you be subject to the dominion of "evil spirits"? is there not an Infinite Deity? are there not legions of

angels perpetually encompassing us? is not evil merely a transitory shadow, while good is an eternal reality? If everything that has ever been said by theologians and magicians concerning evil spirits is less than the truth, if the hosts of darkness are more numerous than the stars in the firmament or the sand grains on the seashore, even then we need not fear, for greater, infinitely greater, must be the power of light than that of darkness, infinitely more numerous the hosts of good than those of evil.

In its old esoteric sense the Garden of Eden legend, introducing the talking serpent as the tempter and seducer of Eve and Adam, only tells the tale of how man is by his own desires enticed. The serpent at Corinth in the days of Paul was the same old wily snake which first led man to transgress the commands of the Most High; nothing in either case but man's lower nature struggling for ascendancy over the higher, nothing but inverted love and then perverted intellect led woman and man from pure happiness to misery, from the tranquil joys and restful work of Paradise to the thorny, barrier-bestrewn earth where through constant conflict alone they can reach the haven of safety and repose.

Nirvana, the kingdom of heaven, and all other names and titles signifying a realm of perfect bliss, apply to states rather than to places; we must conquer the desire for sin and then no enemy can hurt us; we must thrust from our affections anger, jealousy and all impurity, and then with nothing to attract whatever evil there may be around us, we shall be untouched by harm in the midst of a million pestilences, and like the three holy children of old, or Daniel in the den of

lions, remain secure, no matter how the beasts may rage or the flames mount high around us. As a lifeboat breasts the ocean storm, while vessels sink around it, as a cork floats peacefully on the bosom of troubled waters while lead immediately sinks to the bottom of the ocean, so does a soul emancipated from the heavy alloy of mortal passion pass safely through every form of tribulation and disease, fearing neither bacteria nor moral evil. Metaphysicians are often grossly misrepresented by those who have never taken the trouble to study metaphysics, because the mortal mind in error cannot comprehend the truth of spirit. The principles of spiritual science are pearls which neither dogs nor swine can appreciate, and to such creatures they should not be offered. The "dog" is the mortal mind of man, not necessarily evil, but spiritually unenlightened, that state of human consciousness which apprehends sensuous things only, and can form no thought of spirit. The "dog" element in man is materialistic, agnostic, unspiritual, and therefore it is but waste of time to present spiritual ideas to that aspect of human nature; argument is often utterly unavailing because addressed to the mortal mind only; however sound it may be, it is like the sun beating against the solid walls of a building, while the spiritual perception is the only window through which it can be admitted. The "swine" represent a much lower condition still, even a state of deliberate opposition to the truth, a hatred of righteousness, and whenever a healer comes across the "swine" in his patients he can do nothing for them unless he can oust them from their sanctuary and drown them in the waters of endless oblivion.

To drop metaphors and speak so plainly that no

child need misunderstand or fail to comprehend our meaning, we forcibly insist upon this one fact as essential to all comprehension of spiritual science, viz., the utter impossibility of healing any in truth, unless you can so touch the divine within them that they themselves arise out of their graves of error, and casting away the love of evil, work out their own salvation.

God is man's ever-present Savior, but God is not confined to any portion of the universe; you come to God when you find your own soul, for the *logos* within you, the divine nature which you all possess, is the medium of communication between man and the Infinite Spirit. We are often asked if we should advise our patients to discontinue the use of medicines stimulants, crutches, and other foibles resorted to when mortal mind, turning away from spirit to sense, endeavors to find in matter the life which dwells only in spirit. Our reply is, you can only err if you forcibly remove from your patients a prop or leading string before he is ready to walk without it. If you feel your patients are doing wrong in resorting to material assistance, and you wish to break them off entirely from material aids, you must work in mind to induce them to see a just reason for giving up the props on which they have been accustomed to lean. Very often persons return to old errors, taking up again with material remedies because never having lost their faith in their efficacy, though temporarily they discontinued their use to please the healer, they still feel they would be better off with than without them. Never take away liquor, tobacco, bromides, chloral, or any detestable weed, drug, or medicine, but work rather to convince your patient its employment is a degradation. In treat-

ing for the belief in the stimulating virtues of alcohol, you must argue down the theory that alcohol is a tonic; give your patients to understand that the exhilarating influence he feels is due to mental excitation and not to the liquor. This exhilarated feeling you can mentally produce; you may give him colored water and let him think it is a powerful medicine just once, but no more, for the sake of a demonstration. When once he perceives that mind, not alcohol, revived him and gave him a feeling of renewed health and youthful buoyancy, the belief in ardent spirit as a builder-up of wasted nerve force is crushed forever.

In treating for the love of tobacco and for belief in its narcotic virtues, let your patient see that when you exert your mind upon him you can produce in him all the feelings he formerly attributed to the weed. This demonstration ought to suffice to prove that virtue lies in mind, and not in a plant. When anæsthetics are in constant use to provoke sleep, when hyperdermic injections are resorted to to relieve pain, you may administer simple water, and the effect will be the same. The hold of morphine, laudanum, or any other drug over the mind will thus be broken and the truth be vindicated that belief, mental action, not matter occasioned the results desired.

When a surgical operation is performed, the metaphysician should be in close attendance to direct the thought of the patient to immortal spirit away from mortal flesh; if ether, cocaine, or nitrous oxide gas can deaden sensibility and thus release from pain, mind can do vastly more than any drug, and if at first you resort to what may seem the subterfuge of presenting a counterfeit anæsthetic to the patient, it will

be only for the sake of demonstrating truth that you ever condescended to simulate the practices of mortal error. Bread pills are not honest if constantly sold at an apothecary's, for the only use they are in any case is to prove that when taken in the belief that they are strongly medicated, they produce medical results.

Having once proved the truth that mind alone produces sensation and gives fancied potency to matter, you should never condescend to play tricks with your patient in the futile endeavor to demonstrate truth by acting a lie. If a person gives medicine conscientiously in the belief that it will do good, he is no imposter, and throws out no bad influence. Honest doctors of all schools do some good, but the cunning trickster, who gives his patient bread pills and colored water year in and year out, keeping him always on his hands, instead of being an approximation to a true metaphysician, is a mental malpractitioner, using so-called remedies to gull others, while he knows himself that mind, not matter, is the source whence their reputed efficacy proceeds. If you reveal to your patient the *truth of being* gradually, as he is able to bear it, making no rash disclosures, shocking no prejudices violently, but working constantly to undermine the foundations of error, you will find that he begins to ask you questions, evidently prompted by the silent treatment you have given. Argue all cases silently at first, and then converse as soon as your patient's mind shows a disposition to talk on spiritual science.

In treating a child or any one who is under strong mesmeric influence, you must treat the mother, or whoever is the keeper of the child's mind, at the same time, working earnestly to unfold the child's individual

intelligence; in the case of one who is mesmerized, if you can reach the operator, command him to deliver up his prey; if one is injuring another, hold before them the truth that liberty is the prerogative of all God's children, so as to shame them out of practicing the infamy of mental slaveholding.

In the case of an idiot, idiocy being only arrested mental development, work to dispel fear and belief in mental unsoundness in the minds of all who surround the idiot. Idiots, no matter how many years they may have lived, are only grown-up children, like a character in Dickens, who, though twenty-eight years of age, imagining herself only ten, acted as though she were no older. Begin with an idiot or imbecile person as though you were instructing a child; forget the age of your patient altogether and conscientiously impart instruction as to an infant. With one violently mad, remember violent insanity is brought on by indulgence of the passions, furious temper, and perhaps most of all by the perpetual belief of those around, holding the sufferer in fear and dread.

Whenever you are asked to take a case in any hospital or lunatic asylum, make friends with the officials if you possibly can, do your utmost to secure a bright, hopeful attendant for your patient, and wherever circumstances permit, have the sufferer removed to quiet quarters. Change of air and scene, so constantly recommended by physicians, means only change of mental atmosphere, for if travel produces no distraction for the mind, no benefit can be derived from circumnavigating the globe. When a metaphysician is so situated as to be able to do so, let him take one or two patients in his own house, that they may enjoy the

benefits to be derived from living in a sphere of thought which is not loaded with fears and beliefs of disease. When you go out to treat, it is well to treat in your patient's own room, which should always be a quiet, though a cheerful one, not necessarily pervaded by a death-like stillness, which is often anything but beneficial, but removed as far as possible from all discordant noises. Cheerful conversation, agreeable occupation, anything to divert the mind from disease, is good, and everyone who carries brightness into a sick chamber helps to make it well. Nervous people who sympathize with error must never be admitted to a patient's room, and nurses above all people must be chosen on account of their cheerful disposition and good moral character. Hospital training is no qualification, for in many instances it either produces careless indifference or else a spirit of predicting evil.

As life is now and ever in spirit, and as we must all of us wake up some day from our dream of mortal illusions and acknowledge understandingly the simple truth of spirit, death should never be feared or recognized, for we must all drop the mortal body sooner or later, and whenever its work is done let it go painlessly, while the immortal spirit is freed from limitation: God is well and so are we, is an ever-present truth. Truth prophecies no recovery, it deals in no futures, it proclaims to all mankind, You are well, even if you do not know it. The soul is never sick, never sins and never suffers, and we shall be all spiritual throughout eternity, having dropped the mortal mind with all its painful memories.

Whatever is truly good and enjoyable is eternal, whatever conduces to real happiness lives forever. All

true unselfish affection is immortal, but whatever is of the shadow and darkness of mortal misjudgment can endure no longer than till the light of truth illumines the understanding, and forever puts to flight the shades of error. Truth is mighty and must prevail. Be this our motto; no perhaps about it, absolute certainty of victory, unswerving confidence in the almightiness of truth is the only armor which can protect us in our encounters with evil. If the battle seems long and patience is sorely tried, if relapses occur and the good work seems to make but little progress, we should attribute seeming failure only to our own weakness, and with redoubled energy press on to certain victory. With malice toward none and good will to all mankind, as champions of truth equipped in the love and understanding of it, we may all treat successfully first ourselves and then others; but self-treatment when successful is never selfish, so we must seek first to bless others, and in blessing them we shall assuredly be blest ourselves.

INVOCATION.

ETERNAL and Infinite Spirit, Life, Light, Wisdom, Love, Truth, Justice! Thou Soul of the Universe, Creator, Sustainer, and Enlightener of Mankind, we do not pray to thee because we think that our petitions can improve thy laws or alter thy designs; we do not ask thee to ward off from us any trial, suffering or temptation which in thy wisdom thou seest to be best for us. We would not ask thee to exalt us above our fellows, or make the lands we love the best, the fairest and most prosperous beneath the sun. But we will implore thee to stir up within us all generous resolves and virtuous inclinations; we will unfold the petals of our souls to catch the sunshine, and open the windows of our minds as best we may to let in those airs from heaven which stir us sometimes like mighty hurricanes, and again like gentle zephyrs woo us into newness of life and fuller conformity with thy divine behest. We would welcome the storm clouds of adversity equally with the soft rains of summer days and the gentle dews of summer nights; we would praise thee for the lightning and the thunder, the roar of the ocean and the strife which causes men's hearts to quake with fear, as well as for the sweet singing of the nightingales and the loveliness and perfume of the choicest flowers; for we can trace thee in fire and flood as well as in prosperity and calm, and rejoice to confine ourselves and all whom we love unreservedly into thine all-gracious

keeping, feeling sure that in birth or death, in joy or sorrow, in commotion or repose, thou art working for the best good of all thy creatures, and can'st leave one to perish or mourn eternally, away from the knowledge of thy truth and the realization of thy love. We are but frail and erring, and thou art infinitely just and pure. Our perfection can never be like thine, an infinite perfection, but as each separate blossom in the garden or the field may be perfect after its kind and yet resemble nothing but its own species, so may we, each and all, learn so to live that in our spheres and degrees we may be as perfect as all our strength and all our opportunity will permit. May we ever keep before us the noblest models, cherish the loftiest ideas, pursue the heavenliest goals; and may we be content with nothing short of that justice which is as wise as it is loving, and compassionate as it is wise; may we learn to reconcile mercy with justice to our own understandings, and know that to thee they are in eternal agreement. So may our influence upon all with whom we mingle, and whose lives we in any way effect, be an influence for good only, in this and in every stage of our existence, now and in eternity. We ask for every blessing for the sake of that humanity in whose welfare we would find the highest glory.

THE MORNING NOON AND EVENING OF LIFE.

IMPROMPTU POEM.

SUBJECT CHOSEN BY AUDIENCE IN OAKLAND, CAL.

MORNING, when the day grows bright,
When awakes the glorious light,
When the shadows pass away,
When the world awakes to day.

Morning, beautiful and fair,
Your sweet splendors everywhere
Fill us with ecstatic hope ;
Thou the chain of night hast broke.

Thou art sweet and passing fair,
Morning beam and frosty air,
Thou dost drive the darksome night
Far away by thy bright light.

Morning, o'er the distant hill,
We behold thy waking rill,
And we know that noon will come,
But thou first must win thy home.

On the mountain top so high,
Morning breaks o'er all the sky,
And the prophets standing there,
Gazing through the cold, clear air,
See the rising of the sun,—
Day already hath begun.

Those who early wake and toll
Up the mountain, on that soil
Far above the valleys low,
See the day begin to glow.

While those in a lower place
Turn their eyes toward the face
Of the east where day is born,
But see not the breaking morn.

So those holy souls aflame
With the light of love — who claim
To be pioneers of right,
Who stand foremost in the fight,
Those can tell of coming day,
Rolling night's dark cloud away.

They upon the mountain stand,
And across a darkened land
They behold in purple east
Morning's rich and glorious feast.

So, if any soul shall say,
I behold the breaking day,
The glad morning of the truth.
The new coming of love's youth,—

Those who see it first must be
Up, alive, and actively
Climb where'er the truth doth lead,
To the point where o'er the mead
They can see the coming day
Break in glory o'er the way.

Lovely morning all so bright !
Breezes soft and day's young light !
Morn is childhood, passing dear,
Morn is youth, exempt from fear.

Morn brings hope, a sweet young grace ;
Knowledge comes — it then gives place
To a brighter, nobler hour —
Noonday shines in fuller power.

Come to morning's hill apace, —
Day grows brighter, new-born grace,
Added light and added love,
Stream from fount of truth above.

Noonday splendor, when thou'rt here
All the shadows disappear ;
Noonday splendor, thou art love,
Truth divine from spheres above.

Thou fruition's glorious hour,
Thou midsummer with thy bower
Filled with flowers and beauteous things,
With the stir of radiant wings.

But in distant sky, behold,
After all the glorious gold,
After all the many flowers,
After all the charmed bowers,
After all the light of day,
Evening follows, cold and gray.

For the night again must come,
All the birds be gathered home,
All the flowers must shut their eyes—
Night again with dull surprise
Follows with a sleep profound,
Hushing Nature's loveliest sound.

Has the daylight been in vain ?
Has the turmoil and the pain,
Has the light and heat been naught ?
Has the sun its battle fought,
Only to retire at length,
Shorn of all its heat and strength ?

Night has come indeed ; but we
In the night-time clearly see
Million worlds in yonder sky,
Beaming bright, benign, and high.

If the evening ne'er should come,
If the day should ne'er go home,
And the sun retire to rest ;
Sinking in the purple west,
Then you would not see the stars
Shining through the empyrean bars.

So when night falls over man,
 So when God's mysterious plan
 Doth ordain that flowers shall fade,
 And your lives in darksome shade
 Of bereavement for a while
 Rest where day no more doth smile,—

Then the many stars in heaven
 For the night-time all are given ;
 And the sorrow and the shade
 Show the heavens with light arrayed.

And the many stars of love,
 In their glorious home above,
 Shine upon you through the night,
 Turning darkness into light.

Then when you've the lesson learned
 Which so many hearts have spurned,
 When the night-time all is o'er,
 Then the morning breaks once more.

You have seen the stars at night,
 Then when shines the new-born light,
 'Tis the new light far above
 Earthly death, and therein love,
 Glad new morning, bright new day,
 Breaks in light across your way.
 Lo ! th' experience of the night
 Doth prepare for morning light.

So 'twill ever be on earth,
 Alternating death and birth.
 So with morning, noon and eve,
 Songs of pleasure we will weave,
 Treasured wheresoe'er they go,
 Life's deep river thus must flow,
 Onward, forward to the sea,
 To the great Eternity.

Morning, noon and night will lead
Over briars and flowery mead
To the glorious land at last
Where the day is never past ;
Where the sun and all the stars
You can see ; where all the bars
Of your senses, darkness here,
For all ages disappear.

Glorious morning ne'er to die !
Glorious fount of ecstasy !
Beatific vision blest
In that world of perfect rest
And divinest work — where man
At the last, by God's good plan,
Shall be perfect ; unto thee
All our eyes turn lovingly,
With the red of love divine,
Wisdom's golden light shall shine
And the blue of truth will blend
With the white, which ne'er can end.
Purity, this is the whole,
This reveals th' eternal soul.

Blue of truth, upon life's flag,
Red of love must never lag ;
But one color yet you need, —
Wisdom's golden light to lead
To the perfect white divine
Of pure light ; in deepest mine
Of affection for the truth.
Wisdom, love with ageless youth,
All our souls must turn to thee,
Eternal One, eternally.

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